

Overcoming Dichotomies

Edited by
ALBERTINA OEGEMA,
JONATHAN PATER,
and MARTIJN STOUTJESDIJK

*Wissenschaftliche Untersuchungen
zum Neuen Testament*
483

Mohr Siebeck

Wissenschaftliche Untersuchungen zum Neuen Testament

Herausgeber/Editor

Jörg Frey (Zürich)

Mitherausgeber/Associate Editors

Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)
Tobias Nicklas (Regensburg) · Janet Spittler (Charlottesville, VA)
J. Ross Wagner (Durham, NC)

483



Overcoming Dichotomies

Parables, Fables, and Similes
in the Graeco-Roman World

Edited by

Albertina Oegema, Jonathan Pater,
and Martijn Stoutjesdijk

Mohr Siebeck

Albertina Oegema, born 1989; studied theology at the University of Groningen; 2021 PhD degree at Utrecht University; currently postdoctoral researcher at the Protestant Theological University, Amsterdam/Groningen, and lecturer New Testament and Koine Greek at the Radboud University, Nijmegen.
orcid.org/0000-0002-9649-7474

Jonathan Pater, born 1983; studied theology, religious studies, and spiritual care in Utrecht, Tilburg, and Nijmegen; currently finishing his PhD at Tilburg University, and works as a healthcare chaplain.
orcid.org/0000-0002-4733-5188

Martijn Stoutjesdijk, born 1989; studied theology, philosophy, and history of ancient Near Eastern civilizations in Utrecht and Leiden; 2021 PhD degree at Tilburg University; currently postdoctoral researcher at the Protestant Theological University, Amsterdam/Groningen.
orcid.org/0000-0002-1864-3157

ISBN 978-3-16-161157-5 / eISBN 978-3-16-161158-2
DOI 10.1628/978-3-16-161158-2

ISSN 0512-1604 / eISSN 2568-7476
(Wissenschaftliche Untersuchungen zum Neuen Testament)

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

© 2022 Mohr Siebeck Tübingen, Germany. www.mohrsiebeck.com

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

The book was typeset by epline in Böblingen using Minion typeface, printed on non-aging paper by Gulde Druck in Tübingen, and bound by Buchbinderei Spinner in Ottersweier.

Printed in Germany.

Acknowledgments

Without the cooperation of all the contributors – both during the symposium “Parables and Fables in the Graeco-Roman World,” and during the preparation for this collection of the conference’s proceedings – the present volume would not have been possible. We therefore would like to express our thanks to all contributors for their work, their enthusiasm, and patience. A special word of thanks is due to Nikki Spoelstra who carefully edited the drafts of all contributions. Finally, we express our gratitude to the editors of the WUNT-series for accepting this volume, as well as to the senior scholars of the research project “Parables and the Partings of the Ways” for their support and advice.

May 2022

Albertina Oegema, Jonathan Pater, and Martijn Stoutjesdijk

Table of Contents

| | |
|-----------------------|----|
| Acknowledgments | V |
| Abbreviations | XI |

| | |
|---|---|
| ALBERTINA OEGEMA AND MARTIJN STOUTJESDIJK Beyond the Parable-Fable Dichotomy: An Introduction to the Volume | 1 |
|---|---|

| | |
|--|----|
| JONATHAN PATER Parables in the New Testament and Rabbinic Literature between Simile and Fable: A <i>status quaestionis</i> | 13 |
|--|----|

Greek and Roman Literature

| | |
|--|----|
| JEREMY B. LEFKOWITZ Fabulous Style: Learning to Compose Fables in the Progymnasmata | 55 |
|--|----|

| | |
|---|----|
| GERARD J. BOTER “Look at Heracles!” The Role of Similes and Exempla in Epictetus’s Philosophical Teaching | 77 |
|---|----|

| | |
|--|-----|
| ANNEMARIE AMBÜHL Animal Similes in Roman Imperial Epic in Their Literary, Cultural, and Political Contexts | 109 |
|--|-----|

| | |
|--|-----|
| RUBEN ZIMMERMANN The Fables according to Babrius and the New Testament Parables | 141 |
|--|-----|

Early Jewish and Rabbinic Literature

| | |
|--|-----|
| SEAN A. ADAMS Fables in Philo of Alexandria: λόγος, μῦθος, and παραβολή | 169 |
|--|-----|

| | |
|--|-----|
| STEPHEN LLEWELYN AND LYDIA GORE-JONES Cognitive Blending Theory and the Mashal of the Forest and the Sea in 4 Ezra 4:13–17: The Boundedness of Human Knowledge | 191 |
| LIEVE TEUGELS From the Lion to the Snake, from the Wolf to the Bear: Rescue and Punishment in Classical Fables and Rabbinic Meshalim | 217 |
| GALIT HASAN-ROKEM The Rabbis' Double Vision: Folk Narrative Poetics of Late Antique Parables and Fables | 237 |
| LORENA MIRALLES MACIÁ Folktale Images in the Midrashic Context: Fable Motifs in Leviticus Rabbah 4 | 261 |
| New Testament and Early Christian Literature | |
| CATHERINE HEZSER Finding a Treasure: The Treasure Motif in Jewish, Christian, and Graeco-Roman Narratives in the Context of Rabbinic Halakhah and Roman Law | 295 |
| JUSTIN DAVID STRONG How to Interpret Parables in Light of the Fable: Lessons from the Promythium and Epimythium | 327 |
| MARY ANN BEAVIS Fables, Parables and Slaves: Epictetus, Aesop and the Gospels in Conversation with North American Slave Narratives | 353 |
| KONRAD SCHWARZ Parabolic Stories in the Gospel of Thomas and the Aesopic Tradition: Some Reflections on Reading Practices and Literary Traditions in the Second and Third Century | 373 |
| INGVILD S. GILHUS “You Ought to Observe Hounds When They Are Hunting Hares”: Examples and Similes about Animals in the Apophthegmata Patrum | 401 |

Diachronic Perspectives

PETER J. TOMSON

Fables, Proverbs, Parables, Allegories: Ancient Border-Crossing Lore 425

List of Contributors 467

Index of Ancient Sources 469

Index of Modern Authors 501

Index of Subjects 503

Abbreviations

Abbreviations for primary sources, journals, series, reference works, and databases generally follow the SBL Handbook of Style (2nd ed.).¹ The following additions or variations should be noted.

A. Rabbinic Sources

I. Tractates of the Mishnah, Tosefta, and the Talmudim

| | |
|------------|--------------|
| Avod. Zar. | Avodah Zarah |
| Avot | Avot |
| B. Bat. | Bava Batra |
| B. Mets. | Bava Metsia |
| B. Qam. | Bava Qamma |
| Ber. | Berakhot |
| Git. | Gittin |
| Hor. | Horayot |
| Hul. | Hullin |
| Makhsh. | Makhshirin |
| Moed Qat. | Moed Qatan |
| Nid. | Niddah |
| Peah | Peah |
| Pesah. | Pesachim |
| Sanh. | Sanhedrin |
| Shab. | Shabbat |
| Sukkah | Sukkah |
| Taan. | Taanit |

II. Other Rabbinic Writings

| | |
|---------------------|------------------------------------|
| Avot R. Nath. | Avot de Rabbi Nathan |
| Mekh. R. Ishm. | Mekhilta de Rabbi Ishmael |
| Mekh. R. Shim. Yoh. | Mekhilta de Rabbi Shimon bar Yohai |
| Pesiq. Rav Kah. | Pesiqta de Rav Kahana |
| Sifra | Sifra |
| Sifre Deut. | Sifre Deuteronomy |
| Sifre Num. | Sifre Numbers |
| Tanh. | Tanhuma |
| Tanna Eli. | Tanna de-vei Eliyahu |

¹ B. J. Collins, B. Buller, and J. F. Kutsko, eds., *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd ed. (Atlanta: SBL Press, 2014).

B. Greek and Latin Sources

| | |
|---|---|
| Aesop, <i>Prov.</i> | Aesop, <i>Proverbia</i> |
| Aphthonius, <i>Fab.</i> | Aphthonius, <i>Fabulae</i> |
| Aphthonius, <i>Prog.</i> | Aphthonius, <i>Progymnasmata</i> |
| Arnobius, <i>Ad. nat.</i> | Arnobius, <i>Adversus nationes</i> |
| Babrius, <i>Fab.</i> | Babrius, <i>Fabulae Aesopeae</i> |
| Callimachus, <i>Iam.</i> | Callimachus, <i>Iambi</i> |
| Cassius Dio, <i>Hist. rom.</i> | Cassius Dio, <i>Historiae romanae</i> |
| Catullus, <i>Carm.</i> | Catullus, <i>Carmina</i> |
| Claudian, <i>Pros.</i> | Claudian, <i>De raptu Proserpinae</i> |
| Conon, <i>Narr.</i> | Conon, <i>Narrationes</i> |
| Diodorus Siculus, <i>Hist.</i> | Diodorus Siculus, <i>Bibliotheca historica</i> |
| Epictetus, <i>Disc.</i> | Epictetus, <i>Discourses</i> (Gk. <i>Diatribai</i> , Lat. <i>Dissertationes</i>) |
| Hermogenes, <i>Prog.</i> | Hermogenes, <i>Progymnasmata</i> |
| Hist. mon. Aeg. | Historia monachorum in Aegypto |
| Hyginus, <i>Fab.</i> | Hyginus, <i>Fabulae</i> |
| John of Sardis, <i>In Aphth. prog.</i> | John of Sardis, <i>Commentarium in Aphthonii progymnasmata</i> |
| Julian, <i>Or.</i> | Julian, <i>Orationes</i> |
| Justin, <i>Ep. hist.</i> | Justin, <i>Epitoma historiarum Philippicarum Pompei Trogi</i> |
| Livy, <i>Urbe cond.</i> | Livy, <i>Ab urbe condita</i> |
| Lucan, <i>Bell. civ.</i> | Lucan, <i>Bellum civile</i> |
| Lucian, <i>Dion.</i> | Lucian, <i>Dionysius</i> |
| Martial, <i>Epigr.</i> | Martial, <i>Epigrammata</i> |
| Martial, <i>Spec.</i> | Martial, <i>Liber spectaculorum</i> |
| Maximus Tyrius, <i>Diss.</i> | Maximus Tyrius, <i>Dissertationes</i> |
| Nicolaus, <i>Prog.</i> | Nicolaus, <i>Progymnasmata</i> |
| Ovid, <i>Trist.</i> | Ovid, <i>Tristia</i> |
| Palladius, <i>Hist. Laus.</i> | Palladius, <i>Historia Lausiaca</i> |
| Phaedrus, <i>App.</i> | Phaedrus, <i>Appendix Perrotina</i> |
| Phaedrus, <i>Fab.</i> | Phaedrus, <i>Fabulae Aesopiae</i> |
| Plato, <i>Cri.</i> | Plato, <i>Crito</i> |
| Plato, <i>Meno</i> | Plato, <i>Meno</i> |
| Polybius, <i>Hist.</i> | Polybius, <i>Historiae</i> |
| Propertius, <i>Eleg.</i> | Propertius, <i>Elegiae</i> |
| Ps.-Apollodorus, <i>Bibl.</i> | Ps.-Apollodorus, <i>Bibliotheca</i> |
| Ps.-Aristides, <i>Rhet.</i> | Ps.-Aristides, <i>Rhetorica</i> (<i>Περὶ τοῦ ἀφελοῦς λόγου</i>) |
| Ps.-Clementines, <i>Hom.</i> | Ps.-Clementines, <i>Homiliae</i> |
| Ps.-Vergil, <i>Ciris</i> | Ps.-Vergil, <i>Ciris</i> |
| Ptolemaeus, <i>Diff.</i> | Ptolemaeus, <i>De differentia vocabulorum</i> |
| Rhet. Her. | Rhetorica ad Herennium |
| Silius Italicus, <i>Pun.</i> | Silius Italicus, <i>Punica</i> |
| Statius, <i>Ach.</i> | Statius, <i>Achilleis</i> |
| Statius, <i>Sil.</i> | Statius, <i>Silvae</i> |
| Statius, <i>Theb.</i> | Statius, <i>Thebais</i> |
| Suda, <i>Lex.</i> | Suda, <i>Lexicon</i> |

| | |
|---------------------------------|--------------------------------------|
| Theon, <i>Prog.</i> | Theon, <i>Progymnasmata</i> |
| Valerius Flaccus, <i>Argon.</i> | Valerius Flaccus, <i>Argonautica</i> |
| Vit. Aes. | Vita Aesopi |

C. Other Primary Sources

| | |
|------------------------------|---|
| Erasmus, <i>Cop.</i> | Erasmus, <i>De duplici copia verborum ac rerum</i> |
| Simplicius, <i>In Epict.</i> | Simplicius, <i>Commentarius in Enchiridion Epicteti</i> |

