

## Chapter 2

### The components of the Mishnaic list

#### *Introduction*

The detailed study of lists which I wish to undertake requires a specific terminology to identify uniquely the component parts of a list. The function of this Chapter is to define the names I have given to these parts, and to describe them in their form and function. The terminology "list caption" and "list items", which I briefly introduced in the last Chapter will be formalised and amplified. I will also investigate in depth two optional features of the caption that were mentioned in the previous Chapter, the numerical component and the deixis. Most of this Chapter is devoted to the study of the list caption, while the list items will receive, in comparison, very little treatment here. The list items do not appear to be as varied a form or have features as interesting as those of the captions.

#### *1. The caption and the list items*

I suggest that, for the purpose of this study, a Mishnaic list may be broken down into two main segments. One segment, which approximates to what may be called a heading, I have call the *list caption*, and the other, which is the list contents, I refer to as the *list items*.

The individual list items range in length from single words as in B.Q.1:1, to entire *mishnayot*, as in the eighth chapter of Berakhot. We will see below that a vast range of types of items are found in Mishnaic lists. The whole of the eighth chapter of Berakhot is a single list of disputes between two schools of the Sages. In B.Q.1:1 the list items are abstract legal classifications of damages. We will soon encounter Demai 1:1, which contains a list of types of fruit. In contrast, Sanhedrin 10:2 is a list of proper nouns, the names of Biblical personalities.

#### *1.a. The formal definition and components of the caption*

The caption itself appears to consist of one obligatory and five optional components. The most important component within the caption, and one that is found in every caption of the type of lists that I want to concentrate on in this study, is the list *theme*. This is, formally speaking, a *full representation* of the list items which are recorded in the list. The theme itself is, therefore, a further representation of the list items. This is the basic "doubling" of the list structure that I explained in Chapter 1. I used the case of B.Q. 1:1 to illustrate this phenomenon, and will employ this case again now:

## Caption

Numerical component	ארבע
List theme	אבות נזקין

**List items** השור והבור והמבעה וההבער

## Caption

Numerical component	[There are] four
List theme	primary causes (lit. fathers) of injury:

**List items** the ox and the pit and the  
crop-destroying beast and  
the outbreak of fire.

The first three Hebrew words of this *mishnah* constitute the caption. Our terminology allows us to further sub-divide the caption. The phrase "אבות נזקין" "primary causes of injury" clearly states the category to which the items that follow belong; it is what I call the list theme. The theme, together with the numerical component, the word "four" preceding it, makes up the entirety of the list caption. The remainder of the quotation "the ox and the pit and the crop destroying beast and the outbreak of fire", are what I call the "list items".

This piece of text also demonstrates that the terms "caption" and "items" are mutually exclusive. No segment of text can simultaneously belong to both categories.

We can observe that a group of list items may be bound together by more than one potential theme. One could invent numerous potential themes to describe this set of list items, for example, "words containing fewer than twenty-five characters". That could also apply to these list items. We will see several examples of the scope of Mishnaic list themes below.

The non-obligatory parts of the caption, one or more of which may be found in the caption in addition to the list theme, are:

- 1) A deictic term, most often אלו. The deictic component may also be accompanied by the exclamative הרי in particular where the caption comes *after* the list items.
- 2) A numerical expression, as in the case cited above: "four".
- 3) A quantifier<sup>1</sup> such as "all" (כל), which is called the universal quantifier or a quantifier that restricts scope such as "except" (... מ), or "even" (אפילו).<sup>2</sup>
- 4) An attribution or a dispute; this does occur, but only rarely.
- 5) An inclusion of an explanatory note. This occurs exceedingly rarely.

The term "caption" can now formally be defined, namely as the segment of text that contains the theme of the list and may in addition also contain any of the five components listed above. It is important to emphasise that whilst the term list *caption* is used to cover the combination of any of these six parts that may be found in the clause or sentence that describes the

---

<sup>1</sup> Crystal offers the following definition of a quantifier:

"A term used in logical or semantic analysis referring to a set of items which express contrasts in quantity such as all some or each." *A Dictionary of Linguistics and Phonetics*, p. 317.

<sup>2</sup> The restriction of scope by quantifiers is discussed in Allwood, Anderson, and Dahl, *Logic* pp. 61-71.

items, the five non-obligatory components do not necessarily contribute directly to the understanding of the common component(s) of the list items i.e. the list *theme*. The caption might, for example, contain an exclamative such as *הרי* meaning "behold". This is normally found in conjunction with a deictic term and will be dealt with in section 3 below. However, this exclamative does not, on its own, contribute to the understanding of the classification that binds the listed items together. Nevertheless, it is formally part of the caption.

The ordering and choice of components in a list caption may be dependent on the text that surrounds the list. We will encounter in Chapter 5 the phenomenon of two or more separate, but related and contiguous lists, and it will be shown there that such lists have captions that are often formulated in close syntactic and semantic parallel. In order to produce this similarity, the sequence and choice of words are influenced by factors external to each of these lists taken in isolation. However, the captions of related lists do not normally contain any extra explicit formal components of linkage.

### *1.b. The location of the caption*

The list caption may either precede or succeed the list items in the Mishnah. We also find some passages where the same caption occurs both before *and* after the list items. The first part of the list, whether it is the caption or the list items, will be called the "head", while the second part will be called the "foot". In the few cases where the list is in three parts (the caption being repeated both before and after the listed items) the middle part of the text segment will be called the "middle" of the list. Four examples will be given to illustrate the possible positions of the caption. In each case the caption is in bold.

#### **Type 1** The list caption located before the list items

The case of B.Q. 1:1, which has already been cited above, is an example of a list where the caption occupies the head of the list. This appears to be the most common arrangement throughout the Mishnah.

#### **Type 2** The list caption located after the list items

Nedarim 1:2

[One who says to his friend] Konam, Konach or Konas,

**Behold, these (הרי אלו) are [verbal] substitutes for [a standard word used to dedicate a sacrifice to the Temple] 'Offering!' (קרבת).**

The string of words, "Konam, Konach or Konas" constitute the list items, which form the head of the list. These are followed by the foot, consisting of the caption "Behold, these (הרי אלו) are [verbal] substitutes for [a standard word used to dedicate a sacrifice to the Temple] 'Offering!'". In this type of arrangement the reader is not initially aware that a caption will follow. It is only when the third list item is presented that the first-time reader becomes aware that this segment of text may be a list, and this is subsequently confirmed by the presence of the caption.

#### **Type 3** The repetition of the list caption both before and after the listed items

Shabbat 7:2

**The fathers (i.e. main classes) of work are forty save one:**  
sowing, ploughing, etc. (37 further list items follow)

**Behold, these (הרי אלו) are the fathers (i.e. main classes) of work, forty save one.**

It is interesting to note that there is a repetition at the end of the list of the entire caption, including the numerical component, with the addition of an exclamative and deictic term. Such repetitions of the caption appear to be very rare. For the current case, the Babylonian Talmud Shabbat 75b finds this a very conspicuous literary feature. Because of its rarity the Gemara queries the meaning of this repetition and the addition of the deixis. It first suggests that the word אלו, meaning "these", serves to exclude the opinion of Rabbi Eliezer who believes a person equally culpable for a transgression of a secondary type of work (i.e. one derived from a "main class" of work) as the Sages would the transgression of a main class. The Gemara then discusses the need to repeat the *number* of list items, 39. A suggestion is made that this repetition of the caption is meant to exclude the minority opinion of Rabbi Yehudah. He does not disagree with the Sages on what types of activity are forbidden on the Sabbath. However, he does dispute the classification system of the 39 classes of work propounded by the Sages and suggests that there are some additional "main classes" of work.

We can add to the Gemara's suggestions from a literary perspective and suggest that in the Shabbat passage the repetition of the list caption in combination with the deixis also serves as a signal for the end of the list. This list is certainly one of the longest lists in the Mishnah. However, Keritot 1:1 contains 36 members but lacks a repetition of the caption at the end. Hence neither the presence of the number of list items in the caption at the head of the list, nor the long length of the list fully explains this repetition.

**Type 4** The location of the list caption after some of the list items have already been cited. There are some cases of a list caption occurring among the list items, but this is exceedingly rare. An example of this type of configuration is Yoma 2:2-4.

Yoma 2:2

... when the court saw that they ran the risk, they enjoined that they should not clear up the ashes of the Altar except by lot.

