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Monika Amsler
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Introduction

I always have a quotation for everything – it saves original thinking.
Dorothy L. Sayers

What does this quotation, merely by its form and place at the top of this page, suggest about the education and scholarly training of me, the author of this book? It may suggest that I have enjoyed a certain degree of education, since I am apparently familiar with the work of Dorothy L. Sayers and her locked-room mystery, *Have His Carcase* (1932), and can cite it in English. The quotation may further suggest that I have the leisure to read. When compared to other academic books, placing a quotation at the beginning of an introduction seems an acceptable convention. That I followed this convention suggests that I, the author, was either trained to do so or have absorbed the habit by imitation.

Some of these assumptions are true; others are not. I chose to begin my introduction with a quotation because I have seen this practice elsewhere and have found it to be a pleasant, low-threshold way to start a conversation. Yet I have not read this or any other of Sayers's books. Rather, I came across another quote by Sayers in the header of an introductory chapter in an academic book. I then looked the name "Dorothy Sayers" up using a search engine and found a website with her quotations. I skimmed the quotations, chose a fitting short one that said something about quotations, and copied and pasted the quote at the top of this page using the appropriate function of my MacBook Air. I have no idea what the rest of the book is about; I just used the excerpt. It may even be possible that the attribution is wrong and that it is a quote from some other book or author.

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This type of background information is usually withheld from the reader, and for good reason: It is tedious and breaks the spell of reading. It may even harm my reputation as a serious scholar. For someone interested in the history of the book, however, such information is key to understanding the intellectual, physical, and material processes that have generated a certain book. *The Babylonian Talmud and Late Antique Book Culture* explores such background information about text production and how missing information may be reconstructed. The book under investigation here is the Babylonian Talmud (henceforth "the Talmud"), a text that offers no or lacunose information as to how it was composed, by whom, or why.

How can answers to these questions be derived from a text that is obviously unwilling to share these secrets? By analyzing content, structure, or form. Traditionally, studies that have inquired into the Talmud's formation have prioritized content and structure over form. This book takes the reverse approach, prioritizing form over content – so much so that I will quote talmudic passages simply to discuss their form, even their size and physicality, while discussing the content of those passages merely to explain compositional strategies. In the same vein, I have not yet discussed the content of the above quote by Sayers but rather the implications of the quote's position and its function in marking the beginning of a chapter, and in asserting that I, the author, am well read, thereby revealing at least partly my intellectual background.

Although somewhat randomly chosen, the content of Sayers's quotation is, of course, not entirely unrelated to the concerns of the present book. *The Babylonian Talmud and Late Antique Book Culture* is about quotations and how the use of citations as excerpts from someone else's work may reflect hard work and original thinking rather than help avoid it, as Sayers implies. Indeed, Sayers's assertion reflects the early-twentieth-century notion that late antique habits of working with excerpts were dull, repetitive, and synonymous with the decline of the Roman Empire. The last century, however – and remember that the quote dates to 1932 – has almost completely inverted this understanding. Scholars are now of the opinion that excerpt literature had its own aesthetics, and that authors often made ingenious use of excerpts, sometimes collating pieces as small as half-sentences.[1] Because imperial period and late antique authors tended to work with excerpts – that is, already

[1] E.g., in the form of the *cento*, see Marco Formisano, "Towards an Aesthetic Paradigm of Late Antiquity," *Antiquité Tardive* 15 (2007): 284.

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written text – content was often subordinate to form and method or equivalent with them.[2] This book will explore the historical implications of considering the Talmud a piece of such excerpt literature.

I suggest that we can learn much about how the Talmud was made by focusing less on its content and more on its form. In other words, I suggest that the form of the Talmud, as a whole and in its parts, tells the story of the education of the authors of its texts, and the material and organizational challenges faced by its composers. Education provided the intellectual tools people needed to create or contribute to such a work. The form and structure, that is, the work's makeup, tell us about the materiality, methods, and technology in play to produce a monumental work such as the Talmud. Form and structure make us think further about the material resources at the disposal of composers and authors and raise questions about libraries, archives, and data management and possible links to everyday bookkeeping, letter writing, book acquisition, and storage.

