Chapter 3

Types and features of lists in the Mishnah

1. Introduction: simple and compound lists

The basic terminology being used in this study to describe the components of the list was explained in the preceding Chapter. The purpose of this chapter is to investigate different configurations of the components. The components can either be formed into a single simple list, of which we have already encountered many examples, or a type of list of lists i.e. a tightly cohered text structure that itself consists of a number of different lists. The relationship of a list to its co-text, and in particular the phenomenon of apparently related adjacent pairs of lists, will be dealt with in Chapter 5. Two important new terms will be introduced in this Chapter, the *simple* list and the *compound* list. These two terms will be defined and examples will then be given to highlight the differences between the two types of structure.

The simple list contains the two elements of a caption and only one set of list items. Here, as more generally, the caption may be placed before or after the list items, or both.[1] The caption normally contains a single list theme, but may occasionally contain more than one.[2] However, the most critical feature, and the one that distinguishes it from the compound list, is that in the simple list, all the list items relate equally to the theme(s) in the caption.

The compound list also contains the same elements as the simple list, a caption and list items. However, in contrast to the simple list, the caption of the compound list always contains at least two themes. The compound list, like the simple list, also contains list items, but they are separated into several discrete sets. These sets of list items are not equally applicable to all the themes in the caption, as they are in the simple list. In the compound list, all the list items will relate to one or more of the themes, but not all of the list items will relate to all the themes. In other words, sets of list items relate to specific themes within the shared caption. In the compound list the caption always appears before the list items.

Examples of both the simple and the compound list will now be given to illustrate the definitions presented above. I will return to some of the examples later in this chapter for further analysis, where necessary.

Example 1
> Bekhorot 9:5
> There are three seasons for the tithe of cattle: a half-month before Passover, a half-month before Pentecost, and a half-month before the Feast [of Tabernacles].

This is a case of a simple list containing one theme in the caption and one set of list items. In this example there is a single caption, "There are three seasons for the tithe of cattle", that contains a single theme "seasons for the tithe of cattle". These "seasons" are subsequently listed, the list items being, "and a half-month before the Feast [of Tabernacles]". The list items are all equally applicable to the theme and the theme is equally applicable to all the list items.

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[1] The possible locations for the list caption are discussed in Chapter 2 section 1.b.
[2] For example, Sanhedrin 3:3 contains two themes and one set of list items.

Example 2

Hullin 9:1
The hide and the grease and the sediment and the flayed-off flesh and
the bones and sinews, and the horns and hooves are included together [to
make up the quantity that suffices] to convey food-uncleanness, but not
[to make up the quantity that suffices] to convey carrion-uncleanness.

In this case we can see a simple list containing more than one theme in the caption and
nevertheless only one set of list items. The first words mentioned are the list themes i.e. "The
hide and the grease and the sediment and the flayed-off flesh, and the bones and sinews, and the
horns and hooves". These are followed by two list themes, the parts of an animal that are
"included together [to make up the quantity that suffices] to convey food-uncleanness", and the
parts of the animal that are "not [included together to make up the quantity that suffices] to
convey carrion-uncleanness". In other words this could be disaggregated into two separate lists,
as follows:

List 1
The hide and the grease and the sediment and the flayed-off flesh and the
bones and sinews, and the horns and hooves are included together [to
make up the quantity that suffices] to convey food-uncleanness.

List 2
The hide and the grease and the sediment and the flayed-off flesh and the
bones and sinews, and the horns and hooves are not included together [to
make up the quantity that suffices] to convey carrion-uncleanness.

Cases of a simple list containing more than one theme in the caption and only one set of list
contents, present a possible challenge to the definition given in this study of the list parts of
themes and list items.

The simple list examples noted above are characterised by having only one set of list
items, all equally applicable to the list theme(s). The next example illustrates the compound list,
which as noted, always presents more than one set of list items and multiple themes per caption,
but the list items are not equally applicable to all the themes presented in the caption.

Example 3

The compound list normally commences with a caption containing all the themes present in the
compound list structure. This will be called the master caption. The lists that follow may be
prefaced by a full repetition of all the relevant parts of the master caption, which will be called a
repeat caption, notwithstanding that only part of that which is relevant from the original caption
will be repeated. We will now illustrate a case of a compound list containing two themes in the
caption and two subsequent discrete sets of list items using Ta'anit 4:6.

Ta'anit 4:6

Master   Five things befell our fathers on the 17th of Tammuz

Caption	and five on the 9th of Ab.
First repeated caption	On the 17th of Tammuz
First set of list items	the Tablets [of the Ten Commandments] were broken, and the daily burnt-offering ceased [before the fall of the First Temple[3]], and the City [of Jerusalem] was breached,[4] and Apostamos burned the Scroll of the Law and set up an idol in the Sanctuary.
Second repeated caption	On the 9th of Ab
Second set of list items	it was decreed against our fathers that they should not enter the Land [of Israel], and the Temple was destroyed for the first time, and for the second time, and Bettar was taken, and the City of Jerusalem was ploughed up.

This list contains a single master caption containing two themes each with a numerical element. Two separate sets of list items follow this caption, each relating to one, and only one, of the two separate themes. In the two lists that follow the original caption, each theme that was mentioned in the original caption is repeated, constituting a separate list caption. This re-statement prefaces each set of the list items that follow. However, this is not a verbatim repetition of what originally appeared in the opening caption. There is an ellipsis of the words "five things happened to our fathers". In the second list the same words are also missing from the caption. The first list is formed by the set of list items for the theme "[bad] things [that] befell our fathers on the 17th of Tammuz", and the second list by items for the second theme of the caption "[bad things that befell our fathers] on the 9th of Ab". Only extracts of the original theme are present in the sub-captions but not the fullest possible quotations. This sub-caption does not contain a doubling of the list items.

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[3] The Rabbinic commentators disagree about the time period when this event occurred. Maimonides, *Mishneh Torah* Laws of Fasts (Hilchot Ta'anit Chapter 5 paragraph 2), suggests it refers to the period of the siege by Nebuchadnezzar prior to the destruction of the first Temple. However, the Mishnah commentary *Tiferet Yisrael* by I. Lipshitz suggests that this event took place during the siege of the Romans, prior to the destruction of the second Temple. See משניות זכר חנוך, vol. 4, p. 270.

[4] The refers to the period before the destruction of the 2nd Temple. See T.B. Ta'anit 28b.

The list items that follow the master caption are in two discrete sets, and each of the total of ten list items relates to only one of the two themes. Thus, the first item of the first list, the "breaking of the tablets", was a historical incident that occurred only once, and the day of the event is given in the list as 17th of Tammuz. The list item is not applicable to the other theme, events that occurred on the date of 9th of Ab. This lack of equal applicability of a list item to all the themes in the caption is the defining feature of the compound list.

The two lists that follow the master caption are complete sentences, but their full meaning in the context cannot be understood when disaggregated from the opening caption. The words, "Five things befell our fathers" is left out in the repetition of the themes. The ellipsis causes the reader to refer back to the opening phrase to understand the meaning of these two lists and also helps the reader to understand them as lists. This creates a tight anaphoric coherence relationship in the text.[5]

Although the numerical element "five" is common to both themes, it is nevertheless repeated for each of the two themes in the master caption, perhaps to underline the relationship of these two sad days.

Ta'anit 4:6 also illustrates an important feature of compound lists, that they often contain a conspicuous element of redundancy, as the same list themes are mentioned twice; once yoked together in the opening caption and a second time, possibly with some ellipsis, as in our case immediately preceding the list items. Thus our example shows that the compound list may simultaneously contain elements of ellipsis and redundancy.

Multi-themed captions of the type given in example 3 in particular, appear to convey a strong element of comparison and contrast between the themes and also between the sets of lists. This point will be explored later in section 3. However, this is not the only structure used in the Mishnah for list comparison and contrast. The simple list may also be located next to another simple list with which certain comparisons and contrasts may also have been intended. However, it should be stressed here that the features of textual redundancy and ellipsis noted above are not found when two or more thematically-related simple lists are placed next to each other; there is no linkage through a common caption.[6]

The simple list and the compound list will now be considered in more detail. In each case attention will first be given to the general features of the class, and then more specific cases will be dealt with.

In Chapter 1, in our analysis of Mishnaic lists we encountered two basic types of Mishnaic lists. The first type that we encountered, which was exemplified by B.Q. 1:1, contained a doubling or redoubling of the list elements within the caption. The second, exemplified by Eduyyot 2:10 (2:9) did not contain any such doubling. It is interesting to note in our Ta'anit case that the two repeated captions do not contain any doublings of the list items at all.

Some specialised terms current in linguistics but new to this study need to be defined, as they will be used in the analysis of various passages. The new terms are: **compatibility, incompatibility, hyponomy, complementaries** and **oppositeness**. All these terms are used for describing semantic relationships.

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[5] See Chapter 2 section 3.b.i. for an explanation of the term.
[6] The issue of redundancy in the captions of groups of lists will be mentioned again in Chapter 5 section 1.b.iv.

Compatibility is defined by Cruse as: [7]

> … the lexical relationship that corresponds to the overlap between classes.

Cruse then states that there are two defining characteristics of compatibles:

> The first is that there are no systematic entailments between sentences differing only in respect of compatibles in parallel syntactic positions. So, for instance if X and Y are compatibles, then *A is f (X)* and *A is not f (X)* is logically independent of *A is f (Y)* and *A is not f (Y)*. This criterion on its own does not guarantee any but the most tenuous relation of sense, since, for instance, *harmless* is compatible with *heavy* and *rare* with *round*. The second defining characteristic of compatibility guarantees a genuine relationship of sense: it is that a pair of compatibles must have a common superordinate. Compatibles, therefore, have some semantic traits in common, but differ in respect of traits that do not clash. The relationship is exemplified by *dog* and *pet*. They both fall under the superordinate *animal* (in the sense of creature), and *It's a dog* and *It's not a dog* have no necessary links with *It's a pet* and *It's not a pet*.

