

## Inventory of Structurally Important Literary Features in the Anonymous and Pseudepigraphic Jewish Literature of Antiquity

A corpus-based list of generically defined literary features occurring in at least one text of the Pseudepigrapha of the Old Testament, the Apocrypha of the Old Testament, the near-complete large Dead Sea Scrolls, or rabbinic Literature.

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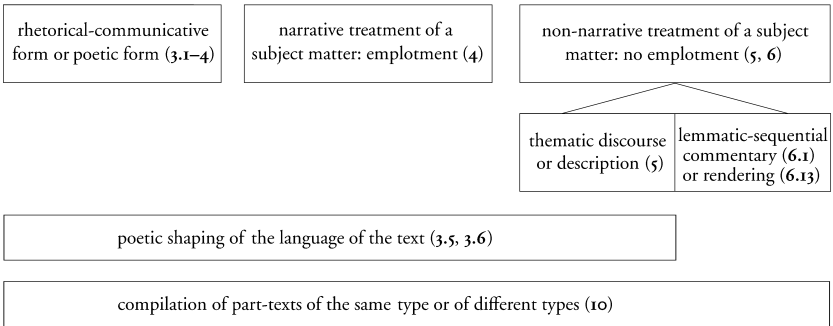
This Inventory is part of the outcomes of the Project *Typology of Anonymous and Pseudepigraphic Jewish Literature of Antiquity (TAPJLA) Manchester-Durham 2007–2011*, funded by the Arts and Humanities Research Council (UK).

Explanation of the structure of the Inventory:

1. The right-hand column names some of the texts exhibiting the feature defined in the same row. The reader will find this feature mentioned in that text's online Database Profile (Database url to be published later), with more specific information or discussion as necessary. The illustrations are drawn from among those Project texts that happened to have completed Profiles in October 2010, and no representative cross-section is intended.
2. In most cases an Inventory point relates to its sub-points by logical subordination, so that, e.g., point 7.1.1 implies that point 7.1 also applies. A small number of exceptions to this rule thereby convey additional information. Thus point 1.1.5 may apply without automatically entailing 1.1; and the same goes for point 2.1.1.2 in relation to 2.1.1; point 2.2.4.3 in relation to 2.2 and 2.2.4; point 8.1.4.1 in relation to 8.1.4; and 8.2.3.1 in relation to 8.2.3.
3. If there is no logical incompatibility, neighbouring Inventory points of the same level (i.e. number of digits) may apply concurrently to the same text, but some are defined as mutually exclusive (e.g. 4.1.1 versus 4.1.2). Most

texts will only require use of one of the main sections 4, 5, or 6, with the clearly marked exceptions 4.7 and 5.1. Points 3.5, 3.6, and 10 can be combined freely with sections 4, 5, or 6.

4. Every document will have information under the headings 1, 2, 11, and 12, plus at least one of 4, 5, or 6. Most will have something under 7, 8, and 9, few under 3 or 10.
5. The sections of the Inventory which have the potential to exclude each other (if the text is unified in that way), *thereby define the most basic text types found in the corpus*. Here is an overview:



## A. Self-Presentation

### 1. The self-presentation of the text

DEFINITION OF THE LITERARY FEATURE	SELECTED TEXTS ILLUSTRATING THE FEATURE
1.1. The text refers to itself as a verbal entity; its boundaries are implied or explicit.	
1.1.1. The text refers to itself using a genre term, speech act term, verb or other term implying verbal constitution (with or without using a self-referential discourse deixis, such as 'This is').	4QMMT, Sib. Or.
1.1.2. The text speaks of itself as dealing with an overall theme (subject matter) or purpose, or as consisting of coordinated parts making a whole. See 9.12.	4 Macc. 1.12
1.1.3. The text presents its subject matter as bounded, by using expressions such as 'all', 'beginning', 'some of', etc.	mMid 5.1; Sib. Or., 4 Macc. 1.12 [extraneous example: Genesis 1.1]; 4QMMT
1.1.4. The text introduces its governing voice, thereby indirectly marking its own boundedness. See 2.2.	

- 1.1.4.1. The text has a superscription concerning 'to whom' it is addressed or for whose use it is meant (e.g. *la-maskil*). Community Rule (in 4QSB/D version); (cf. Psalm superscriptions)
- 1.1.5. Important text witnesses attest to a heading which provides information of the kind 1.1.1–4, but which is not integrated with the body of the text or any introductory frame (for sub-headings, see 9.12).
- 1.2. The text presents its internal sequence of sentences (or larger parts) as mirroring the objective relationships of components in the projected world; or it projects its subject matter as self-limiting (see 5.3). It thereby also implies its own boundedness by subject matter (further under sections 4, 5.2–5, or 6). Sefer Yetsirah, Treatise of Shem
- 1.3. The text overall is shaped by a poetic or rhetorical-communicative pattern that is self-bounding (see section 3). Prayer of Manasseh, many rabbinic homilies
- 1.4. The text signals its parts or boundaries only by implicit contrast or some other implicit signal (applies only if 1.1/2 do not apply):
- 1.4.1. A contrasting theme appears at the beginning or at what turns out to be (with reader hindsight) a boundary or end point in the text. some Mishnah Tractates
- 1.4.2. A sentence/small unit with a contrasting form from those used in the co-text appears at the beginning or at what turns out to be (with reader hindsight) a boundary or end point in the text. Mishnah Tractates and Gemara Tractates
- 1.4.3. A lemmatic commentary (see 6) which otherwise exhibits gaps in the coverage of its base text begins and ends by treating the first and last segment of that base text. BerR, Sifra, Sifre (not Mekhilta Ishmael)
- 1.5. The text presents a certain homogeneousness of form and/or contents, without claiming (1.1) or projecting (1.2) boundedness, and without being unified by a poetic or rhetorical-communicative form (1.3). Mishnah Tractates
- 1.5.1. There is a limited inventory of small forms (section 8) which recur in a linear juxtaposition of units (5.8).
- 1.5.2. The ways in which smaller units hang together or follow on from each other (section 9) are repeated frequently (without thereby being predictable at a given point of the text).

- 1.5.3. The themes treated by the text can be (all or mostly) interpreted as being interrelated objectively within the world as projected by the text, but not according to their textual sequence (e.g., for thematic texts: 5.2.1, 5.3.1, 5.4.1, 5.5.1 are not applicable, but 5.6 or 5.7.1–2 are). Some Mishnah Tractates, Tosefta Tractates
- 1.6. The approximate size of the text is: [*please specify*], based on:
- 1.7. The text's Inventory profile should be seen in the light of the following further information on completeness, thematic progression, aesthetic effects, etc.: [*please specify*] / Overview of Parts: [*please specify if useful.*]

## B. Perspective

### 2. The perspective and knowledge presuppositions of the governing voice(s)

- 2.1. The information conveyed in the text defines the perspective of the governing voice in the following way:
- 2.1.1. The text does not thematize how the governing voice comes to know the text's contents or its right to command obedience from the addressee, but suggests its knowledge or authority is unlimited. Jubilees, LAB, Sefer Yetsirah, Tobit (for the anonymous part)
- 2.1.1.1. In the case of a narrative, the governing voice's perspective tacitly is that of someone 'present' at all events equally, regardless of their time, place or nature (e.g. thoughts), without mediation of information. much of Scripture; LAB, Tobit (for the anonymous part)
- 2.1.1.2. The text is not narrative but the governing voice refers to utterances on the basis of unexplained knowledge of speech events of diverse periods and places. Mishnah and Tosefta quoting Tannaim as speakers
- 2.1.1.3. The text's governing voice speaks from the perspective of unmediated access to all levels and parts of some projected reality (no evidence offered). Sefer Yetsirah
- 2.1.1.4. The text's governing voice speaks from the perspective of unlimited authority in commanding the addressee's obedience. Temple Scroll, 1QS

- 2.1.2. The governing voice thematizes how it comes to know the text's contents or its right to command obedience from the text's addressee. Its perspective is thereby presented as limited, referring either to evidence (see, e.g. 5.9), or to personal experience (mere human knowledge).
- 4QMMT, Sirach, [extraneous example: Pauline Letters]
- 2.1.2.1. The governing voice refers to norms whose commanding force is unlimited, but speaks from a perspective clearly distinguished from that of the ultimate law-giver.
- Mishnah, Bavli, Pentateuch, Sirach
- 2.1.2.2. The governing voice appeals to the projected addressee for a particular action, projecting limited knowledge or authority.
- Prayer of Manasseh, Hodayot
- 2.1.2.3. The governing voice suggests its information or advice is based on his/her own experiences or on other knowledge filtered by reflections on personal experience.
- Some T<sub>12</sub>Patriarchs; Ahiqar; Sirach Greek, [extraneous example: Marcus Aurelius, *To Himself*]
- 2.1.3. The knowledge or authority of the text is presented as exceeding what the persona projected by the governing voice would ordinarily be able to achieve, e.g. by identifying supernatural or non-human mediators and informants (e.g., *angelus interpretis*).
- 1 Enoch
- 2.1.4. The governing voice explicitly acknowledges that something mentioned in the text cannot be adequately expressed or conveyed to the projected addressee.
- 1 Enoch 14.16, Aristeas
- 2.1.5. The information in the text is characterized as secret or as (made) known exclusively to the persona projected by the governing voice.
- 1 Enoch
- 2.1.6. The governing voice explicitly claims unmediated knowledge of all reported events, direct knowledge of all aspects of a reality projected in description, or unlimited authority to command obedience from the addressee.
- 2.1.7. The governing voice (whether first or third person) is anonymous, that is, not presented as tied to a specific personal identity.
- Mishnah Tractates
- 2.1.8. The governing voice speaks at no point in the first person (except for any 2.2.4.3) and all persons/objects are mentioned from a third-person perspective.
- most Mishnah Tractates
- 2.1.9. An anonymous voice repeatedly reports the direct speech of a character whose speech accounts for the bulk of the text (but not continuously).
- 3 Enoch (R. Ishmael)

- 2.2. A first-person voice imposes its perspective on all (or almost all) knowledge or norms conveyed in the text.
- 2.2.1. The first-person governing voice is identified by an anonymous voice through a proper name or unique description. Jubilees, Tobit
- 2.2.1.1. The anonymous voice presents the first-person utterance as a situation-unspecific ‘text’, not as uttered in a unique situation of the past. The anonymous introduction is thus marked as a kind of frame (an ‘extra’, a preamble, a label, etc.) to the text’s main part. Tobit (up to 3,7)
- 2.2.1.2. The anonymous voice introduces the first-person speech as having been uttered in a unique narrative occasion, described by the anonymous voice. (For non-narrative speech contents, see also 5.1.) TJob, TReu, etc., Jubilees
- 2.2.1.3. The anonymous introduction of the first-person governing voice of the text has the following characteristics (also applies to 2.2.2):
- 2.2.1.3.1. It contextualizes the person (Tobit), or contextualizes the person placed in a unique occasion of speaking. Tobit 1.1–2, TJob 1.1–4; TReu, Jubilees
- 2.2.1.3.2. It consists of minimal or merely formal information (e.g. name and genre/generic contents).
- 2.2.1.3.3. It is found at the beginning of the text only. Tobit, TJob, 4Ezra, Jubilees
- 2.2.1.3.4. It is found at the end of the text only. Visions of Ezekiel (?)
- 2.2.1.3.5. It is found both at the beginning and at the end of the text. TReu
- 2.2.2. The first person voice identifies itself by proper name or unique description. This may be in addition to an anonymous identification (2.2.1) and may be repeated. [*note these differences here.*] Sib. Or. 3 end, GenApoc
- 2.2.2.1. The voice identifies itself by way of a ‘signature’, as at the beginning or end of a text projecting itself as letter or another text with a salutation. [extraneous example: Pauline Letters]

