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FORM PATTERNS IN RABBINIC SERIES

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THESIS SUBMITTED IN PARTIAL FULFILLMENT  
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## DIGEST

This thesis deals with Rabbinic series from the Tannaitic era. Focusing upon enumerative passages of four elements, the primary concern of the investigation is the structure of the various sequences used to compose the teachings. Adapting a form critical approach, each passage is analyzed in terms of the pattern behind the juxtaposition of the elements employed in the discussion.

After an initial introduction to the methods and procedures upon which the research is based, the relevant passages from the Mishnah (Chapter One), Tosefta (Chapter Two), Mekhilta D'R. Ishmael (Chapter Three), Sifra and Sifrei(s) (Chapter Four), Pirke Avoth (Chapter Five), and Avoth De Rabbi Nathan (Chapter Six) are discussed. For the sake of organization, each text is treated individually.

Within each chapter the passages are organized into sub-groups of like patterns. Thus, those sequences which are chronological are discussed together, as are those whose principle of organization is based on a Biblical precedent, apposition, formula, progressive series, or paired element sequence. There is an effort made not only to delineate the underlying patterns of the

enumerations, but, also, to determine if a knowledge of the patterns adds any insight to our understanding of the respective teachings.

Finally, in the concluding section, some general remarks are made about the various sub-groups, as well as the significance of the results of the method of investigation. Though there are many questions raised during the course of the analysis, the major hypothesis (that the Rabbis were guided by form patterns in the construction of their enumerative series--as opposed to the conclusion to the contrary which may be inferred from Sanhedrin 49b) is tested against each sub-group of passages and considered to be a cogent conclusion.



THIS PAPER IS DEDICATED TO TWO MEN  
WHO HAVE GUIDED ME IN THE  
JEWISH WAY OF LIFE:

MY MATERNAL GRANDFATHER

אברהם בן יעקב ז"ל

MY FATHER

שמראל בן יצחק ז"ל

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- 1) The Coca-Cola Bottling Company, I would have probably slept through many evenings of profitable study.
- 2) B'nai B'rith Perlman Camp, I would not have been able to put 4,000 miles on my car this past summer while completing the initial stages of my research.
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However, if I may borrow a form pattern from the Tannaitic Rabbis for the enumeration of this (most important) series, I will, hopefully, appropriately credit those who deserve my thanks:

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To all those who aided me in this endeavor, I offer my apologies, for they deserve a better paper.

Robert Joseph Eisen  
Adar I, 5741  
February, 1981

LIST OF ABBREVIATIONS  
(As indicated in notes)

- A.S.     Anthony J. Saldarini (ed.), The Fathers According to Rabbi Nathan [Version B] (Leiden: Brill, 1975).
- H.A.     H. Albek (ed.), Shishah Sidre Ha-mishnah (Israel: Mosad Bialick--Dvir, 1973).
- H.D.     Herbert Danby (ed., trans.), The Mishnah (Great Britain: Oxford University Press, 1933 (1974)).
- H.R.     H.S. Horovitz, and I.A. Rabin (eds.), Mechilta D'Rabbi Ismael (Jerusalem: Wahrmann Books, 1970).
- J.G.     Judah Goldin (ed.), The Fathers According to Rabbi Nathan [Version A] (New York: Schocken Books, 1974).
- L.       Jacob Z. Lauterbach (ed., trans.), Mekilta De-Rabbi Ishmael (U.S.A.: Jewish Publication Society of America, 1976).
- N.       Jacob Neusner, The Tosefta: Translated From The Hebrew (New York: Ktav, 1977-1979).
- S.L.     Saul Lieberman (ed.), The Tosefta (New York: The Jewish Theological Seminary of America, 1955-1973).
- S.S.     Solomon Schechter (ed.), Aboth De Rabbi Nathan (New York: Philip Feldheim, Publisher, 1967).
- Z.       M.S. Zuckerman (ed.), Tosephta (Jerusalem: Wahrmann Books, 1970).

## INTRODUCTION

It is ironic that a study which is so concerned with the sequences of enumerative series should begin with the last passage found during the course of the research. However, since it articulates the nature of this investigation so well, it may be the most appropriate place to start.

In the Babylonian Talmud (Sanhedrin 49b) we read:

Raba said in the name of R. Sehora in the name of R. Huna: Whatever the Sages taught by number is in no particular order, excepting the [Mishnah of] the seven substances.

Disregarding the context of the statement (for it has no relevance to the focus of our work), we are immediately struck by the implications of the generalization that only one enumerative passage in all of Tannaitic literature was guided by a principle of organization. If that were the case, then there would be no need to investigate the nature of form patterns in Rabbinic series. However, that is exactly what we have done, and our findings contradict this Amoraic teaching.

The investigation into form patterns (Form Criticism) which appear in Rabbinic literature is a relatively new area of study.<sup>1</sup> The use of Form Criticism as a means to understand the source(s) and origin(s) of a literary work was, until recently, reserved for the analysis of Biblical

texts. However, since its birth in the latter part of the nineteenth century the methodology has been applied to many other areas of concern and other literary genres. The principles and methods of Hermann Gunkel, Martin Dibelius, etc. have been borrowed by people such as Joseph Heinemann and Jacob Neusner and addressed to the study of Jewish liturgy and Rabbinic texts (respectively).<sup>2</sup>

Our focus is enumerative passages in Tannaitic literature. "Tannaitic literature is almost entirely couched in stereotyped patterns of discourse."<sup>3</sup> And, it is suggested, Rabbinic series are one example (or set of examples) of such patterns. The investigation of this phenomenon is important for our understanding of early Rabbinic Judaism. For it can aid us in the reconstruction of the world-view of the Rabbis, as well as the life style of their communities. "The literature is the common property of the community, and therefore more subject to the traditional literary patterns of that community."<sup>4</sup>

the world-view and way of life laid forth by a religion together constitute a system, in which the character of the way of life and the conceptions of the world mutually illuminate and explain one another. The system as a whole serves to organize and make sense of all experiences of being. So far as life is to be orderly and trustworthy, it is a system which makes it so.<sup>5</sup>

In so far as the literature/texts under investigation reflect "the world-view and way of life" as defined by the Rabbis, we will have a better understanding of that

"system" called Judaism.

"The steps in the form critical analysis of a Biblical text may be arranged systematically under four headings: (1) analysis of the structure, (2) description of the genre, (3) definition of the setting or settings, and (4) statement of intentions, purpose, or function of the text."<sup>6</sup> The fruits of such labor would be the classification of the parts of the Biblical text into various categories defined by the structure and the intent of the passages studied (eg., narratives, genealogies, legal codes, etc.). For "form criticism concentrates on primary categories of form rather than on documents."<sup>7</sup>

The resulting forms can be understood as formulae of communication: "each genre ... arises in and is appropriate for use in a particular situation."<sup>8</sup> From conclusions based upon the sequence of the elements within each category one would be able to delineate models to be applied to the text (or similar works) in order to describe its character. And, these models would allow one to understand the work being studied in a new (and perhaps different) light.

In the prolonged discussions in recent times on the nature and status of models in the sciences, a most important contribution has been made by Max Bloch and Mary Hesse with their notion that models bear close structural similarities to metaphors, that both invite us to construe one thing in terms of another (most usually, that which is problematic in terms of that which is relatively better understood) so that we may see things in a new and frequently unexpected light. A model, in short, is a 'rediscovery'.<sup>9</sup>



Our search for models of Rabbinic enumerations differs slightly from the traditional Form Critical approach. For rather than attempting to define the primal stages of the development of the passages in question, the techniques of the school of Form Criticism have been focused primarily upon the structure of the series as they are found in the respective manuscripts. The process of Form Criticism is bound by very strict limitations when applied to Rabbinic literature. "It is the case that rabbinic traditions are in great measure profoundly a-historical and a-temporal. ... a large relationship to culture is far too unnuanced and vague to provide ground for the kind of link of form and socio-historical function which biblical form-criticism normally seek to make."<sup>10</sup>

Rather than looking at the text(s) as a whole, we have focused on patterns which do exist within the literature. Thus, this study is concerned with the enumerative passages themselves, and not necessarily (or primarily) the function of the lists in the texts.

Wunsche argued that numerical sayings are simply one among the many mnemonic devices necessitated by the ever greater mass of materials which the Tannaitic rabbis had to organize and transmit. That they usually employed numbers between 2 and 10 may or may not have something to do with the widespread contemporary interest in numerology and in Pythagorean number-mysticism; however, it is significant that it is not the number but the entities enumerated which have primary significance in the rabbinic lists. These entities range over all aspects of learning.<sup>11</sup>

Israel Zeligman, in his book The Treasury of Numbers<sup>12</sup> made an effort to collect these numerical teachings (without regard for form) in one place. He located enumerative passages ranging from one to one-thousand (taken from Scripture, Talmud, Midrash, and other Rabbinic texts) and compiled them in a concordance like manner. His findings attest to the frequency with which enumerative passages do occur:

<u>Number</u>	<u>Number of Passages</u> <sup>13</sup>
1	813
2	1120
3	2101
4	733
5	455
6	220
7	633
8	180
9	95

Our concentration upon Rabbinic series, though (as explained above) not in keeping with a strict Form Critical methodology, does remain within the limits of LISTENWISSENSCHAFT: "a prime intellectual activity that produces and reflects on lists, catalogues and classifications, which progresses by establishing precedents, by observing patterns, similarities and conjunctions, by noting repetitions."<sup>14</sup>

It was determined at the outset that this study would be limited to enumerative passages which articulate the number of elements to be four in number.<sup>15</sup> It is realized that there is a limit to the possible number of

permutations and/or combinations which such passages could exhibit,<sup>16</sup> and such a "limit" could be involved in the definition of those sequences found in the passages discussed below. However, because of their frequency, and seeming priority in various texts (or sections of those texts), the number four was (somewhat) arbitrarily selected. Any other number would have been chosen, but, to paraphrase Jonathan Smith: "In my own opinion, any actual list of entities or texts which exceeds the number of fingers on one hand is very likely to fail to be a successful mnemonic device."<sup>17</sup>

"All lists . . . function to reduce to manageable order a welter of data."<sup>18</sup>

The essence of scribal knowledge was its character as LISTENWISSENSCHAFT. . . . It depends upon catalogues and classification; it progresses by establishing precedents, by observing patterns. . . . As such their basic faith was in the relevance of a limited number of paradigms to every new situation. Their goal . . . was nothing less than absolute perfection, the inclusion of everything within their categories. In the quest of this perfection, they developed complex hermeneutic and exegetical techniques to bridge the gap between paradigm and particular instance, between past and present.<sup>19</sup>

Assuming, first, that the origin of the literature included an oral stage to this development,<sup>20</sup> and, second, that enumerative passages of one, two, and three elements are really too short to admit necessary patterns of organization, it was decided to focus on the number four.

"Textually", the study began with the Mishnah (with

special attention to Pirke Avoth),<sup>21</sup> and proceeded through the Tosefta, Mekhilta, Avoth De Rabbi Nathan (in both of its recensions), Sifra, and Sifrei(s). Concordances which applied to these texts were referred to, and all the passages which enumerated elements in groups of four were collated. When possible, critical editions and commentaries were utilized for proper appreciation of the passages.

Each passage was then translated, analyzed in terms of itself, and then studied to determine what (if any) function it displayed in context. Below, for the sake of organization, the passages are listed in sub-groups of "patterns" which exhibit common principles of order and/or structure.

There were certain limitations to this study which need to be mentioned from the start. First, no attempt was made to deal with enumerative passages which did not articulate the number of elements with a superscription designating the quantity of entities. Second, besides the obvious fact that not all of Tannaitic literature was dealt with, there is a lingering question as to the validity/veracity of the traditions: Were all the passages really Tannaitic? Are the patterns reflective of the "original" oral traditions, or are they the work of an editor? Though these questions (as well as others) will be addressed in part, they lie beyond the major focus of this paper.

Data are frequently subject to a variety of interpretations. But more crucial to the scholarly enterprise is the fact that the 'intelligibility principle', the logos or general schema which is employed to draw all of the data together, is always the mental construct of a particular person . . . who lives and thinks in a particular social and intellectual milieu at a particular point on the historical continuum.<sup>22</sup>

It is our purpose to attempt to discern what intelligibility principles were available to the Rabbis. And if they did exist, the nature of their influence upon that point along the historical continuum.

In the light of the above explanation of method and procedures, it is now time to turn to the texts themselves. There is a tradition that the לשונות were called סופרים because they "counted every letter in the Torah."<sup>23</sup> Though we have no time machine to transport us back to the academy to prove the conclusions drawn in this investigation, we shall proceed to discuss just how (and how well) these סופרים actually could (or could not) count.

## CHAPTER I

### THE MISHNAH

Of the twenty-four possible permutations for the sequence of the elements of any enumerative passage dealing with four entities, the question can be asked as to why the Rabbis used the sequence they did in the construction of the particular text under discussion. Why did the Rabbis (or the editor) arrange the elements as they did in any one passage? What rules governed the structure of the different quadrens<sup>1</sup> appearing in the Mishnah? As will be shown below, the Rabbis were fairly consistent in the articulation of quadrens in the Mishnah. They seem to have been guided by certain principles which governed the order/structure of each enumerative passage (in so far as principles of order do appear). Besides the appearance of internal order within most of the individual passages, there is often an indication (contextual) that certain passages were intended to either serve as a principle of organization for the material to be presented immediately following the quadren, or to serve as a principle of control (functioning as a summary or articulative principle) at the end of a longer discussion.

Whether or not the patterns explored below evolved

out of an oral tradition (where they were used as mnemonic devices), or were the conscious creations of the editor(s)/redactor(s) of the Mishnah can not be determined with certainty.<sup>2</sup> Needless to say, material that is presented in an orderly fashion is more easily remembered than that which is arbitrary. For the purposes of this paper, the question of oral versus written traditions is somewhat irrelevant . . . we are concerned with the "how" of any passage rather than the "why."

The sub-groups listed below organize the various quadrens on the basis of principles or concerns they share in common. Certain passages transcend the categorical schema (in that they seem to have more than one principle governing their structure), but have been classified according to the dominant characteristic of their organization.

Though the primary research for this section was done in Hebrew,<sup>3</sup> each text will be presented in an English translation. For the sake of consistency the work of Herbert Danby has been utilized--except where further commentary was deemed necessary by the discussion of a particular passage.<sup>4</sup>

# I

The most obvious pattern to appear in the various texts encountered was that of chronological organization: that which is first in time comes before that which is



later. It is interesting to note that the principle is not reserved for calendrical concerns alone, but is extended to teachings dealing with historical "catalogues" and processes as well. The significance of such a structure as "chronological quadrens" is fairly obvious: it insures that the elements reflect the manner in which they are experienced by the reader. Thus, the sequence reflects the reality which it is trying to describe.

The first example of a chronologically patterned quadren is Rosh Hashanah 1:1.

There are four 'New Year' days: on the first of Nisan is the New Year for kings and feasts; on the first of Elul is the New Year for the Tithe of Cattle (R. Eleazar and R. Simeon say: The first of Tishri); on the first of Tishri is the New Year for [the reckoning of] the years [of foreign kings], of the Years of Release and Jubilee years, for the planting [of trees] and for vegetables; and the first of Shebat is the New Year for [fruit-] trees. . . .<sup>5</sup>

What is of major importance to us is that the internal structure of the mishnah follows a pattern of chronological sequence: first in time is first in the quadren, etc.<sup>6</sup>

The superscription is straightforward (ארבעה ראשי שנים הם).

Immediately following this passage dealing with the New Years, we encounter another quadren organized chronologically.<sup>7</sup>

At four times in the year is the world judged: at Passover, through grain; at Pentecost, through the fruits of the tree; on New Year's Day all that come into the world pass before him like legions of soldiers, for it is written (Psalms 33:15) "He that fashioneth the hearts of them all, that considereth all



their works"; and at the Feast [of Tabernacles] they are judged through water.<sup>8</sup>

And here again, the superscription functions to introduce the topic of the passage: בארבעה פרקים העולם נדון

As with Rosh Hashanah 1:1, the passage has brought together four elements which are related in theme (New Year, or a day on which the world is judged, respectively) and arranged the set in a particular sequence. The logic of the association between the elements is correlative, but of the sequence, chronological. The elements could have been put into any number of sequences, but the Rabbis chose one in particular. In doing so, the passage is able to bear a resemblance to the world as it was experienced, as well as a pattern of organization that makes sense.

An apparent "exception" to the pattern (first in time . . . ) is found in Hullin 5:3. Here, though the "first" element has been displaced, the pattern still follows a chronological sequence.

Four times in the year must he that sells a beast to his fellow tell him, 'Its mother have I also sold to be slaughtered', or 'Its daughter have I also sold to be slaughtered', namely, on the eve of the last Festival day of the Feast [of Tabernacles], on the eve of the first Festival day of Passover, on the eve of the Feast of Pentecost, and on the eve of the New Year.<sup>9</sup>

Why Passover (the first element in terms of the calendar year) is the second element of the quadren is a bit puzzling. The superscription (בארבעה פרקים בשנה) would lead one to believe that the elements would be listed in

chronological order according to their appearance in time.<sup>10</sup> Yet, the first element of the sequence is last in time when following the festival calendar year (and is followed by the other three elements of the quadren in their proper chronological sequence). This "problem" is compounded when one observes that Hullin 5:4 assumes an understanding of ארבעה פרקים that is dependent upon mishnah 5:3.

The solution to the problem of the "disruption" is found in the next sentence of mishnah 5:3. Immediately after the quadren is articulated we are told that "(also according to R. Jose the Galilean, on the eve of the Day of Atonement in Galilee)". This new element (which is extraneous to the formal structure of the quadren) is included in the enumeration by the nature of the pattern. It is suggested that the chronology is disrupted so that this fifth element may be accounted for.

Though there is a common consensus that at four periods during the year . . . the fifth element (the Day of Atonement) is recognized as a valid member of the set and therefore incorporated into the passage. Chronologically the Day of Atonement follows Rosh Hashanah and precedes the Festival of Tabernacles. If this passage had followed the rule "first in time, etc.," the element would have been listed after the Festival of Tabernacles and therefore excluded from the set. Whether or not the element came

after the passage was recorded can not be answered. But it seems obvious that the quadren is constructed such that the Day of Atonement may be accounted for, while at the same time, the passage serves as a model construction of the calendar year as experienced.

Other examples of quadrens which have chronological enumerations in the Mishnah include: Taanith 4:1, and Nidah 1:3 (4-7).

The Taanith passage has two parallel sequences (one of three elements, and one of four) each of which follows a chronological enumeration:

Three times in the year, on fast days, at Maamadot, and on the Day of Atonement, the priests lift up their hands four times a day: at the morning prayer, at the additional prayer, at the afternoon prayer and at the closing of the gates.<sup>11</sup>

Here, the services wherein the priests would "lift up their hands" have been listed in the sequence of their occurrence.

The Nidah passage is also structured in a chronological sequence, and, seems to bring further evidence that such principle of organization was intended to reflect the chronology of life experiences.

R. Eliezer says: For four kinds of women it is enough for them [that they be deemed unclean only from] their time [of suffering a flow]; a virgin (bethulah), a woman that is pregnant, one that gives suck, and an old woman. R. Joshua said: I have only heard [that such a rule applies to] a virgin. But the halakah is according to R. Eliezer.

Who is accounted a bethulah? She that has never yet suffered a flow, even though she was married. And

[who is accounted] pregnant? She in whom the young is manifest. And [who is accounted] one that gives suck? She that has not yet weaned her child. If she gave her child to another that should suckle it, or if she had weaned it, or if it died, R. Meir says: She conveys uncleanness during the preceding twenty-four hours. But the Sages say: It is enough for her [that she be deemed unclean only from] her time [of suffering a flow].

who is accounted an old woman? She over whom three periods have passed [without her suffering a flow] about the time of her old age. R. Eliezer says: She over whom three periods have passed, it is enough for her [that she be deemed unclean only from] her time [of suffering a flow]. R. Jose says: If over her that is pregnant or that gives suck, three periods have passed, it is enough for her [that she be deemed unclean only from] her time [of suffering a flow].<sup>12</sup>

Though the chronology breaks down as the elements are explained in mishnah 1:4\* the initial enumeration does reflect the chronological life experiences of a female as understood by the Rabbis: One is first a virgin, and last an old woman. That the term "Virgin" is then expanded to include any woman who had never experienced a flow does not upset our understanding of the quadren itself. The sequence of the first part of the passage is governed by the cycles of a woman's life as experienced chronologically.

In Sanhedrin 10:2 we have an enumeration whose source is the Biblical account of history, but whose sequence is based on a chronological principle of organization. The Bible does not present the elements in the

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\* By definition the enumeration does not present a uniform chronology for all women (as a cross sectional analysis). All women do not proceed into the different "periods" of their lives at the same rate. And in fact, some women may not lead lives that would allow them to enter into one or the other stages. Thus though the chronology does apply to individual women, it can not be said to represent a uniform analysis of the total female population.

specific order that the quadren does in any one section of the text. However, even a cursory examination of Scripture would reveal the chronological order of the elements--which is reflected in the sequence of the quadren:

Three kings and four commoners have no share in the world to come. The three kings are Jereboam and Ahab and Manasseh. . . . The four commoners are Balaam, and Doag, and Ahitophel, and Gehazi.<sup>13</sup>

Though both the enumeration of the three kings and that of the four commoners follow a chronological sequence, it is also a fact that if one were to organize the elements according to the Biblical precedent (which comes in what order in the Bible) one would find a similar sequence. The Rabbis have taken items which are scattered throughout the Biblical text and gathered them together under the correlative principle of those who have no share in the world to come.<sup>14</sup> The sequence of the enumeration demonstrates the concern for chronology (as it reflects that of "experienced history").

A final passage, from Zebahim (1:4), demonstrates the further extension of the chronological principle of organization to the realm of processes. Here, the act of offering an animal, and the occasions upon which it may be considered invalid are enumerated in a sequence of the order of the stages of the ritual itself:

If a Passover-offering or a Sin-offering was slaughtered under some other name, or if [its blood] was received, conveyed, or tossed under some other name, or under its own and [then] under some other name, or under another and [then] under its own name, it becomes

invalid. How [can it be treated] 'under its own and [then] under another name'? [If, to wit, it was treated first] under the name of a Passover-offering and then under the name of a Peace-offering. How [can it be treated] 'under another name and [then] under its own name'? [If, to wit, it was treated first] under the name of a Peace-offering and [then] under the name of a Passover-offering. For an animal-offering can be rendered invalid by [any one of] four things: by the slaughtering or by the receiving or the conveying or the tossing of its blood. R. Simeon declares it valid during the conveying [under whatsoever name it is conveyed]; for R. Simeon said: [An animal-offering] is impossible without the slaughtering or without the receiving or the tossing of the blood, but it is possible without the conveying of the blood, since it can be slaughtered beside the Altar and [the blood] tossed [forthwith]. R. Eliezer says: In the conveying [of the blood], when conveying is needful, the intention can render [the offering] invalid; when conveying is not needful the intention cannot render it invalid.<sup>15</sup>

As the discussion after the initial enumeration indicates, not all of the elements need be considered for the principle of enumeration to apply. However, if one were to sacrifice an animal-offering, chances are the slaughtering would come before the conveying of the blood, which would come before the tossing of the blood (when and if such acts were necessary). Hence, the quadren does demonstrate a degree of chronological consistency.

The enumeration functions as a summary of what is discussed previous to it, and is the topic of discussion which follows. The passage may be said to have three parts: the statement, the quadren, and an explanation of the quadren. And, in terms of its context in the chapter, the passage serves as a principle of control--articulating the basic elements of the discussion preceding it.



As a summary statement, it is suggested that the Rabbis did employ the principle of chronological consistency in the enumeration of their series in certain situations. What governed the use of this principle can not be determined from this small sample of passages. However, as we continue our investigation into other texts of the same era, perhaps certain themes or characteristics which these texts exhibit will become apparent. One tentative conclusion which may be drawn is that when all elements of the set are considered to be "equal",<sup>16</sup> the most logical organization for the sequences of the passage (if applicable) was the chronological sequence. In this way, the integrity of the teaching was preserved, while the logic of the pattern insured the preservation of its transmission throughout the generations.

## II

The source of much of the material collected in the Mishnah is the Bible. Of course the teachings are reformulated in terms of the Rabbinic interpretation of the Scriptural ordinances, but still, a case can be made for the statement that there is a very close relationship between the two texts. Exactly how much influence the Bible had on the formation of the teachings contained in the Mishnah is a question which (to be treated properly) demands its own intensive investigation. In terms of form

patterns, we will often see elements which were derived from the Biblical text and applied by the Rabbis to the specific cases with which they were dealing. However, at the same time, there were found a number of passages which not only reflected Biblical themes, but which seem to depend on the Bible for their own internal organization. It is these passages which we will now consider. The focus of this section of the paper is not so much to define the relationship between the Mishnah and Scripture, as it is to delineate the effect the Bible had upon the formation of patterns in Rabbinic series. As such, we will try to determine the nature of enumerative form patterns which are based on a Biblical precedent: a series found in Scripture which is further explicated by the Rabbis.

The first example to which we will turn is a passage found in Shekalim 5:3:

There were four seals in the Temple and on them was inscribed 'Calf', 'Ram', 'Kid', 'Sinner'. Ben Azzai says: There were five and on them was inscribed in Aramaic, 'Calf', 'Ram', 'Kid', 'Poor Sinner', and 'Rich Sinner'. 'Calf' signified drink offerings for [offerings from the] herds, either large or small, male or female; 'Kid' signified drink-offerings for [offerings from the] flock, large or small, male or female, excepting rams; 'Ram' signified the drink-offerings for rams alone; 'Sinner' signified the drink-offerings for the three beasts offered by lepers.<sup>17</sup>

Ben Azzai's comment is not dealt with after the initial insertion in the passage. The superscription serves only



as an introduction to the teaching. And, the passage is "contextual"--it does not impose its pattern upon any of the other material in the chapter.

The organization of the four elements of the quadren does seem to follow a patterned sequence: there is a conflation of a Biblical precedent and a progressive series from the largest to the smallest element (perhaps in order to accommodate the fourth element which is not found among the other three in the Biblical text).

The first three elements ("Calf", "Ram", and "Kid") are listed in an order which is a reversal of the Biblical sequence of their enumeration (Numbers 15:8-10, 6-7, 4-5 respectively). These first three "seals" also seem to refer to more general categories of the sacrificial system than does the fourth element (which is a specific reference to a particular type of offering).

Seal	Biblical Reference	Measure of Flour	Measure of Wine	Measure of Oil
"Calf"	Num. 15:8-10	.3	.5 Hin.	.5 Hin.
"Ram"	Num. 15:6-7	.2	.33 Hin.	.33 Hin.
"Kid"	Num. 15:4-5	.1	.25 Hin.	.25 Hin.
"Sinner"	Lev. 14:10	.3	9 Logs.	9 Logs

Table #1.

A secondary principle of organization may be found in a quantitative analysis of the elements. When compared with Table #1, the enumerative series takes on a progressive characteristic. The elements are listed in terms of largest to smallest offering.

As to which organizational principle was dominant can not be determined for sure. It is suggested however, that the pattern of the passage is based on a conflation of the two possible patterns which have been delineated. As the nature of the elements did not allow a strict Biblical precedent (the fourth element is from another section of Scripture), the elements were organized against a second, complimentary, principle (which does not conflict with the Scriptural series, and in fact, easily allows the integration of the "extraneous" fourth element).

With such an understanding, Ben Azzai's comment (that there were five seals) can be explained as follows . . . To the Sages there were four differing seals for the drink-offering. The fourth seal ("Sinner") could be used in reference to either a rich or a poor "sinner". The difference between the two offerings was the size: the rich brought three beasts, each with its own drink-offering which totaled .3 measures of flour, 9 logs of wine, and 9 logs of oil ( $1/3$  of each proportion for each beast). The poor brought only one beast and therefore only  $1/3$  of the drink-offering that the rich brought (Lev. 14:21). Perhaps

it was understood by the Sages that the two offerings required different drink-offerings. But, because the drink-offerings were parallel, they did not articulate a difference between the seals. Ben Azzai, on the other hand, did distinguish between the two offerings, and therefore articulated the need for two different seals. And when he did so, he followed the "secondary" principle of organization and listed them in a sequence of largest to smallest.<sup>18</sup> As such, the passage preserves not only the Biblical basis for the enumeration, but also a common sense sequence which facilitates the teaching and transmission of the pericope.

In Baba Kamma 1:1 we find another passage whose internal organization is dependent upon the Biblical series upon which it is based. The passage reads:

The four primary causes of injury are the ox and the pit and the crop-destroying beast and the outbreak of fire. [The distinctive feature of] the ox is not like [that of] the crop destroying beast, nor is [the distinctive feature of] the crop destroying beast like [that of] the ox; nor is [the distinctive feature of] either of these, wherein is life, like [that of] fire, wherein is not life; nor is [the distinctive feature of] any of these, whose way is to go forth and do injury like [that of] the pit, whose way it is not to go forth and do injury. What they have in common is that it is the way of them to do injury and that the care of them falls on thee; and if one of them did injury whosoever did the injury must make restitution for the injury with the best of his land.<sup>19</sup>

The tractate "treats of injuries by man or beast and the questions of responsibility and restitution."<sup>20</sup> Our passage seems to function as an organizational principle

of not only the first chapter, but of the tractate as a whole. Though the discussion does not follow the formal structure of the quadren itself, the passage does suggest the general categories within which the remainder of the material will fall. The chapter, especially, offers rulings and further examples representative of the Biblical paradigm as expressed in our passage.

The four elements are correlative in terms of their inclusion in the passage--as the end of the mishnah explains. However, the sequence of the four elements is based on a Biblical precedent: Exodus 21:28 - 22:6. Though other elements appear in the Biblical passage, these "causes" were chosen to represent the main classification within which other forms of injury may be placed. And, the logic of the sequence of their enumeration is dependent upon the Biblical order as found in the Exodus text. Thus, the four elements (each different from the other, yet equal in terms of the reason for their inclusion in the pericope) are arranged in a pattern which was clearly based upon a Biblical precedent.

Other passages will hint at a Biblical precedent as the basis of their sequence, but none (at least in the Mishnah) demonstrate the principle of organization as clearly as do these. As we approach the other texts included in this study we will find other examples and further extensions of this principle at work. In our

summary section we will attempt to explain the significance of the pattern as determined by its use in the various contexts it was employed by the Tannaim.

### III

A further category which may be distinguished among our set of mishnaic quadrens is that group of passages which juxtapose the elements, one against the other, in a specific pattern. Though the majority of passages so far examined may be said to share this quality, the category itself is herein limited to those quadrens which articulate directional relationships between their members. That is, those passages whose elements designate place or direction.

The best example (and one whose pattern is indicative of other passages involving similar elements) comes from Hagigah (2:1):

The forbidden degrees may not be expounded before three persons, nor the Story of Creation before two, nor [the chapter of] the chariot before one alone, unless he is a Sage that understands of his own knowledge. Whosoever gives his mind to four things it were better for him if he had not come into the world--What is above? What is beneath? What was before-time? and What will be hereafter? And whosoever takes not thought for the honor of his maker, it were better for him if he had not come into the world.<sup>21</sup>

The quadren functions contextually as an independent unit within a more general discussion. However one may ultimately understand its referents (see note #21), it is clear that the pattern is a sequence of two pairs of opposite elements. Interestingly enough, it should be noted that wherever such explicit directional referents

appear (above, below, ahead, behind), they do so in this sequence. Though not every appositional quadren follows this explicit pattern, most do have some principle governing the sequence of the elements. Whether "homiletical" or exegetic, the quadrens reflect a structured and purposeful construction.