HOW WAS THE TALMUD "MADE"? MODELS OF FORMATION

This book argues that existing models of the formation of the Talmud might benefit from engagement with intellectual and material aspects of late antique book production more broadly. Previously, models of formation have been based almost exclusively on the talmudic text, with occasional comparisons with the text of the Palestinian Talmud and other rabbinic texts. This somewhat "intra-familial" perspective has contributed to the – often subconscious – notion "that the Babylonian Talmud is indeed sui generis."[3] Other books with long reception histories, not least the Hebrew Bible and the New Testament, are perceived in similar ways.[4] The unique reception history of these works seems to suggest that not only their reception history but the works themselves are singular and that they came into being in ways that differed considerably from the production of ordinary books. As a result, these texts have, for a long time, not been analyzed as material artifacts. Recent awareness of this neglect has caused scholars to develop historically more embedded models for the genesis of the Hebrew Bible or the New Testament, for

[2] See Formisano, "Aesthetic Paradigm," 283.

[3] Daniel Boyarin, *Socrates and the Fat Rabbis* (Chicago: University of Chicago Press, 2009), 21.

[4] Robert A. Segal refers to this phenomenon as "textualism." It is also well known from other classical works. Robert A. Segal, "How Historical Is the History of Religions?," *Method and Theory in the Study of Religion* 1, no. 1 (Spring 1989): 3.

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example, thereby advancing these works' integration into the material and scribal culture of their time.[5]

The present scholarly consensus as to how the talmudic text came into being and how it must be analyzed leans toward the "two-source theory."[6] This theory basically divides the text into three layers: an early layer, which attributes sayings and tenets formulated in mishnaic Hebrew to scholars classified as Tannaim; a later Aramaic stratum of sayings, which are attributed to the scholarly generation of the Amoraim; and a final closing layer, which negotiates anonymously between the different dicta.[7] Although these seem to be three sources, the decisive divide is the one between attributed statements (i.e., tannaitic and amoraic) and an anonymous voice that comments upon them, often bringing these quotations into conversation with each other, thereby contributing to the Talmud's characteristic dialectic form. This mediating, explanatory layer must obviously be the latest layer. Additionally, one can differentiate between concise tenets and sayings attributed to rabbinic sages, short stories, and lengthy narratives. The latter are usually also attributed to the latest layer. The dating of this final layer is a matter of debate. Since it connects to the final formation of the Talmud, the stratum is usually seen as a lengthy process that scholars place somewhere between 450 and 750 CE.[8]

Because the earlier two layers are traditionally attributed to generations of scholars (i.e., Tannaim and Amoraim), David Weiss Halivni proposed to attribute the final, unattributed stratum similarly to such

[5] See Raymond F. Person, Jr., and Robert Rezetko, introduction to *Empirical Models Challenging Biblical Criticism*, ed. Raymond F. Person, Jr., and Robert Rezetko, Ancient Israel and Its Literature 25 (Atlanta: SBL Press, 2016), 1–35. For text-critical approaches that account for the materiality involved in writing processes and the hazards that come with it, see Idan Dershowitz, *The Dismembered Bible: Cutting and Pasting Scripture in Antiquity*, Forschungen zum Alten Testament 143 (Tübingen: Mohr Siebeck 2021); or Chris Keith, *The Gospel as Manuscript: The Jesus Tradition as Material Artifact* (New York: Oxford University Press, 2020), and Matthew D. C. Larsen, *Gospels before the Book* (New York: Oxford University Press, 2018).

[6] See David Goodblatt, "A Generation of Talmudic Studies," in *The Talmud in Its Iranian Context*, ed. Carol Bakhos and M. Rahim Shayegan, *TSAJ* 135 (Tübingen: Mohr Siebeck, 2010), 11–12.

[7] The Tannaim and Amoraim are dated, according to the medieval genealogy, to the first through early third centuries CE and the early third through fifth centuries CE, respectively. Dicta attributed to Tannaim are formulated in the late Hebrew of the Mishnah, while dicta attributed to the Amoraim are in Aramaic.

[8] E.g., David Weiss Halivni, *The Formation of the Babylonian Talmud*, trans. Jeffrey L. Rubenstein (Oxford: Oxford University Press, 2013), 8, suggests 550–750 CE; Jeffrey L. Rubenstein, "Criteria of Stammaitic Intervention in the Aggada," in *Creation and Composition: The Contribution of the Bavli Redactors (Stammaim) to the Aggada*, ed. Jeffrey L. Rubenstein, *TSAJ* 114 (Tübingen: Mohr Siebeck, 2005), 417, suggests 450–700 CE.