- 2.2.3. The first-person governing voice is not identified by proper name or unique description, but speaks of himself/herself in the first person at least once. Megillat Ta'anit
- 2.2.4. The number and gender of the first-person governing voice are as follows:
- 2.2.4.1. Singular. Sib. Or. 3 end
- 2.2.4.2. Plural. 4QMMT
- 2.2.4.3. The first person is used but represents a generic 'I' ('we') of discourse and discussion, not the projection of a specific persona. Mekhilta Ishmael, Sifra, Bavli
- 2.2.4.4. The first person forms are marked for gender [please specify.] Sib. Or.
- 2.2.5. The first-person governing voice additionally refers to herself/himself also in some third person grammatical constructions. Temple Scroll
- 2.3. There is an unexplained switch of the grammatical person of the governing voice within the main body of the text: (a) from first to third person; (b) from third to first person; or (c) from one first to another first person. (For narrative, see 4.14). (a) GenApoc Abram section; Tobit; TJob first switch; (b): TJob second switch; (c) TJob if read differently
- 2.4. The governing voice defines a horizon of knowledge as shared with the projected addressee by taking for granted the following linguistic usages or references (in selection):
- 2.4.1. Persons or unique objects referred to by proper name, unique description or technical expression, for the following kinds of items:
- 2.4.1.1. For persons presented or mentioned in narrative usage; as characters; or as topics. For example: [please specify.]
- 2.4.1.2. For persons quoted with direct speech in a non-narrative co-text (see also 5). For example: [please specify.]
- 2.4.1.3. For Gods, mythical figures, supernatural beings, etc. For example: [please specify.]
- 2.4.1.4. For locations. For example: [please specify.]
- 2.4.1.5. For times or calendar dates specific to a language or culture. For example: [please specify.]

- 2.4.1.6. For documents, texts, books, etc., identified through being referred to or quoted. For example: [*please specify.*]
- 2.4.2. Circumlocations, proper names (e.g. ‘Esau’) or unique descriptions employed as ‘code’ names. 1QpNah, Sib. Or. 5.12–48
- 2.4.3. The text as a whole routinely employs the following language(s), knowledge of which is taken for granted: [*please specify.*]
- 2.4.3.1. Additional language(s) taken for granted in quoted speech or certain parts of the text are:
- 2.4.4. Special linguistic usages occurring pervasively or prominently:
- 2.4.4.1. Technical expressions for a particular subject matter. halakhic concepts, etc.
- 2.4.4.2. Technical expressions for presenting disputes/dialectic exchanges. Sifra 1.1, Gemara
- 2.4.4.3. Technical expressions for the meta-linguistic presentation of another text. See 6.9.4. 1QpHab, Midrashic texts
- 2.4.4.4. Biblicizing language, such that the text may project itself as being linked to a biblical text. See 7.1.4.1.
- 2.4.4.5. Other special linguistic usages occurring pervasively or prominently (including loan words, calques; normative force of indicative language). *kyrios*; Mishnah (normative force)
- 2.4.5. The meaning of some linguistic usage or reference is addressed explicitly, marking it as not being part of the shared horizon of knowledge. ‘Pentecost’ in Greek Tobit 2.1; Treatise of Shem
- 2.5. The text contains deictic or other expressions referring to the governing voice’s time or place, or place it after/before some key event:
- 2.5.1. As part of the words of the governing voice. 1 Bar., 4 Macc., EsthR, Mishnah Gittin
- 2.5.2. As part of the words of a quoted character, but with implications also for the governing voice. LevR 7.3 (R. Acha, p. 155 Margolioth); Tosefta RH
- 2.6. The text presents itself as speaking to certain persons, groups or entities, explicitly projecting a certain image of its addressee.



- 2.6.1. The governing voice uses an apostrophe, second-person grammatical forms or first-person exclusive or inclusive ‘we’. 4QMMT
- 2.6.1.1. An audience is identified as the intended receiver of a text projecting itself as a letter. Aristeeas [extraneous example: Pauline Letters]
- 2.6.2. The projected addressee is characterized as having a certain moral or epistemic stance, or as standing in contrast to another group’s moral or epistemic stance. 1 Enoch
- 2.6.3. The governing voice uses verbs of epistemic or moral exhortation or employs a ‘focus marker’ (see Weigl, Ahlqar). Psalms of Solomon 17, Ahlqar 6.85, 87
- 2.6.4. The governing voice directs questions at the projected addressee marked as rhetorical or as suggesting the audience assume a particular epistemic or moral stance (contrast 8.2.5).
- 2.6.5. The governing voice employs exclamatory or declamatory modes of speech (cf. 8.1.13). Psalms of Solomon 17.42
- 2.7. The epistemic stance, knowledge horizon, moral stance and identity of the governing voice, and of the projected addressee, do not become thematic in the text. Mishnah as a whole and Mishnah Tractates

### C. Text body form

#### 3. Formation of the text’s body by poetic or communicative-rhetorical forms

- 3.1. The text’s functional parts are sequenced as communicative stages for engaging the projected addressee’s attention or goodwill. This ‘rhetoric’ determines a thematic selection and sequencing (alternative to section 5).
- 3.1.1. The text as a whole is a prayer of petition with the communicative sequence: praise of God/confession of sins/appeal for forgiveness[+/- anticipation of forgiveness/promise of future praise]. The parts are not necessarily formally distinct from each other. Prayer of Manasseh

- 3.1.2. The text as a whole treats a biblical passage and/or theme by 1. an approach to that passage/theme from an unrelated verse (Petichah), 2. a meta-linguistic treatment of the verse constituting that passage/theme (Inyan), 3. a link to a consolation verse (Chatimah). Optional further steps are: an opening legal question-answer unit (Yelammedenu); an examination of the biblical co-text of the Inyan (Semikhah). This creates and usually resolves an aesthetic-communicative tension and is built up from units of explicit bible interpretation. rabbinic homilies (e.g. Leviticus Rabbah 7)
- 3.1.3. The text as a whole treats a biblical passage/theme by sequencing units of Bible interpretation in such a way as to create (and resolve or leave unresolved) an aesthetic-communicative tension without following the pattern of 3.1.2. See also section 5. homily-like units of Pesiqta Rabbati 34
- 3.1.4. Some functional parts occur more than once with different contents, and are merely juxtaposed to each other. See also 9.8. Petichot in Leviticus Rabbah 7
- 3.2. The text is bounded by a formal, communicative or poetic (poetic-thematic) formation, constituting a single piece (3.3 and 3.4 do not apply.) Prayer of Manasseh
- 3.3. The text bears resemblance in length and theme to a biblical prayer, song, lament, or psalm, and is thereby recognizable as constituting a single piece, without being bounded by its own constitution (3.2 does not apply). Psalm 151
- 3.4. The text constitutes one piece in a sequence of pieces that only show themselves as separate from each other by their contrast in adjacency (3.2 does not apply to this single piece). The contrast may arise from theme, perspective, opening or closing formulae, terms of address, and style (including language, poetic devices). For the aggregate of pieces, see 10.2. Hodayyot: 1QH<sup>a</sup> VI, 8–22
- 3.5. The language of a text whose overall boundaries are determined by poetic formation or by contrast in adjacency (i.e., 3.2–4) exhibits poetic formation as follows: [*use for individual poems, songs, etc.*]. Prayer of Manasseh, individual piece from Hodayyot, individual Psalm of Solomon, Psalm 151
- 3.5.1. There is pervasive use of rhyme and/or metre.
- 3.5.2. There is pervasive use of parallelism.
- 3.5.3. There is pervasive use of other features that can be interpreted as defining poetic formation, such as heightened or figurative language, repetitions of key phrases, short or otherwise poetically defined lines, etc.

3.6. The language of a text whose boundaries are *not* determined by poetic formation or by contrast in adjacency (i.e. not 3.2–4) exhibits poetic formation as follows (this applies to 10.2 compilations as well as to continuous texts where section 10 is not applicable):

- 3.6.1. There is pervasive use of rhyme and/or metre.
- 3.6.2. There is pervasive use of parallelism.
- 3.6.3. There is pervasive use of other features that can be interpreted as defining poetic formation, such as heightened or figurative language, repetitions of key phrases, short or otherwise poetically defined lines, etc.

Psalms of Solomon, Sib. Or.,  
Sirach, Wisdom of Solomon

#### D. Subject matter types and treatments

##### 4. Narrative coherence and narrative aggregation

4.1. The text narrates events which are strongly emplotted, making reference to interlocking happenings, characters, motivations, causes, times, or locations. 1 Macc.

4.1.1. The text narrates a complex series of events not presented as leading towards only one crisis and solution, nor as contributing to only one person's tale. 1 Macc.

4.1.2. All subordinate events are presented as preparing one crisis and its solution, or as addressing one unified timespan/location, or as telling the fate of one character or a group of characters. Judith, Tobit, Susannah

4.1.2.1. The narrative builds up one central narrative tension as having special intrinsic interest, or unites in some other way a number of narrative strands. Judith, Tobit, Susannah

4.1.2.2. The action pivots around one character or a small set of inter-connected characters. Tobit, Judith, Susannah

4.1.2.3. The narrative emphasizes personal, private, or domestic aspects of lives. Tobit

4.1.3. The narrative provides a clear closure, or dwells on the closure. Judith, Tobit

4.1.4. The narrative foregrounds apparently exact information on the absolute and relative timing of events.

- 4.1.5. The narrative foregrounds quantifiable non-temporal information (e.g. figures, measurements, troop numbers, tribute payments, wall measurements, city lists).
- 4.2. The event sequence is projected as being related to the sequence of text parts in the following manner:
- 4.2.1. The report sequence mirrors the projected chronological sequence of events mostly or wholly, not precluding 4.2.2–5. LAB, Jubilees, 1 Macc., Tobit, Judith
- 4.2.2. There is use of prolepsis or analepsis. Tobit 3.17
- 4.2.3. There are chronological gaps which are explicitly managed or signposted. LAB, Tobit
- 4.2.4. There are chronological gaps which are merely implied, or indicated but left vague.
- 4.2.5. There are descriptions of repeated or habitual actions which have no unique point in the chronology. TJob
- 4.3. The text presents several sets of internally complex episodes with no explicit or manifest causal or motivational nexus between them. Where characters are identical, or linked (e.g. by genealogy), they do not figure in one continuous set of events. LAB, GenApoc Part-texts, 4 Ezra, Jubilees, Targum Onqelos Genesis
- 4.3.1. The episodes have a common main character, or several characters of approximately equal narrative prominence, who are the subject of the action. GenApocNoah, GenApocAbram
- 4.3.2. The episodes are linked by a common witness character who is peripheral to some or much of the action told, but through whose perceptions all or much of the narrative information is filtered. Sib. Or., Jubilees (Angelic voice), 1 Enoch
- 4.4. The narrative tells the story of the creation or reception of a separate text which is presented verbatim within the narrative framework, or at its end. 1 Bar.
- 4.5. The narrative progression is schematic and not mediated through the interlinking of specific events, while the events are not described in detail. Sib. Or.
- 4.5.1. The schematic telling of events is presented as conforming to an explicit overarching schema of chronology/periodization. Sib. Or.
- 4.6. There are meta-narrative explanations occurring in the narrative (editorial comments by the governing voice). Jubilees (Angelic voice), Targum Sheni Esther (main part)