In Middoth 4:1 we find a construction similar to, but different from, the Hagigah quadren discussed above. Here, we find the sequence governed by the physical features of the object to which the passage refers:

The entrance to the Sanctuary was twenty cubits high and ten cubits wide. It had four doors, two within and two without, as it is written [Ezekiel 4:23], "the temple and the sanctuary had two doors." The outer doors opened into the inside of the entry and covered the thickness of the wall, and the inner doors opened into the inside of the House and covered the space behind the doors, for all the House was overlaid with gold, save only behind the doors. R. Judah says: They stood inside the entry and were in the form of folding doors which doubled back upon themselves; these [covered] two cubits and a half and those two cubits and a half; and the door-post was half a cubit thick on the one side and the door-post was half a cubit thick on the other side, as it is written [Ezekiel 41:24], "and the doors had two leaves apiece, two turning leaves, two leaves for the one door and two leaves for the other."<sup>22</sup>

The similarity to our passage in Hagigah lies in the juxtaposition of pairs. The difference is that, rather than an arbitrary array of elements patterned in a particular sequence, the quadren is controlled by its physical referent and the Biblical texts which deal with it. It is interesting to note that the elements are articulated



twice--in different orders! First we are told that the Sanctuary had four doors: two within and two without. The proof text which supports this statement reverses the order (if one assumes that *בפנים* refers to *הקדש* and *בחוץ* to *ההיכל*). And, we are then given an explanation of the doors in a sequence which corresponds with Ezekiel 41:23. That the Biblical text "intrudes" upon the logic of the quadren could be, perhaps, best explained as a conscious construction of the Rabbis--an attempt to form a patterned series which would serve as a "model" of that which they no longer experienced directly.<sup>23</sup>

It is felt that a few generalizations can be made concerning the sequence of an appositional quadren. It seems that each pattern is relative to the specific case to which it refers. Whether the juxtaposition be constructed in terms of opposites, according to a Biblical referent, or the deduction of the Rabbis, each passage must be analyzed independently. But one can say that when applicable, the Mishnah does list the elements of an enumeration in terms of sequence which corresponds to the position of the elements in the "object" it describes (eg., opposites, etc.).

Support for independent analysis may be found in comparing two different texts which one might suppose would have similar sequences, but do not. In the two quadrens which we will explore, the elements describe a

circuit--the elements refer to four places defined by their "compass position." The sequences are different in each of the circuits, thus supporting the idea that appositional enumerative passages must be defined in terms of their individual internal construction.

Zebahim 5:3 reads:

The Sin-offerings of the congregation and of individuals (these are the Sin-offerings of the congregation: the he-goats offered at the new moons and at the set feasts) were slaughtered on the north side and their blood was received in a vessel of ministry on the north side, and their blood required to be sprinkled with four acts of sprinkling on the four horns [of the Altar]. After what manner? The priest went up the Ramp and went around the Circuit and came to the south-eastern horn, then to the north-eastern, to the north-western, and to the south-western horn. The residue of the blood was poured over the southern base; and the offerings were consumed within the Curtains by males of the priestly stock, and cooked for food after any fashion, during that day and night until midnight.<sup>24</sup>

Whereas here the sequence begins with the south-east corner, in Middoth 1:6, where a progressive enumeration is similarly found, the articulation of the elements begins with the south-west:

There were four rooms in the Chamber of the Hearth, like cells opening into a hall, two within holy ground and two outside holy ground, and the ends of flagstones divided the holy from what was not holy. And what was their use? That to the south-west was the Chamber of the Lamb-offerings; that to the south-east was the Chamber of them that made the Shewbread; in that to the north-east the sons of the Hasmoneans had hidden away the stones of the Altar which the Grecian kings had defiled; and by that to the north-west they went down to the Chamber of Immersion.<sup>25</sup>

As different as the sequences appear to be,



(perhaps because of that to which they refer) they do hold one thing in common--both articulate the elements in a manner which appears to follow a circle in a counter-clockwise direction. This one quality of the enumeration (counter-clockwise) is repeated again in Middoth 2:5.

Speculating on the details of a verse in Ezekiel which describes the prophet's vision of the Temple, the Rabbis articulate a supposed circuit of the Court of the Women. The quadren presents the four elements in a counter-clockwise sequence:

The Court of the Women was one hundred and thirty-five cubits long and one hundred and thirty-five cubits wide. At its four corners were four chambers each of forty cubits; and they had no roofs. And so shall they be hereafter, for it is written [Ezekiel 46:22], "then he brought me forth into the outer court and caused me to pass by the four corners of the court; and behold, in every corner of the court there was a court. In the four corners of the court there were courts inclosed;" and inclosed means only that they were not roofed. And what was their use? That to the south-east was the Chamber of the Nazirites, for there the Nazirites cooked their Peace-offerings and cut off their hair and threw it under the pot. That to the north-east was the Chamber of the Wood-shed, for there the priests that were blemished examined the wood for worms, since any wood wherein was found a worm was invalid [and could not be burnt] upon the Altar. That to the north-west was the Chamber of the Lepers. That to the south-west--R. Eliezer b. Jacob said: I forget for what it was used. Abba Saul [b. Batnith] said: There they put the wine and the oil, and it was called the Chamber of the House of Oil. Beforetime [the Court of the Women] was free of buildings and [afterward] they surrounded it with a gallery, so that the women should behold from above and the men from below and that they should not mingle together. Fifteen steps led up from within it to the Court of the Israelites, corresponding to the fifteen Songs of Ascents in the Psalms, and upon them the levites used to sing. They were not four-square, but rounded like the half of a round threshing-floor. <sup>26</sup>

One last passage may be included in this category of appositional quadrens: Tamid 3:3. Although it articulates its elements in a sequence, there is some confusion as to the exact referent of each of the "Chambers."<sup>27</sup> It is suggested, however, that (in light of the above discussion) where-ever the starting point may be, the sequence probably follows a counter-clockwise course in the enumeration.

He said to them, 'Go and bring a lamb from the Chamber of Lambs'. Now the Chamber of Lambs was in the north-western corner. Four chambers were there: one was the Chamber of Lambs, one the Chamber of Seals, one the Chamber of the Hearth, and one the chamber wherein they made the Shewbread.<sup>28</sup>

#### IV

Another pattern observed in mishnaic enumerative passages of four elements was that which began with the formula: "Two which are, indeed, four" (and in one case: "Four which are, indeed, eight"). The usage was common enough to merit a section of its own--though some of the passages could easily have been considered among one or more of the other sub-groups (chronological, Biblical precedent, etc.).

The paradigm for this sub-group is found in Shebuoth 1:1. The passage itself is little more than a list of the majority of the examples with which we shall be dealing. But, because it does include the majority of elements of the set, it is the most appropriate place to

start.

Oaths are of two kinds, which are, indeed, four;  
knowledge of uncleanness is of two kinds, which are,  
indeed, four; the appearances of leprosy signs are of  
two kinds, which are, indeed, four.<sup>29</sup>

The passage seems to have no other purpose than the introduction of the tractate (by its first line). However, what we actually have is a series of "quadrens" which have been associated, one with the other, because of the catch-phrase "Two which are, indeed, four." That each element of the series is again repeated in "context" and explicated seems evidence enough to assert that there is no inner qualitative connection between the items besides the catch-phrase, and the form pattern which it indicates.

What will be noticed, however, is that each "quadren" serves as the head of the chapter which deals with it and serves therefore as the organizational principle of that particular discussion. We will also see that the "Four" can be divided into two plus two--two pairs of associated elements, the second of each being the work of the Rabbis. But this is getting ahead of the discussion. We shall deal with each element of the series (Shebuoth 1:1) in order in which it appears there.

Oaths are of two kinds, which are, indeed four;  
[namely,] "I swear that I will eat," or "that I will  
not eat"; or "that I have eaten," or "that I have  
not eaten" . . .<sup>30</sup>

opens the third chapter of Maseketh Shebuoth. Here, we have the positive and negative subset (the two) expanded

to include both past and future (the four). The Rabbis have understood the initial category (as taught in Leviticus 5:4) to include another dimension that the Bible does not express. We have then, a sequence which is based upon a Biblical precedent, yet expanded by the Rabbis into a progressive sequence of the more stringent (Biblical) to the less (Rabbinic).

Shebuoth 2:1 articulates the second element of our series:

'Knowledge of uncleanness is of two kinds, which are, indeed, four.'<sup>31</sup>

Here again we have a set of two Biblical prohibitions expanded to four by the Rabbis.<sup>32</sup> The text is set at the beginning of the chapter, and serves not only as an introduction to the discussion, but also as the organizational principle holding the rest of the material together as a unit.

The third element of our series, which was presented in short hand in Shebuoth 1:1, is articulated in full at the very beginning of tractate Shabbat (1:1).

There are two (which are, indeed, four) kinds of 'going out' on the Sabbath for him that is inside, and two (which are, indeed, four) for him that is outside. Thus if a poor man stood outside and the householder inside, and the poor man stretched his hand inside and put aught into the householder's hand, or took aught from it and brought it out, the poor man is culpable and the householder is not culpable; if the householder stretched his hand outside and put aught into the poor man's hand, or took aught from it and brought it in, the householder is culpable and the poor man is not culpable. But if the poor man stretched his hand

inside and the householder took aught from it, or put aught into it and [the poor man] brought it out, neither is culpable; and if the householder stretched his hand outside and the poor man took aught from it, or put aught into it and [the householder] brought it in, neither is culpable.<sup>33</sup>

Though not exploited in the same manner as our previous two quadrens, this passage does serve as an organizational principle of sorts--that which follows also deals with possible technical transgressions of the Sabbath as articulated by the Rabbis.

In each of the formulaic expressions we have two Biblical prohibitions expanded by the Rabbis into four (four become eight) possible situations in which one might find oneself. "Based on Exodus 16:29, 'Let no man go out of his place on the seventh day', 'To go out' is taken to imply also 'carrying a burden' (Jeremiah 17:22) from one domain (e.g. a private house) into another (e.g. a public thoroughfare or another private house)."<sup>34</sup> And, as the passage continues, those who transgress the Biblical prohibition are culpable, while those who transgress only the Rabbinic "S'YAG" are not culpable.<sup>35</sup> The order of the explication of the formula is sequential--from the most severe cases (someone is culpable) to most lenient cases (no one is culpable). Thus, the formulaic introduction (two which are, indeed, four) is proving to be a superscription for a paired element quadren constructed in a progressive sequence.

The final element of our series (Shebuoth 1:1) is

Negaim 1:1:

The colours of leprosy-signs are two, which are, indeed four: the Bright Spot, which is bright white like snow--and the second shade of it is [as white] as the lime used in the Sanctuary; and the Rising, which is [as white] as the skin in an egg--and the second shade of it is [as white] as white wool. So R. Meir. But the Sages say: The Rising is [as white] as white wool and the second shade of it is [as white] as the skin of an egg.<sup>36</sup>

That this passage is specifically intended as a principle of organization may be inferred from the last sentence of 1:3: "These are the colours of leprosy-signs whereon depend all (the prescriptions concerning) leprosy-signs . . ."<sup>37</sup> after which the Maseketh is concerned with the further explication of what constitutes a leprosy-sign and the prescriptions concerning such a sign.

Following the pattern of the first three elements of our Shebuoth series, we have here in Negaim a Rabbinic expansion of two Biblical referents (Leviticus 13:2-17). And, similar to our passage in Shabbat, there is an effort being made to put the elements of the quadren into a progressive sequence (the whitest sign being snow, then lime, then wool, then egg). This assertion by the Rabbis (as they argue against R. Meir) does have precedent in this (and other) pattern(s), and is confirmed as the intent of their efforts by the discussion in 7:2.<sup>38</sup>

Thus, we have in Shebuoth a series of phrases which are grouped together because of their referents: passages



which are Rabbinic expansions of Biblical commands. Though the internal construction of each of the passages differs slightly, they are similar enough to be considered alike. And, the sequences of the respective passages arrange their elements in progressive series of paired elements.

What is interesting to note is that the phrase "Two which are, indeed, four" is not found anywhere else in the Mishnah (except where analogous analyses of the quadren can be maintained). This is, perhaps, because of the "parochial" nature of the superscription--it introduces a particular kind of form pattern which is imposed on Rabbinic series.

In Zebahim we again encounter the use of the formula, though not exactly according to the pattern established in Shebuoth 1:1. The fifth chapter of Zebahim serves as a description of how to sacrifice the various offerings on the altar. Mishnah 5:3 explains what should be done with the blood from the animal (see above). Such detail is helpful in understanding the sacrificial process, but the Mishnah quickly economizes in its use of language such that the whole procedure is captured in just six words (ודמה טערן שתי מחנרת שהן ארבע) in the next four mishnayoth (5:4,5,6,7,).<sup>39</sup>

The sequence of the sprinkling of the blood is a Rabbinic expansion of a Biblical command (Leviticus 1:5: "and they shall sprinkle the blood on the altar round



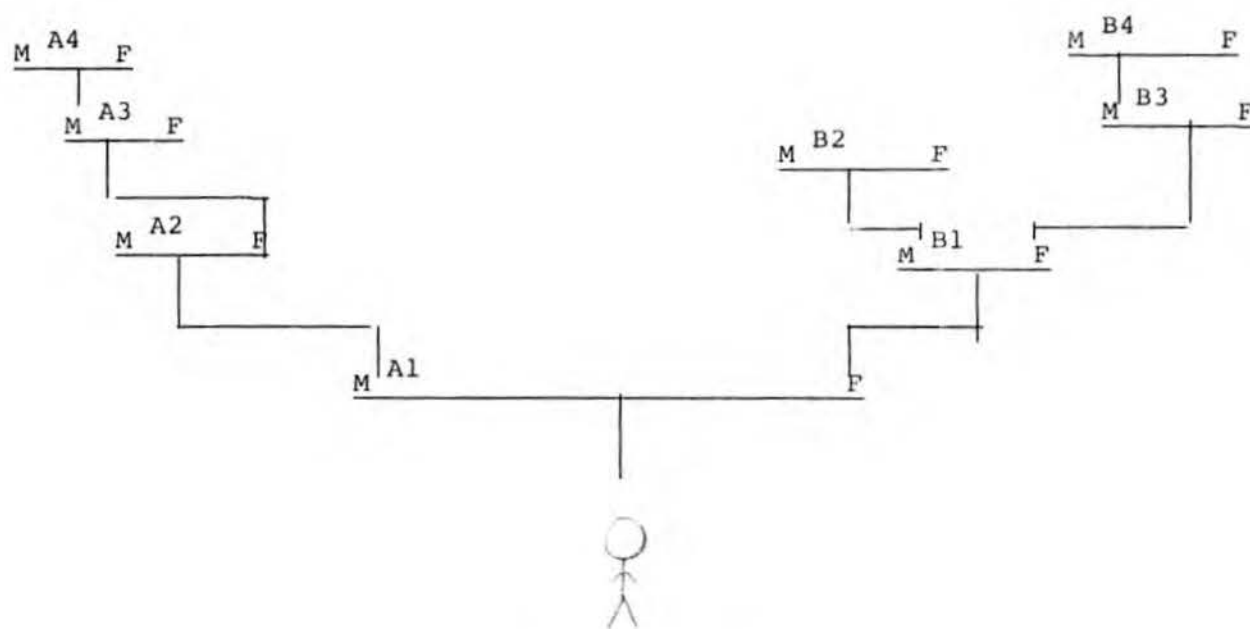
about'). The specifics are not articulated by the verse in Leviticus, but the Rabbis have a formula for the expression of their expansion: there were two sprinklings (one on each of two sides) which were, indeed, four (one on each corner of each of the two sides) which is equal to going all the way around the altar. The sequence is progressive (following the path of the sun), thus showing us that the structure of this passage is a variation on the theme of geometrical formulae expressed in enumerative passages of four elements.

Finally, we have a passage from Kiddushin (4:4) which, though utilizing the formula of expression and articulating the elements in a geometrical manner, is slightly different. Rather than two becoming four, we find four suddenly expanded to eight!

If a man would marry of priestly stock, he must trace her family back through four mothers, which are, indeed eight: her mother, mother's mother, and mother's father's mother, and this one's mother; also her father's mother, and this one's mother, her father's father's mother, and this one's mother. . .<sup>40</sup>

As can be seen from the passage, two mothers on each side (mother and father) are considered as four, which are then expanded to eight (see chart #1). The progression is symmetrical, and in keeping with the general format of the pattern "catalogued" in this sub-group.

CHART # ONE



Woman of Priestly Stock

F = Father

M = Mother

The primary function of a Rabbinic series is to serve as a catalogue of elements which are related to each other in some basic way. Whether it be a correlative association, or integrated association,<sup>41</sup> the elements of the enumeration all share something in common (at least in the minds of the Rabbis). How these elements were then put into sequence, and taught in the academies is the question with which this investigation is concerned. Among the sub-groups of types of enumerations, there have appeared chronological, appositional, and Biblical precedent principles of organization. This next subgroup with which we shall be concerned is that of "simple" quadrens--enumerative passages whose logic is (wholly) an abstract construction. That is to say, those traditions which have no underlying chronological, appositional, or Biblical precedent around which the sequence of the enumeration may have been formed. As we shall see, these patterns are not all that different from the "secondary" principles of organization which we have delineated in many of the preceding passages.

It is suggested that the form patterns were independent of the definition of the elements themselves--the sequence was an "artificial" construction (logic) which the Rabbis imposed upon the elements in order to facilitate their transmission. But, this is only a tentative

conclusion, and will be dealt with in more depth in our concluding section of this paper.

The simple quadrens may be divided into two groups: those passages whose elements are arranged in a paired element sequence (two groups of two "like" elements) and those of a progressive sequence (where an order of priority may be determined). Often these patterns were integrated such that the sequence gives evidence of a conflation of these principles. But, as we have seen, this is not atypical of Rabbinic series. What is emerging as a common characteristic of these enumerative series so far, is that the sequence of the elements has not been a haphazard construction--there seems to have been a method behind the articulation of these teachings; a logic to the enumerations.

The first example of a paired element quadren is found in Berakoth 9:4. The passage reads:

He that enters into a town should pray twice: once on his coming in and once on his going forth. Ben Azzai says: Four times: twice on his coming in and twice on his going out, offering thanks for what is past and making supplication for what is to come.<sup>42</sup>

One might have expected the passage to read: "Ben Azzai says: Two which are, indeed, four." However, as the elements do not break down into the proper categories (Rabbinic expansion of Biblical precepts) the formula is not applicable.

What we have here is a paired element sequence of

four items. As the explication of the elements is not presented to us in the Mishnah, let us suffice to say that the enumeration does follow the basic structure of the quadrens so far examined.<sup>43</sup> It must also be noted that the sequence may be further defined as possessing a progressive/chronological enumerative pattern. The prayers said upon entering the city are mentioned before those said as one exits; and even within each pair one is first concerned with the past, and then the future. Thus, the enumerative sequence catalogued the elements in two pairs of succeeding "like" elements: (A1 & A2) & (B1 & B2).

In Menahoth 11:7 we have another example of a quadren whose sequence exhibits a paired element construction. It is debatable as to whether or not we have a pattern, or simply a description of procedures. And, it may well be that this passage should be classified as an appositional quadren. But the elements are enumerated in pairs, and the question could be asked: "How else could the Rabbis have articulated the elements without confusing the issue?" That a paired element sequence is discernible adds credence to our suggestion that the pattern is "extraneous" to the definition of the elements themselves, but essential to the transmission of the teachings; the pattern is the form/logic which insured the preservation of the teaching.

In the Porch at the entering in of the House were two tables, the one of marble and the other of gold. On the table of marble they laid the Shewbread when it was brought in and on the table of gold they laid the Shew-

bread when it was brought out, since what is holy must be raised [in honour] and not brought down. And within was a table of gold whereon the Shewbread lay continually. Four priests entered in, two having the two rows [of Shewbread] in their hands and two the two dishes [of frankincense]; and four went before them, two to take away the two rows and two to take away the two dishes. They that brought them in stood at the north side with their faces to the south; and they that took them away stood at the south side with their faces to the north. These drew [the old loaves] away and the others laid [the new loaves] down, and [always] one handbreadth of the one overlay one handbreadth of the other, for it is written (Exodus 25:30), 'Before me continually.' R. Jose says: Although these [first] took away [the old loaves] and [then] the others laid [the new loaves] down, even this fulfils the rule of 'continually'. They went out and laid them on the table of gold that was in the Porch. They burnt the dishes [of frankincense] and the loaves were shared among the priests. If the Day of Atonement fell on a Sabbath the loaves were shared out at evening. If it fell on a Friday the he-goat of the Day of Atonement was consumed at evening. The Babylonians used to eat it raw since they were not squeamish.<sup>44</sup>

A third example of the paired element sequence appears in Nedarim 3:1. After the initial enumeration, the chapter deals with each element of the passage individually (3:1,2,3,3, respectively) and then continues to expand the examples of vows which are not/may not necessarily be binding, and those vows which are necessarily binding. It seems obvious that the quadren is meant to introduce the topic with which the chapter will deal as the organizational principle of the discussion. The passage reads:

Four kinds of vow the Sages have declared not to be binding: vows of incitement, vows of exaggeration, vows made in error, and vows [that cannot be fulfilled by reason] of constraint. . .<sup>45</sup>

The organization of the elements within the passage may be explained in a variety of ways. One manner which suggests itself from a Peshat level is that the four are actually two pairs of two elements each. Though the four may be considered as variations of the common theme of vows which are not binding, the first two elements bear a relationship to each other that the third and fourth elements also seem to share; viz.--the second and fourth elements are the more extreme case of the first and third elements respectively. All could be said to be vows made out of error of some sort, but the relationship of 1:2=3:4 seems the most logical conclusion to draw from the internal evidence of the quadren.

In Baba Bathra 5:6 the sequence of the enumeration is paired elements, but there is a "secondary" progressive principle also involved in the construction of the series. Here, the items are listed in groups of opposites which are further arranged such that the logic of the passage is climactic:

Four rules apply for them that sell. If a man has sold wheat to another as good wheat and it is found to be bad, the buyer can retract. If he sold it as bad and it is found to be good, the seller can retract. But if he sold it as bad and it is found to be bad, or good and it is found to be good, neither may retract. If he sold it as dark coloured and it is found to be white, or as white and it is found to be dark-coloured, or if he sold wood as olive wood and it is found to be sycamore wood, or as sycamore wood and it is found to be olive wood; or if he sold aught as wine and it is found to be vinegar, or as vinegar and it is found to be wine, either of them may retract.<sup>46</sup>



Thus, the sequence of the enumeration may be defined as: Intermediate case (one may retract), Intermediate case (one may retract, Worst case (neither may retract), Best case (both may retract). This pattern will be seen again in a number of variations. The conflation is normative, and in fact, a principle form pattern for simple quadrens found in the Mishnah.<sup>47</sup>

A second form pattern found to exist among the simple quadrens is that of the progressive sequence. Within its structure the composition of the elements (as we have seen) is based upon a priority arrangement of one extreme to another (largest to smallest, most severe to least, etc.). Though the sequence has been found to exist as a "secondary" principle of organization among various other passages, it does function in its own right as a logic governing the order of the elements in certain quadrens.

The first example of the form pattern is found in a quadren which appears twice in the Mishnah: Baba Metzia 7:8, and Shebuoth 8:1.

There are four kinds of guardian: an unpaid guardian, a borrower, a paid guardian, and a hirer. An unpaid guardian may take an oath in every case (of loss or damage and be quit of liability); a borrower must make restitution in every case; a paid guardian or a hirer may take an oath if the beast was lamed or driven away or dead, but he must make restitution if it was lost or stolen.<sup>48</sup>

The sequence of the elements is similar to the Biblical precedent (as found in Exodus 22:9-14). However, it is

suggested, on the basis of the following facts, that the principle governing the organization of the quadren was that of a progressive sequence. The Biblical pericope is not as complete as the passage found in the Mishnah--not all the elements are contained therein. Also, the Biblical passage does not qualify the nature of the elements as the explicative material of the Rabbinic quadren. The total enumerative passage, therefore, needs to be seen as having been influenced by more than just the Biblical classification of guardians. And the inclusions of the Rabbinic expansion in the sequence in which it is found points toward the suggestion that the primary principle of organization was the progressive sequence pattern.

In Ketuboth (3:4) we find another example of a progressive sequence guiding the enumeration of the elements of a Rabbinic series. The passage reads:

The seducer must pay on three counts and the violator on four. The seducer must pay [compensation for] indignity and [for] blemish and the [prescribed] fine; the violator adds thereto in that he must pay [compensation for] the pain. Wherein does the violator differ from the seducer? The violator pays [compensation for] the pain and the seducer does not pay [compensation for] the pain; the violator must pay forthwith, but the seducer only if he puts her away; the violator must drink out of his earthen pot, but if the seducer is minded to put her away he may put her away.<sup>49</sup>

The progression is found not only in the order of the categories (seducer, and violator) themselves, but also in the sequence of the associated responsibilities of the

respective "damagers." That "secondary" sequence may be seen as the result of an analysis of the elements of the quadren. The penalties are enumerated in a reverse order of their urgency in relation to the damage inflicted. That is to say, the primary responsibility of the damager to the damaged one is to compensate for the pain, and the most unrelated penalty is that inflicted because of the indignity evolving from the "wound." Thus, following the initial sequence of the lesser responsible damager to the more responsible damager, so the penalties inflicted upon the one who causes damage are enumerated in a corresponding progression.

A further example of a progressive sequence is found in Sanhedrin. Here, the discussion drifts from the formal sequential enumeration which usually follows the articulated series, but that is a result of the confusion surrounding the ruling in and of itself! The passage reads as follows (Sanhedrin 7:1):

The court had power to inflict four kinds of death penalty: stoning, burning, beheading, and strangling. R. Simeon says: [Their order of gravity is] burning, stoning, strangling and beheading. This is the ordinance of them that are to be stoned.<sup>50</sup>

In order to properly understand the function and structure of the quadren, we must first become familiar with the structure of the argument itself (see Table #2).

TABLE #2

Order of the Quadren	Textual Reference	Order of R. Simeon	Textual Reference	Structure Chpts 6-9	Textual Reference
Stoning	7:1	Burning	7:1	Stoning	6:1-6
Burning	7:1	Stoning	7:1	Quadren & Summary	7:1
Beheading	7:1	Strangling	7:1	Burning	7:2
Strangling	7:1	Beheading	7:1	Beheading	7:4
				Strangling	7:3
		Burning more severe than stoning	9:3	Stoning	7:4-8:6
				Burning	9:1
				Beheading	9:1
				Question of Severity	9:3

APPEARANCE OF ELEMENT

The first problem we encounter when discussing the function of the quadren is its location. It seems that it comes in the middle of the argument concerning the topic with which it deals (the argument is initiated before the specific enumeration of the elements involved). That the editors/redactors of the Mishnah were aware of this may explain the final statement of 7:1. Knowing that chapter 6 of the Maseketh dealt with stoning, and that a progressive sequence quadren followed, they "sealed" the enumerative principle with the phrase "This is the ordinance of them that are to be stoned." In doing so, the formal structure of the pattern would be preserved.<sup>51</sup> That the organization of the "argument" follows the structure of the quadren (compare columns 1 & 2 with 5 & 6 in Table #2) provides additional support for the hypothesis.

With it suggested then, that the quadren does serve as a principle of organization for the discussion found in chapters six through nine we can now turn to the internal structure of the enumeration. Especially when juxtaposed against Sanhedrin 9:3, the enumeration found in 7:1 is clearly understood as in sequence from the most severe form of punishment to the least severe. R. Simeon, in both 7:1 and 9:3, challenges the enumeration on the specific basis of the articulated sequence--saying that the order should be otherwise than found, to reflect his understanding of which form of punishment was the more severe. Though

both cases were presented<sup>52</sup> (and perhaps because both cases were presented) it is our opinion that, based on the internal evidence alone, it can be said that the quadren was meant to be understood as enumerating not only forms of punishment, but also a sequence of those elements listed in a ranked order.<sup>53</sup>

Though not quadrens, per se, there were found, in the course of our research, two passages which reflect the extension of the progressive sequence principle in the organization of "enumerative" series. They are here presented for no other reason than to add further support for the existence of the phenomenon, and the "apparent" symmetry which is a result of the form pattern.

Oholoth 1:1-4 reads:

1.1. [Sometimes] two things contract uncleanness from a corpse, one of them seven-day uncleanness and the other evening-uncleanness; [sometimes] three things contract uncleanness from a corpse, two of them seven-day uncleanness and the third evening-uncleanness; [sometimes] four things contract uncleanness from a corpse three of them seven-day uncleanness and the fourth evening-uncleanness. How [does this befall] the two things? If a man touches a corpse he contracts seven-day uncleanness, and if a man touches him he contracts evening-uncleanness.

2. How [does this befall] the three things? if vessels touch a corpse, and vessels touch these vessels, they all contract seven-day uncleanness; the third, be it man or vessel, [that touches these] contracts evening-uncleanness.

3. How [does this befall] the four things? If vessels touch a corpse and a man touches the vessels, and then vessels touch this man, they all contract seven-day uncleanness; the fourth, be it man or vessel [that touches these] contracts evening-uncleanness. R. Akiba said: I can cite a case where a fifth [can contract

uncleanness]: if a [metal] tent-peg was stuck into the tent, the tent, the peg, the man that touches the peg, and the vessels that touch the man contract seven-day uncleanness; and the fifth, be it man or vessel, [that touches these] contracts evening uncleanness. They said to him: The tent cannot be included in the reckoning.

4. Both men and vessels can contract uncleanness from a corpse. This may bear with greater stringency on men than on vessels, and it may also bear with greater stringency on vessels than on men. [Thus] if vessels [first touched the corpse] three things [in all] can contract uncleanness, but if a man [first touched the corpse] only two [in all] can contract uncleanness. It may bear with greater stringency on men in that when a man intervenes, four things [in all] can contract uncleanness, but when he does not intervene only three things [in all] can contract uncleanness.<sup>54</sup>

Kelim 27:1 reads:

Cloth is susceptible to uncleanness by virtue of five things, sacking by virtue of four, leather by virtue of three, wood by virtue of two, and an earthenware vessel by virtue of one. An earthenware vessel is susceptible to uncleanness in that it is a vessel having a receptacle . . . In all earthenware vessels that have no inner part, no regard is paid to their outer part. [What is made from] wood is, moreover, susceptible to uncleanness in that it may be sat upon; thus a plate that has no rim is susceptible to uncleanness if it is of wood but insusceptible if it is of earthen ware. [What is made from] leather is, moreover susceptible to uncleanness by overshadowing. [What is made from] sacking is, moreover, susceptible to uncleanness in that it is woven work. [What is made from] cloth is, moreover, susceptible to uncleanness when it is but three finger breadths square.<sup>55</sup>

## VI

Of the quadrens found in the Mishnah which were not included in this section of the investigation (except for those from Pirke Avoth which will be discussed separately) there remain two sub-groups. Our comments will be brief as the limitations of this investigation preclude the possibi-



lity of proper treatment.

First, there were four quadrens (and their parallels) from tractate Eduyoth.<sup>56</sup> Though each quadren does exhibit internal principles of organization in the enumeration of its elements, they will not be analyzed in depth due to the nature of the material, as well as the character of the tractate as a whole. The tractate is a "catalogue" of Rabbinic teachings which, according to tradition, were accepted into law.

