

# Techniques of interpretation as used in the codes of the *Database of Midrashic Units in the Mishnah*

([www.art.man.ac.uk/mes/samely](http://www.art.man.ac.uk/mes/samely))

Adapted from A. Samely, *Rabbinic Interpretation of Scripture*, Oxford University Press, 2002, pp. 399–418.

This presents all definitions of hermeneutic resources (i.e. techniques) used in the *Database of Midrashic Units in the Mishnah*, as found in the Appendix I of my book *Rabbinic Interpretation of Scripture in the Mishnah*. In my book these definitions are presented in a systematic order, here in an alphabetical one. The book offers an introduction, information on key occurrences, as well as cross-references to the pages where each is discussed and illustrated. These have been omitted here. The book also contains the explanations of special signs used.

The number of occurrences of each technique mentioned in the definitions as presented here and in the Appendix I is approximate and reflect an earlier state of the *Database*, which has since gone through a number of revisions. For up-to-date figures, please use the *Database* search function.

The definitions of *formal features* are found on the last page of this document.

The following resources are new, and were added to the *Database* after the book had come to a close:

**newExtension8.2:** The occurrence of different terms in a repeatedly recurring proposition (newE8) ("in addition to the tamid burnt offering"), that is, a paradigm for the same syntagmatic slot, is generalised to a whole class (EX.2): mZeb 10:1.

**newLogic2:** the notion of redemption only applies after a sale: the passage indicating freedom to redeem is here taken to presuppose the freedom to sell: mArakh 9:8 III (3).

**newLogic5:** translating a disjunction into an "either or", i.e. a *tertium non datur*, e.g. an exhaustive distribution of four terms is achieved with total overlap between two pairs: nations=uncircumcised, no overlap with Israel=circumcised: mNed 3:11 I (10).

**new Logic6:** logical entailment; interpreting a biblical proposition or norm as valid even if a term whose meaning is entailed by a biblical expression in it takes the place of the biblical expression itself: mEduy 1:13 = mGit 4:5.

**new Syntax1** a perfectly possible syntactic relationship of words in the same sentence is chosen over another which is favoured by the larger co-text: mNed 3:11 X (10).

**Analogy0** Analogical transfer between two subjects without reliance on Scriptural wording. Occurrences c. 13.

**Analogy1** Selection of a situational or substantive similarity (or dissimilarity) between a biblical subject and a non-biblical subject (in particular Topic2) in order to determine the apodosis of a Mishnaic protasis-apodosis unit. Occurrences: 5.

**Analogy2** Selection and transfer of a substantive feature between two subjects defined as related on the basis of the textual proximity of their biblical representations, with Scripture also providing a shared or parallel linguistic treatment for them. Occurrences: 15.

**\*Analogy2.1** Selection and transfer of a substantive feature between two subjects defined as related on the basis of the textual proximity of their biblical representations. One occurrence (mHul 8:4 II (3) [66]).

**Analogy3** Selection and transfer of a substantive feature between two subjects linked by a biblical expression of a common feature, comparison or metaphorical similarity. Occurrences: 10.

**Analogy3.5** Selection and transfer, on the basis of an equality of relationships, of a substantive feature between two subjects linked by a biblical expression of a common feature, comparison or metaphorical relationship. Occurrences: 2.

**Analogy4.1** Inference by analogy that the protasis of norm  $m$  has the apodosis A, in the following manner: If the protasis  $n$  which belongs to the category N, which category is lower on scale X, has apodosis A; then protasis  $m$  which belongs to the category M, which category is higher on scale X, logically also has apodosis A (or: logically must have an intensification of the apodosis A). Occurrences: 14.

**Analogy4.2** Inference by analogy that norm  $m$  possesses predicate A, in the following manner: If norm  $n$  which belongs to the category N, which category is lower on scale X, has predicate A; then norm  $m$  which belongs to the category M, which category is higher on scale X, logically also has predicate A (or: logically must have more of the quality A). Occurrences: 5.

**Analogy5** Inference by analogy that predicate A applies to subject  $m$ , in the following manner: If subject  $n$  which belongs to the category N, which category is lower on scale X, has predicate A; then subject  $m$  which belongs to the category M, which category is higher on scale X, logically also has predicate A (or: logically must have more of the quality A). Occurrences: 3.

**Analogy8** Transfer of a (substantive) feature from the more specific to the more general of two Scriptural subjects mentioned in norms or statements which are substantively identical or receive a shared or similar linguistic treatment in Scripture, and are textually contiguous. Occurrences: 9.