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an intellectual generation. He called this generation the Stammaim, after the Aramaic *setam*, or "anonymous," the name also given to the mediating voice. Unlike the generations of the Tannaim and Amoraim, then, the Stammaim were not identified by medieval historiographers. According to Halivni's thesis, the Stammaim reconstructed the dialectical argumentation that had been lost in the process of oral transmission. In this process, he argues, reciters had mostly memorized concise dicta by Tannaim and Amoraim.[9] Based on the knowledge of these reciters, then, the Stammaim completed the arguments and wrote down the Talmud.

Other scholars, most notably Shamma Friedman and Jeffrey Rubenstein, have combined the thesis of the stammaitic redaction with tools of higher criticism developed in biblical studies. These tools have proven helpful for isolating certain patterns and, especially, for systematizing a set of questions with which to confront the text and to distinguish between earlier and later stammaitic narratives.[10] Friedman disagrees with Halivni over the origins of the dialogue structure, which he does not understand as an artificial stammaitic reconstruction of a lost discussion. Friedman, rather, attributes the characteristic dialectic structure to the creativity of the stammaitic "commentators" who redacted the Talmud.[11]

Richard Kalmin has proposed yet another way to disentangle the Talmud's obviously quite disparate – in terms of language, style, and content – pieces. Kalmin's model mediates between the medieval tradition and higher criticism. He uses attributions to certain rabbis to identify the chronological and local background of the material. In his words, he looks for "general patterns characterizing Palestinian and Babylonian and early and late rabbis, all the while remaining alert to the possibility that the transmitters and editors of these traditions altered them in subtle or not so subtle ways."[12]

[9] Halivni, *Formation of the Babylonian Talmud*, 3.

[10] E.g., Shamma Friedman, "A Good Story Deserves Retelling: The Unfolding of the Akiva Legend," in Rubenstein, *Creation and Composition*, 79–80; his fourteen criteria for distinguishing stammaitic redaction were translated in Rubenstein, "Criteria of Stammaitic Intervention," 419–420; Shamma Friedman, "Now You See It, Now You Don't: Can Source-Criticism Perform Magic on Talmudic Passages about Sorcery?," in *Rabbinic Traditions between Palestine and Babylonia*, ed. Ronit Nikolsky and Tal Ilan, *AJEC* 89 (Leiden: Brill, 2014); Jeffrey L. Rubenstein, *Stories of the Talmud* (Baltimore: Johns Hopkins University Press, 2010).

[11] Friedman, "Good Story," 56.

[12] Richard Kalmin, "The Formation and Character of the Babylonian Talmud," in *The Late Roman-Rabbinic Period*, ed. Steven T. Katz, vol. 4 of *The Cambridge History of Judaism*, ed. W. D. Davies and L. Finkelstein (Cambridge: Cambridge University Press, 2006), 861.

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These models are in continuation of earlier ones that stressed the chronological succession and local nature of certain compositions and editorial processes. Isaac Halevy and Zacharias Frankel, for example, emphasized the contributions by scholarly generation: each generation would have their own Talmud, since they continued working on the one transmitted and organized by the previous generation.[13] Jacob Epstein and Eliezer S. Rosenthal broke this model down to local teachers, each of which taught his own version of the Talmud. Although eventually merged into a single work, every tractate was a book on its own and with its own editorial story.[14]

Jacob Neusner contested the positivistic interpretation of medieval historiographers and criticized the practice of focusing on details within the text before proceeding to the work as a whole.[15] He held that the whole of the composition should be considered before moving on to a detailed analysis. Following this path, he pointed to the distinct overall style of the Talmud and argued that the Talmud had been written and composed according to an identifiable set of rules.[16] These rules produced two different sets of documents: documents that concentrated on the Mishnah and documents that focused on other things, which Neusner called “miscellanies.”[17] According to his thesis, then, the Talmud’s authors composed the work from documents of various sizes according to a detailed and specific program responsible for the characteristic pattern in the arrangement of the different documents.[18]

The models obviously agree that the Talmud is a composite document, a patchwork made of many different sources. These sources have

[13] Isaac Halevy, *Dorot ha-rishonim* (Frankfurt: Jüdische Literarische Gesellschaft, 1906); Zacharias Frankel, *Introduction to the Yerushalmi* [in Hebrew] (Breslau, 1870).

