

Tal Ilan
Massekhet Hullin



A Feminist Commentary
on the Babylonian Talmud

edited by

Tal Ilan

V/3

Tal Ilan

Massekhet Hullin

Text, Translation, and Commentary

Mohr Siebeck

Tal Ilan, born 1956; 1991 Ph.D. on Jewish Women in Greco-Roman Palestine at the Hebrew University in Jerusalem; since 2003 Professor at the Freie Universität, Berlin.

ISBN 978-3-16-155200-7

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available on the Internet at <http://dnb.dnb.de>.

© 2017 by Mohr Siebeck Tübingen, Germany. www.mohr.de

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations, microfilms and storage and processing in electronic systems.

The book was printed by Gulde Druck in Tübingen on non-aging paper and bound by Buchbinderei Spinner in Ottersweier.

Printed in Germany.

Dedicated with love to my late mother, Shlomit Ilan
And to my late cousin, Ronit Gan

מוקדש באהבה לאמי שלומית אילן עליה השלום,
ולבת דודתי רונית גן ז"ל
ולמפעל חייהן הגדול והמפואר GAME שבאמצעותו לימדו את ילדי ישראל לקרוא
אנגלית.

Acknowledgement

This book has now been almost ten years in the making. It is the second feminist commentary on a tractate from the Babylonian Talmud that I have written, but it is very different. My previous project – *Massekhet Ta’anit* – was a concise composition of four mishnaic chapters on 32 folios. It was mostly aggadic in character, touched on issues of *mo’ed* (which, in this case I would translate as ritual), which are usually easy to understand, and was in general very user-friendly. I found writing that feminist commentary very easy. *Massekhet Hullin* is composed of 12 mishnaic chapters, spread on 142 folios. It is, for the most, part halakhic and deals with the specialized issue of meat preparation and consumption in a kosher kitchen. In general, this issue is considerably less accessible and requires lengthier discussions and explanations than were necessary in the case of *Ta’anit*. Like *Massekhet Ta’anit*, *Massekhet Hullin* is not especially interested in women, but it turned out that it displays a very clear gendered message, which I followed with ever-growing interest as I worked through the tractate. *Hullin*’s message can be summed up with the words, “this tractate is about beasts, which are not so different from humans, but women are much more like beasts than men.” *Hullin* is full of beasts and birds and insects and other real and imaginary animals. I like animals. I feel honored to be compared to them.

I would not have been able to finish writing this commentary without the help and support of many. Several members of the *FCBT* team have read chapters of this tractate and commented on them: Federico Dal Bo, Naftali Cohen, Alyssa Gray, Jane Kanarek Moshe Lavee and Marjorie Lehman. I have taken their comments very seriously, even if I did not always agree. Most of all, I am grateful to my student Judith von Bresinsky, who has been following my work on this commentary almost from its conception, has tirelessly read large chunks of it, and often corrected me and saved me from major errors. She has been both a critic and a friend; traits which I greatly treasure.

My assistant, Marcel Gaida, has tirelessly and professionally proofread and formatted the long and complex work, noting errors and suggesting numerous helpful corrections. His diligence has also speeded the completion of this work considerably. I am also grateful to my student Akiva Weingarten, who assisted me voluntarily in the indexing of the sources.

I am as ever grateful to Mohr Siebeck publishing house, and especially to its manager Henning Ziebritzki and to Matthias Spitzner of the same publishing house, for supporting the *FCBT* project over the years, and of course for the publication of this very thick volume.

I dedicate this book to my late mother, Shlomit Ilan, and cousin, Ronit Gan, who have both passed away in the last two years. Even though they were not talmudists, in many respects they represent much better than me the secular Israeli world from which I come, and to which I belong. I admire the great project to which they devoted their lives – teaching Israeli children with learning disabilities to read English (through a project my mother invented, called GAME) and am grateful to have been able to participate in this project, if only on the margin.

Berlin 3.1.2017

Table of Contents

Hullin – A Feminist Commentary

General Introduction.....	1
<i>Contents</i>	3
Methodological Introduction.....	6
Feminist Introduction	8
1. <i>Women</i>	8
2. <i>Gender</i>	10
<i>a. Gendered meat consumption</i>	10
<i>b. Assimilation of women and beasts</i>	12
<i>c. Mixed-breeding</i>	17
<i>d. The gendering of biblical law in mHullin</i>	19
<i>e. The return of the repressed father in bHullin</i>	22
<i>f. Animal everywhere – the menagerie of Tractate Hullin</i>	23

Mishnah Commentary

<i>Mishnah</i> 1. <i>mHullin</i> 1:1.....	26
<i>Mishnah</i> 2. <i>mHullin</i> 1:4-7	29
<i>Qenas</i>	44
<i>Mishnah</i> 3. <i>mHullin</i> 3:2.....	46
<i>Mishnah</i> 4. <i>mHullin</i> 4.....	51
<i>Mishnah</i> 5. <i>mHullin</i> 5.....	64
<i>Mishnah</i> 6. <i>mHullin</i> 8:3-5.....	71
<i>Mishnah</i> 7. <i>mHullin</i> 9:2.....	79
<i>Bayit</i> – “house” as euphemism for female genitalia	80
<i>Beit ha-Boshet</i> (house of shame).....	81
<i>Beit ha-Shinayim</i> (house of teeth)	82
<i>Ha-Bayit ha-Hitson</i> (the external house).....	83
<i>Beit ha-setarim</i> (house of concealment).....	83
<i>Beit ha-qematim</i> (house of wrinkles)	84
<i>Beit ha-torpab</i> (house of weakness).....	85
<i>Beit ha-rehem</i> (house of the womb)	86
<i>Mishnah</i> 8. <i>mHullin</i> 12.....	87

Talmud Commentary

Bavli 1

<i>Bavli 1/1. bHullin 2a-b (mHullin 1:1)</i>	98
<i>Bavli 1/2. bHullin 4b-5a (mHullin 1:1)</i>	105
<i>Jezebel in Rabbinic Literature</i>	106
<i>Bavli 1/3. bHullin 6a-b (mHullin 1:1)</i>	109
<i>A Woman Haver (אשת חבר)</i>	115
<i>The Female Innkeeper (פונדקית)</i>	118
<i>The Mother-in-Law (חמורת)</i>	120
<i>A Woman Am-Ha'arets (אשת עם הארץ)</i>	122
<i>Bavli 1/4. bHullin 6b-7a (mHullin 1:1)</i>	124
<i>Bavli 1/5. bHullin 7a-b (mHullin 1:1)</i>	126
<i>Bavli 1/6. bHullin 7b (mHullin 1:1)</i>	129
<i>Bavli 1/7. bHullin 9a (mHullin 1:1)</i>	132
<i>The Bridegrooms' Blessing</i>	135
<i>Bavli 1/8. bHullin 9a-b (mHullin 1:1)</i>	146
<i>Bavli 1/9. bHullin 11a-b (mHullin 1:1)</i>	155
<i>Bavli 1/10. bHullin 13a-b (mHullin 1:1)</i>	164
<i>Bavli 1/11. bHullin 23a (mHullin 1:5)</i>	168
<i>Bestiality (and Women)</i>	171
<i>Bavli 1/12. bHullin 24b (mHullin 1:6)</i>	178
<i>Bavli 1/13. bHullin 26b (mHullin 1:7)</i>	181

Bavli 2

<i>Bavli 2/1. bHullin 30b (mHullin 2:1)</i>	186
<i>Sbmu'el bar Martha</i>	187
<i>Bavli 2/2. bHullin 31a-b (mHullin 2:3)</i>	189
<i>Bavli 2/3. bHullin 35a (mHullin 2:5)</i>	198
<i>Bavli 2/4. bHullin 37b (mHullin 2:6)</i>	203
<i>Bavli 2/5. bHullin 38a-b (mHullin 2:6)</i>	208
<i>One who emerges from the side</i>	210
<i>Bavli 2/6. bHullin 39b (mHullin 2:7)</i>	214
<i>Bavli 2/7. bHullin 41b-42a (mHullin 2:10)</i>	220

Bavli 3

<i>Bavli 3/1. bHullin 43b (mHullin 3:1)</i>	224
<i>Bavli 3/2. bHullin 43b-44a (mHullin 3:1)</i>	226
<i>Bavli 3/3. bHullin 44b (mHullin 3:1)</i>	228
<i>Bat Rav Hisda</i>	232

<i>Bavli</i> 3/4. <i>bHullin</i> 45b (<i>mHullin</i> 3:1)	238
<i>Bavli</i> 3/5. <i>bHullin</i> 47b (<i>mHullin</i> 3:1)	240
<i>Women and Circumcision</i>	244
<i>Bavli</i> 3/6. <i>bHullin</i> 48a (<i>mHullin</i> 3:1)	249
<i>Bavli</i> 3/7. <i>bHullin</i> 51a-b (<i>mHullin</i> 3:1)	252
<i>Bavli</i> 3/8. <i>bHullin</i> 51b; 54b (<i>mHullin</i> 3:1)	256
<i>Bavli</i> 3/9. <i>bHullin</i> 55a (<i>mHullin</i> 3:2)	257
<i>Bavli</i> 3/10. <i>bHullin</i> 55b; 55b-56a (<i>mHullin</i> 3:2)	260
<i>Bavli</i> 3/11. <i>bHullin</i> 57b (<i>mHullin</i> 3:4)	261
<i>Bavli</i> 3/12. <i>bHullin</i> 58a (<i>mHullin</i> 3:4)	264
<i>A fetus is its mother's thigh</i>	265
<i>Bavli</i> 3/13. <i>bHullin</i> 58a-b (<i>mHullin</i> 3:4)	268
<i>Bavli</i> 3/14. <i>bHullin</i> 59b-60a (<i>mHullin</i> 3:6)	274
<i>Bavli</i> 3/15. <i>bHullin</i> 60b (<i>mHullin</i> 3:6)	282
<i>Bavli</i> 3/16. <i>bHullin</i> 62b-63a (<i>mHullin</i> 3:6)	287
<i>Bavli</i> 3/17. <i>bHullin</i> 63a (<i>mHullin</i> 3:6)	303
<i>Bavli</i> 3/18. <i>bHullin</i> 64b-65a (<i>mHullin</i> 3:6)	307
<i>Bavli</i> 3/19. <i>bHullin</i> 67b (<i>mHullin</i> 3:7)	310

Bavli 4

<i>Bavli</i> 4/1. <i>bHullin</i> 68a (<i>mHullin</i> 4:1)	313
<i>Bavli</i> 4/2. <i>bHullin</i> 69a (<i>mHullin</i> 4:1)	319
<i>Bavli</i> 4/3. <i>bHullin</i> 70a (<i>mHullin</i> 4:2)	327
<i>Bavli</i> 4/4. <i>bHullin</i> 71a (<i>mHullin</i> 4:3)	329
<i>Bavli</i> 4/5. <i>bHullin</i> 71b-72a (<i>mHullin</i> 4:3)	333
<i>Bavli</i> 4/6. <i>bHullin</i> 72a-b (<i>mHullin</i> 4:4)	340
<i>Bavli</i> 4/7. <i>bHullin</i> 74a (<i>mHullin</i> 4:4)	341
<i>Bavli</i> 4/8. <i>bHullin</i> 75b (<i>mHullin</i> 4:5)	342
<i>Rabbi Shime'on Shezori in the Mishnah</i>	344
<i>Bavli</i> 4/9. <i>bHullin</i> 77b (<i>mHullin</i> 4:7)	348

Bavli 5

<i>Bavli</i> 5/1. <i>bHullin</i> 78b-791 (<i>mHullin</i> 5:1)	351
<i>Bavli</i> 5/2. <i>bHullin</i> 79a-80a (<i>mHullin</i> 5:1)	358
<i>Bavli</i> 5/3. <i>bHullin</i> 82b (<i>mHullin</i> 5:3)	367
<i>Bavli</i> 5/4. <i>bHullin</i> 83a (<i>mHullin</i> 5:3)	371

Bavli 6

<i>Bavli</i> 6/1. <i>bHullin</i> 84a (<i>mHullin</i> 6:1)	373
--	-----

<i>Bavli</i> 6/2. <i>bHullin</i> 84b (<i>mHullin</i> 6:1)	381
<i>Bavli</i> 6/3. <i>bHullin</i> 84b-85a (<i>mHullin</i> 6:1)	385
<i>Bavli</i> 6/4. <i>bHullin</i> 86a; 87a (<i>mHullin</i> 6:2; 6:4).....	391
<i>Bavli</i> 6/5. <i>bHullin</i> 88b (<i>mHullin</i> 6:7)	395

Bavli 7

<i>Bavli</i> 7/1. <i>bHullin</i> 89b-90a (<i>mHullin</i> 7:1)	398
<i>Bavli</i> 7/2. <i>bHullin</i> 90b (<i>mHullin</i> 7:1)	401
<i>Bavli</i> 7/3. <i>bHullin</i> 91a (<i>mHullin</i> 7:1)	403
<i>Bavli</i> 7/4. <i>bHullin</i> 91a (<i>mHullin</i> 7:1)	405
<i>Bavli</i> 7/5. <i>bHullin</i> 91a-b (<i>mHullin</i> 7:1)	409
<i>Bavli</i> 7/6. <i>bHullin</i> 91b (<i>mHullin</i> 7:1)	412
<i>His son's feast</i> (משתה בנו)	415
<i>Bavli</i> 7/7. <i>bHullin</i> 92a (<i>mHullin</i> 7:1)	418
<i>Bavli</i> 7/8. <i>bHullin</i> 92a (<i>mHullin</i> 7:1)	424
<i>Bavli</i> 7/9. <i>bHullin</i> 92a-b (<i>mHullin</i> 7:1)	429
<i>The seven commandments of the sons of Noah</i>	432
<i>Bavli</i> 7/10. <i>bHullin</i> 92b (<i>mHullin</i> 7:1)	436
<i>Bavli</i> 7/11. <i>bHullin</i> 93a (<i>mHullin</i> 7:1)	437
<i>Bavli</i> 7/12. <i>bHullin</i> 93a-b (<i>mHullin</i> 7:1)	439
<i>Bavli</i> 7/13. <i>bHullin</i> 94a (<i>mHullin</i> 7:2)	442
<i>Bavli</i> 7/14. <i>bHullin</i> 95b (<i>mHullin</i> 7:2)	449
<i>Bavli</i> 7/15. <i>bHullin</i> 95b-96a (<i>mHullin</i> 7:2)	455
<i>Bavli</i> 7/16. <i>bHullin</i> 100b (<i>mHullin</i> 7:6)	461

Bavli 8

<i>Bavli</i> 8/1. <i>bHullin</i> 104b (<i>mHullin</i> 8:1)	464
<i>Bavli</i> 8/2. <i>bHullin</i> 104b (<i>mHullin</i> 8:1)	466
<i>Bavli</i> 8/3. <i>bHullin</i> 105b (<i>mHullin</i> 8:1)	468
<i>Bavli</i> 8/4. <i>bHullin</i> 106a (<i>mHullin</i> 8:1)	471
<i>Bavli</i> 8/5. <i>bHullin</i> 107b (<i>mHullin</i> 8:1)	483
<i>Bavli</i> 8/6. <i>bHullin</i> 109b (<i>mHullin</i> 8:3)	487
<i>Bavli</i> 8/7. <i>bHullin</i> 110a (<i>mHullin</i> 8:3)	493
<i>Bavli</i> 8/8. <i>bHullin</i> 110a (<i>mHullin</i> 8:3)	496
<i>Bei Nasha – Folk's House</i>	497
<i>Bavli</i> 8/9. <i>bHullin</i> 110a-b (<i>mHullin</i> 8:3)	501
<i>Bavli</i> 8/10. <i>bHullin</i> 111a-b (<i>mHullin</i> 8:3)	507
<i>Bavli</i> 8/11. <i>bHullin</i> 111b (<i>mHullin</i> 8:3)	511
<i>Rav Mari bar Rachel</i>	511
<i>Bavli</i> 8/12. <i>bHullin</i> 114a-b (<i>mHullin</i> 8:4)	513
<i>Bavli</i> 8/13. <i>bHullin</i> 115b (<i>mHullin</i> 8:4)	520

Bavli 9

<i>Bavli 9/1. bHullin 119b (mHullin 9:1)</i>	525
<i>Bavli 9/2. bHullin 121b (mHullin 9:1)</i>	527
<i>Bavli 9/3. bHullin 122a (mHullin 9:2)</i>	531
<i>Bavli 9/4. bHullin 123a (mHullin 9:2)</i>	534
<i>Bavli 9/5. bHullin 124a (mHullin 9:3)</i>	540
<i>Bavli 9/6. bHullin 124a (mHullin 9:4)</i>	543
<i>Bavli 7/7. bHullin 127a (mHullin 9:6)</i>	548
<i>Bavli 9/8. bHullin 128b-129a (mHullin 9:7)</i>	557

Bavli 10

<i>Bavli 10/1. bHullin 131a (mHullin 10:1)</i>	560
<i>Bavli 10/2. bHullin 131b-132a (mHullin 10:1)</i>	563
<i>Priestess (כהנת)</i>	565
<i>Levite Woman (לריה)</i>	574
<i>Bavli 10/3. bHullin 132a (mHullin 10:1)</i>	577
<i>Bavli 10/4. bHullin 132b-133a (mHullin 10:3)</i>	580
<i>Bavli 10/5. bHullin 134a-b (mHullin 10:4)</i>	584
<i>Bavli 10/6. bHullin 134b (mHullin 10:4)</i>	587

Bavli 11

<i>Bavli 11/1. bHullin 137b (mHullin 11:1)</i>	592
--	-----

Bavli 12

<i>Bavli 12/1. bHullin 139b (mHullin 12:1)</i>	596
<i>Bavli 12/2. bHullin 139b (mHullin 12:1)</i>	601
<i>Bavli 12/3. bHullin 140b (mHullin 12:2)</i>	606
<i>Bavli 12/4. bHullin 141b (mHullin 12:3)</i>	609
<i>Bavli 12/5. bHullin 142a (mHullin 12:5)</i>	613

Bibliography	619
--------------------	-----

Index of Sources	631
------------------------	-----

Index of Gendered Terms	661
-------------------------------	-----

Introduction

General Introduction¹

Title and Historical Background

The word *hullin* (masc. plural of the Hebrew חול) means ‘profane things’ and it thus actually stands in contrast to the name of the entire order in which it is embedded – *Qodashim*, i.e. ‘holy things.’ This, however, is not as odd and paradoxical as it might seem at a first glance. The Order of *Qodashim* deals in general with questions of consecrated things, namely animals, plants and objects. It naturally begins with Tractate *Zevachim*, i.e. animal sacrifices, slaughtered at the altar in the Temple for divine consumption. Tractate *Hullin* deals with slaughter of animals for non-sacral, i.e. for profane consumption. In fact, Tractate *Hullin* was often conceived as a counterpart of Tractate *Zevachim* and they were known as *shebitat qodashim* (slaughter of holy things) and *shebitat hullin* (slaughter of profane things). Tractate *Hullin* is thus the tractate that discusses at greatest depth the issue of *kasbrut* (Jewish dietary laws). A large part of it is devoted to the methods of kosher slaughter – which beasts may be consumed and under what circumstances; like for example, what renders the slaughtered beast *trefab* (unfit for consumption by Jews); what does the prohibition of consuming milk and meat together entail.