- 4.7. Within a thematic (non-narrative) discourse, the text contains extensive telling of continuous and detailed events (5.12, 8.3.3 do not apply). See also under 5. 4Macc.
- 4.7.1. This narrative material is explicitly subservient to and integrated into a thematic discourse or thematic description. 4Macc.
- 4.7.2. This narrative material is explicitly subservient to and integrated into the lemmatic-sequential treatment of another text.
- 4.8. The text provides scene-setting information, other than the introduction of an I-narration (for which see 2.2.1).
- 4.8.1. There is an explicit introduction of the chronological and/or spatial setting of the action. JosAsen 1.1–2
- 4.8.2. There is an explicit introduction of the main character(s). Judith 8.1ff.
- 4.9. There is prominent or sustained characterization of key figures in the narrative.
- 4.9.1. There is editorial comment on the qualities of a character from a third-person narrator. Jubilees (Angelic voice), 4Macc., Targum Onqelos Genesis
- 4.9.1.1. There is self-characterization of a first-person governing voice, or first-person characterization of other characters. Tobit 1
- 4.9.2. All characterization is achieved only through reporting the actions, speech, or thoughts of the characters (i.e. dramatic).
- 4.9.3. A figure is characterized by his/her moral or religious traits.
- 4.9.3.1. Moral/religious traits are manifestly linked to the ethnicity and/or gender of the figure.
- 4.9.3.2. Moral/religious traits are not manifestly linked to the ethnicity and/or gender of the figure. Tobit
- 4.9.4. A figure is characterized by her or his intellectual gifts or understanding.
- 4.9.5. A figure is characterized by physical prowess or beauty, or their opposites. Judith, JosAsen
- 4.10. A character's relations to his/her community are foregrounded, including any two-fold social environment (e.g. a diaspora setting).

- 4.10.1. A main character is portrayed as being integrated in one societal environment but as in conflict with a second environment. Tobit
- 4.10.2. A main character is portrayed as being integrated in two different societal environments. Joseph in JosAsen
- 4.10.3. A main character is portrayed as being integrated in his/her single societal environment.
- 4.10.4. A main character is portrayed as in conflict with his/her environment (or as being an 'Other'), whether the environment is single or doubled.
- 4.11. Supernatural characters appear in the narrative. Tobit
- 4.12. The narrative pace is slowed down or changed by the occasional or regular occurrence of extended descriptions.
- 4.12.1. There is extended description of one or more static objects. Aristeeas
- 4.12.1.1. There is extended description of a heavenly object, e.g. God's throne, chariot, etc. 1En. 14.18–23
- 4.12.2. There is extended description of the outward appearance of persons or other animated beings.
- 4.12.3. There is extended description of the physical or architectural setting/landscape. JosAsen 2, 1En. 14.9–15
- 4.13. The narrative pace is slowed down or changed by frequent or prominent reporting of direct speech, quoted thought, or quoted text.
- 4.13.1. The quotation constitutes a plot-driving event in its own right. 1Macc. (report on the confrontation with the King's officers); Tobit (Raphael and Tobias discussing future action); TJob ('song contest' between Job and the kings)
- 4.13.1.1. The quotation divulges earlier events which the governing voice had left out of its own account of the earlier period.
- 4.13.1.2. The narrative action largely or partly consists of a report on (long) speeches exchanged between characters. 4Ezra
- 4.13.2. Quoted speech/thought provides a comment on the events (4.13.1 does not apply). laments in 1Macc.

- 4.13.3. The quotation is presented as an oral or written message sent from one character to another. See also 5.1.1.1. 1 Macc., 1 Bar.
- 4.13.4. The quotation differs from the surrounding text in its form (e.g. poetry), style, or language. 1 Macc. (laments), Tobit (prayers), TJob (hymns)
- 4.14. The identity or perspective of the governing voice changes between adjacent parts of what is manifestly the same narrative. There is no higher-level voice managing the transition. Tobit, TJob, GenApoc
- 4.14.1. A first-person narrator is followed by a third-person narrator. Tobit 3.7; TJob 46, GenApocAbram, GenApocNoah, 2En. 67.1; 2 Bar. 3.1; biblical examples
- 4.14.2. A third-person narrator is followed by a first-person narrator. TJob 52
- 4.14.3. The change coincides with other features which could be seen as motivating (or diachronically accounting for) it, as follows:
- 4.14.3.1. A shift in the setting of the action which modifies the epistemic perspective but does not disrupt the effective narrative continuity (nor necessarily the literary unity). Tobit 3.7; TJob 46/52, GenApoc in Abram section
- 4.14.3.2. A prominent change of (literary) form, style or language.
- 4.14.3.3. A narrative and/or formal discontinuity which is disruptive of text unity.
- 4.15. There are imbalances in the level of detail provided between adjacent parts of a continuous narrative, in the absence of narrative developments, or conventions that obviously account for them.
- 4.15.1. This coincides with the occurrence of unique literary forms, of more detail for narrative contents absent from a biblical partner text (see 7.1.2.1.4.1), the recurrence of information or wording, etc.

## 5. Thematic coherence or aggregation in discourse or description

- 5.1. The bulk of the text is constituted by thematic discourse/description, albeit presented as speech/wording quoted from a narrative setting:

- 5.1.1. The discursive or descriptive treatment of themes is presented as one character's continuous speech or wording in a unique narrative situation. Some of the Test12Patriarchs
- 5.1.1.1. The quotation forms a substantial continuous part of the overall text, but not its bulk, as there is also extended narration concerning its setting. 1 Bar.
- 5.1.2. The discursive or descriptive treatment of themes is presented as constituted by speeches uttered on separate but mutually emplotted occasions. They may be uttered by one or several characters, and constitute dialogues. 4 Ezra
- 5.1.2.1. The separate speeches in sequence constitute a juxtaposition of themes/propositions (see further 5.7). 4 Ezra
- 5.1.2.2. The separate speeches in sequence constitute the overall treatment of one theme by a constant principle of differentiation (see further 5.2–5).
- 5.2. The sequence of themes in the discursive or descriptive text presents itself as mirroring an objective order by dividing a larger topic by a constant principle (or set of principles) of subordination/coordination. Sefer Yetsirah
- 5.2.1. This suggestion includes all substantive parts of the text (other than any frames), or deviations are made explicit.
- 5.2.1.1. Later passages refer to preceding themes in order to add detail. Sefer Yetsirah
- 5.2.2. This suggestion includes only a continuous substantial part of the text, but not the whole.
- 5.3. The text's discursive/descriptive treatment of its subject matter can be understood as assembling precisely those sub-topics of an overall theme which result when that overall theme is exhaustively defined or numerically fixed by application of a constant principle of differentiation. The overall theme need not be identified as such, nor need there be a mirroring of an objective order in the sequencing of the sub-topics (as in 5.2). Lives of the Prophets
- 5.3.1. The sub-topics, if seen in this manner, represent a unifying theme for the whole text (disregarding any frames). Lives of the Prophets, Treatise of Shem



- 5.3.2. The sub-topics, if seen in this manner, only account for a continuous substantial part of the text (disregarding any frames). Temple Scroll (for festivals)
- 5.4. The text's sequence of discursive/descriptive sub-topics suggests a progression from the more general to the more specific, or vice versa if accompanied by explanation, as follows:
- 5.4.1. The progression embraces all substantive parts of the text (disregarding any frames); or, any extra themes are explained.
- 5.4.2. The progression occurs only in a continuous substantial part of the text.
- 5.5. The text's sequence of sub-topics (discursive or narrative) mirrors a temporal or spatial order, but without narrative employment between the sub-topics. Or it mirrors the sequence of units of meaning in another text (from single words to whole books), while not reproducing the relationships between those parts, not using quotations from it as lemmatic progression (i.e., no 6.1), and not creating narrative employment.
- 5.5.1. This order includes all substantive parts of the text (disregarding frames), as follows:
- 5.5.1.1. A temporal order provides the sequence for norms or normative information.
- 5.5.1.1.1. Additionally, the temporal order corresponds to a sequence of actions which is in itself, as a sequence, normative.
- 5.5.1.2. A temporal order provides the sequence for non-normative (and non-narrative) information. [extraneous example: annals]
- 5.5.1.3. A spatial or geographical order provides the sequence for the text's themes (including any normative themes). Temple Scroll
- 5.5.1.3.1. Additionally, the themes so ordered are distinguished from one another by spatial or geographic expressions. Copper Scroll
- 5.5.1.4. An order of units of meaning in another text (from words to whole books) provides the sequence for the text's themes (including any normative themes). Lives of Prophets

- 5.5.2. This order defines only a continuous substantial part of the text, as follows:
- 5.5.2.1. A temporal order provides the sequence for a continuous text part thematizing norms or normative information.
- 5.5.2.1.1. Additionally, the temporal order corresponds to a sequence of actions which is in itself, as a sequence, normative. mYoma, mTamid, ritual of covenant renewal in IQS
- 5.5.2.2. A temporal order provides the sequence for continuous non-normative (and non-narrative) information in part of the text. SOR, mPes ch. 10
- 5.5.2.3. A spatial or geographical order provides the sequence for the text's themes (including any normative themes) in a continuous part of the text. mMid?, mKel?
- 5.5.2.3.1. Additionally, the themes so ordered are distinguished from one another by spatial or geographic expressions.
- 5.5.2.4. An order of units of meaning in another text (from words to whole books) provides the sequence for a substantial continuous part of the text's themes (including any normative themes). Targum Esther Sheni 1.1–9
- 5.6. The text pervasively provides explicit links between successive sub-topics, without at the same time mirroring an objective order as in 5.2–5 or in some other manner; the text is also not a case of 3.1. Epistola Anne
- 5.6.1. The text constitutes a conceptual inquiry into the accuracy or validity of universal claims regarding facts or norms. While presupposing or discussing the objective interdependence of its themes as components of a projected world, the text does not express that objective order in the sequence of themes (as happens in 5.2–5). 4 Macc., Epistola Anne
- 5.6.1.1. The inquiry pervasively or prominently proceeds by juxtaposing and discussing mutually exclusive claims, or alternative (or hypothetical) world projections. Epistola Anne
- 5.6.1.1.1. Some or most of the units so opposed to each other are ascribed (whether verbatim or not) to real, imaginary, or hypostasized speakers.