Incompatibility is defined by Cruse as being: [8]

> [a] … sense relation which is analogous to the relation between classes with no members in common … Two lexical items X and Y are incompatibles if a sentence of the form *A is f(X)* can be found which entails a parallel sentence *A is not f(Y)*.
> *It's a cat* entails *It's not a dog*.
> *It's a carnation* entails *It's not a rose*.

Hyponomy is not strictly defined by Cruse but he confines himself to the following characterisation. He says that it is a sentence type: [9]

> ... represented by the schema A is F (X) where F (X) is an indefinite expression, and represents the minimum syntactic elaboration of a lexical item X for it to function as a complement of the verb *to be*.
> X will be said to be a **hyponym** of Y (and by the same token Y a **superordinate** of X) if *A is f (X)* entails and is entailed by *A is f (Y)*.
> *This is a DOG* unilaterally entails *This is an ANIMAL*.
> *This is a STALLION* unilaterally entails *This is a HORSE*.

A further term that will be used is the term **complementaries.** Cruse discusses complementaries at length.[10] He writes:[11]

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[7] *Lexical Semantics*, p. 92.
[8] *Lexical Semantics*, p. 93.
[9] *Lexical Semantics*, pp. 88-9.

The essence of a pair of complementaries is that between them they exhaustively divide some conceptual domain into two mutually exclusive compartments, so that what does not fall into one of the compartments must necessarily fall into the other. There is no 'no-man's land', no neutral ground, no possibility of a third term lying between them.

Cruse then cites examples including the case of "dead" and "alive". The statement that a particular person is dead entails that, and is entailed by, the statement that he is not alive. He notes that any definitional problems that one may have about the exact class boundary of "death" does not affect the fact that the pair are complementaries, because once a decision has been made by experts the relationship holds true.

We will see that a number of lists in the Mishnah are arranged in intimately related pairs that are complementaries. Some of these pairs appear to be sharply contrasting groups. We will also see below that the use of a particle of negation in one member of a list pair but not the other, introduces incompatibility between the terms used for the list members. One entity cannot simultaneously be a member of both lists. The two lists may, therefore, appear in a certain sense to be "opposites". It will be helpful in our effort to understand the nature of this contrast, to introduce formally a definition of "opposites", and in particular the related concept of "binarity".

Cruse discusses "oppositeness" in his book *Meaning and Language*[12] and he makes three suggestions as to prototypical features of the concept.

a) Binarity

Cruse notes that opposites are incompatibles in the sense defined above. However, incompatibility itself is not a prerequisite of oppositeness. A dog is not the opposite of a cat for example. Cruse writes[13] that, "There can only be two members of a 'set' of opposites. Hence binarity is a prerequisite [of oppositeness]".

b) Inherentness

Cruse notes that binarity itself is not the sole prerequisite of oppositeness. He distinguishes between what he calls "accidental" and "inherent" binarity. He gives as an example of accidental binarity, a bus. There are single and double-decker buses in common use. However, there is no logical reason why there cannot be a triple-decker bus, other than the stability of the vehicle and the height of bridges on the road. In contrast to this he compares the range of movements along a linear vertical axis. The only two possibilities of movement are up or down. The relationship of binarity in the case of "up" and "down" is said to be ***inherent*** as opposed to the ***accidental*** binarity of the single and double-decker buses.

c) Patency

Cruse suggests a third criterion for oppositeness, that of patency. Here, he distinguishes between latent and patent binarity. He gives the example of the day pair *Monday:Wednesday* and

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[10] *Lexical Semantics*, pp. 197-203.
[11] Pp. 198-9.
[12] Pp. 162-3.
[13] P. 162.

compares them to the pair *yesterday:tomorrow*. The time axis is linear for both pairs and yet the *Monday:Wednesday* pair do not appear to be opposites. Cruse writes:

> It seems that in the case of *Monday* and *Wednesday* their location in opposite directions along the time axis relative to Tuesday (and hence the binarity of their relationship) is not encoded in their meanings but has to be inferred, whereas the directionality of *yesterday* and *tomorrow* relative to *today* is a salient part of their meaning.

This concludes my introduction of the basic semantic terms necessary to analyse the relationship of the themes of compound lists. I will also use some of this terminology to analyse the themes of contiguous lists in Chapter 5. I will remind the reader of the core meaning of these terms when I come to apply them.

2. *The simple list and its special cases*

2.a. *The regular case*
The majority of lists in the Mishnah are simple lists of the type of Bekhorot 9:5 quoted above, namely a caption containing a single theme followed by a single set of list items all equally applicable to the theme. Occasionally, the list items will *precede* the caption which, however, does not seem to modify its functionality. I will now deal with the special types of simple list, i.e. lists where there is some modification of form. There are three special types of simple list, the list containing one or more protasis-apodosis units, the hierarchical list, and list that I have called the "object-centred list". This categorisation is not necessarily mutually exclusive, and indeed we will see for example that the "object-centred list" and the list containing one or more protasis-apodosis units do occasionally combine together in the list structure, with the resulting product still being defined as a simple list.

2.b. *Protasis-apodosis units in lists*

In the introduction to Chapter 1 we encountered and defined the teems protasis-apodasis unit (PAU) and *case schema*. We will now see investigate further how these can be found in Mishnaic lists. In Hallah 1:8 we can see a series of list items are simultaneously PAUs that are also *case schemata*. I suggest that the first word, "dog's dough" is simultaneously the theme and caption. There then follows one protasis and five apodases that I would suggest are list items. The pattern of the second list is similar to the first and shares its caption.

Example 1

Theme	Dog's-dough,
Protasis 1	if herdsmen can eat of it,
Apodoses 1	[then] it is liable to dough-offering, and it may be used for *Erub* and *Shittuf*, and benedictions and Grace after Meals may be said over it; it may be made on a festival day and by [eating unleavened an olive's bulk of] it a man may fulfill his obligation at Passover.
Protasis 2	But if herdsmen cannot eat of it,

Apodoses 2	it is not liable to dough-offering, nor may it be used for *Erub* and *Shittuf*, and benedictions and Grace after Meals may not be said over it; it may not be made on a festival day and by [eating unleavened an olive's bulk of] it a man may not fulfill his obligation at Passover.
	In either case it is susceptible to food uncleanness.

In this case we see how the apodoses that form the list items not only complete the PAU, but also form five different case schemata. We stated in section 2.a. of the Introduction to this work that the Mishnah often presents lists in pairs. In the case of Hallah 1:8 and many other cases the pairs appear to be binary alternatives. If an object fulfils certain criteria then a certain norm becomes applicable, and if it does not, then another set of norms becomes operative. This type of text format is clearly illustrated in Hallah 1:8 cited above. This passage contains two case schemata that are definitely protasis-apodosis units. We will return to this list in section 2.d. to illustrate the type of list I call an object centred list.

A very different usage of the protasis–apodosis form in the list is found in the next example. In this case the protasis-apodosis unit serves to amplify the characteristics of the list item. This example will also illustrate how a sentence can contain more protases than apodoses, in contrast to our passage above.

Example 2

	Miqwa'ot 1:1
Caption	There are six grades amongst pools of water, this [one] more excellent than that, and that more excellent than the other.[14]
First List Item	The water in ponds –
Protasis 1	[If] a man that was unclean drank from it and afterwards a man that was clean drank from it,
Apodosis 1	[then] he becomes unclean.
Protasis 2	[If] a man that was unclean drank from it and afterwards drew water into a clean vessel [from it],
Apodosis 2	[then] it becomes unclean.
Protasis 3	[If] a man that was unclean drank from it and afterwards a loaf of heave-offering fell therein,
Protasis 3a	if he rinsed it,
Apodosis 3a	[then] it becomes unclean;
Protasis 3b	if he did not rinse it,
Apodosis 3b	[then] it remains clean. (There then follows a description of the other five grades in a similar format.)

The first few words of this *mishnah* serve as a caption for the list items that follow, the six grades of water. The properties of the first grade to be mentioned, the lowest grade, are presented as list items which are constituted by three protasis-apodosis units forming *case schemata*. The last list

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[14] Lit., "and this more excellent than this, and this more excellent than this".

item is slightly different from the other two, as it contains a bifurcation where the norms relating to the options of rinsing and not rinsing the loaf of heave-offering are given. Such bifurcation stemming from a negated condition will be illustrated further in the next example.

Example 3 Protasis-apodosis units as list items in lists containing negations.
Shevi'it 2:7, 9

> Shevi'it 2:7
> The rice and the durra and the panic and the sesame
> that have taken root before a New Year - they are tithed after the manner of the past year and they are permitted in the Seventh Year;
> and if not, - they are forbidden in the Seventh Year and are to be tithed after the manner of the coming Year.
>
> Shevi'it 2:9
> Shallots and Egyptian beans
> [if it is] that they have not been watered within thirty days of the New Year,
> - they are tithed after the manner of the past year and they are permitted in the Seventh Year;
> otherwise they are forbidden in the Seventh Year and are to be tithed after the manner of the coming Year.

There appears to be a common format to these lists, in that there is a series of plant names which constitute the themes of the lists. These are then followed by a protasis and an apodosis. Unlike Miq 1:1 each case schema in the examples from Shevi'it is presented together with its negation. We are told of the case of plants that have taken root before the New Year and the norms that relate to them. This is then followed by a halakhic evaluation of those plants that have not taken root before the New Year and the norms that relate to them. In the case of Miq 1:1, cited as example 1, there was one norm in the apodosis, becoming unclean. By contrast, in the Shevi'it examples, the apodosis contains two norms, concerning permission to eat the produce and their manner of tithing.

Example 4 The protasis-apodosis unit as a list item where more than one protasis is joined to an apodosis.