By combining this *massekhet* into the Order of *Qodashim*, the rabbis go along here with the biblical concept of meat consumption. Meat was in antiquity (and in some societies still is) a real delicacy. While growing plants for consumption is a relatively easy, almost automatic, yearly cycle activity, breeding animals and slaughtering them takes much longer, is much more risky and the production is not as plentiful. The production of a beast for slaughter requires conception, gestation, birth and a long period of fattening, before it can be consumed. The theological (or should we say psychological) problem involved here is that animals are much nearer to humans than are plants, and their consumption requires the active taking of a life. To solve this problem, humans have, from

¹ I am grateful to Naftali Cohn and Federico Dal Bo for reading through this chapter and making many useful corrections and suggestions.

time immemorial, involved their gods in the consumption of meat. This idea is also strongly present in the Bible.²

The story of Cain and Abel already suggests that Abel's meat offering was pleasing to God, while Cain's fruits and vegetables were not (Gen 4). This implies that the God of the Hebrew Bible is prepared to participate in the consumption of meat together with humans, but probably considers the consumption of plant products as beneath his dignity. Yet the story continues, demonstrating how close slaughter of animals is to the slaughter of humans. Cain murders Abel. The dead person, like the dead beast, attracts God's attention. Unlike the slaughtered animal, with which he is pleased, God criticizes the slaughter of the person, stating: "The bloods of your brother cries to me from the earth" (Gen 4:10). This formula is important and we shall return to it.

The idea of God's self-evident desire to participate in the consumption of meat is further developed in the legal sections of the Bible. Thus, in the pre-Deuteronomic Book of the Covenant in Exodus, when God first commands the Israelites to sacrifice to him, it is stated that if the Israelites bring their sacrifices to God wherever they live, he will come and bless them there (Exod 20:20). Yet because Deuteronomy is the book which instructs the Israelites to sacrifice to God only at the place where he chooses for his name as residence (Deut 12:5 and elsewhere), which the Jews universally interpreted as the Temple in Jerusalem, it is also the biblical text which most significantly deals with the consumption of meat that is not shared with God and sacrificed. Here we read: "(If) you say: I shall eat some meat, for you have the urge to eat meat, you may eat meat whenever you wish. If the place where the Lord has chosen to establish His name is too far from you, you may slaughter any of the cattle or sheep that the Lord gives you, as I have instructed you, you may eat to your heart's content in your settlements. Eat it, however, as the gazelle and the deer are eaten. The clean may eat it with the unclean. But make sure you do not partake of the blood, for the blood is the life, and you must not consume the life with the flesh" (Deut 12:20-23).³ From what is here permitted, we learn what had been forbidden before the unification of the cult in Jerusalem: To slaughter a domesticated animal without sharing it with God; to consume meat in a state of impurity and to consume the blood. The last prohibition remains in place even when the others are lifted, because the blood represents the soul of the beast,

² This is my interpretation of sacrifice. I am fully aware that it is one sided, simplistic and hardly justifies the complexity of issue at hand. For an examination of the relevant literature and a thorough analysis of it see KLAUANS, *Purity, Sacrifice and the Temple*, 3-13.

³ Further on this text see MILGROM, "Profane Slaughter."

which is God's gift to it.⁴ Like Abel's blood, so too is the beast's blood the bearer of life. The similarity between human and beast is made patently clear.

Thus, the Book of Deuteronomy emphasizes the connection between meat consumption and sacrifice, while at the same time severing it. *Hullin's* positioning within Seder *Qodashim* performs a similar balancing-act.

Contents

In Hanoch Albeck's classic edition of the Mishnah, *Hullin* is the third tractate in the Order of *Qodashim*. He explains that the order of the tractates is based on the number of chapters in each, from longest to shortest.⁵ Thus, *Zevabim*, with 14 chapters, is the first, *Menabot*, with 13 chapters, is the second and *Hullin*, with 12 chapters, is the third.⁶ Yet, as stated above, since *Hullin* is often seen as the second part of Tractate *Zevabim* (both of them dealing with animal slaughter), it is found in the Tosefta (Vienna Ms) and in some Genizah fragments of the *Bavli*, in the second place, before Tractate *Menabot*.⁷

The twelve chapters of Tractate *Hullin* are set out in a fairly orderly fashion, most of them devoted to one specific topic. Aside from dealing with slaughter itself, the tractate also deals with how meat can become inedible for Jews (*terefah*), what animals (and birds and fish) are permitted for Jewish consumption, and how do foodstuffs become impure. It also devotes separate chapters to the biblical injunctions forbidding the slaughter of parent and offspring beast on the same day (Lev 22:28); commanding the covering of the blood of the animals slaughtered for profane consumption (Lev 17:13-14); forbidding the consumption of the sciatic tendon (Gen 32:33); or the consumption of milk with meat (Exod 23:19; cf. Exod 34:26; Deut 14:21); commanding one to set aside parts of the slaughtered beast as gifts to the priests (Deut 18:3-4) and finally commanding the sending away of the mother bird when taking her young (Deut 22:6-7). The chapters of the Mishnah are divided as follows:

Chapter 1: This chapter begins by defining who may slaughter for profane purposes and who may not (1:1). It begins with the words "All slaughter," (הכל שוחטין). This opening formulation is similar to that of two other tractates in Seder *Qodashim* – "All assess and are assessed" (הכל מעריכין ונעריכין) in *mArakb* 1:1, and "All exchange" (הכל ממירים) in *Tem* 1:1. This formula indicates literary-editorial activity. The chapter then moves from the slaughterer to the slaughter

⁴ For similar formulations see MILGROM, "Prolegomenon to Leviticus 17:11," 149-156; BRICHTO, "On Slaughter and Sacrifice, Blood and Atonement," 20-36.

⁵ ALBECK, *Shisha Sidrei Mishnah: Seder Qodashim*, 3.

⁶ It is the longest *Bavli* tractate though (with 142 folios in comparison with *Zevabim* with 120 and *Menabot* with only 110).

⁷ ALBECK, *Shisha Sidrei Mishnah: Seder Qodashim*, 4.

itself and instructs one how to slaughter (1:2-3). In verse 4, however, it goes into a long digression based on a set formula that has little to do with slaughter or consumption of profane meat.⁸ This sort of digression is typical of many chapters in the Mishnah,⁹ and takes up the rest of the chapter.

Chapter 2: This chapter continues where chapter 1 left off, describing how one may slaughter, and for what purpose. It is very careful to ensure that slaughter (even for profane purposes) does not fall suspect to idolatry (2:7-9).

Chapter 3: This chapter begins by describing what makes a slaughtered beast or fowl unfit for Jewish consumption (*trefah*) and what makes them unfit (3:1-5). The Bible clearly described the signs according to which kosher beasts are distinguished from non-kosher ones (Lev 11:3). It does not, however, provide similar signs for birds, insects and fish. Chapter 3 continues by identifying the signs that make these creatures pure (3:6-7).

Chapter 4: This chapter is devoted in whole to the question of the fetus found in a slaughtered beast and to the point where it ceases to be a part of its mother and becomes an independent living being. The text emphasizes over and over that this happens at birth. This chapter has no biblical prooftexts, but it is probably formulated from start to finish as a polemic against Jewish groups whose point of view is voiced in the writings from Qumran, and who considered the fetus as an independent being from the moment of its conception.¹⁰

Chapter 5: This chapter is devoted to the biblical injunction not to slaughter a beast and its young on the same day (Lev 22:28). It begins with a formula that will repeat itself, with slight variations in the first mishnah of many of the following chapters, namely where this law applies: “both in the Land (of Israel) and abroad, while the Temple exists, and when it does not, in profane and in sacrificial (beasts).” (בין בארץ בין בחוצה לארץ, בפני הבית ושללא בפני הבית, בחולין) (ובמוקדשין). We find this formula in all chapters that follow closely biblical injunctions, i.e. the obligation to cover the blood of the slaughtered beast (chapter 6); the prohibition to consume the sciatic tendon (chapter 7); the priestly gifts set aside from the slaughtered beast (chapter 10); the first shearing of the flock to be set aside to the priests (chapter 11) and the sending away of the mother bird (chapter 12).

⁸ See below, *Mishnah 2. mHullin 1:4-7*.

⁹ See ALBECK, *Introduction*, 88-9.

¹⁰ See below *Mishnah 4. mHullin 4*.

Chapter 6: This entire chapter is devoted to the injunction to cover the blood of the slaughtered beast (Lev 17:13-14). It begins with the same formula as the previous chapter but differs slightly, in that it rules that this law does not apply to a sacrificed beast, only to one slaughtered for profane purposes. It then goes on to list in detail what slaughter requires covering of the blood, (6:2-6), and what substances can be used for covering (6:7).

Chapter 7: This chapter is devoted to the prohibition to consume the sciatic tendon (Gen 32:33). It too applies to the same categories listed in chapter 5, except that it does not apply to fowl, who have no such tendon (7:1).

Chapter 8: This chapter is devoted to the prohibition to consume meat and milk together. Unlike the three previous chapters, which all have clear biblical precedents, this law is a rabbinic interpretation and elaboration of an enigmatic (thrice repeated) biblical verse (Exod 23:19; cf. Exod 34:26; Deut 14:21). This chapter asserts that the prohibition includes not serving any of combination of the two substances together (8:1); not carrying them in the same receptacle (8:2); it further defines what beast-stomach can be used to produce cheese in it (8:5) and asserts that it applies also to fowl (8:4). In this chapter Rabbi Aqiva actually admits that the inclusion of fowl in this prohibition is not biblical.

Chapter 9: This chapter is about how foodstuffs contract impurity. These rules are quite complex, in part due to the assumption that under certain circumstances, and in given sizes, parts of the dead beast can impart impurity to foodstuffs. Additionally, a beast that was improperly slaughtered imparts another kind of impurity (*nevelah*). Complicated combinations of the two the two sorts of impurities contribute to the question of food purity, and these are intricately (and not always clearly) formulated in this chapter.

Chapter 10: This chapter is devoted to the gifts a person is supposed to set aside from his profanely slaughtered beast for the priests – the arm, the cheeks and the stomach (Deut 18:3). It too applies to the same categories listed in chapter 5, and as in chapter 6, it excludes sacrificed beasts, because the gifts in question in this chapter are given to the priests from beasts consumed at home on a daily basis, unlike sacrificial beasts, from which the priests are given the breast (*חזה*) and the shin (*שוק*) (Lev 7:31-32).

Chapter 11: This chapter is devoted to the next verse in Deuteronomy (18:4) and to another priestly gift, this time given not from the slaughtered beast (and actually, as 11:1 states, not from all beasts, only from sheep) – the first wool-sheering. It too applies to the same categories listed in chapter 5, and like in chapter 6, it excludes sacrificial beasts.

Chapter 12: This last chapter is devoted to the injunction to send away the mother bird when taking her young (chicks or eggs) for consumption (Deut 22:6-7). It too applies to the same categories listed in chapter 5, and as in chapter 6, it excludes sacrificial beasts. It very carefully outlines all the cases where one is obligated to send the mother bird away, and when s/he is exempt, most of the differences touching on whether it is a wild or domesticated bird.

The chapter ends (as mishnaic tractates are supposed to end) with a semi-optimistic utterance (12:5). Since in the Bible, the verse that commands the sending away of the mother bird is coupled with another one containing the promise of a reward (“in order that you may fare well and have a long life” Deut 22:7), the entire tractate ends with the same promise magnified – if the fulfilment of such an insignificant commandment promises long life, how much more so the fulfilment of all the commandments.

Methodological Introduction

This volume is part of the feminist commentary on the Mishnah and the Babylonian Talmud (*FCBT*). I have described in detail the methodological underpinnings of this project both in the introduction to my commentary of *Massekhet Ta’anit* and in the introduction to the introduction volume to *Seder Mo’ed*.¹¹ Most of the methods developed in those chapters have been applied to this commentary. I add here only several observations that are intended to underline how *Hullin* differs from *Ta’anit* (and also how other tractates from *Seder Qodashim* differ from other tractates of *Seder Mo’ed*) or that have crystallized in my mind as I worked through this very long *massekhet* and are probably true for other long *massakhtot*.

Seder Qodashim has no *Yerushalmi*. This means that unlike my observations on the *Yerushalmi* in my *Ta’anit* volume, we cannot assume that “the *Bavli* is heavily indebted to the *Yerushalmi*” or that “some of the sugyot in the *Bavli* have direct parallels in the *Yerushalmi*.”¹² This complicates in many respects the way one needs to investigate the very essence of the sources of the Babylonian Talmud. Many more times than when writing the commentary on *Ta’anit*, I found myself casting doubt on the authenticity of a text that purports to derive from the Land of Israel (often designating such a tradition a “pseudo-baraita”¹³), simply because there is no parallel source to it from our extant sources deriving from the Land. Absence, of course, cannot serve as absolute proof that something

¹¹ ILAN, *Ta’anit* (*FCBT* II/9) 6-9; ILAN, “Introduction,” 1-18.

¹² ILAN, *Ta’anit* (*FCBT* II/9) 7.

¹³ See e.g. with relation to *Bavli* 2/2. *bHullin* 31a-b; *Bavli* 2/7. *bHullin* 41b-42a.

had not existed in the past. This is a cautionary remark against myself and also perhaps against hasty conclusions I may have drawn.

Another observation on this *massekhet*, which touches not on its location but on its length, has to do with content. What I will now say was true for *Ta'anit* as well, but because of the latter's brevity, it was not so obvious that it required spelling out. The observation has to do with the question of unity of content. While it is true that the Mishnah to *Hullin* (and to all other tractates as well) is a literary composition, that has an artfully constructed structure, the talmudim are commentaries on it, and thus the structure of the Mishnah dictates to them what they will be discussing, and their compilers were constrained in their compositional structuring of the tractate. The interpretative (halakhic) questions that arose from the mishnayot, and the associative chain of thought of the talmudic exegetical method brought together into the interpretation disparate themes that are, when approached from a gender perspective, incoherent as a whole structure, but taken as separate units, make much sense and contribute to the understanding of women and gender within the tractate, the *Bavli* and the talmudic corpus in general.

Let me demonstrate. I cannot tell why the issue of the wayward woman (*sotab*) shows up in *bHullin* six times;¹⁴ or why the law on honoring mother and father appears in the tractate four times.¹⁵ I cannot say why Esther is discussed twice in the *massekhet*,¹⁶ or why, in two separate places, stories about witches are told.¹⁷ None of these are thematically connected one to the other, or refer back one to the other or acknowledge the existence of the other discussion on the same issue. Yet, of course, each one of these discussions has a separate and important contribution to gender questions.

Thus, for example, in *bHul* 104b Queen Esther is used to demonstrate that a person (usually a man, although Esther of course is a woman) should always state his/her source. In *bHul* 139b a complex midrash on Esther's (and Mordecai's and Haman's) name is suggested. There are some gender issues involved in this name-midrash. There is no connection between the two references to the Queen, while each is very well integrated into the topic of the chapter in which it appears. In the first instance, Esther, as an example of stating one's source, is presented in order to explain how *mHul* 8:1 was formulated – the author of the source was first forgotten, but then added, as an afterthought, because it is important to name the source of a tradition, as Esther had done.

¹⁴ (1) *Bavli* 1/8. *bHullin* 9a-b; (2) *Bavli* 3/1. *bHullin* 43b; (3) *Bavli* 6/5. *bHullin* 88b; (4) *Bavli* 10/4. (5) *bHullin* 132b-133a; (6) *Bavli* 12/4. *bHullin* 141a.

¹⁵ (1) *Bavli* 5/1. *bHullin* 78b-79a; (2) *Bavli* 8/9. *bHullin* 110a; (3) *Bavli* 9/2. *bHullin* 122a; (4) *Bavli* 12/5. *bHullin* 142a.

¹⁶ (1) *Bavli* 8/1. *bHullin* 104b; (2) *Bavli* 12/1. *bHullin* 139b.

¹⁷ (1) *Bavli* 1/6. *bHullin* 7b; (2) *Bavli* 8/3. *bHullin* 105b.

In the second case, the Esther midrash shows up in a typical *Bavli* chain of associations: People of a town called Papuniya ask the sages a question connected with the sugya at hand. This reminds the rabbis of another question that people of the same city had asked: Since this is the Torah of Moses, where is he mentioned in it before his birth? This brings to mind another tradition, in which a similar question is posed: Is Esther too mentioned in the Torah (Pentateuch)? In each case, the rabbis answer the people of Papuniya's question very seriously. In answering the last question, the rabbis present their name midrash for Esther, based on a verse from Deuteronomy (31:18).

It is very obvious that there is no direct connection between the two Esther traditions of *Hullin*. Yet it is the obligation of the feminist commentary to interpret each of these traditions on their own, because of their gender relevance, even if in neither case can it be shown to touch directly on the overarching gender-interest of the Tractate. Thus, the commentary to *Hullin* includes discussions on disparate issues such as intermarriage between sages, in which women form the binding link;¹⁸ the feminine or masculine character of the moon;¹⁹ the sex habits of insects;²⁰ ovens made for little girls,²¹ and a great many others.

All this does not to rule out the premise that Tractate *Hullin* of the Mishnah or of the *Bavli* does have overarching gender concerns that are ever present and will be discussed in detail in the feminist introduction.

Feminist Introduction

1. Women

Since the Mishnah is first and foremost a religious-legal codex, in which the expected behavior of a Jew is outlined, in all tractates we comment on the level of women's participation in the activities set out by the tractate, and as to whether there is gender segregation or some specific gender issue that prevents women from participating in them. *Seder Qodashim* in general, is about the Temple, and of course, since this was the major religious Jewish institution during the Second Temple period, women's participation in it was often proscribed, on the general principle that women were barred from the sacred in Jewish tradition.²² However, Tractate *Hullin* is not about the sacred at all. It is all

¹⁸ (1) *Bavli* 3/17. *bHullin* 63a; (2) *Bavli* 7/11. *bHullin* 93a; (3) *Bavli* 7/14. *bHullin* 95b; (4) *Bavli* 8/2. *bHullin* 104b; (5) *Bavli* 9/6. *bHullin* 124a.