**Analogy8.1** Transfer of a (substantive) feature from the more specific to the more general of two Scriptural subjects mentioned in norms or statements which are substantively

identical and receive a similar linguistic treatment in Scripture. One occurrence (mTem 1:6 III (3) [73]).

**Analogy\*.5** Selection and transfer, on the basis of an equality of relationships, ...

**Cotext1** Neutralizing the semantic effect of the biblical co-text at the sentence, clause or phrase boundary, leading to a readjustment or, if necessary, dissolution of grammatical dependencies. Occurrences: c. 103.

**Cotext2** Explicit or tacit analysis of the meaning of a syntactic collocation in terms of a paratactic, additive or sequential relationship between its constituents. Occurrences: 6.

**Cotext3** Explicit or tacit analysis of the meaning of a biblical word-form, compound, idiom or fixed collocation, into its semantic components (or in the case of compounds, word-forms). Occurrences: 7.

**Cotext4** Explicit or tacit analysis of the meaning of a biblical word-form or expression according to the semiotic meaning (see GRAPEHEME/ICON) attached to its constituent graphemes, individually or in groups. One double occurrence (mKilaim 9:8 I-II (2)).

**Cotext5** Explication of the meaning of an expression in the light of the biblical co-text, where the latter is linked by cohesive signals or narrative connectedness beyond the clause. Occurrences: c. 102.

**Cotext5.2** Explication of the meaning of an expression in the light of a co-text whose limit depends on (or calls for an adjustment in) the scope of a demonstrative pronoun understood as a discourse deixis. Occurrences: 6.

**Cotext6** Explication of the meaning of a biblical expression in the light of a contiguous co-text not connected by grammatical links, lexical iteration or other cohesive signals. Occurrences: 4.

**Cotext7** Explication of the meaning of an expression in the light of an extension of the grammatical period to co-text beyond the Massoretic verse boundary. Occurrences: 3.

**Cotext9** Explication of the meaning of a biblical expression in the light of its response function in a sequence of reported utterances by different speakers. Occurrences 9.

**Difference0** A biblical contradiction or discontinuity is noted or tacitly acknowledged but not taken as meaningful. Occurrences: 3.

**Difference2** Differentiating two closely related or similar biblical segments by allocating to each a separate subject matter or referent in the light of a difference in their wording, thereby removing the potential for textual inconsistency. Occurrences: 11.

**Difference3** Narrative or propositional compatibility with one biblical segment (segment B) is used as a guiding principle in determining the nature or identity of an event or fact mentioned in another biblical segment (segment A). Occurrences: 3.

**Difference4** Narrative or propositional compatibility with one biblical segment (segment B) is used the guiding principle in narrowing down the meaning possibilities in another biblical segment (segment A). Alternatively, such compatibility is used to exclude a

specific meaning possibility in biblical segment A. The result in both cases is a mutual differentiation of topics, referents or meanings for the two passages. Occurrences: 2.

**Difference5** Projection of a narrative or thematic contrast between contiguous or close Scriptural segments onto two (or more) contrasting members of a Mishnaic paradigm. Occurrences: 11.

**Difference6** Distribution to two (or more) contrastive members of a Mishnaic paradigm of co-textual biblical segments set off against each other or distinguished by some linguistic or textual discontinuity. Occurrences: 6.

**Difference7** Distribution of two (or more) contrastive members of a Mishnaic paradigm to two discontinuous biblical verses, creating a contrastive relationship between them. By creating this link, the interpretation also increases biblical coherence. Occurrences: 11.

**Difference8** Identification of two aspects of one subject treated by two divergent or contradictory wordings in Scripture. These aspects are such that relationships such as harmony, union, cumulation, or combined spatial or temporal presence hold between them. As a result, both wordings can be applied to the same subject without inconsistency. Occurrences: 2.

**Difference\*.1** Complementary distribution of the members of a binary Mishnaic paradigm to two closely related biblical segments in order to identify their difference in meaning.

**Extension1** One biblical expression is identified with Mishnaic expressions on a level of generality different from that suggested by the biblical expression's meaning alone. If combined with Extension\*.1-3, this amounts to an extension of scope, effectively *generalizing* the biblical term in a certain perspective. Otherwise (in combination with Extension\*.4/Extension\*.0) this involves a superordination or an application of the biblical term. If the Mishnaic generalization can be linked to other features of the biblical text, one of the other EXTENSION resources defined here will be used as label instead of Extension1. Occurrences: c. 37.

**Extension1.0** A biblical expression (as superordinate) is taken to subsume a Mishnaic expression (as hyponym). Occurrences: 15.