[14] See Jacob N. Epstein, *Introduction to Amoraitic Literature: Babylonian Talmud and Yerushalmi* [in Hebrew] (Jerusalem: Hotsa’at sefarim ‘al shem Y. L. Magnes, 1962), 12; Eliezer S. Rosenthal, “The History of the Text and Problems of Redaction in the Study of the Babylonian Talmud” [in Hebrew], *Tarbiẓ* 57 (1988); for summaries of the history of talmudic redaction criticism, see Mira Balberg, *Gateway to Rabbinic Literature* [in Hebrew] (Tel Aviv: The Open University of Israel Press, 2013), 214–223, and Günter Stemberger, *Einleitung in Talmud und Midrasch*, 9th ed. (Munich: C. H. Beck, 2011), 213–218.

[15] See Jacob Neusner, *The Rules of Composition of the Talmud of Babylonia: The Cogency of the Bavli’s Composite*, *SFSHJ* 13 (Atlanta: Scholars Press, 1991), 209–235.

[16] See, e.g., Jacob Neusner, *The Principal Parts of the Bavli’s Discourse: A Preliminary Taxonomy; Mishna Commentary, Sources, Traditions, and Agglutinative Miscellanies*, *SFSHJ* 53 (Atlanta: Scholars Press, 1992), 128–129.

[17] Jacob Neusner, *The Bavli’s Massive Miscellanies: The Problem of Agglutinative Discourse in the Talmud of Babylonia* (Atlanta: Scholars Press, 1992), 17–22.

[18] See Jacob Neusner, *The Bavli’s One Voice: Types and Forms of Analytical Discourse and Their Fixed Order of Appearance*, *SFSHJ* 24 (Atlanta: Scholars Press, 1991).

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been interpreted in different ways, as being reflective of different places of origin, times, or teachers. Unarguably, the production of this material, whether written or oral, took time and was carried out in different locations. The question that remains to be answered is how the Talmud was actually produced. Only Neusner's admittedly vague "documentary hypothesis" differs in that it reckons with an active, strategic production of the Talmud out of written texts. The other models have a rather sedimentary view of how the material came together, maybe intermitted by an occasional organization and systematization, and a final overhaul by the Stammaim. The reason for this complicated, undecided, and somewhat singular model is the fact that many scholars reckon with an oral tradition of the Talmud.[19] If, of course, the bits and pieces that constitute the Talmud were not written texts but oral traditions, the production of the final written composition of the work is a highly complex project.

Indeed, oral transmission may explain the overall oral notion of the Talmud's dialectic form, the sayings, the reciting, and, most of all, the concept of "oral Torah" that has lingered over rabbinic literature since mishnaic times.[20] Then again, oral transmission is suggested by a text that is unwilling to tell us anything about its genesis; a text that is more often than not *not* corroborated by archaeological evidence such as inscriptions or graffiti;[21] a text whose historical reliability has been questioned in many ways.[22]

[19] The scholarly consensus tends currently to be shaped by Yaakov Sussman, "The Oral Torah in the Literal Sense: The Power of the Tail of a Yod" [in Hebrew], in *Meḥqerei Talmud III: Talmudic Studies Dedicated to the Memory of Professor Ephraim E. Urbach*, ed. Yaakov Sussman and David Rosenthal (Jerusalem: Magnes Press, 2005). Earlier scholarship (e.g., Epstein) reckoned with written material. Sussman connects the earlier scholarly consensus to the endeavor of the Maskilim, representatives of Jewish "Enlightenment" (Haskalah) (232–236). For now, however, Sussman sees the burden of proof on "those who advocate a written text in the time of the Amoraim" (238).

[20] See Sussman, "Oral Torah in the Literal Sense."

[21] See, e.g., Karen B. Stern, *Writing on the Wall: Graffiti and the Forgotten Jews of Antiquity* (Princeton: Princeton University Press, 2018), 32. Stern writes, "Even in Beit Shearim – a cemetery with strong and documented links to populations of rabbis (whether of Talmudic, alternative, or complementary orientation) – works of Jewish commemorators and inscribers reflect understandings about death, corpse contagion, and commemorative practice with closer ties to regional non-Jewish behavior than to rabbinic textual prescriptions. These perspectives, in turn, permit a rare reversal of scholarly practice: a rereading of rabbinic texts in light of archaeological findings." See also Hayim Lapin, "Epigraphical Rabbis: A Reconsideration," *JQR* 101, no. 3 (Summer 2011).