¹⁹ *Bavli* 3/15. *bHullin* 60b.

²⁰ *Bavli* 3/13. *bHullin* 58a-b.

²¹ *Bavli* 9/5. *bHullin* 124a.

²² Much has been written about this. In this series see COHEN, "Are Women in the Covenant?" STEMBERGER, "Did Women Actively Participate in the Sacrificial Cult?"

about the profane slaughter of beasts for kosher consumption, and as such one would not expect women to be barred from it on any general principle.

On the other hand, women in most human societies are not automatically associated with the slaughter of beasts. A typical picture of men's involvement in the slaughter and cooking of meat on fire, over and against women's cooking of vegetarian substances in a pot emerges from the following rabbinic source:

תניא נמי הכי: מניח ישראל בשר על גבי גחלים, ובא עובד כוכבים ומהפך, בו עד שיבא ישראל מבית הכנסת או מבית המדרש, ואינו חושש; שופתת אשה קדירה על גבי כירה, ובאת עובדת כוכבים ומגיסה עד שתבא מבית המרחץ או מבית הכנסת, ואינה חוששת (ב' ע"ז לח ע"א-ב).

It is also taught so: An Israelite man leaves meat on the coals and a gentile comes and turns it over before the Israelite returns from the synagogue or the house of learning, and he does not suspect (the gentile of having substituted the kosher for non-kosher meat or assisted in the cooking in his absence, rendering the meat "gentile cooking" which is forbidden²³); a woman places a pot on the stove, and a gentile woman comes and stirs it before the woman returns from the bath-house or the synagogue, and she does not suspect (the gentile woman of having sacrificed the contents of the pot to idolatry in her absence) (*bAZ* 38a-b).

This is a text is about whether Jews may consume foodstuffs that were prepared by, gentiles, or gentiles were involved at some stage in their preparation. It is not about whether women do or do not deal with meat, but inadvertently, the rabbis here are telling us that it is typical for a man to barbecue meat, just as it is typical for a woman to stew a dish in a pot. Evidently, for the rabbis, meat was something associated with men. This claim is not based merely on this one source, but rather on the fact that all the traditions in rabbinic literature that describe the slaughter of animals, save one to which I shall return presently, assume a male subject. This is hardly surprising, given the male bias of the Hebrew and Aramaic languages, but we are speaking of hundreds of occurrences and since rabbinic literature also tells stories and anecdotes that involve women, and rules on the status of women, this finding is significant.

As shown above, in the description of the contents of Tractate *Hullin*, the issue of who is doing the slaughtering takes up a very small part of the tractate – one mishnah in fact (*mHul* 1:1) and one very long discussion of it in the *Bavli* (*bHul* 2b-13b) – and the question whether these include women is taken up not at all. Yet I had concluded in both my discussions of these cases, that despite the failure to mention women as such, and despite the fact that in the world the rabbis inhabited, women butchers were not the norm, in principle the rabbis had no problem with women slaughtering.²⁴ The best proof for this is one source found in the *Bavli* that does not speak of women butchers, but takes for

²³ I am grateful to Alyssa Grey for explaining to me this point.

²⁴ See in the discussions in *Mishnah* 1. *mHullin* 1:1 and *Bavli* 1/1. *bHullin* 2a-b.

granted that a woman may have engaged in such an action, and that stains from the beast's blood may have been left on her clothes. They argue that, if a woman found blood on her clothes at a time when she does not calculate that she should be menstruating, "... she assigns (the stain) to anything she can. If she slaughtered a beast or an animal or fowl ... she assigns (her stain) to these" (*mNid* 8:2).²⁵

2. Gender

a. Gendered meat consumption

Tractate *Hullin* indicates that the consumption of meat was a highly gendered activity. This is evident from the use of male and female language in the tractate, which statistics nicely demonstrate. Beasts slaughtered for consumption in Hebrew are called in general **בהמה** or in plural **בהמות**, a term that is generically female. The English generic term "cattle", as the Hebrew **בהמות**, includes both male bulls and female cows, but somehow, in the generalized picture of the slaughter process we encounter in Tractate *Hullin*, the act of slaughtering is grammatically performed on the female. Thus, the Hebrew verb **שהיטתה** (her slaughter) occurs in *mHullin* and in *bHullin* 21 times, in each and every case referring to the slaughtered (feminized) beast (objective genitive). The masculine counterpart of this nominalised verb – **שהיטתו** – appears in the same corpus much more frequently – 106 times, but aside from ten instances²⁶ "his slaughter" refers to the person who performs the slaughter (always male) and not to the slaughtered beast (subjective genitive). In Tractate *Hullin*, males grammatically slaughter females.

This grammatical division is probably based on the fact that slaughter in Tractate *Hullin* is profane. A comparison with Tractate *Zevahim* in the same order, where cultic slaughter is involved, reveals a different picture. The root for "slaughter" **שחט** is much less frequently employed in this tractate, since words for ritual slaughter, such as **זבח** and **הקריב** (both referring to the one doing the sacrificing) take its place. Instead, we note how the term **בהמה** (beast) is employed. While in Tractate *Hullin* this femininely-declined word shows up 240 times, in *Zevahim* it is only recorded 76 times. When we deal with the male bull (**פר**) and the female cow (**פרה**), sub-groups subsumed under **בהמה**, we encounter the following results: The male **פר** appears four times in Tractate *Hullin* but 43 times in Tractate *Zevahim*. In the reverse order we find the female **פרה**. In *Hullin*

²⁵ Another, albeit gentile, woman slaughtering a beast is mentioned in a long tale related in the late *LamZut* 1.

²⁶ (1) *mHul* 4:4; (2) *bHul* 27b; (3) 29a; (4) 35b; (5) 72b; (6) 74a; (7-8) 76a; (9) 85b; (10) 86a.

it appears 40 times, while in *Zevahim* only fifteen. The impression one gets from these results is that, as opposed to sacrifices for God, in which male animals are preferred, slaughtering the female is the norm for human consumption.

To argue that this division is already based on a biblical bias would be incorrect. Beasts for human consumption in the Bible are described neutrally and genderless, but the gender of beasts for the altar is of prime importance. The Book of Leviticus, which addresses this issue systematically, is very even-handed in its handling of sacrifices. Three sorts of sacrifices are listed in this composition – the *olah* (usually translated as burnt offering), the *shelamim* (usually translated as peace offering) and the *bata'at* (usually translated as sin offering). The gender of the beasts to be offered in each case is evenly divided: The *olah* must be male (Lev 1:3), the *bata'at* must be female (Lev 4:28) and the *shelamim* can be either (Lev 3:1).²⁷

Moreover, from a practical point of view, dedicating males for God and consuming the females at a time when there is no Temple (namely the time of the Mishnah and the Talmud), and when no beast is actually being sacrificed to God, is economically, and thus historically wrong. The survival of female beasts to adulthood is what would ensure the survival of a herd. The size of the herd is measured according to the number of its wombs and not according to the number of its studs. One bull can take care of an entire herd. The rest can easily be spared for human consumption. There is little doubt that Jews in antiquity knew this as well as economists and farmers today. The results I present here are therefore no reflection of reality, but rather of a gendered imagination active in the formation of the talmudic corpus – what is sacred and holy, fit for the divine, is male. Female is profane. Formulating this in imitation of Sherry Ortner's words: Male is to female, as divine is to profane.²⁸

Can we take this a step further? Let us return very briefly to the Bible. In Gen 4 we learned that God is both pleased with animal sacrifice and outraged by human slaughter. God was not interested in Abel as a sacrifice to him. Yet the biblical law specifically states that God requires the Israelites to dedicate

²⁷ MILGROM, in his *Anchor Bible* interpretation to Leviticus, gives each an economic explanation. On the male *olah* he first quotes Philo's explanation: "The male is preferred because it is 'more complete, more dominant' (Philo, *On the Special Laws* I, 200)" but concludes with his own opinion "... the more likely reason is that economically the male is more expendable, the female being the one to supply milk and offspring," p. 147. On the female *bata'at* he inquires: "Why is the female, the more valuable animal, required of the commoner?" and replies: "... a commoner, particularly a poor one, is likely to keep only female animals which provide sustenance ..." p. 252. On the mixed *shelamim* he writes: "whereas all other animals are fixed regarding their sex the well-being offering is not. This is due primarily to the fact that the latter function is to provide meat for the offerer, a consideration that would vitiate any attempt to restrict either the animal's species or its sex," see p. 204.

²⁸ ORTNER, "Is Female to Male as Nature is to Culture?" 68-87.

their male firstborns to him. Beast male firstborns should be sacrificed. Human male firstborns should be redeemed (Exod 13:12-13). But what about the females? God seems to be neither interested in the sacrifice of female firstborn beasts, nor is he concerned about the sacrifice of human females. While one of the most formative stories in the Bible demonstrates forcefully how God intervened to prevent the sacrifice of a son (Isaac – see Gen 22), one of the most neglected stories relates how God stood by and did nothing to prevent the sacrifice of a daughter (Yiftah's – see Judg 11).²⁹ This is to say neither that God is interested in the sacrifice of daughters, nor that he condones the slaughter of females. But we can imagine that if these two topics remained mainly untouched by the theological voice of the Bible, the rabbis felt safe imagining themselves consuming the flesh of female beasts.

b. Assimilation of women and beasts

As it deals intensively with the taking of lives of (edible, kosher) animals, Tractate *Hullin* is intrinsically interested in the similarities between humans and beasts.³⁰ Murder is forbidden, as is of course cannibalism,³¹ but killing animals and eating them is permitted. The answer the rabbis give to the question, why is this so, seems to be based on a hierarchical value-scale envisioned by the rabbis. Humans are valued as lesser than angels but as more precious than beasts, because of certain traits that they possess. In the *Bavli* this is clearly formulated:

תנו רבנן: ... ששה דברים נאמרו בבני אדם, שלשה כמלאכי השרת, שלשה כבהמה. שלשה כמלאכי השרת: יש להם דעת כמלאכי השרת, ומהלכין בקומה זקופה כמלאכי השרת, ומספרים בלשון הקודש כמלאכי השרת. שלשה כבהמה: אוכלין ושותין כבהמה, ופרין ורבין כבהמה, ומוציאין רעי כבהמה (ב' חגיגה טו ע"א).

Our rabbis taught: ... Six things were said of humans: In three (they are) like ministering angels and in three like beasts. Three like ministering angels: They have a mind, like ministering angels, and they walk upright, like ministering angels, and speak in the holy tongue, like ministering angels. Three like beasts: They eat and drink, like beasts, they multiply, like beasts, and they produce bodily refuse like beasts (*bHag* 16a).

From this text it is clear, that humans are like angel in their spiritual faculties, but are very much like beasts in their anatomy and biology. Thus, I suggest that the permission to consume beasts (and hunt and kill animals in general) is based on their lack of both intellect and the ability to speak. If we draw a hierarchical chart based on this source we find angels at the top, humans in the middle and

²⁹ On this episode in rabbinic literature see ILAN "Bat Yiftah as Human Sacrifice."

³⁰ Also on women and beasts, see previously in this series, DAL BO, *Keritot* (FCBT V/7) 305.

³¹ But see DAL BO, *Keritot* (FCBT V/7) 400.

beasts at the bottom. It is important to emphasize, though, that the humans to which the *bHagigah* text refers are Jews, because they speak “the holy tongue” and it is unlikely that our rabbis imagined gentiles doing this.

Although in such clear formulaic language, we only find this value-scale in the *Bavli*, its foundations and building blocks are already formulated in the Mishnah, divided it into many sub-charts of hierarchical value. Thus, according to *mHor* 3:8, (Jewish) priests are superior to (Jewish) Levites, who are superior to Israelites, who are superior to groups of persons of impaired birth, such as (Jewish) *netinim* or (Jewish) *mamzerim*, and these are superior to proselytes, who are superior to manumitted slaves. This list already implies that all Israelites, even of impaired birth, are considered superior to all non-Israelites, even those (like the proselyte) who are in the process of becoming Jews. In this hierarchical chart, the priest stands at the top and the gentile at the bottom. We can imagine that this chart could be seen as a subdivision of the middle part – the humans – in the chart that places angels at the top and beasts at the bottom. This makes the human (Jewish priest) considerably nearer to an angel, and the gentile considerably nearer to a beast.

And the rabbis promote further hierarchies. To *mHag* 1:1, which states that all are obligated to participate in the pilgrimage, a long list of exclusions is appended: “The deaf, the imbecile, the minor, a *tumtum*, an androgynous, and women and slaves that have not been manumitted, and the lame/amputated and the blind, and the sick and the elderly” (חרש, שוטה וקטן, וטומטום ואנדרוגינוס, ונשים, ועבדים שאינם משוחררים, החיגר והסומא, והחולה והזקן). These people, who are also Jews, are hierarchically inferior to all the persons mentioned in the chart of *mHor* 3:8. This is clear from the fact that the chart in *mHorayot* ends with the manumitted slave, but the list in *mHag* 1:1 includes the slave that has not been manumitted. If we continue drawing our subcategories of humans, who are at the bottom of the human scale, and thus ever closer to beasts, this list is obviously the place to look for them.

What most (or, according to some opinions, all) of these listed in *mHag* 1:1 have in common is some disability or defect. The deaf cannot hear, the blind cannot see, the lame cannot walk properly etc. The rabbis obviously also see in sexual alterity some sort of defect. An androgynous, who is both male and female, is in their opinion deformed. And so is a woman.³² Up to this point we would not even have noticed that the list in *mHor* 3:8 refers only to males. Even the manumitted slave at the bottom of the list of *mHor* 3:8 is expected to go on pilgrimage, but not the woman. Not any woman. Not an Israelite, not a *mamzeret*, not a proselyte, not a manumitted maid. On our hierarchical chart, this list makes the (even Jewish) woman that much closer to a beast than the regular male Jew, even one of impaired birth, even a proselyte, even a manumitted slave.

³² For details, see ILAN, “The Woman as ‘Other,’” 90-91.

Indeed, we can probably identify the woman's position on this scale of values even more exactly from another series of well-known mishnayot. In *mQid* 1:1-4, the various forms in which a (Jewish) man acquires property are spelt out: 1:1 tells you how a woman is acquired; 1:2 relates what is the procedure of acquiring a Hebrew slave; 1:3 is about a Canaanite slave; 1:4 discusses the acquisition of beasts. Thus, in this list a woman is placed in a position denoting a greater value than both slaves and beasts, but only the slaves stand between her and the beast.

Tractate *Hullin* is eminently aware of these hierarchies and constantly tests the borders between animal and human. Thus, in the first halakhah in Tosefta *Hullin* (parallel to the first mishnah in the *masseket*, dealing with who may slaughter) the Tosefta rules that if a monkey performed (even kosher) slaughter, the slaughtered beast is rendered non-kosher (ושחיטת הקוף הרי זו פסולה). The Mishnah had ruled that all may slaughter, except a gentile, a deaf, an imbecile and a blind person. The last three seem to be ruled out because they are physically or mentally unable to perform the act, but for the gentile there is another reason, and that is his lowlier position on the rabbinic value-chart. The Tosefta adds to this list the sectarian (probably Christian) and the monkey. We see that, to the hierarchical categories listed in *mHor* 3:8 (all Israel), *mHag* 1:1 (deaf, imbecile, blind, woman), our *Hullin* traditions in the Mishnah and the Tosefta add (probably at the very bottom) the gentile, the Christian and the monkey. The gap in the hierarchical chart between human and animal is thus closed. In it, the gentile, and the (rapidly becoming gentile) Christian are located closest to the beast; probably even closer than the slave (enslaved to a Jew). The following table sums up the finds from *bHag* 16a; *mHor* 3:8; *mHag* 1:1; *mQid* 1:1-4 and *tHul* 1:1.³³

³³ And for a similar chart see DAL BO, *Keritot* (FCBT V/7) 201 and the discussion there.

bHag 16a	Angels				
	Humans	Jews	Priests	mHor 3:8	
			Levites		
			Israelites		
			netinim		
			mamzerim		
			Proselytes		
			Manumitted slaves		
			Physically/mentally/ sexually disordered	mHag 1:1	
			Women		mQid 1:1
			Slaves (Hebrew/Canaanite)		
		Gentiles/Christians		mHul 1:1+	
	Beasts			tHul 1:1	

Neither *mHullin*, nor *bHullin*, ever return to, or overtly explore the similarities between the animal world and gentiles³⁴ or Christians,³⁵ but they continually investigate the similarities between women and beasts. Already *mHullin* offers a number of direct references. In *mHul* 9:2, the terminology used to describe women's and beasts' genitalia is the same; in *mHul* 4:7, the existence of a placenta in a beast is compared to one in a woman.³⁶ Thus, the Mishnah shows us the way in which for the rabbis, women are like beasts. They have a similar anatomy especially in their reproductive organs, and they give birth. This premise is implicitly suggested in the mishnaic texts just cited. It is elaborated at great lengths in the *Bavli*. Thus for example, when the *bHullin* discusses the newborns of animals, it uses the same terminology it uses elsewhere for human newborns: They designate "one that emerges from the side" (יוצא דפן), a beast who was born of a caesarian section; they designate "orphan" (יתום) one whose mother died at birth; and they argue forcefully for both human and beast, that

³⁴ Once, in *bHul* 5a, on the question of who may slaughter, when discussing a renegade Jew, a midrash is offered on Lev 1:2: "When any of you presents an offering from the cattle to 'ה' (אדם כי יקריב מכם קרבן לה' מן הבהמה) in which the words "from the cattle" (מן הבהמה) are twisted so as to imply that someone from the cattle is doing the offering, and when inquiring who they are, the *Bavli* replies: להביא בני אדם שרומים לבהמה ("this includes people who are like beasts"). Rashi interprets this to mean "gentiles." Also, in *bHul* 63a birds are called by names of Sasanian kings, see below *Bavli* 3/16. *bHullin* 62b-63a.

³⁵ Covertly, we may refer the reader to *bHul* 49b, with reference to a snake drinking from broth left uncovered, the rabbis say: שטיא הוה, ואין מביאין ראיה מן השוטים ("he was a fool, and one does not bring proof from fools"). Elsewhere in the *Bavli* (*bShab* 104b) this same expression is used regarding Jesus.

³⁶ See under *Mishnah* 4. *mHullin* 4; *Mishnah* 7. *mHullin* 9:2.