- 5.7. Adjacent text parts constituting themes are merely juxtaposed or weakly conjoined, while there is no indication of an overall objective relationship (so no 5.6, 5.2.1, 5.3.1, 5.4.1, or 5.5.1). Mishnaic Tractates, Toseftan Tractates
- 5.7.1. Some measure of objective interrelatedness of all (or almost all) themes in the text is capable of expression (by a scholarly interpreter) through use of a summarizing term or phrase not noticeably more general than the text's own words when speaking about its themes. mMeilah, mSan
- 5.7.2. Some measure of objective interrelatedness of all (or almost all) themes in the text is capable of expression (by a scholarly interpreter), but only through use of a summarizing term or phrase noticeably more general than the text's own words when speaking about its themes. Most Mishnah Tractates, Tosefta Tractates
- 5.7.3. The text's thematic profile emerges from juxtaposed larger blocks of text which are all (or almost all) defined by an internal structuring such as described in 5.2.2, 5.4.2, or 5.5.2 or similar. mSan
- 5.7.4. There is an enumeration of topics at the beginning of the text which relates to the thematic units constituting the bulk of the text as follows:
- 5.7.4.1. One of the enumerated topics corresponds to a possible summary theme of the bulk of the text (cf. 5.7.1/5.7.2), so that there is a single step 'down' in generality from the enumeration to the rest of the text. mPeah 1.1, tPeah 1.1
- 5.7.4.2. The enumerated topics distinguish themes that could work as sub-divisions of the contents of the bulk of the text (cf. 5.7/2.), but no structuring of the text into these sub-divisions is found. mBQ 1.1, mShevuot
- 5.7.5. There is no objective interrelatedness of all (or almost all) themes in the text capable of expression (by a scholarly interpreter) in such a way that the summarizing term or phrase would still be reasonably related in its level of generality to the text's own words when speaking about its themes, or would still be capable of distinguishing this text from other texts quite different in contents or form. The text as transmitted shows no signs of presenting itself as a unity. mEd?, tEd

- 5.7.6. The juxtaposed thematic units are concerned with universal claims to accuracy/validity and thereby tacitly project an objective interrelatedness, as parts of a unified projected world. These can be reconstructed as or related to systematic articulations of knowledge by the scholarly interpreter, as e.g. in certain kinds of philosophical or scientific discourse. [extraneous example: Epicurus' *Kyriai Doxai*]
- 5.8. The bulk of the text consists of small forms and patterns drawn from a limited set of formats for thematic articulation or for discussion. See further section 8. Sirach, Peshet 1QpHab, 4QMMT, Midrashic works, Mishnah, Tosefta, Talmuds
- 5.9. The text's governing voice projects the accuracy or validity of its statements as:
- 5.9.1. Being taken for granted or self-evident, e.g. not qualified. Sefer Yetsirah, Temple Scroll
- 5.9.2. Admitting discussion or disagreement, or the need for argument and evidence in principle. Mishnah, Tosefta
- 5.9.3. Pervasively in need of support by arguments, or open to discussion. 4Macc.
- 5.9.4. The following argument types occur:
- 5.9.4.1. Conceptual arguments as well as arguments from the quoted wording of another text (not necessarily in equal measure). Bavli Gemara Tractates
- 5.9.4.2. Predominantly or exclusively conceptual arguments (e.g. inferences, analogies, or references to evidence). Sirach, 4 Ezra, Mishnah Tractates
- 5.9.4.3. Predominantly or exclusively arguments from the quoted wording of another text (e.g. paraphrases, interpretation units, proof texts). Damascus Document
- 5.10. The governing voice ascribes statements about the text's thematic substance pervasively or prominently to speaker characters as utterances.
- 5.10.1. Isolated utterances (or dialogues) are presented without a unifying emplotment, but tacitly presuppose a unified grid of story/history. rabbinic works
- 5.10.1.1. The persons, groups, or generic figures indicated as speakers tend to be only minimally identified or contextualized. Most rabbinic works

- 5.10.2. The text's governing voice presents the speech of characters mostly in the exclusive function of disagreeing/agreeing with, or providing the reason for, a statement expressed by that governing voice. Most Mishnah Tractates
- 5.10.3. The governing voice quotes a character with a direct speech of such length that it constitutes a significant proportion of the overall text.
- 5.10.4. Hypothetical speech is routinely or prominently put into the mouth of hypostasized or generic speakers. Sirach
- 5.10.5. The reported wording is projected as a text, with the quoted character identified as its 'author'. [extraneous example: Justinian's *Digest*]
- 5.11. The text mentions no persons as characters, or only mentions them in frame positions. Abraham at the end of the Sefer Yetsirah
- 5.12. The text thematizes the meaning of historical or narrative events and summarizes, alludes to, or refers to events as evidence, but does not create sustained plotment (contrast 4.7). Damascus Document (Admonitions part)

## 6. Meta-linguistic structuring of a text according to another text (either 6.1 or 6.13 must apply)

Explanation of terminology:

- **quotation**: the base text wording actually represented in the commentary text (can vary from MS to MS).
- **segment**: effective parts into which the base text is divided by the commenting, revealing either gaps or total coverage.
- **lemma**: the extent of the base text wording targeted hermeneutically by a comment statement (even if not quoted entirely).
- **lemmatic sequence**: the base text wording targeted by explanation or supplementation (and mostly also quoted) is in the sequence of the original text.

6.1. The text's most basic thematic progression consists of alternations of (a) quotations from a base text in their original sequence, and (b) statements which comment on or add to the meaning of these quotations. works of exegetical Midrash, 1QpHab, 1QpNah, Gemara [extraneous example: Philo's commentaries]

6.1.1. Many or most statements are dependent reformulations (paraphrases) of the quotations, or meta-linguistic observations on them. Such statements will be referred to as 'comment statements'. 1QpHab, 1QpNah; BerR, Sifra, Mekhilta Ishmael

- 6.1.2. Some or many statements are presented in such a manner that it is ambiguous whether they reformulate the perceived meaning of the quotation (as in 6.1.1), or supplement, replace or correct it (as in 6.2). Gemara
- 6.1.3. Quotation-comment units pervasively or prominently contain meta-linguistic expressions. BerR, 1QpHab, Sifra, Mekhilta Ishmael, Gemara
- 6.1.4. Quotation-comment units tend to be merely juxtaposed, while the units have internal cohesion and formal independence from each other (notwithstanding any ellipsis of the same quotation, where it would merely be repeated). most of exegetical Midrash
- 6.1.5. Only base text segments in their lemmatic sequence are quoted and receive a statement; there are no other quotations. 1QpHab, 1QpNah
- 6.1.6. The text also contains quotation-comment units which relate either to texts other than the base text, and/or to the base text but not in its lemmatic sequence.
- 6.1.6.1. Such units play a prominent part or make up the majority of quotation-statement units in the text. Sifra, Mekhilta Ishmael, BerR, Esther Rabbah, Qohelet Rabbah, yBer
- 6.1.7. The text offers only one statement per quoted segment (comment or non-comment), or explains instances of more than one statement. 1QpHab
- 6.2. Found alongside comment statements (6.1.1), a considerable proportion of quotation-attached statements are presented as hermeneutically independent from the quotation (non-comment statements). These formulate the quotation's theme differently, or present a related but different theme (see also 6.2.4).
- 6.2.1. Non-comment statements regularly or prominently attract their own hermeneutically dependent comment statements or dedicated discussion. bBQ, bKet
- 6.2.1.1. Such discussions of non-comment statements can effectively take the place of, or indirectly constitute, any otherwise lacking direct discussions of the quotations from the base text to which the non-comment statements are attached. yBQ, bBQ
- 6.2.2. Non-comment statements may occur as multiples, and constitute extended stretches of text with their own order, homogeneousness, or thematic clustering. yBQ, bBQ, bHag, bNaz, bSot, bGit

- 6.2.3. Non-comment statements occur prominently towards the end of the text or towards the end of a lemmatic division of the text. some Tractates in the Gemara
- 6.2.4. Most or all non-comment statements are presented as speech by named characters and groups, or from anonymous sources (i.e. 'it has been taught', 'we have learned'). Gemara
- 6.2.5. Most or all non-comment statements are presented as quotations from other texts.
- 6.3. Comment statements are frequently or prominently supported by another base text-like quotation as prooftext. BerR, Mekhilta Ishmael, Sifra, Sifre Deut., bBB, yBer, EstR
- 6.3.1. Such supporting text quotations regularly or prominently attract comment statements in their own right. Sifra, Mekhilta Ishmael, yBer
- 6.4. The lemmatic progression is constituted simultaneously as a thematic integration or is fused with some other principle of order or presentation.
- 6.4.1. There is a manifestly unifying thematic focus to the commentary as a whole, or thematic diversity is addressed. [extraneous example: Philo's commentaries]
- 6.4.2. The text pervasively provides explicit links between successive quotation-comment units, does not formally separate the units from each other, or makes the effective succession of base text segments only sporadically manifest.
- 6.4.3. The segment size varies so as to mirror the size of literary *Gestalts* in the base text, such as episodes, poems, thematically continuous sections, etc. (implies that 6.6.2 also applies).
- 6.4.4. The commentary text has a division into parts which accentuates a division of the base text into larger parts than the segments receiving lemmatic treatment. BerR chapters marked by Petichot, Gemara acc. to Mishnah chapters; Mekhilta Ishmael tractates
- 6.4.5. The lemmatic progression is fused with a secondary order principle, creating also the integrity of (a) a narrative, (b) a thematic discourse, or (c) a lemmatic progression for a second, different base text (a theoretical possibility).
- 6.4.6. A 'negative' thematic focus is created by consistent avoidance of a theme suggested (to the modern scholar) by the base text. QohR avoiding the 'atheism' in Eccl.

6.5. There is a manifest constancy of the hermeneutic approach, or an explicit account of hermeneutic approaches.

6.6. The extent of the base text segment is evident as follows:

6.6.1. There is a regular distance in the base text from the beginning of one quotation to the beginning of the next quotation: most exegetical Midrashim

6.6.1.1. With all base text verbal matter quoted from one to the other.

6.6.1.2. With initial wording given only, while comment statements may also target the unquoted verbal matter in between quotation beginnings. most exegetical Midrashim

6.6.2. There is no regular distance in the base text from the beginning of one quotation to the beginning of the next quotation.

6.6.2.1. Also, the extent of the quoted verbal matter coincides with the limits of the verbal matter targeted by comment statements.

6.6.3. The size of segments as defined by the evidence under 6.6.1/2 tends to be, or to include:

6.6.3.1. A sentence. most exegetical Midrashim

6.6.3.2. Less than a sentence.

6.6.3.3. More than one sentence.

6.6.3.4. Two different sizes for adjacent interpretations of the same piece of base text.

6.6.3.5. The size of some unit other than the sentence (e.g. Masoretic verse, proverb). 1QpHab, BerR, bGit

6.6.4. The segments as defined by the evidence under 6.6.1 and 6.6.2 provide coverage of the base text as follows:

6.6.4.1. There is no complete coverage of the base text. Mekhilta Ishmael, 1QpHab, BerR

6.6.4.1.1. Base text not covered is contiguous. 1QpHab (Hab. 3)

6.6.4.1.2. Base text not covered may have appeared less important or less problematical. 1QpHab



- 6.6.4.1.2.1. The text does not project complete lemmatic coverage as its overarching theme (6.2 or 6.6.2 apply, or there are many smaller ‘gaps’ in the coverage, while 6.6.4.1.3 applies). Mekhilta Ishmael
- 6.6.4.1.3. No manifest pattern accounts for the base text not covered. Mekhilta Ishmael, BerR
- 6.6.4.1.4. Incomplete lemmatic coverage is explicitly addressed.
- 6.6.4.2. There is complete coverage of the base text. bHor
- 6.6.5. There is an explanation of the nature and length of base text segments or quotations.
- 6.6.6. The quoted base text segment may already have appeared earlier in the text, as part of a copy of a larger section (or the whole) of the base text, found at the beginning of the relevant section of the commentary. Mishnah in Gemara
- 6.7. There occur multiple comment statements for the same quoted base text segment: BerR, EsthR, bBB, bGit, bHor
- 6.7.1. Interpreting the same expression within the same base text segment.
- 6.7.2. Interpreting different expressions within the same base text segment.
- 6.7.3. The multiple comment statements are set off from each other by being:
- 6.7.3.1. Separated by a repeated quotation of the base text segment or parts of it.
- 6.7.3.2. Introduced by terms of transition (e.g. *davar acher*).
- 6.7.3.3. Assigned to different speaking voices, including the governing voice.
- 6.7.3.4. Marked explicitly as constituting disagreement.
- 6.7.3.5. Set off only by being linguistically or logically discontinuous with the interpretation immediately preceding.
- 6.8. Comment or non-comment statements are prominently or frequently presented as quotations of speech acts by individuals, groups or by anonymous speakers (‘it was taught’), without emplotment. BerR, Sifra, Gemara