**There were four lots there, and this was the first.**

Yoma 2:3

**The second lot [was to determine] who should slaughter, who should toss the blood ...**

Yoma 2:4

**[At] the third lot ...**

**And [at] the fourth lot ...**

In this case we read of the institution of the lottery system for the clearing of the altar. Only after we have been informed of this are we told that there were four lotteries, and that the lottery mentioned previously is actually the first list item of a group of four. We are then informed as to the purpose of the other lotteries. Hence the reader is unaware at the commencement of the

reading of the relevant text segment that he/she has started to read a list. This format is like the Type 2 case above in this respect.

An interesting occurrence of the location of the caption is in Bekhorot 6:8. However, this is not strictly an example of a caption located among the list items. In this passage two list items are presented without any caption. The caption belonging to these list items follows after the presentation of the items, and is used also as a springboard to present another set of list items of a different category. The second caption relies on the caption of the first list for meaning, and it cannot be understood out of context.

Bekhorot 6:8

If a bone of its (the firstborn of the cattle) foreleg or a bone of its hindleg is fractured even if this is not evident [when the beast stands up when it walks, this is deemed a blemish].

These [two] blemishes did Ila enumerate (מנה) in Yavneh and the Sages agreed. Moreover, he added three others. They answered: We have heard no tradition about these [namely] if its eyeball is round like that of a person, or if its mouth is like that of a pig, or if the greater part of its fore-tongue had been removed; but the court that succeeded after them said that these [three, also] were blemishes.

This case is slightly different from the preceding one in that the set of five blemishes enumerated before the Sages is divided into two separate lists, each representing a separate sub-category. The text does not mention the number five anywhere. However, I have included this quotation here to show a further example of how a reader can enter the domain of a list unawares.

A survey of Mishnaic lists that contain a deixis or a numerical component or a deixis indicates that most commence with a caption and then proceed to the list items. I did not formally survey lists without a deixis or numerical component (the Type 2 situation examined in the previous Chapter) in this respect. For this type, my impression is however that the number of occurrences of list captions that occur before the listed items is approximately equal to the number of list captions that occur after the listed items. In Tables 5 and 6, I have collected all Mishnaic list captions containing which precede the list items. For the Order of Seeds only, I have collected captions that come after the list items where the caption contains a deixis or numerical component. I found only a few cases of captions containing deictic or numerical components following the list items.

### *1.c. The syntactical form of the list caption*

The caption may contain a relative clause or it may equally be part of a simple declarative sentence. The simplest English sentence containing an object is of the form: subject – verb – object, and is sometimes called a sentence in the indicative mood.

An example of a Mishnaic sentence that is a simple indicative sentence and has list form is Demai 1:1:

The [rules about] *demai*-produce [are applied] leniently to wild figs, jujube fruits, hawthorn berries, white figs, sycamore figs, fruit fallen of the

date palm, late ripening grapes and thorny capers or, in Judea, to sumach, Judean vinegar or coriander.

In this example there is nothing to interpose between the subject, "the [rules about] *demai*-produce", and the predicate, the phrase "[are applied] leniently to wild figs etc". The words "applied leniently" are not actually present in the Hebrew. There is a noun "קלים" meaning "lenient ones" followed by the word "שבדמאי". The verbal phrase "are applied" has to be interpolated to complete the English sentence.<sup>3</sup>

In other cases a relative clause may be found in the list theme. Segal notes that whilst a majority of relative clauses are heralded by an inseparable particle -ש or -ה, a minority lack this marker. Both varieties can be found in list captions.<sup>4</sup>

An example of the more common form of relative clause with the inseparable particle -ש is found in Peah 1:1.

אלו דברים שאין להם שיעור הפאה והבכורים והראיון וגמילות חסדים ותלמוד תורה  
These are the things for which there is no fixed measure: the *Peah*,  
and the first fruits [offering] and the *Reayon* offering [bought on the  
*Regalim* festivals] and acts of kindness, and the study of the Law ...

In this case an inseparable particle -ש clearly signals the presence of a relative clause. Segal writes that:<sup>5</sup>

... we may add that sometimes a relative clause stands in apposition to the noun it qualifies, and without -ש.

He cites several examples, one of which is a list in Bik 2:8.

כוי יש בו דרכים שוה לחיה ויש בו דרכים שוה לבהמה  
A *coy* has [some] ways [in which] it is like a wild animal and has [some]  
ways [in which] it is like a domesticated animal.

Segal points out that the ש is absent and we read שוה and not ששוה.<sup>6</sup> However, this syntax is rare in lists.

Now that the components of the caption have been illustrated, I will examine some of them in greater detail. In the first Chapter we saw how the theme functions like a pro-form for the list items, and how that caption can contain further doublings of the list items by means of other devices such as a deixis or numerical component. I will now describe the theme in greater detail, and then, in the sections that follow I will describe the deixis and the numerical component. The other non-obligatory components of the caption will be mentioned where appropriate in the Chapters that follow.

<sup>3</sup> The caption in the Mishnah is: שבדמאי הקלים.

<sup>4</sup> *Mishnaic Hebrew* p. 205 section 422.

<sup>5</sup> P. 225 section 477.

<sup>6</sup> This reading is found in the Vilna edition from which the Bar Ilan text is taken, as well as in the Hebrew text used by Blackman. However, our thesis uses primarily MS Kaufmann where we find a different reading: כוי יש בו שני דרכים שווה לחייה ולבהמה ויש בו דרכים שוה לבהמה.

## 2. The list theme: the obligatory component of the list caption

### Introduction

I have formally defined the list theme above as that part of the list in which the category that unites the listed items is stated. Several examples of list themes will now be given to illustrate clearly this component of the caption. The examples will be taken from list extracts that have already been quoted in this Chapter.

Location	Theme
Peah 1:1	Things for which there is no fixed measure
Bik 2:8	[Some] ways [in which a <i>coy</i> ] is like a wild animal
Shabbat 7:1	Fathers (i.e. main classes) of work [forbidden] on the Sabbath.

As mentioned previously, the list theme is the most important component of the caption and the one that is always found in the type of lists which I wish to focus on in this study. The theme may also presuppose word(s) not stated explicitly but usually strongly implied. These words are usually recoverable from the context. I will return to this point later in this Chapter in section 2.b.

Martin Jaffee uses the term "superscription" for a different textual feature he has noted, which appears to some extent to be related to the theme.<sup>7</sup> He writes of the superscription that it "links the diverse items that are appended to it into a single category subject to a common principle".<sup>8</sup> The validity of his claims for the superscription will be considered later. The scope of this term partially overlaps with what I have called the theme. Jaffee cites the case of Ma'aserot 1:2 to illustrate the superscription. This case was previously cited in Chapter 1 as an example of a Type 3 list.

When is produce subject to the law of tithes?  
Figs, when they begin to ripen.  
Grapes and wild grapes, when ...  
Sumach and mulberry when ...

In this example the text segment that he calls the superscription is to some extent comparable in function to what I would call a theme in my terminology.

The text of Ma'aserot 1:2 is suggested by Jaffee to be a list. Jaffee notes that some disputes also have what he calls superscriptions. He cites Ma'aserot 2:4 as an example.

A basket of figs from which one separated heave offering-  
R. Simeon permits making a random snack of it.  
But the Sages forbid making a random snack of it.

However, this is not a list according to my definition of the word. Hence Jaffee's meaning for the term superscription is not synonymous with my use of the terms "theme" or "caption". His application of this term to non-list texts such as Ma'aserot 2:4 gives it a much wider scope than even the term "list caption" in my parlance, let alone my term "list theme".

It is also necessary to investigate his claim that the superscription "links the diverse items that are appended to it into a single category subject to a common principle". The superscription or list caption does not always spell out the "common principle" unambiguously. The caption of

---

<sup>7</sup> *Mishnah's Theology*, pp. 16-17. This terminology is also used by Jaffee in his discussion of Mishnaic lists in *Torah in the Mouth*, pp. 106-11.

<sup>8</sup> P. 16.

the list in Sanhedrin 10:2 is an appropriate illustration of this absence of a clear statement of principle. The caption is:

Three kings and four commoners have no share in the World to Come:

[The] three kings are Jeroboam, Ahab and Manasseh ...

[The] four commoners are Bila'am, Doeg, Achitophel and Gehazi.

The caption does not mention the reason for the selection of these people. It is possible that they have been singled out because they are considered particularly evil, but this can only be a conjecture as the term "evil" does not appear in the list theme. If the conjecture is that these seven people were particularly evil, then it would be legitimate to enquire why in particular they were selected, as the Hebrew Bible abounds with people who have committed or intended to commit evil. Jezebel the wife of Ahab, and Haman the minister of King Ahashverosh in the Book of Esther, are prototypical examples of evil people in the Bible. It is quite possible that the superscription "links the diverse items that are appended to it into a single category subject to a common principle". However, the "common principle" that is behind the selection of the seven people listed in Sanhedrin 10:2 is certainly absent, and open to considerable debate. In fact, the principle behind the theme of lists in the Mishnah is rarely articulated. Hence, the reader is frequently left with a choice of different possible principles of categorisation. It is also often (but apparently not in Sanhedrin 10:2) unclear whether the list is a complete listing of the possible members, or merely offers a representative sample. We will return to this problem in Chapter 5, section 6.