> Gittin 3:4
> a) Three things did R. Ele'azar ben Perata declare before the Sages and the Sages confirmed his words:
> Concerning [those that live in] a besieged town, or those [that travel in] a ship that is storm-tossed at sea, or [one that] goes out to be judged [in a capital case] - these are presumed living.
> b) But a town that the besiegers had taken, and a boat lost at sea, and one sentenced to death - to them apply the stricter rulings for living and the stricter rulings of the dead …

In Gittin 3:4 a) we have multiple protases that combine with a single shared apodosis. This passage also contains a second, negated version of the first list of multiple protases, marked here as b), again with a shared apodosis. A small number of lists appear to have this parallel structure of two sets of protasis-apodosis units, one the negation of the other. Thus, our text is equivalent to a set of six protases with two apodoses. A very similar structure is found in Makkot 2:1, which contains an almost identical configuration of six protases with two apodoses, and there also, the list members are arranged in a parallel pattern of three cases followed by three other cases where the legal outcome of the second set is a negation of that of the first set.

It should also be observed for the sake of completeness that some object-centred lists, such as Hallah 1:8 cited above and others which we will cite in the next section, are also characterised by point-by-point disputes containing protasis-apodosis units. Their format is the presentation of a protasis and a set of apodoses, followed by a second protasis. That second protasis negates the first and is followed by apodoses that are negations of the first set of protases. A list may, therefore, be described simultaneously as a simple list, a list containing protasis-apodosis units (as well as a dispute) and (see presently) an object-centred list. It can be seen that the protasis-apodosis form plays an important and varied role in list structures.

2.c. The hierarchical list
The hierarchical list is a special case of a list characterised by the fact that items are ordered according to strict principles. Both simple and compound lists can be hierarchical lists. In this section only simple hierarchical lists will be discussed. A compound hierarchical list will be mentioned in section 3.

The idea of a hierarchy as a tool for differentiating between various items bears some similarity to the Greek concept of classification by collection into groups, which the Greeks called *synagogue*, and division of groups, which they called *diairesis*.[15]

Before this type of list can be investigated it is appropriate to note several aspects of the nature of hierarchies. The idea of hierarchies in semantics has been investigated recently by D. A. Cruse, who differentiates[16] between branching and non-branching hierarchies. Both types are found in the lists of the Mishnah. The branching hierarchies are found in compound lists and will only be relevant in that section. However, each class will be defined here, commencing with the non-branching hierarchy. Cruse writes of non-branching hierarchies that:[17]

> All that is needed for a non-branching hierarchy is a principle of ordering which will enable the terms of the set to be arranged in a unique sequential ordering with a first item and a last item (i.e. not a circle). Since the ordering principle must be consistent throughout the hierarchy, this means that we have to have an ordering principle which is asymmetric and catenary.

In the non-branching hierarchy, each list member, when viewed in its position in the hierarchy, is next to one, and only one, item that it dominates, and one that it is dominated by. The only exceptions are the highest and lowest members of the hierarchy, which by definition will have either no member beneath it to dominate, or nothing dominating it. However, in a branching hierarchy, there will be a minimum of one member, which will be simultaneously in a position of

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[15] *Plato's Phaedrus*, section 264e-266b, pp. 131-7.
[16]*Lexical Semantics*, chaps. 5-8 and *Meaning and Language*, pp. 179-81.
[17] P. 187.

dominance over two or more members. Cruse notes of the branching hierarchy that there are two sets of relationships that govern the connection between two entities: the relationship of dominance, i.e. which entity is higher or lower in the hierarchy, and the relationship of differentiation, i.e. how entities on the same level of the hierarchy are sorted into different groups. This differentiation can be of two types. The first type, which does not concern us here, is the part-whole relationship of meronomy or holonomy, which describes the relationship of parts of a whole entity, such as the parts of a human body. The second type is taxonomy, which is more relevant to this discussion of hierarchies in the Mishnah. Cruse notes that the more rigid and logical the principles of differentiation at each level of the hierarchy, the better the taxonomy. He calls the branching points in a diagrammatic representation of the hierarchy, nodes. This terminology will be used presently in section 3 of this Chapter in a discussion of Shevi'it 9:2. In all the hierarchies in the Mishnah, the principles of differentiation appear to be rigid and logical, i.e. taxonomic in the sense defined by Cruse.

However, we may note in passing here and in sharp contrast to Mishnaic hierarchies, that if we apply these concepts of differentiation to the Borges list the Introduction,[18] it seems that it is the principle of differentiation that is very random, as the classifications can actually be overlapping.

As was stated previously in the introduction, there are a few cases of hierarchical *simple* lists and these are non-branching hierarchies. Sanhedrin 7:1 and Bikkurim 3:10 are examples of simple lists that are formatted in a hierarchical manner. Here is one of them.

> Bikkurim 3:10
> Rabbi Simeon says, "There are three degrees (מדות) among the First-fruit
> [offerings]: the [veritable] First-fruits, the additions to the First-fruits, and
> that which bedecks the First-fruits".

In this list, the word "degrees" in the caption prepares the reader to expect some sort of gradation in the material that follows. These expectations are fully met and the three "degrees" are indeed hierarchically organised in the form of a non-branching hierarchy. The "relation of dominance" mentioned above by Cruse is the relative position of the three "degrees" in the hierarchy, the [veritable] First-fruits, followed by the additions and then on the lowest legal the ornaments

There appears to be a clear principle governing the hierarchy, which does not permit any ambiguity as to the hierarchical sequence nor permit any overlap between the classes. However the principle is not spelt out in the text.

2.d. The object-centred list

One special type of simple list, to be called object-centred, is characterised by the feature that the caption is composed solely by a word or phrase, which constitutes simultaneously and exclusively, both the theme and the caption of the list. None of the non-obligatory features noted in section 1.a. of the introduction, with the possible exception of a dispute or attribution, are found in the caption. Here, as in the case of the repeated captions in Ta'anit 4:6 that we encountered above, there is no doubling or redoubling of the list items in the caption. The object-centred list usually shows how an object interfaces with a variety of different areas of law. This is different from the majority of lists, which enumerate the list items as members of the *category* given in the theme.

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[18] P. 19 note 65.

The formal features of the object-centred list can be identified as follows:

1.   The list commences with a noun or series of nouns that are the themes of the list. It was noted in Chapter 2 that in a simple list, the theme could come either before or after the list items.[19] In the case of most object-centred lists, no way can be found to reverse the order without fundamentally changing the structure. The feature of the lack of reversibility does not apply to a minority of cases which contain several legal norms in the form of simple declarative sentences, instead of protasis-apodosis units.

2.   The noun or group of nouns which constitute the theme are the whole of the caption and there are no non-obligatory elements (excepting an attribution or dispute).[20]

3.   The list items relate equally to all members of the theme, or themes if there are more than one. An example of a multi-themed object-centred list will be given later in this section using Menahot 10:12 (10:7) as an example.

4.   The list items are all independent sentences whose thematic focus is the theme(s) of the list. The list items do not share a common grammatical subject and have different predicates. The theme(s) may appear either as the subject or predicate in the sentence, represented in each sentence by a suffix, or an independent pronoun that acts as a substitute for the noun(s) mentioned in the theme. Because of this substitution these lists are very tightly-cohered structures. The reader is forced to refer back to the beginning of the list to identify what the subject or predicate of all the sentences is.

An example of the object-centred list with a single theme is Shevi'it 10:8.[21]

Theme	A beehive,
List items according to opinion 1	R. Eliezer says, counts as immovable property, a *prozbul* may be written on its security, and it is not susceptible to uncleanness while it remains in its own place: and if a man scraped honey from it on the Sabbath he is liable for a sin offering.
List items according to opinion 2	But the Sages say: It does not count as immovable property, a *prozbul* may not be written on its security, and it is susceptible to uncleanness while it remains in its own place: and if a man scraped honey from it on the Sabbath he is not liable for a sin offering.

This case is of particular interest as it is simultaneously a list and a dispute. The divergent opinion of the Sages is presented with a successive point-by-point rejection of the stance of R. Eliezer. Each party illustrates its position by stating three norms that follow from their respective ruling as to the classification of the beehive as movable or immovable property, i.e. whether a *prozbul* may be written on a beehive, whether it is susceptible to uncleanness and whether one may scrape honey from it on the Sabbath.

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[19] Section 1.b.
[20] Occasionally there appears to be an odd brief explanatory insert, such as in Zev 5:3-4.
[21] This list is also repeated *verbatim* in Uqtsin 3:10.

Another type of object-centred list occurs in Hallah 1:8, which we cited earlier and will now repeat. In this passage, unlike the Shevi'it case above, there is a conditional clause.

	Hallah 1:8
Theme	Dog's-dough,
Protasis 1	if herdsmen can eat of it,
Apodoses 1	[then] it is liable to dough-offering, and it may be used for *Erub* and *Shittuf*, and benedictions and Grace after Meals may be said over it; it may be made on a festival day and by [eating unleavened an olive's bulk of] it a man may fulfill his obligation at Passover.
Protasis 2	But if herdsmen cannot eat of it,
Apodoses 2	it is not liable to dough-offering, nor may it be used for *Erub* and *Shittuf*, and benedictions and Grace after Meals may not be said over it; it may not be made on a festival day and by [eating unleavened an olive's bulk of] it a man may not fulfill his obligation at Passover.
	In either case it is susceptible to food uncleanness.

An object is mentioned as the first word of the list, and the status of the entity in different legal areas is then analysed. An important feature of this example is that its conditional bifurcation generates in the second protasis-apodosis unit, a successive point-by-point negation of the norms given in the first protasis-apodosis unit. The structure is similar to the dispute passage of Shevi'it 10:8 but the function is very different.

A further example of an object-centred list may be found in Menahot 10:12 (10:7). Its theme contains five objects whose legal status is the same for four listed purposes, which relate to each of the theme-objects as list items.