**Extension2** Two or more biblical expressions which are presented alongside each other in the same biblical sentence and in parallel syntactic position (usually linked by 'or' or 'and') are identified with Mishnaic list or an expression on a level of generality different from that suggested by the biblical expression's meaning alone. If combined with Extension\*.1-3, the biblical plurality of expressions is taken as an *open* list that can be supplemented or completed by (members of) Mishnaic paradigms. Occurrences: 7.

**\*Extension3** One or more biblical expressions which are presented alongside each other in the same biblical sentence in parallel syntactic position and followed by a general expression (such as 'all') is taken to be extended in scope to (members of) a whole Mishnaic paradigm. One occurrence (mShebu 3:5 III (3) [79]).

**\*Extension4** Interpretation of a biblical proper name or single referring expression as standing for a plurality of Mishnaic terms or a general concept or class term. One occurrence (mMeg 4:9, if “Molekh” is understood as a proper name).

**Extension5** Determination of the generality of a biblical expression in the light of the occurrence in its co-text of some term of general, inclusive or exclusive scope or an expression of unrestricted scope. The expression whose generality is construed need not be governed syntactically by the second type of term or expression. Occurrences: 3.

**\*Extension5.5** Determination of the generality or taxonomic inclusiveness of a biblical expression in the light of the occurrence in its co-text of a particle of inclusive scope (e.g. *od;t,t*), regardless of whether the latter syntactically governs the former. Once occurrence (mMS 5:10 [80] [126a]).

**\*Extension6** A biblical expression is taken as representing a larger class of items by virtue of being its (most) central or frequently occurring member. One occurrence (mBQ 5:7 [76]).

**[Extension7]** Identification of a biblical expression as representing a larger class of items by virtue of its being a prototypical member.

**newExtension8.2** The occurrence of different terms in a repeatedly recurring proposition (newE8) (“in addition to the tamid burnt offering”), that is, a paradigm for the same syntagmatic slot, is generalised to a whole class (EX.2) mZeb 10:1

**Extension9** Interpretation of a biblical comparison, simile or metaphor as implying a substantive and specific similarity or shared class membership between the two subjects; this similarity is thus incompatible with a purely illustrative or stylistic purpose for the biblical construction. Occurrences: 7.

**Extension\*.0** Mishnaic companion term consists of one hyponym or more.

**Extension\*.1** Mishnaic companion term consists of two (or more) lexemes of the same level of generality as the biblical lexeme(s).

**Extension\*.2** Mishnaic companion term consists of a class defined through a complex expression (using e.g. “all” or “things which...”), or through superordinate.

**\*Extension\*.3** Mishnaic companion term consists of the biblical expression used as term for a whole class.

**Extension\*.4** Mishnaic companion term consists of a proper name or singular referring expression.

**Grapheme** A link between the biblical Lemma and the meaning of another word-form is established on the basis of:

**Grapheme1** Metathesis of consonants. Occurrences: 3.

**Grapheme2** Graphic similarity of consonants (e.g. *dalet* and *resh*). Occurrences: 3.

**Grapheme3** Partial overlap of consonants between the word-forms (i.e. two out of three consonants are the same). Occurrences: 5.