Index of Sources

The Hebrew Bible

<i>Genesis</i>		22	12
1:12	280	24:2-4	555
1:14	282-283	24:12-25	450
1:16	282-284	27:9	284, n. 92
1:18	282-283	28:2	555
1:24-25	331	28:11	284, n. 92
1:27	137	28:20	570-571
2:7	137, 607	29:16-26	458
2:8	136, n. 80	31:38	593
2:18-20	175, 331	31:49	600, n. 9
2:21	457, 607	32:15	592-593
2:22	137, 607	32:25-32	405, 408, 412-414, 418-419
2:23	175-177	32:33	3, 5, 368, 398, 405
3:11	596-597	35:27	424
3:15	552	36:20	554
4	2, 11	36:24	554
4:4	600 n. 9	37:9-14	409
4:10	1	38:11	454
6	18	38:24	155, n. 115
6:2	434-435, 555	40:2	280, n. 86
6:3	596	40:9-10	418-419, 421
6:4	555	41	270, n. 64
6:12	168, 292, 555	45:16	274-275
7:23	555	49:9	277
8:8-12	604, n. 16	50:5	424-426
15:7	284, n. 92		
15:9	594	<i>Exodus</i>	
17:9	245-246	3:6	600, n. 9
17:13	245-246	4:17	244
18:18	429-430	4:25-26	245-246
18:27	395	9:23	551
19:22	550	13:2	586
19:23	284, n. 92	13:12-13	12, 594
21:32	280, n. 86	20:2	170

20:11	356	11:29	79, n. 61, 549
20:12	170	11:31	511
20:20	2	11:39	331
21:5	159	11:41	310
21:7	43, n. 23, 217	12:3	212-213
21:15	155	12:6	221, 604, n. 16
21:17	351-352, 354	12:8	604, n. 16
21:23-25	278	13	582, 612
21:26	218	13:46	612
21:27	278	14:8	609, 612
22:2	412-414	14:22	604, n. 16
22:30	206, 315	14:30	604, n. 16
23:2	155	15:1-15	252-253
23:19	3, 5, 19, 20, 66-67, 71, 513-515	15:18	528
30:23	597	15:19	83, 258
30:33	596	15:29	604, n. 16
31:18	145	17:3	363
34:14	287-288	17:13-14	3, 5
34:36	3, 5, 19, 20, 66-67, 69	17:15	206
34:26	513-515	18	80
		18:4	4
		18:8	488
		18:22	523
		18:23	170-181
		19:3	355-356
		19:7	481
		19:9	516
		19:19	324
		19:20	528
		20:9	351-352, 354
		20:15-16	170-181
		20:18	192
		21:1	568
		21:11	334-335
		21:15	568
		21:19	566
		22:6-7	19, 96, 211, n. 41
		22:8	20
		22:10-13	272, n. 70
		22:17	67
		22:19	168, 169
		22:25	168
<i>Leviticus</i>			
1:2	15, n. 35		
1:3	11		
1:4	604, n. 16		
1:6	156, n. 109		
1:14	168, 164		
3:1	11		
4:28	11		
5:2	331		
5:7	604, n. 16		
5:11	604, n. 16		
6:11	568		
6:16	563, 568		
6:22	568		
7:6	568		
7:31-32	5		
7:33	580		
11:13-19	180, 290, 303-304, 307-308, 309, 310		
11:27	331		

22:27	68, 76-77, 95-96, 209, 212-213	5:16	92-93, 613-617
22:28	4, 19, 20, n. 55, 58, 60, 67, 77, 95-96, 212, n. 42, 354, 358, 516	5:27	609
22:29	77	7:2	600, n. 9
26:4	525	7:25	520-521
27:31	516	9:8	301
28:28	351-383	9:20	301
		10:9	574
		10:18	570-571
		12:5	2
		12:20-23	2, 74-75, 373-380, 477
		13:17	600, n. 9
		14:3	301
		14:6	461
		14:13-19	303-304, 308, n. 165
		14:21	3, 5, 19-20, 71-72, 74, 513-515, 520-522
		17:3	284, n. 92
		17:15	512
		18:3-4	3, 5, 68, 363, 564, 577, 588-589
		20:19	94
		21:1-9	582
		22:6-7	3, 6, 20, 68, 91, 92-93, 95-96, 504, 505, 596, 609-610, 613-618
		22:9	520-522
		22:10	365
		23:2	149-150
		23:4	295
		23:11	206-207
		23:18	520-522, 524
		23:19	171, n. 141, 522
		25:4	17, 111, 113
		25:5	157
		27:7	189-190
		27:15	600, n. 9
		27:24	600, n. 9
		28:57	600, n. 9
		31:17	600, n. 9
		31:18	8, 596, 599-600
		30:23	598
		32:11	594
<i>Numbers</i>			
1:50-53	571, 574		
2:17	574		
3:12	576		
3:41	576		
3:45	576		
5:3	528		
5:11-31	49, 150, 396, 480, 567, 582, 611, 600, n. 9		
6:10	604, n. 16		
7:16-82	282-283		
8:18	576		
15:19	574		
18:1	574		
18:15	62		
18:24-26	574		
18:31	575		
19:3-4	28		
19:11	333, 335, 338		
19:16	333, 335, 337-338		
19:17	395		
22:21-34	128		
23:7	207		
25:1-15	107, 587-590, 607		
28:15	282-284		
<i>Deuteronomy</i>			
1:37	301		
3:21	301		
4:17	284, n. 92		
4:19	285		
4:35	129		

32:20	472, 600, n. 9	<i>Isaiab</i>	
32:38	600, n. 9	3:15	39
34:7	597	7:19	598
		12:1	301
<i>Judges</i>		13:10	284, n. 92
7:25	108	13:21	307-309
11	12	19:5	406
19-21	478	24:23	284, n. 92
19:2	478	30:26	284, n. 92
19:10	594	34:13	308, n. 165
		38:14	604, n. 16
<i>1 Samuel</i>		41:17	406
2:27	440	43:16	596
14:9-12	450	43:20	307-308
16:2	613-614, 616-617	43:24	440-441
17:14	282-283	51:17	419-420
20:30	80	51:22	419-420
		53:7	593
<i>2 Samuel</i>		55:13	598
2:24	284, n. 92	58:13	507
		59:11	604, n. 17
<i>1 Kings</i>		60:8	604, n. 17
8:46	301	60:90	284, n. 92
11:9	301	61:3	138
16:10-20	106	61:10	138
16:31	106	63:3	419-420
17:2	105		
19:2	106	<i>Jeremiah</i>	
19:18	106	3:1	138
21:25	106	8:2	284, n. 92
22	105	8:7	300, n. 152
22:38	107	16:8-9	140
		25:9-10	140-141
<i>2 Kings</i>		25:38	604, n. 16
5:2	108	31:34	284, n. 92
5:17	594	33:10-11	139
9:31	106	46:16	604, n. 16
17:18	301	48:28	604, n. 16
17:29-31	180	50:16	604, n. 16
23:5	284, n. 92	50:60	308, n. 165
25:27	163, n. 121	51:24	406
		51:30	405-407

Ezekiel

4:14	203, 205-206, 228-230, 232
14:5	613-614, 616-617
16:32	170
18:7	604, n. 16
23:20	594
32:7	284, n. 92
37	204, n. 32
40:50	137
41:12	137
41:15	137
42:1	137
42:5	137
42:10	137

Hosea

1:2	428
2:15	428
2:18	428
3:1	170, 427
3:2	424, 426-428, 429-431
3:4	427
3:5	428
7:11	604, n. 16
10:14	96
11:11	604, n. 16
12:5	408

Joel

2	141
2:10	284, n. 92
2:16	140
3:4	284, n. 92
4:15	284, n. 92

Amos

4:13	391-392
6:4, 7	452
7:5	282-283

Micah

1:8	307-309
7:5-6	121

Zephaniah

3:1	604, n. 16
3:9	429-430

Nabum

2:8	604, n. 17
-----	------------

Habakuk

3:11	284, n. 92
------	------------

Zechariah

5:9	300, n. 152
11:12-13	429-431, 433
10:8	287-288

Malachi

3:9	141-142
-----	---------

Psalms

2:3	429-430
2:12	301
19:6	140
22:21	172
50:11	488
55:7	604, n. 16
60:3	301
68:14	604, n. 16
69:22	391-392
72:5	284, n. 92
80:9	418, 420
81:4	426
89:37-38	284, n. 92
104:3	274-275
104:17	300, n. 152
104:19	284, n. 92
104:31	280
106:30	587
112:5	381-382
121:6	284, n. 92
136:8-9	284, n. 92
137:5-7	142-143
146:7	488-490

148:3 284, n. 92

Proverbs

1:8 439
 5:19 176
 7:19 426
 7:20 424, 426-428
 10:2 416
 11:4 416
 12:10 17, 96
 15:27 228-230
 16:32 116
 18:22-24 139
 27:26-27 374-380, 381
 30:19 596

Job

4:10 274-275
 5:24 383
 30:29 308, n. 165
 39:13 300, n. 152

Song of Songs

1:15 604, n. 17
 2:2 133
 2:14 604, n. 16
 4:1 604, n. 17
 5:1 138-139
 5:2 604, n. 16
 5:12 604, n. 17
 6:6 593
 6:9 604, n. 16
 6:10 284, n. 92

Ruth

3:2 409
 3:7 410

Lamentations

4:3 307-308
 5:13-14 140

Ecclesiastes

2:14 226
 7:26 139
 8:3 284, n. 92
 12:9 137
 12:14 237

Esther

1:3 415
 1:9 415
 2:10 599
 2:22 463
 9:25 597

Daniel

3 204, n. 32
 5:3 299

Nebemiah

2:6 299

I Chronicles

3:17 163, n. 121

Rabbinic Literature

Mishnah

mArakbin

1:1 3, 25, 98, 100, 103

mAvodah Zarah

1:3 415
 2:1 171, 177
 5:6 536

<i>mAvot</i>		3:6	82, 109, 110, 113-114, 121
3:13	216	4:1	342-344
4:15	542		
5:4	279	<i>mEduyot</i>	
6:6	463	3:1	286, n. 95
		3:3	593
<i>mBava Batra</i>		5:2	463, 464, n. 3
5:1	594	7:9	192, 565
10:2	41	8:2	192, 565
		<i>mEruvin</i>	
<i>mBava Metsi'a</i>		3:2	26
5:4	593		
		<i>mGittin</i>	
<i>mBava Qama</i>		3:3	565
1:1	38	5:5	192
		5:8	574
<i>mBekhorot</i>		5:9	115
1:6	576	6:5	215, 342-343, 345, 347
2:5	594, n. 2	6:6	214-215, 345
2:7	593	7:4	565
2:9	210		
3:1	62, 594, n. 2	<i>mHagigah</i>	
4:4	48	1:1	13-15, 103, n. 1
5:3	593	2:7	198-201
5:4	216		
8:1	16, 62, 313-314, 316, 329- 330, 566, 586	<i>mHallah</i>	
8:2	210, 576	3:6	585
8:4	576		
9:1	77	<i>mHorayot</i>	
9:2	209, n. 38	3:8	13-15, 570, 572, 574
9:4	211		
9:5	217	<i>mHullin</i>	
		1:1	3-4, 12, 25-28, 9, 98-167, 169, 258, n. 47, 460, n. 92
<i>mBerakhot</i>		1:4-7	4, n. 8, 29-45, 61, 169, 178, 183, 184, n. 164, 223, 345
3:4	205	1:5	167-177
5:1	552-553	1:6	178-180, 358, n. 9
5:3	93	1:7	181-185
8:1	13	2	4
8:7	49	2:1	186-187, 195
		2:3	189-197
<i>mBetsab</i>		2:5	198-203
3:1-6	363	2:6	203-213
		2:7	214-219
<i>mBikkurim</i>		2:10	220-223
3:5	594	3	4
3:12	559, 561	3:1	224-256
		3:2	46-50, 257-260, 590, n. 45
<i>mDemai</i>			
3:5	109, 111		

- 3:4 47-48, 261-273
 3:6 274-309, 584
 3:7 310-312
 4 4, 16, n. 36, 51-63, 265, 316-317, 330, 338, 340, 369, n. 17
 4:1 313-326
 4:2-3 16, 327-328, 315, n. 3
 4:3 329-339
 4:4 10, n. 25, 317, 340-341, 558
 4:5 342-347
 4:7 17, 313-316, 348-350
 5 4, 20, 58, 64-69, 77, n. 5, 209, 212, n. 42, 356, n. 7, 357, n. 8, 371, n. 19, 516, n. 115, 579
 5:1 20, 351-366
 5:3 20, 367-372
 6 5
 6:1 18, 374-390
 6:2 391-294
 6:4 391-294
 6:7 395-397
 7 4, 5, 68
 7:1 398-441, 461
 7:2 442-460
 7:3 367-368, 403-404
 7:6 461-462
 8 4, 5, 20
 8:1 6, 73, 447, 463-486
 8:3-5 19, n. 53, 71-78, 487-524
 9:1 525-530
 9:2 15, 79-86, 194, 254, n. 44, 260, 340, 504, 531-539, 558
 9:3 540-542
 9:4 543-547
 9:6 548-556
 9:7 557-558
 10 5, 68
 10:1 559-579
 10:3 580-583
 10:4 584-591
 11 5, 68
 12 5, 20, 50, n. 34, 58, 68, 87-97, 615, n. 31
 12:1 596-605
 12:2 21, 606-608
 12:3 71, 609-612
 12:5 503-504, 609-610, 613-618
- 1:5 540-541
 5:7 541
 12:8 37
 18:1 343, nn32-33
 26:9 541
 28:8 541
- mKeritot*
 1:1 171, n. 141
 1:3 329-330
 3:6 121
 3:7 412-414
 4:1-2 459-460
 4:3 343, n. 32
 6:9 355-356, 504, n. 92
- mKetubbot*
 1:2-4 184, n. 163
 1:5 561
 2:9 536, 567, n. 11
 3:1-4 44, 184, n. 163
 3:5 44
 3:7 44
 3:8 37, 43-44, 181
 3:9 45
 4:1 45
 4:6 435
 4:7 561
 5 271
 5:3 192
 5:5 185, n. 166
 5:7 270-271
 5:9 185, n. 166, 380, n. 13
 5:10 272, n. 68
 7 271
 7:1 271
 8:5 561, n. 4
 9:9 41
 11:6 561
 13:1 103, n. 1
- mKil'ayim*
 1:6 362, n. 11, 551-552
 8:3 447
 8:4 358-359, 362, 364
 8:6 552
 9:1 593

1:3	37	4:7	193, n. 12
1:7	561	5:1	80, 83
<i>mMakkot</i>		5:3	184, n. 164, 252, 255
1:10	535, n. 17	5:4	184, n. 163
<i>mMe'asrot</i>		6:3	201
1:4	37	8	257
<i>mMegillab</i>		8:1	85
2:4	103, n. 1	8:2	10, 28, 258
4:3	134	8:3	258
4:9	93	10:6	345
<i>mMenabot</i>		<i>mOhiot</i>	
1:1	25	7:6	59-60
8:9	22	17:2	175, n. 151
9:8	99, 101, 103	<i>mParab</i>	
<i>mMiqva'ot</i>		3:3	593
7:2	37	5:4	103, n. 1
8:3	205	11:1	149
8:4	178	12:1	103, n. 1
8:5	83-85	12:10	28
9:2-3	83-84	<i>mPesabim</i>	
10:8	333-334, 336	3:7	417, 452
<i>mNazir</i>		8:1	211
7:2	398, 461-462	<i>mQiddushin</i>	
<i>mNedarim</i>		1:1-4	14-15, 17
1:2	44	1:7	389
4:2	523	3:5	565
4:4	523	3:12	22, 325-326, 519, 566
11:12	345	3:12-4:8	324
<i>mNega'im</i>		4	304
3:1	103, n. 1	4:7	18
11:2	593	4:12	222
13:2	593	4:14	171
13:20	333-334, 336	<i>mQinnim</i>	
<i>mNiddab</i>		3:6	49
2:1	189-190, 195	<i>mRosh ha-Sbanab</i>	
2:3-4	254	2:8	286
2:5	80-81, 83, 254	4:4	549
2:6-9	254	<i>mSanbedrin</i>	
3:2	329-330, 332	1:4	171, n. 140
3:4	62, 349	4:3	103, n. 1
3:8	183	4:5	318
		7:1	121
		7:4	171, n. 140, 172, n. 146

- | | | | |
|------------------|--------------------------------|-------------------|-------------------|
| 8:5 | 523 | 1:2 | 211 |
| 9:6 | 490 | 4:2 | 146 |
| 10:2 | 106 | 4:6 | 148 |
| 11:1 | 173, n. 146 | 6:1 | 171, n. 139 |
| <i>mShabbat</i> | | 8 | 147 |
| 5:2 | 593 | 8:1 | 192, 565 |
| 5:4 | 593 | 8:4 | 148 |
| 8:7 | 74 | 8:8 | 85 |
| 18:3 | 50, n. 34 | <i>mTevul Yom</i> | |
| 18:5 | 302 | 4:5 | 343, n. 32, 345 |
| <i>mSheqalim</i> | | <i>mTobarot</i> | |
| 1:7 | 37 | 2:2 | 198-200 |
| 5:1 | 49 | 2:8 | 200, n. 24 |
| 6:5 | 594, n. 4 | 3:2 | 343, nn32-33, 345 |
| 7:1 | 594, n. 4 | 7:4 | 115 |
| <i>mShevi'it</i> | | 8:5 | 122 |
| 2:8 | 343, nn32-33 | <i>mYadayim</i> | |
| 5:9 | 115 | 1:5 | 103, n. 1 |
| 10:5 | 40-41 | 4:6 | 504, 531-533 |
| <i>mShevu'ot</i> | | 4:8 | 41 |
| 2:4 | 523 | <i>mYevamot</i> | |
| 5:4 | 44 | 6:2 | 193, 567 |
| <i>mSotab</i> | | 6:5 | 523, n. 120 |
| 1:2 | 150, 193, 194, n. 14 | 10:1 | 575 |
| 1:4 | 154, n. 106, 216 | 11:7 | 447 |
| 1:7 | 49 | 12:5 | 160 |
| 2:3 | 49 | 13:1 | 43 |
| 3:5 | 480-481 | 13:2 | 157 |
| 3:6 | 567 | 15:1 | 40-41 |
| 3:7 | 563, 567-568, 573 | 15:4 | 103, n. 1, 121 |
| 9:9 | 583 | 15:10 | 40-41 |
| 9:16 | 121 | 16:7 | 119, 568-589 |
| <i>mTamid</i> | | <i>mYoma</i> | |
| 2:2 | 401 | 1:7 | 292 |
| <i>mTemurah</i> | | 3:6 | 293, n. 132 |
| 1:1 | 3, 26, 98, 100, 102, 103, n. 1 | 6:3 | 103, n. 1 |
| 1:3 | 266, 267, n. 55 | 8:4 | 484 |
| 6:1 | 264 | | |
| 6:5 | 264 | | |
| <i>mTerumot</i> | | | |

mZavim

1:1	25
2:1	103, n. 1
2:2	205, 253
3:1	99, 101-102, 103, n. 1

mZevabim

3:1	27-28
8:1	171, n. 139

Tosefta

tArakbin

3:3	44
4:26-27	373-374

tAvodah Zarab

1:8	561, n. 4
2:1	561, n. 4
3:9	561, n. 4
4:6	415, n. 22
8:4	170, n. 137, 432

tBava Batra

8:14	561, n. 4
------	-----------

tBava Metsi'a

3:27	442-443
5:22	44
7:9	362, n. 11

tBava Qamma

1:2	44
2:13	216
9:21	44
9:25	216

tBekhorot

2:6	594, n. 2
2:11	594, n. 2
2:12	62, 594, n. 2
7:6	211, 594, n. 2

tBerakbot

3:20	552-553
------	---------

tBikkurim

2:2	359-360
-----	---------

tDemai

2:16	116, 122
2:17	116-117, 122
4:31	109-110, 112-114
4:32	109, 111
5:17	44

tEduyot

1:5	228, 230
1:16	593
2:3	226

tHagigab

3:3	200, n. 24
-----	------------

tHullin

1:1	14-15, 25
1:11	29, 31
1:12	29, 31-32
1:13-15	29, 32
1:16	29-30, 32, 36, 178
1:17	30, 32-33
1:18-20	30, 33
1:21	30, 33, 37
1:22	30, 33
1:23	30, 33-34