D. Journals, Series, Reference Works, and Collections

| | |
|---------|---|
| AFLFUN | <i>Annali della Facoltà di Lettere e Filosofia dell'Università di Napoli</i> |
| AGRL | Aspects of Greek and Roman Life |
| AJEC | Ancient Judaism and Early Christianity |
| ANR | <i>Antike Naturwissenschaft und ihre Rezeption</i> |
| ANSup | Ancient Narrative Supplementum |
| ANT | Antico e Nuovo Testamento |
| AS | <i>Ancient Society</i> |
| ASNSP | <i>Annali della Scuola Normale Superiore di Pisa: Classe di Lettere e Filosofia</i> |
| AWDU | Aristoteles Werke in Deutscher Übersetzung |
| BA | <i>Beiträge zur Alterumskunde</i> |
| BCG | Biblioteca Clásica Gredos |
| BMCR | <i>Bryan Mawr Classical Review</i> |
| BNS | Byzantine and Neohellenic Studies |
| BThST | Biblich-Theologische Studien |
| Chambry | Chambry, É. <i>Aesopi Fabulae</i> . 2 vols. Paris: Les Belles Lettres, 1925–1926. Repr. Chambry, É. <i>Ésope fables: Texte établi et traduit</i> . 2nd ed. Paris: Les Belles Lettres, 1927. |
| CJH | <i>Canadian Journal of History</i> |
| CLR | Cognitive Linguistics Research |
| CM | Classica Monacensia |
| CS | Collana Scientifica |
| CSS | Cistercian Studies Series |
| EKP | Einführung Klassische Philologie |
| FFC | Folklore Fellows Communication |
| FJB | <i>Frankfurter Judaistische Beiträge</i> |
| FGrH | <i>Die Fragmente der griechischen Historiker</i> . Edited by Felix Jacoby. Leiden: Brill, 1954–1964 |
| GCJCWE | <i>Gettysburg College Journal of the Civil War Era</i> |
| GGM | <i>Greater Good Magazine</i> (online) |
| Gibbs | Gibbs, L. <i>Aesop's Fables: A New Translation</i> . Oxford: Oxford University Press, 2008. |

| | |
|---------|---|
| GKK | Grundlagen der Kommunikation und Kognition (Foundations of Communication and Cognition) |
| HA | Handbuch der Altertumswissenschaft |
| INT | Intersections |
| JAF | <i>Journal of American Folklore</i> |
| JAH | <i>Journal of Ancient History</i> |
| JASN | <i>Journal of American Society of Nephrology</i> |
| Jastrow | Jastrow, M. <i>Dictionary of the Targumim, Talmud Babli, Yerushalmi and Midrashic Literature</i> . Leipzig: Drugulin; London: Luzac; New York: Putnam's Sons, 1903. |
| JewSt | <i>Jewish Studies: Forum of the World Union of Jewish Studies</i> |
| JC | Judaism in Context |
| JCAS | <i>Journal of Critical Animal Studies</i> |
| JFR | <i>Journal of Folklore Research</i> |
| JGAR | <i>Journal of Gospels and Acts Research</i> |
| JSHS | <i>Journal for the Study of the Historical Jesus</i> |
| JSIJ | <i>Jewish Studies Internet Journal</i> (online) |
| JSJF | <i>Jerusalem Studies of Jewish Folklore</i> |
| JSJSup | Supplements to the Journal for the Study of Judaism |
| LCS | Library of Classical Studies |
| LJLE | Library of Jewish Laws and Ethics |
| LSCP | <i>Leipziger Studien zur Classischen Philologie</i> |
| MedSec | <i>Medicina nei Secoli: Arte e Scienza</i> |
| MHUC | Monographs of the Hebrew Union College |
| MnemSup | Mnemosyne Supplements |
| MVB | Mainzer Veröffentlichungen zur Byzantinistik |
| MYBY | <i>Mechkarei Yerushalayim befolklor Yehudi</i> |
| NC | <i>Narrative Culture</i> |
| OSCLGT | Oxford Studies of Classical Literature and Gender Theory |
| OTr | <i>Oral Tradition</i> |
| PA | <i>Philosophie Antique</i> |
| Perry | Perry, B. E. <i>Babrius and Phaedrus: Fables</i> . LCL. Cambridge, MA: Harvard University Press, 1965. |
| PhilS | Philologus Supplement |
| PNA | <i>Patristica Nordica Annuarial</i> |
| PSV | Phoenix Supplementary Volumes |
| RA | Revealing Antiquity |
| RdM | Die Religionen der Menschheit |
| RG | Rhetores Graeci |
| RhM | <i>Rheinisches Museum fur Philologie</i> |
| RIF | <i>Revista de Investigaciones Folclóricas</i> |
| RIGI | <i>Rivista Indo-Greco-Italica di Filologia, Lingua, Antichità</i> |
| RMet | <i>The Review of Metaphysics</i> |
| RRE | <i>Religion in the Roman Empire</i> |
| RSECW | Routledge Studies in the Early Christian World |
| RUB | Reclams Universal-Bibliothek |
| SAP | Studien zur Antiken Philosophie |

| | |
|----------|---|
| SAPERE | Scripta Antiquitatis Posterioris ad Ethicam Religionemque pertinentia |
| SBEC | Studies in the Bible and Early Christianity |
| SBLSS | SBL Symposium Series |
| SBPC | Studies in Book and Print Culture |
| SCCB | Studies in Cultural Contexts of the Bible |
| SCS | Septuagint Commentary Series |
| SeL | Storia e Letteratura |
| SF | <i>Studia Fennica</i> |
| SG | <i>Studium Generale</i> |
| SHAW | Sitzungsberichte der Heidelberger Akademie der Wissenschaften |
| SHJ | Studies in Hellenistic Judaism |
| SJud | Studies in Judaism |
| SKP | Studien zur Klassischen Philologie |
| SLA | <i>Studies in Late Antiquity</i> |
| SPFBU | <i>Sborník Prací Filosofické Fakulty Brněnské University</i> |
| ST | Sammlung Tusculum |
| STAC | Studien und Texte zu Antike und Christentum (Studies and Texts in Antiquity and Christianity) |
| TANZ | Texte und Arbeiten zum neutestamentlichen Zeitalter |
| TC | Trends in Classics |
| UKS/SUCH | Universal und Kulturhistorische Studien/Studies in Universal and Cultural History |
| VEE | <i>Verbum et Ecclesia</i> |
| WD | <i>Wort und Dienst</i> |
| WGRW | Writings from the Greco-Roman World |
| WS | <i>Wiener Studien</i> |

Beyond the Parable-Fable Dichotomy

An Introduction to the Volume

ALBERTINA OEGEMA AND MARTIJN STOUTJESDIJK

A. A Problem in Need of an Interdisciplinary Approach

In 1990 Mary Ann Beavis wrote: “In view of the recent revival of interest in the Greco-Roman rhetorical character of early Christian literature, a reexamination of the relevance of the fable for parable interpretation is due.”¹ Thirty years later, Beavis’s words still hold truth. While some progress has been made in this field,² a thorough examination of the parable in light of the related Graeco-Roman literary genres of fables and similes – all genres that make use of narrative analogy – is still lacking. More specifically, a truly interdisciplinary investigation of these genres in relation to each other is missing. Too often, New Testament and rabbinic scholars write about sources outside their own fields, without bringing scholars of these fields themselves into the conversation. Similarly, classical scholars writing on fables hardly engage with the parables and fables found in early Jewish, New Testament, and rabbinic sources, despite the interesting questions this would raise about the circulation and reception of fables among peoples with different ethnic, cultural, and religious backgrounds.

The editors of this volume, all of whom are involved in a research project on the comparative study of rabbinic and Synoptic parables,³ sought to repair this shortcoming by organizing a symposium on parables and fables in Graeco-Roman antiquity in Utrecht, The Netherlands, on the 13th of March 2018. During this one-day symposium a selection of respected scholars from different, but neighbouring fields – Classics, New Testament studies, rabbinic studies – exchanged examples of (and questions about) fables, parables, and similes in

¹ M. A. Beavis, “Parable and Fable,” *CBQ* 52 (1990): 475.

² See the article “Parables in the New Testament and Rabbinic Literature between Simile and Fable: A *status quaestionis*” by Jonathan Pater in this volume. Special mention should be made here of the recent monograph by Justin David Strong, *The Fables of Jesus in the Gospel of Luke: A New Foundation for the Study of Parables*, SCCB 5 (Paderborn: Brill | Schöningh, 2021).

³ All three editors were PhD candidates in the NWO-funded research project “Parables and the Partings of the Ways,” project no. 360-25-140, led by Eric Ottenheijm (Utrecht University), Marcel Poorthuis (Tilburg University), and Annette Merz (Protestant Theological University Amsterdam/Groningen), and with Lieve Teugels (Protestant Theological University Amsterdam/Groningen) as postdoctoral researcher.

various ancient sources. Over the course of the day, the following questions were addressed: With which texts from Greek and Roman literature can early Christian and rabbinic parables be compared? How does the composition of fables and similes and their rhetorical use in Graeco-Roman philosophical, oratory, and literary sources relate to parable-telling in ancient Jewish and early Christian contexts? What similarities and differences can be found? How did the Graeco-Roman tradition of fables and similes influence the development of the genre of parable in the Jewish context? And, finally, how can the understanding of these groups of texts be improved by comparing them with one another? If anything, the tentative answers to these questions made clear that there is much to gain from a more systematic and comprehensive approach towards parables and fables within their shared ancient Mediterranean context. Moreover, it convincingly showed that the boundaries between these and other genres are rather fluid and should be considered from a transcultural perspective.

The present volume aims to address the questions described above in greater depth. In this volume, sixteen articles are jointly presented in which a plethora of genres, methods, sources, and fields of study appear. Four themes persistently (re)surface in these contributions. The first of those themes is the *genre* of the parables and fables, for which the authors in the present volume often consult Greek and Roman rhetorical sources, but also base themselves on modern theories of folklore studies and metaphor theory. The second theme is the *content* of parables and fables; many scholars have exhausted themselves in showing that elements (characters, motifs, and narrative patterns) from the parables also occur in the fables and vice versa. Thirdly, the *function and social setting* of parables and fables are recurrently the subject of debate, often – but not always – with the assumption that these genres are examples of *Vulgärethik*, popular moral story telling. The fourth and final theme is the *transmission and textualization* of the parables and fables, which addresses, for example, the embedding of these short stories in larger textual wholes and the question of whether parables and fables also existed independently, perhaps in collections. In the final part of this introduction, these four themes will be used to analyze and categorize the contributions to the present volume. Before this, however, we offer a short introduction to the articles.

B. Presenting the Volume

The present volume consists of sixteen contributions. It begins with an introductory article in which Jonathan Pater, on the basis of selected studies within the fields of New Testament and rabbinic studies, outlines the state of scholarship on the relationship between the genres of parables and fables. While New Testament scholarship often dismisses Graeco-Roman fables as material for comparison

with parables, scholars of rabbinic literature do relate the occurrence of fables to their study of parables. Pater argues that relevant approaches in rabbinic studies, such as folklore studies, may be helpful to open up the discussion in New Testament scholarship. Introducing the common focus on genre, contents, function and social setting, and transmission and textualization in the parable-fable discussion, Pater's article provides a valuable overview of the topic at hand.

The remaining fifteen contributions are divided into four sections: Greek and Roman Literature, Early Jewish and Rabbinic Literature, New Testament and Early Christian Literature, and Diachronic Perspectives. They will be discussed successively.

The section "Greek and Roman Literature" opens with an article on the place and function of fables and fable composition in the progymnasmata. In antiquity, these progymnasmata consisted of a sequence of exercises constituting the earliest formal phase within the Greek system of teaching rhetoric. In this contribution, Jeremy Lefkowitz challenges the common scholarly assumption that the fables had a central place in these progymnasmata because of their putative moral content. Rather, on the basis of texts describing the progymnasmata, Lefkowitz argues that the fables were valued because of their simplicity of style and their status as fiction claiming to represent truth. Connecting the simplicity of fable style to the discourse of *apheleia* ("plain style") in post-Aristotelian rhetorical theory and during the Second Sophistic, Lefkowitz argues that the progymnasmatic exercises in fable composition helped the student to develop skills relevant for mastering the art of "simple" expression.

In the next contribution, Gerard Boter focuses on the contents of Epictetus's examples and similes in relation to their function within his philosophical teaching. In light of David Flusser's comparative discussion of New Testament and rabbinic parables and Epictetus's similes, Boter raises the important question of how Epictetus, in his philosophical lectures, made use of similes and related strategies. In his study, Boter follows the categorization of exempla and similes in ancient literary theory on rhetoric and discusses Epictetus's use of similes and exempla (both historical and mythological) extensively. This detailed discussion leads to his conclusion that, despite the considerable differences between rabbinic and New Testament parables and Epictetus's similes and examples with regard to form and content, the function of both groups of sources is comparable: "they serve to illustrate the issue at stake and at the same time they want to persuade."

Subsequently, Annemarie Ambühl examines a fascinating group of animal similes in Roman imperial epic. These similes with mute animals are recognized by Quintilian as a specific category of similes in distinction from animal fables. Focusing on similes featuring lionesses, tigresses, and their cubs in Statius's *Thebais*, Ambühl thoroughly explores these similes on intra-, inter-, and contextual levels. She demonstrates how these similes represent the troubled re-

relationships within Oedipus's family at Thebes and establish a meta-narrative of parental love. Ambühl also positions these similes in the context of ancient discourses on lionesses and tigresses and of cultural practices of tiger hunting in the Roman amphitheater. Yet, with regard to the political context in which emperor Domitian was compared to a beast, Ambühl is careful not to superimpose modern subversive readings on Statius's animal similes.

Ambühl's contribution on epic similes with mute animals creates a bridge with the final contribution on the neglected fable tradition of Babrius. Ruben Zimmermann embarks upon an intertextual reading of the Babrian fables and the New Testament parables. Looking at the aspects of genre, the role of animals, and the role of the divine in these texts, Zimmermann questions the common black-and-white distinction between parables and fables. First, he shows that parables and fables were closely related in ancient rhetorical reflections. They also share various literary criteria, even if realism and contextuality are more distinguishing of parables than of fables. Secondly, he makes clear that the presence or anthropomorphization of animals cannot be regarded as an exclusive characteristic of the Babrian fables over against New Testament parables. The same is true for the presence or absence of religion in both groups of sources. In his conclusion, Zimmermann argues that the "former black-and-white picture must be replaced with the art of more colorful readings of fables and parables when read in light of one another."

The section "Early Jewish and Rabbinic Literature" combines contributions on rabbinic literature with two studies that bring neglected early Jewish material to the fore. It starts with an article on Philo's use of parables and fables. Adopting the definition of fable offered by Theon ("α μῦθος is a fictitious story imaging truth"), Sean Adams discusses Philo's use of ancient fable/parable terminology in depth. In this discussion, Adams pays explicit attention to Philo's educational background, arguing that the place of fables in the progymnasmata will have familiarized Philo with Greek fables. A few possible echoes of fables and his explicit engagement with two Greek fables in *Conf.* 4–14 are reflective of this background. Adams's detailed examination of the latter passage highlights Philo's attempt to differentiate biblical stories from Greek fables and myths and their associated idea of fiction.

In the next contribution, Stephen Llewelyn and Lydia Gore-Jones take as their starting point the parable of the Forest and the Sea in 4 Ezra (4:13–17). Aiming to demonstrate the added value of Cognitive Blending Theory (CBT) in providing a better understanding of how parables work as narrated metaphors, the two authors meticulously describe how 4 Ezra's parable offers a human-scale analogy to the far more abstract and diffuse concept of divine incomprehensibility. Plato's famous Allegory of the Cave (*Resp.* 514a–520a) is adduced for comparative purposes. While it has several points in common with 4 Ezra's

parable, Llewelyn and Gore-Jones point to a challenging difference in function: Plato needs to take recourse to myth and allegory because it is impossible, in his view, to express what the intelligible realm *is*. In 4 Ezra, the parable casts serious doubt upon the human worthiness to access divine knowledge and the human capability to comprehend it.