- 6.8.1. Quoted comment or non-comment statements are themselves regularly or prominently treated to explanations or supplementations. Bavli Gemara (also includes: *amar mar, gufā*)
- 6.8.2. Comment or non-comment statements are frequently or prominently presented as speech acts outside any connecting narrative framework, but in a manner that takes for granted a unified grid of unique places, times and persons.
- 6.8.2.1. This grid tacitly or explicitly (by dialogue, master-disciple relation) links quoted characters to each other as commentators on the base text. Midrash, Gemara Amoraic quotes
- 6.8.2.2. This grid tacitly or explicitly links quoted characters to the origins of the base text. bHor, bBQ, yBer, yBQ, BerR (one passage only), bMeg-Esther Midrash
- 6.8.2.3. The narrative/historical links which the governing voice presupposes between speakers, or between speakers and base text, are used to clarify the meaning of their quoted wordings by mutual contrast. bBQ, bSuk, bNazir, yBQ
- 6.9. The text distinguishes the level of the base text quotations from the level of the statements, whether comments or non-comments, as follows:
- 6.9.1. The nature of the statements or of the lemmatic order is verbalized.
- 6.9.2. Base text quotations have no quotation formula, but tend to be found at the beginning of a new textual unit, marked by the appearance of an incomplete or grammatically isolated sentence, a new theme, and/or a different language/style. BerR, 1QpHab, Mekhilta Ishmael, QohR, Sifra, Sifre Deut, Bavli Tractates, yBer, yBQ
- 6.9.3. The sequence of components within interpretation units is: 1. quotation from base text, 2. comment statement, 3. supporting base-text like quotation (if any); or, 3. explanation or supplementation of comment statement (if any). [*delete as appropriate.*]
- 6.9.3.1. The sequence is changed, or the base text quotation doubled, for any Petichah-like units. BerR, QohR
- 6.9.4. The text employs terms/formulae, signals of transition, hermeneutic techniques, or separation markers, including the following:

- 6.9.4.1. Specialized terminology separating quotation from comment.
- 6.9.4.2. Speech reports introducing the statement, used as separator.
- 6.9.4.3. Other signals of the transition between quotation and comment (e.g. *vacat*, ‘GM’). iQpHab, Mekhilta Ishmael, BerR, Sifra, Sifre Deut, Bavli Tractates, yBQ
- 6.9.4.4. Tacit juxtapositions of components, which cannot be read as being continuous on the same level with each other but have to be understood as one being *about* the other. iQpNah, iQpHab, Mekhilta Ishmael, BerR, Sifra, Sifre Deut, QohR, EsthR, Bavli Tractates, yBQ
- 6.9.4.5. Expressions of a hermeneutic operation.
- 6.9.4.6. Intermediary rephrasings of the lemma leading to the comment statement (see also 6.10.3).
- 6.9.4.7. Verbal links or overlapping wording between adjacent quotation-comment units, using contiguous base text segments; also quotation linked to the next lemmatic quotation by a short phrase. Sifra, QohR, EsthR
- 6.10. Comment statements reveal hermeneutic attitudes towards the base text as follows:
- 6.10.1. Comment statements tend to speak directly, in object-language, about the (perceived) themes of the base text. Most Midrashic texts, iQpHab, Bavli Tractates, Yerushalmi Tractates
- 6.10.1.1. In doing so, the perspective of any first-person speaker character of the base text segment may be reproduced in the comment statement. This applies in particular to God in Midrashic texts. BerR, EsthR, Mekhilta Ishmael, QohR, Sifra, Sifre Deut, bHor
- 6.10.2. Comment statements tend to speak about the quotation only as a verbal entity, i.e. be exclusively meta-linguistic. [extraneous example: Masorah Parva]
- 6.10.3. Exclusively meta-linguistic comment statements are found alongside more frequent object language comments, or are used as intermediary rephrasings (see 6.9.4.6). Most Midrash, Bavli Tractates, Yerushalmi Tractates
- 6.10.4. The text implies or explicates a hermeneutic stance concerning the accuracy of the base text. Most Midrash, Bavli Tractates
- 6.10.4.1. The base text wording is tacitly or explicitly treated under the assumption that it is capable of being inaccurate/insincere/invalid. BerR (specific rare instances), Bavli Tractates, Yerushalmi Tractates

- 6.10.4.2. The base text wording is tacitly or explicitly treated under the assumption that it cannot be inaccurate/insincere/invalid. iQpHab, iQpNah, most Midrash, including for the most part BerR
- 6.II. Within the lemmatic arrangement, extended sections of text have their own principle of progression which suspends the lemmatic progression.
- 6.II.1. The base text quotation becomes the starting point of a set of local thematic shifts involving further base-text like quotations plus comment/non-comment statements, or speech quoted from speakers plus explanation/supplement. BerR, Mekhilta Ishmael, Sifra, Sifre Deut, Bavli Tractates, Yerushalmi
- 6.II.2. There is limited but sustained thematic, narrative or lemmatic continuity, with or without further quotations, as follows: Bavli Tractates
- 6.II.2.1. Another text, or a different part of the base text, is treated thematically or lemmatically, as relevant to the base text quotation. Sifra, Mekhilta Ishmael, QohR 7.41–43/44, bSuk and other Bavli Tractates
- 6.II.2.2. A different base text is treated lemmatically and as independent of the base text quotation. bMeg-EstherMidrash
- 6.II.2.3. A thematic order, thematic inquiry or reflection is sustained (e.g. of the type 5.6.1).
- 6.II.2.4. A narrative order is sustained.
- 6.II.2.5. Some extra-thematic principle of order is sustained. See 9.II.
- 6.II.3. Non-comment statements (see 6.2) can occur in the following positions:
- 6.II.3.1. After one or more initial quotation-comment unit with manifest or explicit hermeneutic dependency (see 6.I.1, 6.I.3). BerR, Bavli Gemara, yBQ
- 6.II.3.2. Immediately succeeding the base text quotation, with later units exhibiting hermeneutic dependency on the quotation. Bavli Tractates, yBQ
- 6.II.3.2.1. There are cases where a non-comment statement constitutes the only treatment of the base text quotation. bBQ

6.12. There are marked imbalances in the distribution or positioning of base text quotation-statement units at certain strategic points in a 6.1 text. Or, regarding a 6.13 text, there are marked differences in the amount of additional verbal matter provided in another language (see 6.13.3–5) for passages of base text of the same length at different points.

6.12.1. Higher density is found at the beginning of the base text, or the beginning of the commentary/rendering text. BerR, LamR (lemmatic part), bBB, bKet, EsthR, QohR, Targum Esther Sheni

6.12.2. Higher density is found at the end of the base text, or the end of the commentary/rendering text.

6.12.3. Higher density is found at some other defined or strategic text position of the base text, the commentary or the rendering text. Sifre Deut.

6.12.4. The imbalance coincides with other changes, and may include:

6.12.4.1. The occurrence of literary forms which are rare or unique for the text. BerR, EsthR

6.12.4.2. The recurrence of units from elsewhere in the text. BerR, LamR 4/5

6.12.4.3. The absence of the comment component from quotations of other texts (not the base text). bMeg

6.12.4.4. A change in the pattern of coverage of the base text by quoted segments. BerR, bNed, EsthR, Targum Esther Sheni

6.13. The text constitutes a complete and sequential representation, in another language and in object-oriented perspective, of the perceived meaning of all or almost all verbal matter of a complete set of base text segments. Thus, the resulting sentences do not thematize the base text in a meta-linguistic perspective, but recreate the thematic or narrative progression of the original. See also 6.12.

Most Targums [extraneous example: Septuagint]

6.13.1. The statements of the text are displayed in manuscripts as alternating in mere juxtaposition with segments of verbal matter from the base text (without linking quotation formulae). Neofiti, Targum Esther Sheni, and most Targums

6.13.2. The text's governing voice almost always is identical with, or a consistent extension of, the persona projected by the governing voice of the base text. (This excludes 6.13.6). Targum Genesis Onqelos, Pentateuch Targum most of the time

- 6.13.3. The text tends to use the sentence structure of the base text to accommodate any additional or modified object information. Targum Onqelos Genesis
- 6.13.4. The text creates new syntactic structures within which the words of the base text can be recognized. Targum Cant
- 6.13.5. The text places sentences that have no corresponding wording in the base text at all alongside sentences that do. Palestinian Targums Gen. 4:8; Gen. 22:1, Targum Esther Sheni
- 6.13.6. The text also thematizes its base text (or some part of it) as a verbal entity, e.g. by quoting its wording as part of its own fabric of meaning. (This excludes 6.13.2). The wording inside any quoted base text segments fulfils a proof function, while the narrative progression is basically constituted by the same sentence(s) being *rendered*. Targum Esther Sheni
- 6.13.6.1. Such meta-linguistic components are verbally integrated into the text's narrative or thematic continuity. Thus no lemmatic structuring of the text's surface results, notwithstanding any transmission of the base text in physical proximity or interweaved with it (i.e., 6.13.1). Targum Esther Sheni
- 6.13.6.2. The positioning of any base text quotations does not disrupt or undermine the text's narrative or thematic progression. Targum Esther Sheni

## E. Relationships between texts

### 7. Correspondences and wording overlap between texts (for lemmatic sequential commentary or homily, only 7.1.4 and 7.1.8.2 can apply here)

7.1. Narrative or thematic correspondences, or overlap of specific wording, occur between the non-biblical text and one or more biblical texts in a manner that is prominent or pervasive. (This point is based on a synchronic comparison and makes no assumptions about historical priority except for explicit quotations and similar phenomena.)

7.1.1. Characters correspond between the non-biblical narrative and the narrative of a biblical text or texts.

7.1.1.1. Some or all main characters of the text correspond to main characters in a biblical partner text. Jubilees, LAB

- 7.1.1.1.1. A main character shared with a biblical partner text is also the first-person narrator of the text. GenApocNoah/Abram part-texts, TJob
- 7.1.1.2. The text's main character is a minor character in Scripture.
- 7.1.1.2.1. That character is also the first-person narrator of the text. 1 Enoch
- 7.1.1.3. Only minor character(s) of the text correspond to character(s) in a biblical text(s), whether minor or major. 1 Bar., Tobit
- 7.1.1.4. The first-person narrator of the text is a non-biblical character. Tobit
- 7.1.2. Chronology, physical setting, or emplotment correspond between the non-biblical narrative and the narrative of a biblical text or texts:
- 7.1.2.1. The narrative's chronological and spatial framework, as well as certain events, are co-extensive with that of a biblical partner text, or with some extended part of it. 1 Bar.
- 7.1.2.1.1. The text tends to narrate the story through events described in approximately the same amount of detail as a biblical partner text. Jubilees, LAB
- 7.1.2.1.2. The narrative is told in more detail than that of a biblical partner text, or contains more components that slow down the narrative pace. See 4.6, 4.12, or 4.13. TJob, GenApoc part-texts
- 7.1.2.1.3. The text tends to narrate the story through events described in less detail or through fewer events than a biblical partner text. Sib. Or., 1 Bar., GenApoc part-texts
- 7.1.2.1.4. Some of the narrative's sub-plots or episodes, mostly corresponding to those of a biblical text, differ from each other in the amount of detail provided if compared to the biblical text. LAB, Jubilees
- 7.1.2.1.4.1. Among the sub-plots or episodes with more detail are some or all of the ones that have no biblical counterpart. LAB (25.2 ff.); Jubilees
- 7.1.2.2. While the narrative or some part of it covers the same chronological-spatial ground or plot as a biblical text, it lacks extended speeches of law-giving, prophecy or other kinds found in that biblical text. LAB Exod. 20 ff., etc.; TJob