> Menahot 10:12 (10:7)
> Wheat and barley and spelt and goat-grass and oats are subject to dough offering, and they can be included together; and they are forbidden as fresh produce before Passover, and may not be reaped before the *Omer*.

As we have said before, in object-centred lists the theme exhausts the caption and this is true of

this example.

In our example of Menahot 10:12, the act of comparison is achieved by the placing together of the five species of grain in the caption and then stating that these five species have aspects in common, in that they share four legal norms. All the information imparted in the list could also be transmitted by repeating the list items five times, each time preceded by a different species of grain as a theme, or also by repeating the list themes as list items in each norm. This would clearly be unnecessarily verbose and repetitive. However, formulation of a list caption consisting of the five separate species of grain is not only an economical form of expression in terms of words, but it also underlines the *halakhic* relationship between them.

It was noted in the four-point characterisation of the object-centred list, that object-centred lists that contain a number of legal norms in the form of simple declarative sentences, are easier to re-arrange with the themes at the end of the sentence, than object-centred lists

containing protasis-apodosis units. This can be seen by comparing the possible re-arrangement of Hallah 1:8 with the Menahot example cited above.

Further examples of object-centred lists may be found in Sanhedrin 2:1-2.

We also saw the previous Chapter in section 3.b.iv. how the expression הרי אלו ban function as a place-holder for previously mentioned list items and act as a springboard for further norms.

Hallah 1:1

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

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

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

Additional   and may be combined together [to make up the minimum
Norms 1)   quantity to obligate one to take *Hallah*]
2)   and are forbidden when new (*Hadash*) before Passover
3)   or to be reaped before the *Omer*
4)   and if they have taken root before the *Omer*, the *Omer* makes them permissible, but otherwise they are prohibited until the advent of the next *Omer*.

We see here that the phrase הרי אלו acts like the theme of the object-centered list and how the subsequent norms can be seen as list items relating back to the הרי אלו.

The simple list is the most common list form in the Mishnah. We will see in Chapter 5 how simple lists in particular interact with text beyond the frontiers of the list. We will investigate there the feature that we noted earlier, that is the placing of two intimately related lists next to each other to make a related contrasting pair. The discussion of the single simple list is now concluded and the next section will consider the compound list.

3.   The compound list
Introduction
The previous section was concerned with the single list, which was defined by a set of list items that all relate equally to any of the list theme(s) in the caption. By contrast, the compound list was defined in the introduction as having separate sets of list items, normally relating only to one or some of the themes given in an overall caption, but not all of them. When these themes are subsequently reiterated, identification as to which list items relate to which theme is normally, but not always, given.

I distinguish three types of compound list in the Mishnah: the list whose caption contains two clearly distinct themes (of which Ta'anit 4:6 cited in section 1 of this Chapter is an example), hierarchical lists, and family lists. Starting with the former, I will briefly describe these three types in this introduction, and then investigate them more thoroughly.

Lists containing two or more distinct themes in the opening caption
The first type of compound list we will examine contains two or more distinct themes in an opening caption. This will be called the X/Y group. X stands for the first theme and Y for the second theme. The membership of each of these two groups may contain some common

elements. In this form, the number of list items for each theme is often, but not always, spelled out in the caption. When the numbers of list members are given there is some element of comparison and contrast between the number of elements in each theme. It may be that the X and Y numbers are equal, or that Y is a function of X, such as X+1. Such an arrangement will be designated X/X+1. Compound lists of the type X/X+1 are an important sub-group (see section 3.a.). The case of Ta'anit 4:6 was cited as an example of a compound list. Let us look at this list again and introduce some important new terminology necessary for investigating compound lists in general and the X/Y class in particular. A partial quotation of Ta'anit 4:6 will suffice for our present purposes.

>Ta'anit 4:6
>Five things befell our fathers on the 17th of Tammuz
>and five on the 9th of Ab.
>On the 17th of Tammuz the Tablets [of the Ten Commandments] were
>broken …
>On the 9th of Ab it was decreed against our fathers that they should not
>enter the Land [of Israel] …

This list commences with a caption that contains two themes, each of which contains five items. Since the numerical element is explicitly given, and it is the same for both themes, this will be described as an X/X list. When describing such lists it is necessary to be able to distinguish between the initial caption and the repetitions of the themes that precede the relevant list items. The initial caption containing the first mention of the themes will be called the master caption. Subsequent repetitions will be called sub-captions. These sub-captions may contain words found in the master caption. In the examples quoted, the sub-captions will be numbered. Hence in the example of Ta'anit 4:6, the master caption is, "Five things befell our fathers on 17th Tammuz and five on the 9th Ab". The first set of list items is preceded by a repetition of some words from the master caption "On the 17th Tammuz", and such a part will be called sub-caption 1. The second set of list items is similarly preceded by a repetition of words from the master caption, "On the 9th Ab", and this will be called sub-caption 2.

The term sub-caption will be used for all the headings for the lists that follow the master caption. These text segments may be formed either by a repetition of words from the master caption, or by a restatement of the theme, involving a pro-form.[22]

The master caption gives the reader an expectation of what may reasonably follow in the text. Hence, in Ta'anit 4:6 the reader may reasonably expect that details of the five events that occurred on each of the two days, would follow the caption.

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[22] The term will even be used in one case, which will be quoted, where, due to ellipsis, there is no caption at all for the listed items.

The hierarchical list
The hierarchical compound list, as its name suggests, is a list in which there is some sense of dominance of some list members over others in a way that is specified in the text. This dominance can be found in simple lists too, but only very rarely. Shevi'it 9:2 is an example of a compound list that is hierarchically ordered. We have already quoted this list once before in Chapter 1 section 4. We will quote it again now and we will return to it again later for a more detailed study.

> 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 …

This *mishnah* describes a clear hierarchy. The Mishnah names three geographical areas: Judea, Jordan and Galilee. We are then told that each of these areas is split into sub-provinces or smaller geographical units. For example, Galilee is divided into Upper Galilee, Lower Galilee and the valley. Using the terminology of Cruse we see that there is differentiation and division of each location into smaller areas. This is in sharp distinction to the case of Miq 1:1-8 which we will encounter below, where there is a sequential stepping of levels of each sub-category in a sequence.

The family list
The family list is harder to describe. An example, Yevamot 9:1-4, will be cited in full below and the general features of the class will be subsequently noted briefly. Again, the class itself will be investigated more thoroughly later on in this Chapter.

(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 (i.e. both).
[Some women are] forbidden [in marriage] to these and to these (i.e. both).

(b) These [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 [women are permitted in marriage] to their brothers-in-law and forbidden to their husbands …

(d) These [women are forbidden in marriage] both to 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.

The family list takes two parameters, in this case permission to marry one's husband and one's brother-in-law, and examines the members of the sets of the four possible permutations of these permissions or prohibitions. The defining features of the family list in the Mishnah are:

1. The commencement of the list with a master caption containing two parameters, and a minimum of three possible permutations of the two parameters.
2. The subsequent listing of the member(s) of all the themes stated in the master caption.

The name family list will be used for the entirety of the text units (a)-(d.)

The types of compound list found in the Mishnah have now been presented in outline. The next section will give an in-depth study of these types.

3.a. The double-themed caption containing numerical element(s)

In the introduction to this Chapter, the text of Ta'anit 4:6, "Five things befell our fathers on the 17th of Tammuz …" was mentioned as an example of a double-themed caption with a master caption containing numerical element(s). Very few master captions ever contain more than two themes. Kelim 27:1 contains a master caption with five numerical elements, which appears to be the largest number in the Mishnah. The numerical element(s) accompanying the themes in the master caption may be equal, as in Ta'anit 4:6, or they may be different numbers. Ta'anit 4:6, which contains two lists each with an equal number of items, will now be examined in greater detail. This will be followed by the case of Ketubbot 3:4, where the numbers in the master caption are not equal. Here is the text of Ta'anit 4:6 again.

Ta'anit 4:6	
Master caption	Five things befell our fathers on the 17th of Tammuz and five on the 9th of Ab.
First sub-caption	On the 17th of Tammuz
First set of list items	the Tablets [of the Ten Commandments] were broken, and the daily burnt-offering ceased [before the fall of the First Temple] and the City [of Jerusalem] was breached, and Apostamos burned the Scroll of the Law and set up an idol in the Sanctuary …
Second sub-caption	On the 9th of Ab
Second set of list items	it was decreed against our fathers that they should not enter the Land [of Israel], and the Temple was destroyed for the first time, and for the second time, and Bettar was taken and the City of Jerusalem was

ploughed up.

This compound list contains two themes in a single caption and two separate sets of list items where the list items relate to only one of the themes in the caption. A very strong impression is conveyed of a thematic relationship between these two dates, i.e. the two themes of this master caption. Yet, membership of the category stated in the first theme precludes membership of the category stated in the second theme (if one excludes the possibility that identical person(s) repeated an identical action on the two separate days). Both lists relate disastrous historical events of national importance. There does not appear to be any other common thread that can relate any of the events in either list to any of the other. The placing together of these themes in a single caption with an explicitly-stated common number of list members in each category is the tool used to create this relationship. It should be emphasised that beyond this pairing itself, the text does not address or explain the relationship, its significance being left to the reader to uncover.

In this case the numerical element appears to be acting as a *filter* to remove unwanted data and arrive at the common number of items in each list, thus suggesting a relationship between two days. It may be argued that this relationship is to some extent *artificial*. On most calendar days of a nation's history, events of a degree of national significance have occurred each year, both good and bad. An heir may be born to a king or other national figure, an important military victory achieved, or an important alliance signed. Similarly, the death of a senior national figure or an unfortunate national event such as a major natural disaster may equally befall the nation on any day. It is hard to imagine that, throughout Israel's national history until the close of the Mishnah, only five bad events happened on each of these two days. However, the list is slightly atypical for the Mishnah, in that it deals with the commemoration of historical events. Any account of history inevitably involves a certain degree of editing or selection of materials. It is likely that the author of this *mishnah* has applied some form of selection criteria. But if so, then it is also possible that the criterion of selection was influenced by the desire to have an *equal* number of nationally disastrous incidents occurring on both of these days with a view to creating a thematic relationship. The number five seems to have no other inherent relationship with these two days. It is thus possible that the primary purpose of this *mishnah* is to create a thematic relationship between the two calendar days, but this intention is not clearly stated in the text.