The subsequent contribution, written by Lieve Teugels, problematizes the scholarly distinction between the genres of Greek fables and rabbinic parables. Her focus is on a story pattern that she encounters in both classical Greek fables, in their Christian reception, and in the rabbinic parables: “a character encounters an obstacle, often an animal, overcomes it, and ends up with the next obstacle.” Challenging the common distinction between parables and fables along the lines of “no animals” or “only animals,” Teugels shows that animals do appear in a number of rabbinic parables, even as main characters, while many Aesopic fables feature humans instead of animals. In addition, Teugels emphasizes that the fable’s epimythium is “remarkably similar” in form and function to the *nimshal* of rabbinic parables. She concludes her article with a praise of the rabbinic genius, which often succeeded in producing an “exquisite blend and twist of classical content and rabbinic application.”

Galit Hasan-Rokem’s rich study brings in the point of view of folk narrative scholarship. Characteristic of this approach is its sensibility for the interaction between oral and written modes of texts, as well as between performance and text. Criticizing a too static division of genres, Hasan-Rokem proposes to use Wittgenstein’s concept of family resemblance to address the fluid boundaries between the neighbouring genres of proverb, fable, and parable. The term *ecotype* (von Sydow/Honko) is deemed helpful by Hasan-Rokem to understand how international tale types are locally, culturally, and ethnically adapted – especially by minorities and marginalized groups. Finally, Hasan-Rokem draws attention to the way parables may have brought aesthetic pleasure to the rabbis and may sometimes have provided a movement towards the unattainable.

The final contribution to this section, written by Lorena Miralles Maciá, continues to study rabbinic parables from a folklore studies perspective. She uncovers four folktale motifs within the parables, similes, and stories in Lev. Rab. 4 and diligently traces them back to fables and other folktale narratives: (1) the cooperation between a lame man and a blind man guarding a king’s orchard; (2) the bodily members and the soul; (3) the sheep with a hurt limb; and (4) the man on a ship boring a hole beneath his place. Understanding “fable” as one of the categories of “folktale” genres in rabbinic literature, Miralles Maciá argues that these folktale motifs underwent a process of judaization, before becoming “*mashalized fables*” (Johnston) in the rabbinic corpus. While she argues that, in distinction from rabbinic parables, narrative fables can exist free from context or epimythium, Miralles Maciá also emphasizes that in the concrete construction of a text, the margins between both genres are blurred. Her conclusion states

that “for the rabbis, the plasticity of the fable motifs was an anchor point to retell, recreate and echo the stories by means of different narratological devices (parable, comparison or even a simple narrative), and to inspire new stories introducing unexpected features.”

The third section “New Testament and Early Christian Literature” focuses not only on New Testament parables, but also on parables and parable-like stories in later early Christian sources. The section opens with Catherine Hezser’s in-depth study of the motif of finding a treasure. Hezser explores this motif in some parables in the Gospels of Matthew and Thomas, in several rabbinic parables and stories, and in ancient fables. She connects her discussion of these texts to a study of social reality. Archaeological records prove that the hiding and burial of valuables in the ground was a common practice in antiquity, while legal debates on the rightful owner of forgotten and/or lost property are widely attested. While Christian, rabbinic, and Graeco-Roman texts all take up the motif of finding a treasure, Hezser shows that they do so in a myriad of ways, expressing different theological and ethical ideas. As Hezser concludes, whatever their application, all these stories play with a hope that “[e]specially members of the lower strata of society” would have had, namely to find valuables from unidentifiable owners.

Subsequently, Justin David Strong addresses the relationship between parables and fables on the level of genre. He advances the challenging proposition that parables were recognized as fables by the ancient Gospel audience. With the parables of the Judge and the Widow (Luke 18:1–8) and the Pharisee and the Tax Collector (Luke 18:9–14) as his case studies, Strong demonstrates that the Gospel authors employed the framing devices of fables: the promythium and the epimythium. Strong provides a detailed overview of the types of these promythia and epimythia, including their stylistic forms. On the basis of these overviews, Strong argues that the aforementioned parables are preceded by a narrativized form of the promythium, while the applications of these and other parables agree with the forms and subject matter of epimythia of fables.

The third contribution turns to the social setting of New Testament parables. In a thought-provoking comparative study of New Testament parables, Aesopic fables, and Epictetus’s writings, Mary Ann Beavis studies these sources from a servile point of view and compares them to North American slave biographies. If (former) slaves were involved as authors, collectors, or (target) audiences of these texts, is it then – Beavis wonders – possible to unearth “traces of servile experience” in them? She shows that, while neither the freedman Epictetus nor the supposed slave Aesop (and the freedman Phaedrus, his anthologist) call for the end of slavery, they may have shown sympathy for and have included insights of slave experiences in their writings. Jesus’s slave parables, in contrast, “consistently take the perspective of the *kyrios*” as their starting point. Even if a number of Jesus’s parables do contain slaves, they uncritically reflect, according

to Beavis, the perspective of slaveholders to the detriment of slaves, at least as they are crystallized in the Gospels.

In the next article, Konrad Schwarz contextualizes the Gospel of Thomas within ancient literature, especially the Aesopic fable tradition. Observing the diverse ways in which terms like fable and parable were used in antiquity, Schwarz follows Rüdiger Zymner in delineating a spectrum of parabolic or parable-like genres (similitude, parable, fable, and allegory). After showing that important textual witnesses of both Babrius's fables and the Gospel of Thomas shared the same Egyptian provenance (Oxyrhynchus) and possibly similar reading practices, Schwarz discusses the parable of the Sensible Fisherman (Gos. Thom. 8) and the similitude of the Dog in the Cattle Trough (Gos. Thom. 102) in depth. He carefully traces shared motifs and diction in these parables and in the Gospel of Matthew, the Aesopic tradition, Graeco-Roman sources, and early Christian literature. Given the great and growing popularity of the Aesopic tradition in Roman education, Schwarz posits that the Gospel of Thomas might have been influenced by this tradition. However, this influence did not extend to the explanations of the parables in the Gospel of Thomas, which are, contrary to the fables, often missing. Schwarz explains this phenomenon with reference to the Gospel's prologue, which urges its readers to "find the meaning of these words" so that they "will not taste death."

The final article in this section, written by Ingvild Gilhus, takes as its point of departure the *Apophthegmata Patrum*. The *Apophthegmata Patrum* are collections of sayings on the ascetic and monastic life that are attributed to Christian monastics who lived in fourth and fifth-century Egypt. These collections contain a number of animal stories, of which some are called parables (*παραβολή*). Gilhus divides those stories into two types: example stories and similes. In the example stories animals behave in anthropomorphized ways, while the similes show (mostly) normal behavior of animals. While the stories have their own particular focus and are adapted to their particular Egyptian zoological and cultural context, similar tales can be found in the Aesopic fables and the Babylonian Talmud. In her analysis of animal stories and similes, Gilhus states that these texts serve to illustrate the monks' control over their environment, as well as an idealization of the ascetic life.

The final section "Diachronic Perspectives" consists of one, almost encyclopedic article by Peter Tomson. Crossing several disciplinary boundaries, Tomson tries to reconstruct the origin of the fable and the parable and to sketch their developments through the centuries. First, on the basis of the popularity of the fables of Ahiqar (composed probably in the seventh or sixth century BCE in northern Syria), Tomson argues that the Greek fable was influenced by oriental elements. Ahiqar's Aramaic sayings and classical Greek fables, in turn, exerted influence on the Hebrew Bible, for example in the biblical proverbs. Whereas the He-

brew term *mashal* was initially used for fables, proverbs, and parables, Tomson demonstrates how it later became increasingly associated with one subtype, the midrashic parable. Because of its attachment to biblical texts and values, Tomson suggests, these midrashic parables were able to “travel less lightly” than fables, which were “shareware, everyone’s possession.” Despite the rise of the midrashic parable in Judaism, Tomson shows that fables were not forgotten; in rabbinic literature and the New Testament references to fables or sometimes complete fables can be retrieved. In the end, Tomson argues, fables were so popular as a form of “low” traditions, because they are caricatures of our human lives: “This is how common people survive and get along: thanks to humour and wisdom.”

C. Central Themes

The preceding overview of contributions demonstrates the extent to which ancient literary sources are replete with narrative analogy. If one casts one’s scholarly nets further than the conventional focus on New Testament parables, rabbinic parables, and Aesopic fables, interesting similes, exempla, and fable- and parable-like texts can be discovered in other early Jewish, early Christian, and classical sources as well. This wide dispersion of narrative analogy raises compelling questions about the mutual relationship between these literary forms. How should these genres be defined? How can the circulation of themes, motifs, or entire parables/fables be explained? In which social settings did these genres originate and how were they transmitted and textualized in particular sources? Despite the diversity of methods, sources, and disciplinary backgrounds, the contributions in the present volume continually circle around these themes and questions. The final section of this introduction brings the diverse threads of these articles together with the help of the four themes discerned by Jonathan Pater in the first contribution of this volume.

A first important observation pertains to the issue of genre. Instead of defining parables, fables, exempla, and similes as independent genres with distinguishing literary characteristics, the contributors of the present volume repeatedly point to the fluid boundaries between them. Thus, Boter takes his starting point in ancient literary theory on rhetoric in which exempla, similes, and fables were categorized as affiliated genres. He draws attention to the way Epictetus’s exempla and similes and New Testament and rabbinic parables functioned to persuade the audience of a particular idea, in agreement with the function of persuasion attributed to exempla and similes in ancient rhetoric. From a different perspective, Strong abandons the distinction between parables and fables altogether. On the basis of the shared use of pro- and epimythia, he argues that parables were regarded as fables in antiquity. This focus on form is supplemented by a focus on content in the contributions of Ambühl, Zimmermann, Teugels,

and Gilhus. They question, directly or indirectly, the presence of animals (anthropomorphized or non-anthropomorphized) as a distinguishing feature of fables over against parables and similes. Moreover, Zimmermann shows that religious themes occur in both parables and fables. Finally, modern theoretical perspectives can be adduced. Hasan-Rokem and Miralles Maciá employ a folklore studies perspective to highlight the fluid boundaries between parables and fables, while Llewelyn and Gore-Jones use Cognitive Blending Theory to explain the similar mental operations underlying the creation of new insights in a parable in 4 Ezra and Plato's Allegory of the Cave. Different approaches and perspectives are therefore used to arrive at a similar conclusion regarding the fluid boundaries of these genres.

In addition, the articles in the present volume make clear that there seems to have existed a shared pool of story motives, narrative patterns, and characters in antiquity from which composers of several genres could draw their inspiration. Multiple authors in the present volume discuss the shared use of similar themes and motifs in parables and fables. Some explore the circulation and adaptation of one specific motif in multiple sources in depth, as Teugels and Hezser respectively do with the motifs of "a character encounters an obstacle, often an animal, overcomes it, and ends up with the next obstacle" and of finding a treasure in a field. Other authors demonstrate how early Jewish authors (Adams), rabbinic sources (Hasan-Rokem and Miralles Maciá), and early Christian sources (Gilhus and Schwarz) take up multiple folk narrative elements, Aesopic motifs or entire fables, and mythic stories. Tomson, in turn, discusses how the fable as a genre crosses ethnic, cultural, and religious borders in the ancient Near Eastern context. The circulation of these shared motifs, narrative patterns, and entire fables across the ancient Mediterranean and the ancient Near East points to the necessity for present-day scholars to examine parables, fables, and similes across disciplinary boundaries.

This shared oral and/or written repertoire of motifs, narrative patterns, and stories also raises questions about the transmission and textualization of these elements in specific sources. Hasan-Rokem employs the concept of "ecotype" to refer to a locally, culturally, and ethnically adapted form of an international tale type, which often has a function in expressing ethnic identities, especially of minorities and marginalized groups. Without using the term, many of the aforementioned contributions illustrate how a particular fable or folktale element is ecotypically adopted and adapted in particular Jewish or Christian sources, within their cultural, religious, ethnic, or even environmental contexts. Yet, Adams's contribution on Philo of Alexandria makes clear that this cultural negotiation may also consist in dissociation and detachment. When Philo refers to two Greek fables in *Conf.* 4–14, he distances them from biblical stories, arguing that the latter are both true *and* reveal deeper truth. Instead of ecotypically adapting a particular tale type, it seems that Philo uses the fable here as a means to express –

or even apologetically defend – his Jewish identity over against a cultural “other.” The present volume also contains various other impetuses for examining the textualization of parables, fables, and similes in literary works, notably Ambühl’s intratextual examination of similes as structural, integrated elements in Statius’s *Thebais* and Schwarz’ discussion of the shared reading practices of Babrius’s collection of fables and the Gospel of Thomas.

Finally, it is noteworthy that the contributions in the present volume presume various social-performative settings for these parables and fables. Lefkowitz and Adams attribute the use of fables to the progymnastic training students received in developing their rhetorical skills, while Boter considers the persuasive and didactic function of Epictetus’s exempla and similes in light of ancient literary theory on rhetoric. This is a very different context from the one assumed by Beavis, given that she attempts to unearth “traces of servile experience” in Epictetus’s similes, Aesopic fables, and New Testament parables. Her analysis takes as its starting point the fact (or, in the case of New Testament parables, assumption) that slaves and freedmen were involved in the production and reception of these texts as their authors, collectors, and audiences. While her contribution points to parables and fables as the product of “low” traditions, the context of ancient rhetoric and ancient rhetorical training makes clear that fables, exempla, and similes are also employed in “high” traditions. Taken together, the articles in the present volume call to rethink and to transcend the dichotomy between high and low traditions (see also Tomson). Such reconsideration of the “folk” is already taking place in folklore studies as well (see Hasan-Rokem). It seems that the power of parables and fables consisted in the fact that they appealed to multiple groups of people, of diverse socioeconomic, cultural, religious, and ethnic backgrounds.