- 1:24 30-31, 34, 37
 1:25 31, 34-35, 41
 2:17 98, 100
 2:20 164
 3:10 48
 3:19 261
 3:21 276
 3:23 290
 4 62
 4:1 51, 53, 316
 4:2 51, 53-54
 4:3 51, 54
 4:4 51-52, 54-55
 4:5 52, 55-56
 4:6 52, 56, 320
 4:7 52-53, 56
 4:8 53, 56
 4:9 53, 56-57
 5:1-2 64-65, 358, 360-361, 577-578
 5:5 64-66
 6:1 577-578
 6-8 64, 66
 5:9 64-66
 5:10 65-67
 7:1 321
 8:6 541
 8:9 71
 8:11-13 71-72
 8:16 534, 536
 9:1 359-361, 363
 10:4 593
 10:9 87-89, 92
 10:10-12 87, 89
 10:13 88-90
 10:14 88, 90
 10:15 88, 90, 92, 505
 10:16 88, 90, 610, 613-614, 618
- tKelim Bava Metsi'a*
 1:6 125
- tKelim Bava Qama*
 4:1 540-541
 4:17 125
- tKeritot*
 1:20 297
 4:15 355, n. 3, 504, n. 92
- tKetubbot*
 1:2 184, n. 163
 1:6 162
 3:8 181, 183
 6:8 211
 7:6 480-481
- tKi'ayim*
 1:8 358-359, 362, 365
 5:3 594, n. 2
 5:5 358-359, 362, n. 11, 365
 5:12 593
- tMa'aser Sheni*
 3:11 575
- tMakkot*
 1:1 44
- tMegillah*
 3:14 134, 417
- tMenabot*
 13:22 170, n. 137, 550-551
- tMiqva'ot*
 6:5 205
- tMo'ed Qatan*
 1:2 561, n. 4
 2:11 44
- tNega'im*
 5:1 593

<i>tNiddab</i>		<i>tSheqalim</i>	
1:7	160, n. 116	3:1	594, n. 4
5:6	196		
6:5	181-183	<i>tShevu'ot</i>	
7:3	85	1:1	44, n. 28
		2:16	44
<i>tObilot</i>		5:9	216
2:6	261-262	6:6	216
<i>tPe'ah</i>		<i>tSotab</i>	
2:1	44	2:6	566
		5:4	566, n. 10
<i>tQiddushin</i>		6:6	170, n. 137
1:10	389	6:9	432-433
4:15	566, n. 10	13:4	537, n. 20
5:3	18	15:11-14	140-143
5:10	121, 171		
		<i>tSukkah</i>	
<i>tRosh ha-Shanah</i>		2:6	416
2:5	27, 388		
		<i>tTa'anit</i>	
<i>tSanbedrin</i>		3:8	594
2:1	286, n. 95		
3:4	85-86	<i>tTerumot</i>	
3:7	155	1:1	192-193, 414
4:5	106	1:5	414
8:9	416	1:10	561, n. 4
10:2	174	2:5	414
13:8	164	7	147
		7:13	148
<i>tShabbat</i>		7:15	148-149
3:5	179, 486	7:17	146
4:4	593		
6:10	63	<i>tToharot</i>	
7	63	6:2	202
10:10	216	6:7	150, n. 101
13:2-3	5	8:4	110-111, 123
13:5	166, 396, 611		
15:3	63	<i>tUqtsin</i>	
15:7	161	3:4	556, n. 58
15:8	235, 240-242		
16:22	211		

tYadayim

2:3 166
2:19 232

tYevamot

1:13 226
2:4 44
5:7 228-229, 231
8:2 575
10:4 249
12:7 367-369, 403-404

tYom Tov

1:5-7 385-386
4:10 442-444
5:1 358, 360-361

tYoma

4:2 483-484, 486

tZavim

2:6 205
6:5 205

Yerushalmi

yAvodah Zarah

2:1, 40c 121, 429-430

yBerakhot

1:2, 3a 552
2:1, 4a 591
2:8, 5c 441
3:4, 6c 17, 172, 196, n. 19
4:1, 7a-b 464, 549, n. 50
5:1, 9a 552-553
5:3, 9c 89-90
8:1, 12a 471, 473, 476, 479, 481
8:5, 12b 362, n. 11, 548, 556
9:1, 13a 425, nn38-39, 42

yDemai

1:3, 21d-22a 126-127, 127, n. 53, 549,
n. 50
2:1, 22c 124
2:2, 22d 116
3:6, 23d 113-114
4:1, 24a 342, 344

yGittin

5:3, 46b 232

yHallab

1:3, 57b 187, n. 3
2:1, 58c 86, 471, 473

yHagigab

2:2, 77d-78a 130
3:2, 79a 200, n. 24

yHorayot

3:4, 48a-b 117
3:5, 48b 570

yKetubbot

1:5, 25c 140, n. 88
2:3, 26c 196
5:5, 30a 382
5:6, 30a 298
9:7, 33b 297, n. 147

yKilayim

8:1, 31b 520
8:4, 31c 323, n. 12, 325

yMakkot

2:6, 31d 549, n. 50

<i>yMegillab</i>		7:7, 25a	523
1:9, 71d	549, n. 50	8:6, 26b	297, n. 147
2:5, 73b	189-190, 191, n. 11	9:7, 27b	589
4:4, 75a	134, n. 74	10:6, 27c	591
<i>yMo'ed Qatan</i>		<i>yShabbat</i>	
3:1, 81d	447, 549, n. 50	1:4, 16a	611
<i>yNazir</i>		2:1, 4c	189-190, 192, 197
8:1, 57a	549, n. 50	2:3, 4d	276, n. 73
<i>yNedarim</i>		5:4, 7b	594
6:8, 40a	205, n. 32	7, 10c	276, n. 73
8:3, 41a	415	10:5, 12c	17, n. 43, 549, n. 50
<i>yNiddab</i>		16:1, 15c	396, n. 1
1:7, 51b	193, n. 12	<i>ySheqalim</i>	
2:1, 49d	85	5:1, 48d	127, n. 53
<i>yPe'ab</i>		7:3, 50c	455
1:1, 15d	92	<i>yShevi'it</i>	
<i>yPesahim</i>		8:8, 37d	165
1:1, 27b	549, n. 50	8:10, 38b	123
4:1, 30c	501	<i>ySotab</i>	
7:11, 35a	82	1:4, 16d	396, n. 1, 612
<i>yQiddushin</i>		1:17, 17a	159
1:2, 59c	217	3:5, 19a	480
1:3, 60a	266	9:16, 23b	549, n. 50
1:7, 61c	389	<i>ySukkah</i>	
2:7, 63a	399, n. 3	3:1, 53a	425, n. 40
<i>yRosh Hasbanah</i>		<i>yTa'anit</i>	
1:3, 57a	465, n. 8	1:2, 64a	456, n. 85
2:5, 58b	549, n. 50	4:1, 67a	549, n. 50
3:9, 59a	473, n. 24	4:5, 68d	550-551
4:5, 59c	549, n. 50	<i>yTerumot</i>	
<i>ySanbedrin</i>		1:1, 40b	192-193
1:2, 18c	549, n. 50	1:4, 40b	299
6:3, 23b-c	172	6:1, 44b	594

yYevamot

1:6, 3b	227
5:7-6:6, 7a-d	83
6:1, 7b	80, 83-84
9:5, 10b	575
12:2, 12a	166, n. 126
12:5, 12d	160, n. 116

yYoma

1:1, 38c	167, n. 129
3:2, 40b	550-551
3:7, 40d	23

yYom Tov

1:5, 60c	594
----------	-----

Bavli

bArakabin

2b	98, 100, 103
----	--------------

bAvodab Zarab

2b-a	433
3a	300
11b	535-536
18b	590
22b	173, 177
27a	245-246
36a	186, n. 1
37a-b	154
38a-b	9, 27, n. 3, 510, n. 103, 602, n. 13
39a	117-118
39b	477, n. 31
44a	113, n. 20
58b	592-593
59a	497, n. 75
71a	536
75b	292

bBava Batra

3b-4a	448, 529, 603-604
8a	17, n. 43
8b	186, n. 1
12b	232, n. 9, 233, 497
15b	205
16b	86, 205
25b	590

52a	187-188
60b	141-143
73b	602, n. 12
75a	416
89a	545, n. 40
106b	234, n. 15
123a	112, 459
149a	512

bBava Metsi'a

23a	234, n. 15
35a	234, n. 15
51a	234, n. 15
52a	234, n. 15
56a	272, n. 71
59a	384, 408
59b	226-227
73b	511, n. 108
82b	293, n. 127
84b	498
94b	355, n. 3, 504, n. 92

bBava Qamma

3b	113, n. 20
38a	433
51b	187, n. 3
71a	545, n. 40
78b	265
79b	415, n. 22
83a	279

92b	23	62a	232, n. 9, 236
		72a	272, n. 69
<i>bBekborot</i>			
3b	511, n. 108	<i>bBetsab</i>	
8a	550-551	5a-b	612
17a	22, n. 57, 579	10b	594
19b	158	27a	545, n. 40
43b	594, n. 2	29b	497, 510
47a	566, 574	<i>bErwin</i>	
57a	209, n. 38, 211	6b	227, n. 2
<i>bBerakbot</i>			
4a	295, n. 141	13b	227
6a	63	18a	425, n. 41
8a	14, n. 43, 139	21b	160, n. 117
12b	119	53b	118, 604-605
13b	187, n. 3	54b	176-177
17b	391-392	64a	299
24a	588	65a	232, n. 9, 233
25b	186, n. 1	68b	498-499
29a	113, n. 20	80a	121
30b	117, n.28	81b	204, n. 31
31b-32a	175, n. 151, 464	100b	286, n. 95
32b	204, n. 31	102a	144
33a	552-553	<i>bGittin</i>	
33b	94	6b	478-479
40a	180	7a	477, 479
41b	417	13a	186, n. 1
43a	417	23b	266
43b	132, 272, n. 71, 409-410	30b	272, n. 71
44a	232, n. 10, 233	34a-b	235, n. 19
46a	186, n. 1, 417	45a	470
47a	417	53a	234, n. 15
47b	122	55b	416, n. 28
51b	492	57a	539
56a	232, n. 9, 236	57b	161, 448
56b	167, n. 126	58a	161
57a	169, n. 134	59b	174, n. 149
57b	523	63b	186, n. 1
59a	272, n. 71	67b	546
60a	239, n. 27		
61a	425, n. 41		

<i>bHagigab</i>			517, n. 116, 524, n. 122, 528, n. 2, 606, n. 21
3b	409, n. 15		
5a	232, n. 9, 234, n. 15, 237	24a	178
13b	550-551	24b	178-180, 312, n. 171, 486, n. 51
15b	618		
16a	12-15, 176	26b	181-185, 202, n. 29, 254, n. 45
16b	390		
19b	99, 101	26b-27a	549
27a	180	27b	10, n. 26
		29a	10, n. 26
<i>bHorayot</i>		30b	186-188, 200, n. 25, 201, 256, 341, 436
10a	536, n. 19		
		31a-b	6, n. 13, 153, n. 169, 173, n. 145, 189-197, 215, n. 43, 221, n. 48, 460, n. 92, 541, n. 29, 572, n. 17
<i>bHullin</i>			
2a-b	9, n. 24, 98-104, 223	35a	186, n. 1, 198-203, 215, n. 43, 256, 342
4b-5a	15, n. 34, 105-108, 165, 588, n. 39	35b	10, n. 26, 341
5b	111	37b	203-207, 230, 232
6a-b	17, 24, 111-123, 132, n. 72, 470, n. 20, 572, n. 19, 590, n. 44	38a-b	208-213, 255, n. 46
6b-7a	124-125, 498, n. 77, 569, n. 13	39a	214
7a-b	7, n. 17, 19, 24, 126-131, 179, n. 164, 285, n. 93, 469- 470, 594, n. 3	39b	214-219, 221, n. 48, 278, n. 80, 345-346, 448, n. 74
9a-b	7, n. 14, 23, 132-145, 146- 154, 158-159, 161, n. 118, 194, n. 15, 215, n. 43, 221, n. 48, 225, 250, n. 42, 409, n. 15, 417, n. 31, 611, n. 26	40a	280, n. 86
10a	225	40b	179
11a-b	23, 153, n. 164, 154, 155- 163, 194, n. 15, 215, n. 43, 221, n. 48, 295, n. 141, 369, n. 16, 370, n. 18	41b-42a	6, n. 13, 220-223, 585, n. 33
12a	156	43b-44a	7, n. 14, 154, 225-227, 250, n. 42, 251, 280, n. 87, 532, n. 7, 544, n. 35, 565, n. 6, 611, n. 26
12b	191	44b	204-205, 228-237, 243, n. 29, 244, n. 30, 304, 305, n. 156, 450, n. 75
13a-b	164-167	45a	295, n. 139
23a	16, n. 37, 17, n. 42, 18, n. 46, 19, 168-177, 196, n. 19, 221, n. 48, 265, n. 54, 299, n. 151,	45b	22, n. 58, 238-239, 263, 294, n. 135, 322, n. 8
		46a	295, n. 139, 545, n. 40
		47b	148, n. 98, 240-248, 235, n. 21, 248, 295, n. 139, 454, n. 83
		48a	249-251, 263, 295, n. 139

48b	295, n. 139	72a-b	10, n. 26, 83-84, n. 72, 340, 558
49b	15, n. 35, 23, 163, n. 120, 295, n. 141, 297, 300	72b-73a	61, n. 46
51a-b	16, n. 37, 86, n. 77, 80, 86, 186, 252-256, 341	74a-b	10, n. 26, 186, n. 1, 256, 322, 341, 343
54a	186, n. 1, 256, 341	75b	22, n. 57, 215, n. 44, 319-320, 342-347, 572, n. 17, 579
54b	293, n. 127	76a	10, n. 26
55a	257-259	77a	347
55b	47-48, 260	77b	348-350: 400, n. 5
56a	82, 260	78a-83b	7, n. 15, 18, 21, 22, 504-505
56b	47, 261-263	78b-79a	7, n. 15, 19, 22, n. 56, 23, 323, n. 13, 324, n. 15, 351-366, 369, n. 15, 594, 398, n. 2, 504, n. 91, 618
57b-58a	16, n. 37, 22 n. 58, 23, 57, 85, 238, 251, 264-268, 285, n. 93, 338, n. 29, 606, n. 21	79b-80a	19, n. 47, 22, nn56-57, 323, n. 13, 324, n. 15, 326, n. 20, 358-366, 369, n. 15, 387, 517, n. 117, 577, 579, 594, n. 2
58a-b	8, n. 20, 12, n. 37, 24, 268-273	82b	23, 159, n. 113, 367-370, 404
59b-60a	23, 274-281, 539, n. 27, 556, n. 58	83a	371-372, 417, n. 34
60b	8, n. 19, 23, n. 60, 128, n. 56, 282-286	83b	376
62a	290	84a	373-380, 381, 556, n. 58, 572, n. 17, 598
62b-63a	8, n. 18, 15, n. 34, 18, n. 45, 19 23, nn62, 67, 23-4, n. 69, 50, 163, n. 125, 173, n. 146, 233, n. 13, 287-306, 309, 435, n. 56, 438, 450, n. 75, 453, n. 81, 467, n. 15, 472, n. 21, 545, n. 36, 555, n. 57, 574, n. 23, 604	84b-85a	18, 19, n. 47, 99, n. 4, 381-390
64b-65a	23, n. 65, 28, 307-309, 604	85b	10, n. 26
66b	85	86a	10, n. 26, 280, n. 87, 391-394
68a	16, 267, n. 55, 313-318, 332, 356, 400, n. 5	87a	391-394, 448, n. 74
69a	22, nn57-58, 177, n. 153, 265, n. 54, 319-326, 332, 343, 364, 369, n. 14, 518, n. 118, 579, 606, n. 21	87b	280, n. 87
70a	23, n. 63, 80, 86, 327-328, 332, 400, n. 5	88b	7, n. 14, 395-397
70b	23	89b-90a	398-400, 461-462
71a	329-332, 350: 400, n. 5	90a	432
71b-72a	333-339, 400, n. 5	90b	401-402, 404
		91a-b	135, n. 79, 143, n. 91, 159, n. 113, 372, n. 20, 403-418, 432, 448, n. 71, 452, n. 79, 499, n. 85
		92a-b	167, n. 130, 172, n. 142, 186, n. 1, 408, 418-435, 424, 431, 436, 438, 445, n. 67, 467, n.