Let us examine the artificial nature of this list further. We have already referred to the essay "The Analytical Language of John Wilkins" by J. L. Borges, part of which was cited in the Introduction.[23] In this piece Borges opines, "It is clear that there is no classification of the universe not being arbitrary and full of conjectures". This point is particularly apt for the Ta'anit case as it may be argued that the Mishnah's attempt to create a coherence relationship between these two calendar days, and its attempt to give them in some respects a common classification, is also to some extent "arbitrary".

We will examine a further case of a caption with two themes.

> Ketubbot 3:4
> The seducer must pay [compensation to the victim] on **three** counts
> and the violator on **four** [counts].

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[23] P. 19 note 65.

> The seducer must pay [compensation for] indignity and [for] blemish
> and the [prescribed] fine:
> the violator adds to this in that he must pay compensation for the pain.

In this example, a single caption contains two themes and two numerical elements. These are organised in the special form which we have already named as X/X+1. In the caption the punishments accorded to two different wrongdoers are compared. The number of counts for the payment of restitution by the seducer and the violator are presented in a way that underlines the comparison and contrast. From reading the opening sentence alone the reader does not know yet if there are any common elements between the three counts of the seducer and the four counts of the rapist. The *mishnah* proceeds to inform us of the penalties imposed on the seducer. By then stating that in addition to these punishments, the rapist has an extra penalty, we learn that there are indeed three common elements of the two sets of punishments. Thus, two rules of restitution for two similar types of offences are compared and contrasted in the framework of a common caption containing the themes of the two lists that follow. The double-themed caption is structurally vital to the halachic analogy in this passage.

The format of this analogy may be significant as it is a form that has Biblical precedents, and that could have influenced the Sages in the formulation of this *mishnah*. Roth has pointed out that one style of numerical saying found in the Bible is of the form X/X+1.[24] He calls this class the "graded numerical dictum" and counts over forty occurrences in the Hebrew Bible. Roth also suggests that this form is also related to the feature of parallelism found in the Biblical as well as the wider ANE texts. An example of the Biblical usage of X/X+1 is Proverbs 6:16-19.

> There are six things which the Lord hates,
> seven, which are an abomination to Him:
> haughty eyes, a lying tongue,
> and hands that shed innocent blood,
> a heart that devises wicked plans,
> feet that make haste to run to evil, a false witness who breathes out lies
> and a man who sows discord between his brothers.[25]

This passage shows an affinity between the Biblical form of X/X+1 and the Mishnaic X/X+1 lists. However, it should be noted that there is also a significant difference. Both passages open with a caption containing two themes and numerical elements of the form X/X+1. However, Ket 3:4, clearly allocates the list items to their respective themes. In the Biblical passage there is some possible ambiguity as to which is the one list item that relates only to the theme of things that "are an abomination to Him."

Roth suggests some relationship between the occurrence of this form X/X+1 in the Bible and other ancient Middle Eastern writings. The Biblical antecedents of the form X/X+1 are particularly important for our studies, as the Bible is one text that we can be sure that the authors of the Mishnah knew. But Roth cites numerous other examples of the form X/X+1 in texts from many different regions of the Ancient Near East.[26] The examples include Akkadian, Ugaritic and Aramaic texts. One example, an Aramaic text from Nippur, is dated to approximately the

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[24] "The Numerical Sequence X/X+1", p. 301.
[25] Translation by Roth, p. 300.
[26] Pp. 304-8.

sixth century of the Common Era.[27] This is significant as this is approximately three hundred years after the final redaction of the Mishnah, thus affording evidence well into the era of the *Amoraim*.

Roth also gives Biblical examples of the form's usage when the number difference is greater than 1, such as Deuteronomy 32:30 and Psalms 121:7.[28] Yet the Mishnah has a wider variety of the combination of number differences that are put together in a single caption than the Bible, ranging from X/X+1 to X/X+6.[29] A list of all the graded numerical dicta in the Mishnah is presented in Table 3 in the Appendix. Of the eleven cases of compound lists that could be considered as using graded numerical dicta in the master caption, five contain two lists each with equal numbers of members, in four cases the second list contains more members than the first, and in two the first list is longer than the second. The Table that follows captures the main statistical information.

Form	Number of occurrences in the Mishnah
X/X-2	1
X/X-1	1
X/X	5
X/X+1	3
X/X+6	1

We noted above the opinion of Borges that, "there is no classification of the universe not being arbitrary and full of conjectures". It may be argued that this viewpoint is also applicable to the list in Ketubbot 3:4 cited previously and that the comparison of the rapist and seducer is, to some extent, arbitrary. Clearly the crimes come under the shared category of heterosexual sexual crimes, for example. However, the Mishnah does not make it clear why these two crimes were selected; it uses no definition that singles out these two categories. The Mishnah could equally have contrasted the punishment of the rapist or the seducer to the punishment of a same-sex rapist, or to that received by consenting homosexuals or lesbians. This is, however, a different arbitrariness from determining the number of lists items. We noted before that the Mishnah often completely fails to clearly spell out its thematic agenda.[30] It would appear that this omission of any explicit thematic explanation occurs in a number of different literary contexts including this one.

I stated above that Roth links his discussion of the graded numerical dicta to the trait of parallelism in Bible and other works of the ANE. This topic has been revisited in an in-depth study by J. L. Kugel.[31] It is appropriate to mention this subject as it has a bearing on Mishnaic lists. It is impossible in a few lines to do full justice to Kugel's extensive research; however certain elements are of particular relevance to this study. He writes of Biblical parallelism:[32]

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[27] Montgomery, *Aramaic Incantation*, pp. 195-200.
[28] P. 301.
[29] Qinnim 3:6.
[30] Chapter 2 section 2.
[31] *The Idea of Biblical Poetry*.
[32] P. 52.

To state the matter somewhat simplistically, biblical lines are
parallelistic not because B is meant to be a parallel of A, but because
B typically *supports* A, carries it further, backs it up, completes it,
goes beyond it. This is a slight, but very important, nuance, …

He also shows in Appendix A of his book[33] how this genre continued from Biblical times until the Middle Ages in Rabbinic literature and prayers. An investigation of the graded numerical dicta in the Mishnah reveals one example of this genre, Ketubbot 3:5 (3:4), which has already cited above, but which will be repeated:

The seducer must pay [compensation to the victim] on **three** counts
and the violator on **four** [counts].
The seducer must pay [compensation for] indignity and [for] blemish
and the [prescribed] fine:
the violator adds to this in that he must pay compensation for the pain.

The *mishnah* commences with a master caption stating the different number of punishments given to the seducer and then proceeds to violator. At this point in the text there is no suggestion that there are punishments common to both categories. The *mishnah* then lists various differences in the nature of the counts between the violator and the seducer. In the last phrase we learn that " the violator adds thereto in that he must pay…". This appears to be a case of what Kugel called, "B … s*upports* A, carries it further, backs it up, completes it, goes beyond it". The punishments of the seducer and violator are the same save that those of the violator go beyond that of the seducer.

It is possible that the formulation of Ket 3:4 may have been influenced by Biblical parallelism, but Kugel's pattern does not appear to fit all the other cases in the Mishnah very well in my opinion. This is borne out by the figures in the table above where we find fivecases of X/X and only 3 cases of X/X+1. In Chapter 5 we will examine instance of two or more contiguous lists. In the cases of contiguous lists with numerical element in their captions there is a marked predominance ox X/X over X/X+1.

Within the cases of potentially parallel lists that are of the X/X form there are occasional traces of some connection between the list items in the first and second set. If we examine Ta'anit 4:6, which we cited in the introduction to this Chapter, we find a limited connection between the sets of list items. The second list item of the first list, the cessation of the daily sacrifices is clearly taken further in the second list where the destruction of the Temple is noted. However, the relationship between the first list item in the first list, the destruction of the tablets of the Ten Commandments by Moses (Exodus 20:2-14) does not appear to be intimately connected with the decree delaying the Israelites entry in to the land of Israel (Numbers 14:29).

I conclude from this that compound and contiguous Mishnaic lists owe only a limited debt to biblical parallelism as defined by Kugel; however, a thorough analysis of the issue would be beyond the scope of this work. I have not looked for examples of non-list Mishnaic material that may have been influenced by parallelism.

Let us now look at other cases in the Mishnah of compound lists with two themes in the master caption. I would also suggest that none be classed as opposites in the strict sense of the

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[33] Pp. 304-15.

word, on the basis of information presented in the text. Let us look at another case from Ketubbot.

> Ketubbot 13:1
> There were two judges of civil law (lit. decrees) in Jerusalem:
> Admon and Chanan ben Abishalom.
> Chanan states **two** things (i.e. legal decisions).
> Admon states **seven** (legal decisions).

We explained above the notion of "oppositeness" as defined by Cruse. His first condition is that of binarity. This *mishnah* tells us of two judges of civil law in Jerusalem who made legal rulings. However, it is unclear if this is means that there were two and only two judges of civil law. The only other case of potential binarity is Pes 4:8.

> **Six** things did the men of Jericho do:
> for **three** of them the Sages rebuked them
> and for **three** they did not rebuke them.

I would suggest that this case too is not a pair of opposites according to Cruse. In this case the nature of the activities is not explicitly stated. The Sages had several options, including praise, passivity, verbal rebuke and possibly legislation. Therefore, there were more than two courses of action and we cannot say that rebuke/not rebuke is necessarily a binary pair, although they are certainly separate categories. I will return to the possible use of opposites when contiguous lists are discussed in Chapter 5.