[22] See, e.g., William S. Green, "What's in a Name? The Problematic of 'Rabbinic Biography,'" in *Approaches to Ancient Judaism: Theory and Practice*, ed. William S. Green, BJS 1, vol. 1 (Missoula, MT: Scholars Press, 1978), 77–96; Sacha Stern, "Attribution and Authorship in the Babylonian Talmud," *JJS* 45, no. 1 (Spring 1994).

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WHAT IF THE TALMUD HAD BEEN COMPOSED LIKE A LATE ANTIQUE COMPILATION?

This study considers the possibility of bringing the Talmud's characteristic features, its overall structure and outlook, into conversation with imperial period and late antique literary production. For this purpose, I will have to reconfigure some of the models discussed above. I am aware that this may be a stretch in some areas and for certain readers. Yet such a turnaround might offer possibilities for expanding the tools currently available for analyzing the Talmud. These tools, as Moulie Vidas has insightfully observed, have been shaped in ways that direct the user, apparently inevitably, to see layers, and, especially, the seemingly earliest ones among them.[23]

There is, in fact, good reason to approach the Talmud simply as a late antique compilation, that is, a book assembled according to an elaborate plan that followed upon a period of sorting excerpts according to keywords. First of all, compilations were a popular genre from the imperial period through late antiquity. They ranged from a simple mix of excerpts from other works and personal notes to structured compositions in which an explanatory voice guided the reader or listener from one excerpt to the next where necessary. Excerpts from the same source ended up in different places: divided and yet connected through style and content, same-source excerpts covered compilations with a net of recurring motives and linguistic tropes that sometimes ran counter to the structure and topic of their newly assigned place in a compilation. A similar connectivity throughout the work can be observed in the Talmud, where words, phrases, bits, and pieces of the very same source span an interlocking web over the text and, in fact, define it as a "book."[24] Indeed, the overall organization, the use of the very same or slightly adapted narrative in different places just because it makes a point in both cases, is stunning.[25] Then again, logical gaps as well as stylistic and linguistic differences point to the fact that the material had not been written for the particular place where it ended up.[26] All of these observations

[23] Moulie Vidas, *Tradition and the Formation of the Talmud* (Princeton: Princeton University Press, 2014), 45–50.

[24] See Zvi Septimus, "The Poetic Superstructure of the Babylonian Talmud and the Reader It Fashions" (PhD diss., University of California, 2011); Zvi Septimus, "Trigger Words and Simultexts: The Experience of Reading the Bavli," in *Wisdom of Bat Sheva: The Dr. Beth Samuels Memorial Volume*, ed. Barry S. Wimpfheimer (Jersey City, NJ: Ktav, 2009).

[25] See Jeffrey L. Rubenstein, introduction, in Rubenstein, *Creation and Composition*, 7; and the examples in Friedman, "Good Story."

[26] See, e.g., Vidas, *Tradition and the Formation of the Talmud*, 12; Jacob Neusner, "The Talmuds of the Land of Israel and of Babylonia," in *The Generative Premises of Rabbinic Literature: The Judaism behind the Texts*, *SFSHJ* 101 (Atlanta: Scholars Press, 1994), 5:10.

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give reason to compare the Talmud to late antique compilations and the material and intellectual preconditions for book production.

Recent scholarship has pointed to the talmudic texts' multiple entanglements with its literary co-world, and that the rabbinic movement itself may be framed as an association in the form of an exclusive study group.[27] Whether such groups had a wider social impact or not, their members tended to entertain and challenge one another not just with arguments and expositions but also with riddles or astute stories, which were prepared in advance and then read or recited from memory.[28] It is also conceivable that people took notes from such meetings and transferred the most compelling contributions into more concise forms, that is, sayings or maxims, which ended up in collections at a later date. Most likely, the members of this rabbinic association were also members of other consortia, and their personal notebooks may have offered an interesting mix of topics. The synagogue, for instance, does not seem to have been identical with rabbinic forms of organization. Still, some rabbinic sages appear to have given public lectures in synagogues, given legal (halakic) advice, or consulted with teachers of children.[29] The preparations for such lectures may have yielded some form of text, which eventually provided teachers with a model or exercise text, thereby multiplying its influence. The cases brought before the rabbinic sage may have been cause for halakic discussion with colleagues, which also resulted in the jotting down of some thoughts.