When, after the destruction of the Temple, it became necessary through the removal of R. Gamaliel II. from office of patriarch to decide religious questions by the will of the majority . . . treatise 'Eduyot [is] a collection of unassailable traditions. From time to time more material was added to this groundwork, until the treatise was concluded on the redaction of the whole Mishnah. There is no connection between the many subjects touched upon in the 'Eduyot'; and an exhaustive discussion of each is not its purpose. Even the names of the sages responsible for the halakot provide but a loose thread of union.<sup>57</sup>

Thus, in order to deal with the quadrens properly, we would first have to examine the tractate as a whole to see if the patterns are typical of the treatise, of the Mishnah as a whole, or atypical of that which we have discovered so far, etc.

The second group of texts left to discuss are those whose patterns were "indetermineable." There were five quadrens whose series are not clearly defined to the point where we can assign them to an appropriate sub-group reflecting the internal sequence of the elements.<sup>58</sup> Though it is possible to speculate, the problems which they present to

us can not be reconciled completely on the basis of this study alone. At most, we can say that with further study into the area of form patterns in Rabbinic series, it might (some day) be possible to delineate the pattern of the enumerations and therefore better understand the message of the teachings. Or, it may be that these passages have no pattern (or "conscious" articulation of sequence) and this in itself would have to be accounted for in a more complete survey of Rabbinic series.

Whatever the case may be, it seems clear enough that one can conclude (for the time being) that the Rabbis (editor/redactor) of the Mishnah were consistent in their enumeration of passages dealing with series of four elements. There was a catalogue of possible patterns from which they were able to draw; and from within that catalogue of possible form patterns they constructed the sequences of their series.

As we continue to investigate other literature from the same time period, we will see some patterns repeated in different contexts, and new sequences (principles of organization) introduced. And, as a forshadowing of the material discussed below, we feel it our right to submit as a statement of fact that the Rabbis were not haphazard in their construction of enumerative series . . . they were governed by a "catalogue" of "normative" form patterns.

## CHAPTER II

### THE TOSEFTA

As we turn to investigate the enumerative passages found in the Tosefta, we are confronted by a number of questions. What was the purpose of the Tosefta? What was its relationship to the Mishnah? What is the Tosefta? Though these questions are fundamental to the study of the text, they are beyond the scope of this investigation. It is hoped, though, that by looking at the structure and function of quadrens as they exist in the manuscripts, and comparing them with other similar texts from the same period, we will come closer to unlocking some of the mysteries surrounding this collection of Tannaitic material. For the immediate task at hand, we will be concerned only with the categories of quadrens which appear in the Tosefta. As was done with the Mishnah, the passages have been arranged according to characteristics which the respective enumerations share in common.

The questions surrounding the nature and purpose of the Tosefta may be extended to the quality of those manuscripts which do exist in print. For our purposes the works of Lieberman, Zuckermann, and Neusner have been the primary resources.<sup>1</sup> Critical apparatus was referred to when available, and any relevant variants will be noted.<sup>2</sup>

As such, the Tosefta is being treated as a separate Tannaitic work, and any conclusions which could be drawn from a comparison of its quadrens with those of the Mishnah (or other texts from the same period) will be left for the summary section at the end of this investigation.

## I

Among the passages collected from the Tosefta, certain quadrens shared a common characteristic of chronological consistency. That is, the elements within the series were presented in a chronological sequence; often with that element which would be considered first in time being the first element in the series.<sup>3</sup>

The best example of this chronological sequence is found in a passage which, though already examined in its context as a mishnah (Hullin 5:3), appears in the Tosefta in Hullin 5:9:

At four seasons in the year the one who sells a beast to his fellow must inform him: 'The mother I sold to you for slaughter, and its daughter I sold to you for slaughter.' These are they: The eve of the last festival day of the Festival [of Sukkot], and the last day of Passover, and the eve of Aseret [Shabu'ot], and the eve of the New Year. And in accord with the opinion of R. Yose the Galilean: 'Also the eve of the Day of Atonement in Galilee [M. Hullin 5:3] for it is a festival day.'<sup>4</sup>

The pattern of this enumeration follows a principle of chronological sequence in the organization of its elements.

One might suggest that "the last day of Passover"

should be the first element of the list (as it comes in the first month of the Festival calendar year) for the enumeration to be considered chronological. But, in order for the series to be inclusive of R. Yose the Galilean's opinion, the beginning of the sequence shifts back in time to "the eve of the last festival day of the Festival (of Sukkot)" (and thus allows "the eve of the Day of Atonement" to appear in its proper chronological position). Though a particular Festival year is not presented chronologically,<sup>5</sup> the series does preserve an order of first in time (from the perspective of one beginning the series at the time of Sukkot) as coming first in the enumeration.<sup>6</sup>

This principle of chronological consistency in the enumeration of specific elements is not reserved for series dealing with aspects of calendation alone. But, as we shall see, may be extended also to processes: that which is done first in a series of acts is articulated before that which comes later. The first example of such extension is found in Zebahim 3:5. It is interesting to note that though the context is slightly different, the order of the elements is parallel to the enumeration of the same items in Mishnah Zebahim 1:4. The Tosefta passage reads:

[if] one tossed those [drops of blood] which are to be tossed outside, inside, or those which are to be tossed inside, outside, it is invalid. Therefore if

[during the act of improper tossing by a fit person], he gave thought to it [to eat the flesh or to burn the sacrificial part] outside of its proper time or outside of its proper place, the law of refuse does not apply to it. This is the general principle: the animal sacrifice is invalidated by only four actions: 1) by the act of slaughter, 2) by the acting of collecting [the blood] in a utensil, 3) by the act of conveying and 4) by the act of tossing [the blood on the altar] . . . .<sup>7</sup>

As in the passage from Hullin presented above, this quadren serves as an organizational principle summarizing/controlling the theme of the discussion. However, it should be noted that in the Zebahim passage the Rabbis specifically articulate the function of the quadren as such when they say: "this is the general principle."

That the enumeration follows a chronological sequence is obvious from an analysis of the elements. Before one may toss the blood on the altar, one must convey it from the place where it was collected from the slaughtered animal. Thus, again, we have that which comes first in time enumerated before those elements which come later in time.<sup>8</sup>

A similar example of an enumerative sequence in the description of a process is found in Menahot 5:18:

All meal-offerings which were waved but not brought near, [or] which were brought near but not waved, [or on which one] poured oil but which one did not stir, which one stirred but [on which] one did not pour oil, which one broke into pieces but did not salt, salted but did not break into pieces--it is valid. Therefore if one gave thought to it (to offer it up) outside of its proper place, it is invalid. And extirpation does not apply to it. [If one gave thought to it, to offer it up] outside of its proper time, it is refuse. And they are liable on its account to extirpation. Therefore [if] one offered up the handful



by itself and the frankincense by itself, or one offered up the handful by itself two times, it is valid. Therefore if one gave thought to it [to offer it up] outside of its proper place, it is invalid. And extirpation does not apply to it. [If he gave thought to it, to offer it up] outside of its proper time, it is refuse, and they are liable on its account to extirpation. This is the general principle: Meal-offerings are invalidated only in respect to four sections: (1) the taking of the handful, (2) and the conveying [of the handful] and (3) the placing of the handful into the utensil, and (4) the offering up. . . .<sup>9</sup>

Similar to the preceding passage from Zebahim, we have a process whose elements are not only presented in a chronological pattern, but, in being stated as a general principle, serve as an organizational principle. Although a meal-offering may become invalidated equally in any of the stages of the offering, these stages are enumerated in the order of their occurrence: one takes a handful and conveys it to the utensil in which it will be presented before it is offered up.

An immediate concern which arises in connection with this passage is the question of its relationship to the Mishnah and to Tosefta Zebahim. The enumerative passage in Tosefta Menahot does not appear in the Mishnah. But, the general form of the quadren (and the discussion within which it is found) is almost parallel to that articulated in Tosefta Zebahim 3:5. Though the contexts differ between these two passages, the question may be asked as to whether or not the Rabbis were employing a common form (or formula)? It would seem that (in both



passages) one could at least say that the logic of a chronology was applied with a specific intent: to organize the elements, and to function as a general principle by which to communicate the essential features of the specific discussion.

In tractate Niddah we find a passage (1:5) which is similar to that found in the Mishnah. Though more detailed than the mishnaic "parallel", the Tosefta text retains the chronological sequence as the focus and organizing principle of the general discussion:

R. Eliezer says, 'Four women--sufficient for them is their time: a virgin, a pregnant woman, a nursing mother, and an old woman.' Said R. Hoshua, 'I heard only the virgin.' Said to him R. Eliezer, 'They do not say, "He who has not seen the new (moon) should come and give testimony," but "he who has seen it." You have not heard one, but we have heard four.' All the days of R. Eliezer the people followed the rule laid down by him. After R. Eliezer died, R. Joshua restored the matter to its former status. And the law is in accord with R. Eliezer.<sup>10</sup>

This passage functions as a summary of the discussion preceding it, and as the organizing principle of that which follows (serving as an outline of the topics to be treated in the same order as the enumeration). That the enumeration itself is a chronological sequence may be demonstrated by an analysis of the elements included in the set.

In the mind of the Rabbis, every person's life could be divided into various stages (e.g. child, adult, elder, etc.). For women, especially, such stages were of central importance because of the preoccupation with purity

and procreation.<sup>11</sup> The normative life pattern of a woman was to get married and have children. Thus, there are certain categories into which a woman falls during the different "periods" of her life. First, before she is married, a woman would be a virgin (at least so the Rabbis expected). After marriage, she would soon become pregnant (after which she would nurse her child). And, finally, she would grow old. Thus, on an unexplicated level, the quadren enumerates those who are deemed unclean only from the time they experience a flow, in a chronological sequence. However, as the text continues to define each of the elements, we find that the chronology breaks down.<sup>12</sup>

Be this as it may (that the chronology breaks down in the explicatory material), one can not help but ask, "why then were the elements in the list arranged in the sequence in which they were ordered?" It would seem, that as the terms are defined, any order would have been suitable. Yet there is a sequence, and that sequence is preserved in the "parallel" appearance of the passage. It is concluded (though speculatively) that the Rabbis were aware of the chronological norms they imposed upon a woman's life, and arranged the sequence accordingly. If so, then one could better understand the long explication following the quadren--whereas the elements are arranged in a pattern which has reference to immediate experience, the enumeration has a wider application and must be

understood as such.

Whatever the case may be, on one level it appears that the Rabbis were aware of the possibility of making use of a pattern in the organization of a particular set of "ideas", and did make use of it. There is evidence of chronological consistency in Tosefta Niddah 1:5.

In Sotah (6:6-11) we find a long midrashic passage concerning a difference of opinion between R. Simeon b. Yohai and R. Akiba: "R. Simeon b. Yohai said: 'Four things R. Akiba used to expound which I also expound, and I prefer my words over his.'" <sup>13</sup> The text brings in other interpretations of rabbis not immediately involved in the dispute, but each element ends with R. Simeon b. Yohai's interpretation being presented as the more favorable opinion. The four elements of the set are presented in a chronological order (Abraham and Issac, Moses, the people of Israel, the nation) in terms of where each item occurs along the time-line of history. That such a structure was a conscious construction may be a cogent hypothesis. For as the summary of the fourth "paragraph" states: "I speak concerning what is first, first, and what is last, last." <sup>14</sup>

R. Akiba lectured: 'This term <sup>15</sup> refers to idolatry, as in the verse (Exodus 32:16): "And they rose up to make sport."<sup>16</sup> This teaches that Sarah saw Ishmael build altars and catch locusts, and sacrifice to idols.' R. Eliezer the son of R. Yose the Galilean said: 'The term פנצח refers to immortality, as in the verse (Genesis 39:17): "The Hebrew Servant who you have brought to us, came in to me to make sport (פנצח) of me." This teaches that Sarah saw Ishmael climbing over the garden fences and violating

the women.' R. Ishmael said: 'The term  $\text{פָּנָד}$  refers to bloodshed, as in the verse (2 Samuel 2:14-16): "Let the young men, I pray thee, arise and sport ( $\text{וַיִּשְׁחָקוּ}$ ) before us. And Yoav said, Let them arise. Then there arose and went over by number twelve of Benjamin, belonging to Ishboshet the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellows' side; so they fell down together . . ." This teaches that Sarah used to watch Ishmael pick up arrows and throw them intending to kill Isaac. As in the verse (Proverbs 22:18-19): "As a madman who throws firebrands, and arrows and death; so is the man that deceives his neighbor and says: Am I not in sport?"'

But I say; 'God forbid! There was not in the household of such a righteous man such a possibility.<sup>17</sup> [Especially concerning] one of whom it is written (Genesis 18:19): "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement." Would that man's son be engaged in idolatry or immorality? Thus, the term  $\text{פָּנָד}$  here refers to inheritance. For when Isaac was born, they said: "a son is born to Abraham who will receive the double portion [of the first born]." And Ishmael  $\text{פָּנָד}$ --made sport--and said: "I am the first born and should receive the double portion." I infer this from [Sarah's] response [to Abraham]: "And she [Sarah] said to Abraham: 'Cast out this maid servant and her son, for the son of this maid-servant will not be heir along with my son, with Isaac.'"

He [Akiba] used to say (Numbers 11:22): "Shall the flocks and herds be slain for them? And who will furnish it for them? Or shall all the fish of the sea (be gathered together for them to suffice them)?" "And who will provide for them?" Similar to this matter is the verse (Leviticus 12:8): "And if she be not able to bring a lamb (then she shall bring . . . and the priest shall make atonement for her and she will be clean)." And which is harder--this or that? (Numbers 20:10) "Hear now, you rebels; shall we bring forth water for you out of this rock?" He said: "Hear now, you rebels" which refers to one who profanes the name of God in secret. One is lenient toward him. But in the open/in public, one is not lenient toward him. Here, where it is in secret, scripture is lenient toward him. And there, where it is in public, scripture is not lenient.' R. Simeon B. Eliezer said: 'That said

in secret, scripture is not lenient toward him. As in the verse (Numbers 11:23): "'You will see now whether any word will come to pass for you or not.'"

But I say: 'God forbid that such a righteous man might think/ behave in such a manner. One of whom it is written (Numbers 12:7): "My servant Moses is not so, for he is the trusted one in all my house." He said: "Will the omnipresent provide for us and our cattle? Was it not that when we were in Egypt the Nile provided for you and for the Egyptians fish, and their cattle he provided for you and for the Egyptians?" Concerning the matter the verse says (Numbers 11:9): "Not one day will you eat and not two . . ." Moses said: "Lord of the universe, consider them, that you will give to them and kill them." He said to each person: "take possession of an area and descend to the depth." Saying to the ass, "take up the area by the gate and we will chop off your head." They said to me and you, "This is not the way to bring us out." He said to him, "consider them that said: 'the omnipresent does not provide for us or our cattle'-- so they shall perish and 100 like them. And my hand shall not be short before them--even for a moment. As in the verse (Numbers 11:23): "You will see now whether my word will come to pass for you or not." . . .'

He [Akiba] said (Ezekiel 33:24): "Son of man, they that inhabit those waste places of the land of Israel, speak, saying Abraham was one man and yet he inherited the land." And if Abraham, who only worshipped one God inherited the land, we who worship many gods, is it not so that we will inherit the land?' R. Eliezer the son of R. Yose the Galilean said: 'And is Abraham, who only had one son and sacrificed him and inherited the land, we whose sons and daughters sacrifice idolatrously, is it not so that we should inherit the land?' R. Nehemiah said: 'And if Abraham, who had only one altar to sacrifice upon, inherited the land, we, who have an altar on which to sacrifice, is it not so that we will inherit the land'

But I say: 'And if Abraham, who was only obligated to perform one commandment, inherited the land, we, who He commanded many commandments, is it not so that we should inherit the land? From the response that Ezekiel answered them you learn, (Ezekiel 33:25-26) "Thus says the Lord God; You eat with the blood and lift up your eyes toward your idols." This is idolatry. "and shed blood;" as is understood from



"You stand upon your sword." This is the law. And steal: "you do abominable things." This is as a man beds. "And you defile every man his neighbor's wife." This is unchastity. And if the commandments which the sons of Noah were commanded you do not do . . . How can you say "we will inherit the land?"

He [Akiba] said (Ezekiel 8:19): "The fast of the fourth month, and the fast of the fifth month . . . and the fast of the tenth." "The fast of the fourth month". This is the 17th of Tammuz--on that day the city was invaded. And why is its name the fourth fast? Because it is the fourth month. "The fast of the fifth month." This is the 9th of Av--on that day the Temple was burned. And why is it called the fifth? Because it is the fifth month. "The fast of the tenth month" This is the tenth of Tebat. Because on that day the King of Babel besieged Jerusalem. As we see in the verse (Ezekiel 24:1 & 2): "Son of man, write the name of this day, of this same day (the King of Babel has invested Jerusalem) on this day," the 10th of Tebat.'

But I say: "The fast of the 10th month" This is the 5th of Tebat. But in the province of Judah they fast over the occurrence, and in the diaspora over the news--on the day that the news came to the diaspora. As we see in the verse (Ezekiel 33:21): "And it came to pass in the twelfth year of our exile, in the tenth month, on the fifth day of the month, that one that had escaped out of Jerusalem came to me saying, the city is smitten." They heard and made the day they heard the news as the day of the burning itself. And is it not better to have it written first. Why is it written last?--to return the months to their proper order. And I prefer my words to those of R. Akiba. He speaks of the first thing last and the last first. But I speak concerning first things first, and last things last.'

Without going into the specific nature of the disputes, what interests us is the progression of the discussion. The first matter dealt with concerns that which can (chronologically speaking) be said to have occurred first in time. The sequence of the elements then flows in a pattern which is bound by a historical conscious-

ness--The behavior of the nation in the land depends upon the merit of the people to inherit the land in the first place. The people Israel became a people per se only because Moses brought them out of Egypt (even though the seed of the people/nation was planted by Abraham).

The principle of chronological enumeration in quadrens (as has been seen) is not confined to calendrical concerns alone. It may be extended also to processes and to history. In the remaining quadren which falls into this category of chronological enumeration, we will see another example of the historical extension of the principle.

Sanhedrin 12:11 reads:

Four kings--Jeroboam, and Ahab, Ahaz and Menassah--  
have no share in the world to come. . . .<sup>18</sup>

To properly understand this passage one needs to see its "parallel" in the Mishnah (10:2). There, three kings and four commoners are enumerated. The Tosefta passage expands the series of kings by adding Ahaz to it. What is most interesting is that not only does the Tosefta preserve the chronological sequence articulated in the Mishnah (as discussed above), but uses it as its organizing principle governing the insertion of the fourth element into the series.

Though in many of the quadrens cited above a case could be made for a Biblical basis of the enumeration, it



is felt that the primary principle involved in the organization of the elements was chronology. Though the Bible was surely a source of history for the Rabbis, the concern of the enumerations was not so much the preservation of Scriptural traditions, as it was to impose a logic upon a set of elements in order to facilitate their transmission. Besides reflecting the normative order of the calendar, a life pattern, or a process, the chronological quadren seems also to serve as a means to pattern elements which can be constructed in a sequence reflecting a historical standard.

## II

A passage found in Hagigah 2:7 should be familiar to us as an appositional quadren already discussed in its context in the Mishnah (2:1). As it appears in the Tosefta, however, there are significant changes which aid our understanding of the intent of the passage. Though the appositional character of the pattern is retained, the elements of the series are so explicated that there is little speculation concerning their referents (in this particular text of the passage). Tosefta Hagigah 2:7 reads:

Whosoever gives his mind to four things it were better for him if he had not come into the world--What is above? What is below? What is before [לפנים]? What is behind [לאחור]? It is possible that ["What is before?" refers to that which was] previous to creation, as Scripture teaches (Deuteronomy 4:32): ["For ask now of the days that are past, which were before thee--לפניך] since the day that God created man upon the earth." It is possible that ["What is before?" refers

to that which was] previous to the creation of the order of the seasons, as Scripture teaches (Deuteronomy 4:32): "and from the one side of the heaven to the other." What does Scripture mean [when it says] "since the day that God created man upon the earth"? From the day that God created man on the earth you may expound. You should not expound upon: What is above, What is below, What was, or What will be in the future.<sup>19</sup>

Though there is much debate as to what the elements in the series actually refer to when compared with the parallel passages,<sup>20</sup> our major concern (the pattern) is not affected by the discussion. Here, the items which have referents of direction (to place or time) are grouped in sets of opposites. And, as we have seen above, such is a normative pattern for appositional quadrens.

### III

What the influence of the Biblical text upon the construction of the Tosefta was, can not be determined for certain. However, from the evidence of those quadrens which do reflect a primary concern with Scriptural themes, there does appear to be a relationship of some sort. That the Rabbis knew Scripture can not be doubted. But whether or not this knowledge affected the construction of the quadrens found in the text can only be speculated upon. Below are listed those passages which bear particular reference to Scripture. Not all the patterns are the same. Nor do they all exhibit an overt determinable relationship to the Bible. But, they have been grouped

together because of that which they do share in common: some sort of tie to specific Biblical verses.<sup>21</sup>

Peah 2:13 articulates three series of what constitutes a "gift for the poor":

There are four gifts for the poor connected with the vineyard: the single grapes, the forgotten grapes, the corners of the vineyard, and the gleaning [reserved for the poor]. There are three gifts for the poor connected with the harvest of grain: the gleaning, the forgotten sheaf, and the corners of the field. There are two gifts for the poor connected with an orchard: that which is forgotten, and the corners of the orchard.<sup>22</sup>

The first thing that strikes the reader of this passage is its symmetry. Not only does it deal with series in a descending order of rank depending upon the number of elements in each series, but the elements in these series retain the same basic sequences (with the appropriate elements deleted).<sup>23</sup> The organization of the sequences--when compared with each other--seems to have been done against a common principle of concern. In this case, Leviticus 19:9-10 suggests itself as a possible "suspect": "And when you reap the harvest of your land you shall not wholly reap the corners of your field, neither shall you gather the gleaning of your harvest. And you shall not glean your vineyard: you shall leave them for the poor and the stranger." The complete catalogue of the elements enumerated in the Tosefta passage are spread out throughout Scripture (Leviticus 19:9-10; 23:22; Deuteronomy 24:19-22; 24:28-29; 26:12). Yet the pattern articulated in the

quadren, et al, seems to serve as an organizational framework against which one would better understand the Biblical allusions to the restrictions placed upon a "harvest."

In Negaim 1:4, we find a similar pattern (though more directly related to the sequence of the Biblical treatment of the theme):

[There are] four appearances through which the flesh of the skin is rendered unclean. And by them the boil on the burning and the bald head and the bald forehead (Leviticus 13:41-44) are rendered unclean. (1) The spreading renders unclean, even though it is not of the very same appearance [color] but of another appearance [color]. (2) The quick raw flesh renders unclean in any appearance, and even white on black or black on white. (3) And white hair renders unclean in any appearance of white, and even the appearance [color] of old age, but the hair [must be] white. (4) And scales render unclean in any appearance [color], and even white on black and black on white. And they are signified as unclean with thin golden hair, the appearance of which is like an image of gold.<sup>24</sup>

Though understood as a general statement concerning that which should be considered unclean, the quadren can be seen as an enumeration of the specific principles found in Leviticus 13 as applied to the particular cases there in question. Though not directly dependent upon Scripture, it is obvious that the quadren is influenced by the book of Leviticus--so much so, that one could easily assign it as the source of this Tosefta pericope. And thus, the pattern of the sequence is explainable in so far as it reflects the structure of the Biblical author.

In Taanith 2:1 we find an enumeration (based upon a Biblical verse) conflicting with the Scriptural sequence of the elements:

Four Mishmaroth returned from the [Babylonian] exile, and they were: Jedaiah, Harim, Pashhur, and Immer. The prophets amongst them arose and divided them and increased them to twenty-four. [Lots were prepared] and mixed and placed in an urn. Jedaiah came and took five [portions for his colleagues] and his own; six in all. Pashhur came and took five [portions for his colleagues] and his own; six in all. Immer came and took five [portions for his colleagues] and his own; six in all. And the prophets among them stipulated that even if Jehoiarib [the chief of the Mishmaroth] should return from the exile, not one of them would be displaced because of his . . . .<sup>25</sup>

Here, though our Tosefta text is consistent in its parallel enumerations of the sequence, it is (in both instances) in direct conflict with its Biblical precedent. Ezra 2:36-39 reads: "The priests: the children of Jedaiah of the house of Yeshua, nine hundred and seventy three. The children of Immer, one thousand and fifty two. The children of Pashhur, one thousand two hundred and forty seven. The children of Harim, one thousand and seventeen." This conflict is confusing. In all of the rabbinic parallels the sequence of the Tosefta passage is repeated. And, an analysis of the Biblical referents (other than the verses from Ezra already quoted) does not offer any clues as to why the Rabbis changed the order of the sequence and were then consistent in their usage of that pattern.<sup>26</sup>

Based upon this observation, one could question just how the Rabbis approached Scripture as a historical

source-book. Yes, they were aware of its narrative, legal, and genealogical sections, but did they consider every word, every idea, to be sacro-sanct? Perhaps, by observing other conflicts like that which occurs between Tosefta Taanith 2:1 and Ezra 2:36-39, one would be better able to answer that question. It is our suggestion that even as the Rabbis found the word of God revealed to them in the context of Scripture, it was meaningful to them especially as they adopted and adapted it for their own use. What motivated them to make the changes which they did can not be determined from this point in history, but that the Rabbis made liberal use of Biblical texts can not be denied.<sup>27</sup>

A final passage which exhibits a biblical precedent in the enumeration of its elements is Yebamoth 6:4. What will concern us here is only the opening statement of the passage. For though the remainder of the paragraph does deal with the same theme, its approach is different enough that it need not be considered as part of the quadren. Thus our text reads.

Four [relatives] are bound [to excommunication if they marry the rejected sister in law--חליצתן] according to the Torah, and four more [as derived by the Rabbis from the Biblical text are also enumerated as forbidden to marry her]. His father, and his son, his brother and his nephew: these are "bound" to her. His grandfather [paternal] and his maternal grandfather, his son's son and his daughter's son: These are secondary [but still forbidden relationships].<sup>28</sup>



The Rabbis have here taken their concept of *תליצח* and applied it to the Biblical understanding of forbidden relationships. Though the Torah does not enumerate the forbidden relationships in the same manner or context (Leviticus 18:6-18), the Rabbis have taken the liberty of not only "borrowing" the series as presented in the Bible, but have extended the terms according to their own principles. Thus, as much as there is a Biblical basis to the quadren, it is only a starting point from which the Rabbis take their cue. And, as much as the Rabbis were bound to Scripture, it seems (based upon an analysis of the majority of the passages presented in this section) that they also considered it their right (if not obligation) to apply the texts liberally rather than literally.

Before we turn to the next block of material, it is important to pause for a moment. The passages discussed above (especially the last), though presented in their Biblical context, could easily be examined in light of the form patterns which will be delineated within section IV. For, as we shall see, the sequences of enumeration are in keeping with the normative form patterns of the simple quadrens. Their inclusion in this sub-group was an arbitrary decision in order to discuss the relationship between the Biblical text and the enumeration of Rabbinic series. As we proceed, these passages will take on



additional significance in that they (even though closely related to the Biblical scenario) are typical of the thought processes of the Tannaitic Rabbis.

#### IV

As to why any particular pattern in a quadren appears in the form in which it does, can be explained in a number of ways. As we have seen, there is a chronological principle of order, an appositional principle, and a Biblical precedent principle. Though many of the texts transcend a simple classification (belonging to more than one category), that there are patterns to certain enumerations can not be denied. And, as we shall demonstrate here, even in the simple quadrens (those without a chronological, appositional, or overt Biblical basis) there often appears a form pattern organizing the sequence and structure of an enumeration.

This is most apparent in a passage found in Kiddushin 5:1. There in the midst of a discussion concerning who may marry whom, we are told:

There are four communities: the community of Priests, the community of Levites, the community of common Israelites, the community of Proselytes [גרִיִּים]. And the rest are allowed to join with each other. But the sages say: There are three communities: the community of Priests, the community of Levites, and the community of common Israelites.<sup>29</sup>

What is meant here by the term "community" is class or social status. The passage continues by discussing who may cross these communal boundaries, and who may not (in

order to marry). And, in context, the whole paragraph serves as an organizational principle--introducing the topic with which the chapter will be concerned. Be that as it may, the focus of our attention is the sequence of the enumeration, which, in both of its appearances, is consistent with itself, and the hierarchial construction of the society which it reflects.

The sequence of this enumeration may be understood in two different ways: as a quantitative, or a qualitative, analysis of the elements. Quantitatively we have a progressive series of three elements (Priests, Levites, and Israelites) set in an ascending sequence (fewer Priests than Levites, etc.) juxtaposed against a fourth (Proselytes--a community of undeterminable size). Qualitatively the sequence exhibits a descending scale of priority in the society's social structure (the Priests having more status than the Levites, etc.)<sup>30</sup>

Whichever interpretation is accepted, however, does not interfere with the fact that there is a pattern to the sequence as it appears in both of its enumerations (four elements, and three elements). There is a sequential enumeration involved with the construction of the quadren. However the scale be measured, the sequence is progressive, forcing the elements to flow from one into the other.

In a passage from Yoma (5:6-8), we find a similar construction. Here, again, we have the elements enumerated

according to a scale of unarticulated precedent,<sup>31</sup>  
such that the items flow naturally from one to the other.

The text reads:

R. Ishamel said: 'There are four classes of atonement: (1) If a man transgressed a positive commandment and repented, he is forgiven on the spot, before he has so much as moved from his place. As it says in the verse (Jeremiah 3:22): "Return faithless children and I will heal your backslidings." (2) One who transgresses a negative commandment and repented, the repentance suspends the sentence, and the Day of Atonement atones. As it says in the verse (Leviticus 16:30): "For on this day will atonement be made for you." (3) One who transgresses commandments punishable by extirpation or by death from the courts and repented, repentance and the Day of Atonement suspend the sentence, and his sufferings during the remaining days of the year atone. As it says in the verse (Psalms 89:33): "Then I will punish their transgression with the rod." (4) But, one who profanes God's name presumptuously and then does repentance, the repentance does not suspend the sentence, nor does the Day of Atonement atone for him. Rather, the repentance and the Day of Atonement atone for one third of the sin, and the suffering continued through the rest of the year atone for one third, and death effects forgiveness along with the suffering. And concerning this it is said (Isaiah 22:14): "Surely this iniquity shall not be given you till you die." Which teaches that death cleanses one of sin.'<sup>32</sup>

R. Ishmael has enumerated four classes of transgressions in a sequence beginning with those whose atonement is easily effected, and leading to those whose atonement is not easily effected.<sup>33</sup> That is, we are dealing with a progressive series of transgressions which runs from one "extreme" to the other. This structure is not inherent to the elements themselves, but is based upon a logic which has been superimposed upon the elements in order to facilitate their transmission.