Before leaving the topic of compound lists with two numerical elements in the caption, I would like to investigate one case in the Mishnah of a caption with two numerical elements where is at first sight ambiguous as to whether it is a simple or a compound list.

> Ta'anit 4:1
> On three periods (פרקים) in the year the priests lift up their hands (to bless the people) four times during the day, at the morning prayer, at the additional prayer, at the afternoon prayer and at the *Neilah* prayer: namely, on the days of fasting, at the *Ma'amadot* and on the Day of Atonement.

I class the list as a simple and not a compound list. In this case the text appears to be an enumeration of the set of days in the year when the priests lift up their hands to bless the people four times. The list of the times in the day when this activity is performed may be viewed as a description of the characteristics of the list items, "at the morning prayer, at the additional prayer, at the afternoon prayer and at the *Neilah* prayer: namely, on the days of fasting, at the *Ma'amadot* and on the Day of Atonement". In this case, there may be a suggestion of comparison and contrast of the two numerical elements (three and four) that are located in close proximity in the caption. However, in the examples of compound lists cited above, of Ketubbot 3:4 and Ta'anit 4:6, neither set of list members is intended as a description of the other. I feel it appropriate to call Ta'anit 4:1 a simple list and not a compound list, in which the theme is "periods of the year when the priests lift up their hand four times a day". The theme itself would therefore contain a numerical element. In this case, as with a small group of others such as Hullin 9:1, which were explored at the beginning of this Chapter, there is a possible degree of ambiguity as to what the theme is, and what the list items are.

3.b. The double-themed caption without numerical elements

In the previous section we examined double-themed caption with numerical elements. There is yet another type of compound list which has a multi-themed caption, but contains two themes in the caption but no numerical elements like those described in the previous section.   The members of this group of compound lists appear to be predominantly questions, and are very small in number. The themes in the caption are often binary alternatives of a set and its own negation.

> Shabbat 2:1
> With what may they light the [Sabbath lamp]
> and with what may they not light the Sabbath lamp?

The question calls for details of members of two categories, one the negation of the other. There is clearly no possibility of common membership of these two groups. The semantic connection that describes this type of alternatives is called a "complementary" relationship.

Other passages like this include Shabbat 4:1 and 6:1, as well as Bikkurim 2:7. As explained in the case studies in Chapter 1 section 1, captions that are questions may not initially appear to be but they certainly have the function of a caption.

A further example of a multi-themed caption, and one that is not in a question format, is Neziqin 12:1-3 in the Kaufmann Codex, which presents all three Bavot tractates in one continuous text (Bava Metsi'a 2:1-2).

Master Caption Some things [that when found] belong to the finder,
and some things [that 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 that he has found 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…

In this case the master caption contains two themes, found objects that one may keep without having to find the owner, and found objects where one must try to find the owner. A sub-caption follows, that takes some words from the master caption. This is followed by the relevant list items. A second sub-caption follows. This too takes elements from the master caption and is followed by the relevant set of list items. The second theme is a negation of the first theme.   It is interesting that Danby[34] and the English translation of the Kehati edition,[35] expresses this caption as a question.

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[34] P. 348.
[35] Hebrew edition vol.7, p 122. English edition vol. 10, p. 19.

3.c. *The hierarchical list and the cyclical list*

The topic of hierarchical lists was first raised above in the section dealing with simple lists. We noted there that compound lists, unlike simple lists, were associated with branching and non-branching hierarchies. We will now investigate compound list hierarchies, and then look at a special case of a sequenced list, the cyclical list.

An example of a non-branching hierarchy in a list may be found in Miqwa'ot 1:1-8, part of which was already quoted before in section 2.b.

	Miqwa'ot 1:1-8
	There are six grades amongst pools of water, this [one] more excellent than that, and that more excellent than the other.[36]
	The water in the pond …
First List Item	The water in ponds –
Protasis 1	[If] a man that was unclean drank from it and afterwards a man that was clean drank from it,
Apodosis 1	[then] he becomes unclean.
Protasis 2	[If] a man that was unclean drank from it and afterwards drew water into a clean vessel [from it],
Apodosis 2	[then] it becomes unclean.
Protasis 3	[If] a man that was unclean drank from it and afterwards a loaf of Heave-offering fell therein,
Protasis 3a	if he rinsed it,
Apodosis 3a	[then] it becomes unclean;
Protasis 3b	if he did not rinse it,
Apodosis 3b	[then] it remains clean.
Second list item	More excellent than this [the water in ponds] is water of a rain-pond before the rain-stream has stopped …
Third List item	More excellent than these [the two types mentioned previously] is a pool of water containing forty *seahs* …
Fourth list item	More excellent than these [the three types mentioned previously] is a well …
Fifth	More excellent than these [the four types mentioned previously] is

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[36] Lit., "and this more excellent than this, and this more excellent than this".

list item	"smitten water" …
Sixth list item	More excellent than these [the five types mentioned previously] is "living water" …

The non-branching hierarchy format has imparted not only details of the list items, but also their relative normative rankings. Interspersed between the list items are case schemata. These were only quoted for the first list item. The full passage is long and the list structure is interspersed with numerous case schemata. However the list structure provides a method of achieving a very tight coherence relationship for the entire text of Miq 1:1-8.

We have seen examples of lists containing non-branching hierarchirs and now let us look at lists containing branching hierarchies. In this example the existence of a graded non-branching hierarchy is declared in the master caption and the change in the grade signified at the commencement of each new list item by a sub-caption containing the words "More excellent than these". The word "these" is a pro-form which refers to the previously listed items contained within the theme of the master caption of the list the "six grades of pool water". The ordering principle here is the "excellence" (מעלות) or ability of the different types of water to facilitate ritual purification. The least excellent type is placed first and the most excellent is placed last.

This is a clear case of a non-branching hierarchy We can clearly see the phenomenon described by Cruse as the relationship pf dominance in this example. In this case the highest or most dominant term is placed last. And the lowest or least dominant is placed first.

We have already seen the following passage, Shevi'it 9:2, in the introduction to this section on hierarchies, and will now examine it in greater detail.

Master Caption	(1)	Three lands [are distinguished in what concerns the] law of Removal:
List items	(2)	Judea, and beyond the Jordan and Galilee,
Caption	(3)	and each of these is divided into three lands.
Sub-caption 1	(4)	[Galilee is divided into]
List items	(5)	Upper Galilee, Lower Galilee and the valley ...
Sub-caption 2	(6)	And in Judea
List items	(7)	are the hill country, the plain and the valley …

In this case the first text unit (1-2) "Three lands [are distinguished in what concerns the] law of Removal: Judea, and beyond the Jordan and Galilee" contains a simple list. The next clause (3), "and each of these is divided into three lands" is dependent on the master caption for meaning and acts as a caption for the ensuing text. Reading of the subsequent text shows that the list items of this first list serve as captions, either implied or explicit, for other additional lists in (5) and (7). The whole of the segment of text (1), "Three lands [are distinguished in what concerns the] law of Removal: Judea, and beyond the Jordan and Galilee. (3) And each of these is divided into three lands" therefore prepares the reader for further lists. In the Shevi'it case unlike Ta'anit 4:6 which we cited above, the sub-captions do not contain any words found in the opening and master caption. However, they do contain words from the list items of the initial list in (2). The list items of the master caption, namely Judea beyond the Jordan and Galilee are on the same hierarchical level and stand in a hierarchical relationship (as superordinates) to the next list

items. The areas of Upper Galilee, Lower Galilee, the Galilee valley, the hill country, the plain and the Judean valley are all on the same hierarchical level.

If the text were to repeat the word "Galilee", this relationship would be expressed even more clearly. The list items of the master list become the themes of further lists. Applying the terminology of Cruse, we can say that there is, in this case, a clear and logical principle of ordering in the hierarchy. There is also no ambiguity or overlap between class members on the same level. Hence there is no overlap between Judea, beyond the Jordan and Galilee. These three lands act as nodes from which branch out the three provinces of each land. There is no overlap between any of these provinces. There is a clear relationship of dominance of the three lands over their provinces. Cruse calls the entities on top of the node (in this case, the three lands), the superordinate.[37]

We should note that the second land, "beyond the Jordan" is not mentioned again.[38] The subsequent treatment of the list items from the master caption as sub-captions of further lists is, therefore, confined to the first and third list items only: Galilee and Judea. The first listing of provinces relates to the last mentioned land in the list items of master caption, Galilee. However, the list items (5) are presented merely as a series of proper nouns, without any explicit sub-caption. This sub-caption (4) has to be recovered from the co-text, and is given in square brackets in my translation. The text "[Galilee is divided into] Upper Galilee, Lower Galilee and the valley" cannot be understood meaningfully out of context. This ellipsis creates a high degree of anaphoric textual coherence in this *mishnah*, as the reader is forced to refer back to the master caption in order to obtain the correct understanding of this string of place names.[39]

Chapter 5 will present a discussion of a phenomenon related to the compound list, namely two or more adjacent simple lists that are formulated in tight syntactic parallel. However, the fact that in a compound list structure, a sub-caption may be missing in the text and that it has to be recovered from the co-text, stands in very stark contrast to the rigid and repetitive syntactic parallelism of adjacent pairs of simple lists.

Cruse notes that sometimes sense relationships of items may contain convergences as well as divergences when the classification is mapped out onto a diagram.[40] In our last example, Shevi'it 9:2, we have a division of a geographical area into initially three provinces, and then into three sub-provinces. Clearly, in such a hierarchy, a sub-province can only belong to one province and not two. However, there is a case in the Mishnah of a classification that initially separates sub-sets and yet at a subsequent level of differentiation, members of different sub-sets do exhibit cross-membership. Cruse calls this a cyclical arrangement. One case of a cyclical list will now be quoted.