D. Overcoming Dichotomies

We are confident that the present volume will contribute to the interdisciplinary study of parables, fables, exempla, similes, and other forms of narrative analogy in ancient sources of different social, cultural, religious, and ethnic backgrounds. By bringing together contributions from a range of scholarly fields and on a range of Graeco-Roman, Jewish, and Christian sources, the volume aims not only to overcome the dichotomy between parables and fables in New Testament and rabbinic parable research, but also the disciplinary divides among Classicists, New Testament scholars, and Jewish studies scholars in this field of research. The contributions in the present volume highlight the fluid boundaries between the different forms of narrative analogy on the level of genre, the circulation of themes and motifs, and social setting and function. Such fluidity warrants an inclusive study of parables, fables, exempla, and similes across a range of

Index of Ancient Sources

I. Hebrew Bible and Septuagint

| | | | |
|----------------|--------------|--------------------|-----------------------------------|
| <i>Genesis</i> | | 19:6 | 279 |
| 1 | 194 | 22:1 | 458 |
| 1:10 | 197 n21 | | |
| 1:21 | 197 n21 | <i>Leviticus</i> | |
| 1:22 | 197 n21 | 1:11 | 307 |
| 1:26 | 197 n21 | 1:16 | 274 n51 |
| 1:28 | 197 n21 | 2:1 | 274 n51 |
| 2-3 | 212 | 4:1 | 272-273 |
| 2:18 | 239 | 4:2 | 264-265, 267-269, 275, 279 n78 |
| 3:1-4 | 405 n17 | 11:9-10 | 197 n21 |
| 4:10 | 250 | | |
| 4:12 LXX | 184 | <i>Numbers</i> | |
| 9:2 | 197 n21 | 11:22 | 197 n21 |
| 10:5 passim | 197 n22 | 12:8 | 445 n90 |
| 11:1-9 LXX | 185 | 16:22 | 278-279 |
| 16:2 LXX | 183 n72 | 22:28-30 | 405 n17 |
| 20:2 | 452 | 23:7-24:23 | 445 n88 |
| 22:17 | 197 n21 | 23:7 LXX | 375 |
| 26:7 | 452 | 23:18 LXX | 375 |
| 26:29 | 246 | 24 | 172 |
| 32:12 | 197 n21 | 24:3 | 172 |
| 41:49 | 197 n21 | 24:15 | 172 |
| 43 | 302 | 24:20 | 172 |
| 43:23 | 303 | 24:21 | 172 |
| | | 24:23 | 172 |
| <i>Exodus</i> | | 31:8 | 240 |
| 12:1 | 232 | | |
| 13:2 | 228 | <i>Deuteronomy</i> | |
| 14 | 229 | 4:8 | 198 n22 |
| 14:5 | 306 | 4:38 | 198 n22 |
| 14:19 | 231 | 6:4-9 | 221 |
| 14:21 | 197 n21 | 6:5 | 220 |
| 14:26 | 197 n21 | 8:15 | 415 |
| 14:27 | 230 | 18:9 | 198 n22 |
| 14:29 | 197 n21 | 18:14 | 198 n22 |
| 15:1 | 268, 269 n29 | 19:1 | 197 n22 |
| 15:10 | 197 n21 | 19:5 | 197 n20 |
| 15:11 | 228 | 25:4 | 391 n96 |
| 15:19 | 197 n21 | 28:1 | 198 n22 |

- 28:12 303, 307
 28:49 197 n22
 28:65 198 n22
 30:20 220
 33:19 197 n21
- Joshua*
 11:4 197 n21
 17:15 197 n20
 17:18 197 n20
 22:20 279 n83
- Judges*
 5:17 197 n21
 7:12 197 n21
 9 16 n10
 9 LXX 174 n21
 9:7–21 435 n46
 9:7–15 LXX 173 n21
 9:8–15 433
 14:12–19 428 n10
 14:12 445
 14:14 445
- 1 Samuel (LXX 1 Kingdoms)*
 10:12 LXX 172 n14, 375
 13:5 197 n21
 17:34–36 416
 24:13 LXX 172 n14
 24:14 456
- 2 Samuel (LXX 2 Kingdoms)*
 12:1–4 154 n67
 12:1–4 LXX 173 n21
 12:7 458
 17:11 197 n21
 18:8 197 n20
- 1 Kings (LXX 3 Kingdoms)*
 4:20 197 n21
 4:29 197 n21
 5:9 197 n21
 5:12 LXX 172 n14
 7:2 197 n20
 9:26–27 197 n21
 9:26 197 n21
 10:1 f. 445 n90
 10:22 197 n21
 14:24 198 n22
- 2 Kings (LXX 4 Kingdoms)*
 14:9–10 LXX 173 n21
 14:9 16 n10, 433
 16:3 198 n22
 17:8 198 n22
 17:26 198 n22
 19:23 197 n20
- 2 Chronicles*
 2:16 197 n21
 8:17 197 n21
 8:18 197 n21
 25:17–19 LXX 173 n21
- Ezra*
 4:13 247
- Nehemiah*
 2:8 197 n20
- Job*
 6:3 197 n21
 9:8 197 n21
 10:12 253–255
 12:8 197 n21
 19:4 281
 28:14 199 n30
 34:37 281
 36:3 253
 36:26 195
 38 201
 39:5–8 433
- Psalms*
 2:8 197 n22
 8:8 197 n21
 16:7 274
 19:2 251
 19:13–14 251
 25:11 251
 33:6–9 194
 42:1 412
 44:4 445 n90
 49:5 445 n90
 50:10 197 n20
 65:5–7 194
 65:7 197 n21
 69:34 199 n30
 77:2 LXX 172 n14
 77:19 197 n21

| | | | |
|--------------------------------|-------------------|----------------------------------|--------------|
| 78:2 | 445 n90 | 12:6 | 277 |
| 78:13 | 197 n21 | | |
| 78:27 | 197 n21 | <i>Song of Songs (Canticles)</i> | |
| 79:1 | 248 | 2:10–13 | 449 n106 |
| 80:13 | 197 n20 | 2:14 | 230 |
| 83:14 | 197 n20 | 7:11 | 308 |
| 89:9 | 197 n21 | 7:14 | 308 |
| 90:2 | 195 | <i>Isaiah</i> | |
| 90:6 | 195 | 5:1–7 | 154 n67 |
| 93:4 | 197 n21 | 6:10 | 274 |
| 96:12 | 199 n30 | 7:2 | 199 n30 |
| 104:5–9 | 194 | 9:18 | 197 n20 |
| 104:14–15 | 195 | 10:13–19 | 200 |
| 104:17–26 | 195 | 10:22 | 197 n21 |
| 104:20 | 197 n20 | 10:34 | 197 n20 |
| 105:44 | 197 n22 | 11:9 | 197 n21 |
| 106:27 | 197 n22 | 12:1 | 284 |
| 107:23 | 197 n21 | 23:4 | 199 n30 |
| 107:25 | 197 n21 | 26:15 | 197 n22 |
| 107:29 | 197 n21 | 29:17 | 197 n20 |
| 114:3 | 199 n30 | 32:15 | 197 n20 |
| 114:5 | 199 n30 | 33:6 | 303 |
| 115:15 | 194 | 36:18 | 197 n22 |
| 118:22–23 | 252 | 37:24 | 197 n20 |
| 121:3 | 194 | 40:22 | 195 |
| 124:8 | 194 | 40:28 | 195 |
| 134:3 | 194 | 43:16 | 197 n21 |
| 146:6 | 194 | 44:14 | 197 n20 |
| 147:4 | 194 | 44:23 | 199 n30 |
| <i>Proverbs</i> | | 48:18 | 197 n21 |
| 1:6 | 436, 445 n90, 448 | 51:15 | 197 n21 |
| 3:19–20 | 194 | 55:8–9 | 195 |
| 8:22–31 | 194 | 56:9 | 197 n20 |
| 8:27 | 194 | 57:20 | 197 n21 |
| 8:29 | 194, 197 n21 | 58:2 | 198 n22 |
| 15:6 | 303 | 66:18 | 197 n22 |
| 18:6 | 307 | <i>Jeremiah</i> | |
| 25:1 | 436 n54 | 5:6 | 197 n20 |
| 26:11 | 436 | 5:15 | 197 n22 |
| 30:19 | 197 n21 | 5:22 | 197 n21, 200 |
| 30:24–28 | 457 | 9:16 | 249 |
| <i>Ecclesiastes (Qoheleth)</i> | | 9:26 | 198 n22 |
| 5:14 (5:15) | 241 | 10:3 | 197 n20 |
| 7:1 | 283 n102 | 10:12 | 194 |
| 7:19 | 273 | 12:8 | 197 n20 |
| 9:4 | 456 | 14:22 | 198 n22 |
| 11:1 | 240 | 15:8 | 197 n21 |

| | | | |
|---------------------|------------------|------------------|------------------|
| 16:14–15 | 228 | 8:28 | 445 n90 |
| 21:14 | 197 n20 | <i>Hosea</i> | |
| 23:7–8 | 228 | 1:10 | 197 n21 |
| 31:35 | 197 n21 | 2:12 | 197 n20 |
| 33:22 | 197 n21 | 4:3 | 197 n21 |
| 46:23 | 197 n20 | 11:3 | 231 |
| 50:17 | 278–280 | 14:5 | 199 n30 |
| 51:15 | 194 | <i>Joel</i> | |
| 51:17 | 287 | 2:29 | 367 |
| 51:42 | 197 n21 | <i>Amos</i> | |
| <i>Lamentations</i> | | 3:4 | 197 n20 |
| 4:11 | 248 | 5:1 | 249 |
| <i>Ezekiel</i> | | 5:8 | 197 n21 |
| 3:1–3 | 211 n59 | 5:19 | 229 |
| 11:12 | 198 n22 | 9:6 | 197 n21 |
| 12:22–23 LXX | 172 n14 | <i>Jonah</i> | |
| 12:23 | 445 n87 | 1 | 282 |
| 16:1–63 | 154 n67 | 1:3 | 232 |
| 17:1–24 | 158 n84, 199 n30 | 1:4 | 197 n21, 232 |
| 17:2 | 445, 451 | 1:5 | 197 n21 |
| 17:3–10 LXX | 375 | 1:11–15 | 197 n21 |
| 18:2–3 LXX | 172 n14 | 2:3 | 197 n21 |
| 18:3 | 445 n87 | 3:5–10 | 233 |
| 20:47 | 197 n20 | 4:2 | 233 |
| 24:3 | 445 n87 | <i>Micah</i> | |
| 26:3 | 197 n21 | 5:8 | 197 n20 |
| 26:5 | 197 n21 | <i>Nahum</i> | |
| 27:9 | 197 n21 | 3:8 | 197 n21 |
| 27:25–29 | 197 n21 | <i>Habakkuk</i> | |
| 27:34 | 197 n21 | 1:14 | 197 n21, 417 |
| 31:1–18 | 158 n84, 199 n30 | 2:6 | 428 n10, 445 n90 |
| 38:20 | 197 n21 | 2:14 | 197 n21 |
| 38:22 | 230 | 3:15 | 197 n21 |
| 39:10 | 197 n20 | <i>Zephaniah</i> | |
| 47:8 | 197 n21 | 1:3 | 197 n21 |
| 47:10 | 197 n21 | <i>Zechariah</i> | |
| <i>Daniel</i> | | 8:23 | 197 n22 |
| 3:4 | 197 n22 | 10:11 | 197 n21 |
| 3:7 | 197 n22 | 11:2 | 197 n20 |
| 3:29 | 197 n22 | <i>Malachi</i> | |
| 4:1–34 | 158 n84 | 1:6 | 458 |
| 4:1 | 197 n22 | | |
| 5:19 | 197 n22 | | |
| 6:25 | 197 n22 | | |
| 7:2 | 197 n21 | | |
| 7:14 | 197 n22 | | |

II. Old Testament Apocrypha and Pseudepigrapha

| | | | |
|----------------------------|--------------------|---|---------|
| <i>Ahiqar</i> | | 13:33 | 197 n22 |
| col. 11, l. 165/ no. 73 | 433 n40 | 13:40–42 | 197 n22 |
| | | 13:55 | 210 |
| <i>Baruch</i> | | 14:13 | 210 |
| 3:23 | 172 | 14:14 | 210 |
| | | 14:39–41 | 211 |
| <i>1 Enoch</i> | | 14:42 | 211 |
| 1–36 | 210 | 14:44–46 | 211 |
| 1 | 449 n106 | 14:47 | 211 |
| 37:5 | 171 n13 | 14:50 | 209–210 |
| 60:1 | 171 n13 | 15:30 | 197 n20 |
| 71:11 | 210 n58 | 15:42 | 197 n20 |
| 72–82 | 210 | 15:62 | 197 n20 |
| | | 16:6 | 197 n20 |
| <i>2 Enoch</i> | | 16:12 | 197 n21 |
| 22:5–9 | 210 n58 | 16:58 | 197 n21 |
| <i>4 Ezra</i> | | <i>Jubilees</i> | |
| 3:1–9:25 | 209 | 3:28 | 186 n82 |
| 3:7 | 197 n22 | 12:25–26 | 186 n82 |
| 3:8 | 198 n22 | | |
| 3:13 | 197 n22 | <i>Liber antiquitatum biblicarum</i> (<i>Pseudo-Philo</i>) | |
| 3:35 | 198 n22 | 47:3–8 | 41 n116 |
| 4:2–11 | 201 | | |
| 4:2 | 195, 202 | <i>Sirach</i> | |
| 4:11 | 195, 202 | 1:22 (LXX 1:25) | 436 n55 |
| 4:13–18 | 195 | 1:25 | 172 n14 |
| 4:13–17 | 4, 9, 191–192, 195 | 3:27 (LXX 3:29) | 436 n55 |
| 4:13 | 41 n116 | 3:29 | 172 n14 |
| 4:14–15 | 199 | 6:35 LXX | 436 n55 |
| 4:18–19 | 192 | 13:26 | 172 n14 |
| 4:18 | 200 | 20:19 | 172 |
| 4:19 | 196, 200 | 20:20 LXX | 436 n55 |
| 4:20–21 | 192, 196, 201 | 38:45 (LXX 38:33) | 436 n55 |
| 4:21 | 201 | 39:2 | 172 n14 |
| 7:5 | 197 n21 | 39:3 | 155 |
| 9:3 | 197 n22 | 39:4 | 436 n55 |
| 9:21 | 197 n20 | 39:30 | 415 |
| 9:26–13:58 | 210 | 47:17 | 155 |
| 9:34 | 197 n21 | | |
| 11:37 | 197 n20 | <i>Tobit</i> | |
| 12:31 | 197 n20 | 11:19 (Ms Sinai) | 429 n15 |
| 12:36 | 210 | 14:10 (Ms Sinai) | 429 n15 |
| 13:2–3 | 197 n21 | | |