**Grapheme4** Similarity or identity of sound (e.g. *tk* and *uk*). Occurrences: 3.

- Grapheme5** An alternative vocalization of the same consonants, producing a different word-form. Occurrences: 3.
- Habit4** Explication of one of the canonical semantic traits of a lexeme as possible or definite condition of the application of the biblical norm in which it occurs. Occurrences: 8.
- Habit6** Explication of one of the existential presuppositions of a norm as possible or definite condition of its application. Occurrences: c. 32.
- Habit7** Explication of an expression's semantic encapsulation as possible or definite condition of the application of the biblical norm in which it occurs. Occurrences: 3.
- [Icon1]** Recourse to a transformative Hebrew alphabet (*atbash* or *gematria*). .
- [Icon2]** Recourse to the numerical value of the Hebrew letters (consonants) as transposed back into a new word (*gematria*). (see Icon2.1.)
- Icon2.1** Recourse to the numerical value of the Hebrew letters (consonants) taken as number. Occurrences: 2.
- Icon3** Analysis of a biblical word-form or phrase as acronym (*notarikon*). Occurrences: 2.
- \*Icon4** Interpretation of the iconic aspects of individual signs in the biblical text (shape of the letter, etc.). One occurrence (mPes 9:2 II (2)).
- Icon5** Description or prescription of a symbolic representation of the concrete sense of a biblical word-form whose co-text privileges a figurative (or figurative-idiomatic) meaning. (Cp. Word5.). Occurrences: 3.
- [Icon6]** Recourse to a language system other than Hebrew.
- Keying2** Transfer of a feature linked to the co-text of a lexeme at one Scriptural location (location B) to the same lexeme's occurrence in a different co-text at another Scriptural location (location A). Occurrence: 9.
- \*Keying3** Transfer of a feature linked to the co-text of a lexeme at one Scriptural location (location B) to the same lexeme's occurrence in a different co-text at another Scriptural location (location A) which is in close proximity to location B or exhibiting thematic links with it. Occurrences: 2.
- Logic1** Interpretation of the effect of biblical 'all, every' as including all members of the lexeme governed by it. The totality can be identified as a universal class, or as including even the eccentric members of a paradigm partly selected according to the lexeme governed by 'all', or as uniting the two poles of an opposition whose terms are hyponyms of the lexeme governed by 'all'. Occurrences: 26.
- newLogic2** The notion of redemption only applies after a sale: the passage indicating freedom to redeem is here taken to presuppose the freedom to sell: mArakh 9:8 III (3).
- Logic3** Interpretation of the effect of a biblical negation as including all members of the lexeme governed by it. The totality can be identified as a universal class, or as including even the eccentric members of a paradigm partly selected in accordance with the lexeme governed by the negation, or as uniting both poles of an opposition whose terms are hyponyms of the lexeme governed by the negation. Occurrences: 14.

- newLogic5** Translating a disjunction into an "either or", i.e. a *tertium non datur*, e.g. an exhaustive distribution of four terms is achieved with total overlap between two pairs: nations=uncircumcised, no overlap with Israel=circumcised: mNed 3:11 I (10)
- new Logic6** Logical entailment; interpreting a biblical proposition or norm as valid even if a term whose meaning is entailed by a biblical expression in it takes the place of the biblical expression itself: mEduy 1:13 = mGit 4:5
- Logic7** Interpretation of the effect of biblical 'and' (*waw*) as making a Mishnaic or biblical apodosis dependent on simultaneous fulfilment or applicability of all the biblical elements conjoined by the 'and'. Occurrences: 8.
- Map1** Interpretation of the relative textual position of signs in Scripture in terms of sequential or spatial figures of speech, taken in their conventional figurative meaning. Occurrences: 5.
- Norm1** Identification of an action reported in Scripture of a human protagonist as conforming to a behavioural norm formulated by the Mishnah. Occurrences: 6.
- Norm1.1** Identification of an action reported in Scripture of a human protagonist as the initial and constitutive performance of a Mishnaic ritual or procedure.
- Norm2** Identification of a speech reported in Scripture of a human protagonist set in a narrative context as applying a behavioural norm formulated by the Mishnah. Occurrences: 2.
- Norm3** Identification of divine speech reported in Scripture in a narrative context as example of the application of a behavioural norm formulated by the Mishnah. Occurrences: 5.
- Norm3.1** Identification of divine speech reported in Scripture in a narrative biblical context as the initial and constitutive creation of a Mishnaic institution or ritual.
- [\*Norm4]** Identification of a divine deed reported in Scripture in a narrative context as exemplifying a behavioural norm formulated by the Mishnah. One possible occurrence (mYeb 6:6 II (3) [55]).
- Norm5** Identification of the speech reported in Scripture of a biblical protagonist as conforming to a norm of verbal behaviour formulated by the Mishnah. Occurrences: 5.
- Norm5.2** Identification of the textual format of a passage in Scripture, or of the format of a speech reported in Scripture of a protagonist, as conforming to a Mishnaic norm for the formulation of a legal document or speech act. Occurrences: 2.
- Norm8** Identification of an event or speech reported in Scripture in a narrative context as illustration of a general Mishnaic statement articulating a regularity governing nature or the world. Occurrences: c. 25.
- Norm\*.1** Identification....as the initial and constitutive creation/performance of a Mishnaic institution or ritual.
- Opposition0** Explicating the meaning of a biblical expression by stressing its exclusive effect in a paraphrase using, for example 'not...unless' (*///a sg*), 'only' (*cskc* or *tkt///iht*), or employing it in a negated phrase. Occurrences: 14.