I suggest that the list theme presented in the Mishnah need not necessarily be the only or narrowest category common to the listed items, but it is the connection on which the Mishnah wants to focus. The reader can engage with the list items to establish whether there are any other possible categories that would fit them, and by scrutinising the list items the reader may be able to think of a tighter-fitting list theme for the same contents. However, this assumes that the list items given are a closed set, i.e. a list where all list members are stated, as opposed to the selection of some list items that are representative of the class. For the Mishnah, this is by no means an unproblematic assumption as the reader is also often required to interpolate important extra information into the list theme. Thus in the case of Sanhedrin 10:2 cited above, the reader may be stimulated to speculate on a myriad of possibilities as to why these seven persons were singled out as having no share in the World to Come. Maimonides, for example, in his commentary on this passage, suggests that this fate was meted out on account of their failure to use properly the great wisdom that they possessed.<sup>9</sup> However, this is only one of a number of possible suggestions. I will revisit this list case in Chapter 5 section 1.c.

Because of the wide application of Jaffee's terminology and his unsupported claim that it provides a "common principle" for the list items, I considered that the notion of superscriptions, whilst useful in some circumstances, should not be employed in this work to describe the list segment which I have called the caption.

It is important to distinguish between the problem of defining the principles that qualify an entity for membership of a Mishnaic list, and the notion of the "lexical gap" found in semantic studies. Cruse notes that from language to language, many key concepts or parts of entities do not have single words to name them.<sup>10</sup> For example, there is no word in English for the "belly" of a teapot or the part of a spoon that is made to hold liquids or solid. Important concepts such as "the

<sup>9</sup> המשנה עם פירוש רבינו משה בן מימון, vol. 2, part 3, p. 145.

<sup>10</sup> *Meaning in Language*, pp. 181-2.



set of types of animal locomotion" also do not have names to refer to them. This is so, even though these concepts or entities are regularly used, as in the cases of the former examples, and regularly studied in the case of the later. This lack of existence of a single word that names an object, entity or concept i.e. the "lexical gap", is not the same thing as a failure to articulate a category being listed.

### *2.a. The functions of the theme*

I stated previously that the theme points to a concept that highlights a common aspect of all the listed components and indeed, this would appear to be a major function of the list. The theme can, therefore, serve to abbreviate what would otherwise be a repetitive piece of prose.

So, the list structure of caption and items may be seen as a reduced form of a set of sentences. Hence B.Q. 1:1 already cited above would convey the same information if it were formulated as follows:

One of the four primary causes of injury is the ox.

Another of the four primary causes of injury is the pit.

Another of the four primary causes of injury is the crop-destroying beast.

Another of the four primary causes of injury is the outbreak of fire.

This is clearly a cumbersome and unnecessarily repetitive text unit. The list caption of this *mishnah* is patently seen to be equally applicable to all of the list members (with the adjustment to the numerical term). The list format avoids the need to repeat a phrase that is common to all members of a group, while mentioning the members separately.

I have said above that the list theme represents that aspect of the listed items that binds them together and also noted that the Mishnah does not normally spell out unambiguously the logic behind that aspect. In the light of this, the list theme should be interpreted as representing a statement of what is related, and not a legal doctrine of why the listed items belong to a given class. The case of Peah 2:1 will be used now to exemplify this problem and we will return to it in Chapter 5 section 6.

Peah 2:1

These serve as bounds in what concerns *Peah*: a riverbed or pond, a private or public road, a public path or a private path that is in regular use during both the summer and the rainy season, fallow land and land newly broken up, and a different kind of crop.

This *mishnah* lists barriers that provide a division for the purposes of *Peah*. It was stated above that in general there are two potential ambiguities in Mishnaic lists. The first ambiguity relates to whether the list members represent the entire set of members or only part of the set. The second ambiguity concerns whether the list was intended to be a guide from which the discerning reader was expected to glean conceptual information to determine the rules for the selection of other list members. Thus, even if the set was intended to be a complete listing of members at the time of the composition of the text, if the membership of the set was "open" in principle then there would be a yardstick to evaluate new types of potential members. In the case of Peah 2:1 a modern jurist may want to consider the possibilities of types of barrier unknown to the Sages of the Mishnah, for example electric fences, barbed wire or force-fields. We should therefore suggest that considerable caution must be exercised when drawing a conclusion on the meaning of a list as to its completeness and if the theme or the components can unambiguously provide the reader with

clues as to whether membership principles can be gleaned from the text and whether the list could contain more components.

### 2.b. *Ellipsis in the list theme*

Ellipsis has been defined as:<sup>11</sup>

A term used in grammatical analysis to refer to a sentence where, for reasons of economy, emphasis, or style, a part of the structure has been omitted which is recoverable from a scrutiny of the context ...

As stated the list theme is often abbreviated as a result of ellipsis.<sup>12</sup> Often the surrounding text will provide important textual clues for the full list theme. B.Q. 1:1 is an example of a list theme that does not require extra words to be added from the context to make the meaning clear. An example of a list caption which does not make sense without such extra information is Rosh Hashanah 1:4.

Rosh Hashanah 1:3

On [the occasion of the new moon of] six months did messengers go forth [to herald the proclamation of the new moon by the Court]: in Nissan, to determine [the correct date of] the Passover, in Ab to determine the [correct date of the] fast, etc.

Rosh Hashanah 1:4

On [the occasion of the new moon of] two months do they profane the Sabbath: on [the new moon of] Nissan and the [new moon] of Tishri, for on them the messengers used to go forth to Syria and by them the date of the [pilgrim-] festivals were fixed; and in the time of the Temple they profaned [the Sabbath] on all of them because of the determination of the [correct] Temple sacrifices.

In *mishnah* 1:3 the purpose of the messengers going forth, namely the announcement of the proclamation by the Court of the new moon is not stated explicitly. It can be ascertained only after reading the first listed item in which we are told that there is a need to inform people of the time of the proclamation of the new moon in order for them to observe certain festivals at the correct time. This case is relatively simple. However, the subsequent *mishnah* provides by way of contrast a much more complex case of ellipsis. Rosh Hashanah 1:4 commences, "On [the occasion of the new moon of] two months do they profane the Sabbath". This caption is ambiguous because it is not clear who is referred to by the expression "they". When confronted with a pronoun the reader is frequently drawn to associate it with the last mentioned subject or object. One may think on a casual first reading that it is the messengers mentioned in the previous *mishnah*, who are allowed to profane the Sabbath. Yet this cannot be the correct meaning, as the persons mentioned in the *mishnah* are depicted as desecrating the Sabbath in order to assist in a timely declaration of the new moon by the court in the first place. These desecrators could not, therefore, be the messengers but are in fact the witnesses who have to desecrate the Sabbath in order to report to the court as soon as possible, the sighting of the new moon. The subject of witnesses is not mentioned explicitly, or implied in any of the preceding text. However, the term can be recovered from the

<sup>11</sup> Crystal, *A Dictionary of Linguistics*, p. 134.

<sup>12</sup> Ellipsis in the Mishnah has been studied in depth in M. Azar, 'המשפט ההסר במשנה', pp. 5-21.

reason presented in the *mishnah*, but only after the list caption and items have been clearly understood. The witnesses do not appear explicitly in the subsequent *mishnah* either. They are only mentioned in the form of a personal pronoun. It is only in *mishnah* 1:6 that the term "witnesses" figures slightly more explicitly in the term "pairs" [of witnesses]. The context provides a clue that the "pairs" are pairs of witnesses. Rosh Hashanah 1:7 discusses the permissibility of the combination of various people to form a pair of witnesses, yet the term "witnesses" is still not mentioned explicitly. R.H. 1:8, the next *mishnah* discusses those who are ineligible to give testimony concerning the new moon, also without mentioning the term "witnesses" explicitly. The term "testimony" is eventually mentioned explicitly in *mishnah* 1:9. The correct interpretation of the list theme is, therefore, entirely dependent on information presented substantially after the list theme and contents. The caption itself cannot be understood out of its context.