- 15, 477, n. 32, 524, n. 122,
532, n. 7, 545, nn36, 38, 544,
n. 35, 545, n. 36, 565, n. 6,
574, n. 23
- 93a-b 8, n. 18, 247-248, n. 39, 306,
451, n. 76, 467, n. 15, 508, n.
96, 437-441, 545, n. 36, 574,
n. 23
- 94a 20, 442-448, 475, 479, 481-
482
- 95a 155, 305, 545, n. 36
- 95b-96a 8, n. 18, 148, n. 97, 233, n.
13, 235, n. 21, 243, n. 29,
305, n. 157, 417, n. 33, 449-
460, 467, n. 15, 574, n. 23
- 98a 545, n. 40
- 100b 461-462
- 104b 7, 8, n. 18, 463-467, 545, n.
36, 574, n. 23, 597, n. 3
- 105a 471
- 105b 7, n. 17, 130, n. 62, 468-470,
472, 484
- 106a 119, n. 31, 295, n. 139, 446,
n. 69, 471-482, 535, n. 15,
556, n. 58
- 107b 179, 447, 483-486
- 109b 230, n. 5, 296, n. 144, 311,
487-492, 547, n. 44
- 110a-b 233, n. 8, 618, 440, n. 60,
493-506, 508, 510, nn104,
106
- 111a-b 500, n. 87, 507-510
- 112b 511-512
- 113b 73, n. 56
- 114a-b 19, 326, n. 20, 364, n. 12,
513-519, 579
- 115b 520-524
- 116a 73, n. 56
- 119b 525-526
- 120a 84, n. 72
- 121a 15
- 121b 19, 527-530
- 122a 7, n. 15, 504, 531-533, 544,
n. 35, 565, n. 6, 618
- 122b 82
- 123a 534-539, 540-541, 567, n. 11
- 123b 541
- 124a 8, nn18, 21, 540-547, 232, n.
7, 557, n. 59, 565, n. 6, 572,
n. 17, 574, n. 23
- 125b 295, n. 139
- 126a 23
- 127a 18-19, 23, 180, n. 158, 548-
556, 588, n. 40
- 128b-129a 80, 83-84, 140, 557-558
- 130a 559
- 130b 581
- 131a 559-562
- 131b-132a 18, 19, n. 47, 22, n. 57, 119,
n. 32, 233, n. 13, 232, n. 7,
560, n. 1, 563-579, 581
- 132b-133a 7, n. 14, 560, n. 3, 580-583,
611, n. 26
- 133b 560, n. 3, 582-583
- 134a-b 107, n. 9, 560, n. 3, 584-591,
607, n. 24
- 137b 128, n. 55, 285, n. 94, 592-
595, 604
- 139b 7, 23, 426, n. 44, 596-605,
606, n. 22
- 140b 107, n. 9, 606-608
- 141a 7, n. 14, 609-612
- 142a 6, n. 15, 93, n. 82, 594, 613-
618
- bKeritot*
- 24b 215
- 28a 355, n. 3, 504, n. 92
- bKetubbot*
- 2a 417
- 4b 298, n. 148
- 7b-8a 135-136
- 8b 135

- 10b 234, n. 15
 21b 186, n. 1, 305
 22a-b 96, n. 18
 25b 293, n. 127
 34a 545, n. 40
 39b 232, n. 9, 236
 48a 382
 48b-49a 498
 50a 212
 50b-53a 435, n. 56
 53b 234, n. 15
 58a 237
 60a 382
 61a 298, n. 148
 62b 97, n. 87
 63a 17, 97, n. 87
 65a 174, 232, n. 9, 235
 65b 299, 545, n. 40
 70b 498
 84b 545, n. 40
 85a 232, n. 9, 234
 103b 448, n. 74
 104b 498
 111b 362, n. 11
 112a 497, n. 75
- bMakkot*
 5b 293, n. 127
 11a 396, n. 1, 611
- bMegillah*
 10b 598
 13a 112, 300, 599
 13b 459
 15a 463-464
 16a 448
 16b 186, n. 1, 187, n. 3
 23b 134, n. 74
 27b 572
- bMenabot*
 29b 186, n. 1
- 30b-31a 343, 344, n. 34
 31b 590
 33a 498-499
 42a 246, n. 34
 43a 99, 100, 103
 44a 501-502
 44b 536, n. 19
 81a 186, n. 1
 104b 545, n. 40
 110a 113, n. 20
- bMo'ed Qatan*
 9b 306
 18b 138, n. 87
 20b 298, n. 148
 25b 545, n. 40
 26a 113, n. 20
 27b 447
- bNazir*
 3a 113, n. 20
 49b 399, 462
 50a 399
 51a 266
 57a 154
- bNedarim*
 20b 174, n. 150, 458
 38a 113, n. 20
 50a 17, 97, n. 87
 50b 280
 53a 267, n. 55
 55a 298
 66b 312, n. 170, 396, n. 1, 612
- bNiddab*
 2b-3a 86, 154, 254
 9a 75
 13b 216
 16b 78
 19b 464
 20b 230, n. 5, 492

- | | | | |
|-------------------|--|------------------------|------------------------------|
| 24b | 121 | 32b | 92-93 |
| 25a | 239, n. 27 | 33b | 389 |
| 25b | 86, 254 | 39b | 615-618 |
| 26a-b | 186, n. 1, 542, n. 32 | 52b | 399, n. 3 |
| 26b-27a | 348, 350 | 65b | 186, n. 1 |
| 28a | 239, n. 27 | 70a | 545-546 |
| 30b | 162-163 | 72b | 113, n. 20 |
| 31a-b | 22, 239, nn26-27, 272, n. 71,
323, n. 12, 607 | 81a | 499, n. 84 |
| 32a | 158 | 81b-82a | 121, 232, n. 10, 233, 304 |
| 39a | 193, n. 12 | 82a | 171 |
| 41b-42b | 82, 84 | <i>bRosb ba-Shanab</i> | |
| 45b | 425, n. 41 | 4a | 173, n. 146, 299 |
| 47a-b | 182, n. 161 | 26a | 425 |
| 50b | 296, 300 | 29a | 389 |
| 57b-58a | 85 | 31b | 349, n. 49 |
| 61a | 18, n. 44 | <i>bSanbedrin</i> | |
| <i>bPesahim</i> | | 5a | 157 |
| 33b | 186, n. 1 | 7b | 545, n. 40 |
| 40a-b | 122-123, 180, 452, 572-574,
594, n. 4 | 19a | 603, n. 15 |
| 54a | 554-556, 588 | 31b | 549, n. 49 |
| 54b | 166, n. 126 | 32b | 140, n. 88 |
| 68a | 113, n. 20 | 38b-39a | 163, n. 121, 204, n. 31, 457 |
| 87b | 440, 499 | 39b | 107 |
| 103a | 187, n. 6 | 46a | 175, n. 151 |
| 106b | 186, n. 1 | 52a | 272, n. 71 |
| 110a | 130, 470 | 54b | 523 |
| 110b | 470 | 55b | 174 |
| 112a | 160, n. 116 | 56a | 433 |
| 112b | 409-410 | 57a | 169, n. 134 |
| 113b | 187, n. 3 | 57b | 335, n. 24 |
| 118a | 551 | 59a | 477, n. 31 |
| <i>bQiddushin</i> | | 63a-b | 180 |
| 13a | 113, n. 20 | 66a | 355, n. 3, 504, n. 92 |
| 19b | 217 | 67a | 470 |
| 22b | 523 | 67b | 120, 130 |
| 24a | 498 | 68a | 130 |
| 24b | 218 | 69a | 160 |
| 31a | 545, n. 40 | 69b | 158 |
| | | 74a-b | 465, n. 9 |
| | | 76b | 382-383 |

80a-b	265	95a	425, nn41-42
82b	589	97a	551
85b	355, n. 3	104a	280, n. 86
92b	204, n. 32	104b	15, n. 35, 163, n. 120, 295, n. 141
94a	280	112b	127
95a	272, n. 71	114a	298, n. 150
95b	272, n. 71, 413-414	116a-b	167, n. 129, 396, n. 1, 611
96a	272, n. 71, 293, n. 127	122a	545, n. 40
96b	426	124b	511, n. 108
97a	549, n. 49	127b	152-153
98b	272, n. 71	128b	49, n. 34, 302
100b	458, n. 88	129a	232, n. 9, 234, n. 15, 236
101a	186, n. 1	130a	73, n. 56
102b	106, 272, n. 71	134a	240-242, 247
103a	272, n. 71	135b	213
104b	448, n. 71	138b	144
105b	272, n. 71	140b	232-233
106a	272, n. 71	147b	180
107b	118	151a	306
108a	15, 292, 417, 555, n. 57	151b	447
108b	280, n. 86	154a	511-512
110a	205	155b	545, n. 40
110b	425, n. 41	156a	497
111a	205	156b	135, n. 78, 416
<i>bShabbat</i>			
11b	286, n. 95	<i>bShevu'ot</i>	
16b	415	9a	282, n. 91
23b	497	27a	355, n. 3, 504, n. 92
28b	276, n. 73	30b	118
31b	571	48a-b	297, n. 147
38b	298, n. 150	<i>bSotab</i>	
45b	144	3a	480, n. 38, 481
50b	292	4b	204, n. 31
54b	273	7a	155, n. 106
64a	86	10a	272, n. 71, 550-551
64b	85-86	13a	424-425
69a	365	21a	545, n. 40
77b	269, n. 57	22b	107
81b-82a	469	25a-b	150-151
88a	465, n. 9	27a	159
89a	295, n. 141		

28a	152	16b	280, n. 86
42a	425, nn41-42	20a	492
47a	118, 551	24b	186, n. 1
49b	549, n. 49	34b	232, n. 9, 236
		35a	193, 497
<i>bSukkab</i>		44b	343-244
5b	396, n. 1	45b	511-512
22b	272, n. 71	46a	497, n. 75
25b	217	54a	75
26a	269, n. 57	55a-b	528, 530
49b	300	56a	498
53a-b	611	61b	156-158
		62b	382-383
<i>bTa'anit</i>		63a	175-176, 312, n. 170
5b	417, n. 29	63b	139
6b	272, n. 71	64b	148, n. 98
7a-b	280	66a	499, nn79, 81
8a	476, n. 29	76a	251
8b	590	76b	295
18b	538-539	78a	266
20b	482	90b-91a	175, n. 151, 575, n. 26, 435, n. 56
21b-22a	510, n. 102	92b	511, n. 108
23a	525-526, 535, n. 17	97b	166, n. 126
23b	545, n. 40	106a	40-41, 42
24a	545, n. 40	108b	160, n. 116
24b	391, 512	111b	158
27a	212	114b	270, n. 64
29b	448, n. 74	117a	121, 498, 499, n. 81
		119a	158
<i>bTamid</i>			
29a-b	401	<i>bYoma</i>	
		19b	186, n. 1, 291
<i>bTemurah</i>		29a	176-177
10a-11a	266	32b	113, n. 20
19a	266	34a	293, n. 132
25a-b	266	67b	18, n. 44
28b	169, n. 134	75a	458, n. 88
29b-30a	523, n. 120	77b	113, n. 20, 484
30b	265, n. 52	78b	545, n. 40
		79b	272, n. 71
<i>bYevamot</i>		83b	119, 472-474, 476, 482
14a	73, n. 56		

84a	180	31a	106
		82a	298, n. 150
<i>bZevabim</i>		85b	177
28a	83		

Midrashei Halakhah

<i>Mekhilta de Rabbi Yishmael</i>		<i>zavim, pereq 3:10</i>	84
<i>bo, pisha 1</i>	504, n. 92	<i>metsora, parashab 2:11</i>	608, 611
<i>bo, pisha 14</i>	204, n. 31, 440-441	<i>metsora, parashab 5:13</i>	415
<i>be-shalah, Amalek 2</i>	300	<i>qedoshim, parashab 1:9</i>	355, n. 3, 504, n. 92
<i>Yitro, Amalek 1</i>	245	<i>qedoshim, pereq 9:5, 9</i>	355, n. 3, 504, n. 92
<i>Yitro, ba-bodesh 5</i>	433	<i>qedoshim, pereq 9:14</i>	523
<i>Yitro, ba-bodesh 8</i>	170, 501-502, 504, n. 92	<i>qedoshim, pereq 10:2</i>	523
<i>mishpatim, nezigin 6</i>	412-413	<i>emor, parashab 1:1</i>	568
<i>mishpatim, nezigin 5</i>	351-352, 504, n. 92	<i>emor, pereq 1:17</i>	566
<i>mishpatim, nezigin 17</i>	523	<i>emor, parashab 2:3</i>	334-335
<i>mishpatim, nezigin 18</i>	537, n. 20	<i>emor, pereq 2:2</i>	568
<i>mishpatim, kaspa 20</i>	73, n. 56, 76, 206, 513-515	<i>emor, parashab 7:2</i>	168
		<i>emor, parashab 8:3</i>	208
<i>Mekhilta de-Rabbi Shime'on bar Yohai</i>		<i>emor, parashab 8:11</i>	68-69, 351-352
12:15, 17	355, n. 3	<i>emor, parashab 8:12</i>	351-353
21:15, 17	504, n. 92	<i>emor, pereq 8:1-2</i>	21, 69, 351, 353
		<i>emor, pereq 12:1-2</i>	17
<i>Sifra</i>		<i>emor, pereq 20:8</i>	355, n. 3, 504, n. 92
<i>vayiqra bova, pereq 10:10</i>	355, n. 3, 504, n. 92	<i>be-huqotay, pereq 1:1</i>	526
<i>vayiqra nedavah parashab 2:2</i>	385-386, 390		
<i>vayiqra nedavah, parashab 4:2</i>	27	<i>Sifre Numbers</i>	
<i>vayiqra nedavah, parashab 6:3</i>	168	7	150-151, 480-481
<i>tsav, pereq 5:4</i>	563-564, 568, 753	12	154, n. 106
		16	396, n. 1
<i>tsav, pereq 16:9</i>	580	42	609, 611-612
<i>sbemini, pereq 3:4</i>	290	84	441, n. 61
<i>sbemini, pereq 3:8-9</i>	46	110	415, n. 22
<i>sbemini, parashab 5:6</i>	552-553	115	425, n. 40
<i>tazri'a, pereq 4:3</i>	84	127	333, 335, 337
		133	106, 608
		157	463

161	441, n. 61	119	365, 594
		159	106
<i>Sifre Zuta</i>		165	587-588
19:9	200, n. 24	203	290
19:16	337	227	91
		249	295
<i>Sifre Deuteronomy</i>		255	206, n. 33
31	523	307	125, 590, n. 43
38	415	343	415, 433
76	477		
87	106		

Midrashei Aggadah and Others

Genesis Rabbah

1:15	355, n. 3, 504, n. 92
6:3	282-283
9:14	187, n. 6
11:4	416
17:3	447
17:7	300
17:8	607, n. 23
26:5	14, n. 44, 434-435
28:5	425, n. 40
28:8	292-293
34:8	477, n. 31
36:1	425, n. 38
52:5	206-207
60:8	127, n. 53
63:5	425, n. 38
68:4	138, n. 88
70:5	570-571
77:3	408
78:6	405, 407
82:14	325
85:5	449
86:2	272, n. 69
88:5	418-421
89:4	603
91:5	120, 590
93:7	212

Exodus Rabbah

10:3	84
19:7	416, n. 26
32:1	382, n. 17

Leviticus Rabbah

1:13	207
3:4	47, 186, n. 1
4:4	569
4:15	39
5:1	425, n. 38
8:1	138, n. 87
9:9	396, n. 1, 612
10:5	163, n. 121
11:19	553
14:9	50
19:6	163, n. 121
20:3	134
22:10	488
23:4	133
25:5	425, n. 38
27:10	212-213
27:11	95
28:6	204, n. 31
30:3	425, n. 38
36:1	355, n. 3, 504, n. 92

Deuteronomy Rabbah

11:10 18, n. 44

ki tetse 6 95-96*Song of Songs Rabbah*

1:3:3 465, n. 8

1:31 416

8:10 447

*Lamentations Rabbah**petibta* 2 447*petibta* 10 114, 569*petibta* 24 459

1:17 447

1:21 448

1:44 425, n. 38

2:17 425, n. 38

4:3 416

Lamentations Zuta

1 10, n. 25

Ecclesiastes Rabbah

1:4 518

1:8 166, n. 126

1:9 276, n. 73

5:10 465, n. 8

Esther Rabbah

1:16 416

3:4 119, 569

9 597

Avot de-Rabbi Nathan

A 38 537, n. 21

B 41 537, n. 21

Derekh Erets

4:1 132, n. 72

4:3 132, n. 72

5:1 132, n. 72

6:2 132, n. 72

*Derekh Erets Rabbah*8:7 (*Pirqei Ben-Azai* 6:3)

442-443

9:7 (*Pirqei Ben-Azai* 7:3)

442-443, 476, 479, 482

Derekh Erets Zuta

7:3-4 144

Kallab

1 196, n. 17

1:124 463, n. 2, 464

Kallab Rabbati

2:25 463, n. 2,

3:6 18, n. 44

3:14 459

9:2 379-380

Semahot

8:8 537, n. 21

8:16 588

Sofrim

5:5 343, n. 33

Seder Olam Rabbah

5 432

*Tanbuma**miqets* 9 590*va-yigash* 5 274-275*mishpatim* 6 175, n. 151*mishpatim* 12 382, n. 17*ki tisa* 16 145*tsav* 8 465, n. 8*abrei mot* 11 373-376*bamidbar* 27 463, n. 2*Balak* 15 474, 476*Balak* 21 590

<i>Tanbuma Buber</i>		19	448, n. 72
<i>beresbit</i> 30	475, n. 26	24	382, n. 17
<i>Noab</i> 18	555-556		
<i>taẓri'a</i> 5	75		
<i>ki tisa</i> 11	145	<i>Beresbit Rabbati</i>	
<i>tsav</i> 11	465, n. 8	p. 29	18, n. 44
<i>Balak</i> 24	474	p. 215	382, n. 17
		<i>Yalqut Shimoni</i>	
<i>Midrash Psalms</i>		Gen 44	18, n. 44
78:9	447	Deut 940	18, n. 44
		<i>Leqab Tov</i>	
<i>Midrash Proverbs</i>		Exodus 23	74
6	463, n. 2		
31:10	125	<i>Midrash Ha-Gadol</i>	
		to Num 18:31	575-576
<i>Pesiqta de Rav Kahanah</i>			
1:3	55	<i>Targum Onkelos</i>	
8	204, n. 31	to Gen 6:1	14, n. 44
<i>eikba</i> 9	162, n. 130	to Exod 30:23	596
		<i>Targum Jonathan</i>	
<i>Pesiqta Rabbati</i>		to Gen 6:1	18, n. 44
14	550, n. 52, 551	to Gen 42:6	119
34	18, n. 44	to Exod 4:24-26	245, n. 33
<i>Pirqe de-Rabbi Eliezer</i>		to Lev 22:28	95
17	108, n. 11	to Josh 2:2	119
<i>Eliyahu Rabbab</i>			