In Baba Kamma we find a passage which follows a logical progression concerning who is responsible for certain damages which may occur in different locales. Based upon the status of the property, the sequence runs from that which is owned by the person who claims damages (the injured party) to that which is owned by neither the injured or the injurer. Accordingly, the fine, or responsibility, associated with the damage also progresses along with the enumeration of the different properties. The passage (Baba Kamma 1:9) reads:

R. Simeon b. Eleazar used to enumerate four general principles concerning responsibility for damages:  
 (1) [Those injuries to a party which occur] in the domain of the injured party, and not the injurer, the injurer is responsible for all the damages.  
 (2) [Those injuries to a party which occur in the domain of] the injurer and not the injured, the injurer is free from all responsibility. (3) [Those injuries to a party which occur on a property] belonging to both parties [the injurer and the injured] (for example, a commonly owned courtyard, or an unguarded field), on [damages caused by] the tooth, or the foot, [the party responsible for the damages] is free from all responsibility. [But on damages caused by] goring, biting, fructification, kicking by an animal whose owner stands forewarned [on account of three successive injuries], he is liable for the full indemnity. But the innocent [not forewarned] pays only half indemnity. (4) [Those injuries to a party which occur on a property] belonging to neither [the injured or the one responsible for the injury] for example a courtyard which belongs to neither, on [damages caused by] the tooth, or the foot, [the party responsible for the damages] is liable for the full indemnity. [but for damages caused by] goring, striking, biting, fructification, or kicking [by an animal whose owner stands] forewarned, the owner is liable for the full indemnity, and the innocent pays half the indemnity.<sup>34</sup>

What is being discussed here is the understanding

of the first part of Parahsat Mishpatim.<sup>35</sup> Our Tosefta passage has classified the general categories of damages, not according to the Biblical precedent, but around a logical sequence of where any damage might take place. Hence, the logic imposed upon the quadren is extraneous to the source of the material (though a typical form pattern of the Tannaim).

In Hagigah 2:3-4 we encounter a passage whose quadren, repeated in three different forms, retains the same sequence throughout the explication.

Four entered the orchard: Ben Azzai, Ben Zoma, The Other, and R. Akiba. One looked and died, one looked and was stricken, one looked and became irreligious [mutilated the shoots of religion], and one ascended in peace and descended in peace. Ben Azzai looked and died. About him Scripture states (Psalms 116:15): 'Precious in the sight of the Lord is the death of his pious ones.' Ben Zoma looked and was stricken. About him Scripture states (Proverbs 25:16): 'Hast thou found honey? Eat as much as sufficient for you, lest you be sated with it and vomit it up.' Elisha looked and became irreligious. About him Scripture states (Ecclesiastes 5:5): 'Do not let thy mouth cause thy flesh to sin; nor say before the angel, that it was an error; why should God be angry at thy voice and destroy the works of thy hands?' R. Akiba ascended in peace and descended in Peace. About him Scripture states (Song of Songs 1:4): 'Draw me, we will run after thee; the king has brought me into his chamber; we will be glad and rejoice in thee, we will praise thy love more than wine; sincerely they love thee.'<sup>36</sup>

Though some of the manuscripts switch the position of Ben Zoma and Ben Azzai, the order of who "saw and died", and who "saw and was stricken", remains constant. The nature of the sequence may be interpreted many different ways,

but that there is a sequence can not be denied.

For our purposes the enumeration of the elements may be said to be in a progressive sequence of three elements juxtaposed against a fourth (opposite) element.<sup>37</sup> The progression is made up of the three negative fates of those who entered Pardes set in an ascending scale of severity (the third of which is so "evil" that the referent loses its particularity and is just called "The Other"! ). The Fourth element, however, refers to the one who ascended and descended in peace--thus presenting the more favorable option in the minds of the Rabbis. As such, we have a progressive series juxtaposed against its alternative: (negative fate, more severe, worst possibility) set against the best possible response to the experience (peace, or enlightenment). Such a pattern is important for our understanding not only of the quadren as it exists, but also for the application of its principle (by extension--who may enter Pardes as determined by the characteristics of the elements of this set) to a more general situation.

A passage in Gittin (9:1) reflects the extension of this progressive pattern as a means of organizing an enumerative sequence. Here, the logic is, again, extraneous to the specific subject matter, but is imposed upon the structure of the passage in order to communicate the intention of the passage. The text reads:



One who divorces his wife and says to her: 'Behold you are permitted [to marry] any man except Ploni.' R. Eliezer permits her to marry any man except that designated individual. But, R. Eliezer does agree that if she marries someone else and becomes a widow or a divorcee she is then permitted to marry the one who was [at first] forbidden to her. After R. Eliezer died, four elders came together to discuss his opinion: R. Tarfon, R. Yose the Galilean, R. Eleazar b. Azariah, and R. Akiba. R. Tarfon said: 'Suppose this woman went and married the brother of the man she had been forbidden, and he died without children. How can he [the one forbidden] fulfill the law of Levirate marriage? He would be bound to have uprooted an injunction from the Torah. Hence we are taught there is no cutting off.' R. Yose the Galilean said: 'Where do we find a relationship that is discussed in the Torah which is permitted to one, but forbidden to another? What is forbidden is forbidden to all alike and what is permitted is permitted to all alike. Hence we may conclude that this is no cutting off.' R. Eliezer b. Azariah said: 'Cutting off means something which completely cuts him off from her. Hence we are taught that there is no cutting off.' R. Yose said: 'I prefer the argument of R. Eliezer b. Azariah.' R. Simeon b. Eliezer responded and said: 'Behold, suppose she went and married someone else and then divorced, and he said: "You are permitted to any man." How can this one permit that which the first one forbid? Hence we are taught that this is no cutting off.' R. Akiba said: 'Suppose the man to whom she was forbidden was a priest and the man who divorced her died. Would she not then be considered to that priest as a widow, and a divorcee in respect to all other priests? Hence we learn that this is no cutting off.'<sup>38</sup>

The passage continues (in the name of R. Akiba) with other arguments for why there is no "cutting off", but for our purpose the details are not that important. What should be noticed, rather, is the development of the argument, the sequence of the pattern, and the apparent consistency of enumeration. There is a progression in the discussion from the argument which is most obvious and general, to



those which are more complicated and specific. The sequence, looked at as a whole, builds from one element to the next, so that in the end there is a strong set of cases supporting the view which is held by the four elders.

Not all of these "simple quadrens" are enumerated in progressive patterns. There also appears a subset of passages which list the elements in pairs of related items. A quadren found in Shebuoth 3:1-2 is a fine example of this phenomenon. It reads as follows:

R. Joshua said there are four acts for which an offender is exempt from the judgements of man, but he is not forgiven for these by Heaven until he makes restitution: One who knows of evidence in favor of another and does not testify is exempt from the judgements of man, but is not forgiven by Heaven until he makes restitution for false testimony. One who testifies and then retracts, is exempt from the judgements of man, but liable to the judgements of Heaven. One who bends down over standing corn in front of a fire [and by covering it causes the owner to lose all compensation], and the one who breaks down a fence in front of an animal [so that it gets out and does damage] are exempt from the judgements of man, but are liable to the judgements of Heaven.<sup>39</sup>

Here, the four elements have been presented in a manner/sequence which preserves their relationships with each other--2 groups of two elements each. All four elements share the common characteristic of being offenses which are exempt from the judgements of man, but liable to those of Heaven. Yet, structurally, the two cases concerning testimony, and the two cases concerning possible physical damages have been grouped together

(respectively) providing us with a series of paired elements.

In Shabbat 1:1-3 this pattern is repeated in a most direct manner (which is hinted at in the superscription itself). The quantity is introduced, the topics are articulated, and the sequence is then enumerated according to that order already specified:

There are four domains--private and public. What is considered private? An area surrounded by a trench that is at least ten cubits deep, and four wide: or an area surrounded by a fence at least ten cubits high and four wide. These are considered actual private domains. What is considered a public domain? A camp or an open area, and the entrance of an alley.<sup>40</sup>

Such a construction which articulates the pattern of the enumeration (paired elements) in the superscription itself is also found in Berakhot 7:16. Though the details of the elements vary from one manuscript to another (the contents of the prayers, who the passage is attributed to, etc.), the formulaic expression<sup>41</sup> is constant, and consistent with the principle of organization. For our purposes we will use the passage as presented in Lieberman's edition of the Tosefta, as that is the best text available:

One who enters into a city says two prayers--one when he enters and one when he exits. R. Simeon says: Four, two when he enters and two when he leaves. As he enters, what does he say? "May it be thy will O Lord my God, that I may enter in peace." After he has entered in peace he says: "I give thanks to you O Lord my God that you caused me to enter into peace." Similarly, [before he leaves he says:] "may it be thy will O Lord my God to bring me out in peace."

After leaving in peace he says: "I give thanks unto you O Lord my God that you brought me out in peace, and so may it be your will O Lord my God to cause me to reach my destination in peace."<sup>42</sup>

The structure of the passage is then, two groups of two elements each, with both sets of elements following a similar sequence.

It must be noted that such articulate expression of a form pattern is not always present. As we have seen, and as a passage from Yadaim demonstrates, most often, though the pattern is present, it is latent. Yadaim 2:7 reads:

They pour water for four or five people, one beside the other, and they do not scruple on account of four things: (1) lest it be made unclean, (2) lest work have been done with it, (3) lest it not be poured from a utensil, (4) and lest a quarter-LOG not be poured out on a hand. . . .<sup>43</sup>

Here, though not articulated in the superscription, the first two elements deal with the nature/quality of the water itself, while the second set of elements deals with the pouring of the water. In its own right the sequence should be considered chronological--dealing with the process of pouring the water in the order of its occurrence. However, that the elements (which actually represent only two stages of the process) are grouped as they are suggests that the primary principle of organization is that of paired elements. Perhaps what we have is a conflation of two form patterns imposed upon the elements of the enumeration as the logic of their organization.

This pattern of paired elements appears in three other passages found in the Tosefta: Peah 1:6, Demai 2:2, and Avodah Zarah 1:10-14. The Peah passage reads:

R. Simeon said: 'On account of four things, one does not give Peah [allow the poor to harvest the corners of his field, Leviticus 19:9] until the end of his harvest. In order to protect the poor from loss, in order to keep the poor from becoming idle, on account of the appearance, and on account of deception. "In order to protect the poor from loss" How so? So that one will not see an empty field and say to a poor man: "Come and take this corner for yourself." "In order to keep the poor man from becoming idle." How so? So that the poor will not sit around all day guarding the field and say: "Now he is turning over the Peah, Now he is turning over the Peah." But in so far as it is given at the end of the harvest the poor man can go and do his work, and later come and take the Peah at the end of the harvest. "On account of the appearance." How so? So that those who pass by will not say: "Look how Ploni, who is reaping his field, does not set aside the Peah." For thus it is written (Leviticus 19:9): "And when you reap the harvest of your land, thou shalt not wholly reap the corners of thy field." "On account of deception." How so? So that they won't say: "He has already given permission to take the Peah." Or, so he will not take the good and give only the bad that is in the field.<sup>44</sup>

Thus, in keeping with a possible pattern of enumeration (where the quadren is constructed with a sequence of paired elements) we have those reasons for not turning over the Peah until the end of the harvest because of matters dealing with the poor grouped together, and those concerning how others might perceive the giving of the Peah together.

In Avodah Zarah we read:<sup>45</sup>

The word פֶּאֵה is applied to four things: a shade of usury, an agricultural occupations indirectly related to those forbidden in the Sabbatical year, a shade of

idolatry, and a shade of slander. "A shade of usury": One should not do business (lend or borrow money) with a Friend\*because it may appear as usury. "The Sabbatical year": One should not deal with the fruit during the Sabbatical year because it may appear as something forbidden in that year, "A shade of idolatry": One should not do business with a Friend on a non-Jewish festival because it may appear that one is occupied in Idolatry. "A shade of slander": One should not speak about his Friend--even about the good--because it may appear as slander.<sup>46</sup>

Structurally, the word *plm* is applied to four different concepts, and perhaps should be understood as: "Might incline one to think that the act is . . . ." The first two cases are related in that they deal with very specific physical concepts, while the second two are more conceptual areas which are focused to the specific illustrations in the course of the explication.

In Demai 2:2 we read:

He who takes upon himself four things, may be accepted as an associate: he may not give the heave offering or tithe to an AM-HAARETZ, one should not make something pure for an AM-HAARETZ, and one should not eat meat which is not consecrated in purity.<sup>47</sup>

Though three of the four elements deal with relations between a "candidate" and an AM-HAARETZ, the sequence lends itself more to be understood as being composed of two pairs of two elements each: those dealing with offerings and those dealing with acceptable ritual purity for an "associate."

It appears then, that whenever possible, if there was no underlying principle of organization (such as

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\* "Friend" is a technical term: *חביר* (to be understood as "associate" or "fellow jew").

chronology, Biblical precedent, etc.) an option the Rabbis did refer to in their enumerations of series was that of paired sub-groups of like elements. This being the case, the passages do possess an internal logic of sorts, and are therefore more easily understood.<sup>48</sup>

Makkoth 5:5 presents a problem which (perhaps) can be solved by the above discussion. The passage is straight forward, but a suggestion as to what the underlying principle or organization may be, is not readily available.

The quadren reads:

One who plucks two hairs trespasses four precepts; that of the Nazirite, that of the leper, that of the Festival day, and that of cutting hair on ones head (Leviticus 19:27).<sup>49</sup>

It is proposed that what we are here dealing with is a simple catalogue, which may be broken down a number of ways. However, in light of the above, a pattern of four elements divided into two sub-groups of two elements each, is here suggested. The first two elements of the set deal with personal status, whereas the later two are concerned with more general concepts which are applicable to everyone. Though the items enumerated are derived from Scripture, the manner in which they have been arranged is of immediate concern. And, the pattern articulated above best represents the sequence of the enumeration.

In Hallah 2:7-9 we find a quadren which functions as a transitional statement within a larger enumeration.



Twenty four offerings are enumerated in three groups: ten priestly privileges in the Temple itself, four in Jerusalem, and ten outside of the Temple (within the border areas). The quadren, as it is found within this larger enumeration, exhibits a pattern of two pairs of two elements each. Its main purpose appears to be within the context of the larger enumeration and its sequence is therefore secondary. However, it is interesting that the Rabbis have not arranged the elements haphazardly--the quadren is enumerated within the general provisions of form patterns available to the normative structures. . . .

Finally, we have two passages which enumerate simple quadrens in the form of lists of names of Rabbis involved in their respective discussions as groups. That is, they are not treated as individuals, or as representing divergent individual positions in the course of the argument. What is interesting is that both passages have a similar form, and the sequence of the elements has the same basic format (alphabetical). Though one quadren is sequential and the other is formed of two similar groups of two elements each, they are both bound by an organizing principle.

These quadrens differ from Gittin 9:1 and Hagigah 2:3 (the other Tosefta passages which list Rabbis as the basis of the enumeration) not only in terms of the formula which introduces the enumeration, but also in



terms of the substance of the passages themselves. Whereas the former exploit each element individually, the texts with which we shall here deal are self-contained units which are not dealt with in the explication of the teachings:

<sup>51</sup> ברכוה 4:18

מעשה בארבעה זקנים שהיו  
יושבין

בבית שער של ר'  
יהושוע

אלעזר בן מתיא  
וחנניא בן כינאי  
ושמעון בן עזאי  
ושמעון החימני

<sup>50</sup> כלים ב"ב 2:2

מעשה בארבעה זקנים שהיו  
יושבין

אצל ר' אלעזר בן עזריה  
חרש בציבורי

ר' חוצפית ור' ישבב  
ר' חלפתא ור' יוחנן  
בן נורי

As we have seen, both the paired element pattern and the sequential enumeration are common forms of expression exploited by the Rabbis for their teachings. Whether the underlying principle be that of degree or type, the Rabbis did employ certain restrictions in the enumeration of series. These restrictions (the patterns) along with those discussed in the other sub-groups of this chapter, help shed light not only on our understanding of the passages under discussion, but also upon how the Rabbis interpreted their own work: their ideas were presented within a structured language which reflected their own vision of the world as ordered and organized.

## V

A minor sub-group of patterns articulated in Rabbinic quadrens is that of associative enumerations-- passages which contain two quadrens having similar sequences dealing with similar themes. We have two examples of such form patterns in the Tosefta: Sukkah 2:5 and Baytzah 4:4. Though the basic sequences do not differ from those discussed in the preceding sections, because of the multiplication of the superscription, and/or the association of the enumerations, it is felt that their characteristics should be investigated separately.

Sukkah 2:5 reads:

On account of four things are the luminaries in eclipse. On account of those who perpetrate

forgeries, on account of those who give false witness, on account of those who rear small cattle [that can not be prevented from damaging other fields], and on account of those who cut down good trees. And on account of four things is the property of householders given over to the government: On account of those who retain in their possession bills which have been paid [in order to collect again], on account of those who lend money on usury, on account of those who declare their intention to give a certain amount to charity, and do not give, and on account of those who had the power to protest [against a wrong] and did not protest.<sup>52</sup>

Here we have two quadrens joined together in the same paragraph. Both quadrens have four elements which can be sub-divided into two pairs of two elements each (forgeries and false witness/raising cattle and cutting down good trees. Retaining bills and usury/not fulfilling vows and not giving testimony). Whether there is any relationship between the two enumerations (i.e., a correspondence between the elements--between the two quadrens) is a matter for a sermon to decide. Structurally, the patterns are similar and it is perhaps for that reason that they have been associated.

In Baytzah 4:4 we have a passage containing two quadrens which are associated by the superscription, as well as the enumeration itself:

There are four acts which are considered optional acts, and four which are considered religious acts. One who weaves two threads (whether in holy garments or in secular garments), and the one who writes two letters (whether in holy books or everyday books), on the sabbath such a person is culpable for a sin offering, but on a festival: forty stripes. One who weaves one thread (whether in holy garments or in secular garments) and the one who writes one letter (whether in holy books or everyday books), on

the Sabbath such a person is culpable for a sin-offering, on a Festival: forty strips. So R. Eliezer. . . .<sup>53</sup>

Here there is a direct correspondence between the elements of the two sets. Not only is the same theme enumerated twice, but in the same order (two pairs of two elements each, twice). The difference between the quadrens lies in the severity of the decree. And, it should be noted that the more stringent category is listed second (religious acts).

## VI

Within the context of the research undertaken for this paper, three other sub-groups of passages were delineated. Two of the three do not include quadrens, the third is that of two passages from Eduyoth. These sub-groups will be dealt with very briefly, as each hints at other areas of investigation which are beyond the scope of our work.

The first category of non-enumerative passages are those which are discussions of quadrens found in the Mishnah. In these paragraphs, the superscription is quoted. But, instead of an enumerative series which explains the numerical reference, we find explicative material which assumes a knowledge of the specifics of the quadren. That such passages are found in the Tosefta and not in the Mishnah (i.e., reference material--quadrens--

which exist in Tosefta and not in Mishnah) may be important to consider in an investigation of the relationship between the two texts. The sub-group includes Shekalim 2:16, Sanhedrin 9:10, Eaba Bathra 5:1, Kerithuth 1:13, Negaim 1:1; 7:14-15.

There are two quadrens from Tractate Eduyoth (1:18 and 2:1), but because of the nature of the text, we shall suspend all commentary. To properly analyze those passages, we would need to investigate the structure of the tractate as a whole (which is made up of many lists), and determine if we are dealing with exceptions or the norm. Suffice it to say, the passages do reflect patterns evident in those paragraphs which were discussed above, and are probably consistent with the normative structure of the Tosefta as a whole.

Finally, as with the Mishnah, in the course of the investigation, a number of passages were encountered, which, though not quadrens per se, indicate on a wider scale that there is a logic behind the construction of the Tosefta. These paragraphs demonstrate that it is not only with enumerative passages that a structure is inserted into the articulation of the teachings. The Rabbis did not present their thoughts in a haphazard manner. This sub-group includes: Kelaim 2:10, Shabbat 15:8, Yebamoth 11:9, and Horayoth 2:13.

### CHAPTER III

#### THE MEKHILTA D'R. ISHMAEL

As we continue our investigation into Tannaitic form patterns as they appear in the Mekhilta, we are immediately beset with a problem. This literature, for the most part, is qualitatively different from the Mishnah and the Tosefta. While the previous texts which we have explored were halakhic in character, we are now entering the realm of Midrash.<sup>1</sup> Though some parallel passages do occur here, the character of the work is different: we are now concerned with exegesis rather than a strict halakhic method of explication. However, in terms of the study of form patterns (quadrens) the literature holds enough in common with the Mishnah and Tosefta to warrant inclusion in this investigation. For, as we shall see, whether aggadic or halakhic, these Midrashim, which enumerate their elements in quadrens, share the same form patterns as other literature from the Tannaitic era. In fact, we can even go so far as to say that the same patterns are not only present, but are often more precisely articulated.

The primary reference works consulted for this section of the paper were the Lauterback edition of the Mekhilta de Rabbi Ishmael, and the Horowitz-Rabin edition

of the same.<sup>2</sup> For the sake of consistency, the Lauterbach translation will be the focus of our attention (except where the critical apparatus suggests a necessary alteration). The categories of organization are based on the same principles as were used for the Mishnah and the Tosefta. And, as we shall see, the enumerative patterns of Rabbinic quadrens in the Mekhilta share the same common principles of organization as other texts from the same period.

## I

An example of an appositional quadren comes at the end of the famous pericope "The Seven Clouds" (Beshallah i:178-192). Though the passage itself is a series of enumerations, the quadren stands out as a valid exegetical remark in its own right (as well as characteristic of the structure of the discussion as a whole):

AND THE LORD WENT BEFORE THEM BY DAY. You will have to say: 'There were seven clouds: "And the Lord went before them by day in a pillar of cloud"; "And Thy cloud standeth over them, and Thou goest before them in a pillar of cloud" (Numbers 14:14); "And when the cloud tarried upon the tabernacle" (ibid., 9:19); "And whenever the cloud was taken up . . . But if the cloud was not taken up . . . For the cloud of the Lord was upon the tabernacle" (Exodus 40:36-38). Thus there were seven clouds, four on the four sides of them, one above them, one beneath them, and one that advanced before them on the road, raising the depressions and lowering the elevations, as it is said: "Every valley shall be lifted up, and every mountain and hill shall be made low; and the rugged shall be made level, and the rough places a plain" (Isaiah 40:4). It also killed the snakes and the scorpions, and swept and sprinkled the road before



them.' R. Judah says: 'There were thirteen clouds, two on every side, two over them, two beneath them, and one that advanced before them.' R. Josiah says: 'There were four, one in front of them, one behind them, one above them, and one beneath them.' Rabbi says: 'There were only two.'<sup>3</sup>

Independent of the quantity involved in any one of the four enumerations, (except for the last thought) there is a sequence of organization which governs the consistency of the order of the elements. As there is no internal/Biblical image suggesting an appositional enumeration, the logic can only be said to be artificial--extraneous to the material, but applied to it by the Rabbis as a principle of organization. Thus, the pattern (sides, above, below, and one which led--as the case may be), which is familiar to us from the appositional quadrens found in the Mishnah and Tosefta.<sup>4</sup> was one which appealed to the Rabbis as a means for communicating their ideas, and utilized when the nature of the elements allowed it.

## II

As the Mekhilta is an exegetical Midrash one might expect to find many passages constructed around the sequence of a Biblical precedent. However, it is interesting to note that this is really not the case. There are only five quadrens which are constructed according to a Biblical verse (or sequence of verses). And, of these, only three are based upon the specific verse from Exodus then under discussion in the passage.

Yet, these quadrens which are based upon a Biblical precedent are much more tightly organized than those found in the previous Tannaitic texts discussed. Perhaps this is derivative of the nature of the Mekhilta (exegetical) as opposed to the more halakhically oriented Mishnah and Tosefta. Whatever the case may be, it is a fact that the Rabbis were aware of the Biblical precedent as a principle of organization. And, whether we might consider their enumeration as exegetical or eisegetical is really of little consequence--the model existed, and was used as a form pattern.

Our first example of a quadren whose sequence is based upon a Biblical precedent comes in the midst of a longer passage discussing Exodus 22:20-23. Starting from the verse: "And a stranger (גֵּר) shalt thou not vex," the Rabbis conclude: "Beloved are the strangers." Stranger here means proselyte, as the Rabbis tell us that there are (at least) four types:

And you find them also among the four groups who respond and speak before Him by whose word the world came into being: "One shall say: "I am the Lord's: (Isaiah 44:5), that is: "All of me is the Lord's and there is no admixture of sin in me." "And another shall call himself by the name of Jacob" (ibid.), these are the righteous proselytes. "And another shall subscribe with his hand unto the Lord" (ibid.), these are the repentant sinners. "And surname himself by the name of Israel" (ibid.), these are the God-fearing ones.<sup>5</sup>

The Rabbis have taken a single verse from the book of Isaiah and broken it down into four parts, which then

govern the sequence of their enumeration. It should be noted, also, that there is a qualitative evaluation of each of the elements going on at the same time: That which is listed first is, understandably, more righteous (and perhaps more beloved) than that which is later. Thus, we have a form pattern enumerated against a Biblical verse with the sequence of the elements governed by the qualitative distinctions assumed to exist between the items into which the verse is broken down.

Another example of a quadren enumerated against the standard of an extraneous Biblical precedent occurs in a comment on Exodus 20:15-19. Here we are told:

He also showed him the four kingdoms that would in the future oppress his children. For it is said: "And it came to pass, that, when the sun was going down, a deep sleep fell upon Abram, and, lo, a dread, even a great darkness, was falling upon him" (Genesis 15:12). "A dread," refers to the Babylonian Empire. "Darkness," refers to the Greek Empire. "Was falling," refers to the fourth empire, wicked Rome. There are some who reverse the order by saying: "Was falling," refers to the Babylonian Empire, as it is said: "Fallen, fallen is Babylon" (Isaiah 21:9). "Great," refers to the empire of Media, as it is said: "King Ahasuerus made great" (Esther 3:1). "Darkness," refers to the Greek Empire which caused the eyes of Israel to become dark from fasting. "A dread," refers to the fourth kingdom, as it is said: "Dreadful and terrible and strong exceedingly" (Daniel 7:7)<sup>6</sup>

An immediate question which can be raised concerns whether we are dealing here with a text or a pre-text. That is, in so far as the sequence of the elements of the text is reversed, while the order of the enumerated elements

remains constant, why did the Rabbis structure the quadren against a Biblical precedent? And, which was of greater importance to the Rabbis, the sequence of the elements, or the Biblical referents?

Considering the nature of the relationship between a form pattern and that to which it is applied, it is suggested that the Biblical text is secondary to the sequence of the elements. The Rabbis had a specific sequence of "the four kingdoms that would in the future oppress 'Israel'" in mind when they constructed this quadren. The sequence is historical (chronological), but the principle of organization is homiletical. Thus, even though the passage is enumerated against a Biblical precedent, that the precedent is considered flexible leads one to conclude that a form pattern was a means of communication, and not an end in itself. Whatever the case may be (whether we have a sequence based upon a Biblical precedent, of a chronological principle or organization, or a "confusion" of the two form patterns) it is apparent that the enumeration was not constructed in a haphazard manner, but followed a carefully thought out sequence--similar to other Tannaitic enumerative passages.

A passage found in a comment on Exodus 22:27 is the first of three enumerations which follow a sequence based upon the immediate text under discussion. There is a problem with the passage itself in so far as the

manuscripts vary in the sequence of their enumerations. However, based upon Lauterbach, Horowitz-Rabin, comparison with other similar quadrens, and the secondary explication of R. Judah b. Bathyra, it is suggested that the proper sequence is that as presented below:

There is a case when through a single utterance one becomes guilty on four counts. A son of a ruler who curses his father becomes thereby guilty on four counts, on the count of "the father" (Exodus 21:17), on the count of "judge" (ibid. 22:27), on the count of "ruler" (ibid.), and on the count of "Thy people thou shalt nor curse" (ibid.). R. Judah b. Bathyra says: 'Thou Shalt Not Curse Judges nor Curse a Ruler of Thy People', I might understand this to mean that a person can become guilty only by cursing one who is both judge and a ruler. Therefore it says: "Thou shalt not curse the judge," thus declaring one guilty on the count of "judge" separately, and on the count of "ruler" separately. But a "ruler" might be such as Ahab and his associates? It says however: "of thy people." I can interpret it to mean only such as conduct themselves in the manner of thy people.<sup>7</sup>

If the text, as presented above be accepted, then we have strict enumeration of elements as governed by a Biblical precedent. After the extraneous element ("Father") is declared, the explication takes its cue from the sequence of the Biblical text itself. That this is/ should be the case, is given support by the fact that b. Bathyra explains his understanding of the enumeration according to the sequence of the verse--and, it is suggested, because the quadren itself also followed that same pattern. However, even if the order of the principle enumeration is not as suggested above, it must still be recognized that the exegetical remark is based on the

Biblical verse, and its enumeration (once the extraneous element of "father" is accounted for) is governed by Exodus 22:27.

A passage which serves as an explication of Exodus 12:7, though founded upon an exegetical interpretation of that verse, also exhibits an enumerative sequence based on a governing principle of the Biblical precedent:

'And put it on the two side-Posts and on the lintels' (Exodus 12:7): I might understand that if one put it first on the latter, he has not fulfilled his duty. But the scriptural passage: 'And strike the lintel and the two side-posts' (Exodus 12:22) clearly shows that no matter which he does first, he fulfills his duty. We thus learn that our forefathers in Egypt had three altars, the lintel and the two side-posts. R. Ishmael says: 'They had four, the threshold, the lintel, and the two side-posts.'<sup>18</sup>

The verse governing both the explication and the enumeration is Exodus 12:22. The use of the text not only corrects an erroneous understanding of Exodus 12:7, but also affects the enumeration of the "altars." R. Ishmael has taken the secondary definition of the word *ḥṭ* (I. Basin. II. Threshold)<sup>9</sup> and included it in the sequence of the enumeration of the altars. Such an interpretation is in line with the normative methods of the Rabbis, for the word appears twice in Exodus 12:22 (R. Ishmael is just preventing a "misunderstanding" that the superfluous use of the word might engender).

The structure of the passage is clearly derived from the Biblical precedent which initiates the discussion.



That a second verse is brought in to facilitate the discussion (and ultimately to control the sequence of the enumeration), again, points to the fact that the form pattern was a means of method of communication available to the Rabbis for the transmission of their interpretations/exegesis.

A final example of the Biblical precedent in Rabbinic enumerations appears in a comment on Exodus 13:16. Here, the sequence of the elements takes its cue from the appearance of the relevant verses in Scripture. Though the discussion is initiated by one of the elements, the enumeration itself follows the "chronology" of the Bible as a whole:

And It Shall Be For a Sign, etc. In four places Scripture records the section of the phylacteries: "Sanctify unto me," etc. (Exodus 13:2-10); "And it shall be when the Lord shall bring thee," etc. (ibid., 13:11-16); "Hear," etc. (Deuteronomy 6:4-9); "And it shall come to pass, if ye shall hearken," etc. (ibid. 11:13-20). On the basis of this passage the sages said: The law in regard to the phylacteries is: The phylactery of the hand contains the four sections on one roll of parchment. The phylactery of the head contains the four sections on four separate rolls of parchment. And these are the four sections: "Sanctify unto Me"; "And it shall be when the Lord shall bring thee"; "Hear"; "And it shall come to pass, if ye shall hearken." They must be written in their order. And if they are written not in this order they must be hidden away.<sup>10</sup>

As we have seen, the Rabbis used the Bible as a principle of organization in the structure of their enumerations in a variety of different ways. However, whether direct, or indirect, when it was evident (or



possible to construct), the relationship between Scripture and the sequence of the elements in an enumeration was the groundwork for the structure of the passage. That the Scriptural basis was more precisely articulated in the Mekhilta than in the Mishnah or Tosefta has more to do with the character of the texts than a qualitative change in the form pattern. For what is exegetical Midrash if not a Rabbinic interpretation/expansion of an already existing Biblical text?