A different case of ellipsis may be found in a list caption that occurs twice in the Mishnah, once in Rosh Hashanah 1:10 (1:8) and once in Sanhedrin 3:6 (3:3). It is important to note that these are two different lists that have identical captions. The study of the two cases provides a possibly interesting contrast, as will be explained later in this section. The list items are almost identical in both lists, the only difference being that the second list item in the Sanhedrin version lacks a conjunctive *waw* and that the Rosh Hashanah list has an extra list item, "slaves". This has no bearing on this discussion of ellipsis, however. In both instances the list theme is elliptical and in both cases the relevant words can be recovered from text before the list caption.

The versions in Mishnah are almost identical,

These are they who are unfit: the one who plays dice, and the one who lends money on interest, and the one who races pigeons, and the one who sells the produce of the Sabbatical Year, and slaves.

The purpose for which they are unfit is not an explicit part of the list theme; in Rosh Hashanah it is the legal testimony concerning the sighting of the new moon, and in Sanhedrin it is the legal witnessing or judging of property cases. In the occurrence of the caption in Rosh Hashanah the subject of testimony concerning the new moon is not explicitly mentioned and is not necessarily readily recoverable from the preceding text. There are textual clues that the subject may be the witnessing of the new moon. This point has already been explored above. In the Sanhedrin passage, the subjects of judging and witnessing are mentioned before the list unit. In both cases the caption "These are they who are unfit" is not really meaningful outside the context of the specific location in the Mishnah in which it is found. The meaning of the caption is thus, very heavily dependent on the context.

The Sanhedrin passage is a particularly interesting list, the reading of which is possibly ambiguous. The translations of Danby, Blackman, ArtScroll and Kehati render the word "these" as referring to witnesses as well as judges. In doing so they follow Rashi and the commentary of R. Obadiah of Bertinoro. Judges are mentioned in m3:1 (3:1-2), and witnesses are mentioned in *mishnah* 3:3 (3:1). Sanhedrin 3:2 (3:4) may refer to judges and witnesses as well, but is unclear. In the text immediately preceding our list, m3:5, (3:2) contains a digression and is not particularly related to either judges or witnesses. The passage cited above, Sanhedrin 3:6 (3:3) is equally ambiguous and there are no textual clues to guide the reader. Here the ellipsis is, therefore, at the possible expense of textual clarity.

This completes our study of the list theme, which I have identified as an obligatory component of the caption. Two of the optional components that may be found in the caption, the deixis and the numerical component(s), will now be investigated in turn in greater depth.

### *3. Discourse deixis: a non-obligatory component of the list caption*

#### *Introduction*

The first of the non-obligatory components of the list caption that were identified in section 1.a. of this Chapter is the deictic one. The most frequent deictic term in Mishnaic list captions, and possibly in the entirety of the Mishnah is the demonstrative pronoun אלו, meaning "these". The term is found either by itself, preceded by a prefix, and/or next to a pronoun, preposition or exclamative. There are approximately 150 occurrences of אלו in lists where the caption precedes the list items. We will examine these forms briefly and then present a table of the frequency of the most common of them.

#### *3.a. The forms of אלו and its compounds in the Mishnah*

We mentioned above that the word אלו is found either by itself, preceded by a prefix, and/or next to a pronoun, preposition or exclamative. We will first examine the prefixes that join to it and then examine the combination of אלו and other words.

##### *3.a.i. אלו with prefixes*

The term אלו is often found with a prefix. The most common attachment to this word is the particle ו meaning "and". However, אלו can also be found with the prefix *lamed* meaning "to" as in Yevamot 1:9, or ...מ meaning "from" as in Yevamot 1:3. אלו can also be joined to prefix ...ב meaning "in" as in Terumot 6:5, ...ה as in Pes 10:5 which cannot be translated into English, ...כ meaning "like" as in Sukkah 1:1, and ...ש meaning "that" as in Pes 9:1. These occur only very rarely in the texts that I want to call lists for the purposes of this thesis, and I will not return to them.

##### *3.a.ii. אלו with independent personal pronouns*

The word אלו is frequently followed by an independent personal pronoun, most commonly the third person plural such as הם or הן. We stated in Chapter 1 that for the purposes of this study I would concentrate on lists with a doubling of the list items in the caption. The initial doubling can be redoubled by a deictic expression and also occasionally this redoubling can be further emphasised by the third person plural pronoun after the word אלו. We can suggest that the expression "These are they" is more pronounced than "These are". Hence the presence of the independent personal pronoun causes the list caption to be more emphatic.

In section 2 above, we examined a list found in Rosh Hashanah 1:10 (1:8) and in Sanhedrin 3:6 (3:3). Let us now return to the caption of this list.

**These are they** (אלו הן) who are unfit: the one who plays dice, and the one who lends money on interest, and the one who races pigeons, and the one who sells the produce of the Sabbatical Year, and slaves.

In the caption the word "these" and the word "they" as well as the theme "those that are unfit" double the list items.

*3.a.iii. אלו with exclamation*

אלו is occasionally preceded by the exclamation הרי which means "behold", This expression is usually found in captions that occur after the list items. We will see an example of this in an extract of Kelim 7:3, and will return to this text again later in this Chapter.

But the space beneath the vine and the space needed to tend the vine, and the space needed for tending the vine, and the four cubits in the vineyard, **Behold these** (הרי אלו) do render forfeit [the adjacent vines].

*3.a.iv. אלו with prepositions*

Demonstrative pronouns appear only rarely as adjectives in lists in the Mishnah. This is usually in conjunction with the word על. An example of the adjectival use of אלו is Nazir 7:2.

Nazir 7:2

Because of these (על אלו) uncleannesses must the Nazirite cut off his hair: [uncleanness contracted from] a corpse, or an olive's bulk of flesh ...

I will now summarise in tabular form the frequency of the term אלו and its most common compounds in lists in the Orders of the Mishnah.

<b><u>Order</u></b>	אלו	ואלו	(ו)אלו הם/הן	הרי אלו	על אלו	<b><u>Total</u></b>
Zera'im	10	3	4	6	0	<b>23</b>
Mo'ed	6	5	8	5	3	<b>27</b>
Nashim	5	10	11	10	2	<b>38</b>
Neziqin	12	1	8	19	0	<b>40</b>
Qodashim	10	2	5	2	1	<b>20</b>
Tohorot	16	0	8	26	0	<b>50</b>
<b><u>Total</u></b>	<b>59</b>	<b>21</b>	<b>44</b>	<b>68</b>	<b>6</b>	<b>198</b>

The terms אלו הם and אלו הן have been classed together as this difference is not significant for our present purpose. The above figures are approximate as there are uncertainties as to the correct text transmission in some instances. Let us note here Epstein's cautionary comments, echoing earlier sources, that in a number of places there is considerable confusion as to when the correct textual reading is אלו or ואלו.<sup>13</sup> Until further clarification is available in this area, any conclusions as to their specific use can only be tentative at best. One of the earliest sources to question the correctness of the received Mishnaic text in respect of אלו and ואלו is B.T. Shabbat 13b. The Gemara's textual query is in relation to the correct reading of an occurrence of the term in a Mishnaic list caption. The fact that an early source notes that there is textual confusion in this area indicates that there may be an ancient tradition that there is a significant difference in the function of the two terms, but it is not clear that this tradition stems from Mishnaic times.

### 3.b. *The functions of אלו and its compounds in list captions*

#### 3.b.i. *The anaphoric and cataphoric use of אלו in the list caption*

We stated above that the most common deictic word in the Mishnah is אלו. Discourse-analysts have noted that deictic words can act as text-referential pointers which may point forward or backward in the text. Yule and Brown use terms coined by Halliday and Hasan<sup>14</sup> to describe these relationships. They use the term *cataphoric* to describe a word relationship that looks forward to forthcoming text for its reference. Words that look backward for their reference are called *anaphoric*. In Mishnaic discourse the word אלו is used cataphorically and anaphorically. However, the cataphoric use of אלו is much more common than its anaphoric employment in lists.

Let us now examine some examples that demonstrate the anaphoric and cataphoric usage of discourse deixis in Mishnaic lists, with reference to the word אלו. We will commence with Zevahim 9:3, which is an example of a **cataphoric** textual reference of the discourse deixis.

**These** (אלו) are they that did not [first] become invalid in the Temple:  
a beast that committed sodomy, or a beast that suffered sodomy etc.

In this case the word אלו points forward in the text to the list items, the string of list items, starting with "a beast that committed sodomy", followed by "a beast that suffered sodomy" etc. and hence the relationship is cataphoric.

Let us now examine Kilaim 7:3 where we can see both **anaphoric** and **cataphoric** deixis.