- Opposition1** Explication of the meaning of a biblical expression in the light of its opposition to another expression. The other expression would fit the same biblical syntagma and is member of a paradigm of Mishnaic relevance. By taking this expression to be excluded, the perspective of the Mishnaic paradigm is imposed on the biblical expression. All occurrences: c. 109.
- Opposition1.3** Explication of the meaning of a biblical personal pronoun or personal affix in the light of its opposition to another member of the paradigm of grammatical persons. Occurrences: 11.
- Opposition1.4** Explication of the meaning of the number of a biblical expression in the light of its opposition to another grammatical number. Occurrences: 31.
- Opposition1.5** Explication of the meaning of the gender of a biblical expression in the light of its opposition to the other gender in the grammatical paradigm. Occurrences: 3.
- Opposition2** Explication of the meaning of a biblical expression in the light of its opposition to several other expressions. The other expressions would fit the same biblical syntagma and are members of a paradigm of Mishnaic relevance. By taking these expressions to be excluded, the perspective of the Mishnaic paradigm is imposed on the biblical expression. Occurrences: 15.
- Opposition6** Extension of the full commitment attaching to the grammatically central parts of a biblical period to its periphery or to elements which are unstressed, presupposed, incidental or absent. Occurrences: 20.
- Opposition7** Inclusion of the extreme quantitative, spatial, temporal, or numerical limits of a biblical expression through emphasis. Where appropriate, limiting or oppositional members of a subordinate paradigm are detailed. (Cp. Logic1.) Occurrences: 18.
- Opposition8** Allocation of a separate meaning, subject matter or referent to a biblical expression or clause on the basis of contrasting the biblical syntagma with an alternative syntagma which is identical except for not containing that expression or that clause. This tacit comparison points to the meaning surplus or meaning differential provided by the apparently redundant redundant expression/clause. Occurrences: 91
- Opposition9** Explication of a biblical syntagma in terms of a syntagmatic position not provided by it (i.e. a tacit contrast with a richer or more complex syntagma). The absence of the position is taken as implying the exclusion of a member (or members) of a Mishnaic paradigm which could occupy that position. Occurrences: 11.
- Performance2** Use of Scriptural wording as utterance to characterize or judge a singular non-biblical event or person, or unique non-biblical set of circumstances. Occurrences: 13.
- Performance3** Use of a Scriptural expression or clause as rabbinic utterance directly expressing (expressive use) the apodosis of a Mishnaic protasis-apodosis unit. Occurrences: c. 39.



- Performance4** Use of Scriptural wording as utterance necessary in the performance of an obligation prescribed or reported in the Mishnah. Occurrences: 23.
- Performance8** Use of context-sensitive or deictic Scriptural wording as rabbinic utterance. Occurrences: 12.
- Redundancy2** Explication of the occurrence of two synonymous expressions or clauses in similar syntactic function in the same biblical sentence or in each other's co-text as differentiated from each other. Occurrences: 7.
- Redundancy2.1** Explication of the occurrence of two (or more) synonymous expressions or clauses as differentiated from each other, in the following way: the expressions (clauses) occur in a similar syntactic function in the same biblical sentence or in each other's co-text; and they are differentiated from each other in respect of their topic or case schema, action, speech act, or referent.
- Redundancy3** Explication of the occurrence of two biblical sentences with similar (or identical) propositional meaning as differentiated from each other. Occurrences: 10.
- Redundancy3.3** Explication of the occurrence of two biblical sentences with similar (or identical) propositional meaning as differentiated from each other in terms of a semantic extension, or a mutual modification.
- Redundancy3.6** Explication of the occurrence of two biblical sentences with similar (or identical) propositional meaning as differentiated from each other in terms of a switch of speaker.
- Redundancy4** Explication of the employment of two (or more) biblical expressions from the same lexical field in a similar syntactic function in the same biblical sentence or in each other's co-text as differentiated from each other. Occurrences: 14.
- Redundancy4.1** Explication of the occurrence of two (or more) biblical expressions from the same lexical field in a similar syntactic function in the same biblical sentence or in each other's co-text as differentiated from each other in respect of their topic or case schema, action, speech act, or referent.
- Redundancy4.2** Explication of the occurrence of two (or more) biblical expressions from the same lexical field in a similar syntactic function in the same biblical sentence or in each other's co-text as differentiated from each other in terms of a repetition of an action, an iteration or an accumulation.
- Redundancy5** Explication of the employment of two (or more) biblical expressions from distinct lexical fields in a similar syntactic function in the same biblical sentence or in each other's co-text as differentiated from each other. Occurrences: 4.
- Redundancy6** Explication of two occurrences of the same biblical expression in the same sentence or co-text in a similar or different syntactic function as differentiated from each other. Occurrences: 17.