III. Philo of Alexandria

| | | | |
|--|-------------------------|-------------------------------|------------------|
| <i>De Abrahamo</i> | | <i>De decalogo</i> | |
| 3–5 | 180 n53 | 13 | 176 |
| 73 | 175 n31 | 54–55 | 174 n26, 175 |
| 99 | 175 n31 | 55–56 | 185 n80 |
| 124–125 | 176 | 61 | 180 n54 |
| 243 | 174 n25 | 76 | 174 n26 |
| <i>De aeternitate mundi</i> | | 154 | 176 n34 |
| 58 | 174 n25 | 156 | 174 nn25–26 |
| 102 | 177 n44 | <i>De ebrietate</i> | |
| <i>De agricultura</i> | | 155 | 175 n31 |
| 97 | 175 | <i>De fuga et inventione</i> | |
| <i>De animalibus</i> | | 23–24 | 175 n29 |
| 46 | 181, 435 n45 | 42 | 174 n24 |
| 73 | 181 n59, 435 n45 | 121 | 175 |
| <i>De cherubim</i> | | <i>De gigantibus</i> | |
| 27–28 | 176 | 7 | 175 |
| 48 | 304 | 58 | 175 |
| 91 | 174 | 60 | 175 |
| 99–100 | 180 n54 | <i>De migratione Abrahami</i> | |
| <i>De confusione linguarum</i> | | 76 | 175 n29 |
| 2–3 | 185 | 82 | 175 n29 |
| 2 | 186 | 133 | 182 n67 |
| 3 | 186 | 146 | 182 n67 |
| 4–14 | 4, 9, 169, 173, 184–185 | <i>De mutatione nominum</i> | |
| 4–5 | 185–186 | 73–75 | 182 n67 |
| 5 | 185 | 84 | 182 n67 |
| 6–9 | 435 n45 | 152 | 175 n29 |
| 6–8 | 186 | <i>De opificio mundi</i> | |
| 6 | 185 | 1–2 | 175 |
| 9 | 176 n36, 185 n81, 186 | 1 | 174 |
| 14 | 176, 186 | 17–20 | 180 n54 |
| 75 | 178 | 20 | 176, 183 n71 |
| 99 | 174 | 77–88 | 183 n70 |
| 190 | 186 | 77 f. | 435 n45 |
| 191–193 | 186 | 78 | 183 |
| <i>De congressu eruditionis gratia</i> | | 154 | 175 n31, 435 n45 |
| 10 | 182 n67 | 157 | 174, 435 n45 |
| 35 | 182 n67 | 170 | 174 |
| 46–47 | 182 | <i>De plantatione</i> | |
| 57 | 185 | 129–130 | 175 n28 |
| 61–62 | 174 n24 | | |
| 65–68 | 183 n72 | | |

| | | | |
|---------------------------------------|------------------|--|------------------|
| <i>De posteritate Caini</i> | | 178 | 174 |
| 2 | 175 | | |
| 39 | 176 n37 | <i>De vita contemplativa</i> | |
| 52 | 175 | 40 | 175 n28 |
| 62 | 304 n24 | 63 | 174 n25 |
| 107 | 183 n71, 184 n75 | 70–72 | 367 |
| 165 | 175 | <i>De vita Mosis</i> | |
| <i>De praemiis et poenis</i> | | 1.3 | 180 |
| 1 | 187 | 1.60 | 180 n54 |
| 8 | 174, 175 n28 | 1.157 | 305 |
| <i>De providentia</i> | | 2.45–48 | 187 |
| 2.7 | 175 n28 | 2.253 | 177–178 |
| 2.66 | 174 n25 | 2.271 | 174 n25 |
| <i>De sacrificiis Abelis et Caini</i> | | <i>Legatio ad Gaium</i> | |
| 13 | 175 | 6 | 176 |
| 20–23 | 303 | 13 | 174 n25 |
| 36 | 183 n71 | 30 | 180 n54 |
| 65 | 176 | 112 | 177 |
| 76 | 175 | 113 | 178 |
| <i>De somniis</i> | | 237 | 174 n25 |
| 1.44 | 182 n67 | <i>Legum allegoriae</i> | |
| 1.172 | 175 n29 | 1.1 | 175 n31 |
| 2.70 | 176, 179 | 1.43 | 175 |
| 2.80–92 | 175 n29 | 1.57 | 182 n67 |
| <i>De specialibus legibus</i> | | 2.19 | 175 |
| 1.1 | 176 n34 | 2.30 | 183 n71 |
| 1.23 | 305 | 2.102–103 | 269 n29 |
| 1.28 | 175 | 3.104–105 | 303 |
| 1.51 | 174, 177 n44 | 3.106 | 303 |
| 1.56–57 | 174 | 3.80 | 182 n67 |
| 1.79 | 174 | 3.96 | 176 |
| 1.246 | 184 n76 | 3.204 | 176 |
| 1.302 | 175 n31 | <i>Quaestiones et solutiones in Exodum</i> | |
| 1.332 | 183 n71 | 1.3 | 174 |
| 2.92 | 305 | 2.68 | 176 |
| 2.164 | 174 | <i>Quaestiones et solutiones in Genesin</i> | |
| 3.32–33 | 184 n76 | 1.20 | 186 n82 |
| 3.43–45 | 180 | 1.32 | 186 n82 |
| 3.69 | 182 | 2.54 | 174 |
| 4.102 | 180 | <i>Quis rerum divinarum heres sit</i> | |
| 4.178 | 174 n25 | 127 | 175 n31 |
| <i>De virtutibus</i> | | 166 | 176 |
| 5–6 | 303 | 228 | 177 n44, 185 n79 |
| 35 | 182 | <i>Quod deterius potiori insidari soleat</i> | |
| 102 | 174 | 8 | 183 n71 |

| | | | |
|----------------------------------|------------------|------------------------------------|---------|
| 43 | 183 n71, 184 n75 | 91 | 304 |
| 104–109 | 184 | 92 | 304 |
| 104 | 184 n74 | 93 | 304 |
| 105–109 | 183 n71 | 155 | 175 n28 |
| 108 | 184 | 162–165 | 182 n67 |
| 125 | 174 n24, 175 | 168 | 176 n37 |
| 128 | 183 n71 | | |
| 178 | 177, 179 | <i>Quod omnis probus liber sit</i> | |
| | | 76 | 305 n26 |
| <i>Quod Deus sit immutabilis</i> | | | |
| 59 | 175 | | |

IV. Flavius Josephus

| | | | |
|------------------------------|---------|------------------------|---------|
| <i>Antiquitates judaicae</i> | | 18.139–140 | 148 |
| 1.15 | 174 n23 | 18.140 | 147 |
| 1.22 | 174 n23 | 18.174–175 | 30 n61 |
| 5.235–239 | 435 n46 | | |
| 5.236–239 | 173 n21 | <i>Bellum judaicum</i> | |
| 5.236 | 174 n21 | 2.156 | 174 n23 |
| 8.44 | 173 n21 | | |
| 10.79 | 270 n35 | <i>Contra Apionem</i> | |
| 18.116–117 | 436 n50 | 1.105 | 174 n23 |
| | | 2.120 | 174 n23 |

V. Rabbinic Literature

1. Mishnah

Avot

1:3 435 n49, 438 n67

Bava Metsia

2 314
 2:1 314
 2:2 315
 2:3 315, 317
 2:5 315, 317

Niddah

2:5 154 n68
 5:7 154 n68

Sotah

9:15 441 n73

Sukkah

2:9 154 n68, 172 n16

2. Tosefta

Makhshirin

2:8 315 n55

Niddah

5:17 282 n94

Sanhedrin

8:9 183 n73, 435 n45

3. Palestinian Talmud/

*Talmud Yerushalmi**Bava Metsia*

2:5, 8c 315–316, 319–320

Bava Qamma

6:7, 5c 320

| | | | |
|--|---|---|--------------------|
| <i>Berakhot</i> | | 38b | 441 n73 |
| 3:5, 6d | 245 | 91a–b | 268 |
| <i>Horayot</i> | | 105b | 436 n50 |
| 3:6(7), 48a | 307 | 106a | 240 |
| <i>Moed Qatan</i> | | <i>Shabbat</i> | |
| 3:5, 82b | 277 n69 | 10b | 299 n9 |
| <i>Peah</i> | | 31a | 172 n16 |
| 1:1, 16a | 280 n86 | 33b | 272 n47, 273 |
| <i>Pesahim</i> | | 88b | 299 n9 |
| 10:1, 37b | 367 | 151b | 277 n69 |
| <i>Yevamot</i> | | 153a | 172 n16 |
| 16:3, 15c | 277 n69 | <i>Sheviit</i> | |
| | | 39a | 281 n90 |
| | | <i>Sukkah</i> | |
| 4. Babylonian Talmud/Talmud Bavli | | 28a | 172 n16, 441 n73 |
| <i>Avodah Zarah</i> | | <i>Taanit</i> | |
| 3b | 417 | 20a–b | 417 |
| <i>Bava Batra</i> | | 20a | 436 n50 |
| 73a–75b | 283 n101 | | |
| 134a | 172 n16 | 5. Minor Tractates | |
| <i>Bava Qamma</i> | | <i>Avot de Rabbi Nathan</i> | |
| 60b | 151 n54 | B 31 | 459 |
| <i>Berakhot</i> | | <i>Kallah Rabbati</i> | |
| 25a | 245 | 7.1 | 436 n50 |
| 27a | 245 | | |
| 54a | 220 | 6. Halakhic Midrashim | |
| 61a–b | 273 | <i>Mekhilta de Rabbi Ishmael</i> | |
| 61b | 36 n90, 37, 152 n56, 172 n16, 272 nn46–47, 417 n55, 432 n31, 441 n73, 443 n79, 451 n111 | <i>Pisha</i> (edn. Stern and Lauterbach) | |
| <i>Gittin</i> | | 1 on Exod 12:1 | 232 |
| 65b | 245 | 16 on Exod 13:2 | 228 |
| <i>Hullin</i> | | <i>Beshalah</i> (edn. Stern and Lauterbach) | |
| 44a | 245 | 2 on Exod 14:5 | 305, 309, 316, 322 |
| 50b | 245 | 3 on Exod 14:13 | 230 |
| <i>Niddah</i> | | 5 on Exod 14:19 | 231 |
| 31a | 283–285 | 7 on Exod 14:27 | 230 |
| <i>Sanhedrin</i> | | <i>Shirata</i> (edn. Stern and Lauterbach) | |
| 27b | 281 n90 | 2 on Exod 15:1 | 268 |
| | | <i>Bahodesh</i> (edn. Stern and Lauterbach) | |
| | | 2 on Exod 19:6 | 279 |

- Yitro Bahodesh* (edn. Horovitz and Rabin) 4:4 272–275, 277–278,
6 443 n79, 451 n110 282, 286
4:5 265–266, 267 n22, 275,
Mekhilta de Rabbi Shimon bar Yohai 278, 282, 286
14:5 305 n29 4:6 278, 281, 283, 286–287
15:1 268 5:4 307, 322
15:11 228 5:8 250–251
19:6 279 14 252
14:1 253 n59
14:2 253
Sifra 14:3 254
Behuqottai 18:1 277
7 281 n90 25:1 283 n100
Sifre Numbers 26:2 280 n86
157 38, 221 27:1 316 n56
28:2 220 n11, 442 n78
34:16 267 n22
- 7. Aggadic and Homiletical
Midrashim**
- Midrash Rabbah*
- Genesis*
- 1:14 451 n110
2:2 451 n110
8:1 253 n59
9:9 306
10:9 245
17:7 253 nn59–60
22:9–10 250
33:1 316 n56
64:9 443 n79
64:10 334, 342
64:29 247
78:7 220 n11, 443 n80, 452
n114
100:7 277 n69
- Exodus*
- 15:30 311
20:5 311 n42
48:1 283 n102
- Leviticus*
- 2:11 307–308
3–4 265 n17, 274
3:4 274 n51
4 5, 260, 264–265, 267,
272, 275, 281, 284–285
- Deuteronomy*
- 1:10 277
5:10 280 n86
- Esther*
- 7:3 443 n81, 452 n114
- Ecclesiastes (Qoheleth)*
- 5:14 242, 245
7:1 283 n102
7:19 273
12:6 277 n69
- Song of Songs*
- 1:17 310
2:14 230 n42
4:12 311
4:25 309, 318, 322
6:11 279 n78
7:8 281 n90
- Lamentations*
- proem 2b 249
1:2 249 n46
1:21 249 n46
3:1 249 n46
3:20 249 n46
4:11 248

| | | | |
|------------------------------|----------|-------------------------------|---------|
| <i>Midrash on Psalms</i> | | <i>Semahot de Rabbi Hiyya</i> | |
| 39:2 | 277 n72 | 3:5 | 78 |
| 103:1 | 273 n50 | | |
| 136:3 | 283 n103 | <i>Tanhuma</i> | |
| <i>Pesiqta de Rav Kahana</i> | | <i>Bo</i> | |
| 5 | 437 n58 | B 12 (24b) | 437 n58 |
| 5:6–7 | 449 n106 | <i>Emor</i> | |
| 9:1 | 316 n56 | 6, 37a (Buber 9, 44b–45a) | 316 n56 |
| 11:3 | 154 n68 | <i>Wayyiqra</i> | |
| 11:7 | 311 n42 | 11 (Buber 7–8) | 269 |
| 18:5 | 283 n101 | 12 (Buber 8) | 269 |
| <i>Pesiqta Rabbati</i> | | <i>Tanna de-vei Eliyahu</i> | |
| 23 | 451 n111 | 25 | 458 |
| <i>Pesiqta Zuta</i> | | <i>Yalqut Shimoni</i> | |
| Balak 129a | 436 n50 | Esther no. 654 | 443 n81 |
| <i>Seder Eliyahu Rabbah</i> | | | |
| (11) 12 | 281 n89 | | |