[Over] **these** (אלו) [places] it is forbidden [to sow] but it does not render  
[the vines] forfeit: the surplus ground in a vineyard patch; the surplus

<sup>13</sup> מבוא לניסוח המשנה, pp. 427-32. Such doubts concerning the presence or absence of the *waw* have long been held. Epstein lists the variant readings of אלו or ואלו in the most important manuscripts on pp. 428-30 of his book. An example of this problem exists in Peah 2:1 in MS Kaufmann, where the opening word אלו has appended a *waw* in what appears to be a later hand.

<sup>14</sup> *Cohesion in English*, pp. 191-3.

ground in the vineyard's outer space; the surplus ground beneath the gaps of trellised vines; and the surplus ground beneath the trellis-frames. But the space beneath the vine and the space needed to tend the vine, and the space needed for tending the vine, and the four cubits in the vineyard. Behold, these (הרי אלו) do render forfeit [the adjacent vines].

The text cited above is particularly appropriate as it shows in one and the same *mishnah* the two different directions in which the deictic word אלו can point within the text. The first occurrence of the word אלו is in the list caption that is placed before the list items. In this occurrence the deixis points forward to that which is to come in the text. The second occurrence of אלו, used in conjunction with the word הרי (Behold), points backward in the text. In this second use of the deixis in the text, the phrase commencing הרי אלו, the term אלו acts as a pro-form or place-holder for the list items that have been previously presented in the text, and to these items in the theme is attached for a second time as a recapitulation.

*3.b.ii. The substantive and adjectival use of אלו in the list caption*

Segal offers an account of the Mishnaic use of the term אלו.<sup>15</sup> He makes two important observations relevant to this study. Firstly, he notes that אלו and certain other demonstrative pronouns are used both substantively and adjectivally. In our study of Mishnaic lists we will primarily be concerned with the substantive usage. Secondly, he notes that in some cases, such as Peah 1:1, the noun that follows as a predicate may also be further defined by a relative clause. An example of אלו functioning as a substantive is in the list commencing Peah 1:1.

**These** (אלו) are the things for which there is no prescribed measure:  
*Peah*, First fruits, etc.

A case of the rare adjectival use of אלו in Mishnaic lists is Pes 10:5.

We are obligated to praise ... Him who performed ... **these** (האלו) miracles: He bought us from slavery to freedom, from sorrow to joy, from mourning to festivity ...

*3.b.iii. The difference between the functions of אלו and ואלו in list captions*

Epstein distinguishes between the function of the terms אלו and ואלו at the commencement of a chapter on the one hand and אלו and ואלו in the body of a chapter on the other.<sup>16</sup> He lists all the instances of אלו at the commencement of a chapter, followed by all the instances of ואלו at the commencement of a chapter. After the presentation of the two lists he writes briefly that:

אינו משמש במשנה ואלו אלה במקום שנאמר בניגוד או ביחס לדברים שנזכרו לפניו כרגיל  
Generally, the Mishnah only uses ואלו in a place where it is said in apposition, or in relation to previously mentioned material.

Of the use of the terms in the body of the chapter he writes:<sup>17</sup>

בתוך הפרק נמצא אלו או ואלו  
אלו אם הדבר אינו עומד בשום קשר עם מה שלפניו

<sup>15</sup> *A Grammar*, pp. 200-1.

<sup>16</sup> מבוא, p. 427.

<sup>17</sup> *Op. cit.*, p. 428.

In the [body of] a chapter both אלו and ואלו are found.

[The expression] אלו [is used] if the subject matter is not connected to the preceding material.

[The expression] ואלו [is used] if the subject matter is in apposition to, or connected to the preceding material.

He does go on to stress again the textual confusion in this area. The detailed study of the usage of the terms in the investigation that follows does appear to reveal a slightly more complex picture, however, as certain more specific functions that are related to lists but not noted by Epstein, need to be mentioned.

At the outset of the investigation we should note that lists commencing with the form אלו appear to be more common than ואלו, there being 55 occurrences of אלו and 22 of ואלו in the Bar Ilan CD-ROM. Examples will be given to show how the deictic terms are used in the text. The differences between אלו and ואלו will only be touched upon tangentially because of the extent of textual confusion.

No case was found of a tractate commencing with a single occurrence as opposed to a pair or longer sequence of the words אלו or ואלו followed by הם or הן.

### *3.b.iv. The use of אלו(ו) to introduce a new topic*

The term אלו in this case points forward in the text to things that will be articulated in the forthcoming chapter. In the example that follows, the deictic expression אלו, in conjunction with the rest of the caption, acts as a heading for the chapter.

Berakhot 8:1

**These** (אלו) are the things (i.e. disputes) between the House of Hillel and the House of Shammai in [what concerns] a meal ...

The Houses of Hillel and Shammai have previously been mentioned in Ber 1:3 in connection with the otherwise unrelated topic of the correct position one should assume whilst reciting the *Shema*' prayer. Chapter 6 discusses the correct benedictions over various types of foods. Chapter 7 discusses various laws pertaining to a meal and the recitation of Grace. Chapter 8 discusses the differences between the two Houses regarding the laws of the meal. The term אלו is, therefore, introducing a new facet of the previously-mentioned topic of the meal. The disputes are formulated in a strict formulaic way with pairs of sentences giving the opinion of each school in the areas of dispute, always in the same sequence. The School of Shammai says X. The School of Hillel says Y. The topic of the differences between the two schools concerning the laws of the meal takes up the whole chapter, and the following chapter treats a different topic entirely.

A further example of the introductory function of אלו will be given, this time when it is used with the third person plural independent pronoun. I noted, in the Introduction to this thesis, that lists are often found at the beginning of tractates and chapters. In a number of cases the term הם or הן אלו is used at the start of a new chapter to introduce a new topic. The new topic is subsequently discussed at length in the ensuing chapter.



Sheqalim 5:1

**These are they** (אלו הן) [who are] the officers which served in the Temple: Yohanan ben Phinhas was in charge of the seals, Ahijah was in charge of the drink offerings, Mattithiah ben Shmuel was in charge of the lots ...

The Temple functionaries are not mentioned prior to Sheq 5:1 although some Temple functions are noted. Sheq 5:2 and Sheq 5:4 mention some of the functionaries from the list again by name. Sheq 5:3 and 5:5 do not mention any of the functionaries by name but the Mishnah supplies details of how their job was performed. Without the knowledge of who the functionaries are, and their role Sheq 5:2 and Sheq 5:4 would not make full sense. We should note that on numerous occasions the Mishnah assumes knowledge gained from preceding parts of the text to make sense of a subsequent section within a tractate.

*3.b.v. The expression אלו(ו) ... אלו as a term of comparison and contrast*

There are occasions when the Mishnah places two lists next to each other to draw a comparison, and to contrast two data sets, and the Mishnah employs two distinct text formats for doing this. One method is the placing of two or more lists next to each other, each with separate captions. This type of list will be investigated in Chapter 5. Another method is to unite two lists with a common caption. This I call a compound list, and it will be investigated in detail in Chapter 3. אלו is used in both types of arrangement. We will first give here an example of אלו in two separate lists.

Peah 1:1

**These** are the things (אלו דברים) for which there is no prescribed measure: *Peah*, First fruits, etc.

**These** are the things (אלו דברים) whose fruit a man enjoys in this world while the capital is kept for him in the World to Come: honouring one's father and mother, deeds of loving kindness, etc.

The occurrence of אלו as the first word of Peah 1:1, followed by the word "things" (דברים), can only refer to that which is to follow and must be introducing a new topic. This is a case of אלו being used to format a larger two-list structure. The reader cannot realise that there is a larger structure until the second list commences. The placing of the two lists, whose captions are formulated so similarly, next to each other, suggests an component of comparison and contrast.

In the next example we will see an incidence of contrast or opposition of two classes using the ואלו ... אלו formula in a common caption, i.e. in a compound list. The subject of the rights of ownership of different types of lost items and the need in certain cases to publicly proclaim the finding of them in order to try to restore them to their rightful owners is discussed in the first chapter of Bava Metsi'a. The second chapter commences:

**Master Caption** **Some** [things when found] belong to the finder,  
**and some** things [when found the finder is obliged] to  
proclaim [publicly in order to help locate the owner].

**Sub-caption 1** **These** are the things [that when found] belong to the finder:

- List items** if a man found scattered fruit, scattered money, small sheaves  
in a public thoroughfare ...
- Sub-caption 2** **and these** are the things [that when found the finder is obliged]  
to proclaim [publicly in order to help locate the true owner]:
- List items** if a man found fruit in a vessel, or a vessel just as it is ...

Here the ואלו ... ואלו format is organising the text into separate segments, which are compared and contrasted. The different sets of the "items to be kept" and those "to be proclaimed" are separated by a bracket type structure of ואלו ... ואלו. The ואלו provides a marker signalling the commencement of a new array of data, the existence of which has previously been declared in what we will later call the master caption, at the beginning of the chapter.