- 7.1.2.3. The narrative is located at a particular point ('niche') in a chronological-spatial framework also known from a biblical text, but there is no overlap in the narrative substance. Tobit, Judith, 4 Ezra
- 7.1.3. There is prominent use of explicit quotations of biblical wording, whether in non-narrative or in narrative (but for lemmatic biblical commentaries see section 6). Damascus Document, Tosefta (also Mishnah), Targum Esther Sheni
- 7.1.4. The text shares features of language with the Hebrew Bible, or exhibits tacit overlap with specific biblical wording, whether narrative or not.
- 7.1.4.1. There are pervasive biblical linguistic features (vocabulary, morphology, or syntax) or a pervasive use of unspecific biblical language, such as generic biblical phrases or single words. Sirach, 1QpHab, Wisdom, 1 Bar., LAB, 4 Ezra, 4 Macc.
- 7.1.4.2. The text contains prominently, but not necessarily frequently, the wording of specific biblical passages such as whole sentences or unique biblical phrases, used in a tacit manner. See also 8.1.4.1.
- 7.1.4.2.1. The tacit overlap of specific wording extends regularly to whole sentences or to extensive sentence groupings, found alongside sentences or sentence parts not found in that biblical partner text. Sirach, LAB, [the hypothetical Hebrew original of Jubilees]
- 7.1.4.3. The tacit overlap of wording takes place across language boundaries, with respect to the current language of the text. (Point 6.13 does not apply, as there is no complete representation of a biblical text in another language.) LAB, Greek compositions using LXX, Sirach, Jubilees
- 7.1.5. The projected persona of the governing voice of the text, whether narrative or not, is also known from a biblical text; or the governing voice takes an epistemic stance similar to that of a biblical text. 4 Ezra, GenApoc part-texts, Jubilees (Angelic narrative), Prayer of Manasseh, Sirach, Targum Onqelos Genesis, Wisdom
- 7.1.5.1. The projected first-person persona of the governing voice is also a character in a biblical text. (In the case of narratives, this point will duplicate 7.1.1.1/7.1.1.2.1).
- 7.1.5.1.1. The persona appears to be linked to that character as it specifically appears in that biblical text, not merely as it might be known from diffuse cultural knowledge. Jubilees (Angelic narrative)



- 7.1.5.2. The projected first-person persona of the governing voice is presented as identical with or as an extension of the persona of the governing voice of a biblical text. Wisdom, Jubilees
- 7.1.5.3. The epistemic stance of the governing voice (narrative or not, first person or not) can be interpreted as falling into the same generic category as one of the following stances also adopted in biblical texts: 4Ezra, Jubilees, Prayer of Manasseh, Sib. Or. 5, Sirach, Targum Genesis Onqelos
- 7.1.5.3.1. The conveyance of personally received verbal or visual revelation: prophecy model. 4Ezra (in particular frame chapters!), 1Enoch, Sib. Or. 5
- 7.1.5.3.2. The omniscient narration, as in Genesis-Joshua; or unrestricted knowledge of a described reality, similar to Genesis 1. LAB, Jubilees, Targum Onqelos Genesis; Sefer Yetsirah
- 7.1.5.3.3. The plea to God of human prayer or supplication, as in Psalms. Prayer of Manasseh
- 7.1.5.3.4. The conveyance of wisdom on the basis of personal experience or learning, as in Proverbs, Qohelet. Sirach, Wisdom of Solomon
- 7.1.6. The range of themes in the non-narrative text is wholly or nearly contained within the specific range of themes found also in a biblical text. (Does not apply to 6.1 commentaries in relation to their base text). Temple Scroll
- 7.1.7. The sequence of themes in (at least) substantial parts of the non-narrative text is tacitly isomorphic with the sequence of themes in a biblical text.
- 7.1.8. The non-narrative text pervasively or prominently presupposes the narrative fabric of biblical events/reported speech, beyond the contents of any specific biblical quotations it may contain.
- 7.1.8.1. The text presupposing biblical narrative fabric has a thematic structure of discourse or description. 4Macc., Sirach, Damascus Document
- 7.1.8.2. The text presupposing biblical narrative fabric is a lemmatic sequential commentary on some part of the Hebrew Bible. 1QpHab, all exegetical Midrash
- 7.1.9. While sharing the basic narrative-chronological framework of biblical texts, the narrative also mentions characters or events which presuppose a potentially quite different framework. Tobit (Ahiqar), 1EnWatchers (Gilgamesh)

7.2. Narrative or thematic correspondences, or overlap of specific wording, occur between the non-biblical text under discussion and other non-biblical texts in a manner that is prominent or pervasive. This point is based on a synchronic comparison and makes no assumptions about historical priority except for explicit quotations. It is thus reciprocal between texts if they are both in the Inventory corpus.

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|---|--|
| 7.2.1. There is a correspondence of characters; this may include the persona projected as the governing voice of the current text.  | GenApoc, Jubilees  |
| 7.2.1.1. This also constitutes a correspondence with a biblical text (7.1.1).   | GenApoc, Jubilees  |
| 7.2.2. The overall chronological and spatial framework of the narrative, as well as certain events, are substantially or prominently co-extensive with that of a non-biblical narrative or with some extended part of it.   | Jubilees, LAB  |
| 7.2.2.1. The narrative is located at a particular point ('niche') in a chronological-spatial framework also known from another non-biblical text, but there is no overlap in the narrative substance.   |  |
| 7.2.2.2. This co-extension also constitutes a co-extension with a biblical text; or, this 'niche' relationship also constitutes a 'niche' relationship with a biblical text. See 7.1.2.1/7.1.2.3.   | Jubilees-LAB   |
| 7.2.3. There are explicit quotations or explicitly marked expressive use of a non-biblical partner text's wording.  | BerR, Mekhilta, Sifra, Sifre Deut. (all with Mishnaic wording); tBQ (Mishnah); Targum Esther Sheni |
| 7.2.4. The wording or specific theme of self-contained thematic units is occasionally identical to those of another non-biblical text (or part-text), without being marked as quotations from that other text. This point only applies if extensive wording overlap (7.2.6), thematic range inclusion (7.2.8), or thematic isomorphism (7.2.9) does not apply; it only applies to non-narrative; and it does not include, for practical reasons, the Tractates of Mishnah/Tosefta in their overlap with other works of rabbinic literature (but other works fall under this point). | Many works of rabbinic literature  |
| 7.2.4.1. Such overlapping units are found in text types which differ from each other in their thematic arrangement.   | Sifra-Mishnah, Yerushalmi-BerR, b/yBaraitot-Tosefta  |

- 7.2.4.2. It is common for such overlapping units to be marked as the speech of a character or as anonymous quoted speech in one or both of the texts. most of rabbinic texts
- 7.2.4.3. Such overlapping units occur within what is, by other structural signals, manifestly the same text (or part-text). Sifre Deut., BerR, yBQ, bGit
- 7.2.5. There are prominent single allusions to specific wording found in a non-biblical partner text.
- 7.2.6. There is extensive tacit overlap with the wording of a non-biblical partner text, whether in narrative or in non-narrative texts. Mishnah-Tosefta, 1 Bar
- 7.2.6.1. The text presents statements as anonymous (or in the governing voice) which are also anonymous (in the governing voice) in a partner text. Mishnah, Tosefta
- 7.2.6.2. The text assigns to a character statements which are anonymous in a partner text. many Tosefta Tractates, mMaaserot
- 7.2.6.2.1. The character thus quoted is also the person traditionally identified as the redactor or tradent of the anonymous parts of a partner text. tBetsah 2.9/ mBetsah 2.3
- 7.2.6.3. The text presents statements as anonymous which are assigned to a character in a partner text. many Mishnah Tractates
- 7.2.6.4. The extensive wording overlap takes place across language boundaries.
- 7.2.6.5. The extensive wording overlap takes place in a thematic environment or cotext (narrative, thematic, lemmatic, dialectical conversation, rabbinic homily) different from that of the wording in the partner text.
- 7.2.6.6. The 7.2.6 wording overlap also constitutes wording overlap with a biblical text.
- 7.2.7. The projected first-person persona of the governing voice of the text, whether narrative or not, is also known from another non-biblical text. GenApoc (Jubilees/iEn.)
- 7.2.7.1. The projected first-person persona is identical with a character in another non-biblical text. GenApoc (Jubilees/iEn.)

- 7.2.7.1.1. The persona appears to be linked to that character as it specifically appears in the other text, not merely as it might be known from diffuse cultural knowledge.
- 7.2.7.2. The projected first-person persona is presented as identical with or as an extension of the persona of the governing voice of another non-biblical text.
- 7.2.7.3. The 7.2.7 overlap also constitutes an overlap with a biblical text. GenApoc
- 7.2.8. The range of themes in the non-narrative text is wholly or nearly contained within the specific range of themes found also in another non-biblical text. (Does not apply to 6.1 commentaries in relation to their base text.) Mishnah-Tosefta
- 7.2.9. The sequence of themes in (at least) substantial parts of the non-narrative text is tacitly isomorphic with the sequence of themes in another non-biblical text. Mishnah-Tosefta
- 7.2.9.1. Shared themes occur largely or entirely in the same sequence, albeit separated by other themes. [DELETE OR KEEP as applicable: These themes may be supporting arguments.] many Mishnah Tractates, Tosefta Tractates, 1 Bar., 4 Macc.
- 7.2.9.2. Characteristic thematic or formal groupings of sentences (e.g. 9.3, 9.4, 9.4.4/5) occur approximately at the 'same' point (as defined, for example, in relation to neighbouring groupings) in the other non-biblical text. many Mishnah Tractates, Tosefta Tractates

## F. Small forms and coherence relations

### 8. Characteristic small forms on the level of the governing voice

Explanation of terms: For indicating approximate frequency, the following four terms are used: once (if significant); occasional; frequent; pervasive.