Other Sources

LXX		6:10	246
to Judges 19:2	478, n. 35	7	270, n. 62, 448, n. 73
<i>Apocrypha and Pseudepigrapha</i>		<i>IV Maccabees</i>	
<i>Tobit</i>		17:1	448, n. 73
8:6	136, n. 82	<i>Qumran</i>	
<i>I Maccabees</i>		4QMMT B:	
1:60-61	246	36-38	58
2:26	107	11QT L, 4-16	337-338
<i>II Maccabees</i>		11QT L, 10-11	60, n. 44

- 11QT LII: 5 58, n. 40
 11QT LII: 6 58, n. 39, 67, n. 51
 4Q251 58, n. 41
- Josephus
B.J.
 1:71 107
 1:107-119 526
A.J.
 5:8 119
 13:302 107
 13:398-432 525
 15 529
- Philo
On the Special Laws
 I, 200 11, n. 27
On the Virtues
 137-138 58
On the Virtues
 142-144 73
- Classics
 Aeschylus, *Eumenides*
 657-663 322, n. 7
- Ammianus Marcellinus, *Roman History*
 31:2 534, n. 10
- Apollonius of Rhodes, *Argonautica*
 4.869-879 180, n. 159
- Apuleius, *Golden Ass*
 10:19-22 174
- Aristotle, *History of Animals*
 V, 1 310, n. 169
 V, 19 175, n. 160
 VIII, 12 293, n. 128
- Athenaeus, *Deipnosophistae*
 13:605 298, n. 149
- Ctesias, *Indica*
 7 293, n. 128
 45 276, n. 73
- Diogenes Laertius
 8:28 322
- Herodotus, *Histories*
 4:63 534
- Photius, *Bibliotheca*
 72 276, n. 73, 293, n. 128
- Pliny, *Natural History*
 VII, 9 210
 X, 67 175, n. 164
- Ovid, *Metamorphoses*
 VI, 401-652 478, n. 34
- Suetonius, *Claudius*
 21 536
- Statius, *Achillied* 175, n. 164

Talmudic Commentators

- Rasbi*
 to *bAZ* 11b 538
 to *bAZ* 39b 477, n. 31
 to *bAZ* 75b 291
- to *bBer* 43b 410
 to *bGit* 7a 477, n. 30
 to *bGit* 67b 546-547
 to *bHul* 11a 156-157

- | | | | |
|-----------------------|----------------|------------------------------------|--------------|
| to <i>bHul</i> 13b | 165 | to <i>bHul</i> 139b | 596-597, 602 |
| to <i>bHul</i> 39b | 219 | to <i>bKet</i> 21a | 305, n. 156 |
| to <i>bHul</i> 48b | 239 | to <i>bNid</i> 26b | 542 |
| to <i>bHul</i> 63a | 301-302 | to <i>bQid</i> 81a | 304 |
| to <i>bHul</i> 67b | 311 | to <i>bSan</i> 38a | 163, n. 121 |
| to <i>bHul</i> 70a | 328 | to <i>bShab</i> 140b | 133 |
| to <i>bHul</i> 71a | 331 | to <i>bTaan</i> 18b | 538-539 |
| to <i>bHul</i> 72b | 340 | | |
| to <i>bHul</i> 85a | 388 | <i>Obadiah of Bertinoro</i> | |
| to <i>bHul</i> 88b | 396-397 | to <i>mBik</i> 3:12 | 562, n. 5 |
| to <i>bHul</i> 90b | 402 | | |
| to <i>bHul</i> 91a | 409, 411 | <i>Nachmanides</i> | |
| to <i>bHul</i> 93a | 439, n. 59 | to <i>bHul</i> 131a | 562, n. 5 |
| to <i>bHul</i> 95b | 453 | | |
| to <i>bHul</i> 106a | 480 | <i>Halakbot Gedolot</i> | |
| to <i>bHul</i> 107b | 484 | <i>Yom Kippur</i> | 484, n. 43 |
| to <i>bHul</i> 110a | 496, n. 72 | | |
| to <i>bHul</i> 123a | 535-536 | <i>Maimonides</i> | |
| to <i>bHul</i> 124b | 546 | <i>Guide to the Perplexed</i> 3:48 | 93 |
| to <i>bHul</i> 127a | 553 | | |
| to <i>bHul</i> 131a | 560, n. 2, 562 | <i>Sefer Hasidim</i> | |
| to <i>bHul</i> 134a-b | 584-585 | 1671 | 45 |

Index of Gendered Terms

- Abigail 106
abortion see miscarriage
adult woman, see *bogeret*
Adam's rib 137
adulteress/y/ous 149, 152-153, 170, 173,
n. 144, 193, 217, 289-290, 301, 395-
396, 427, 480, 567, 582-583
Agrat bat Mahlat (demoness) 410
agunah 218-219, 346-347
am-ba'arets women 17, 111-115, 122-123,
132, n. 71, 572, n. 19
Ammonite (woman) 287, 289, 295-296
anatomy/ical (female) 12, 15-16, 50, 62, 83,
86, 239, n. 26, 250-251, 317-318, 332,
340, 437
androcentric/sm 105, 397, 458
androgynous 13, 388-389; 607
Artemis 286
aylonit 156-158, 254

baby girl/s 181-182, 184, 252
bang (as intercourse) 175
Bani (Rav's daughter) 450-451
barren 135, 137-138
bat qol 226-227, 280, 309, 391-394, 529, 597
Bat Rav Hisda 229, 231-237, 304, 305, n.
156
Beruriah 125, 491, n. 60, 604
bestiality 17-19, 170-177, 299-300, 322,
528, 530
betrothed/al 43, 50, 115, 161, 217, 233,
254, 453, 565-566
– feast 417, 452-453
birth/ing/ born 1, 5, 8, 13-14, 16, 22, 48-
49, 53-54, 56-57, 59-62, 67, 75, 77, 86,
166, 183, 201; 208-210, 220-223, 253-
254, 261-263, 286, 302, 314-317, 319-
320, 324, 331-332, 339, 349, 359-360,
362, 364-365, 367, 369, 375, 377-378,
404, 416, 419-420, 422, 453, 458, 480,
516, 555, 558, 564-566, 570-571, 576,
585-586, 594, n. 2, 596, 607, n. 23
– canal 16, 57, 86, 253, 314, 317, 320, 332,
335, 339
– complication 16
– death at 15
birthright 570
bogeret 43, 108, 181-185
breeding 22, 365
breasts 75, 140
bride/al 66, 69-70, 106, 133, 136-141, 143-
145, 371, 415-417, 426
– bed (*keilab*) 143
– levirate, see levirate
bridegroom 66, 69, 252, 371, 415
– of blood 244
–'s blessing 132-145, 417; 556, n. 58
–'s feast 417
Brothel, see house of prostitution

caesarean operation/section 15, 210-211,
253
captive (woman) 162
castrating/ion 82, 84
chaste/ity 167, 383
circumcision 95, 148, n. 97, 213, 241-248,
385-387, 389, 499, n. 80
Cleopatra, Queen 163
co-wife 291
conception, see pregnancy
concubine/s 299
– of Gibeah 478

- cooking, women doing the 9, 24, 27, n. 3,
 110-112, 114, 118, 185, n. 166, 311-
 312, 509-510, 612
- copulate/d/ion 171, 319, 322, 324, 459,
 520, 527, 548, 550-551, 577
- cow (versus bull) 10, 20, 32, 35, 48-49, 65,
 68, 95, 265, 270, nn. 62, 63, 272, n. 69,
 317, n. 5, 356, 371, 487, 514, 516, 550,
 n. 52
- crossbreeding, see mixed-breeding
- custody of children 159
- daughter/s 12, 20, 24, 43, 45, 63, 66, 68-70;
 110, 113-114, 121-123, 125, 143, 164,
 166, 197, n. 22, 212, n. 42, 217-218,
 241, 243, 254, 299, 321, 356, 364, 368-
 369, 371, 383, 415, 416, n. 26, 417,
 443-444, 446-447, 449-453, 479, 500,
 506, 518, 579
- in-law 120-121, 449-451, 454, 498
 - of Aaron, see priestess
 - of Aher 614, 617-618
 - of *am ha'arts* 116, 122-123
 - of Adam 435, 555-556
 - of Canaanites 555
 - of Egyptian proselytes 266
 - of emperor 275, 277, 278, n. 78, 280-
 281, 283, 537-539
 - of Etbaal King of Sidon, see Jezebel
 - of Haman 448
 - of *haver* 116
 - of Herodias, see Salome
 - of Israel 153, 202, 325, 386, 524, 567,
 569-570, 575
 - of Jerusalem 48
 - of Jethro, see Zippora
 - of king 538
 - of King of Athens 478
 - of Laban, see Rachel
 - of Levite, see Levite woman
 - of ostrich 307-309
 - of the patriarchal house (*Nasi*) 545, 547
 - of priest, see priestess
 - of Rabban Gamli'el 457
 - of Rabbi Abba 467
 - of Rabbi Aqiva 135, n. 78, 415
 - of Rabbi Hiyya 187
 - of Rabbi Hanina ben Tardion 125, 590
 - of Rabbi Me'ir 121
 - of Rabbi Yishma'el 161
 - of Rami bar Abba 305, n. 156, 497, 507,
 510
 - of Rav 419, 421, 432, 438, 451-452
 - of Rav Hanan bar Rava 305-306, 453
 - of Rav Hisda, see Bat Rav Hisda
 - of Rav Isi son of Rav Yitshaq 235, 243
 - of Rav Nahman 470
 - of Rav Yirmiyah bar Abba 437
 - of Rav Yitshaq Nafha 144, 496-497, 500,
 508
 - of *Resh Galuta* 545, 547
 - of Shmu'el 512
 - of voice, see *bat qol*
 - of wine-drinker 289, 295, 297-300, 309
 - of wine-mixer 288, 295, 297-298, 300,
 309
 - of Yiftah 12
 - 's inheritance 297-298
 - young, see *na'arah*
- divorce/divorcee 34, 40, 42, 116, 159, 218-
 219, 236, 252, 272, 325, 367, 369, 404,
 416, 440, 470, 472, 480, 487, 489, 491,
 498-499, 561, 565
- bill see *get*
- Diana 286
- ejaculation 528
- Em (Abbaye's associate) 247-248
- embryo/logy, see fetus
- ervab* see genitalia and nakedness
- Esther 7, 176-177, 300, 415, 463-465, 596-
 600
- eunuch 156-158
- Eve 81, 176, 424, 457-458

- ezrat nashim* 386
- family 93, 121, 136, 185, 210, 243, 246,
303-304, 306, n. 159, 363, 366, 375,
378, 392, 394, 437-438, 444-446, 451,
n. 76, 452, 467, 479-481, 496-497, 529,
545-546, 510, 570-571
- extended 121
 - tree 451
- father 21, 69, 159, 217-218, 357, 440
- concern for the seed of 22, 319-320, 326,
n. 20, 364
 - demise of 22
 - honored with mother 7, 92-93, 352;
354; 356
 - ’s seed 359-362, 364-366, 369
- female/s 9-11, 13, 17, 21-22, 39, 28, 59, 69,
79, 91, 95, 123, 131, 137, 163, 197, 201,
210, 212, 245, n. 32, 250, 254, 262,
268-273, 280, 285, 286, n. 97, 294-295,
300-301, 309, 317-318, 322, 325-326,
328, 330, 350, 352-353, 355-357, 359,
364-365, 379, 388-389, 433, 457, 486,
491, 504-506, 510, n. 103, 551, 576,
605; 607, n. 23
- animals 10-11, 21-24, 69, 79, 84, 126-128,
171, 176, 210, 263, 266, 279, 285, 295-
297, 301, 309, 317-318, 322, 359-361,
362, 366, 400; 594-595, 604, 606-607
 - as soil 322-323
 - beasts, see female animals
 - birds, see female animal
 - character, 106, 232; 300-301, 328, 538
 - clothing 117
 - consumption of 11-12
 - convert, see proselyte (woman)
 - demon 410
 - donkey, see ass
 - entity, see character
 - figure, see character
 - friend/s 84, 190, 195, 289, 300-301, 601
 - innkeeper, see innkeeper
 - language 10, 128, 283, 485; 594-595
 - Levite, see Levite woman
 - manifestation of God, see Shekkinah
 - name 187-188, 451
 - parent, see mother
 - priest, see priestess
 - Pharisee 115
 - reproduces herself 22, 364
 - sacrifice of 10-12
 - slaughter of 10-12, 39
 - slaves, see maidservant
- feminine/ized 8, 10, 68, 84, 120, 162, n.
181, 227, 284-286, 294, 300-302, 324,
408, 440, 472, 479, n. 36, 565, 592-595,
604
- divine manifestation, see *Shekkinah*
 - language 20, 39, 128
 - sacrifices 221, 585
 - verbs 39, 128, 263, 285, 301, 485
- feminist
- aspect/s 225, n. 1
 - commentary/ator 6, 8, 160, n. 30, 173,
232, 309, 362, 363, 369, 384, 402, 457-
458, 561, 611-612, 618
 - context 340, 558
 - discussion 171, n. 138, 394
 - implications 225, 356, n. 6
 - inquiry 40
 - interpreter/s/ation 103, 427
 - literature 81
 - perspective/s 176, 232, 247, 250, 251,
253, 254, 263, 277, 311, 328, 517
 - proto 390
 - reader/ing 49, n. 32, 451
 - speculation 58
 - studies 427
- femme fatale*, see killer-wife
- fertile/ity, 158-160, 263, 420, 422
- (in)fertile/ity 156, 158, 365
- fetus 4, 16, 22-23, 49-50, 53-62, 79, 84,
162-163, 266, 317, 322-323, 328, 330-

- 331, 334, 336-338, 349; 398-400; 461-462, 558
 – its mother's thigh 16, 264-267, 606, n. 21
 firstborn 12, 54, 59-60, 62-63, 220-221, 229, 231, 314, 316-317, 327-328, 329, 425
 flirtation 216
 fornication, see sexual promiscuity
 frigid 107
- Garden of Eden 136, 138, 141
 gender/ed/ing 7-8, 10-12, 16, 19, 24, 28, 39, 45, 49, 69, 83, 85, 96-97, 104, 128-130, 154, n. 157, 173, 191-192, 215, 221, 223, 234-235, 242, 244, 248, 271, n. 66, 273, 278, 281, 285, 290, n. 124, 294-298, 300-301, 304, 309, 317-318, 321-322, 364, 378, 380, 389, 405, 407, 409, n. 16, 414, n. 21, 419, n. 35, 422, 427, 434, 437, 445-446, 448, 452, 464-465, 476, 481, 497, 499, 514, n. 13, 533, 536, 538, 561, 568, 583, 589, 593, 603-604, 611
 – neutral 44, 55, n. 36, 104, 194, 196, 215, 221, 278, 509, 538
 – of biblical law 19-21, 58, 69
 – toys 542
 genital/s/ia 15, 17, n. 40, 59, 79-86, 180-186, 194, 201, 250, 257, 260, 340, 558,
 – blood, see menstrual blood
 gentle woman 9, 10, n. 25, 18, 107, 119, 173, 184, n. 163, 314, 364-365, 469-470, 487, 489-490, 519, 523, 585
 – who converted, see proselyte
 gestation, see pregnancy
get 34, 40-42, 103, n. 1, 214-218, 342, 345-346
 – women may write 103, n. 1
 girl/s 8, 80, 254-255, 448, 540-542
 – young, see *na'arab*
 gonorrheal impurity, see *zav/zavab*
 granddaughter 304, 368
 grandmother 201
 groom, see bridegroom
 gynecology 236
- balitsab* 34-35, 37, n. 16, 40, 43, 157-158, 160, 182, 184
 Hadassah 599
 Hannah 464-465
 Hannah, Rabbah's mother 187-188
 harlot see prostitute
baver woman 111-119
 Herodias 538
 'him and his son' 19-22, 55-56, 65, 67-69, 73, 77-78, 94-96, 212, n. 42, 352-356, 360-364, 366, 369, 371, 578-579
 Homa 235, 243-244
 homosexual/ity 171-172, 298-299, 410, 523
 – marriage 434-435
 house 396, 477, 479-482, 534, 536, 582
 – bride's 70, 371, 417, n. 34, 452
 – father's 144, 440-441, 497-499, 565, 569, 575
 – father-in-law's 417, 452
 – female genitalia as 61, 79-86, 189-194, 252-254, 260; 340, 557-558
 – groom's 371, 417, n. 34
 – husband's 115, 371, 471, 475, 498
 – master of 443, 445-446, 479
 – matrimonial 415
 – men's 499
 – mother's 311, 440-441, 499
 – of folk 471, 473, 476, 478-480, 496-498, 510
 – of Hasmonai 529, 603
 – of Patriarch 197, 543, 545-546
 – of *pundaqta* see house of prostitution
 – of prostitution 119-120, 591
 – of Rabbi Ya'aqov 613, 616
 – of Rav Amram the Pious 117
 – of Rav Hanan 449-450
 – of Rava 235

- of Ravna the brother of Rabbi Hiyya bar Abba 117
- of Rabban Gamli'el 509
- of Rabbi Shime'on ben Elea'zar 95-96
- of *Resh Galuta* 385, 387, 545-547
- of Shum'el 141-143
- of son-in-law 450-451, 453
- of women 496-498
- woman/wife as 137, 193, 380, 384, 415, 478, 531, n. 31, 536, 575
- household/er 118, 121-122, 208, 375-376, 378-379, 380, 383, 396, 443-446, 450-452, 477, n. 30, 482, 509-510, 529, 544, 555, 575, n. 27
- husband/s 106, 115, 117, 121, 148, n. 97, 149-153, 155, 157, 159-160, 162-163, 166, 170, 173-175, 188, 190, 192-197, 215-219, 231-237, 242-243, 258-259, 269-272, 298, 300, 305, n. 156, 312, 345-346, 367, 369, 371, 381, 383-384, 386, 396-397, 404, 427-428, 434, 440, 447, 454, 457-458, 470, 471-472, 475, 478-481, 487, 491, 498, 499, 536, 566-567, 574, 600, 611-612
- hymeneal blood 488
- immersion 84-85, 153, 172-173, 189-197, 236, 334, 460, n. 92
- immigration to Land of Israel by women 103, n. 1
- impregnation, see pregnancy
- incest 121, 157, 166, 216, 432, 550, 556
- infertile/fertility 158, 263, 365
- infidelity 151, 159, 396, 529
- innkeeper (female) 111-115, 118-120, 470, 590, n. 44
- intercourse, see sexual intercourse
- intermarriage 8, 18, 122-123, 545
- jealousy (women's) 235
- Jezebel 105-108
- ketubbah* 24, 41, 161, 271, 430, 433-435, 480, 498, 559-561
- killer-wife 235, 242-244, 454, 538
- Kozbi 588, 590-591, 608
- labor 50, n. 34, 86, 302, 339
- laying on of hands, obligation of women 101-102
- Leah 425, 458-459
- lesbian 491
- levirate 34, 40-43; 156-159, 175, 184, 218, 252, 325, 346-347, 488-489
- Levite woman 325; 564-566, 574-576
- love/rs/beloved 138-139, 176, 236, 383-384, 427, 537, 565-566, 574-676, 593
- Luna 286
- lust/ful 173
- after idols 170
- Lysistrata 270
- maid/maidservant 163, 266, 298, 379, 447, 517-519, 523; 559; 561-562
- manumitted 13, 314
- of Rabbi 17, 172
- make-up 143
- male/s 9, 10-11, 13-14, 21-23, 28, 39, 69, 81, 91, 95-97, 137, 163, 185, 187, 195, 201, 212-213, 234, 240-242, 244, 246, 248, 251, 262-263, 284-286, 295, 297, 299, 311, 317-318, 322-323, 325-326, 328, 329-330, 352-357, 363, 379, 384, 388-389, 415, n. 25, 434-435, 459, 464, 465, 469, 485-486, 490-491, 504-506, 509-510, 518-519, 541, 551, 566, 568, 583
- Ammonites 295
- animals 10-11, 21, 89, 94, 128, 168, 171, 263, 266, 268-273, 295-297, 300, 366, 548, 577, 285, n. 93, 362, 593-594, 606-608
- baby 252, 254-255, 607, n. 23
- beast, see male animals