*3.b.vi. The use of ואלו(ו) to bracket together list contents*

There are occasions where several lists are placed next to each other where ואלו plays a different type of significant role. An example of a situation where this can occur is in a list of lists, which I call a family list. This type of list is described in Chapter 3 section 3.d. The bracketing function is to some extent also related to the comparison and contrast function mentioned in the previous section.

In the following example of a family list we see how incorporated into these lists is a repetition of the list theme taken from the original caption. These list captions are prefaced by ואלו.  
Yevamot 9:1-4 (9:1-2)

- (a) Some [women] are permitted [in marriage] to their husbands and forbidden to their brothers-in-law.  
[Some women are] permitted [in marriage] to their brothers-in-law and forbidden to their husbands.  
[Some women are] permitted [in marriage] **to these and to these** (לאלו ואלו) i.e. both).  
[Some women are] forbidden [in marriage] to these and to these (לאלו ואלו) i.e. both).
- (b) **These** (אלו) [women are permitted in marriage] to their husbands and forbidden to their brothers-in-law: a common priest who married a widow and has a brother that is the High Priest; a man of impaired priestly stock who married a woman that was eligible [for marriage with a priest] and has a brother of unimpaired priestly stock ...
- (c) **These** (אלו) [women are permitted in marriage] to their brothers-in-law and forbidden to their husbands ...
- (d) **These** [women are forbidden in marriage] both to these and those (לאלו ואלו) i.e. their husbands and to their brothers-in-law).  
... All other classes of women are permitted [in marriage] both to their husbands and to their brothers-in-law.

In this lengthy quotation, the first two uses of ואלו perform a bracketing function segmenting the text and helping to delineate the end of one group and the beginning of the next. In the first and last two uses לאלו ואלו, the deictic words act as pro-forms for the words "husband" and "brother-in-law",

previously mentioned in the text. In our introduction to deixis we noted the difference between cataphoric and anaphoric deixis. Yevamot 9:1-2 is a case of cataphoric deixis. However, there are also cases of אלו being used anaphorically to achieve bracketing.

Let us now revisit Nedarim1:2, which we encountered in section 1.b. above. This passage contains four occurrences of אלו used anaphorically as a bracket.

Nedarim 1:2

- (a) [One who says to his friend] "Konam", "Konach" or "Konas",  
**Behold, these (הרי אלו) are [verbal] substitutes for "Offering!" (Korban קרבן)** [a standard word used to dedicate a sacrifice in the Temple].
- (b) [One who says] "Herek", "Herech" or "Heref",  
**Behold, these (הרי אלו) are [verbal] substitutes for "Devoted!" (Herem חרם)** [a standard word used to dedicate an object the to Temple].
- (c) [One who says] "Nazik", "Naziah" or "Paziah",  
**Behold, these (הרי אלו) are [verbal] substitutes for "Nazirite!" (Nazir נזיר)** [a standard word used to vow that one would become a Nazirite].
- (d) [One who says] "Shavuta", "Shakuka" or vowed [commencing with the word] "Mota",  
**Behold, these (הרי אלו) are [verbal] substitutes for "[An] oath!" (Shavuah שבועה)** [a standard word used to make a vow].

In all these cases the list caption, which is in bold type, is preceded by the list items. The words הרי אלו are used to bracket the different expressions of substitute vows together. The terms "offering", "devoted thing", "Nazirite vow" and "oath" are introduced in the preceding *mishnah*, together with the concept that the vows have a form of a verbal substitute. Ned 1:2 may be seen as an amplification of the contents of the preceding portion of text. The text that follows continues in a similar vein, stating whether certain utterances form some type of legally binding obligation.

There also appears to be a use of the formula of "Behold, these are (הרי אלו) substitutes for" to assist in the comparison and contrast of these related legal terms. The comparison is facilitated by the repetition of a formulaic pattern in each of the four text segments.

Further examples of bracketing using הרי אלו are Uqtsin 1:6 and Bik 2:1, and they are similar to the preceding case in that they are anaphoric.

### 3.b.vii. The use of אלו to introduce a repetition of a theme and link it to new material

A list may close with a repetition of the theme or a modified verbal equivalent of it with the expression הרי אלו. This expression may then act as a preface for the caption for new material, in list form. Hallah 1:1 is a good example of this type of use of הרי אלו.

Hallah 1:1

**List caption** Five kinds of dough are liable to *Hallah*:

**List items** wheat, barley, spelt, goat grass and oats.

**Repetition of theme** Behold, these (הרי אלו) are liable to *Hallah*

**Additional Norms** and may be combined together and are forbidden when *Hadash ...*

The tractate commences with an enumerated list, where a caption precedes the list items. The numerical component is placed first and is followed by the list theme, and then the list members. After what one might have expected to be the end of the list one finds a repetition of the theme with a deixis, "Behold, these (הרי אלו) are liable to *Hallah*". The *mishnah* then continues with further norms that relate to these types of grain. "... and may be combined together and are forbidden when *Hadash ...*". In this case the phrase הרי אלו functions as a preface to, and a pro-form, in the reiteration of the list theme, as mentioned previously. This reiteration is followed by a lengthy list of further new norms governing the same set members. The section commencing with the words הרי אלו functions in some ways like the structure that we will encounter in the Chapter section 2.d., that I call an object-centred list. We will return to Hallah 1:1 there.

No cases were found of הרי אלו acting as a springboard for further norms unless there is a caption at the head of the listed items preceding it.

#### 4. Numerical element(s): a non-obligatory component of the list caption

##### Introduction

In section 1.b. of this Chapter we observed that the location of the caption may be before and/or after the list items. There are 157 cases of captions containing a numerical component placed before the list items. I have not counted the instances of captions containing a numerical component after the list items. However, they appear to be very few indeed. Let us now investigate the forms and functions of these numerical components.

Before we commence our investigation of the numerical component, let us consider a Mishnaic passage concerning lists with a numerical component, with a view to dating the practice of adding numerical components.

Bekhorot 6:8

...These blemishes did Ilai **enumerate** (מנה) in Yavneh and the Sages agreed. Moreover, he added three others. They answered: We have heard no tradition about these [namely] ...

This incident may have taken place between 70 C.E. and the end of the Roman wars of 132-5 C.E., when Yavneh flourished as a centre for Jewish study.

We should also note as a preface to this examination, that the phenomenon of the numerical component occurs not only in lists where all the items are listed in full, but also in non-list texts i.e. texts that have where either only some, or none of the items counted in the numerical component in the potential caption are enumerated. Examples of each of these groups will be given.

The first category we will consider is lists containing a numerical component on the caption and all the members are explicitly stated in the text. Numerous examples of such lists have already been given and indeed, this is the most common of all the list categories. The text of B.Q. 1:1 has already been cited in several places, and is a clear example of a list containing a numerical component in the caption, where full cohort of members declared in the numerical component are stated explicitly in the text. Consequently, it need not be cited again.

The second category is the group of texts which have a numerical component in the caption, but less than that number of members is explicitly listed in the text. I stated in Chapter 1 section 4 that these passages would not necessarily be called lists in this study, but that where a majority of list items is present, then this would be considered a borderline case. I cited there Shevi'it 9:2 as an example of such a marginal case.

Three lands [are distinguished in what concerns the] law of Removal:

Judea, and beyond the Jordan, and Galilee,

and each of these is divided into **three lands**.

[Galilee is divided into] Upper Galilee, Lower Galilee and the valley ...

And in Judea are the hill country, the planes and the valley.

In this text the divisions of the area of "beyond the Jordan" are not mentioned, so there only two territories that are split into three smaller areas, and no further information is presented concerning "beyond the Jordan".

The third category of use of group are where there is a potential "caption", but none of the members are explicitly listed in the text. Here we can discern two different arrangements. One arrangement is where the components that constitute the theme are grouped together and not individually enumerated in the text. In Chapter 1 section 3.b. we visited Oholot 1:8, where we noted this phenomenon and suggested that it was a borderline case of a list:

There are 248 members in man: thirty in every foot, six in every toe, ten in the ankle, two in the lower leg, five in the knee, one in the thigh ...

In contrast to this arrangement, the Mishnah may refer to a category or items by a numerical component and what could be a potential list theme, without stating the class contents at all, even in groups. The numerical component and theme act as a placeholder or pro-form for the potential list items. However, as with the previous category, these text segments cannot be considered lists, for exactly the same reason, i.e. that no list items are spelt out.

Terumot 11:2

... but R. Joshua said: The Sages did not take count of **seven** liquids like those that count up spices but they said seven liquids are capable of acquiring uncleanness; all other liquids are clean.