8.1. Standard forms or contents formulated in set phrases, set sentence formats, or clauses in a standard syntactic connection (such as e.g. 8.1.4, 8.1.11):

- 8.1.1. Conditional norm or hypothetical legal case. Mishnah/Tosefta Tractates, Talmuds
- 8.1.2. Unconditional norm. Mishnah/Tosefta, Talmuds

- 8.1.3. Sentence with theme anticipated to the beginning and repeated in a pronoun or by ellipsis (e.g. Regarding X, it ...).
- 8.1.4. Unit of a biblical quotation together with a hermeneutically dependent formulation, regardless in which sequence; Midrashic unit.
- 8.1.4.1. The expressive use of unmarked biblical wording whose function in the text's discourse is enhanced or achieved by it being recognized as coming from Scripture.
- 8.1.5. Simile used in hermeneutic function.
- 8.1.6. Speech report.
- 8.1.6.1. The reported speech is elliptic and depends on surrounding text not marked as reported speech.
- 8.1.7. Sentence referring to a behaviour or norm as customary, using the term *minhag*, its verbal root or a clearly similar term.
- 8.1.8. Reason clause.
- 8.1.9. The *a fortiori* argument.
- 8.1.10. List sentence enumerating items by words or phrases.
- 8.1.11. List enumerating items by whole sentences or whole units of interpretation.
- 8.1.12. Explicit claim that in a particular formulation other information in the immediate co-text is being summarized or generalized (e.g. *zeh ha-kelal*).
- 8.1.13. Declamatory sentence, confession, proclamation or affirmation.
- 8.1.14. Prayer, doxology, valediction, or blessing.
- 8.1.15. Wish sentence.
- 4QMMT, Sefer Yetsirah, Mishnah Tractates, Tosefta Tractates, Talmuds
- Jubilees, Damascus Document, 1QpHab, Aristeas, 1 Bar., 4 Ezra, Tosefta/Mishnah, Midrash
- Sirach, Wisdom, Sefer Yetsirah, 1QS, Psalms of Solomon, 4 Macc., LAB, Mishnah, etc.
- LamR, BerR, Bavli
- [83 texts as of 14/10/2010]
- BerR, some Mishnah/Tosefta Tractates, some Bavli/Yerushalmi Tractates
- Some Mishnah, Tosefta, and Bavli Tractates
- Mishnah/Tosefta Tractates, Sifre, Sifra
- Tosefta Tractates, a few Mishnah Tractates, BerR, Bavli Tractates, Jubilees, LAB
- 1En., LAB, GenApoc, Jubilees, 4 Macc., Sirach, Aristeas, Wisdom, many works of rabbinic literature
- Tobit, works of rabbinic literature
- Sirach, rabbinic works (more in Mishnah/Tosefta than in Bavli/Yerushalmi)
- 1 Bar., Wisdom, 4 Macc., Psalms of Solomon, 17.1/17.46, Sifre Deut.
- GenApoc, 4 Macc., Sirach, Wisdom, mTaan 4.8, mTam 7.3, mSot 9.15

- 8.1.16. Descriptive sentence of a static (ocular) structure or 'scientific' descriptive sentence. Sirach, LAB, 4 Ezra, Targum Esther Sheni, yBer, bKet, Sefer Yetsirah, mMiddot, Visions of Ezekiel
- 8.1.17. Report sentence of a singular event in the past which is not part of a narrative unit, nor of a *mashal*. Sirach, some Mishnah/Tosefta Tractates, some Midrashic texts, bGit
- 8.1.18. Sentence making a prediction of a future event. Tobit, GenApoc, 1QpHab, LAB, mEd, tEd, QohR, bHag
- 8.1.19. Prediction of reward or punishment of behaviour in a 'wisdom' or similar formulation. Sirach, GenApoc, 1 Bar., 4 Macc., Wisdom, LAB, mPeah, mQid, tBB, tPeah, tQid, Mekhilta, BerR, bHag, bHor, bNaz, QohR, Targum Esther Sheni
- 8.1.20. Recommendation of a particular behaviour or statement of an ideal type of person in a 'wisdom' or similar formulation. 1 Bar., 4 Macc., Aristeas, bBB and others, BerR, GenApoc, Mekhilta, LAB, Sifra, Sifre Deut., Sirach, Tobit, tPeah, tQid, Wisdom [alphabetical]
- 8.1.21. Statement describing a reality (nature, creation, human nature) in a 'wisdom' or similar formulation. 1 Bar., 4 Macc., bBB and others, BerR, EsthR, LAB, QohR, Sirach, Wisdom [alphabetical]
- 8.1.22. Statement praising Torah in a 'wisdom' or similar formulation. 1 Bar., 4 Macc., BerR, bSot, Mekhilta, mQid, Sifra, Sifre Deut., Sirach, tQid [alphabetical]
- 8.2. Non-narrative small literary forms that impose on their components a standard functional relationship to each other, while grammar and syntax may vary.
- 8.2.1. Dispute unit. 4 Macc., most works of rabbinic literature
- 8.2.2. Self-contained question-answer unit in anonymous discourse. The question does not concern the meaning of an earlier word or words in the same text. 4 Ezra, many works of rabbinic literature
- 8.2.3. Self-contained question-answer unit in discourse concerning the meaning of an earlier word/words in the same text.
- 8.2.3.1. Self-contained question-answer unit which, since there is tacit overlap with a partner text (7.2), may relate to the meaning of a statement found in a partner text. This applies only if the statement does not appear, outside the question itself, in the text under consideration. tNaz 4.4 and mNaz 6.4, and many other Tosefta Tractates in relation to Mishnah

- 8.2.4. A clause or phrase which links two statements/themes explicitly as being similar. some works of rabbinic literature
- 8.2.5. The summary exposition, in a number of sentences, of theological ideas. Judith 9.5–6, 9.11–12, Sirach, 4 Macc., 4 Ezra, Wisdom, Epistola Anne, Sifre Deut., Targum Esther Sheni
- 8.2.6. A Petichah or Petichah-like unit, which uses the wording of a general biblical verse to introduce by way of a hermeneutic link the main theme/event of another verse, usually quoted at the end of the unit. BerR, QohR, EsthR, LevR
- 8.2.7. A Semikhah or Semikhah-like unit, addressing how the co-text preceding a given biblical verse relates to that verse. BerR, LevR
- 8.2.8. An ‘Inyan’ part in a rabbinic homily, understood as a limited lemmatic sequence of Midrashic units on one or more verses introduced by a preceding Petichah or Petichah-like unit. LevR
- 8.2.9. A Chatimah or Chatimah-like unit, which leads from a biblical verse earlier treated as part of the ‘Inyan’ (if found in a rabbinic homily) to another verse expressing hope or consolation, usually quoted at the end of the unit. LevR (BerR)
- 8.2.10. A Yelammedenu unit, an initially halakhic question-answer unit usually expanded by further discussion, using the terminology of *yelammedenu rabbeynu*, which opens a rabbinic homily or a literary structure similar to a rabbinic homily. TanB *Wayyera’*
- 8.3. Forms with internal emplotment relationships, or character-centred small literary forms or motifs:
- 8.3.1. A *ma’aseh* or other pared-down narrative of a unique event with normative-probative function. Mishnah and Tosefta Tractates, other works of rabbinic literature
- 8.3.2. A *mashal* or other minimal (two-stage) narrative employed to model the emplotment of a biblical or other event, usually in explicitly hermeneutic function. Works of rabbinic literature
- 8.3.3. A narrative unit not integrated into a co-text that constitutes a larger chronological framework. LamR, on rabbis
- 8.3.4. A narrative unit which is schematic or presents unspecific characters (other than 8.3.2). LamR

- 8.3.5. A narrative unit incorporating direct speech/dialogue devoted to an explicit hermeneutic engagement with quotations from the base text or some other text. BerR, LamR
- 8.3.6. The narrative motif of humanized animals or animals as agents. Tobit, BerR, bGit, Targum Esther Sheni
- 8.3.7. The narrative motif of the fantastic, grotesque, or gross. Tobit, TJob, bBB
- 8.3.8. A narrative motif that can be interpreted as humorous or ironic. Tobit
- 8.3.9. Use of a gap of knowledge between what a character knows and what the governing voice has already told, including one character telling a lie to another, which is transparent to the reader. Tobit, QohR 1.27
- 8.3.10. Narrative use of humour by way of a character's speech. Judith 10.19
- 8.4. Small poetic form:
- 8.4.1. Occurrence of a song, poetic piece, rhythmic unit.

## **9. Characteristic small-scale coherence and aggregation between adjacent text parts in thematic or lemmatic texts, or thematic parts of narrative texts**

9.1. An extended portion or substantial proportion of the thematic text (or thematic part of a non-thematic text) projects its selection and sequence of themes as mirroring an objective order in the projected world, by one of the following means:

9.1.1. By dividing a larger topic by a constant principle (or set of principles) of subordination/coordination (cf. 5.2 for whole texts).

9.1.2. By assembling precisely those sub-topics of an overall theme that would result if that overall theme were to be exhaustively defined or divided by a constant principle of differentiation numerically defined (cf. 5.3 for whole texts).

mSan (4 types of death penalty)

9.1.3. By progressing from the more general to the more specific, or vice versa if accompanied by explanation (cf. 5.4 for whole texts).



- 9.1.4. By mirroring a temporal or spatial order (cf. 5.5 for whole texts). Sirach, mBer 1.1–2; mSan court sequence; mPes 10; Mekhilta Ishmael Pischa (places of revelation)
- 9.2. In one or more extended passages, making up a substantial portion of the text, a series of situations is created from one hypothetical legal situation, by modifying/adding one situational feature at a time. mBer 2.1; mGit 1.1
- 9.2.1 Two distinct parameters of the situation are paired with their opposites or negations, to produce a series of four situations. mGit 2.1, mBQ 3.7, tBB 2.16
- 9.3. An extended passage consists in the elaboration one by one of the items of an initial list, making each list item the topic of one or more sentences, usually re-introduced by quoting the item or by a question. Works of rabbinic literature, e.g. mSan 7, mSot 7
- 9.4. For an extended passage there is a juxtaposition of thematic units (sentences or groups of sentences) capable of being interpreted in the following manner:
- 9.4.1. As thematic cluster: the sentence themes of an extended passage have a stronger homogeneity/family resemblance with each other than with the preceding or succeeding co-text, but there is no clear beginning or cut-off point. Mishnah and Tosefta Tractates
- 9.4.2. As contrastive thematic block: the text juxtaposes two extended thematic blocks tacitly projecting a contrast and/or analogy between them. Some Mishnah and Tosefta Tractates, e.g. mBer; mGit 1.4–5
- 9.4.3. Repetitions as markers of architecture: there is a repetition of words marking out as coordinated passages that deal with contrastive sub-topics of the same superordinate theme, usually unnamed. mSan 1.1–mSan 1.4; mBer 1.1–mBer 1.2
- 9.4.4. In an extended passage, thematic homogeneousness is created by recurrence of the same reason clause appended to norms which are adjacent or close to each other in the text. tGit
- 9.4.5. In an extended passage, thematic homogeneousness is created by recurrence of the same normative predicate or apodosis as the second component of hypothetical legal cases which are adjacent or close to each other in the text. tUqtsin

- 9.5. In a number of extended dialectical passages, the governing voice differentiates between the topics/propositions of two or more initial thematic units, ascribed as quotations to two or more speakers, or to different points of the same base text.
- Sifra, BerR, Bavli Tractates (sugya)
- 9.5.1. The governing voice performs this differentiation largely by quoting further voices, or by speaking on behalf of the initially quoted voices in an internal dialogue (see Sameily, *Forms*, ch. 9).
- Bavli 'sugya' (e.g. bBQ 36a)
- 9.5.2. The governing voice of a lemmatic commentary determines the precise themes of quotations from the base text, by progressively adducing further base text quotations in dialectical fashion.
- Sifra (1.1), bBB, bBQ (35b–36a)
- 9.5.3. Within a sustained dialectical discourse on the meaning of a quoted segment, the grammatically or thematically complete quotation is only revealed in stages.
- Sifra, Yerushalmi
- 9.6. An extended portion or substantial proportion of the text continuously explicates local thematic transitions, by means of:
- 9.6.1. Use of conjunctions.
- 9.6.2. Use of announcement of themes for text parts, full-sentence headings or summaries.
- 9.6.3. Use of explicit reference to the textual position or sequence of information, articulating the passage as having coordinated parts.
- 9.6.4. Use of discourse deixis (e.g., 'below', 'following') which indicate parts, or of cross-references.
- 9.6.5. Use of ordinal or cardinal numbers to designate themes in text sequence (e.g., 'first generation').
- 9.6.6. Use of questions to articulate parts within a passage or functioning as headings.
- mBer 6.1, Gemara, LevR
- 9.7. The text as a whole continuously explicates local thematic transitions, while at the same time also projecting an objective or communicative order (5.2.1, 5.3.1, 5.4.1, 5.5.1, or 3.1 applies). [*if appropriate specify the means using the terms found under 9.6.1–6.*]
- Prayer of Manasseh