### III

When we turn to the simple quadrens we encounter two sub-groups: the progressive sequence and the paired element pattern. Both of these forms of enumeration have occurred before, so it is not surprising that we should find them in the Mekhilta. What differentiates the use of these patterns in the Mekhilta from the other texts so far investigated is the precise manner in which the enumeration is articulated--for the most part, there are no subtleties involved.

The best example of the progressive sequence pattern is a form which appears in three different contexts. Though there are many different textual variations between the different manuscripts, the passages are consistent within their specific contexts. It should be also noted that there are major variations in the structure of these

passages in different Tannaitic texts. But in terms of the Mekhilta, the form pattern and progressive sequence in the enumeration of the elements is constant and consistent between the three appearances.

Shirata ix: 118-126 reads:

The people that Thou hast gotten. For the whole world is Thine, and yet Thou hast no other people than Israel, as it is said: "Thy people which I formed for Myself" (Isaiah 43:21). Four are called possessions: Israel is called a possession, as it is said: "The people that Thou hast gotten." The land of Israel is called a possession, as it is said: "The possessor of heaven and earth" (Genesis 14:22). The Temple is called a possession, as it is said: "To the mountain which His right hand had gotten" (Psalms 78:54). The Torah is called a possession, as it is said: "The Lord possessed me in the beginning of His way" (Proverbs 8:22). Let Israel that is called a possession come to the land which is called a possession and build the Temple which is called a possession, by virtue of their having received the Torah which is called a possession. In this sense it is said: "Thy people that Thou hast gotten."<sup>11</sup>

A comment on Exodus 15:17 reads:

Thine Inheritance. Four are called inheritances: Israel is called an inheritance, as it is said: "Yet they are Thy people and Thine inheritance" (Deuteronomy 9:29). The land of Israel is called an inheritance, as it is said: "In the land which the Lord thy God giveth thee for an inheritance" (ibid. 15:4). The Temple is called an inheritance, as it is said: "In the mountain of Thine inheritance." "And from Mattanah to Nahaliel" (Numbers 21:19). Said the Holy One, blessed be He: Let Israel that is called an inheritance come into the land of Israel which is called an inheritance and build the Temple which is called an inheritance by virtue of having received the Torah which is called an inheritance. In this sense it is said: "In the mountain of Thine inheritance."<sup>12</sup>

And, the last comment in this series comes in a comment on Exodus 16:9-10:

Another Interpretation: Sank as Lead in the Mighty Waters. Four are called mighty: The Holy One, blessed be He, is called mighty, as it is said: "The Lord on high is mighty" (Psalms 93:4). Israel is called mighty, as it is said: "They are the mighty in whom is all my delight" (ibid. 16:3). The Egyptians are called mighty, as it is said: "Even her with the daughters of the mighty nations" (Ezekiel 32:18). The waters are called mighty, as it is said: "Above the voices of many waters, the mighty breakers of the sea" (Psalms 93:4). The Holy One who is mighty revealed Himself to Israel who is called mighty to punish the Egyptians who are called mighty by means of the waters which are called mighty, as it is said: "They sank as lead in the mighty waters."<sup>13</sup>

In each of the three passages presented above we have certain elements shared in common by which we may consider them to be of the same form pattern. First, each quadren opens with a particular verse which is then expanded (by means of lexical analogy) to refer to four elements. Second, the four elements are enumerated such that each is considered as an explicative element of the original verse (by virtue of a correlative proof-text, or Rabbinic understanding thereof). And, third, each passage is then closed by a statement which articulates the climactic logic of the sequence such that one is "now" expected to properly understand the original text of departure.

We have encountered progressive sequences before, but not with the pattern as clearly stated as within these exegetical enumerations. Looking beyond the specific content of the passages, to their structure, it is evident that the quadrens were not constructed haphazardly. The

method serves the homiletical effect required by the authors/editors of the passages: the climax of the "sermon" is implicit in the enumeration of the elements.

Three more passages with progressive sequential enumerations (with climactic logic) occur in the Mekhilta. Though they do not have the strict formal structure of those investigated above, they do follow the flow of their pattern and are therefore considered "alike."

Though there is disagreement among the manuscripts concerning the superscription of Bahodesh vii 17ff (to whom the pericope is attributed, etc.) the form of the enumeration remains consistent (and familiar to us from a similar quadren in the Tosefta).<sup>14</sup>

For four things did R. Matia b. Heresh go to R. Eleazar ha-Kappar to Laodicea. He said to him: Master! Have you heard the four distinctions in atonement which R. Ishmael used to explain? He said to him: Yes. One scriptural passage says: "Return, O backsliding children" (Jeremiah 3:14), from which we learn that repentance brings forgiveness. And another scriptural passage says: "For on this day shall atonement be made for you" (Leviticus 16:30), from which we learn that the Day of Atonement brings forgiveness. Still another scriptural passage says: "Surely this iniquity shall not be expiated by you till ye die" (Isaiah 22:14), from which we learn that death brings forgiveness. And still another scriptural passage says: "Then will I visit their transgressions with the rod, and their iniquity with strokes" (Psalms 89:33), from which we learn that chastisements bring forgiveness. How are all these four passages to be maintained? If one has transgressed a positive commandment and repents of it, he is forgiven on the spot. Concerning this it is said: "Return, O backsliding children." If one has violated a negative commandment and repents, repentance alone has not the power of atonement. It merely leaves the matter

pending and the Day of Atonement brings forgiveness. Concerning this it is said: "For on this day shall atonement be made for you." If one willfully commits transgressions punishable by extinction or by death at the hands of the court and repents, repentance cannot leave the matter pending nor can the Day of Atonement bring forgiveness. But both repentance and the Day of Atonement together bring him half a pardon. And chastisements secure him half a pardon. Concerning this it is said: "Then will I visit their transgressions with a rod, and their iniquity with strokes." However, if one has profaned the name of God and repents, his repentance cannot make the case pending, neither can the Day of Atonement bring him forgiveness, nor can sufferings cleanse him of his guilt. But repentance and the Day of Atonement both can merely make the matter pend. And the day of death with the suffering preceding it completes the atonement. To this applies: "Surely this iniquity shall not be expiated by you till ye die." And so also when it says: "That the iniquity of Eli's house shall not be expiated with sacrifice nor offering" (I Samuel 3:14) it means: With sacrifice and offering it cannot be expiated, but it will be expiated by the day of death. Rabbi says: I might have thought that the day of death does not bring forgiveness. But when it says: "When I have opened your graves," etc. (Ezekiel 37:13), behold we learn that the day of death does bring atonement.<sup>15</sup>

Here we have the elements enumerated twice in the same order. The sequence is climactic, and the logic of the enumeration is extraneous to the elements: imposed upon them as a principle of organization.

Such a form pattern appears again in the course of the discussion concerning Exodus 20:20. Though the enumeration may be interpreted as portraying "4=2&2", it is suggested that the logic is progressive as the sequence moves from concrete to abstract elements in the course of the quadren. It should be noted that the

original pattern of Tarphon, Joshua, Eleazar b. Azariah, and Akiba is retained in the explication of the quadren and thus serves as the outline of the sequence of the series which follows.

Some time ago R. Eliezer was sick and the four elders, R. Tarphon, R. Joshua, R. Eleazar b. Azariah, and R. Akiba, went in to visit him. R. Tarphon then began saying: Master, you are more precious to Israel than the globe of the sun, for the globe of the sun gives light only for this world, while you have given us light both for this world and for the world to come. Then R. Joshua began saying: Master, you are more precious to Israel than the days of rain, for rain gives life only for this world while you have given us life for this world and for the world to come. Then R. Eleazar the son of Azariah began saying: Master, you are more precious to Israel than father and mother. For father and mother bring a man into the life of this world, while you have brought us to the life of the world to come. Then R. Akiba began saying: Precious are chastisements.--R. Eliezer then said to his disciples: Help me up. R. Eliezer then sat up and said to him: Speak, Akiba.--Akiba then said to him: Behold it says: "Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. And he did that which was evil in the sight of the Lord," etc. (II Chronicles 33:1-2). And it also says: "These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out" (Proverbs 25:1). And could the thought enter your mind that Hezekiah king of Judah taught the Torah to all Israel, and to his son Manasseh he did not teach the Torah? You must therefore say that all the instruction which he gave him and all the trouble which he took with him did not affect Manasseh at all. And what did have effect upon him? You must say: chastisements. For it is said: "And the Lord spoke to Manasseh, and to his people; but they gave no heed. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh with hooks, and bound him with fetters, and carried him to Babylon. And when he was in distress, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And he prayed unto Him; and he was entreated of him, and heard his supplication, and brought him back to Jerusalem into his kingdom"



(II Chronicles 33:10-13). Thus you learn that chastisements are very precious.<sup>16</sup>

The last example of a progressive sequential series from the Mekhilta is found in a comment on Exodus 22:28. Though the quadren itself is not of the exact form as that which we have been investigating, the passage as a whole lends itself to this sub-group. It will be noticed that the logic of the organization is a progressive sequence: a declension in priority and status. For the sake of clarity there are not many other ways the Rabbis could have constructed this passage. But, that they did use a familiar form pattern gives evidence for the idea that there was a conscious articulation of the elements in a sequence that was familiar to, and understood by, the student of the text.

Thou Shalt Not Delay to Offer of the Fulness of Thy Harvest and of the Outflow of Thy Presses. "The fulness of thy harvest," that is, the first-fruits that are taken from the full crop and "the outflow of thy presses" means, the heave-offering. "Thou shalt not delay," let not the second tithe precede the first, nor the first the heave-offering, nor the heave-offering the offering of the first-fruits. But I do not know whether the heave-offering should precede the offering of first-fruits or vice versa. You must reason: The offering of the first-fruits, designated by four names--"choicest" (Reshit), "the first-fruits" (Bikkurim), "the heave-offering" (Terumah), and "the fulness of thy harvest" (Meleah)--should precede the heave-offering which is designated only by three names. Likewise the heave-offering, designated by three names----"choicest" (Reshit), "the heave-offering" (Terumah) and "outflow of thy presses" (Dema)--should precede the first tithe which is designated by two names only. Likewise the first tithe, designated by two names--"heave-offering"



(Terumah) and "tithe" (ma'aser)--should precede the second tithe which is designated by one name only. In this connection the sages said: One who gives the heave-offering before the first-fruits, or the first tithe before the heave-offering, or the second tithe before the first tithe, though he violates a prohibition, his act is valid.<sup>17</sup>

The second sub-group of simple quadrens found in the Mekhilta includes those passages which are constructed according to a pattern of paired elements. Though there is also a tendency to follow a progressive sequence in this sort of enumeration, the standard of the organization is that of two pairs of two elements each. There are variations on the arrangement of the elements: (A & -A) & (B & -B) or (A & B) & (A1 & B1), etc. But, on the whole, what is presented is a form pattern whose logic of organization transcends any particular context, and can be applied to a variety of situations.

The clearest example of this pattern of paired elements appears in a comment on Exodus 17:14 (Amalek ii:16-137):

And Rehearse It in the Ears of Joshua. This tells that on that very day Joshua was anointed--these are the words of R. Joshua. R. Eleazar of Modi'im says: This is one of the four cases of righteous men to whom a hint was given. Two of them apprehended and two did not. Moses was given a hint but he did not apprehend it. Likewise, Jacob was given a hint and he did not apprehend. David and Mordecai, however, apprehended the hint that was given to them.<sup>18</sup>

Though the items have a chronological sequence, it is clear from the explication involved in the enumeration

that the principle of organization is not historical, but paired elements.<sup>19</sup>

In the course of the discussion which follows there is a long interpolation (of extraneous material), after which, each member of the set is dealt with in sequence--with the reasons for his being assigned to those who apprehended, or, did not apprehend, presented. What is important for us to notice is that the four cases are here broken down into two pairs of similar elements: (-A & -A) & (A & A).

We find a similar structure in a comment on Exodus 22:5 which reads:

R. Simon the son of Eleazar used to state in the name of R. Meir four general rules in regard to liability for damage: If the damage is done in a place to which the one causing the damage had the right of access but the one suffering the damage had not, the one causing the damage is not liable. If it happened in a place to which the one suffering the damage had the right of access but the one causing the damage had not, the latter is liable. If it happened in a place to which, although it is private, both had the right of access, like a yard belonging to partners or an inn, or if it happened in a place to which neither the one causing the damage nor the one suffering damage had the right of access, like private territory of other people, then the owner is liable for any damage done by the tooth or foot of his animal. And in the case of his ox goring he must pay full damage if it is a mu'ad and half damage if it is a tam. If it happened in any place to which both had the right of access, like a valley or a public place and the like, then the owner is not liable for any damage done by the tooth or foot of his animal. But in the case of his ox goring he must pay the full damage if it is a mu'ad and half damage if it is a tam.<sup>20</sup>

Here we have a sequence of (A & -A) & (B & -B). Though it

is slightly different than the preceding passage, that is only a consequence of the details of the enumeration--the form pattern is consistent.

In the course of a comment on Exodus 12:6 we find a quadren with a structure of paired elements which, for all intents & purposes, could not be any other way. The nature of the elements of the set (to be transmitted in the most logical manner) "demand" the sequence in which the Rabbis did articulate them.

R. Eliezer ha-Kappar says: Did not Israel possess four virtues than which nothing in the whole world is more worthy: that they were above suspicion in regard to chastity and in regard to tale bearing, that they did not change their language.--And how do we know that they were above suspicion in regard to chastity? It is said: "And the son of an Israelitish woman whose father was an Egyptian, went out" (Leviticus 24:10). This actually proclaims the excellence of Israel.

This was the only instance among them of unchastity; hence Scripture makes special mention of it. Of them it is stated in the traditional sacred writings: "A garden shut up is my sister, my bride; a spring shut up, a fountain sealed" (Song of Songs 4:12). "A garden shut up," refers to the men; "a spring shut up," refers to the women. R. Nathan says: "a garden shut up," refers to the married women, "a fountain sealed," refers to the betrothed women.

Another interpretation: "a garden shut up, a spring shut up," means, shut up with respect to the two modes of cohabitation.

And how do we know that they were above suspicion in regard to tale bearing and that they loved one another? It is said: "But every woman shall ask of her neighbour," etc. (Exodus 3:22). They had had this order for twelve months, and you do not find that one of them informed against the other.

And whence do we know that they did not change their names? From the fact that just as Scripture records their genealogies at their going down to

Egypt by the names: Reuben, Simeon, Levi, Judah, etc. (Genesis 46:8f.), so also it records their genealogies after they had come up from Egypt by the names: Reuben, Simeon, Levi, Judah, etc., as it is said: "And they declared their pedigrees after their families by their father's house" (Numbers 1:18). And again it says: "The angel who hath redeemed me from all evil, bless the lads; and let my name be named in them" (Genesis 48:16).

And whence do we know that they did not change their language? It is said: "Who made thee a ruler and a judge over us," etc. (Exodus 2:14). From this it is evident that they were speaking Hebrew. And it is also said: "That it is my mouth that speaketh unto you" (Genesis 45:12). And again it says: "And they said; the God of the Hebrews hath met with us" (Exodus 5:3). And it is also said: "And there came one that had escaped, and told Abram the Hebrew" (Genesis 14:13).<sup>21</sup>

Granted, the passage could have been enumerated in a different order.<sup>22</sup> But, the fact that it is articulated as presented above shows that the Rabbis did work within the confines of a formulative method. The elements fit together in the sequence of two elements concerning moral virtue and two elements of parochial steadfastness. Any other sequence would have proved clumsy and worked against the concept of an enumeration in the first place. For, just as the quadren would lose its symmetry if constructed in a different sequence, so would the enumerative principle have been superfluous--there would be no form-pattern with which to associate it (and so far, there has been a pattern articulated in every instance there has been a superscription!).

As with any passage, the form pattern is extraneous to the material itself. At most, the logic is imposed on

the elements as a principle of organization in order to facilitate communication and understanding. Thus, it would not be surprising to find, at times, a conflation of form patterns in the articulation of a quadren (just as we have in other sections of this investigation). This is subtlety evidenced in R. Meir's four general rules in regard to liability for damage. For although the form pattern appears to be that of paired elements, there is also an indication that the sequence is climactic: moving from the least to most severe case in terms of responsibility. That an integration of patterns was a method of Rabbinic thought, becomes obvious in a comment on Exodus 14:6: "Four who did their harnessing with joy":

And He made Ready His Chariot. Pharaoh with his own hands made it ready. It is customary for kings to stand by while others arrange for them the equipment of the chariot and make it ready. But here Pharaoh with his own hands made ready his chariot and arranged its equipment. When the nobles of the kingdom saw him getting up and arranging his own, every one of them got up and arranged his own.

There were four who did their harnessing with joy. Abraham harnessed with joy, as it is said: "And Abraham rose early in the morning, and saddled his ass" (Genesis 22:3). Balaam harnessed with joy, as it said: "And Balaam rose up in the morning, and saddled his ass" (Numbers 22:21). Joseph harnessed with joy, as it is said: "And Joseph made ready his chariot" (Genesis 46:29). Pharaoh harnessed with joy, as it is said: "And he made ready his chariot." Let the work of saddling which our father Abraham did in order to go and do the will of his Creator come and stand out against the work of saddling which Balaam, the wicked, did in order to go and curse Israel. Let the work of making ready the chariot done by Joseph in order to go to meet his father come and stand out against the work of making ready the chariot done by Pharaoh in order

to go and pursue the Israelites.<sup>23</sup>

In the first part of this quadren we have a clear example of a paired element form pattern: (Abraham-A & Balaam-B) & (Joseph-A & Pharaoh-B). However, the second part reminds us of the progressive sequence pattern when it reads: "Let the work of . . . come and stand out against. . . ." Since the form pattern in control (paired element) does not lend itself to a smooth progressive sequence (the elements are not related to each other in the same manner qualitatively or chronologically), what might have been a secondary enumeration becomes only a variation of the original principle of organization. What we have then, is a form pattern of paired elements constructed in a climactic sequence with the first "peak" (Abraham and Balaam) paired against the second.

As a "footnote," the pattern (understood in the Rabbinic tradition concerning Balaam: that his "curse" became a blessing) may have been intended as a homiletical cue for the Darshan. In light of what we have learned concerning the structure of the passage, perhaps the message is meant to be: Let Pharaoh become like Balaam, and his curse become a blessing (?!).

In a comment on Exodus 12:12 we find a passage which, though not as precise as the preceding quadren, again, exhibits a conflation of form patterns (with the paired element structure being dominant).



And Against All the Gods of Egypt I will Execute Judgments: I Am the Lord. Judgments differing one from the other. The stone idols melted, the wooden ones rotted away, the metal ones corroded, as it is said: "While the Egyptians were burying," etc. (Numbers 33:4). Some say: Those of stone rotted away and those of wood melted. R. Nathan says: Judgments--not one, not two, but four judgments. They became soft, they became hollow, they were chopped down, they were burned. We thus learn that the idols were smitten in four ways, and those who worshiped them in three ways, by affliction, by injury, and by plague.<sup>24</sup>

R. Nathan's quadren proposes a pattern of (A & A) & (B & B): "A" signifying those things which were reflexive elements of destruction, and "B" signifying destructive acts which were done to the idols. The progressive sequence is derived from the interpretation that while the "A" elements were harmful, the "B" elements actually destroyed the idols. It should be taken into consideration that in the variant manuscripts the sequence remains constant though the superscription ("Four") is sometimes lacking (which in itself gives evidence for the existence of method in the enumeration of Rabbinic series).

Finally, we have a comment on Exodus 17:9 which is constructed in a pattern of paired elements:

And Israel Saw the Egyptians Dying upon the Sea-Shore. There were four reasons why the Egyptians had to be dying upon the sea-shore in the sight of Israel: That the Israelites should not say: As we came out of the sea on this side, so the Egyptians may have come out of the sea on another side. That the Egyptians should not say: Just as we are lost in the sea, so the Israelites also are lost in the sea. That the Israelites might be enabled to take the spoil, for the Egyptians were laden with silver and gold, precious stones and pearls. That the Israelites



setting their eyes upon them, should recognize them and reprove them, as it is said: "I will reprove thee, and set the cause before thine eyes" (Psalms 50:21). And it also says: "Then mine enemy shall see it, and shame shall cover her" (Micah 7:10). It is not written here: "And Israel saw the Egyptians who were dead," but "dying upon the sea-shore," meaning, they were dying but not yet dead. It is the same as: "And it came to pass as her soul was in departing, when she died" (Genesis 35:18). Now, was she at that moment already dead? Is it not said: "That she called his name Ben-oni" (ibid.)? It can only mean, she was dying but not yet dead.<sup>25</sup>

In the first half of the quadren we have the fate of the Israelites confronting that of the Egyptians--that neither side should make an erroneous conclusion concerning what happened to the enemy. And, in the second half we have two elements intimating the victory of the Israelites (physical--spoil, and "spiritual"--reproof). A case could be made for a progressive sequence, but the dominant form pattern is that of paired elements--the sequential logic is only derivative.

In all of the above passages we have been analyzing the Rabbinic enumerations in terms of their principles of organization. As we have seen, these patterns are not intrinsic to the definition of the elements, but structures imposed upon them in order to create a sequence fitting the logic of the message intended to be communicated. So far the patterns have been quite obvious. But, this is not always the case. And, in fact, in some instances the familiarity with the patterns may give us a key to unlock the meaning of a puzzling passage.

There remain two passages to consider which fall into the category of enumerative series. They are being dealt with separately because they present certain problems to us. For although, in both cases, there are obvious form patterns organizing the sequence of the elements, what the importance of the construction is can not be determined *a priori*.

The first passage is from Beshallah iii: 128-136, and reads:

The Israelites at the Red Sea were divided into four groups. One group said: Let us throw ourselves into the sea. One said: Let us return to Egypt. One said: Let us fight them; and one said: Let us cry out against them. The one that said: "Let us throw ourselves into the sea," was told: "Stand still, and see the salvation of the Lord." (Exodus 14:13a) The one that said: "Let us return to Egypt," was told: "For whereas ye have seen the Egyptians today," etc. (Exodus 14:13b.) The one that said: "Let us fight them" was told: "The Lord will fight for you. (Exodus 14:14a). The one that said: "Let us cry out against them," was told: "And ye shall hold your peace." (Exodus 14:14b)<sup>26</sup>

The organization of the sequence is clearly based on the exegetical elements of a Biblical precedent.

This anonymous tradition consists of a contrived and artificial exegesis in which the two verses, Exodus 14:13-14 are broken down into four clauses understood as responses to Moses to the cries of four factions of Israel.<sup>27</sup>

The enumeration pattern is used to provide a COMMON-SENSE ANALYSIS OF AN INDIVIDUAL TEXT. Using thematic . . . criteria, it develops a kind of dramatic framework by which elements of the biblical texts are brought into analogous relationship with each other around the theme of "murmuring."<sup>28</sup>

The problem with this passage lies beneath the

obvious fact that there is a pattern. The problem is: What is the dramatic framework? Is the logic of the sequence climactic or correlative? On the one hand, we could say that the passage is nothing more than an exegetical comment. But, why are the responses formulated as they are? Is there a hidden agenda to the sequence of the enumeration?

Though we do not have the means to answer these questions within the confines of this investigation, the proper analysis of this passage would demand consideration of its form pattern. For if it is suggested that there is a message beneath the obvious exegesis, that interpretation will reveal itself only insofar as one is able to demonstrate which patterns are secondary to the enumerative sequence: paired elements, progressive sequence, etc.

A second text which presents a variety of problems in its interpretation is that of "The Four Sons." As it appears in the Mekhilta, the quadren is generated as an exegetical comment on Deuteronomy 6:20 (as it flows from a discussion of Exodus 13:14):

What Mean the Testimonies and the Statutes etc. (Deuteronomy 6:20). You find that you have to say: There are four types of sons: the wise, the simpleton, the wicked, and the one who does not know enough to ask. The wise--what does he say? "What mean the testimonies and the statutes and the ordinances which the Lord our God hath commanded you?" (Deuteronomy 6:20). You explain to him, in turn, the laws of the Passover and tell him that the company is not to disband immediately after partaking of the paschal lamb. There should follow Epikomon. The

simpleton--what does he say? "What is this? And thou shalt say unto him: By strength of hand the Lord brought us out from Egypt, from the house of bondage." The wicked one--what does he say? "What mean ye by this service?" (Exodus 12:26). Because he excludes himself from the group, do thou also exclude him from the group, and say unto him: "It is because of that which the Lord did for me" (v.8)--for me but not for you. Had you been there, you would not have been redeemed. As for him who does not know enough to ask, you should begin and explain to him. For it is said: "And thou shalt tell thy son in that day". (v.8)<sup>29</sup>

However, as is well known, the quadren appears in a variety of sources in almost as many forms. Why? Is it just that the texts are corrupt? Or, may it be that there are different form patterns operating in different contexts in order to teach a particular lesson? An analysis of the patterns which do exist among the different strata of Rabbinic literature, as they may or may not be applied to "The Four Sons," is the only way to answer these questions. What may seem in one source to be a sequence of paired elements, may, in another text, appear as a progressive sequence. It is suggested that perhaps all the variations of possible sequences of the quadren existed simultaneously at one time or another, and were preserved in the different texts as the context demanded. Thus, we would not be dealing with THE passage of "The Four Sons," but, rather, AN EXAMPLE of one of the many forms in which the passage appeared.

## V

As we have seen, form patterns do exist in the Mekhilta. Many of these patterns (as well as the passages themselves) are familiar to us from other sources of Tannaitic enumerations. These patterns are not only helpful in defining the characteristics of what makes a passage Tannaitic (especially if this investigation allowed us to compare these patterns with those which appear in later literature), but also in understanding the message of more complex or problematic passages. In any event, a general method of organization is beginning to appear as we discover that Tannaitic enumerations follow certain form patterns in the construction and organization of the sequence(s) of their elements.

#### CHAPTER IV

##### SIFRA, SIFREI NUMBERS, AND SIFREI DEUTERONOMY

Rather than continuing with a passage by passage analysis of the extant quadrens, it is felt that some general comments will suffice.<sup>1</sup> For, besides the fact that many of the texts found in the Sifra and Sifrei(s) are parallel (or at least related in theme to) texts of the Mishnah and Tosefta, no new patterns were discerned among those passages included in our sample.<sup>2</sup> That this would be so is not surprising: The material is considered to be from the same time period, and composed/redacted by the same generations of Tannaim.

There were very few passages which fell into the category of "quadren" in the Sifra and Sifrei(s): seven in Sifra, and twenty four in the Sifrei(s). Yet, those enumerative series which did occur, were typical of the form patterns already discussed above.

When a chronological sequence was an available principle of organization, it was used. And, as in those cases already discussed, the sequence always ran from the earliest to the latest referent.<sup>3</sup>

The appositional quadrens which were found followed a number of the possible sequences. In a parallel to "The seven clouds which accompanied the Israelites in the

desert," though the quadren itself was not enumerated, the standard pattern of sequence for the rest of the passage was articulated.<sup>4</sup> In other cases the sequence followed a pattern dictated by the exposition of the referents or the structure of the lemma itself.<sup>5</sup>

As would be expected, the majority of the passages were based on a Biblical precedent (twelve in all).<sup>6</sup> The form patterns which evolved included: Paired element, progressive, and a combination of both sequences. And, whether the evaluation of a sequence demanded a homiletical interpretation of the elements, or was self evident, when a text was available to govern the sequence (or if a sequence was suggested by the verse itself) it was used.

The simple quadrens followed either a paired element or progressive sequence. The enumerations were pretty much straight-forward, and the sequences were constructed in normative patterns of explication.<sup>7</sup>

It is interesting to note that in the Sifra all of the texts dealt with enumerations already found in the Mishnah or Tosefta. And even when a passage diverged from its "parallel," its pattern still remained within one of the sub-groups which may be considered typical of those parallel works.<sup>8</sup>

On the basis of these general observations it is possible to make the following conclusions: The structure of four element enumerative passages in the Sifra and



Sifrei(s) is typical of that found in other texts of the same milieu. When confronted with an explicative series, the Rabbis did not enumerate the elements in a haphazard manner. It is possible, in every instance of a quadren found in Sifra, or the Sifrei(s), to delineate a logic which the Rabbis imposed upon the sequence of the enumerative series. Such logic (or logics) was extraneous to the definition of the elements, but its use secured the sequence of a series in so far as it facilitated the transmission and understanding of the desired theme, idea, or ordinance.

## CHAPTER V

### THE SAYINGS OF THE FATHERS

The quadrens contained in the Mishnah under the heading Pirke Avoth have been separated for special treatment for a number of reasons. First, the tractate itself is qualitatively different from the rest of the Mishnah. Besides being a tractate of ethical maxims (as opposed to halakhic ordinances), it is (in essence) a collection of enumerative passages. In every chapter we find collections of sayings and/or principles which are tightly constructed into enumerative sequences. An immediate question which comes to mind concerning the quadrens in Avoth concerns the problem as to whether or not the patterns are typical of Tannaitic literature per sé, or particular to this tractate. (Or, do they reflect characteristics of both Avoth and other texts from the same era?)

Second, the material included in Pirke Avoth is found only in a limited number of sources outside of the tractate itself. Unlike the previous passages we have discussed in the Mishnah and Tosefta (whose themes are at least reflected throughout a variety of sources), the only parallel/complimentary texts we have are the two recensions of Avoth de Rabbi Nathan. We are, therefore, again confronted with the problem of whether or not we are dealing with an atypical form of transmission which

lies outside of the bounds of this study.

However, it is because of the special nature of Pirke Avoth and its "Tosefta" (Avoth D'Rabbi Nathan in both its recensions) that we have decided to consider the form patterns of the enumerative quadrens found therein. Depending on what we find, the relationship between these texts and the rest of the literature may become more clear. The least that we will show is that the desire of the Rabbis to construct their concepts in logical patterns of transmission extended into the realm of "ethics", and was not confined to the Halakhah.

Our investigation of Pirke Avoth is centered around seven successive quadrens in chapter 5 (:9-15).<sup>1</sup> These seven passages are the only enumerative sequences introduced with the superscription "Four" in the tractate. That this is so, and that they do occur together, will be discussed after our analysis of each quadren individually.

Avoth 5:9 reads:

At four periods pestilence increases: in the fourth year and in the seventh year and in the year after the seventh year, and at the end of the Feast [of Tabernacles] every year. 'In the fourth year'--because of [neglect of] Poorman's Tithe in the third year; 'in the seventh year'--because of [neglect of] Poorman's Tithe in the sixth year; 'in the year after the seventh year'--because of [transgressing the laws of] Seventh Year produce; 'and at the end of the Feast of [Tabernacles] every year'--because of wrongfully withholding the dues of the poor.<sup>2</sup>

The sequence of the enumeration may be understood in two different ways. First, the four elements may be

in a chronological sequence of particular situations which breed the rise of pestilence, and concluded with a general "injunction" against mistreatment of the poor. Thus, the pattern would appear as:

- A1 - The fourth year because of the poor man's tithe neglected in the third.
- A2 - The seventh year because of the poor man's tithe neglected in the sixth.
- A3 - The eight year because of the neglected Sabbatical year.
- B - Pestilence increases every year because of the neglected largesses of the poor.