The members of the set of the "seven liquids" are listed in Makhshirin 6:4. The Terumot text does assume prior knowledge of the class members. It also appears to create a long distance coherence relationship between Tractates Makhshirin and Terumot. However Terumot 11.2 is not in itself a list.

A further example of the numerical component and list theme acting as a pro-form for the list items, is the expression "the eighteen blessings" mentioned a number of times in the Mishnah,

particularly in Berakhot, as the name of the prayer otherwise known as *Amidah* or *Tefillah*. The text of the blessings is not stated in the Mishnah. The phrase "eighteen blessings" is still used even today even though there are in fact nineteen blessings in this prayer as one was subsequently added. Similarly in Rabbinic parlance the phrase thirteen *Middot* can refer to either the thirteen Divine Attributes presented in Exodus 34:6-7, or the hermeneutical rules of R. Yishma'el stated at the beginning of *Sifra*. In all these cases the number is used as a referential expression.

A further example of the numerical component being used as a pro-form for the list members is the use of the expression the "seven species", which is applied to the seven species for which the Holy Land is famed. The species are not listed anywhere in the Mishnah but they are listed in full in Deuteronomy 8:8 as being wheat, barley, grapes, figs, pomegranates, olive oil and [date] honey. The phrase "the seven species" is used in Ber 6:4, Bik 1:3, 1:10 and Bik 3:9 without listing the items concerned or a Biblical reference. The reader is expected to know what the species are from his/her assumed knowledge of the source, without the reference being given, and understand that the norms discussed relate to these seven types of produce.

Halliday and Hasan distinguish between *exophoric* and *endophoric* textual relationships.<sup>18</sup> The former is one that can only be understood with knowledge not given in the text, whilst the latter can be understood from inside the text. The expression "eighteen blessings" is certainly exophoric. The expression "seven liquids" may be classed as exophoric in relation to the tractate Terumot, but endophoric to the whole of the Mishnah text.

A further example of an exophoric relationship is Negaim 14:3.

Thus there are three stages in the purification of the sufferer from scale disease; so too there are three stages in the purification of a woman after childbirth.

The three stages of purification of women after childbirth are not listed in the Mishnah but are found in Leviticus 14:8. The author of the Mishnah may be attempting to create a coherence relationship between the two purification processes by highlighting the equality of the numerical components. I will return to this point below in Chapters 3 and 5.

We can add here a fourth category, of a list containing a numerical component where the theme contains *more* members than the numerical component in the caption. This peculiar phenomenon will be described in Chapter 4 section 1.c. and Chapter 5 section 1.c.

I will now proceed to examine the form of the numerical component in the caption, and then its functions.

#### *4.a. The lack of consistency in the inclusion of numerical component(s) in a list caption*

We must note that identical list items may occur in different locations in the Mishnah without there being any consistency in the use of the use of a numerical component in the caption. A list of five types of grain with which one may fulfil one's obligation to eat *matsah* on Passover is presented without a numerical component in the caption in Pes 2:5 and Menahot 10:7. In Pes 2:5 the caption is found before the list items and in Menahot 10:7 it is found after the list items. In the Menahot list the caption is placed after the items. The Menahot case also contains other norms that relate to these five grains not mentioned in Pes 2:5. The same five types of grain are also found in a list form in Hallah 1:1 with a numerical component in the caption that precedes the list items. Here the five species of grain occur in conjunction with the other found in Menahot 10:7. Hence we see a list containing common information expressed in three significantly different ways in the

---

<sup>18</sup> *Cohesion in English*, pp. 192-3.

Mishnah. The phenomenon of the lack of perfect stylistic uniformity may be ascribed to three main possible causes.

1. One possibility is the complexity of editing text in an oral form. The complexity of editing written text without the convenience of a word processor is probably quite a considerable task. One can only speculate how much greater the task is in an oral situation.
2. A further possibility is that there has been an imprecise text transmission of these sayings.
3. We can also suggest that texts originate from different sources, one being more interested in adding numerical components in captions than the other. Material from these different sources was welded together to form the present Mishnah text and there was only a minimal interest in attempting to create absolute stylistic uniformity. With our current knowledge of the Mishnah and its history it is not possible to do more than speculate in this matter.

However, the Mishnah does contain some possible evidence of editing to create stylistic uniformity. The similarities of the forms of Yoma 1:1 and Parah 3:1, for example, seem to bear testimony to such editing work. The topic of the editing of the text and whether the apparent lack of uniformity is by accident or design cannot be satisfactorily answered in this thesis.

#### *4.b. The forms of the numerical component(s) in the caption*

##### *4.b.i. The grammatical form*

Segal discusses the form and usage of numbers in the Mishnah, noting that cardinal numbers, except for the number two, are normally in the absolute state and in apposition to the noun, and the object numbered usually takes the plural form.<sup>19</sup> This is supported by my study of the numerical component in the caption and the noun(s) associated with it. An example of the conformity can be seen in the case of Yevamot 1:1.

Fifteen women [being near of kin to their deceased childless husband's brother] render their co-wives and the co-wives of their co-wives exempt from *Halitzah* ...

Here the cardinal number is placed first and is followed by the plural form in Hebrew, of "women". Rare examples of the noun preceding the numerical component will presently be noted.

##### *4.b.ii. The location of the numerical component in the list structure*

We saw in section 3.b.i. of this Chapter how deixis can be cataphoric or anaphoric, and a similar situation can exist with numerical components. In most cases the numerical component appears before words of the list theme and list items. However, there are also some instances where the numerical component is placed after the theme, but before the list items, and the text of Ta'anit 4:5 serves as a good example of this form.

Ta'anit 4:5  
The wood offering of the priests and the people was bought **nine** times  
[in the year] ...

However, there are also cases where the caption containing the numerical component is placed after the listed items. In such cases, the caption and numerical component are anaphoric to information previously referred to. An example of this is Zevahim 6:2-3.

---

<sup>19</sup> Pp. 194-8.

Zevahim 6:2

... Above [the red line] for the Water Libation, the Wine offering and for the Whole-offering of the birds if there were too many for the [south] eastern corner.

Zevahim 6:3

All that went up to the altar went up on the right side [of the ramp], and went round the Altar and came down on the left side, excepting him that went up for **these three things**, when they used to go up and return back in their own tracks.

The "three things" in the above quotation are items referred to in the previous *mishnah*, namely the Water Libation, the Wine offering and for the Whole-offering of the birds. In this case the word אלו acts as a deictic word pointing backwards in the text, and the numerical component clarifies the extent of this pointing.

There are times when a numerical component is repeated before the presentation of the listed items and after they have all been listed as well. In the introduction to this Chapter and also in section 1.b. we cited the case of Shabbat 7:2 as an example of a caption appearing both before and after the list items.

Shabbat 7:2

The fathers (i.e. main classes) of work **are forty save one:**  
sowing, ploughing, etc.

(a list totalling the 37 other classes of work follows)

Behold, these are the father (i.e. main classes) of work, **forty save one.**

#### *4.b.iii. The maximum and minimum size of the numerical components*

I suggested in Chapter 1 that the smallest size of a numerical component in a caption is two. However, it was seen that in a particular type of list that will be encountered in the next Chapter, the compound list, there can be a numerical component of one in the caption.

The largest number found as a numerical component in a caption is 39 and this is found in Shabbat 7:2 which is cited in the previous section and, as we saw, is phrased in the unusual manner of "forty less one". Avot 6:6 contains a list of 48 members. However, this entire chapter does not appear at all in MS Kaufmann and this text appears to be a later addition to the Mishnah text.<sup>20</sup>

#### *4.b.iv. The syntactic relationship between the numerical component and the other components of the caption*

Generally the caption will be of the form "There are X (in number of) Y" where X is a number and Y the description of the list items often in the form of a plural noun. This noun is occasionally accompanied by an adjective. Normally, no word intervenes between the number and the description of the list items. Hence, words such as "types of", "kinds of" or "species of", whichever is appropriate, very rarely occur explicitly in the list caption.

---

<sup>20</sup> See, for example, Danby, pp. 458-9, footnote 12.



The numerical component is usually given first followed by the theme and then the list members. An example of this type of structure may be found in Yevamot 1:1, which we have already cited above.

Yevamot 1:1

Fifteen women [being near of kin to their deceased childless husband's brother] render their co-wives and the co-wives of their co-wives exempt from *Halitzah* ...

We find that only rarely does a word interpose between the X and the Y components in the caption. An example of this form is B.Q. 1:1 talks of "fathers" of damages, the term "fathers" perhaps suggesting category headings or types perhaps. A further example is Pes 2:5 which talks of "things". However, as mentioned previously there is rarely any intervening word between the X and Y components of the caption. A rare inversion of the form "There are X (in number of) Y" is found in the form "Of Y there are X members". An example of this second type of structure may be found in Ta'anit 4:5, which we have cited previously and will now repeat.