- 9.8. The text has a tendency to juxtapose immediately adjacent thematic units which fulfill the same literary, evidential, hermeneutic or narrative function, without integrating them with each other. most non-thematic rabbinic texts
- 9.8.1. There is more than one quotation-comment unit or Midrashic unit for the same lemma. The lemmatic quotation need not be repeated if mentioned in the preceding co-text. exegetical and homiletical works of Midrash; tGit, Bavli Tractates
- 9.8.2. There is more than one biblical quotation supporting the same statement within a single Midrashic unit. Works of Midrash, tBB, bHor
- 9.8.3. There is more than one Petichah or Petichah-like unit for the same rabbinic homily (3.1 also applies). LevR
- 9.8.4. There is more than one Petichah or Petichah-like unit in continuous text but outside a rabbinic homily structure (3.1 does not apply). LamR, EsthR
- 9.8.5. There is more than one *mashal* (parable) for the same thematic or hermeneutic point. Sifre Deut., BerR, bHor
- 9.8.6. There is more than one reason clause supporting a statement. tQid, tBer 5.25 ff.
- 9.8.7. There is more than one version of a reported dispute. bBM, bGit, bSuk, bMeg 27b, QohR
- 9.8.8. There is more than one version of the same *ma'aseh* (narrative precedent report). bBB, bBQ, bMeg 27b
- 9.8.9. There is more than one version of events within the *same* narrative account. bBM, bKet, bNed, bGit, QohR
- 9.8.10. There is more than one narrative or report presenting (near-)identical events but different characters. BerR, bHor, bKet, bSot, QohR, EsthR, tYK 2.5f., LevR 7
- 9.8.11. There is more than one version of a named rabbi's utterance. tBer 1.3, Bavli Tractates, EsthR, QohR, yBer
- 9.8.12. There is an alternative name attached to a statement quoted as a character's speech. Bavli Tractates, QohR
- 9.8.13. There is some acknowledgement of the equivalence/alternative status of adjacent thematic units under 9.8.1–12. BerR, bGit, bHor, bBM, EsthR

- 9.9. A thematic unit sharing its *theme* with the preceding unit, but only a *formal feature* (or some other characteristic extra-thematic feature) with the succeeding unit(s), provides a transition between diverse themes. The linking feature may be a formal pattern, the same speaker, a type of object, or a specific reason clause. [*specify which of these.*]
- mMeg 1.4, mAvot 1–2, mBetsah 2.8–9, pepper mill, tBetsah 4.7 burning coal/flare, mNaz 9.4
- 9.10. The text's narrative account is occasionally circular in that it leads from an action to its motivation/purpose, then back to reporting the action, or similar.
- Jubilees [linked to its 'biblicizing' style?]
- 9.11. An extended part of the thematic text (or an aggregate of part-texts in the sense of section 10) is structured by an extra-thematic principle of order, as follows:
- 9.11.1. The implied chronology of speaker characters (there is no narrative and no explanation of the chronology).
- mAvot 1–2 (mEd?)
- 9.11.2. An alphabetical or alphanumerical sequence (not applicable to a 3.2 text).
- Sirach
- 9.11.3. The sequence of text sections of Scripture (not for 6.1 lemmatic commentary).
- LevR (the sequence of homilies)
- 9.11.4. The sequence of days of a calendar/festival calendar.
- Pesiqta
- 9.11.5. The implied chronology of the composition of text parts of a text, as seen by the voice governing the whole text.
- Sib. Or., Ps. Sol.?
- 9.11.6. The increasing or decreasing size of part-texts.
- Mishnah Tractates in Orders
- 9.11.7. A fixed performative sequence of speech acts, such as cultic or liturgical acts.
- [Songs of Sabbath Sacrifice?]
- 9.11.8. The ascending or descending quantitative value of numbers.
- mAvot ch. 5, bGit
- 9.12. Important manuscripts divide the text explicitly into parts by the use of single words or incomplete sentences which constitute sub-headings.
- Sirach Gk II, Bavli Tractates, Sifra, Mekhilta, Lives of Prophets
- 9.12.1. This division involves the use of meta-textual terms (Hebrew *pereq*, Greek *peri*).
- Sirach Gk II
- 9.12.2. This terminology is supplemented by the use of sequential numbering, or there is numbering of text sections not named at all.
- Mishnah, Yerushalmi

- 9.13. Physical evidence from antiquity potentially shows non-verbal signals indicating (an interpretation of) the text's thematic division. 1QS, GenApoc, 1QpHab
- 9.14. There is sporadic use of mnemonic indications of text contents and sequence at the beginning or end of (usually quite short) passages, consisting of sequences of words, letters, or short sentences (*simanim*). These may be introduced or they may interrupt the flow of the text. Bavli Tractates

## G. Higher-level aggregates and compounds

### 10. Compounds of juxtaposed part-texts (cf. also 9.11)

10.1. The text consists of the juxtaposition of large constituent part-texts, each of which has its own thematic, lemmatic or narrative structure indicated either by self-presentation, by projection of a bounded subject matter, or by thematic homogeneity (i.e., at least one of 1.1–3, 5.2–6, or 5.7.1–2 applies).

- 10.1.1. The part-texts are of the same kind, i.e., all narrative, all thematic or all lemmatic. 1 Bar. (within the thematic part), GenApoc
- 10.1.1.1. The part-texts juxtaposed are all thematic-discursive or thematic-descriptive, dealing with substantially the same kind of subject matter. The Mishnah, The Tosefta
- 10.1.1.2. The part-texts juxtaposed are all thematic-discursive or thematic-descriptive, dealing with substantially diverse kinds of subject matter. Damascus Document, 1 Bar. (within the thematic part)
- 10.1.1.2.1. Their sequential relationship suggests that they complement each other, at least weakly. 1 Bar. (within the thematic part)
- 10.1.1.3. The part-texts juxtaposed are all lemmatic. The Bavli, The Yerushalmi
- 10.1.1.4. The part-texts juxtaposed are all narrative. GenApoc
- 10.1.1.5. There are significant ambiguities as to where one part-text ends and the next begins, if read in their textual sequence.
- 10.1.1.6. Any manifest differentiation of adjacent part-texts is partly due to their mirroring of divisions within a base text or a partner text.
- 10.1.2. The text juxtaposes one narrative and one thematic part-text. [*specify if more than one, and specify sequence.*]

10.1.2.1. Their sequential relationship suggests that they complement each other, at least weakly (e.g., as ‘biography-utterances’).

10.1.3. The text juxtaposes one narrative and one lemmatic part-text. [*specify if more than one, and specify sequence.*]

10.1.3.1. Their sequential relationship suggests that they complement each other, at least weakly.

10.1.4. The text juxtaposes one lemmatic and one thematic part-text. [*specify if more than one, and specify sequence.*]

LamR, Sifra with Baraita  
Ishmael, EsthR

10.1.4.1. Their sequential relationship suggests that they complement each other, at least weakly.

LamR, Sifra with Baraita  
Ishmael, EsthR

10.1.5. There is important transmission evidence indicating that the sequencing or division of part-texts within the overall aggregate varied.

10.2. The text consists of the juxtaposition of part-texts which are constituted by poetic or communicative-rhetorical formation, so that one of the points 3.1–4 applies to part-texts.

10.2.1. The text juxtaposes poems, psalms, songs, etc. as part-texts (3.2, 3.3, or 3.4 applies to each part-text).

Psalms of Solomon, Hodayot

10.2.1.1. The boundaries of some or all of the individual pieces are defined by their inherent formal characteristics (i.e., by point 3.2).

10.2.1.2. Some or all part-texts only show themselves as separate from each other by their contrast in adjacency (i.e. by point 3.4). The contrast may arise from theme, perspective, opening or closing formulae, terms of address, and style (including language, poetic devices).

Psalms of Solomon

10.2.1.3. There are cases of ambiguity concerning where one part-text ends and the next begins, if read in their textual sequence; but regardless of where the boundaries between part-texts are drawn, one of the points 3.2, 3.3, or 3.4 will be satisfied for all part-texts.

10.2.1.4. The themes of individual part-texts are predominantly homogeneous across the whole aggregate text.

- 10.2.1.5. The themes of individual part-texts are significantly disparate across the whole aggregate text.
- 10.2.1.6. A manifest theme or message emerges from the togetherness and/or the sequential order of the part-texts.
- 10.2.1.7. The formal characteristics of individual pieces are predominantly homogeneous across the whole aggregate text.
- 10.2.1.8. The formal characteristics of individual pieces are significantly diverse across the whole aggregate text.
- 10.2.2. The text juxtaposes rabbinic homilies as part-texts, according to an extra-thematic principle of order (see 9.11). Point 3.1.2 or 3.1.3 applies to most or all part-texts. LevR, PRK
- 10.2.3. There is important transmission evidence indicating that the sequencing or division of part-texts within the overall aggregate varied.

[Another kind of higher-level aggregate, not represented in the Inventory, is created by anthologizing tendencies of which the entity ‘Midrash Rabbah’ is an example: The aggregate text is constituted by diverse part-texts that in themselves are already ‘higher-level’ aggregates of Inventory type 10. Thus ‘Midrash Rabbah’ contains the higher-level aggregate Leviticus Rabbah.]

## H. Contents labels

### 11. Dominant contents

- 11.1. The non-narrative text projects its thematic concern as being mainly one or more of the following:
- 11.1.1. Description of a reality, including a physical reality. Sefer Yetsirah
- 11.1.2. Moral values or value judgments, including practical instructions on proper behaviour or self-preservation. Sirach, 1QpHab, 4 Macc., 4 Ezra, mAvot, 1 Bar., bHor, Wisdom
- 11.1.3. Law, commandments, or norms of behaviour. 4 Macc., 1 Bar., Tractates of Mishnah and Tosefta, 4QMMT, Temple Scroll, Wisdom, Bavli Tractates,

- |   |  |
|---|--|
| 11.1.4. A discourse on or inquiry into a field of knowledge, with self-referential treatment of the limits, sources or nature of knowledge.   | Epistola Anne, [extraneous example: Marcus Aurelius, <i>Tō Himself</i> ]               |
| 11.1.5. The meaning of another text.  | 1QpHab, GenR, LevR, Sifra, Bavli, Yerushalmi   |
| 11.1.6. Reports of the speech of named characters.  | most of rabbinic literature  |
| 11.1.7. Future events or future reward and punishment.  | 4 Ezra   |
| 11.2. The text is dominated by the reporting of emplotted events, whether or not in an overarching narrative format (as profiled in section 4).   |  |
| 11.2.1. The reported events are those of a biblical past, or of a biblically foretold future.   | LAB, Jubilees, GenApoc, 1Bar., BerR, Targum Genesis Onqelos, QohR, Targum Esther Sheni |
| 11.2.2. The reported events are not biblical, but are related to a biblical past/future.  | 1 Macc., Judith, Tobit, 4 Macc., 1 Bar.  |
| 11.2.3. The reported events have no strong links to biblical events.  | Ahiqar (narrative part-text), QohR   |
| 11.3. The text is directly or indirectly addressed to God. Its specific contents are self-reflective regarding the governing voice, thematic in a diffuse manner or narrative (see also 3). | Prayer of Manasseh, Psalms of Solomon, Hodayyot  |

## 12. Sampling of scholarly genre labels

- 12.1. Sampling of genre labels applied to the text in secondary literature: [*please enumerate some terms used for the text.*]