VI. Later Jewish Writings

| | | | |
|----------------------------|---------|----------------------|---------|
| <i>Sefer Habahir</i> | | Bereshit, section 1, | |
| 72 | 310 n41 | 117b | 310 n41 |
| <i>Zohar</i> (ed. Soncino) | | Shemot, section 2, | |
| Bereshit, section 1, | | 54a | 310 n41 |
| 91b | 310 n41 | Shemot, section 2, | |
| | | 174b | 310 n41 |

VII. The New Testament

| | | | |
|----------------|------------------|----------|-------------|
| <i>Matthew</i> | | 9:37 f. | 438 n67 |
| 1:23 | 90 n39 | 10:24–25 | 365 |
| 3:2 | 297 | 10:24 | 362 |
| 3:24–30 | 362 | 10:25 | 362 |
| 3:36–43 | 362 | 11:7 | 436 n50 |
| 6:24 | 362, 365 | 11:16–19 | 78, 436 n51 |
| 6:26 | 413 | 11:16 f. | 432 n31 |
| 7:6 | 156 n74, 391 n94 | 11:16 | 451 n111 |
| 7:8–11 | 154 | 11:19 | 90 n40 |
| 8:9 | 362, 365 | 11:25 | 299 |
| 8:11 | 90 n40 | 12 | 246 |
| 8:19 | 300 | 12:11 | 389 n88 |
| 8:23–27 | 283 n101 | 12:29 | 403 |

| | | | |
|-----------|--|-------------|------------------------------|
| 12:43–45 | 198 | 21:28–32 | 78 n6, 160 n88 |
| 13 | 246, 252, 253 n57, 297–298, 388, 456 | 21:33–46 | 27 n51 |
| 13 passim | 338 n37 | 21:33–45 | 252 |
| 13:1–23 | 183 n73 | 21:33–44 | 362–363 |
| 13:1–2 | 246 | 21:35 | 368 n75 |
| 13:3–8 | 246 | 21:43 | 251 n53 |
| 13:9–11 | 246 | 22:1–14 | 160 n88 |
| 13:10–17 | 172 | 22:1–10 | 90 n40 |
| 13:11 | 297 | 22:2 | 270 n36 |
| 13:24–30 | 158 n83, 160 n88, 365 | 22:6 | 368 n75 |
| 13:24 | 172, 297 | 24:26–28 | 459 |
| 13:31–32 | 158, 298 | 24:31 | 368 n75 |
| 13:31 | 160, 172, 297 | 24:45–51 | 362–363 |
| 13:33 | 172, 253 n57, 297–299 | 24:49 | 368 n75 |
| 13:36–43 | 365 | 24:51 | 368 n75 |
| 13:44–46 | 387 | 25:1–13 | 90 n40, 160 n88, 342, 362 |
| 13:44 | 160 n88, 296–300, 304, 316–319, 321–322 | 25:1–10 | 444 |
| 13:45–46 | 160 n88, 296, 299, 385 | 25:13 | 342 |
| 13:45 | 297, 386 | 25:14–30 | 362, 364 |
| 13:47–50 | 156, 160 n88 | 25:14–29 | 251 n53 |
| 13:47–48 | 296, 385–388, 390, 395 | 25:24 | 364 |
| 13:47 | 297, 385 n66, 386 | 25:30 | 364, 368 n75 |
| 13:48 | 385 n66, 386 | 25:32–33 | 156 n74, 156 n76, 414 |
| 13:49–50 | 296 | 28:20 | 90 n39 |
| 13:49 | 386, 390 | <i>Mark</i> | |
| 13:51–52 | 300, 307 | 1:12–13 | 408 |
| 13:52 | 160 n88, 297, 300, 307, 386 | 2:15 | 90 n40 |
| 15:12–15 | 172 n16 | 2:18–20 | 90 n40 |
| 15:13 | 158 n83 | 4 | 456 |
| 18:10 | 157 | 4:1–20 | 183 n73 |
| 18:12–14 | 156 n76, 157 | 4:3–9 | 158 n83 |
| 18:12 | 157 | 4:4–9 | 158 |
| 18:14 | 157 | 4:10–12 | 155, 172 |
| 18:20 | 90 n39 | 4:11 | 297, 446 |
| 18:23–35 | 160 n88, 161 | 4:13–20 | 444 |
| 18:23–34 | 362–363 | 4:14–10 | 444 n84 |
| 18:23 | 447 | 4:16–20 | 159 |
| 18:25 | 368 n75 | 4:22 | 299 |
| 18:30 | 368 n75 | 4:26–29 | 78 n6 |
| 18:34 | 363, 368 n75 | 4:26 | 160 n89 |
| 20:1–16 | 160 n88, 251 n53, 342 | 4:30–32 | 158 |
| 20:16 | 342 | 4:30 | 160 n89, 172, 451 n111 |
| 20:27 | 362, 366 | 4:35–41 | 283 n101 |
| 21:16 | 155 | 7:27–28 | 156 n74, 158 |
| 21:28–43 | 251 n53 | 8:27–10:52 | 90 n39 |
| | | 8:34 | 90 n39 |

| | | | |
|-------------|------------------------------|--------------|-----------------------|
| 10:43–44 | 366, 368 | 14:11 | 342 |
| 10:44 | 362, 367 | 14:13 | 90 n40 |
| 12:1–12 | 27 n51, 444 | 14:15–24 | 362, 365 |
| 12:1–11 | 183 n73, 251 n53, 362–363 | 14:34–35 | 158 n83 |
| 12:5 | 363 | 15:3–7 | 157 n78 |
| 12:6 | 364 | 15:3 | 337 n36 |
| 13:26f. | 449 n106 | 15:4–9 | 156 n76 |
| 13:28f. | 449 n106 | 15:4–7 | 156 n74, 157 |
| 13:28–29 | 158 n83 | 15:4 | 389 n88 |
| 13:34–37 | 368 | 15:11–32 | 362, 365, 458 |
| 12:35–38 | 368 | 15:11 | 389 n88 |
| 13:35–37 | 362–363, 367 | 15:16 | 459 |
| 14:36 | 89 n38 | 15:19 | 365 |
| <i>Luke</i> | | 15:22 | 365 |
| 1:46–55 | 255 | 15:26 | 365 |
| 4:23 | 344 n48, 452 n113 | 15:29–30 | 156 |
| 6:41–42 | 161 | 15:29 | 365 |
| 6:43–45 | 158 n83 | 16:1–13 | 342 |
| 7:8 | 362, 365 | 16:1–8 | 362, 365 |
| 7:24 | 436 n50 | 16:1 | 336 n33, 389 n88 |
| 7:31–35 | 78, 436 n51 | 16:3 | 365 |
| 7:31–32 | 382 n50 | 16:6–7 | 365 |
| 7:32 | 432 n31 | 16:9 | 342 |
| 8:4–15 | 183 n73 | 16:13 | 362, 365–366 |
| 8:10 | 172, 297 | 16:19–31 | 160 |
| 8:22–25 | 283 n101 | 16:21 | 391 n95 |
| 10:2 | 438 n67 | 17:7–10 | 343, 362–363, 368 |
| 10:19 | 412, 415 | 17:9–10 | 363, 365 |
| 10:25–37 | 30 n61 | 17:10 | 343 |
| 11:11 | 156 n74 | 17:20–21 (Q) | 298 |
| 11:24–26 | 198 | 17:37–18:2 | 336 |
| 12:15 | 338 | 17:37 | 156 n74 |
| 12:16–21 | 160 | 18:1–8 | 6, 327, 336, 343–344 |
| 12:16 | 337 n36 | 18:1 | 337–339, 344–345 |
| 12:20 | 160 n87 | 18:2–5 | 344 |
| 12:35–40 | 362 | 18:2 | 337 |
| 12:35–38 | 365–366, 368 | 18:4–5 | 345 n51 |
| 12:42–48 | 362–363 | 18:6–8 | 344–345 |
| 12:47 | 364 | 18:6 | 345–346 |
| 12:54–56 | 158 n83 | 18:7–8 | 345 n51, 346 |
| 13:15 | 391 n96, 394 | 18:7 | 345 n51 |
| 13:18–19 | 160 n89, 183 n73, 298 | 18:8–10 | 336 |
| 13:20–21 | 160 n89, 298–299 | 18:8 | 343, 346 |
| 13:32 | 243, 436 n51 | 18:9–14 | 6, 327, 336, 342, 347 |
| 14:7–11 | 342 | 18:9 | 337–338, 344 n48 |
| 14:7 | 337 n36 | 18:14 | 342 |
| | | 18:43 | 155 |
| | | 19:10 | 446 |

| | | | |
|----------------------|------------------|----------------------|------------------------|
| 19:12–27 | 362, 364 | <i>2 Corinthians</i> | |
| 19:26 | 364 | 4:7 | 305 |
| 20:9–19 | 27 n51 | <i>Galatians</i> | |
| 20:9–18 | 251 n53, 362–363 | 3:28 | 363 |
| 22:26–27 | 366 | <i>Ephesians</i> | |
| <i>John</i> | | 6:5–8 | 367 |
| 1:1 | 447 | 6:6–8 | 364 n58 |
| 1:14 | 447 | 6:8 | 363 |
| 2:1–11 | 90 n40 | <i>Philippians</i> | |
| 3:8 | 158 n83 | 3:2 | 391 |
| 3:29 | 90 n40 | <i>Colossians</i> | |
| 4:13–14 | 158 n83 | 3:11 | 363 |
| 4:35–48 | 158 n83 | 3:22–4:1 | 364 n58 |
| 8:34 | 362, 365 | 3:22 | 367 |
| 8:35 | 362, 365 | <i>1 Timothy</i> | |
| 10:1–5 | 156 n74, 156 n76 | 1:4 | 155 |
| 10:6 | 172 n16, 447 n96 | 4:7 | 155 |
| 10:10–12 | 156 n75 | 5:18 | 391 n96 |
| 10:12–13 | 156 n74 | 6:1–2 | 367 |
| 12:24 | 158 n83, 159 | 6:2 | 367 |
| 13:1–20 | 360 n37 | <i>2 Timothy</i> | |
| 14:16–17 | 90 n39 | 4:4 | 155 |
| 15:1–8 | 158 n83 | <i>Titus</i> | |
| 15:15–16 | 365 | 1:14 | 155 |
| 15:15 | 362 | 2:9–10 | 361 n44, 367 |
| 16:25 | 172 n16, 447 n96 | <i>Hebrews</i> | |
| 16:29 | 172 n16, 447 n96 | 9:9 | 172, 375 n12, 449 n103 |
| <i>Acts</i> | | 11:19 | 172, 375 n12, 449 n103 |
| 16:15 | 353 | 12:15 | 199 n30 |
| <i>Romans</i> | | 12:22 | 90 n40 |
| 12:19 | 406 | <i>1 Peter</i> | |
| <i>1 Corinthians</i> | | 2:18–19 | 364 n58 |
| 5:6 | 281 n90 | 2:18 | 367 |
| 7:21–23 | 364 n58 | <i>2 Peter</i> | |
| 7:21 | 367 | 1:16 | 155 |
| 9:9 | 391 n96 | 2:22 | 391 n95, 436 |
| 9:24–27 | 182 n67 | <i>Revelation</i> | |
| 12 | 155 n73 | 13 | 156 |
| 12:12–30 | 27 n52 | 13:2 | 130 n57 |
| 12:13 | 363 | 19:9 | 90 n40 |
| 12:14–26 | 276 n68 | | |
| 12:14–23 | 435 n46 | | |
| 12:15–27 | 155 n73 | | |

VIII. Early Christian Apocrypha,
Pseudepigrapha, and Apostolic Fathers

| | | | |
|--------------------------------|---|---------|--|
| <i>Acts of Paul and Thecla</i> | | 49.1 | 384 n60 |
| 26–39 | 406 | 52 | 391 |
| <i>Barnabas</i> | | 53.3 | 392 n98 |
| 6.10 | 375 n12 | 57 | 389 |
| 19.7 | 367 | 57.4 | 390 n91 |
| <i>1 Clement</i> | | 58 | 383 n59 |
| 8:3 | 270 n35 | 60 | 156 n74 |
| <i>Didache</i> | | 60.1–2 | 156 n76 |
| 4.11 | 367 | 60.6 | 390 n91 |
| <i>Gospel of Thomas</i> | | 63.1 | 389 n87 |
| 1–2.1 | 302 n20, 447 | 64.1 | 389 n87 |
| 2.1 | 383 | 64.12 | 390 n91 |
| 2.2 | 384 n60 | 65–66 | 27 n51 |
| 3 | 387 n74 | 65.1 | 389 n87 |
| 7 | 156 nn74–75, 378 n21, 382, 416 n46 | 75 | 389 n83 |
| 7.1 | 382 n49 | 76 | 382 n51, 383 n53, 389 n82 |
| 8 | 7, 156, 374, 382, 384 n60, 385–388, 389 n82, 390, 395 | 76.1 | 389 n87 |
| 8.3 | 384 | 76.3 | 390 n91 |
| 8.4 | 382 | 77 | 392 n99 |
| 12 | 392 n99 | 77.2–8 | 379 n29 |
| 13 | 388 | 77.2–3 | 158 n83 |
| 14 | 392 n99 | 77.3 | 384 n60 |
| 16–17 | 392 n99 | 91 | 392 n99 |
| 16.4 | 389 n83 | 91.1 | 392 n99 |
| 21.6–7 | 390 n91 | 93.1 | 391 |
| 22.4–7 | 390 n91 | 95.1–2 | 301 |
| 22.4–5 | 383 n56 | 96–98 | 382 n51 |
| 24 | 392 n99 | 97 | 383 n59 |
| 26–33 | 379 | 99–101 | 390 |
| 27 | 391 n97 | 102 | 7, 156 n74, 374, 390, 392–395 |
| 27.1 | 384 n60 | 104 | 392 n99 |
| 28 | 392 n99 | 106.1 | 383 n56 |
| 37 | 387 n74, 392 n99 | 107 | 383 n53, 389 n82 |
| 39 | 302 n21, 391 | 107.1 | 389 n87 |
| 39.1 | 302 | 107.3 | 384 |
| 43 | 392 n99 | 109 | 302 n21, 316, 318, 383 n53, 389 n82 |
| 43.3 | 391 | 109.1–3 | 301 |
| 49 | 389 n83 | 109.1 | 389 n87 |
| | | 110 | 301 |

| | | | |
|---------------------------|---------|------------------------------|---------------|
| Pseudo-Clementines | | 12.2.1 | 368 n74 |
| <i>Homiliae</i> | | 12.2.2 | 368 n74 |
| 4.18–19 | 180 n53 | 12.3.1 | 368 n74 |
| 4.24 | 175 n31 | 12.4.1 | 368 n74 |
| 6.2–10 | 175 n31 | 12.4.3 | 368 n74 |
| <i>Shepherd of Hermas</i> | | Similitudes | |
| Mandates | | 1.1.1 | 368 n74 |
| 3.1.4 | 367 n74 | 2.1.4 | 368 n74 |
| 4.1.2 | 367 n74 | 5.2–11 | 367, 449 n104 |
| 4.1.8 | 367 n74 | 5.3.1 f. (56.1 f.) | 449 n103 |
| 4.3.4 | 367 n74 | 5.4.2 (57.2) | 449 n103 |
| 5.2.1 | 367 n74 | 5.5.1 (58.1) | 449 n103 |
| 5.2.2 | 367 n74 | 5.5.3 | 368 n74 |
| 6.2.4 | 367 n74 | 6.2.1 | 368 n74 |
| 6.2.6 | 367 n74 | 6.5.6 | 368 n74 |
| 8.1.4 | 367 n74 | 8.6.5 | 368 n74 |
| 8.1.5 | 367 n74 | 8.10.3 | 368 n74 |
| 8.1.6 | 367 n74 | 9.15.3 | 368 n74 |
| 8.1.10 | 367 n74 | Visions | |
| 9.1.8 | 368 n74 | 1.2.4 | 367 n74 |
| 10.1.2 | 368 n74 | 4.1.3 | 367 n74 |
| 11.1.1 | 368 n74 | <i>Teachings of Silvanus</i> | |
| 12.1.2 | 368 n74 | NHC VII 4, 108.6–14 | 416 n46 |
| 12.1.3 | 368 n74 | | |