Second, this enumeration may be understood from the point of view of that which was neglected. As such, we would be faced with a progressive sequence of paired elements:

- A1 - The poor man's tithe (which is given to the poor).
- A2 - The poor man's tithe (which is given to the poor).
- B - The Sabbatical year/The dues of the poor (Exodus 13:10-11) (which is left for the poor to harvest themselves).
- C - The dues of the poor (which is left for the poor to harvest themselves).

Such an understanding of the pattern does not confuse the sequence, nor does it deter from the logic of the teaching. In fact, if we can assume that Pirke Avoth

is of the same character as other Tannaitic texts, then we can say that we have only a conflation of form patterns (something we have noticed before): a chronological pattern and a variation of the progressive sequence pattern (from particular to general).

As to which pattern is dominant can not be determined for sure. At most, because the logic we are asserting is extraneous to the elements themselves, one can only say that the structure of the sequence lends itself to (at least) two different form patterns--both of which facilitate transmission and understanding of the teaching.

The second passage in our series (5:10) reads as follows:

There are four types among men: he that says, 'What is mine is mine and what is thine is thine'--this is . . . (an indifferent character), (and some say that this is the type of Sodom): [he that says] 'What is mine is thine and what is thine is mine'--he . . . (is a common person); [he that says,] 'What is mine is thine and what is thine is thine own'--he is a saintly man' [and he that says,] 'What is thine is mine, and what is mine is mine own'--he is a wicked man.<sup>3</sup>

The structure of the quadren may be defined in two ways. First, we have a pattern of paired elements--two examples of "neutral" character, and two examples of extremes. Second, we have a progressive sequence not unlike that which we observed in 5:9:

A1 - Indifferent Character.

A2 - Common Person.

B - Saint

C - Wicked.

(Which translates into a sequence of intermediate, intermediate, good and bad.)

At this point in our investigation it is too early to make any specific conclusions concerning quadrens as a whole in Pirke Avoth. But, it is interesting that with our first two passages common principles of organization are emerging: the conflation of a paired element pattern and a progressive sequence pattern imposed upon the elements in the construction of their enumeration.

Our third passage (5:11) reads:

There are four types of character/disposition: easy to provoke and easy to appease--his loss is cancelled by his gain; hard to provoke and hard to appease--his gain is cancelled by his loss; hard to provoke and easy to appease--he is a saintly man; easy to provoke and hard to appease--he is a wicked man.<sup>4</sup>

And, here, again, we have conflation of patterns. The quadren may be easily divided into two pairs of opposites: those who gain and/or lose nothing; and those who are good, or bad. Or, we can define a progressive sequence of two intermediate elements followed by the two extremes: "A" & "-A" & Good & Bad . . . the same pattern which occurred in the first two passages.

Avoth 5:12, 13, 14, all follow this conflated pattern in the same manner as the three passages above:

5:12:

There are four types of disciples:  
(A) swift to hear and swift to lose--his gain is

- cancelled by his loss;
- (-A) slow to hear and slow to lose--his loss is cancelled by his gain;
- (B) swift to hear and slow to lose--this is a happy lot;
- (C) slow to hear and swift to lose--this is an evil lot.<sup>5</sup>

5:13:

There are four types of almsgivers:

- (A) he that is minded to give but not that others should give--he begrudges what belongs to others;
- (-A) he that is minded that others should give but not that he should give--he begrudges what belongs to himself;
- (B) he that is minded to give and also that others should give--he is a saintly man;
- (C) he that is minded not to give himself--and that others should not give--he is a wicked man.<sup>6</sup>

5:14:

There are four types among them that frequent the House of Study:

- (A) he that goes and does not practice--he has the reward of going;
- (-A) he that practices but does not go--he has the reward of practising;
- (B) he that goes and also practices--he is a saintly man;
- (C) he that neither goes nor practices--he is a wicked man.<sup>7</sup>

In each of these quadrens we have the same principles of organization at work. On the one hand, each series may be broken down into two sets of paired elements: "A" & "-A" being opposite of each other, and "B" & "C" being the extreme opposites of the theme enumerated. On the other hand though, we have a progressive sequence at work in the construction of the series: "A" and "-A" being of an intermediate nature, "B" the best (most virtuous, or happy)



and "C" the worst (least virtuous, or destructive).

It would seem then, that, independent of the details of the elements of the enumeration, there is a consistent principle of organization at work in the construction of the quadrens in Pirke Avoth. In six of our seven passages, we have a sequence which is a conflation of two patterns: paired element and progressive. The facts that a) these are the only quadrens in Avoth, and b) the quadrens are grouped together in sequence within one chapter (though the themes do not necessarily lead one into the other--cf., 5:9 with 5:10-15), adds support to such a conclusion.

The seventh passage in this series (5:15) presents us with a number of problems. First, the elements are not evaluated within the context of the enumeration. Each element is listed and explicated, but no judgement is articulated (as in 5:10-14). Second, depending on how one interprets one word, the passage either does, or does not fit the pattern as it has been used thus far. Avoth 5:15 reads:

There are four types among them that sit in the presence of the חכמים: the sponge, the funnel, the strainer, and the sifter. 'The sponge'--which soaks up everything; 'the funnel'--which takes in at this end and lets out at the other; 'the strainer'--which lets out the wine and collects the lees; 'the sifter'--which extracts the coarsely-ground flour and collects the fine flour.<sup>8</sup>

The problem lies with the meaning of the word "חכמים." Does it refer to the teachers or the students? The qualitative analysis (which is left to the reader) of the elements

of the enumeration is dependent upon the definition. For the sake of objectivity, the chart (below) breaks down the sequence of the elements into the two alternatives. However, it will be argued that חכמים refers to students (and the elements refer to the characteristics of different teachers) for a number of reasons.<sup>9</sup>

Element	Characteristic	Alternative #1 *	Alternative #2 **	
Sponge	Soaks up everything	בִּינְנָנִי	בִּינְנָנִי	A
Funnel	Takes in at this end and lets out at the other	בִּינְנָנִי	בִּינְנָנִי	-A
Strainer	Lets out the wine and collects the lees	Bad	Good	B
Sifter	Extracts the coarsely-ground flour and collects the fine flour	Good	Bad	C

\* Refers to teachers (elements refer to students).

\*\* Refers to students (elements refer to teachers).

To follow the reasoning of alternative #1: a student who remembers everything, or nothing, is not the best of students, but neither is he the worst. In essence, no harm would come to such a student, so we may consider him of an intermediary character. However, a student who is like a strainer--who forgets the most important information,

but retains the unimportant--could do much damage to himself and others. Yet, a student who collects the fine flour (important information) and extracts the coarse flour (unimportant data) would be a help to others, and be meritorious in terms of his own knowledge.

In following alternative #2 we find a slightly different sequence. If a teacher is like a sponge (soaking up information but not able to return it to the student), or a funnel (unable to discern what is important to present to the student), he is equally worthless. (and the student would be equally confused by such a teacher!) However, a teacher who is able to discern what is important to give to the student, while retaining any information which would confuse him (a strainer), would be very effective. And, a teacher which collects the fine flour (retains the important information) while extracting the coarse (teaches the irrelevant data) would be detrimental to the progress of a student.

It is possible that both alternatives are valid interpretations of this tradition and it was for that very reason that the passage does not include any evaluational judgement in the enumeration. However, three conditions argue against such an assertion: 1) there is a traditional interpretation of the passage which asserts that חכמים refers to teachers; 2) the passage follows five quadrens dealing with similar value statements in a particular form

pattern (so why doesn't this one share that pattern), and 3) the quadren does share the paired element sequence of the conflation evidenced in 5:9-14.<sup>10</sup>

Though few classical commentaries support (or even hint at the possibility of) our contention, it will be argued that the תלמידים here means students, and the elements refer to types of teachers.<sup>11</sup> This is argued for one reason--the consistency of the form pattern. If the paired element factor of the conflation is present, why not the progressive sequence also? Though there have been variations in form patterns present in each of the sources so far examined, nowhere has there been a contradiction in a series of sequences: chronological sequences are chronological; progressive sequences either ascend or descend in order; paired element patterns may alternate (A & B) & (A & B) rather than (A & A) & (B & B), but the sequence has always been consistent with itself. Here, unless we assert the second alternative, we would be dealing with a form pattern that is not a pattern at all (out of character with a sub-group to which it can/does belong).

The above discussion is, of course, at best conjectural (and at most homiletical).<sup>12</sup> It was argued for one basic purpose--to show the influence a familiarity with stereotypical form patterns (and their characteristics) can have on our understanding of Tannaitic quadrens.

As we stated in the beginning of this section,

Avoth is an exception in terms of the nature of Tannaitic literature. However, perhaps it is because of its "symmetry" that it can help us understand the nature and function of form patterns in Tannaitic quadrens.

## CHAPTER VI

### AVOTH DE RABBI NATHAN

It is beyond the scope of this paper to reach any final conclusions concerning the relationship between Avoth de Rabbi Nathan version A (ARNA) and Avoth de Rabbi Nathan version B (ARNB) (or even how they relate to Pirke Avoth).<sup>1</sup> However, it is suggested that from our analysis of the enumerative patterns of four elements found in both texts of ARN, certain themes will become apparent. Because our focus is on the structure and sequence of Rabbinic quadrens (and not on ARN, etc., *per se*), we will review each text separately, and only comment on the similarities or differences between the texts when it is necessary for our understanding of a particular passage. As we shall see, though the enumerative statements do follow well defined form patterns (some of which we have encountered before), ARN seems to have its own agenda hidden beneath the construction of its quadrens. And, even as ARN is considered to be a commentary or "Tosefta" to Pirke Avoth, the differences (at least from the standpoint of our concern) warrant a separate treatment.

## ARNA

## I

As we have seen before, elements which can accommodate a chronological/historical form pattern in their enumeration often do so. Such a construction facilitates the memory of the catalogue, and imposes a cogent logic on what might be an otherwise haphazard organization.

In ARNA we have two examples of quadrens based upon a chronological principle of organization: one from chapter 36, and one from chapter 37. In both enumerations the elements are explications of the introductory remark, and could have been placed in any sequence. The fact that a pattern was imposed upon the enumeration adds credence to our suggestion that the Rabbis did, at times, employ a conscious method in the articulation of their teachings.<sup>2</sup>

In chapter 36 we read:

THREE kings and FOUR commoners have no share in the world to come:  
 The three kings are Jeroboam, Ahab, Manasseh.  
 The four commoners are Balaam, Doeg, Ahitophel, and Gehazi. Rabbi Judah says: Not Manasseh, for he repented, as it is said, "And he prayed unto Him, and He was entreated of him, and heard his supplication, and brought him back to Jerusalem into his kingdom" (II Chronicles 33:13).  
 Said the Sages to him: "Had Scripture read, And brought him back to Jerusalem and no more, we might have held with thy view. But Scripture reads, into his kingdom: to his kingdom he was brought back, but into the world to come he was not brought."



Rabbi Me'ir says: Absalom (too) has no share in the world to come.  
 Rabbi Simeon ben Eleazar says: Jeroboam, Ahab, Mannaseh, Basha, Ahaziah, and all the kings of Israel who were wicked, have no share in the world to come.<sup>3</sup>

It is interesting to note, though, that the pattern is only evident in the enumerative series (both of three and of four elements). A careful examination of R. Simeon b. Eleazar's statement shows that it is only after he repeated the enumerative principle that he juxtaposed his additions--which are out of sequence. (If a chronological principle of organization had governed his sequence, it would have read: "Jeroboam, Basha, Ahab, Ahaziah, and Manasseh . . .".) This could mean that there was a reason as to why some series were enumerated and some were not (the former employing form patterns, the latter not), but such a conclusion is only speculative.

Why the Rabbis were so careful in their enumerative statements to articulate two sets of elements which add up to seven, may be explained by a statement which precedes our quadren:

SEVEN have no share in the world to come, to wit: Scribes, elementary teachers, (even) the best of physicians, judges in their native cities, diviners, ministers of the court, and butchers.<sup>4</sup>

If so, then the discussion following that of "The three kings" and "the four commoners" (including R. Simeon b. Eleazar's) can be explained as well known traditions which, though accepted, did not fit the logic of the

correspondence. This being the case, the traditions would have to be admitted into the argument, but, as there was no reason for a logical sequence of enumeration, they were presented "haphazardly." Such an explanation is in keeping with our findings, but can not be proved within the confines of this investigation. It could be that R. Simeon b. Eleazar knew the enumerative statement concerning the three kings. And, aware of the fact that his comment was a "Tosefta", and not in keeping with the accepted pattern, attached it to the end of the original sequence.)

A second passage governed by a chronological principle of organization is found in chapter 37:

With SEVEN things the Holy One, blessed be He, created His world, to wit: knowledge, understanding, might, loving-kindness and compassion, judgment, and decree.

Corresponding to (the SEVEN things) with which the Holy One, blessed be He, created His world, He created (SEVEN persons)--the Three Patriarchs and the Four Matriarchs: The Three Patriarchs: Abraham, Isaac, and Jacob. The Four Matriarchs: Sarah, Rebecca, Rachel, and Leah.<sup>5</sup>

Here we have (as above) a quadren found in an analysis of elements corresponding to a preceding series (of a larger number of items). Though the correspondence is not drawn out, the enumeration of the patriarchs and matriarchs is. And, as would be expected, the series follows a chronological sequence with the earliest elements preceding the latter.

This passage is found in a number of sources, and the quantity of elements (as well as the elements themselves) differs from text to text.<sup>6</sup> However, for our purposes, it is important to notice that when the opportunity for the employment of a form pattern was available, it was taken advantage of.

## II

One characteristic which ARN (in both its recensions) shares in common with Pirke Avoth is that the texts are catalogues of enumerative passages. We have, within the chapters of Pirke Avoth and ARN, series of lists--many of which are enumerative passages. At times the passages are strung together because of a shared theme (cf., Pirke Avoth 5:10-15), sometimes because of the sequence of the authorities cited (cf., Pirke Avoth 1), and sometimes because of a form pattern shared in common. What dictated such associations can not be confined to one characteristic, and it could be that certain themes (such as form patterns) were shared because of the sequence of the passages. Whatever the reason may be, we have in ARNA two passages which exhibit a two-fold enumeration which follows a common pattern. In both we have an association of theme and form. And, even though only one of the passages actually articulates the associative sequence (perhaps because of the nature of the theme),

both are governed by a duplication of pattern within a parallel enumeration.

In chapter 40 we read:

FOUR things a man does, and he enjoys their fruits in this world while the stock is laid up for him in the world to come, to wit: honoring father and mother, acts of loving-kindness, establishing peace between man and his fellow man, and the study of Torah, which is equal to them all.  
There are FOUR things for doing which a man shall be punished in this world and in the world to come, to wit: idolatry, unchastity, bloodshed, and slander, which outweighs them all.<sup>7</sup>

Here, we have two lists enumerating three separate elements which are then contrasted with a fourth element--which is considered equal to, or greater/worse than, the items in the initial enumeration. The pattern hints at a progressive sequence, but the units of the priority subgroups are two in number: the first three elements together, and then the fourth element by itself. The logic of the first part of the series is correlative; of the passage as a whole, climactic.

The second passage (also from chapter 40) also shares many of the characteristics of the preceding quadren(s). However, rather than a pure progressive sequence of two elements ( 3 & 1 ), the quadrens contain two sets of paired elements--each of which shares a progressive sequence within its own right.

The consistency with which the enumeration is constructed raises the question of whether or not there

may be an alternative interpretation<sup>8</sup>--that we are only dealing with one quadren, rather than a parallel construction of two patterns. But, that will be discussed below.

The text reads:

There are FOUR types among those that frequent the study house: One takes his place close to (the sage) and is rewarded; one takes his place close to (the sage) and is not rewarded. One takes his place at a distance (from the sage) and is rewarded; one takes his place at a distance and is not rewarded. One engages in discussion and is rewarded; one engages in discussion and is not rewarded. One sits and keeps quiet and is rewarded; one sits and keeps quiet and is not rewarded.

[A1] If one takes his place close to (the sage) in order to listen and learn, he is rewarded.

[A2] If one takes his place close to (the sage) so that men might say, "There's so-and-so drawing close to and sitting down before a sage," he is not rewarded.

[B1] If one takes his place at a distance so that he might honor someone greater than he, he is rewarded.

[B2] If one takes his place at a distance so that men might say, "So-and-so has no need of a sage," he is not rewarded.

[C1] If one engages in discussion in order to understand and learn, he is rewarded.

[C2] If one engages in discussion so that men might say, "So-and-so engages in discussion in the presence of sages," he is not rewarded.

[D1] If one sits and keeps quiet in order to listen and learn, he is rewarded.

[D2] If one sits and keeps quiet so that men might say, "There's so-and-so sitting quietly in the presence of sages," he is not rewarded.<sup>9</sup>

The apparent organization of the passage is that of four sets of two element alternatives, divided among four different activities. That is, the four types are: those who take their place close to the sages, those who take their place at a distance, those who engage in discussion, and those who do not. However, this is considered by us to be the alternative interpretation. For as the "quadren" breaks down,

there are eight elements--two groups of four which do not necessarily correspond to each other in theme (though there is a correspondence in terms of sequence). Therefore, the passage may be broken down into either of the following outlines: (-X indicates the second "like" element):

I. A & -A

II. B & -B

III. C & -C

IV. D & -D

or,

1. A

2. -A

3. B

4. -B

&

1. C

2. -C

3. D

4. -D

In either case, what we are dealing with is a "pregnant pattern" of paired elements arranged in progressive sequences. That two integrated patterns can be discerned is not surprising. That the Rabbis may have considered the enumeration to be of four elements is in keeping, as we have seen, with the possibilities inherent in a quadren. The logic of the organization is extraneous

to the definition of the elements, but does not preclude the parallel sequence as we have it. All that has been done was a variation on a standard principle of organization that does not (in essence) deviate from a possible norm (paired elements).

### III

The tendency for ARNA to construct its patterns (from the standard forms) in new sequences may be extended to the area of paired element sequences as well. Whereas the majority of our paired element quadrens, already analyzed grouped the elements into "like" pairs, ARN creates a new sequence. What has been seen to normally exist as (A1 & A2) & (B1 & B2), or, (A & B) & (A1 & B1), can now be envisioned as (A & B) & (B1 & A1) in ARN. What we are dealing with is not a variation in a parallel passage, but an alternative form pattern derived from a common principle of organization.

The best example of this is found in chapter 28, which reads:

Rabban Gamaliel says: 'By four things does the empire exist: by its tolls, bathhouses, theaters, and crop taxes.<sup>10</sup>

The thought being articulated is that it is because of the taxes and the amusements provided for the people, that Rome is able to exist. It is interesting that the sequence is: Tax, Amusement, Amusement, Tax. We do not



know enough about the culture of those times to comment on whether or not we also have a progressive sequence. What we do have is a quadren of paired elements which envelopes one set of elements within the other.

Such a sequence appears again in chapter 41. There, in a discussion of when cohabitation is harmful, we find four descriptions of types of separation grouped into an A, B, B, A, sequence: separation by distance (physical separation) represented by "A", and separation because of reasons of health represented by "B". According to the Rabbis, after these separations cohabitation is considered harmful:

On FOUR occasions cohabitation is harmful: On returning from a journey, on quitting the surgeon, on recovering from sickness, and on coming out of prison.<sup>11</sup>

The importance of discerning the existence of this pattern will become evident when we analyze the following quadren from chapter 40:

Of FOUR Sages: If one sees Rabbi Johanan ben Nuri in his dream, let him look forward to fear of sin; if Rabbi Eleazar ben Azariah, let him look forward to greatness and riches; if Rabbi Ishmael, let him look forward to wisdom; if Rabbi 'Akiba, let him fear calamity.<sup>12</sup>

It is unclear as to what the phrase "fear of sin" means. However, one of the possible interpretations would place the passage into the sub-group of patterns now under discussion. If looking forward to "fear of sin" be understood as one living a life which is not wholly

righteous (one that does have a tendency to sin now and then), then such a person can not be so confident as to live a life of peace. There would be, under such conditions, a constant state of anxiety dwelling in the background. And, as such, we would have a sequence of paired elements enumerated in an A,B,B,A, pattern.

Such an analysis is, of course, wholly speculative . . . there is no support for the interpretation based upon what we know of b. Nuri. However, the discussion does point to the possible significance of a knowledge of form patterns may have when applied to problematic passages.

The passage concerning the four sages could be interpreted as a progressive sequence, or as chronological (as based upon the era of each Tanna). As has been seen, many of the enumerations transcend the strict definitions of the categories we have established. Many paragraphs seem to be organized around an integration of the principle form patterns. But structured they are. And, as we turn to the next sub-group, we will discover that even though ARN had a tendency to restructure passages already known to us from Pirke Avoth into different sequences, these new patterns were from among those which were typical of the Tannaim.

## IV

That pattern which was dominant in Pirke Avoth (A, -A, B, C) is found in only two passages in ARNA. The first, from chapter 40, is a parallel recension of Pirke Avoth 5:10, and therefore needs no commentary:

There are FOUR types of men:  
 One who says "Mine is mine and thine is thine"-- the commonplace type. Some say: That's the Sodom type.  
 "Mine is thine and thine is mine"--the 'am Ha-'ares.  
 "Mine is thine and thine is thine"--the saint.  
 "Mine is mine and thine is mine"--the wicked.<sup>13</sup>

In our translation we have corrected the first element to read "mine is mine and thine is thine." For though Schechter's text reads differently ("mine is thine and thine is mine), every other version of the text indicates that this is a scribal error. Even when the sequence is changed (as in ARNB) the elements are defined as our amended text above.

The second example of this paired element progressive sequence is found in chapter 29. Again, we have a sequence of paired opposites enumerated in a manner which suggests an evaluation of: intermediate case, intermediate case, best case, and worst case.

Abba Saul ben Nannas says: There are four types of scholars: one studies himself but does not teach others; one teaches others but himself does not study; one teaches himself and others; and one teaches neither himself nor others.  
 One studies himself but does not teach others: for example, when a person studies one order (of the Mishnah), or two or three, and does not teach them to others, but himself is intent upon these studies and does not forget what he has learned. Such is one who studies himself but does not teach others.

One teaches others but himself does not study: for example, when a person studies one order, or two or three, and teaches them to others, but himself is not intent upon these studies and (thus) forgets what he has learned. Such is one who teaches others but himself does not study.

One teaches himself and others: for example, when a person studies one order, or two or three, and teaches them to others; and himself is intent upon these studies and does not forget them--(so that) he masters them and they master them. Such is one who teaches himself and others.

One teaches neither himself nor others: for example, when a person studies one order two or three times and does not teach it to others, and himself is not intent upon his studies and (thus) forgets what he learned. Such is one who teaches neither himself nor others.<sup>14</sup>

As we have seen, though the form patterns instituted by the Rabbis were applied with a certain degree of consistency (i.e., chronological, Biblical precedent, etc.), there was not any attempt made to stay within the bounds of a limited number of sequences. Not only do we find parallel texts which treat the same material in a different form pattern, but new patterns arise constantly.

In ARNA chapter 40 we have a passage which follows closely, but not exactly, the form we found in Pirke Avoth 5:10-14. It is similar to one of the suggested patterns for 5:15, but unlike that quadren from Pirke Avoth, it is without an alternative interpretation. The passage reads:

On the subject of disciples Rabban Gamaliel the Elder spoke of FOUR kinds: An unclean fish, a clean fish, a fish from the Jordan, a fish from the Great Sea.

An unclean fish: who is that? A poor youth who studies Scripture and Mishnah, Halakha and Agada, and is without understanding.

A clean fish: who is that? That's a rich youth who studies Scripture and Mishnah, Halakha and Agada, and

has understanding.

A fish from the Jordan: who is that? That's a scholar who studies Scripture and Mishnah, Midrash, Halakha, and Agada, and is without the talent for give and take.

A fish from the Great Sea: who is that? That's a scholar who studies Scripture and Mishnah, Midrash, Halakha, and Agada, and has the talent for give and take.<sup>15</sup>

The pattern may be outlined as follows:

POOR YOUTH: without understanding

RICH YOUTH: with understanding.

SCHOLAR: without talent for give and take (no understanding).

SCHOLAR: with talent for give and take (has understanding).

On the basis of Schecter's notes it is here suggested that the adjectival qualifications of the youths (poor or rich) refer to their ability to understand, rather than socio-economic status. If such interpretation is accepted, then we have a sequence of -A, A, -B, B. Thus, we have a paired element progressive sequence. But, rather than the strict sequence of Intermediate, Intermediate, Good, and Bad, we have Bad, Good, Bad 2, Good 2.

We have treated this passage as such (rather than as a simple paired element sequence) because of its progression from youth to scholar. It is felt that the logic imposed upon the elements was derived from the Pirke Avoth form pattern as evaluated in our discussion of 5:15. For as a "disciple", it is acceptable to be a youth who studies, but the worst and best alternatives

are found in the status of scholar. Thus, the pattern fits, and the sequence takes on a deeper dimension in terms of its implications.

The logic we have suggested (as derived from the quadrens in Pirke Avoth) begins to break down in ARNA. In three passages (one of which is a parallel recension of a Pirke Avoth quadren) we find the elements--which could have followed the normative structure--in a familiar, but different pattern. That is, what was once found in the A, -A, B, C pattern is now constructed in a simple progressive sequence of the best case to the worst.

In chapter 40 we read:

There are FOUR types of disciples:  
 One wishes that he might study and that others might study too--the liberal.  
 (One wishes) that he might study but not others--the grudging.  
 (One wishes) that others should study but not he--the commonplace type. Some say: that's the Sodom type.  
 (One wishes) that neither he nor others should study--that's the thoroughly wicked.<sup>16</sup>

Here, there is a clear progression of the best type of disciple to the worst type. What could easily have been enumerated as a paired element progressive sequence (c.f., chapter 5 of Pirke Avoth) takes on a new dimension in its "altered" form. The fact that this form pattern is used, and not another, points to two conclusions:

- 1) The form pattern is sometimes independent of the nature of the elements. If this were not the case, why are not all those passages which deal with disciples in the same



pattern? 2) The Rabbis were able to manipulate the sequence of the elements into the form pattern which best suited their purposes. If this were not the case, why are there so many different patterns, as well as, variations of those "norms"?

The second conclusion presented above is supported, moreover, by another quadren from chapter 40. A parallel of Pirke Avoth 5:15, the quadren is not only enumerated in a progressive sequence, but answers some of our questions about the series as it is found in Pirke Avoth. For the elements, as explicated, define the nature of the referents: the חכמים are the sages . . . .

There are FOUR types among those that sit in the presence of the sages:

There's one who is like a sponge, there's one who is like a sifter, there's one who is like a funnel, and there's one who is like a strainer.

One is like a sponge: For example, the staunch disciple who sits before the Sages and studies Scripture and Mishnah, Midrash, Halakha, and Agada. Even as the sponge soaks up everything, so he soaked up everything.

One is like a sifter: For example, the bright disciple who sits before the scholars and studies Scripture and Mishnah, Midrash, Halakha, and Agada. Even as the sifter holds back the coarse flour and collects the fine flour, so he holds back the bad and collects the good.

One is like a funnel: For example, the witless disciple who sits before the scholars and studies Scripture and Mishnah, Midrash, Halakha, and Agada. Even as the funnel takes in at one end and lets out at the other, so does he--everything which comes to him goes in one ear and out the other: one word after another slips through and is gone.

One is like a strainer: For example, the wicked disciple who sits before a sage and studies Scripture and Mishnah, Midrash, Halakha, and Agada. Even as the strainer lets pass the wine and retains the lees, so he lets pass the good and retains the bad.<sup>17</sup>



Here, the sponge is the best type of student, the strainer, the worst. Perhaps because of the confusion resulting from the text as found in Pirke Avoth, the quadren has been amended to appear as it does. In our discussion of ARNB we will see this passage in yet another form. Therefore, the most we can say is that the Rabbis did impose a particular logic upon the elements in order to make sense out of the sequence. Yes, there is a different pattern, but the enumeration does remain within the accepted limits of what we have found to be normative. Which, again, suggests the use of method to facilitate the transmission of the meaning of particular Rabbinic series.

A third passage, also from chapter 40, is problematic. The elements, as first enumerated, appear to be leading to a typical paired element and/or progressive sequence. The contrast of two factors within each element is similar to many passages we have already encountered.<sup>18</sup> But, when the elements are explicated, we find what looks more to be a catalogue than any particular logical sequence (except perhaps paired elements--objects and afflictions). The fact that there is no logical progression in terms of the evaluative series shows that the form patterns, as principles of organization, serve a variety of different functions; some of which do not teach anything more than what is articulated.

The passage reads:

There are FOUR types (of evil): There's the seeing and the seen, the seen but unseeing, the seeing but unseen, the unseeing and unseen.

The seeing and the seen: for example, wolves, lions, bears, leopards, panthers, serpents, brigands, and robbers. These see and are seen.

The seen but unseeing: for example, sword, bow, spear, knife, stick, and switch. These are seen but unseeing.

The seeing but unseen: that's the affliction of an evil spirit.

The unseen and unseeing: that's the affliction of bowel sickness.<sup>19</sup>

# V

A passage which we dealt with in the Tosefta also occurs in ARNA chapter 29. Here, the enumeration is further explicated, but its form pattern is the same:

It was with regard to the four categories of atonement that Rabbi Mattiah ben Heresh went to call upon Rabbi Eleazar Haḥkappār at Laodicea. And he asked him:

"Hast thou heard what Rabbi Ishmael used to teach in regard to the four categories of atonement?"

"I have heard," Rabbi Eleazar replied, "but they are three, and along with each of these there must be repentance. One verse says, 'Return, ye backsliding children, said the Lord; I will heal your backsliding' (Jeremiah 3:22); a second verse says, 'For on this day shall atonement be made for you, to cleanse you' (Leviticus 16:30); a third verse says, 'Then will I visit their transgression with the rod, and their iniquity with strokes' (Psalms 89:33); and a fourth verse says, 'Surely this iniquity shall not be expiated by you till ye die' (Isaiah 22:14).

"Now how is all this to be understood?"

"If a man transgressed a positive commandment and repented, he is forgiven on the spot, before he has so much as stirred from his place. Of such it is said, Return, ye backsliding children.

"If a man transgressed a negative commandment and repented, repentance suspends the sentence and the Day of Atonement atones. Of such it is said, For on this day shall atonement be made for you.

"If a man transgressed commandments punishable by extirpation or by death from the courts and repented,

repentance and the Day of Atonement suspend the sentence and his sufferings during the remaining days of the year atone. And of such it is said, Then will I visit their transgression with the rod.

"But when one profanes the name of Heaven, there is no power either in repentance to suspend his sentence or in sufferings to cleanse him of his sins or in the Day of Atonement to atone. Rather, repentance and suffering suspend the sentence, and death, along with these, cleanses him of his sins. And of such it is said, Surely this iniquity shall not be expiated by you until ye die."<sup>21</sup>

R. Eleazar's comment, though an interpretation of the tradition, does not affect the sequence of the enumeration. That this is so indicates the strength with which the teaching was transmitted--even when there was disagreement, the form of the construction remained the same. This series, progressive in its sequence, thus withstood any influence the transmission from "generation to generation" might have had on it. It is suggested that because there was no new agenda hidden in the explication of the quadren (no reason to change the form pattern) the sequence remained as it was. However, it could also be that because the form pattern and the logic it imposed upon the sequence of the elements was so strong, the passage was not amended to fit R. Eleazar's enumeration. In any event, the form pattern (progressive series) does occur in ARNA, and that fact, after all, was the focus of this discussion in the first place.