**Redundancy7** Explication of a biblical collocation employing two different word-forms belonging to the same root (e.g. infinitive absolute) as differentiated from each other. Occurrence: 9.

**Redundancy7.2** Explication of a biblical collocation employing two different word-forms belonging to the same root as differentiated from each other in terms of a repetition of an action, an iteration, or an accumulation.

**Redundancy8** Explication of two occurrences of the same biblical expression in asyndetic (but contiguous) position as differentiated from each other. Occurrences: 5.

**Redundancy8.1** Explication of two occurrences of the same biblical expression in asyndetic (but contiguous) position as differentiated from each other in respect of their topic or case schema, action, speech act, or referent.

**Redundancy9** Explication of the significance of a biblical syntagma through the numerically matched pairing of each of its members or subdivisions with one member of a Mishnaic paradigm. Some, but not all pairings need to be explicable by way of a subsidiary hermeneutic resource producing a one-to-one link, and not all of the links need to involve the same hermeneutic resource. Occurrences: 10.

**Redundancy\*.1** ...differentiated from each other in respect of their topic or case schema (Topic2), action, speech act, or referent.

**Redundancy\*.2** ...differentiated from each other in terms of a repetition of an action, an iteration, or an accumulation.

**Redundancy\*.3** ...differentiated from each other in terms of a semantic extension, or mutual modification.

**Redundancy\*.4** ...differentiated from each other in terms of extra emphasis.

**Redundancy\*.5** ...differentiated from each other in terms of their separate contribution to a whole of complete or simultaneous parts.

**Redundancy\*.6** ...differentiated from each other in terms of a switch of speaker.

**new Syntax1** A perfectly possible syntactic relationship of words in the same sentence is chosen over another which is favoured by the larger co-text: mNed 3:11 X (10).

**Syntax2** Identification of a common or partially common referent for two expressions linked paratactically or asyndetically and fulfilling the same syntactic function in Scripture. Occurrences: 4.

**Syntax3** A textual direction is chosen for the syntactic dependency of a biblical expression, phrase, or clause which is not supported by the wider co-textual relationships, in the following way. The biblical unit is capable, from a grammatical point of view, of being connected to the preceding or to the subsequent text. Either the rabbinic choice selects the direction not privileged by the co-text, or it selects only one direction when the co-text privileges neither. Occurrences: 7.

**Syntax4** Construing a genitive collocation as *genitivus objectivus* when the co-text privileges the *genitivus subjectivus* meaning or *vice versa*. Occurrences: 3.

- Syntax5.1** Construing a biblical syntagma consisting of two paratactic or asyndetic biblical units (clauses or expressions) as indicating a temporal sequence, or as a hypotactic dependency (causal, final, concessive or conditional). Occurrences: 8.
- Syntax5.2** Construing a biblical syntagma consisting of two paratactic clauses for whose relationship the co-text privileges simultaneity or temporal sequence, as indicating cause, consequence, purpose, concession or condition. Occurrences: 9.
- \*Syntax6** Construing a biblical period consisting of two clauses in causal, final, concessive or conditional relationship as indicating an exclusively temporal relationship. One occurrence (mPeah 7:7 III (3) [130b]).
- Topic0** Tacit use of a specific assumption rooted in the Mishnaic discourse for the explication of a Scriptural expression. Occurrences: c. 35.
- Topic1** Providing a perspective which re-topicalizes, or limits the meaning choices for, a biblical expression or clause. This perspective takes the place of the biblical co-text, by providing a thematic orientation and/or through the specificness (or generality) of the Mishnaic discourse into which the biblical expression or clause is integrated. Occurrences: c. 110.
- Topic2** Determination of the meaning and subject matter of a biblical expression or clause through its linkage to a Mishnaic apodosis. The apodosis can be one of several rival apodoses, and is part of Mishnaic protasis-apodosis unit (or of a series of such units). The conditional alternatives belonging to this Mishnaic apodosis subdivide a larger halakhic theme not so subdivided in the Scriptural co-text; where the biblical text is not part of a conditional structure, this resource also conditionalizes the biblical segment. Occurrences: c. 159.
- Topic2.1** Determination of the meaning and subject matter of a biblical clause or sentence (conditional or not) by linking it to the apodosis of one of a set of Mishnaic protases. This set of protases can be generated from the permutation or stressing of linguistic items in the biblical segment, thereby subdividing the larger halakhic theme not so subdivided in the biblical segment or its co-text. Occurrences: 10.
- Topic2.2** Differentiation of elements in the biblical wording of a conditional syntagma into a Mishnaic set of separate protases leading to the same Mishnaic apodosis, the latter being a repetition or rephrasing of the biblical main clause. Occurrences: 2 (mBM 8:1 I-II (2) [37]).
- Topic3** Explication of a Scriptural expression by way of a Mishnaic companion term whose meaning is specific, standardized, or defined by its recurrent use or interdependence with other terms in the Mishnaic discourse. Occurrences: c. 252.
- Topic3.1** Explication of a Scriptural expression by way of an express rabbinic maxim or assumption whose validity is treated as unproblematic. Occurrences: c. 57.
- Topic4** Explication of two (or more) biblical expressions or clauses by way of functional concepts with a binary (or tripartite, etc.) structure whose meaning is defined by their