I do not claim here that rabbinic sages composed elaborate texts the length of a scroll or even a whole tractate, as cautioned by Sussman.[30] Rather, I think of tablets, ostraca (pottery shards used for writing), and rotuli (a long, narrow strip of [waste] parchment or papyrus that opened

[27] On associations and the rabbinic movement, see Hayim Lapin, *Rabbis as Romans: The Rabbinic Movement in Palestine, 100–400 CE* (Oxford: Oxford University Press, 2012), 77–98.

[28] See Monika Amsler, "The 'Poetic Itch' and Numerical Maxims in the Talmud: An Inquiry into Factors of Knowledge Construction," in *Knowledge Construction in Late Antiquity*, ed. Monika Amsler, Trends in Classics 142 (Berlin: de Gruyter, 2023), 189–218. An example for such an exclusive intellectual group would be the "water-clock group" (*Klepsydrion*) described by Philostratus (*Vit. Soph.* 2.10 [Wright, LCL]). The group consisted of ten of Herodes Atticus's best pupils, who listened to his expounding in 100 lines during a time span limited by a water clock.

[29] On the attitude of rabbinic sages toward the synagogue, see Lee I. Levine, *The Ancient Synagogue: The First Thousand Years*, 2nd ed. (New Haven: Yale University Press, 2005), 476–478, 486–491.

[30] Sussman, "Oral Torah in the Literal Sense," 217n28: "There is no doubt that the sages wrote down halakhot here and there but only as short lists in notebooks [*pinqasim*] or letters etc. … But we cannot derive from this that they wrote books of halakhot, a whole composition of halakah" (author's translation).

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vertically), or papyrus scraps, material suited for short compositions, and private notes. These were not fair copies destined for formal use and dissemination ("publishing"); rather, they were forms of texts that even today would not be considered "real writing."[31] Nevertheless, as will be discussed in Chapter 2, these notes reflected one's personal achievement and were held dearly. The compilation of the Talmud would have required that these compositions were eventually gathered in an archive or a sort of library that served students and scholars even prior to this endeavor.

For the purpose of producing the Talmud, the material was sorted, significant passages were excerpted and these were arranged according to keywords. Since the work was to follow the text of the Mishnah – which was maybe only available from memory, maybe in the form of the notes just described – lemmas were identified. Keywords were assigned to the lemmas, and commentaries were crafted with the material yielded through the keywords. Although connected through keywords, the material assembled in this way was, of course, inconsistent, and the composers had to add editorial notes in order to connect the pieces. Questions, objections, and clarifications seem to have been quick strategies for solving these problems. Lengthy excerpts such as stories were taken apart when needed and rearranged. Names could easily be exchanged or added as another means to create connectivity through association.

This model for the formation of the Talmud would account for several of the work's main features observed in earlier models: The used texts were chronologically and geographically diverse and there were older texts and more recent ones, although style should not be used as the only decisive factor for dating, as Robert Brody and Vidas have pointed out.[32] An active

[31] A hierarchy between "private" and "published" notes was introduced by Saul Lieberman, *Hellenism in Jewish Palestine: Studies in the Literary Transmission of Beliefs and Manners of Palestine in the I Century B.C.E.–IV Century C.E.*, *TSJTSA* 18 (New York: Jewish Theological Seminary of America, 1962), 87, and further corroborated by Steven D. Fraade, "Rabbinic Views on the Practice of Targum, and Multilingualism in the Jewish Galilee of the Third–Sixth Centuries," in *The Galilee in Late Antiquity*, ed. Lee I. Levine (New York: Jewish Theological Seminary of America, 1992), 256–257. In addition to the distinction between private and public, I suggest that the materiality and formal aspects of texts, their social function, were decisive in the distinction between formal and informal, even so-called "oral" writing.

[32] Robert Brody, "The Anonymous Talmud and the Words of the Amoraim" [in Hebrew], in *The Bible and Its World*, *Rabbinic Literature and Jewish Law, and Jewish Thought*, ed. Baruch J. Schwartz, Avraham Melamed, and Aaron Shemesh, vol. 1 of *Iggud: Selected Essays in Jewish* Studies, ed. Baruch J. Schwartz, Avraham Melamed, and Aaron Shemesh (Jerusalem: World Union of Jewish Studies, 2008), 223; Vidas, *Tradition and the Formation of the Talmud*, 54–58.

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