IX. Patristic and Later Christian Authors and Writings

| | | | |
|-----------------------------|---------|---------------------------|----------|
| Ambrose | | 12 Bessarion | 413 |
| <i>Hexaemeron libri sex</i> | | 20 Antony | 411 |
| 6.4.21–22 | 128 n50 | 23 Theodore of | |
| <i>Apophthegmata Patrum</i> | | Pherme | 412 n32 |
| Alphabetical Collection (A) | | 28 John the Dwarf | 404 |
| 1 Hyperechios | 411 | 30 Poemen | 412 |
| 1 John the disciple | | 115 Poemen | 416 |
| of Paul | 407 | 178 Poemen | 416 |
| 1 Paul | 412 | Systematic Collection (S) | |
| 1 Spyridon | 414 n34 | 2.1 | 417 |
| 2 Macarius the | | 4.50 | 410 |
| Great | 408 | 4.53 | 411 |
| 2 Orsisios | 410 | 4.100 | 417 n50 |
| 7 Isidoros the | | 4.100.6 | 403, 405 |
| Elder | 409–410 | 5.4.58 | 403 |
| 10 Antony | 417 | 5.11 | 416 |
| 11 Joseph of | | 5.54 | 407 |
| Panephyis | 413 n33 | 6.1 | 411 |

| | | | |
|--------------------------|---------------|---------------------------------------|------------------|
| 7.42 | 410, 413 | Arnobius | |
| 9.12 | 403 | <i>Adversus nationes</i> | |
| 10.95 | 412 | 7.9 | 127 n44 |
| 11.78 | 410 | Augustine | |
| 11.108 | 413 | <i>De civitate Dei</i> | |
| 11.110 | 413 | 19.3 | 269 n29 |
| 13.6 | 403 | Clement of Alexandria | |
| 14.5 | 407 | <i>Paedagogus</i> | |
| 14.13 | 403 | 3.11 | 384 n60 |
| 14.27 | 408 | <i>Protrepticus</i> | |
| 14.32 | 408 | 75 | 436 n52 |
| 15.26 | 413 | <i>Stromateis</i> | |
| 15.83 | 413 | 1 | 386 |
| 15.84 | 413 | 1.1.16.3 | 386 |
| 15.100 | 413 | 1.15.69.5 | 429 n15 |
| 15.116 | 413 | 2.9.45.4–5 | 387 n74 |
| 15.126 | 417 n50 | 2.9.45.5 | 387 n70 |
| 18.35 | 416 | 3.6.50.1 | 387 n71 |
| 18.41 | 407 | 3.7.59.4 | 387 n71 |
| 18.43 | 416 n49 | 3.9.63.1 | 387 n70 |
| 18.53 | 405–406, 408 | 3.13.92.2–93.1 | 387 n74 |
| 19.19 | 406 | 3.13.93.1 | 387 n70 |
| 20.13 | 408 | 3.15.99.4 | 387 n71 |
| 20.15 | 408 | 4.6.34.6 | 387 n71 |
| Anonymous Collection (N) | | 5.1.13.4 | 387 n71 |
| 46 | 408 | 5.10.63.7 | 387 n70 |
| 132 | 408 | 5.14.96.3 | 387 n70, 387 n74 |
| 203 | 410, 413 | 6 | 386–387 |
| 276 | 413 | 6.11.95.3 | 386 |
| 277 | 413 | Epiphanius | |
| 294 | 408 | <i>Panarion (Adversus haereses)</i> | |
| 306 | 413 | 64.70.5–17 | 270 |
| 307 | 413 | Eusebius | |
| 322 | 413 | <i>Historia ecclesiastica</i> | |
| 333 | 406 | 3.39.12 | 448 n101 |
| 364 | 416 | <i>Historia monachorum in Aegypto</i> | |
| 368 | 407 | Prologue 9 | 409 |
| 383 | 412 | 4.3 | 407, 409 |
| 431 | 405, 417 n50 | 6.4 | 408 |
| 440 | 407 | 9.1 | 412 |
| 516 | 408 | 9.8 | 412 n32 |
| 565 | 413 | 12.7 | 409 |
| 592.50 | 412 | 20.12 | 412 |
| 597 | 407 | 21.15 | 407 |
| 713 | 416 n49 | | |
| 753 | 403, 405, 417 | | |

| | | | |
|---|-------------------|-------------------------------|---------|
| 21.17 | 419 n62 | <i>Homiliae in Leviticum</i> | |
| Epilogue 11–13 | 409 | 8 | 255 n66 |
| Jerome | | Palladius | |
| <i>Commentariorum in Matthaëum libri IV</i> | | <i>Historia Lausiaca</i> | |
| 4.1.85 | 447 n98 | 16.6 | 412 |
| <i>Vita S. Pauli, primi eremitae</i> | | 17.6–9 | 419 n62 |
| 16 | 406 | 17.9 | 419 n62 |
| Justin | | 18.7 | 412 |
| <i>Dialogus cum Tryphone</i> | | 18.9 | 408 |
| 36.2 | 449 n102 | 18.10 | 412 |
| 52.1 | 449 n102 | 23.3–4 | 407 |
| 77.7 | 375 n12 | 32.10 | 416 n49 |
| 90.2 | 375 n12, 449 n102 | 52 | 406 |
| Origen | | Socrates | |
| <i>Contra Celsum</i> | | <i>Historia ecclesiastica</i> | |
| 4.92.21–22 | 411 n29 | 4.23 | 409 |
| 4.93.14–15 | 411 n29 | Tertullian | |
| 7.53 | 355 n9 | <i>De baptismo</i> | |
| <i>Fragmenta ex commentariis in Proverbia</i> | | 1 | 384 n60 |
| 13.20 | 448 n99 | | |

X. Greek and Roman Literature

| | | | |
|----------------------------|---------|------------------|---------|
| Aelian | | 102–104 | 175 n27 |
| <i>De natura animalium</i> | | 106–109 | 175 n27 |
| 4.35 | 125 | 111 | 175 n27 |
| 9.1 | 122 n33 | 149 | 181 n62 |
| 11.2 | 125 n40 | 175 | 174 n21 |
| Aeschylus | | 203 | 181 |
| <i>Agamemnon</i> | | 213 | 174 n21 |
| 717–736 | 125 | 226 | 182 n68 |
| 1232–1236 | 177 | 250 | 174 n21 |
| Aesop | | 252 | 181 n61 |
| <i>Fabulae</i> | | 355 | 178 n47 |
| 9 | 181 n62 | 367 | 178 n47 |
| 19 | 174 n21 | 384 | 186 n82 |
| 53 | 182 | 387 | 186 n82 |
| 73 | 181 | 431 | 186 |
| 81 | 181 | 463 | 181 |
| 83 | 181 | 535 | 178 n47 |
| 100 | 175 n27 | <i>Proverbia</i> | |
| | | 136 | 182 |

| | | | |
|--|----------------------------------|---------------------------|-------------------------|
| Anaximenes of Lampsacus | | <i>Vespae</i> | |
| <i>Rhetorica ad Alexandrum (Ars rhetorica)</i> | | 1259 (scholion) | 180 n55 |
| 1436a25 (28) | 56 n4 | 1427–1432 | 330 |
| <i>Anthologia Graeca</i> | | 1446 | 428 n13 |
| 9.11–13b | 270 | Aristotle | |
| 12.236 | 393 | <i>Historia animalium</i> | |
| Aphthonius | | 579b2–7 (6.31) | 125 |
| <i>Fabulae</i> | | 629b–c (9.44) | 125 n41 |
| 2 | 69, 70 | <i>Metaphysica</i> | |
| 3–5 | 71 n51 | 1012b–1013a (5.1) | 182 n67 |
| 4 | 333, 338 | <i>Meteorologica</i> | |
| 8–14 | 71 n51 | 356b | 428 n13 |
| 16 | 71 n51 | <i>Physiognomonica</i> | |
| 17 | 69, 71 | 809a26–810a13 | 125 n40 |
| 18–22 | 71 n51 | 809b14–36 | 125 n40 |
| 18 | 70 n49 | <i>Rhetorica</i> | |
| 24 | 69, 71–72 | 1356b4f. (1.2) | 143 |
| 25–29 | 71 n51 | 1358a35–1358b7 | |
| 25 | 334 | (1.3) | 16 |
| 27 | 339 | 1391b27–29 (2.18) | 16 |
| 31 | 71 n51 | 1393a–1394a | |
| 33–36 | 71 n51 | (2.20) | 170, 335 n24, 376 n15 |
| 39 | 71 n51 | 1393a (2.20.1–3) | 56–57, 428 n13, 433 n38 |
| 40 | 71 n51 | 1393a21–31 | |
| <i>Progymnasmata</i> | | (2.20.1–3) | 16 |
| 1 | 169 n2, 180 n55, 181 n57, 328 n2 | 1393a23 (2.20.1) | 79 |
| 3–4 | 170 n3 | 1393a28–1393b8 | |
| 21 | 27 n55 | (2.20.2–4) | 79 |
| Ps.-Apollodorus | | 1393a28–31 | |
| <i>Bibliotheca</i> | | (2.20.2–3) | 143, 151 |
| 1.53 | 185 n80 | 1393a30 f. (2.20.3) | 155 |
| 3.5.8 | 445 n91 | 1393a30 (2.20.3) | 170 |
| Ps.-Aristides | | 1393b (2.20.3–6) | 375 n10 |
| <i>Rhetorica (Περὶ τοῦ ἀφελοῦς λόγου)</i> | | 1393b4–8 (2.20.4) | 183 |
| 2 | 67 n40 | 1393b4–7 (2.20.4) | 79 n9 |
| 2.34 | 68 | 1393b22–1394a1 | |
| Aristophanes | | (2.20.6) | 30 n61 |
| <i>Aves</i> | | 1394a (2.20.7–9) | 56–57, 341 |
| 471 (scholion) | 180 n55 | 1406b20–1407a15 | |
| <i>Ranae</i> | | (3.4) | 15 n6, 375 n10 |
| 1431–1432 | 126 n42 | <i>Topica</i> | |
| | | 157a15 (8.1) | 171 n7 |

| | | | |
|--|-------------------------------|------------------------|---------------------------|
| Babrius | | 59 | 150 n50, 150 n52 |
| <i>Mythiambi Aesopici/Fabulae Aesopeae</i> | | 61 | 150 n50 |
| 1. <i>praefatio</i> | 147 | 63 | 150 n50, 150 n52 |
| 1. <i>praef.</i> 5–13 | 186 n82 | 64 | 150 n50, 150 n52, 385 |
| 1. <i>praef.</i> 5–9 | 145 | 66 | 150 n50, 150 n52, 161 |
| 1. <i>praef.</i> 9 | 174 n21 | 68 | 150 n50, 150 n52 |
| 1. <i>praef.</i> 14–16 | 145 | 70 | 63 n25, 150 n50, 150 n52 |
| 1. <i>praef.</i> 15–16 | 146 | | |
| 1–107 | 147 | 71 | 150 n50, 150 n52 |
| 1–3 | 385 n63 | 72 | 152 |
| 1 | 149 | 74.15 f. | 144 |
| 2 | 150 n50, 150 n52, 153 | 75 | 150 n50 |
| 4 | 150 n50, 156, 384, 390, 395 | 78 | 148 n42 |
| | | 79 | 150 |
| 4.3 | 384 | 84 | 148 n42 |
| 5 | 347 | 85 | 182 n65 |
| 7 | 389 n89 | 86 | 389 n90 |
| 9 | 150 n50, 384 n61, 389 nn89–90 | 91 | 148 n42 |
| | | 92 | 150 n50 |
| 10 | 150 n50, 150 n52, 359 | 94 | 334 |
| 11 | 150 n50 | 95 | 152 |
| 12 | 347 n58 | 97 | 148 n42 |
| 15 | 150 n50, 150 n52, 151, 359 | 98 | 149 |
| | | 2. <i>praefatio</i> | 147 |
| 18 | 150 n50, 150 n52, 346 | 2. <i>praef.</i> 1–3 | 141 n3, 181 n57 |
| 18.15 f. | 144 | 2. <i>praef.</i> 14–15 | 147 n30 |
| 20 | 150 n50, 153–154 | 108–143 | 147 |
| 22 | 25 n47, 150–151 | 110 | 380 |
| 23 | 150 n50 | 112 | 347 n58 |
| 25 | 380, 389 n90 | 114 | 150 n50, 150 n52 |
| 28 | 152 | 116 | 150 n50, 150 n52, 151 |
| 29 | 347 | 117 | 148 n42, 150 n50 |
| 30 | 150 n50, 150 n52 | 118 | 380 |
| 31 | 345 | 119 | 150 n50, 150 n52, 152–153 |
| 36 | 150 n50, 150 n52 | | |
| 37 | 150 n50 | 120 | 71–72 |
| 38 | 150 n52 | 121 | 148 n42, 152 n58 |
| 43 | 148 n42, 380 | 123.2–7 | 148 n42 |
| 44 | 182 n65 | 126 | 150 n50, 150 n52 |
| 45 | 150 n50 | 127 | 150 n50, 150 n52 |
| 47 | 150 n50, 150 n52, 347 | 136 | 148 n42, 150 n50 |
| 48 | 153 | 137 | 148 n42 |
| 49 | 150 n50, 150 n52 | 138 | 148 n42 |
| 52 | 150 n50 | 139 | 148 n42 |
| 54 | 150 n50, 150 n52 | 140 | 148 n42 |
| 57 | 150 n50, 150 n52 | 141 | 150 n50 |
| 58 | 146 n25, 150 n50, 150 n52 | 142 | 150 n50, 150 n52 |
| | | 143 | 150 n50, 161 |