> Menahot 8:4-5
> There are three [ways of making ready the] olives, and from each of them comes three kinds of oil.
>
> 1.a.) The first [way of making ready the] olives is this: the olives are gathered from the top of a tree, and pounded and put in a basket …
> this [gives] the first [kind of oil].

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[37] *Lexical Semantics*, pp. 88-9.

[38] This lack of mention may lend weight to the suggestion that this is not a true list. However, I suggested in Chapter 1 section 4 that as a majority of the list items are present, the entire passage cited should be classed as a list.

[39] See M. Azar, "המשפט החסר במשנה", pp. 5-21 for a full discussion of ellipsis in the Mishnah.

[40] *Lexical Semantics*, pp. 189-192.

1.b.) The olives are then pressed under the beam … this [gives] the second [kind of oil].

1.c.) They are again ground and pressed; this [gives] the third [kind of oil].
The first kind is fit for the Candlestick and the others for the Meal–offering.

2.a.) The second [way of making ready the] olives is this: the olives are gathered [from the tree] at roof-level, and pounded and put in a basket …
this [gives] the first [kind of oil].

2.b.) The olives are then pressed under the beam … this [gives] the second [kind of oil].

2.c.) They are again ground and pressed; this [gives] the third [kind of oil].
The first kind is fit for the Candlestick and the others for the Meal–offering.

3.a.) The third [way of making ready the] olives is this: the olives are packed in the house until fully ripe, and then brought up and dried on the roof; they are then pounded and put in a basket … this [gives] the first [kind of oil].

3.b.) The olives are then pressed under the beam …this [gives] the second   [kind of oil].

3.c.) They are again ground and pressed; this [gives] the third [kind of oil].
The first kind is fit for the Candlestick and the others for the Meal– offering.

There is no better [oil] than the first kind [of oil extracted] from the first [way of making ready the] olives. The second kind of oil from the first [way of making ready the] olives and the first kind of oil from the second [way of making ready the] olives are equal.

The third kind of oil from the first [way of making ready the] olives and the second kind of oil from the second [way of making ready the] olives, and the first kind of oil from the third [way of making ready the] olives -these are equal.

The third kind of oil from the second [way of making ready the] olives and the second kind of oil from the third [way of making ready the] olives - these are equal. There is none worse than the third kind of oil from the third [way of making ready the] olives.

These *mishnayyot* first differentiate oils by the location on the tree from which they were harvested (1.a and 2.a.), or whether they house-ripened (3.a). Clearly, an olive cannot be on different parts of a tree or in a house simultaneously, and so the classification yields three different terms with no overlap. Thus far, we have a rigid hierarchical taxonomy. A subsequent classification of these three types by production method could theoretically yield nine different types of oil, but the author has no direct interest in these types. Instead, the author has an interest in the potential end use of the oils, and certain oils with different histories can, in specified cases, be used for the same purpose. Hence, there is a recombination of members in previously differentiated sub-sets, in this new type of classification, classification by end use. One example will be used to illustrate this feature of recombination. Oil for the candlesticks can be derived

from three different locations on the tree. For location, these three different types of olive are positioned in three separate positions in the hierarchy. However, when viewed from the criterion of end use, they are all classified together. In a case of a branching hierarchy as defined by Cruse, such combinations of members of different sub-sets, when a further layer of classification is imposed onto sub-sets of a superordinate, cannot happen. This case is, therefore, a hybrid of a cyclical list and a branching hierarchy.

Diagram of the hierarchy in Menahot 8:4-5

Key

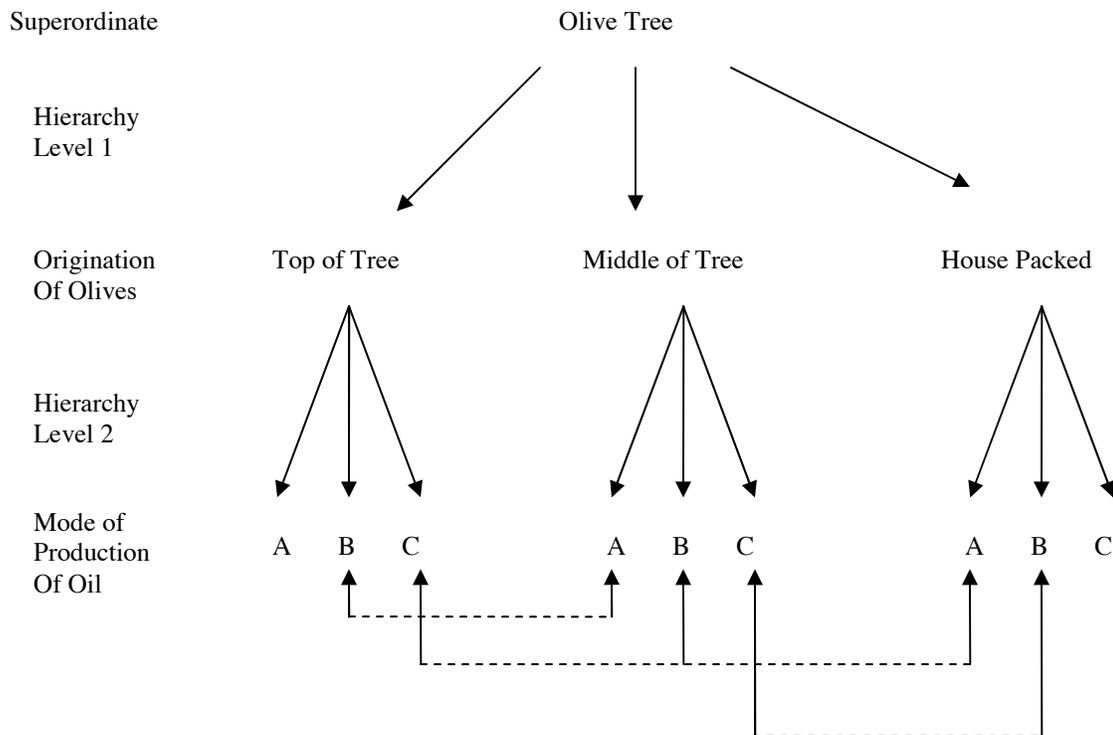Line with single arrow – dominance
Broken line with two arrows – equality of ranking

Mode of production in level 2 of the hierarchy

A Pounded and put into a basket
B Pounded and put into a basket and pressed under a beam
C Pounded and put into a basket and pressed under a beam and then ground and pressed again

Ranking of the hierarchy in Menahot 8:4-5

Ranking	Top of tree	Middle of tree	House packed
1	A		
2	B	A	
3	C	B	A
4		C	B
5			C

       In the Menahot text the three ways of making oil are not mentioned explicitly in the list caption. They are referred to only by a pro-form for the list items "three [ways of making ready the] olives". I class the words "There are three [ways of making ready the] olives, and from each of them comes three kinds of oil" as a master caption even though the opening line is not a list, as it contains no list items. It is a pro-form for the lists items that follow and therefore represents, together with the numerical element, a re-doubling of the list items.

       This passage also is an illustration of a feature of the sub-caption, namely that it does not have to be positioned before the list items. In this example, all the separate branches of the description of the ways of making the different types of oil and the kinds of oil that are produced, are numbered by ordinals. The ranking nature of the typology that is being created is highlighted only indirectly by the numbering because of the cross-over between the location on the tree/ place of ripening and the production process. The numbers also serve as verbal markers to signify the end of the description of each kind of oil and thereby, taken together with the numerical cap of the master list, herald the commencement of the description of the next kind.

       From this investigation of hierarchies in lists in the Mishnah, we have learned a number of new things. Hierarchies are very definitely found in the Mishnah not only in simple lists, but also in compound lists. The taxonomies that are found are well formed according to current standards of appraisal, as demonstrated by the diagram above. The hierarchies can spread over a number of *mishnayyot*. In these cases a very high degree of text coherence is created within the confines of the list.

       We will now investigate another type of compound list, the family list.

3.d. The family list

We have already seen in a number of places in this thesis that the Mishnah has an overt agenda of comparison and contrast, not only in its general discourse but also, more specifically, in list structures. One particular type of list structure in which such comparisons take place, I call the family list. The family list shows how different entities interface with two legal norms. In the introductory overview for this Chapter, Yevamot 9:1-4 was cited as an example of a family list. It will be repeated again here.

Yevamot 9:1-4 (9:1-2)

1.a.)	**Master caption 1**	Some [women] are permitted [in marriage] to their husbands and forbidden to their brothers-in-law.
1.b.)	**Master caption 2**	[Some women are] permitted [in marriage] to their brothers-in-law and forbidden to their husbands.
1.c.)	**Master caption 3**	[Some women are] permitted [in marriage] to these and to these (i.e. both).
1.d.)	**Master caption 4**	[Some women are] forbidden [in marriage] to these and to these (i.e. both).
2.a.i.)	**Sub-caption 1**	These [women are permitted in marriage] to their husbands and forbidden to their brothers-in-law:
2.a.ii.)	**List items**	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 …
2.b.i.)	**Sub-caption 2**	These [women are permitted in marriage] to their brothers-in-law and forbidden to their husbands:
2.b.ii.)	**List items**	a High Priest who betrothed a widow, and he has a brother a common priest; a valid priest who married a woman of impaired priestly stock, …
2.c.i)	**Sub-caption 3**	These [women are forbidden in marriage] both to their husbands and to their brothers-in-law
2.c.ii.)	**List items**	a High Priest that married a widow and he has a brother, who is a High Priest or a common priest,
2.d.)	**Sub-caption 4**	All other classes of women are permitted in marriage] both to their husbands and to their brothers-in-law.