recurrent use or interdependence with other terms in the Mishnaic discourse. Occurrences: c. 29.

**Topic4.1** Explication of two (or more) biblical expressions or clauses by way of a functional proposition which articulates a binary (or tripartite, etc.) structure and whose validity is treated as unproblematic. Occurrence: 7.

**Topic5** Determination of the meaning of a biblical expression or clause by embedding it into a Mishnaic account of the same topic whose greater internal diversification is not linked to any differentiation of signs in Scripture. Occurrences: c. 43.

**Topic7** Provision of a close rephrasing of a Scriptural expression, clause or norm. The semantic difference of this rephrasing to Scripture is minimal and not exploited for the allocation of a separate topic or function in the Mishnaic discourse. Thus, the resultant adjustment of links within the biblical co-text is also negligible or imperceptible. Occurrences: c. 33.

**Topic8** Explication of a biblical term (or an adaptation of it), when in expressive use ( $\pi$ ), by the provision of a legal or otherwise globalized definition. The definition is presented with a view to the term's Mishnaic function and without explicit or discernible recourse to its Scriptural one. Occurrences: c. 52.

**Topic8.5** Explicit withholding of Mishnaic commitment from what the Mishnah acknowledges to be or explicates as the meaning of a biblical expression or clause. Occurrences: 9.

**Topic9** Use of a Scriptural expression or clause as the name of a definite textual entity from Scripture beginning with that expression or clause, or containing it. Occurrences: 12.

**Use1** Use of a biblical sentence making no specific reference to a singular event or specific person as utterance about a specific biblical event, chain of events or person. The sentence (the tenor verse) is thus used to endow biblical happenings or characters with articulated structure, meaning or evaluation. Occurrences: 4.

**\*Use2**  $\Omega$  Use of a biblical sentence containing no specific reference to a singular event or specific person as utterance about two or more specific biblical events or persons. The sentence (the tenor verse) is thus used to articulate the structure, meaning or evaluation of these biblical happenings or characters in their relation to each other. One occurrence (mTaan 4:8 III (3) [51]).

**[Use3]** Use of a biblical sentence containing no specific reference to a singular event or specific person as utterance about a specific event, chain of events or person referred to in a second biblical sentence, also quoted. The unspecific sentence (the tenor verse) is thus used to endow biblical happenings or characters with articulated structure, meaning or evaluation. At the same time, its linguistic relationship to the verse referring to these happenings or characters (the event verse) is highlighted.

**[Use4]** Use of a biblical sentence containing no specific reference to a singular event or specific person as utterance about two or more biblical events or persons referred to in a second (or third, etc.) biblical sentence, also quoted. The unspecific sentence (the tenor

verse) is thus used to articulate the structure, meaning or evaluation of these biblical happenings or characters in their relation to each other. At the same time, its linguistic relationship to the verse(s) referring to these happenings or characters (the event verse/s) is highlighted.

**\*Use5** Use of a rabbinic parable to articulate the underlying structure, meaning or evaluation of a biblical event or chain of events or the character of a biblical person. One occurrence (mSan 4:5 V (9)).

**Use6** Use of a rabbinic maxim to articulate the underlying structure, meaning or evaluation of a biblical event or chain of events or the character of a biblical person. Occurrences: 19.

**[Use8]** Use of a biblical sentence containing context-sensitive or deictic terms but no specific reference to a unique event or person (tenor verse) as utterance placed into the mouth of a biblical protagonist articulating the underlying structure, meaning or evaluation of a biblical event in which he/she is involved. Page ????, illustration: [mAvot 6:3 I (3)] [52].

**Word1** Explication of a biblical word-form by choosing a meaning from the full range of polysemous, homonymous or extended semantic possibilities for that word-form. The word-form is thus taken in independence from its limitations in the biblical co-text, and in turn calls either for an adjustment of the co-textual relationships or for their active suspension. Occurrences: c. 69.