- bird, see male animals
- companions 138-139
- convert 586
- dependents 446
- editors 454
- family members 529
- firstborns 12
- householder 379
- innkeeper 119
- intermediary 280
- *ketubbah* 430, 433, 435
- language 10, 20, 39, 68-69, 128, 283, 356-357
- Levite 575-576
- lost honor of 356-357, 506
- minor 155-158
- Moabites 295
- name 187-188
- offspring 266, 309
- parent/s, see father
- prostitute 521-524
- reproduces himself 22, 364-365
- repressed, see male lost honor of
- schoolmaster 447
- slaves 173, 298, 561-562
- students 172, 491
- wine-mixer 298
- mamzer/et* 13, 166, 325, 567
- manhood, see penis
- marital 81, 139, 259, 306, 384, 488
- market/place, women in 120, 132, 174, 257, 275, 278, n. 78, 299, 380, 410
- marry/iage/ied 41, 43, 114, 122, 125, 134, 135-144, 148, n. 97, 157, 159-161, 166, 171, 173, n. 144, 175, 184, 185, n. 166, 197, n. 22, 217, 233-236, 244, 266, 270, n. 63, 295-296, 306, 314, 325-326, 346, 365, 367, 369, 371-372, 382-384, 404, 415, 417, 425, 434-435, 437-438, 448, 451, 453-454, 458-459; 467; 478; 487-491; 497-499; 512, 519, 528-529, 545, 547, 555, 569, 586
- and death 134-135, 235, 242-244
- and inequality 135-136
- blessing, see bridegroom's blessing
- canopy 136, 139-140, 145, 405, 417
- celebrations 70, 141, 144, 371
- ceremony 133, 175, n. 79, 143-144
- contract, see *ketubbah*
- feast 135, 140, n. 88, 143, 414-417
- homosexual 434-435
- levirate, see levirate
- practices of gentiles 167, n. 129
- settlement, see *ketubbah*
- to a *haver* 116-117, 122-123
- to a priest/ess 193, 498, 536, 561, 565-567, 570-575, 581
- to an *am ha'arets* 116, 123
- unmarried 191, 222-223, 311, 566
- Martha Shmu'el's mother 186-188, 198, 200-201, 256, 341, 436
- masturbation 207
- mating 365
- with angels 18
- with animals 18, 291
- maternal/ity 159, 179-180, 248
- grandfather 305
- matriarchs 419, 422
- matrilineal principle 22, 364-365
- matron/matrona 138, n. 87, 153, 468-470, 538
- medicinal experts (women) 179
- member (male), see penis
- menstruant/ation/ual/ating 10, 28, 75, 112, 189-199, 201-202, 236, 257, 329, 413, 459, 487-489, 491, 499
- blood/bleeding 28, 254, 257-259
- impurity 28, 252-255, 259
- purity 173
- metronymic 511-512
- me'un* 34-35, 37, n. 16, 43, 182, 184-185
- Midianite women 107, 588, 608 588
- midwife 54, 59-61, 328, 332, 334-337, 339, 609, n. 23

- minor see *qetanab*
miqveb 154
 Miriam 419-423
 –'s well 420-421, 423
 – the Hasmonean 448, 529
 miscarriage 220, 223, 275-279, 314, 317,
 329, 331, 400
 misogyny 312
 mixed marriage see intermarriage
 mixed-breeding 324, 329-330, 551, 553-
 554, 556, 578
 Moabite women 289, 295-296
 monogenesis theory 323
 moon (feminine) 8, 282-286
 mother 21-23, 54, 60-61, 66, 68-70, 94-97,
 209, 211-213, 252, 265, 312, 315-316,
 320, 322, n. 7, 324, 327, 332, 335, 340,
 362-366, 369, 371, 412, 440, 443-444,
 446-448, 462, 485, 510, 512, 514, 516-
 518, 531, 542, 555, 558, 578, 586, 607
 – and father, honoring 7, 92-93, 159, 352,
 354, 356, 502-506, 533, 613, 616, 618
 – as womb 47-50, 260
 – bird 19-21, 69, 94, 96, 503-505, 596, 606,
 608, 610-614, 616, 618
 – in-law 110, 112-115, 120-122, 410, 498
 – of Abba bar Manyumi 180
 – of Hezekiah King of Judah 180
 – of Israel 440
 – of Rabbi Hanina 178-180
 – of Rabbi Yirmiyah 180
 – of Rav Asi 494
 – of Rav bar Ravina 180
 – of Rav Hanan 306
 – of Rav Shmu'el bar Yehudah 180
 – of Ravina 311
 – of seven sons 270, n. 62, 448
 – 'on her sons' 21, 69, 352-353
 –'s father 303-305, 437-438
 –'s house 440-441, 499-500
 –'s instruction 439, 441
 –'s limb, see thigh
 –'s milk 19-20, 69, 72-73, 75-76, 94, 514-
 517, 521, 524
 –'s slaughter 54-56, 60, 320
 –'s thigh 57, 264-276, 320, 338, 349, 606,
 n. 21
 –'s womb 57, 61, 74, 209, 315, 317, 320,
 322, 327, 332, 335, 337-338, 343, 400
 – sex with 166, 554
 murder, of women 472-475

na'arab 34, 43, 105, 108, 181-183, 375, 379-
 380, 529
 nakedness 171
 Naomi 409-410
 necrophilia 528-530
 neighbor (female) 110, 112-115
netinab 325
 newborn 15, 16, n. 37, 50, n. 34, 53, 57, 59,
 62-63, 210, 244, 247, 253-255, 314,
 317, 321, 327-328, 330-331
niddab see menstruant
 nursing 75

 offspring 3, 11, n. 27, 19-22, 23, 58-60, 67-
 69, 73-74, 76-78, 161-162, 167, 210,
 219, 239, 264-266, 308-309, 316, 319-
 326, 348-349, 357, 363-365, 398, 400,
 448, n. 72, 454, 529, 550, 553-554, 556,
 565, 568, 570-571, 578, 606
 one who emerges from the side 15, 208-
 211, 252-255
 orgies 166-167
 orphan 15, 208-209, 211-213

 parturient 220-223, 585
pater familias 477
 paternity 23, 159-160, 162, 167, 322, 369-
 370, 404, 504
 patriarch/y/al 121, 159, 383, 427, 434, 440,
 481-483, 555, 612
 – house/hold 379-380, 543-547
 – society 355, 434, 482, 504-505

- Pazi Tevi's sister 187
 Pediatricians (women) 178-179
 pedigree 324, 453, n. 80, 545, 576
 pedophilia 216
 penetration (sexual) 82, 175, 322, 528
 penis 82, 175, 239, 249-251, 255, 407, 523, 590
 phallogocentric 464
 Philomela 478
 pilgrimage by women 103, n. 1
 pimp 522
 placenta 15, 17, 56-57, 61-63, 315-318, 327, 332, 348-350
 positive time-bound commandments 389-390
 pregnancy/pregnant women 49, 59-60, 159-160, 162-163, 209, 236, 250, 265-267, 275, 277-279, 286, 320-321, 367; 400, 403, 548, 550-551, 566, 586
 priestess 119, 161, 191-192, 233, 325, 452, 498, 581, 563-576
 princess 448, 538
 prisoner woman, see captive woman
 Procne 478
 procreation 22, 176, 207, 238-239; 251, 262-263, 364-365, 422, 504, 555, 579
 proselyte (woman) 13, 18, 314, 585-586
 prostitute/s/ion 114, 119-120, 167, 171, n. 141, 174, n. 149, 271, 410, 427-428, 448, 478, 520-524, 589-591
 purification 331
- qenas* 43-45
qetanab 34, 43, 105, 108, 155-159, 181-185
qidusbin see betrothal
 queen 7, 106-108, 163, 213, 415, 464, 525-526, 598-599
- Rachel 213, 457-458, 593
 Rachel, Mari's mother 511-512
 Rahab 119, 465
- rape 43, 44-45, 81, 153, 162, 175, 183, 193-194, 478, 536, 538, 567, n. 11
 Rebecca 424, 450
 remarriage 103, n. 1, 121, 117, 119, 121, 217-218, 346
 reproduction theories 22, 321-322
rivot 401-402
 Ruth 120, 295-296, 409-411
- Salome 538
 Samaritan woman 487, 490
 Sarah 424
 seduced/ion 43, 44-45, 81, 107, 152, 183, 459, 588-589
 seed 239, 248, n. 39, 249-251, 263, 396, 515, 517-519, 520, 753
 – female 22, 323
 – male 22, 239, 322-324, 364-365
 – of the father 22-23, 359-362, 364, n. 12, 365-366, 369, 515, 518, 528, 577-579
 – waste of 207
 Selene 286
 semen, see seed
 –al emission 153, 203, 205-207, 251, 508
 Sex/ual/ly/ity 13, 15, 176, 196-197, 205, 207, 216, 271-272, 322, 383, 389, 410, 446, n. 68, 448, 457-458, 459-460, 487, 489-491, 518, 522-524, 530, 538, 457-458, 488, 554, 567, 583, 588-589, 591, 607, 612
 – as food 457, 458, n. 88
 – between females 301
 – intercourse 18, 82, 153, 159, 160, 163, 192-193, 196, 216, 254, 376, n. 3, 455, 488-489, 522-523, 528, 607 609-610 – anal 174
 – non-procreative 207
 – organs, see genitalia. For male sexual organs see penis
 – promiscuity 23, 155, 162-163, 167, 170, 555, 588
 – relations, see – intercourse

- transgression 168, 174, 216
- with a beast, see bestiality
- with a corpse 528
- with Aramean 490
- Sheila 187
- Shekbinah* 275, 279-280, 392-394, 440-441, 551
- Shel Zion, see Shelamzion
- Shelamzion Alexandra, Queen 107, 415
- sister/s 76, 139, 187, 240, 243-244, 458-459, 510, 514, 516-517, 526-527
- in-law 121, 448, n. 72
- sex with 166, 412, 459, 488-489, 518
- of Procne, see Philomela
- of Rabbi Hiyya 187-188
- slaughter by women 9-10, 27-28, 101, 104, 223, n. 51, 258
- slave woman, see maidservant
- Snow White 270, n. 62
- sorceress 129-131
- sotab* 7, 146-147, 149-154, 159, 193, 216, 224-225, 395-397, 427, 480, 528, 567, 580, 582-583, 600, n. 9, 611-612
- sperm, see seed
- sprinkle water by women 27, 103, n. 1
- stepmother 441
- sterilize/sterility 49, 238-239, 251, 254, 263
- stillborn 350
- Tamar, Judah's daughter-in-law 449, 451, 454
- temptress/ation 121, 591
- testicles 247, n. 39, 439
- Tevi Pazi's sister 187
- Tsipor bat Avishalom 232, n. 7
- tsitsit*, women's obligation to 100-101, 104
- tumum*, see androgynous
- two (pubic) hairs 36, 182, 184
- uterus, see womb
- vagina 82-83, 182, n. 161, 317, n. 5
- *dentate* 82
- Vashti 415, 598
- virgin/ity 174, n. 149, 236, 325, 561
- virility 407, n. 13
- voice's daughter, see *bat qol*
- vulva 317, n. 5
- wayward woman see *sotab*
- wedding see marriage
- widow/er 42, 116, 119, 121, 157, 160, 173, 191, 218-219, 235, 311, 325, 346, 410, 498, 561, 565, 569
- grass, see *agunab*
- levirate, see levirate widow
- wife/wives 34, 40-42, 81, 103, n. 1, 139, 150-151, 156, 160-163, 164, 167, 175, 185, n. 166, 202, 214-219, 220, 222-223, 245, 271-272, 298-299, 312, 326, 342-346, 369, 375-380, 381-384, 396-397, 415, 427-428, 435, 438, 440, 441, 444-447, 453, 455, 457-460, 471-475, 478-482, 487, 489, 491, 496, 498, 508-509, 528, 541, n. 31, 545, 555, 559-562, 569-570, 574-575, 584-586, 609-610
- adulterous 170
- as tent 609, 611-612
- beating 123, 482
- killer, see killer-wife
- of Abbaye, see Homa
- of Ahab, see Jezebel
- of *am-haarets* see *am-haarets* woman
- of God 499
- of *haver* (*esbet haver*) 115-118
- of Isor the Proselyte 512
- of Kidor 119
- of Jacob, see Rachel
- of king 538
- of mosquito 268-273
- of Potiphar 161
- of priest, 191-194, 536, 565-567, 573
- of Rabba bar bar Hannah 188
- of Rabbi Aqiva 17, 97, n. 87

- of Rabbi Ele'azar bar Rabbi Shime'on 498
- of Rabbi Me'ir, see Beruriah
- of Rav 312, n. 170
- of Rav Ashi 497, 510
- of Rav Hisda 305-306
- of Rav Idi bar Abbin 564, 574
- of Rav Kahana 564, 574
- of Rav Huna 118
- of Rav Nahman 490-491, 509, n. 101, 547
- of Rav Papa 564, 574
- of Rav Papi 496-497, 499-500, 509
- of Rav Yeymar 564, 574
- of Rava, see Bat Rav Hisda
- of Shmu'el 196, 510
- of Yannai, see Shelamzion
- swapping 166-167
- wayward, see *sotab*
- witches and witchcraft 7, 120, 129-131, 468-470
- of Askelon 130
- womb 16, 22, 47-50, 86, 176, 209-210, 252-254, 260, 301-302, 315-317, 320, 322, 327-328, 330-332, 335-339, 340, 343, 349, 369; 398; 400, 558, 586, 590-591, 594
- woman/en 7-10, 13-15, 16-17, 26-28, 34, 40-43, 49-50, 56, 59-62, 75, 81, 83, 98-104, 106, 108, 114, 117-118, 121, 129, 131, 136, 138-139, 144, 148, n. 97, 152, 153, 157-159, 161, 163, 170-174, 176, 179, 184, 188, 190, 193-197, 201-202, 210, 216-219, 221-223, 230, n. 5, 231-232, 234-237, 239, 241-244, 250, 255, 257-259, 281, 299, 300, 306, 312, 323, 328, 331, 335, 339, 347, 369, 382, 383, 387, 389, 400, 402, 405-408, 410, 423; 428; 434; 438, 440, 446, 449-451, 453-454, 457-460, 464-465, 471-473, 475-480, 483, 485-486, 488, 491-492, 493-495, 496, 498-500, 508, 512, 518, 528, 538, 545, 547, 562, 565, 568-569, 571, 573, 585, 587, 590, 600, 607, 612
- acquisition of 14, 17-18, 82, 428, 434, 438
- adult, see *bogeret*
- *am ba'arets*, see *am ba'arets* woman
- assess and are assessed 26, 103, n. 1
- biblical 465
- barren 135, 137-138, 254
- beautiful captive 487-491
- blasting *shofar* 386-388
- blind 190, 460, n. 92
- butchers 9-10
- committing suicide 448, 479, 529
- compared to beast 12-17, 59-63, 84, 113, 123, 128, 173-174, 176, 209-210, 238, 285, 302, 317-318, 349-350, 530, 583, n. 32
- compared to meat 455-460
- convert, see proselyte woman
- creation of 137
- deaf-mute 190
- dead 528, 530
- demonized 123
- developmentally impaired 190
- disappears/ing 400, 512
- drunken 174, 299
- eat *terumah* 191
- educated 237, 490
- enablers 422-423
- fool/ish 604-605
- gentile, see gentile woman
- *baver*, see *baver* woman
- house, as, see house
- in bathhouse 9, 480
- in synagogue 9
- impure 28, 192, 336
- Israelite 13, 18, 325, 422, 522, 574-575 566
- Jewish 13, 22, 28, 81, 173-174, 246, 281, 434, 465, 547, 565, 586
- keening 447

- laying on of hands 386, 390
- learned, see educated
- Levite see Levite woman
- listed with deaf, dumb and minor 26, 389
- listed with foreigners 27, 101
- listed with gentiles 173, n. 147
- listed with slaves 13, 18, 27, 100-101, 389
- listed with *tumtum* and androgynous 13, 28, 100
- mourning, see weeping
- non-Jewish see gentile
- of Cappadocia 246
- of Sepphoris 246
- of Tatlapush 494
- of the House of Rabban Gamali'el 509
- of the Patriarchal house 197
- physically/mentally impaired 194-195
- pillar of the world 423
- prisoners of war 448
- pure 151, 191-192, 194
- purchase of, see acquisition
- quoting Scripture 113, 281
- rebellious 79, 269-271
- 's biological cycle 254
- 's clothing 28, 117
- 's court, see *ezrat nashim*
- 's earrings 188
- 's *sukeah* 499
- sage 116, 125, becoming 131
- slaughtering 9, 10, n. 25, 28-29, 104, 223, 248, n. 57
- slave, see maidservant
- sorcerer, see witch
- sterile, see barren and *aylonit*
- suspected of adultery, see *sotah*
- Torah observant 115
- trustworthy 234, 237, 369; 569, see also *haver* woman
- untrustworthy/transgressor 24, 112, 115-116, 162
- water, associated with 479
- wayward, see *sotah*
- weeping 408, 447
- wicked 301, 427
- wise 604
- young, see *rivot*
- Yalta 230, n. 5, 232, 296, n. 144, 487-492, 509, n. 101, 546-547
- yevemah/yibum* see levirate
- zav/zavah* 252, 254
- Zippora 244-246