In this text there are four consecutive master captions stating the four possible outcomes of the possible combination of two variables. These captions, with the exception of the final one, are followed by four units each commencing with a sub-caption and followed by the relevant list items. In each of the sub-captions there is considerable ellipsis in the successive parts of the initial master caption and this is indicated in my translation by square brackets in the translation. For the sake of convenience the final sentence, "All other classes of women are permitted in marriage]" I call a sub-caption even though the list items are not individually given.

Yevamot 9:1-4 (9:1-2) cited above is an example of what I call a Type 1 family list with four possible outcomes. These *mishnayyot* contain two norms: "to be permitted (or prohibited, its opposite) to one's husband" and "to be permitted (or prohibited, its opposite) to one's brother-in-law". There are four permutations possible for the applicability of two norms, and we are presented with the full set of all four possible outcomes. The passage commences with four declarative sentences (1.a-d). that are not lists. This key passage functions as master captions for the subsequent text. It could be said to awaken the expectation in the reader that each of the four outcomes will be spelled out by way of list items. Then follow lists of the members of the four sets of outcomes and these are each preceded by sub-captions consisting of a verbatim repetition of the relevant part of the master caption. This coherence relationship can be described as two-directional, in that it not only refers back to previous text, but also prepares the reader for

that which is to come. This repetition is a source of text coherence, making the compound list a tightly unified text segment.

In addition to the Type 1 form that we saw above, which has four outcomes in it, there is another type that I call the Type 2 form, which has only three outcomes. Theoretically, the exercise of mapping a norm onto two independent variables could yield four possible outcomes, as follows:

Outcome 1 - Norms 1 and 2 are both applicable

Outcome 2 - Norm 1 is applicable and norm 2 is negated

Outcome 3 - Norm 1 is negated and norm 2 is applicable

Outcome 4 - Norms 1 and 2 are both negated

However, in practice it is possible that one outcome would be illogical and so does not exist. Yevamot 9:1 illustrates the case where there are four possible outcomes of the two norms for an entity to map on to. However, in some cases, there can only be three realistic practical outcomes, and I call this a Type 2 family list. We will now investigate an example of this form.

Bikkurim 1:1-10
Bikkurim 1:1

1.a.)	**Master caption 1**	There are some that bring the First-fruits [offering] and make an Avowal,
1.b.)	**Master caption 2**	[Some, that] bring [the First-fruits offering] and do make an Avowal,
1.c.)	**Master caption 3**	and there are [some] that do not [even] bring [the First-fruits offering].

2.a.i.)	**Sub-caption 1**	These may not bring them:
2.a.ii)	**List items 1**	he that plants a tree on his own domain but sinks a shoot of it [so that it grows] in another's domain, or in the public domain; so, too, he that sinks a shoot from [a tree planted in] another's domain or the public domain so that it grows in his own domain …

Bikkurim 1:4

2.b.i)	**Sub-caption 2**	These bring [the First-fruits offering] and do not make an Avowal,
2.b.ii)	**List items 2**	The proselyte may bring them, but he may not make an Avowal …

Bikkurim 1:10

2.c.i.)	**Sub-caption 2**	These bring [the First-fruits offering] and make an Avowal:
2.c.ii.).	**List items 2**	[They that bring them] from Pentecost to the Feast [of Tabernacles]; [They that bring them] from the seven kinds …

For the topic of this Bikkurim passage, it would be nonsensical to make the avowal, which includes Deut 26:10 as a declaration of compliance with the injunction to bring the First-fruit offering, while not bringing the First-fruit offering itself. This option, therefore, exists as a hypothetical one only. Hence, this passage is a Type 2 list, which permits four possible combinations of the two norms, but actually articulates three combinations as halakhically

relevant ones. I have summarised the occurrences of each type in a table at the end of this section.

A full list of occurrences of the family list and their details will be presented towards the end of this section in a table, which will also contain two further pieces of information. As already noted, the family list compares a set of entities with two legal norms, giving four possible outcomes. The table will summarise the positive and negative applications of the norms presented to give a picture of the patterns of presentation. Numerical values that relate to the number of positive identifications with the two norms to which an item is being compared, have been assigned to each outcome in the text. These numbers are given in the sequence with which the outcomes are presented in the text. If we take Yevamot 1:1-4 as an example, the first outcome in the master caption, the women that are permitted in marriage to their husbands and forbidden to their brothers-in-law, contains only one norm that is positive, permission to marry one's husband. It is, therefore, described as a 1. The second outcome in the master caption, those who are "permitted [in marriage] to their brothers-in-law and forbidden to their husbands" also contains one positive norm, permission to marry one's brother-in law. This will also be assigned the value of 1; no differentiation will be made as to whether the first norm or the second norm is positive, so long as there is only one norm positive in the permutation. The third outcome in the master caption, those "permitted [in marriage] to these and to these (i.e. both)" has two positive norms and will be described as a 2. The final outcome, "those forbidden [in marriage] to these and to these (i.e. both)" contains no positive options and will be described by a 0. The type 1 family list Yevamot 9:1-4 may be described in this respect as a "1 1 2 0" list. This information will be found in the column captioned "Number and order of positive agreements of a category to the norms of comparison".

The sequence of outcomes in the Type 2 family list Bikkurim 1:1 is, according to the same principle, "2 1 0". This means that the master caption contains the permutations in the following order. The first option presented in the master caption is the option of bringing the offering and making the avowal. This means that both norms are positive in this class and it is, therefore, described as a 2. The second group is those that bring the offering but do not make the avowal. In this case only one norm is positive. This is described as a 1. The final class of those that neither bring the offering nor make the avowal, has none of the norms as positive and is described as a 0.

Another set of signs is used to summarise the sequence in which the sub-captions are enumerated in the text that follows, in relation to their original order in the master caption. Yevamot 9:1-4 will again serve to show how this works. The first item in the master caption, the set of those who are "permitted in marriage to their husbands and forbidden to their brothers-in-law" forms the first list after the completion of the master caption. The location of the sub-caption in relation to the master caption is the first, following immediately after the master caption. To mark this, it will be assigned the order number 1. The second item in the master caption is the set of women who are "permitted [in marriage] to their brothers-in-law and forbidden to their husbands". This is re-iterated as the second outcome after the master caption and this is assigned the number 2. The third outcome to be mentioned in the master caption is also the third to be re-iterated and will be assigned the number three, and the same for the fourth. The order of re-iterations after the master caption in Yevamot 9:1-4 is described as a 1 2 3 4. If the items listed in the master caption were treated subsequently in a reverse order to the original listing in the master caption, then the family list would be described as a 4 3 2 1 list. This

information will be contained in the column captioned "Order of enumeration of categories subsequent to listing in the master caption".

Table giving locations of family lists in the Mishnah, the number of permutations given and the order of reiterating them

Order	Tractate	Number and order of positive agreements of an outcome to the norms of comparison	Order of enumeration of categories subsequent to the master caption
Zera'im	Bikkurim 1:1-10	2 1 0	3 2 1
Nashim	Yevamot 9:1-4	1 1 2 0	1 2 4 3
Neziqin	Bava Batra 8:1	2 1 1 0	1 2 3 4
Qodashim	Menahot 5:3-10	1 1 2 0	1 2 3 4
	Bekhorot 8:1-2	1 1 2 0	1 2 3 4
	Keritot 1:3-4	2 1 0	1 2 3
Tohorot	Oholot 8:1-5	2 1 1 0	1 2 3 4
	Miqwa'ot 7:-31	1 1 0	1 2 3
	Uqtsin 1:2-4	1 2 0	2 1 3
	Uqtsin 3:1-3	1 2 1 0	1 2 4 3

This Table demonstrates that the family lists are not evenly distributed between the Orders of the Mishnah, and that they are altogether rare. It also shows that the order of presentation of the permutations in the master caption is not necessarily identical to their order of treatment in subsequent text. There are also other differences in form between the family lists. Yevamot 9:1-4, contains a deixis. Bekhorot 8:1 commences the list of permutations with a question-and-answer structure. Bikkurim 1:1 contains a chiastic ordering to that given in the master caption. It should also be noted that in Bikkurim 1:1 the reiteration of the categories after the master caption is apparently broken by the insertion of seemingly extraneous information. From a study of the right hand column, it emerges that there is a strong tendency to arrange the re-iterations in the order listed in the master caption. However, there does not appear to be a rigid pattern of ordering in the master caption with respect to the sequencing of the sets in terms of positive permutations of the norms, for example always proceeding from the most positive (2) to the most negative (0). This is shown in the column that is second from the right.

An investigation of all the other Tannaitic texts using the Bar Ilan CD-ROM search facility revealed no parallel passages to any of these Mishnaic family lists. This was done by taking key words from the master captions of each of the family lists and searching for their occurrence elsewhere. These occurrences were then individually checked. This system was used because it was quick and easy to perform. It is not foolproof, and its results need to be treated with caution. No exhaustive check has been undertaken in other Tannaitic works to see whether the format of the family list itself is exclusive to the Mishnah. However, a reading of the Tosefta did not disclose any there.

This description of the family list concludes our exploration of the basic types of compound lists.

4. Summary

The basic forms of the list have now been described. It is appropriate at this stage to summarise some of the key points of this thesis so far, as a prelude to the next section, which deals with special features that can modify the form of list captions and items.

It has been shown that the list in the Mishnah is not of a single type or structure. In the first and second Chapters the terms theme, caption and list items were introduced. In this, the third Chapter we have seen how different types of simple lists can be formed from these elements. We have seen in this Chapter how different permutations of these key elements different lists could be produced. We have examined the regular case of the simple lists, as well as some specific list structures such as the object-centred list and the use of protasis-apodosis structures in lists. We also saw how the compound itself can assume a number of very different forms. Four groups of compound list were distinguished: the hierarchical list (together with one list with some cyclical properties), the family list, and the double-themed list, with or without numerical elements.

In the next Chapter we will investigate how certain specific features can be found in list captions and the list items irrespective of the basic list form.