Ta'anit 4:5

The wood offering of the priests and the people was bought nine times [in the year] ...

Further examples of the numerical component coming after the description of the class are Hagigah 2:1, Shabbat 1:1, Bava Batra 8:3 and Me'ilah 4:2. One case, which is not quite a typical situation, is Kelim 9:4 where two statements are bound together by a numerical component at the end of the *mishnah*.

Kelim 9:4

... but in these two cases R. Simeon declares [the oven] clean.

The use of the numerical component as a tool of comparison and contrast together with its forms, will be investigated in Chapter 3.

#### *4.c. The functions of the numerical component in the caption*

##### *4.c.i. The numerical component as a device to provide short-range textual coherence*

The numerical component performs an important function in providing textual coherence. To illustrate this, the example of B.Q. 1:1 will be used. The reader is thus told that a specific list theme will apply to a given number of items, and thus he/she will be forewarned that a certain number of pieces of information will be given presently in the text and thus, a very tightly cohering unit of text is created. The reader is also told when this particular text segment will finish. The Mishnah was originally transmitted orally and committed to memory. It is of particular interest to know how long a section of information is, and where it ends. Sometimes in cases of lists without numerical components it is not always clear where the list ends. We examined in the previous Chapter Shabbat 2:1-4. It is not clear where exactly the list answering the question posed in m2:1 ends. There is certainly no formal text marker. The topic of textual coherence beyond the confines of list will be treated in Chapter 5.

*4.c.ii. The numerical component as a checking device to assist in correct information transmission*

The numerical component gives a reasonable expectation to the reader that the list that follows is a complete listing of the class described in the list theme. The exceptional cases where this may not be the case will be discussed elsewhere in detail in Chapter 5 as mentioned above.

*4.c.iii. The use of a numerical component as a data filter to create non-textual coherence relationships*

The numerical component may be the result of a filtration of information for an apparent agenda. An example of this aspect of Ta'anit 4:6 will be discussed in detail in Chapter 3 section 3.a. The numerical component appears to be the contrived result of a filtration process that separates sufficient historical events that occurred on each of the two days in order that the Mishnaic author can declare the same number of unfortunate historical events to have occurred on both days, and hence there is a linkage of sorts between them. Unspecified criteria have been used to allow certain events to qualify as being national events of sufficient significance to be included in the lists of unfortunate events that happened on both days. This *mishnah* does not spell out the criteria for selection at all. The statement that the same number of nationally tragic historical events occurred on each of two days creates the impression of a coherence relationship between 17th Tammuz and 9<sup>th</sup> Ab that appears to be intentional.

Even if the numerical component is not related to the filtration of information, the mere placing together of lists sharing the same numerical component appears to create or highlight a coherence relationship between sets of entities. An example of this is in Sheq 6:1.

There are thirteen *shofar* chests, thirteen tables and thirteen prostrations in the Temple.

Each one of these thirteen items in each list is subsequently detailed in a list with a numerical component. This appears to strengthen the relationship between the items in the reader's mind. The author very clearly underlines that a relationship exists as all the group headings, i.e. the chests, tables and prostrations are listed together in Sheq 6:1. This grouping together appears to underline the relationship that the author sought to bring to the reader's attention.

It would appear that the statements that attribute the same numerical component to two or more sets of data, whether this numerical relationship is naturally occurring or the result of artifice, creates some form of coherence. This function will also be discussed again in detail in the section dealing with enumerated lists that are pairs.

*4.c.iv. The use of the numerical component as a pro-form for information to be imparted*

It has been noted in the opening paragraph of the introduction to this thesis that many tractates and chapters commence with lists. The list may act as a type of introduction to the topics at hand. More rarely, the numerical component may also serve like a pro-form or summary of information already imparted. An example of such a list at the end is Negaim 14:3, which has already been cited in the introduction to section 4, and which we will now revisit.

Thus there are three stages in the purification of the sufferer from scale disease:  
so too there are three stages in the purification of a woman after childbirth.

In Negaim the three stages of purification of a woman after childbirth are not listed in the Mishnah, but they are found in Leviticus 14:8. The author of the Mishnah may be attempting to create a coherence relationship between the two purification processes using the numerical component to do so.

*4.c.v. The use of the numerical component as a tool of comparison and contrast*

In the previous section it was noted that entities might be compared and contrasted with each other by means of the numerical component, which is seen to play a part in the process in other situations of comparison and contrast in the Mishnah. The Mishnah occasionally compares and contrasts by the use of lists and this may be either in one or two sentences. There are four forms of such comparisons one being to compare two entities in one sentence.

We can suggest that comparison and contrast are ongoing themes in Mishnaic discourse and the structures into which the lists are slotted are not unique to lists. Let us now examine how the numerical component in the caption functions as a tool of comparison and contrast.

**Form 1** The simple and explicit comparison of two entities or classes

The comparison is of the form "Entity A is comparable to entity B in x (number of) ways". The number of these comparisons may occasionally be expressed numerically. The standard Hebrew form for this expression is ... ל. This form will be discussed again later in the function section. In this type of statement the numerical components may not necessarily be equal in number.

Bik 2:5

Heave offering of Tithe is like the First Fruit in two things and like a Heave offering in two things ...

Bik 2:6

The citron tree is like a tree in three things and like a vegetable in one thing.

The use of the word "thing" will be commented upon later in Chapter 4 section 1.a.

Bik. 2:8-11 contains a comparison of a similar nature that lacks the numerical component.

Bik 2:8

The *koy* is like a wild animal in some things and in some things like cattle. And in some things like cattle and in some things like neither.

Bik 2:9-11

Wherein is it like a wild animal? ...

Wherein is it like cattle? ...

Wherein is it neither like wild animals nor like cattle? ...

In all else it is like wild animals and cattle ...

It is interesting to observe that here again that there is no consistency in editing policy in that some structures of a particular type have numerical components and others close by do not.

In the cases above that contain numerical components, numerical component highlights the comparisons and contrasts which the author is making, but as can be seen from the examples, there is no necessity for these structures to have numerical components at all.

**Form 2** The shared predicate by two entities or classes

There are X [in number of] A and Y [in number of] B that ...

In this form the two subjects share the same predicate. We have already encountered this form in section 2 where Sanhedrin 10:2 was discussed in detail.

A second form exists where the components of comparison are in different sentences or clauses and there is some form of semantic, lexical or syntactic, relationship between the sentences or clauses. An example of this is Ta'anit 4:6:

Five things befell our fathers on the 17<sup>th</sup> of Tammuz and five on the 9<sup>th</sup> of Ab.

**Form 3** A comparison of the number of occurrences of separate entities

In these cases there is a different predicate. The form is of the type:

There are X [in number of] of entity A that do J.

There are Y [in number of] of entity B that do K.

We have encountered this type of structure in section 2.b. where Rosh Hashanah 1:3-4 which commences with a pair of lists in this form, was examined.

In Chapter 4 section 1.b. and Chapter 5 section 4.a the cases of Shevu'ot 1:1 and Shabbat 1:1 are referred to. In these cases, the Mishnah uses a fixed wording used to describe legal information. In Shevu'ot the phrase "There are two which are indeed four [kinds of] ...". The formula is used four times in relation to four legal areas, oaths, uncleanness, the Sabbath and scale disease. The contents of the lists are not given initially. Some of these areas are subsequently explored in much greater detail in the text that follows. The case of carrying on the Shabbat is not explained further and the list members are not detailed or explained. This may be because the matter is explained in Shabbat 1:1. The Mishnah does occasionally duplicate passages in different locations, as we will see in Chapter 5 section 4.a. There are also cases such as Shabbat 1:4 where the *mishnah* explicitly states that it only gives a partial listing of the number of members declared to exist. Complete enumeration of all the items in a caption with a numerical component in the caption is not, therefore, an inflexible requirement of the Mishnah's agenda. However, as noted in Chapter 1 section 2 that I do not call a piece of text a list unless all the list items are present.

We will also see in Chapter 5 section 1.b.v. how the numerical component can relate to other text outside the list structure, or the text immediately adjacent to it. We will see there an example of how a list caption coating a distinctive numerical component can be used as part of a template in a repeated sequence of up to seventeen intimately related lists. The question of whether a list, even one with a numerical component, is to be regarded as complete will also be discussed in Chapter 5.

We have investigated the theme and the non-obligatory parts of the caption. Let us now see how these parts configure with list items to form a variety of different lists structures in the Mishnah.