## VI

Three quadrens remain in our set of passages from ARNA. In each case there is a familiar pattern of enumeration (paired element), so they will be dealt with only briefly.

The first, from chapter 41, we have already discussed in its context in the Tosefta:<sup>22</sup>

If one takes upon himself these FOUR things, he is accepted as an Associate: Not to go to the cemetery, not to raise small cattle; not to give heave offering or tithe to a priest who is an 'am ha-'ares; not to fix foods requiring levitical purity in the company of the 'am ha-'ares; and to eat (even) profane foods in a state of cleanness.<sup>23</sup>

A second passage is found in chapter 19:

'Aḳabya [Ben] Mahalalel says: He who takes to heart four things will sin no more: whence he is come, whither he is going, what he is destined to be, and who is his judge. Whence he is [come]: from a place of darkness. Whither he is going: to a place of darkness and gloom. What he is destined to be: dust, worm, and maggot. And who is his judge: The King of Kings, the Holy One, Blessed be He.<sup>24</sup>

That we are dealing with paired elements may be explained as follows. The first two elements ("Whence he is come", and "Where he is going") are set in typical appositional sequence. And from their explication we may assume that a relationship between the two elements is being asserted. The second two elements (What he is destined to be, and who is his judge) are related in a very fundamental way. Derived from the first set of elements, this third element hints at man's feebleness in terms of the grandeur of

creation--he is made of the most base elements. Yet, who created man to be as such? None other than his judge: "The King of Kings of Kings, the Holy One Blessed be He." Thus, even though the fourth element is the control of the progression (God as creator determined the nature of the definition of each of the first three items), the sequence itself may be broken down into related pairs of two elements each.

A final passage, attributed to Hillel the elder, may also be seen as a paired element sequence. But, again, the sequence is "secondary" to the elements themselves (imposed upon them, and not inherent to the elements themselves).

Found in chapter 12, the quadren reads:

Moreover in the Babylonian tongue he said four things: A name made great is a name destroyed, and he that does not attend upon the sages deserves to die, and he that does not increase, loses, and he that puts the crown to his own use shall utterly perish.

A name made great is a name destroyed: how so? This teaches that one's name should not come to the attention of the government. For once a man's name comes to the attention of the government, the end is that it casts its eye upon him, slays him, and takes away all his wealth from him.

And he that does not attend upon the sages deserves to die: what is that? The story is told: There was once a certain man of Bet Ramah who cultivated a saintly manner. Rabban Johanan ben Zakkai sent a disciple to examine him. The disciple went and found him taking oil and putting it on a pot-range, and taking it from the pot-range and pouring it into a porridge of beans. "What art thou doing?" the disciple asked him. "I am an important priest," he replied, "and I eat heave offering in a state of purity." The disciple asked: "Is this range unclean or clean? Said the priest: "have we then anything in the Torah about a range being unclean? On the

contrary, the Torah speaks only of an oven being unclean, as it is said, "Whatsoever is in it shall be unclean" (Leviticus 11:33). Said the disciple to him: "Even as the Torah speaks of an oven being unclean, so the Torah speaks of a range being unclean, as it is said, 'Whether oven or range for pots, it shall be broken in pieces, they are unclean'" (Leviticus 11:35). The disciple continued: "If this is how thou hast been conducting thyself, thou hast never in thy life eaten clean heave offerings!"

And he that does not increase, loses: how so? This teaches that if a man studies one or two or three tractates and does not add to them, he forgets the first ones in the end.

And he that puts the crown to his own use shall utterly perish: what is that? Whoever makes use of the tetragrammaton has no share in the world to come.<sup>25</sup>

The first two elements deal with the consequences of a man's hubris. Especially because of the homiletical explication of the second element, we are presented with two similar cases where a man is "destroyed" because he either draws attention to himself, or because he has too much confidence in his own authority (name?) to make halakhic decisions. The second part of the quadren deals with two elements concerned with the relationship between a person and his studies. One who does not build from what he learns, or one who uses his studies for his own benefit (magic?) will, in the end, gain nothing.

There is a correlative relationship between the elements--each dealing with the consequences of human "arrogance." However, the secondary relationship (the paired element sequence) cannot be discounted. It is a logic imposed upon the elements which facilitates their



transmission.

#### ARNB

As we turn to ARNB we will see that the Rabbis, though concerned with sequence, were not always consistent in their use of particular form patterns. In this group of passages, especially, we will encounter several quadrens which, though parallel to previous texts examined, are manipulated into different patterns of expression. Though at times the pattern will seem to appear only because of our interpretation, this should not detract from the general contention that the patterns do exist. As we said (repeatedly) before, the logic of an enumeration is external to the definition of the elements. Whether it was applied consciously, or not, can not be determined. We can, at most, show the existence of the form patterns which do govern the sequences, and make only speculative conclusions based on this limited study.

#### I

The first sub-group to which we will turn our attention consists of those quadrens whose sequences are based upon chronological principles of organization. We have two passages in this category, one of which is a parallel recension of Pirke Avoth 5:9.

In chapter 41 we read:



At four periods pestilence is on the increase: in the fourth year, in the seventh, at the departure of the seventh, and annually at the departure of the feast--as punishment for neglect of (the commandments concerning) gleanings, the forgotten sheaf and the peah; and in punishment for robbing the poor of their gifts.<sup>26</sup>

The sequence is exactly as found in our Pirke Avoth passage: Fourth year (end of the third), Seventh year (end of the sixth), End of the seventh year, and annually at the departure of the Feast (Sukkoth). It is clear that the first three elements of the enumeration have a chronological sequence--first in time precedes those which are later. The fourth element, however, presents us with a slight problem--if it is an annual possibility then one might consider it to be the first element (covering the first and second year before the third is mentioned) and not the last.

That the sequence is as it is can be explained when we remember our discussion concerning the text above. There it was mentioned that an alternative explication of the text was that of a paired element progressive sequence. Keeping that in mind, the sequence becomes clear. We have the enumeration of the specific elements (in chronological order) followed by the general principle concerning treatment of the poor. Thus, the quadren demonstrates a conflation of form patterns--chronological and paired element progressive.

In ARNB chapter 45 we have another example of a

chronological enumeration. Here, the elements are brought together because of a common theme they all share: those who erred in vision. The sequence of the elements (all being equal in error) and their explication follow a chronology of first in time preceding the latter. The passage reads:

Four erred in vision. They are: Adam and Cain, Balaam and Hezekiah. Adam erred in vision, as Scripture says: "But the Lord called to the man, and said to him, 'Where are you?' And he said, 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.' He said, 'Who told you that you were naked' (Genesis 3:9-11)?" And the end of the matter was that: "The man said, 'The woman whom you gave to be with me, she gave me fruit of the tree, and I ate' (Genesis 3:12)."

Cain erred in vision, as Scripture says: "Then the Lord said to Cain, 'Where is Abel your brother?' He said, 'I do not know; am I my brother's keeper?' (Genesis 4:9)." He wasn't committed to my care, was he? If he had been committed to my care, I would have taken care of him. And the end of the matter was that: "Cain said to the Lord, 'My punishment is greater than I can bear. Behold, you have driven me this day away from the ground. . . . (Genesis 4:13-14)."

Balaam erred in vision, as Scripture says: "And God came to Balaam and said, 'Who are these men with you?' And Balaam said to God, 'Balek the son of Zippor, king of Moab, has sent to me saying, 'Behold, a people has come out of Egypt and it covers the face of the earth. . . . (Numbers 22:1-11)." And the end of the matter was that: "God said to Balaam, 'You shall not go with them; you shall not curse the people, for they are blessed' (Numbers 22:13)."

Hezekiah erred in vision, as Scripture says: "Then Isaiah the prophet came to King Hezekiah, and said to him, 'What did these men say? And whence did they come to you?' Hezekiah said, 'They have come to me from a far country, from Babylon'. He said, 'What have they seen in your house?' Hezekiah answered, 'They have seen all that is in my house; there is nothing in my storehouses that I did not show them'. Then

Isaiah said to Hezekiah. "Hear the word of the Lord of hosts: Behold, the days are coming, when all that is in your house, and that which your fathers have stored up till this day, shall be carried to Babylon; nothing shall be left, says the Lord' (Isaiah 39:3-6). "Even the things which I gave you on Mount Sinai they will carry away with them to Babylon. And the end of the matter was that "Hezekiah said to Isaiah, 'The word of the Lord which you have spoken is good.' For he thought, 'There will be peace and security in my days' (Isaiah 39:8)."<sup>27</sup>

The logic of the association between the elements is correlative. The form pattern is based on a chronological/historical principle of interpretation.

A third passage in ARNB (all of chapter 42), though not belonging to this sub-group properly, will be included for discussion because of the obvious problems it presents.

The text begins:

R. Meir says: 'Three entered to be judged at the beginning of creation and four emerged condemned. Adam, Eve, and the serpent entered to be judged and the earth was cursed because of them, as Scripture says: "Cursed is the ground because of you" (Genesis 3:17).'<sup>28</sup>

The rest of the chapter "is a commentary on the four who were condemned, consisting mostly of four lists of ten curses."<sup>29</sup> The chapter has a straight forward structure (the sequence of the lists following the pattern of the initial enumeration), but presents us with many problems which are, unfortunately, beyond the scope of this study.

The focus of our attention is on the sequence of the enumeration. It is not chronological--in terms of the order of creation. And, it is not based on a Biblical

precedent---Genesis 3:14-19 present the sequence of the curses as: serpent, Eve, Adam, and earth. What then was the principle of organization?

Without examining the nature of the curses to see if there is a qualitative progression in the difference between the lists, we are at somewhat of a loss. However, the passage does point to one general conclusion. The Rabbis were not bound to a closed set of form patterns in the enumeration of their series. If they had been, then this quadren would have had a different sequence (reflecting the chronology of the creation itself and/or Genesis 3:14-19).

## II

We have one example of a series based upon a Biblical precedent (from chapter 43). It reads:

There are FOUR banners at the throne glory: righteousness and justice, loving-kindness and faithfulness, as Scripture says: "Righteousness and justice are the foundation of your throne: loving-kindness and faithfulness go before you (Psalms 89:15)." <sup>30</sup>

There is some question as to whether the elements were "banners" or "legs" (the difference in the Hebrew being the first letter-- $\aleph$  or  $\aleph$  respectively, <sup>31</sup> which could easily be confused by a scribe) but this does not affect the sequence of the pattern.

It is clear from the enumeration that the sequence of the elements reflects the order of their appearance in the

verse brought to support the teaching. It is interesting that the enumeration is supported by the proof text as directly as it is (almost as if one of them is superfluous). But that the principle of organization is based on a Biblical precedent is in keeping with a normative pattern of enumeration we have found to be typical of the Tannaim.

### III

One of the patterns we encountered in ARNA (parallel corresponding elements) is repeated in ARNB. Though the elements are different, the sequence is analogous.

The first text, taken from chapter 46, reads:

There are FOUR types of stupid people: trampled, crushed, wheel, YNQH.  
There are FOUR types among those who sit studying: the corner stone, the hewn stone, the squared stone and the polished stone.<sup>32</sup>

The meaning of "YNQH" is allusive, but

these four types of stupid people match the four types of those who sit studying . . . No explanation of these characteristics is known. Schechter (note 9) tries to compare them to types of containers without a stable base, contrasted to stones which sit securely. . . .<sup>33</sup>

If so, then we are dealing with two corresponding progressive series. And, just as the polished stone would be the best scholar (cf., ARNA S.S., p., 86. chapter 28; J.G., pp., 117-118), so the wheel would be the stupidest type of person. The text itself is problematic. But, based on what we know of similar form patterns, that

which Schechter suggests appears to be the most appropriate interpretation.

A second example of this form pattern is found in ARNB chapter 45. It reads:

There are FOUR things characteristic of women but not of men. Women are gluttons, jealous, eavesdroppers and lazy.<sup>34</sup> Gluttons, for Scripture says: "The woman saw that the tree was good for food . . . and took of its fruit and ate (Genesis 3:6)." Where does Scripture teach us that they are jealous? It says: "When Rachel saw that she bore Jacob no children, she was jealous of her sister . . . (Genesis 30:1)." Eavesdroppers, for Scripture says: "And Sarah was listening at the tent door behind him (Genesis 18:10)." Where does Scripture teach us that they are lazy? It says: "make ready quickly three measures of fine meal, knead it, and make cakes (Genesis 18:6)."

Rabbi Jose says: Just as four things are characteristic of women, so are they characteristic of men. Men are gluttons, jealous, eavesdroppers and lazy. Where does Scripture teach us that they are gluttons? It says: "Then they sat down to eat. . . . (Genesis 37:25)." Where does Scripture teach us that they are jealous? It says: "And his brothers were jealous of him (Genesis 37:11)." Where does Scripture teach us that they are eavesdroppers? It says: "They did not know that Joseph was listening. . . . (Genesis 12:23)." Where does Scripture teach us that they are lazy? It says: "Make haste and go to my father. . . . (Genesis 45:9)."<sup>35</sup>

Ignoring the scribal problems for the moment, it is clear that R. Jose, in opposition to the anonymous statement found in the first quadren, carefully arranged his enumeration to reflect the pattern of the first part of the passage. Such a sequence could stem from one of two motivations: 1) The parallel construction of the statement would counter the anonymous tradition point for point; 2) the parallel construction reflects an awareness



of the existence of the normative form pattern which was an accepted method of transmission.

The textual problems of the enumeration of the first quadren are beyond our control. Suffice it to say that we have a juxtaposition of two passages which deal with similar themes. That a common sequence would be imposed is supported not only by the existence of such a phenomenon in the variant readings, but also by the knowledge that such patterns do exist and are common to Tannaitic quadrens.

#### IV

The largest sub-group of text from ARNB includes those quadrens which are paired element progressive sequences. The majority of the passages we have already encountered in our discussion of Pirke Avoth and ARNA. But few of the quadrens retain the same sequence in which they appeared "earlier." The differences between the enumerations will be discussed below in our conclusions. However, it is here suggested that just as Pirke Avoth had its own characteristic pattern of enumeration, so do the two recensions of ARN. This can not be substantiated by our limited investigation, but all the evidence points in that direction. It is interesting to note that even when the patterns in parallel recensions of a particular passage differ, they still remain within the normative possibilities of expression.



The first example of the paired element sequence is found in chapter 32.<sup>36</sup> It is the parallel to Akabya b. Mahalalel's teaching already discussed (ARNA chapter 19). The form and sequence of the elements remain consistent, and no further commentary is, therefore, required.

In chapter 45, the source for the majority of the quadrens assigned to this sub-group, we find a passage concerning those who sit in the presence of the חכמים. The quadren, as it appears here, is different from its presentation in both Pirke Avoth and ARNA. The explication of the enumeration defines the referents for us (חכמים refers to the sages, so the elements are, therefore, symbols for the scholars); and the sequence of the passage clearly demonstrates a paired element progressive sequence. It reads:

There are four types among those that sit in the presence of the sages: The funnel, the sponge, the sifter, and the strainer. The funnel takes in at one ear and lets out at the other. This refers to a scholar who entered the study-house, listened to Midrash, Halakah, and Agada; but when he leaves, he has retained nothing. The sponge soaks up everything. This refers to a scholar who entered the study-house and listened to Midrash, Halakah, and Aggada; when he leaves, he has learned something but when he presents (what he has learned), he presents it all confused. The sifter lets through the fine flour by itself, then the coarse flour by itself and then the bran by itself. This refers to a scholar who entered the study-house and listened to Midrash, Halakah, and Agada; when he leaves, he has learned something and he presents each item in an orderly fashion. The strainer removes only the lees. This refers to a scholar who entered the study-house and listened to Midrash, Halakah, and Agada; when he leaves, he has not retained anything. But when he hears idle

chatter, that he retains.<sup>37</sup>

The sequence follows the typical Pirke Avoth pattern more than that found in ARNA. The funnel and the sponge are juxtaposed as like elements which are not the best cases, but certainly not the worst. The sifter is, as explicated, the best possible type of scholar. And, the strainer is the worst. Thus, even though the pattern does not follow Pirke Avoth exactly, its explication does suggest that the sequence be considered parallel.

Why the differences between the three parallels? As stated before, the logic of an enumeration must be considered extraneous to the definition of the elements--it is imposed upon the referents to teach a specific lesson. We can not prove which text is earlier, or which sequence is correct. But we can suggest that each of the traditions existed simultaneously--each used in a different situation as the context demanded. What defined the use of one sequence over another could have been the nature of the text, or the motivation for the enumeration in the first place. We can, though, conclude that the construction of the pericope was not haphazard--it did follow a normative form pattern for a Rabbinic series.

These questions and conclusions are important to remember as we approach the next three passages. Each is based in whole or part on quadrens we have already discussed in the sections on Pirke Avoth and ARNA. However, there

are a number of points to notice concerning these passages:

- 1) They appear in chapter 45 juxtaposed against each other.
- 2) The order and expression of the elements is different than Pirke Avoth and ARNA (though the passages do resemble their parallels in explication and sequence.
- 3) The quadrens are constructed against a paired element progressive sequence (though this sequence is slightly different than the Pirke Avoth norm). The texts read:

There are four types among those that frequent the study-house:

There is one who attends and puts into practice--the pious.

There is one who neither attends nor puts into practice--the wicked.

There is one who attends but does not put into practice--he receives a reward for attendance.

There is one who puts into practice but does not attend--he receives a reward for practice.<sup>38</sup>

There are four types of givers of charity;

He that gives and wishes others to give too--the pious.

He that neither gives nor wishes others to give--the wicked.

He who gives does not wish others to give--begrudges what belongs to others.

He who does not give but wishes others to give--begrudges what belongs to himself.<sup>39</sup>

There are four types of disciples:

He who understands easily and forgets with difficulty--he gained.

He who understands with difficulty and forgets easily--he has not gained.

He who understands easily but forgets easily--his gain is canceled by his loss.

He who understands with difficulty but forgets with difficulty--his loss is cancelled by his gain.<sup>40</sup>

In each of the quadrens the sequence is made up of two sets of paired elements: the first two being the best and worst categories, respectively, and the last two

being the intermediate types. In comparison with the Pirke Avoth norm, it is as if the editor(s) of ARNB took the units of paired elements and just switched the sequence. In doing so, a variation of the form pattern was implemented, and a slightly different teaching was transmitted. However, the sequence(s) is not haphazard, it does impose a particular logic upon the order of the elements--a pattern which was typical of the Tannaim.

## V

The last two quadrens found in ARNB are constructed against a progressive series principle of organization. Though this principle is already articulated in the first passage, it is only suggested as a possible interpretation of the second. However, whether or not patterns are discernable in Rabbinic series is the focus of this investigation, and as such, the two passages are important to consider.

In chapter 45 we read:

There are four types of men;  
 (One who says;) mine is mine and thine is thine--the commonplace type. Some say: that is the Sodom type.  
 Mine is thine and thine is mine--the Am Ha-Aretz.  
 Mine is mine and thine is mine--the wicked.  
 Thine is thine and mine is thine--the Pious.<sup>41</sup>

Here, the elements (of a passage which is familiar to us) diverge from the parallel sequence to a slightly different pattern. Though the variation occurs only among the second set of elements, it is enough to warrant a change

of sub-group.

Yes, the elements are put in a paired element sequence, but that the "pious ones" is considered last, changes the mood of the pattern. The progression works from the intermediate cases to the worst type of person, and then juxtaposes the best type of attitude against the progression. The elements are clearly paired--in terms of alternative attitudes being placed one against the other--but the pattern of the sequence shows a greater concern for the progression than it does in the other recensions.

This progression (three against one) is a suggested interpretation of another passage, as found in chapter 43:

Four were called fire.

The Holy One, blessed be He, was called fire, as Scripture says: "For the Lord your God is a devouring fire. . . . (Deuteronomy 4:24)."

The Torah was called fire, as Scripture says: "From his right hand the fire of Torah (goes forth) to them (Deuteronomy 33:2)."

Israel was called fire, as Scripture says: "The house of Jacob shall be a fire. . . . (Obadiah 1:18)."  
The world to come was called fire, as Scripture says: "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings (Isaiah 33:14)?"<sup>42</sup>

Here, the first three elements succeed in forming a unit of expression which can answer the questions raised in the fourth: "God gave the Torah to Israel so that they would merit the world to come (cf., Isaiah 33:15 ff.)." The sequence of the progression of the first three elements is that of the most important to the least. This juxtaposition of the fourth element creates the context of the

enumeration such that "fire" is that which will not be devoured in the "everlasting burnings" of the world to come.

We have seen then, that, even when the elements of a quadren appear in an alternative sequence from other parallel recensions, the Rabbis were aware of possible normative patterns for the enumeration of their series. Such constructions were probably at times conscious and at times unconscious. But it can not be denied that a certain logic was imposed upon the articulation of Rabbinic traditions in a fairly consistent manner.<sup>43</sup>

## CONCLUSIONS

Throughout this investigation we have referred to several passages as being constructed against a "normative" principle of organization. These comments were somewhat cryptic, but that was intentional. For the definition of the adjective is dependent upon the results of the total survey, and was necessarily delayed until this point in the investigation. Thus, our conclusions will focus upon the problem of: "What were the normative form patterns in Rabbinic Series?"

We began this study with a quote from Sanhedrin 49b which stated that there was only one enumerative series in all of Rabbinic literature whose sequence was predetermined and applied with a specific intent. If that were the case, then it would also be true that there were no intelligibility principles<sup>1</sup> involved in the construction of any quadrens. However, that is not the case when the series themselves are evaluated in a "Form Critical" manner. The truth is that (except for the few problematic passages--which may at some time be seen as the exceptions which prove the rule) enumerative sequences of four elements in Tannaitic literature do exhibit formal patterns in the sequence of their elements.



With that in mind, we can now ask the question: "What is meant by the word 'normative'?" It is suggested (as based upon the above discussion) that the term be understood as the simple fact that there was an existing logos behind the association and organization of the elements in a Rabbinic series. And, that even in variant and/or parallel passages, the construction of the series was not haphazard. Form patterns do exist in Rabbinic series, and any sequence (if a particular logic may be delineated) is to be considered normative.

It must be admitted that there were certain problematic (unintelligible) quadrens, and many passages whose sequences could be challenged (especially when considered from the aspect of "Traditions Criticism"). However, even these passages were, for the most part, similar to existing (consistent) sequences in the "identifiable" enumerations. Thus, it is possible to construct "models of Rabbinic enumerations"<sup>2</sup>--form patterns which bear similarities to metaphors inviting us to understand that which is problematic in terms of that which is relatively better understood.

With that in mind, we may proceed with our discussion of the specific texts under investigation and draw some conclusions from our findings. For, besides the fact that the patterns do exist, a familiarity with them is essential for a proper appreciation of Tannaitic literature.

Those quadrens which exhibited chronological principles of organization followed a very basic form pattern: those elements which (referred to events, people, etc., and) occurred first in time, were enumerated before those which came later. We saw this principle applied in many different contexts and can therefore say it was extraneous to the definition of any one set of elements. The chronology--in every case--was a logos/intelligibility principle which the Rabbis applied to the enumeration of the series in order to preserve the integrity of the sequence and a conception of the world as experienced (either directly or as their knowledge of history dictated).

Closely related to, but different from, the chronological quadrens were those which were based upon a Biblical precedent. In these enumerations, the sequence of the elements was organized in a manner which reflected an already existing Scriptural series. The pattern may be considered similar to the chronological sequence in so far as the Bible was understood as an accurate written record of the historical experience of the people. However, it must also be recognized that the Rabbis did, often, manipulate the Biblical text in order to reach their own ends.

The relationship between the Rabbis and the Bible is an area of concern which is fundamental to our under-

standing of Tannaitic literature. Those insights which are revealed from a survey of form patterns in Rabbinic series can only aid us in our attempt to define the limits of that relationship. Not every exegetical enumeration followed the sequence of an existing verse (and at least two "contradicted" the sequence). Not every quadren based upon a Biblical precedent stayed within the confines of the simple understanding of a Scriptural pericope. But, almost every enumerative series which was constructed against a Scriptural example did have an identifiable logic presupposed by the sequence of the elements. Thus, we can conclude that as much as the Bible served as the principle of organization of the sequences of many Rabbinic series, so did the enumerative passages serve as intelligibility principles for the transmission of Scriptural teachings. And, a knowledge of (or at least ability to discern) the form patterns of these quadrens would only enhance one's understanding of how Scripture functioned in the world view and life-style of the Tannaim.

A third sub-group of sequences was that which we termed as "Appositional." In our chapter on the Mishnah we argued for independent analysis of each passage in order to determine the sequence of the enumeration. That contention still holds. However, as was demonstrated throughout our treatment of the relevant passages, that patterns are discernable is a cogent conclusion to draw.

We saw evidence for patterns which were specific to particular superscriptions (e.g., "Two which are, indeed, four") and sequences which broke down from text to text (cf., our treatment of quadrens from Pirke Avoth, and ARN). Yet, except for the few problem passages, all the enumerations displayed evidence for the existence of a logic as the organizing principle of the sequence of their elements.

What we have described above were several literary form patterns (or sub-groups of quadrens sharing common characteristics) which exist in Tannaitic enumerative series. There were also several form patterns which transcended the literary quality of the series, and were often integrated into the enumerations. These patterns (paired element and progressive sequence, in all of their variations) are better understood as typologies which manipulated the sequence of the elements to reflect the logic the use of the enumeration demanded.

Typology has two parallel methods. In part, it is effected by the use of metaphors, employing, as it were, poetic methods, and, in part, in a purely logical fashion, tabulating the properties of the objects under scrutiny.<sup>3</sup>

And, whether the logic these typologies/patterns imposed on the elements was correlative, or climactic, was dependent upon the intent of the passage (what it was trying to teach).

It must be noted that the Rabbis were not always

consistent in their use of form patterns. And, there are few generalizations which can be made concerning what made them apply one form over another in any particular text. Granted, not every sequence could avail itself of every possible option, but the question may still be asked: "Of the twenty-four possible permutations for the sequence of the elements of a quadren, why did the Rabbis arrange the elements as they did?" Why are some passages at one time a paired element sequence, and at another, progressive?

It is our suggestion that there is no answer which can resolve all the implications involved with the above questions. However, as a result of our research, the following is proposed: It being that the logic of any enumeration must be considered extraneous to the definition of the elements. The Rabbis were not bound by any one sequence in any one particular context. But, rather, perhaps all the variations of possible sequences of a series existed simultaneously at one time or another, and were preserved in the different forms as a particular context demanded. That some passages are enumerated more consistently than others would, then, be explained as the result of: 1) the appeal of that particular sequence to the effective transmission of the tradition and/or 2) the fact that the sequence was an integral part of the tradition which, if removed, would alter the intent of the

passage.

If the above theory be accepted, then we can explain some of the problems which arose during the course of this investigation (especially in connection to Pirke Avoth and ARN). The "supposed" inconsistency with which certain themes are treated, and the apparent abandon, on the part of the Rabbis, of any sort of commitment to consistency, would be necessarily explained as a result of our misunderstanding of the passages then under consideration. And, although certain similarities are noticed to exist between particular passages and/or texts, each enumerative sequence would demand its own individual analysis. Yes, our understanding of a form pattern may aid us in unlocking the mysteries of a particular passage, but in order to preserve the integrity of the teaching, it demands a thorough investigation in its own right.

When we address the nature of the quadrens found in Pirke Avoth and ARN the above "hypothesis" is especially helpful. For within the three tractates there arose a welter of problems. There was a lack of consistency in one place; it existed in another. Particular themes were understood one way in one place, and another in another. The sequential arrangement of the enumerations seems to have governed the guiding principles of the organization of the quadrens in one text (Pirke Avoth), and was irrelevant in another (ARN). It was suggested

above (in the course of our discussion of the passages themselves) that each had its own "hidden agenda." We can not assess (in full) what those agendas may have been on the basis of this study alone. But, we do propose that with further investigation into the nature of form patterns in Rabbinic series (of all quantities) the special character of each text will become more apparent.

In the end, there are two important implications of a study such as this. The first has to do with the significance of the patterns when approaching problematic or corrupt passages. The second has to do with our understanding of the question of oral versus written traditions, and the role of mnemonic devices in the origin and transmission of Tannaitic teachings.

In terms of the "ultimate" significance of these patterns, we have before us the beginnings of a methodology for broadening our understanding of Tannaitic literature. For even though there is no evidence of total commitment to consistency in the enumerations on the part of the Rabbis, there are enough similarities between the respective passages (even variants) to warrant the following thesis: The Rabbis did construct the sequences of their series within the boundaries of a given set of form patterns. Independent of the contexts, the Rabbis were very careful to enumerate their series against set principles of organization. Whether such principles were



determined by chronological, Biblical precedent, appositional, paired element, or progressive sequence considerations, that there is structure to the passages can not be denied.

When approaching problematic and/or corrupt texts this must be kept in mind. For with such knowledge greater insights might be gained and the sequence of the enumeration would then enable us to better understand, not only the passage itself, but the self image of the Rabbis as well (What they were trying to do, and how they went about doing it.)

In terms of the question of oral versus written traditions, we may never have a complete understanding of the origins of these ancient texts. However, "It may be safely assumed that this special role of numbers [as principles of enumeration] evolved in an age when oral composition was the only form of literature [which was widespread], and so the consideration for aiding the memory in retaining what had been orally transmitted was of primary importance."<sup>4</sup> If the elements could be counted on the fingers of one (or even two) hands, and it was known that a specific sequence was involved in the enumeration, how much easier would it not be to remember the "sacred" traditions?!

Thus, it is safe to say that form patterns do exist in Rabbinic series--and not only in that mishnah

of the seven substances referred to in Sanhedrin 49b. We have not answered all the questions which are involved in a Form Critical analysis of a piece of literature. And, in fact, we have raised more questions than we have even begun to deal with. Yet, we have initiated a journey toward the goal after which we set out. And in terms of that initial query into Rabbinic enumerations (Sanhedrin 49b) we have come a long way. Our work is far from complete, but if we have become as a "Strainer" or a "Sifter" (depending on which form pattern is more appealing!)<sup>5</sup> then we will be able to consider ourselves successful. The sequence of the development of our logic has been climactic, and we hope that its pattern has been more than a form devoid of any content.

## FOOTNOTES

### Introduction

<sup>1</sup>For a good discussion of the development of Form Criticism and how it is now being applied to Rabbinic literature, see: Richard S. Sarason, "On the Use of Method in the Modern Study of Jewish Liturgy." in Approaches to Ancient Judaism: Theory and Practice, ed. William Scott Green (Missoula, 1978).

<sup>2</sup>See the Bibliography for information concerning the works of (or about) these men.

<sup>3</sup>Wayne Sibley Towner, The Rabbinic "Enumeration of Scriptural Examples." (Leiden: Brill, 1973), p. 14.

<sup>4</sup>Gene M. Tucker, Form Criticism of the Old Testament (Philadelphia: Fortress Press, 1971), p. 3.

<sup>5</sup>Jacob Neusner, Method and Meaning in Ancient Judaism (Missoula, 1979), p. 32.

<sup>6</sup>Gene M. Tucker, p. 11.

<sup>7</sup>Gene M. Tucker, p. iv.

<sup>8</sup>Gene M. Tucker, p. 3.

<sup>9</sup>Jonathan Z. Smith, "Sacred Persistence: Towards a Rediscription of Canon." in Approaches to Ancient Judaism: Theory and Practice, ed. William Scott Green (Missoula, 1978), p. 11.