**Word1.2** Explication of a biblical word-form representing a particle, preposition, conjunction and the like, by choosing a meaning from the full range of polysemous, homonymous or extended semantic possibilities for that word-form. The word-form is thus taken in independence from its limitations in the biblical co-text, and in turn calls either for an adjustment of the co-textual relationships or for their active suspension. Occurrences: 19.

**Word2** Tacit selection of a meaning from the full polysemous, homonymous and extended semantic range of a biblical word-form as part of an adjustment of co-textual relationships within a biblical sentence; that adjustment is called for by the Mishnaic explication of another word-form in the same sentence, or the convergence of sense between the Scriptural segment and its Mishnaic co-text. Occurrences: 6.

**Word3** Explication of a biblical word-form by in the light of the meaning of a partially similar word-form (belonging to a different lexeme). The word-form is thus taken in independence from its limitations in the biblical co-text, and in turn calls for an adjustment of the co-textual relationships or for their active suspension. Occurrences: 18.

**Word5** Explication of a biblical word-form, in independence from the figurative (or figurative-idiomatic) meaning privileged by the biblical co-text, in terms of a concrete meaning without direct relation to the subject matter as determined through the figurative meaning. Occurrences: 5.

**Word6.1** Explication of a biblical word-form whose figurative (or figurative-idiomatic) meaning is privileged by its biblical co-text in terms of its concrete meaning. The word-form is thus taken in independence from the biblical co-text, but is nevertheless applied to that subject matter which is determined by the biblical co-text (and the figurative meaning); it therefore calls in turn for a partial adjustment of the co-textual relationships or their suspension. Occurrences: 9.

**Word6.2** Explication of a biblical word-form whose co-text suggests a figurative meaning as conveying a different figurative meaning, in the following manner: 1. the new figurative meaning applies to the subject matter as determined by the figurative meaning privileged by the biblical co-text; 2. it is thus integrated into the sentence or wider co-text to some extent; 3. the new figurative meaning can only be derived from the biblical figurative meaning by way of a consideration of the concrete meaning of the word; 4. the concrete meaning cannot be focused unless the co-textual determination of the biblical word as figurative is initially or partly suspended. Occurrences: 18.

**Word7** Explication of a biblical expression whose biblical co-text privileges a concrete sense in terms of a figurative meaning. Occurrences: 5.

**Word9** Identification of a meaning for a biblical proper name in terms of the meaning of its semantic component(s). Occurrences: 2.

## Formal features as used in the *Database of Midrashic Units in the Mishnah*

### **chapter-final**

Position in the final *mishnah* of a chapter inside a tractate, or in the penultimate *mishnah* of a tractate. Occurrences: 54.

### **expressive use**

Use of a biblical word, phrase or clause, in its original or a modified form, in the expression of a Mishnaic proposition or norm without accompanying restatement or reduplication. Occurrences: at least 225.

### **lemmatic-chain**

Juxtaposition of two or more midrashic units (with the Lemma preceding the Dictum) or two or more instances of expressive use ( $\pi$ ) of biblical wording in such a way that their sequence corresponds to the sequence of the segments in their Scriptural co-text (*sigma* sign). Occurrences: c. 64.

### **named-rabbi**

Ascribed to a named rabbi. Occurrences: c. 281.

### **non-**

Presented so as to be refuted; also indicates that the application of a certain resource is implicitly rejected by use of an alternative resource for that Lemma. Occurrences: c. 66.

### **position-in-dispute**

Part of a dispute structure. Occurrences: c. 238.

### **pre-Mishnaic-signal**

A situation, Dictum, or practice to which biblical wording applies is marked as lying in the past or as obsolete, or the application of biblical wording itself is presented as an act of the past (*delta* sign). Occurrences: c. 89.

### **protasis-expressive**

The biblical Lemma provides the protasis of a Mishnaic protasis-apodosis unit. Occurrences: at least 23 (mostly linked to  $\pi$ ).

### **recurrent**

Same resource as used in a neighbouring unit. Occurrences: more than 71.

### **reiterated-term**

Reiteration and explication of a biblical term used expressively in an earlier (Mishnaic) list. Occurrences: c. 55.

### **reprise**

Double representation of the Mishnaic position in a midrashic unit (in addition to a Scriptural quotation). Page ????, c. 59 occurrences.

### **tractate-final**

Position at the end of a tractate or chapter (final *mishnah*). Occurrences: 48.

**verbal-integration**

Continuation format of presentation of paraphrase of L in which an additional word is inserted into two elements from the segment. Occurrences: c. 19.