<sup>10</sup>Wayne Sibley Towner, p. 34. This statement takes on added significance when one considers (as Towner continues:) "The apparently unique tie to specific cultural and historical settings provided by the names of rabbinical authorities associated with particular traditions proves on closer inspection to be of little help in reconstructing the 'setting in life' of those traditions. The attributions are simply not historically reliable data.

<sup>11</sup>Jonathan Z. Smith, p. 18.

<sup>12</sup>Israel Zeligman, The Treasury of Numbers (New-York: Shulsinger Bros., 1942).

<sup>13</sup>Shamma Friedman, "Mivneh Sifruti be-Sugyot ha-Bavli." in Proceedings: World Congress of Jewish Studies (Jerusalem, 1977), Vol. III, pp. 389-402, Note 28.

<sup>14</sup>Jonathan Z. Smith, p. 21.

<sup>15</sup>At first, passages which articulate the number of elements to be five in number were also collected as a control group. However, the quantity of texts precluded the possibility of proper treatment. A cursory examination of the five element enumerations did reveal, though, that similar patterns did govern the organization of the sequences.

<sup>16</sup>Mathematically there are 24 possible sequences for any one set of four elements.

<sup>17</sup>Jonathan Z. Smith, p. 18, Note 4.

<sup>18</sup>Jonathan Z. Smith, p. 11.

<sup>19</sup>Jacob Neusner, p. 148.

<sup>20</sup>The question of oral versus written tradition goes well beyond our means. However, two points should be kept in mind as we proceed with this study:

- 1) "the conception that ideas were reduced to fixed mnemonic formulas and transmitted through memorization and not in writing is specific to Mishnah." (Jacob Neusner, p. 59).
- 2) "all evidence supporting the oral theory relies on literary data. That these data indicate a background of oral transmission is a conclusion reached by many but it is not a fact implied by the traditions. Organization of materials for easy memorization reveals nothing about their origin; it merely testifies to the organiser's teaching programs. The traditions were to be learned by heart and were therefore formulated so as to facilitate memorization." (Jacob Neusner, "The Rabbinic Traditions About The Pharisees Before A.D. 70: The Problem of Oral Transmission." Journal of Jewish Studies, 22 Nos 1-4 (1971), p. 4. Yet, even if the above is accepted, there is still a strong case to be made for the existence of form patterns in enumerative series as a means of formulation and transmission. An "oral context" is not necessary for a consciously constructed sequence to be effective.

<sup>21</sup>Due to the character of the tractate, and the special "quality" of the series found therein, we have treated Pirke Avoth separately. However, a discussion of how it relates to the rest of Tannaitic literature will be presented in the concluding section of this paper.

<sup>22</sup>Richard S. Sarason, Three Chapters From a Translation For Publication of Ha-tefillah bitequfat hat-Tannaim Weha-Amora'im: tibah undefuseha, Rabbinic Thesis. H.U.C. Cincinnati 1974, p. vii.

<sup>23</sup>Shamma Friedman, p. 402. (קידושין ל)

## Chapter 1

<sup>1</sup>Quadren: a technical term developed for use in this study, intended to be understood as: an enumerative passage having four elements--with a superscription indicating the nature of the passage before the presentation of those four elements.

<sup>2</sup>The qualifications mentioned in connection with the Mishnah also apply to the other works dealt with in this investigation.

<sup>3</sup>H. Albeck (ed.) Shishah sidre Ha-mishnah (Israel: Mosad Bialick-Dvir, 1973).

<sup>4</sup>Herbert Danby (ed., trans.) The Mishnah (Great Britain: Oxford University Press, 1933 (1974)).

<sup>5</sup>Page references for all passages will be given as follows: H.A., vol#, p.#. For Albeck Shishah Sidre Ha-mishnah. H.D., p.#. For Danby, The Mishnah. H.A., Vol. 2, p. 311. H.D., p. 188.

<sup>6</sup>Even if the minority opinions were taken into account, the passage would still follow a sequential pattern: Nisan is the first month of the year, Elul the sixth, Tishri the seventh, and Shebat the eleventh.

<sup>7</sup>Rosh Hashanah 1:2.

<sup>8</sup>H.A., vol. 2, p. 311. H.D., p. 188.

<sup>9</sup>H.A., vol. 5, p. 131. H.D., p. 521.

<sup>10</sup>cf., especially Rosh Hashana 1:2 where a chronological order is followed after a similar superscription.

<sup>11</sup>H.A., vol. 2, p. 341. H.D., p. 199.

<sup>12</sup>H.A., vol. 6, p. 380. H.D., p. 745.

<sup>13</sup>H.A., vol. 4, p. 202. H.D., p. 397.

<sup>14</sup>The juxtaposition of the elements in their groups seems to be based on the similarity of having committed a crime which precluded the possibility of having a share in the world to come.

<sup>15</sup>H.A., vol. 5, p. 14. H.D., p. 469.

<sup>16</sup>There being no qualitative difference between the elements such that one might be considered more important/severe/bigger/etc., than any other.

<sup>17</sup>H.A., vol. 2, p. 200. H.D., p. 157.

<sup>18</sup>חוטא : סימן לנכסי מצורע עשיר, שמביא שלושה כבשים ועם כל אחד מביא נכסין, שהם בין כולם שלושה עשרונים סולת וחשעה לוגים שמן וחשעה לוגים יין. (H.A., vol. 2, p. 200.)

<sup>19</sup>H.A., vol. 4, p. 17. H.D., p. 332.

<sup>20</sup>H.D., p. 332.

<sup>21</sup>H.A., vol. 2, p. 394. H.D., p. 212. Danby's translation of מה לפניך ומה לאחריך reflects the understanding derived from the parallel appearances of this text, as well as the classical commentaries. The parallels indicate that לפניך refers to what is past, and לאחריך refers to the future (that which is in back of you and therefore hidden). Thus, the spatial direction indicates a temporal referent. But, for our purposes it should be noted that no matter how the terms be understood, we are dealing with opposites--which is a characteristic of an appositional sequence.

<sup>22</sup>H.A., vol. 5, p. 329. H.D., p. 595.

<sup>23</sup>Such a statement could only be proved if we knew for sure whether or not this quadren was composed after the year 70 c.e. However, it seems likely that, as most quadrens are not disrupted (two different sequences of the same elements given in one paragraph), one can at least say that something has happened here--even if it be only a scribal error.

<sup>24</sup>H.A., vol. 5, p. 24. H.D., p. 474.

<sup>25</sup>H.A., vol. 5, p. 318. H.D., p. 590.

<sup>26</sup>H.A., vol. 5, p. 322. H.D., p. 592.

<sup>27</sup>This text presents a number of problems besides the inability to discover its referents. The most difficult matter to overcome, before one could even consider analyzing the sequence though, is the apparent contradiction with Middoth 1:6 which places the Chamber of the Lambs in the south-west. The commentators attempt to resolve the difficulty, but the text is still not immediately clear.

<sup>28</sup>H.A., vol. 5, p. 298. H.D., p. 584.

<sup>29</sup>H.A., vol. 4, p. 245. H.D., p. 408.

<sup>30</sup>H.A., vol. 4, p. 250. H.D., p. 411.

<sup>31</sup>H.A., vol. 4, p. 248. H.D., p. 410.

<sup>32</sup>ידיעות הטומאה שתיים - היודע שנטמא ואחר כך שכח, שנעלמה ממנו טומאתו ואכל את הקודש או נכנס למקדש, שני דברים אלו חיובים מפורש בתורה.... (ויקרא ה, ב.)... שהן ארבע - שהן מחלקות לארבע, שריבו חכמים מן הכתוב שני דוגמתן : שנטמא ונעלם ממנו שהוא קודש ואכלו, או שנעלם ממנו שהוא מקדש ונכנס לחוכו (H.A., vol. 4, p. 245.)

<sup>33</sup>H.A., vol. 2, p. 17. H.D., p. 100.

<sup>34</sup>H.D., p. 100, Note #2.

<sup>35</sup>H.D., p. 100, Note #1. "Two are derivable from the Written Law (performing the complete act of removing a burden from one domain to another), and two more are 'from the words of the Scribes' (in which the forbidden act is not completed by one person). A man is culpable in the first two cases, but not in the second two." Actually, we have eight possible permutations of the single Biblical prohibition as understood "homiletically" by the Rabbis. But, the four possible examples brought by the Rabbis (two for he who is outside and two for he who is inside) are easily derivable from the "real-life" application of the law and expanded to eight with little confusion as to the preferred source of each reference.

<sup>36</sup>H.A., vol. 6, p. 199. H.D., p. 676.

<sup>37</sup>H.A., vol. 6, p. 200. H.D., p. 676.

<sup>38</sup>Where the colors are listed in order of brightness



and considered (respectively) as indications of the severity of the leprosy.

<sup>39</sup>H.A., vol. 5, pp. 24-25. H.D., p. 474.

<sup>40</sup>H.A., vol. 3, p. 326. H.D., p. 327.

<sup>41</sup>A correlative association would be a series whose elements share a common theme, such as a time when people are judged, lexical analogy (see our discussion of the Mekhilta), etc. An integrated association would be a series whose elements are bound to each other in a progressive (climactic) sequence (see especially our discussion of Avoth and of the Mekhilta).

<sup>42</sup>H.A., vol. 2, p. 31. H.D., p. 9.

<sup>43</sup>cf. our discussion of the formulaic quadren in section IV of this chapter where A and B are expanded to A1 & A2, and B1 & B2.

<sup>44</sup>H.A., vol. 5, p. 97. H.D., p. 508.

<sup>45</sup>H.A., vol. 3, p. 153. H.D., p. 266.

<sup>46</sup>H.A., vol. 4, p. 135. H.D., p. 373.

<sup>47</sup>For more extensive discussion of this form pattern, see our comments on its appearance in the chapters on Pirke Avoth, and Avoth De Rabbi Nathan. The pattern may be outlined as: (A + -A) + (B + -B) in terms of its paired element sequence (opposite cases), and as: (A1 + A2 + B + C) in terms of the progression.

<sup>48</sup>H.A., vol. 4, p. 95. H.D., p. 360. And, H.A., Vol. 4, p. 269. H.D., p. 420.

<sup>49</sup>H.A., vol. 3, p. 97. H.D., p. 248.

<sup>50</sup>H.A., vol. 4, p. 189 (pp. 189-195). H.D., p. 391 (391-393).

<sup>51</sup>The traditional interpretation suggests that the statement ("This is the ordinance of them that are to be stoned.") belongs at the end of chapter 6. However, as based on our analysis of form patterns, the statement may be considered to be in its proper position in the sequence (as it is essential for the preservation of the consistency of the progression).

<sup>52</sup>The Sages in terms of 1) the way in which the

quadren does serve as an organizational principle (with the most detail given to the most severe form of punishment in chapter 6), and the fact that the quadren is enumerated twice in its "proper" sequence; and 2) on the basis of the argument in 9:3. R. Simeon in terms of the statement in 7:1, and the discussion in 9:3.

<sup>53</sup> One need only turn to the parallels in Tosefta, the Babylonian Talmud, etc. to see the consistency with which the sequence is maintained. There was a method/logic involved in the construction of this quadren; vis. a progressive sequence form pattern.

<sup>54</sup> H.A., vol. 6, pp. 127-128. H.D., p. 649-650.

<sup>55</sup> H.A., vol. 6, p. 108. H.D., p. 643.

<sup>56</sup> Eduyoth 2:1-3; 3:7 (Tohoroth 6:2); 3:9 (Kelim 12:6); 5:6-7.

<sup>57</sup> Ludwig A. Rosenthal, "'Eduyot," The Jewish Encyclopedia (N.Y.: Funk and Wagnalls Company, 1901), vol. 5, pp. 48 & 50.

<sup>58</sup> Erubin 1:10; Yoma 7:5; Megillah 3:2; Kerithoth 2:1-2; Tamid 3:6.

## Chapter 2

<sup>1</sup> Saul Lieberman, The Tosefta (N.Y.: Jewish Theological Seminary of America, 1955-1973). Saul Lieberman, חולטפתא כפשוטא (N.Y.: Jewish Theological Seminary of America, 1955-1973). Jacob Neusner, The Tosefta: Translated from the Hebrew (N.Y.: Ktav, 1977-1979). M.S. Zuckermann, Tosefta (Jerusalem: Wahrman Books, 1970).

<sup>2</sup> Variant readings which were considered to be of minor significance (such as spelling or grammatical problems) will be noted only if/when they bear directly upon our understanding of that particular passage.

<sup>3</sup> But even when this principle of "first in time" is upset (as in Hullin 5:9) the series still retain chronological sequences.

<sup>4</sup> Translations for passages from "The Order of Holy Things" (Qodoshim) and "The Order of Purities" (Tohorot) are from Neusner (Note #1, 1979 and 1977 respectively). Page references will be given for all Tosefta passages as follows: S.L. for Saul Lieberman, The Tosefta, Z. for M.S.

Zuckerman, Tosefta, and N. with 1979 for Jacob Neusner, The Tosefta (when required). Z., p. 507, N., 1979, p. 85.

<sup>5</sup> Sukkot is the last Festival in a calendar year. Thus, if a calendrical organization was to be assumed, we would be dealing with two different years.

<sup>6</sup> And this "first" element is followed by the remainder of the elements arranged in a chronological sequence.

<sup>7</sup> Z., p. 484. N., 1979, p. 14.

<sup>8</sup> Unfortunately it is not within the scope of this paper to dwell wholly on the relationship between the Mishnah and the Tosefta. But, it should be noted that considerations of form and structure are important to any such investigation: Why is this quadren parallel to, but different from its appearance in the Mishnah? And, in other cases, why do some quadrens appear in one work and not the other?

<sup>9</sup> Z., p. 518. N., 1979, p. 121.

<sup>10</sup> Z., p. 641. N., 1977, p. 206.

<sup>11</sup> Whether this "preoccupation" was a "problem" of the women, or the Rabbis, or both, will not be commented upon!

<sup>12</sup> cf., Tosefta Niddah 1:6: "who is a virgin? Any girl who has never seen a drop of blood in her life, and even if she is married and had children, I call her a virgin until she will see the first drop of menstrual blood. It comes out that they did not refer to virgin in respect to the tokens of virginity but a virgin in respect to menstrual blood." (N., 1977, p. 206.)

<sup>13</sup> S.L., vol. 3.2, p. 185. Z., p. 304.

<sup>14</sup> In context there is an awareness of chronology as a principle of organization. However, one could question whether or not the phrase may also be applied to the passage as a whole--with the disputes being dealt with in a chronological sequence determined by their historical referents.

<sup>15</sup> מִצְרַיִם: (Gen 21:9) "And Sarah saw the son of Hagar the Egyptian, whom she had born to Abraham, making sport (מִצְרַיִם)."

<sup>16</sup>In connection with the Golden Calf.

<sup>17</sup>That a son who was brought up in Abraham's household should have engaged in idolatry, immorality, or bloodshed.

<sup>18</sup>Z., p. 433.

<sup>19</sup>S.L., vol. 2, p. 382. Z., p. 234.

<sup>20</sup>See Saul Lieberman, Tosefta KI-FSHUTAH (N.Y., Jewish Theological Seminary of America, 1962), vol. 2:3.

<sup>21</sup>Though other passages might be included in this section (such as T. Sotah 6:6-11), they were not for certain reasons. The primary determinate for inclusion into this sub-group was the nature of the theme of a passage. If the discussion was primarily concerned with elements of specific Biblical precedent it was included. Otherwise, it was placed in the set of quadrens exhibiting similar characteristics of form and pattern.

<sup>22</sup>S.L., vol. 1., p. 47. Z., p. 20.

כרם	תבואה	אילן
לקט		
פרט		
שכחה	שכחה	שכחה
פאה	פאה	פאה
עוללות		

<sup>24</sup>Z., p. 618. N., 1977, p. 136.

<sup>25</sup>S.L., vol. 2., p. 328. Z., p. 216.

<sup>26</sup>When the Tosefta passage is compared with the other possible Biblical referents (e.g., Neh, I Chr., etc.) there is still a conflict of sequence. And, even when the size of each referent is examined we lack a basis for the enumeration (in its Biblical and Rabbinic forms).

<sup>27</sup>Further support for this hypothesis can be drawn from an analysis of the use of proof texts. Not every text quoted by the Rabbis is understood in its Rabbinic context in the same way it is understood in Scripture. Such discrepancies can be explained only in terms of a definition of how the Rabbis applied the Scriptural text in their own work.

<sup>28</sup>S.L., vol. 3.1, p. 18. Z., p. 247. There are two other sub-groups within which this passage could be placed. First, it exhibits associative enumerations arranged in a progressive sequence. There is, also, correspondence between the elements of the two sets. Second, we have two enumerations of paired elements. The inclusion of the text in this section of the paper is because of its specific reference "according to the Torah." What should interest us is that even when the quadren (in this case) purports to reflect a Biblical theme, it adapts it to its own enumerative form pattern when transmitting the tradition.

<sup>29</sup>S.L., vol. 3.2, p. 293. Z., p. 341.

<sup>30</sup>As we do not have the option of investigating the many uses and meanings of the term "גרים," we have accepted the traditional interpretation that it (here) refers to Proselytes. That it is dropped in the second enumeration may be of some significance in determining the sequence of the quadren. However, even without such investigation it is clear that the series was constructed against a principle of organization (which we have determined to be a progressive series).

<sup>31</sup>There is a value judgement involved with the reasoning behind the sequence of this enumeration. Though no statement is made in an overt manner concerning the rationale, it is readily apparent from (even) a cursory examination of the enumeration.

<sup>32</sup>S.L., vol. 2, p. 251. Z., p. 190.

<sup>33</sup>Though the parallel texts and critical apparatus give evidence for variations in details and/or proof-texts, the basic pattern of organization is consistent from one appearance to another.

<sup>34</sup>Z., p. 347.

<sup>35</sup>cf., M. Baba Kamma 1:1

<sup>36</sup>S.L., vol. 2, p. 381. Z., p. 234.

<sup>37</sup>Many of the passages we have thus far considered as progressive sequences could also be broken down into another pattern. This second sequence, as we shall see, is typical of Avoth. It reads: A, -A, B, C. In a sense, it is progressive, but it is also made up of two sets of paired element (A, -A, B, -B). That such an interpretation can be given to several of the passages discussed here is to be expected as the form pattern was an option

available to the Rabbis. However, because of its special significance to Avoth, we shall delay our evaluation of the sequence until then. In context, the Tosefta passages appear more concerned with progression than the Avoth pattern admits.

<sup>38</sup>S.L., vol. 3.2, p. 272. Z., p. 333.

<sup>39</sup>Z., p. 449.

<sup>40</sup>S.L., vol. 2, p. 1. Z., p. 110.

<sup>41</sup>נכנס: יהי רצון יוצא: יהי רצון  
מודה אני מודה אני

<sup>42</sup>S.L., vol. 1, p. 37. Z., p. 16.

<sup>43</sup>Z., p. 682. N., 1977, p. 332.

<sup>44</sup>S.L., vol. 1, p. 42. Z., p. 18.

<sup>45</sup>See: Marcus Jastrow, Dictionary (N.Y.: The Judaica Press, Inc., 1975) p.8.

<sup>46</sup>Z., p. 461.

<sup>47</sup>S.L., vol. 1, p. 68. Z., p. 47.

<sup>48</sup>It is interesting to note that the continuation of this paragraph under discussion, though not of an enumerative format, is also organized according to a similar pattern of sub-groups containing related elements.

<sup>49</sup>Z., p. 444.

<sup>50</sup>Z., p. 591. N., 1977, p. 64.

<sup>51</sup>S.L., vol. 1, p. 23. Z., p. 11.

<sup>52</sup>S.L., vol. 2, p. 262. Z., p. 194.

<sup>53</sup>S.L., vol. 2, p. 300. Z., p. 207.

### Chapter 3

<sup>1</sup>Though there is a portion of the Mekhilta which may be considered legalistic, it is the style/approach of the literature with which we are concerned. As such, there is an obvious difference between the Mekhilta and that which we have already discussed.



<sup>2</sup>Jacob Z. Lauterbach, ed., trans., Mekilta De-Rabbi Ishmael (U.S.A.: J.P.S., 1976), three volumes. H.S. Horovitz, and I.A. Rabin, eds., Mechilta D'Rabbi Ismael (Jerusalem: Wahrman Books, 1970). Page references for all passages from the Mekhilta will be noted as follows: L., vol. nos., page. For J.Z. Lauterbach, Mekilta De-Rabbi Ishmael, H.R., page. For H.S. Horovitz, and I.R. Rabin Mechilta D'Rabbi Ismael.

<sup>3</sup>L., I, p. 183. H-R., p. 81.

<sup>4</sup>Though in a slightly different context. This sequence of opposites and/or circuits governing the enumeration of the elements seems to be a general sort of pattern applicable to a number of different situations.

<sup>5</sup>L., III, p. 140. H-R., p. 312.

<sup>6</sup>L., II, p. 268. H-R., p. 236.

<sup>7</sup>L., III, p. 152. H-R., p. 318.

<sup>8</sup>L., I, p. 45. H-R., p. 18.

<sup>9</sup>Marcus Jastrow, Dictionary (N.Y.: The Judaica Press, Inc., 1975) p. 1010.

<sup>10</sup>L., I, p. 168. H-R., p. 74.

<sup>11</sup>L., II, p. 75. H-R., p. 148.

<sup>12</sup>L., II, p. 77. H-R., p. 149.

<sup>13</sup>L., II, p. 58. H-R., p. 141.

<sup>14</sup>See page 72.

<sup>15</sup>L., II, p. 249. H-R., p. 228.

<sup>16</sup>L., II, p. 280. H-R., p. 240.

<sup>17</sup>L., III, p. 153. H-R., p. 318.

<sup>18</sup>L., II, p. 149. H-R., p. 181.

<sup>19</sup>The pattern may be depicted as:  $(-A + -A) + (A + A)$ ; where "A" is understood to mean "apprehended," and "-A" as "did not apprehend."

<sup>20</sup>L., III, p. 112. H-R., p. 298. See also our discussion of the parallel in the Tosefta (above, page 73).



<sup>21</sup>L., I, p. 34. H-R., p. 14.

<sup>22</sup>The elements of this set could have been presented in any one of twenty four sequences. So the question can be asked: why did the Rabbis choose this sequence? As has been suggested, the only logical option was that sequence which was used. Any other option would have confused the intent of the teaching.

<sup>23</sup>L., I, p. 198. H-R., p. 88.

<sup>24</sup>L., I, p. 55. H-R., p. 24.

<sup>25</sup>L., I, p. 250 H-R., p. 113.

<sup>26</sup>L., I, p. 214. H-R., p. 26.

<sup>27</sup>Wayne Sibley Towner, The Rabbinic Enumeration of Scriptural Examples (Leiden: Brill, 1973), p. 119.

<sup>28</sup>Wayne Sibley Towner, p. 120.

<sup>29</sup>L., I, p. 166. H-R., p. 73.

#### Chapter 4

<sup>1</sup>Primary reference material included:  
Sifra: known as Torat Cohanim (Jerusalem, 1969). Louis Finkelstein, and H.S. Horovitz (eds.). Siphre ad Deuteronomium. (Berlin, 1939). M. Friedmann (ed.), Sifra Der Alteste Midrasch Zu Levitikus (Breslau: M. und H. Marcus, 1915). H.S. Morovitz (ed.), Siphre D'be Rab (Lisiae: Gustav Fock, G.m.b.H., 1917). Torath Kohanim mit Commentar Derech Hakodesch von Rabbi Vidal Hazarfati (Husiatoryn: Druck von Filip Kawalek, 1908).

<sup>2</sup>The patterns governing the sequences of the enumerations have all been encountered before. They fall within the normative sub-groups of classification, and present few (if any) problems to the reader. It is felt that in order to avoid repetition and redundancy, the general observations presented will cover the passages more than adequately.

<sup>3</sup>Sifrei Deuteronomy: 398, 429.\*

<sup>4</sup>Sifrei Numbers: 79.

\*Page references are to the Horovitz and Finkelstein-Horovitz editions of the Sifrei(s)

<sup>5</sup>Sifrei Numbers: 170. Sifrei Deuteronomy: 340, 340, 341.

<sup>6</sup>Sifrei Numbers: 104, 162, 184, 212. Sifrei Deuteronomy: 71, 233, 295, 356, 357, 387, 395, 395.

<sup>7</sup>Sifrei Deuteronomy: 10, 50, 276, 289, 379.

<sup>8</sup>פרשת חובה פרק י:ד  
פרשת צו פרק ב:יב  
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ננעים/תזריע פרשתא ב:ן  
ננעים/תזריע פרק ב:ה  
פרשת קדושים פרק א:י  
פרשת אמור פרק ח:י

## Chapter 5

<sup>1</sup>"Primary" texts consulted for this section of the paper included: ששה סדרי משנה, חנוך אלבק (Israel: Bialik Institute and Dvir Co., 1959). Herbert Danby, The Mishnah (Great Britain: Oxford University Press, 1933 (1974)). Paul Forchheimer, Living Judaism (Israel: Feldheim Publishers, 1974). R. Travers Herford, The Ethics of The Talmud (U.S.A.: Schocken Books, Inc., 1962). Charles Taylor, Sayings of the Jewish Fathers (U.S.A.: Ktav, 1969). מ.ש. כשר, וי.י. בלכרוביץ, פירושי ראשונים למסכת אבות (ירושלים: מכון חוריה שלמה, 1972).

Passages cited will be noted for their appearance in Herbert Danby (D.) and חנוך אלבק (A.) volume four. Translations are based upon Herbert Danby.

<sup>2</sup>H.A., p. 377. H.D., p. 456.

<sup>3</sup>H.A., p. 377. H.D., p. 457.

<sup>4</sup>H.A., p. 378. H.D., p. 457.

<sup>5</sup>H.A., p. 378. H.D., p. 457.

<sup>6</sup>H.A., p. 378. H.D., p. 457.

<sup>7</sup>H.A., p. 378. H.D., p. 457.

<sup>8</sup>H.A., p. 379. H.D., p. 457.

<sup>9</sup>The definition of the problem and the attempted solution, were first suggested by Dr. Eugene Mihaly. (cf., also Alshikh on this passage)

<sup>10</sup>The net result of these conditions is that we have a passage which contradicts the standards around which the preceding quadrens were constructed. One or the other pattern must have been intended--in order to reconcile that condition which is contradictory.

<sup>11</sup>Support for this hypothesis exists in the fact that the term "חכמים" can refer to "the majority of scholars" (Jewish Encyclopedia, vol. vi, p. 161). And even if understood as referring to the majority, as opposed to a particular singular authority, it does not take much imagination to picture a situation in the בית המדרש where one authority was lecturing to the majority. Also, one must remember the use of the term in the form חכמים--a clear reference to students.

<sup>12</sup>In terms of comparison with the other passages included in this sub-group the construction of the super-scription suggests the first alternative. As we turn to investigate the parallels in Avoth de Rabbi Nathan we will see that, not only do these stereotypical sequences begin to breakdown, but also 1) there is much "confusion" as to how the elements are to be understood; 2) there is less consistency, but more alternatives for form patterns (one of which, is similar to alternative #1).

## Chapter 6

<sup>1</sup>Primary reference material for this section of the paper included: Judah Goldin (ed.), The Fathers According To Rabbi Nathan [Version A] (New York: Schocken Books, 1974). Anthony J. Saldarini (ed.), The Fathers According to Rabbi Nathan [Version B] (Leiden: Brill, 1975). Solomon Schechter (ed.), Avoth De Rabbi Nathan (New York: Philipp Feldheim, Publisher, 1967). Textual references will be noted as follows: S.S. for Solomon Schechter; J.G. for Judah Goldin; A.S. for Anthony J. Saldarini.

<sup>2</sup>The sequence did not have to be chronological.

<sup>3</sup>S.S., p. 108. J.G., p. 151.

<sup>4</sup>S.S., p. 108. J.G., p. 151. The theme of the enumeration (those who have no share in the world to come) fits the context of the general discussion. The fact that seven (three plus four) elements are enumerated in the "first" passage, may be a product of an attempt to preserve a degree of symmetry. There are over seventeen passages which are seven fold enumerations. Many of these

are found (in sequence) scattered between chapters 36 and 37. Therefore, it is suggested that the two "lists" we have here were associated because of theme and quantity.

<sup>5</sup>S.S., p. 110. J.G., p. 153.

<sup>6</sup>cf., S.S., p. 110, note 6.

<sup>7</sup>S.S., p. 119. J.G., p. 163.

<sup>8</sup>We are taking issue here with the Rabbis: they say there are four elements, we discern eight. The passage is problematic, but if understood in light of the suggested form pattern, it becomes more clear.

<sup>9</sup>S.S., p. 126. J.G., p. 164.

<sup>10</sup>S.S., p. 85. J.G., p. 116.

<sup>11</sup>S.S., p. 132. J.G., p. 171.

<sup>12</sup>S.S., p. 128. J.G., p. 167.

<sup>13</sup>S.S., p. 126. J.G., p. 164.

<sup>14</sup>S.S., p. 87. J.G., p. 119.

<sup>15</sup>S.S., p. 127. J.G., p. 166.

<sup>16</sup>S.S., p. 126. J.G., p. 164.

<sup>17</sup>S.S., p. 127. J.G., p. 165.

<sup>18</sup>See pages 120-130 especially.

<sup>19</sup>S.S., p. 128. J.G., p. 167. On the translation "(of evil)" see J.G., p. 218, note 18.

<sup>20</sup>Yom Hakkipurim/Yoma 5:8.

<sup>21</sup>S.S., p. 88. J.G., p. 121.

<sup>22</sup>Demai 2:2.

<sup>23</sup>S.S., p. 132. J.G., p. 172.

<sup>24</sup>S.S., p. 69. J.G., p. 93.

<sup>25</sup>S.S., p. 55. J.G., p. 70.

<sup>26</sup>S.S., p. 115. A.S., p. 247.

<sup>27</sup>S.S., p. 125. A.S., p. 282.

<sup>28</sup>S.S., p. 116. A.S., p. 249.

<sup>29</sup>A.S., p. 248, note 1.

<sup>30</sup>S.S., p. 121. A.S., p. 266.

<sup>31</sup>A.S., p. 266, note 52.

<sup>32</sup>S.S., p. 129. A.S., p. 292.

<sup>33</sup>A.S., p. 292, note 13.

<sup>34</sup>A.S., p. 286, note 38.

<sup>35</sup>S.S., p. 126. A.S., p. 286.

<sup>36</sup>S.S., p. 69. A.S., p. 189.

<sup>37</sup>S.S., p. 127. A.S., p. 287.

<sup>38</sup>S.S., p. 126. A.S., p. 286.

<sup>39</sup>S.S., p. 126. A.S., p. 287.

<sup>40</sup>S.S., p. 126. A.S., p. 287.

<sup>41</sup>S.S., p. 126. A.S., p. 287.

<sup>42</sup>S.S., p. 121. A.S., p. 266.

<sup>43</sup>In so far as patterns (per se) are discernable in enumerative series.

### Conclusion

<sup>1</sup>See "Introduction," note 22.

<sup>2</sup>See "Introduction," note 9.

<sup>3</sup>G. Nador, "Some Numerical Categories in Ancient Rabbinical Literature." Acta Orientalia 14, 1962, p. 315.

<sup>4</sup>G. Nador, p. 302.

<sup>5</sup>See our discussion of Avoth 5:15.

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