| | | | |
|--|---------|---|------------------------------|
| 163–194 | 147 n37 | <i>Digesta</i> | |
| 166 | 335 n24 | 41.2.3.13 pr. Paulus in the 54th book of his <i>Commentary on the Praetor's Edict</i> | |
| Callimachus | | | 317 |
| <i>Hecala</i> | | 41.2.13 pr. Ulpian in the 72nd book of his <i>Commentary on the Praetor's Edict</i> | |
| Frag. 288 | 177 n41 | | 318 |
| <i>Iambi</i> | | 41.2.25 pr. Pomponius in the 23rd book of his <i>Commentary on the Ius Civile</i> | |
| 2, frag. 192 (Pfeiffer) | 186 | of Q. Murcius | 317 |
| Cassius Dio | | 41.2.44 pr. Papian in the 23rd book of his <i>Legal Questions</i> | 318 |
| <i>Historiae romanae</i> | | | |
| 54.9.8 | 128 n51 | | |
| Catullus | | Dio Chrysostom | |
| <i>Carmina</i> | | <i>De dei cognitione (Or. 12)</i> | |
| 64.154–156 | 126 | 12.7–8 | 162 n97 |
| Cicero | | <i>De habitu (Or. 72)</i> | |
| <i>De officiis</i> | | 72.13–16 | 162 n97 |
| 3.32 | 131 n60 | Diodorus Siculus | |
| <i>De republica</i> | | <i>Bibliotheca historica</i> | |
| 2.48 | 131 n60 | 1.67.11 | 174 n25 |
| 3.45 | 131 n60 | 4.70.1 | 174 n25 |
| <i>Epistulae ad Atticum</i> | | 4.77 | 180 |
| 2.20.3 | 15 n6 | 5.51.1–2 | 185 n80 |
| <i>Orator ad M. Brutum</i> | | Diogenes Laertius | |
| 81 | 68 | <i>Vitae philosophorum</i> | |
| 94 | 15 n6 | 3.23 | 305 |
| <i>Tusculanae disputationes</i> | | 5.80 | 63 n25, 146–147 n29, 186 n83 |
| 4.10.23 | 84 n26 | 6 | 104 n67 |
| Claudian | | Dionysius of Halicarnassus | |
| <i>De raptu Proserpinae</i> | | <i>Antiquitates romanae</i> | |
| 3.263–268 | 128 n50 | 6.86.1–5 | 155 n73 |
| Conon | | <i>De compositione verborum</i> | |
| <i>Narrationes</i> | | 31 | 68 |
| 42 | 335 n24 | 35 | 68 |
| (Ps-)Demetrius | | Epictetus | |
| <i>De elocutione (Peri hermēneias)</i> | | <i>Discourses (Gk. Diatribai, Lat. Dissertationes)</i> | |
| 90 | 171 n9 | 1.1.28–32 | 102 |
| 111 | 68 | 1.2.19–20 | 101 |
| 146 | 171 n9 | 1.2.37 | 100 |
| | | 1.3.7–9 | 89 n35 |
| | | 1.4.13–14 | 86 |

| | | | |
|------------|-------------|-------------|--------------------|
| 1.4.14 | 102 | 2.16.42 | 355 n9 |
| 1.4.17 | 86 | 2.17.17–28 | 103 n65 |
| 1.4.24 | 103 n64 | 2.17.29–33 | 355 n9 |
| 1.6.30–33 | 94 | 2.17.29–30 | 86 n31 |
| 1.8.14 | 355 n9 | 2.18.12 | 355 n9 |
| 1.9 | 356 | 2.18.26–27 | 85 |
| 1.9.8–10 | 355 n9 | 2.20 | 356 |
| 1.9.9 | 89 n35 | 2.20.26 | 100 |
| 1.12 | 355 n9 | 2.20.29–31 | 355 n9 |
| 1.12.15 | 103 | 2.21 | 356 |
| 1.12.23 | 103 | 2.21.5 | 355 n9 |
| 1.12.24 | 355 n9 | 2.21.15 | 84 nn27–28 |
| 1.13 | 355 | 2.22 | 96 |
| 1.14.13–14 | 86 | 2.22.13–14 | 97 |
| 1.14.15 | 87 n32 | 2.22.33 | 89 n35 |
| 1.15.6–8 | 78 n6 | 2.23.36–39 | 90 |
| 1.17.28 | 89 | 2.24.18 | 88 |
| 1.18 | 355 | 2.25 | 81 |
| 1.18.15 | 102 | 3.1.10 | 84 |
| 1.18.21 | 86 n31 | 3.9.21–22 | 88 |
| 1.19 | 355 | 3.10.6–7 | 86 |
| 1.24.1–2 | 84 | 3.13.18 | 88 |
| 1.24.2 | 86 n31 | 3.15 passim | 86 n31 |
| 1.24.6 | 103 n66 | 3.15.3–5 | 85 |
| 1.24.7 | 103 n66 | 3.15.5 | 78 |
| 1.24.10 | 103 n66 | 3.16.12 | 84 nn27–28 |
| 1.24.16 | 93 | 3.21.20 | 84 nn27–28 |
| 1.25 | 356 | 3.21.23 | 103 n63 |
| 1.25.7–8 | 355 n9 | 3.22 | 103 |
| 1.26 | 355 | 3.22.2–4 | 78 n6 |
| 1.27 | 305 | 3.22.4 | 89 n35 |
| 1.28.7 | 96 | 3.22.23 | 98 |
| 1.28.19–21 | 89 n35 | 3.22.24 | 103 n66 |
| 1.29.18 | 103 nn63–64 | 3.22.25 | 104 n68 |
| 1.29.59–60 | 355 n9 | 3.22.27 | 100 |
| 1.30 | 356 | 3.22.30 | 100 |
| 2.1.9–11 | 355 n9 | 3.22.34 | 98 n57 |
| 2.1.15–16 | 87 | 3.22.38 | 103 n66 |
| 2.2.15 | 103 n63 | 3.22.70 | 103 n66 |
| 2.6.15 | 87 | 3.22.72 | 84 nn27–28, 97, 98 |
| 2.7.8 | 101 | | n57 |
| 2.9.1–6 | 89 n35 | 3.22.95 | 103 n64 |
| 2.10 | 355 n9 | 3.22.97 | 87 n32 |
| 2.10.2 | 89 n35 | 3.22.102 | 92 |
| 2.13.12 | 84 nn27–28 | 3.23.19–21 | 80 |
| 2.13.24 | 104 nn68–69 | 3.23.30–31 | 83–84 |
| 2.14.7 | 103 n65 | 3.24 | 94 |
| 2.15.15 | 84 nn27–28 | 3.24.13–16 | 95 |

| | | | |
|---------------------|------------|---------------------------------------|---------------------|
| 3.24.16 | 95 | Euripides | |
| 3.24.31–35 | 87 | <i>Cresphontes</i> | |
| 3.24.43 | 355 n9 | frag. 449 | 99 |
| 3.24.66 | 104 n68 | <i>Medea</i> | |
| 3.24.68–69 | 104 | 1078–1079 | 96 |
| 3.24.70 | 100 | <i>Unknown Tragedy</i> | |
| 3.25.4 | 86 | frag. 965 | 99 |
| 3.25.9–10 | 355 n9 | | |
| 4.1 | 81, 356 | Galen | |
| 4.1.25–28 | 355 n9 | SVF 3.471 (120.9) | 84 n26 |
| 4.1.25–27 | 89 | | |
| 4.1.52–53 | 355 n9 | Hermogenes | |
| 4.1.85–110 | 89 | <i>On Types of Style (Περὶ Ἰδεῶν)</i> | |
| 4.1.85–90 | 89 | 323 | 68 |
| 4.1.89–90 | 103 n65 | 325–326 | 68 |
| 4.1.89 | 89 | 573 | 68 |
| 4.1.91–98 | 90 | <i>Progymnasmata</i> | |
| 4.1.98 | 90 | 1 | 63 n25, 64 n28, 180 |
| 4.1.99–110 | 90 | 2–3 | 60 |
| 4.1.115 | 104 n68 | 2 | 65, 183 n69 |
| 4.1.123 | 100 | 3–4 | 68 |
| 4.1.160–161 | 101 | 10 | 170 n3 |
| 4.4.21 | 103 n64 | | |
| 4.4.30 | 86 n31 | Herodotus | |
| 4.5 | 98 | <i>Historiae</i> | |
| 4.5.15 | 98 | 1.141 | 63 n25, 384 |
| 4.6.5–9 | 90 | 1.141.1–3 | 432 n31 |
| 4.7 | 356 | 2.134 | 428 n13 |
| 4.7.5 | 78 | 3.108.4 | 125 |
| 4.7.20 | 103 n65 | | |
| 4.7.30–31 | 102 | Hesiod | |
| 4.10 | 99 | <i>Opera et dies</i> | |
| 4.10.34–36 | 100 | 202–213 | 329 n6 |
| <i>Encheiridion</i> | | 202–211 | 432 n30 |
| 1.1–2 | 104 | 210 f. | 432 n34 |
| 7 | 77, 91–92 | <i>Theogonia</i> | |
| 8 | 103 n65 | 327 | 445 n91 |
| 15 | 91 | 924–929 | 426 n4 |
| 17 | 91 | 933–937 | 178 n48 |
| 19a | 91 n42, 92 | | |
| 25.3–4 | 91 n42 | Hippocrates | |
| 27 | 92 | <i>Aphorismata</i> | |
| 36 | 91 n42 | 1 | 438 n67 |
| 38 | 91 | | |
| 39 | 91 | Homer | |
| 46.2 | 91 | <i>Ilias</i> | |
| 53 | 99, 103 | 2 | 97 |
| | | 2.25 | 97 |

| | | | |
|-------------------|------------------|--|----------------|
| 2.26 | 98 | 199.1–2 | 177 n41 |
| 9.323–324 | 114 n16, 119 n29 | 250.1–2 | 178 n48 |
| 16.7–11 | 114 | | |
| 17 | 114 n15 | John of Sardis | |
| 17.3–6 | 113 n14 | <i>Commentarium in Aphthonii</i> | |
| 17.4 (scholion) | 116 n22 | <i>progymnasmata</i> | |
| 17.132–137 | 113 n14, 119 n29 | 7–8 | 181 n57 |
| 17.133–136 | 125 | 8 | 68 |
| 17.133–136 | | 11 | 64 n27, 64 n29 |
| (scholion) | 114 n15, 116 n22 | | |
| 18 | 114, 118 | Julian (emperor) | |
| 18.318–322 | 113, 127 n46 | <i>Orationes</i> | |
| 18.318 (scholion) | 114 n15 | 1.2b–c | 175 n30 |
| 18.322 | 120 n31 | 5.177c (<i>Hymn to the Mother of the Gods</i>) | |
| 19 | 99 | | 416 |
| 22 | 113 | 7.207a–d | 179 n51 |
| 23.222–225 | 114 | 7.207c | 172 n16 |
| <i>Odyssea</i> | | | |
| 1 | 95 | Justin | |
| 1.3 | 94 | <i>Epitome of the Historiae Philippicae</i> | |
| 4.787–793 | 114 n16 | of Pompeius Trogus | |
| 11 | 186 n84 | 38.6.8 | 126 |
| 11.298–304 | 185 n80 | | |
| 11.305–320 | 185 | Lactantius | |
| 12.80–100 | 177 n39 | <i>Divinarum institutionum libri VII</i> | |
| 12.219 | 176 | 6.3.6 | 93 n50 |
| 12.222–259 | 177 n39 | | |
| 17 | 95 | Libanius | |
| 17.485–487 | 95 | <i>Progymnasmata</i> | |
| 17.487 | 94 | 1.2.1–3 | 182 n68 |
| 20.13–16 | 114 n16, 119 n29 | | |
| | | Livy | |
| Horace | | <i>Ab urbe condita</i> | |
| <i>Epodi</i> | | 1.4 | 126 |
| 7 | 126 | 2.32.7–33 | 155 n73 |
| 7.11–12 | 126 | 2.32.9–11 | 276 |
| 7.17–20 | 127 | 26.13.12–13 | 126 |
| <i>Satirae</i> | | (Ps-)Longinus | |
| 2.6.10–13 | 313 n49 | <i>De sublimitate</i> | |
| | | 37.1 | 171 n9 |
| | | | |
| Hyginus | | Lucan | |
| <i>Fabulae</i> | | <i>Bellum civile</i> | |
| <i>praef.</i> 20 | 178 n48 | 1.93–97 | 127 |
| 28 | 185 n80 | 1.327–332 | 130 |
| 125.14 | 177 n42 | 4.237–242 | 130 |
| 151.1 | 177 n42 | 5.405 | 127 n46 |
| 173.1 | 178 n48 | | |

| | | | |
|----------------------------|------------|---------------------------|--------------|
| Lucian | | Ovid | |
| <i>Adversus indoctum</i> | | <i>Fasti</i> | |
| 30 | 392 | 2.413–422 | 126 |
| <i>Dionysius</i> | | 5.465–468 | 126 |
| 8 | 328 n2 | <i>Heroides</i> | |
| <i>Timon</i> | | 12.123–126 | 177 |
| 14 | 393 | <i>Metamorphoses</i> | |
| Marcus Aurelius | | 13.547–548 | 127 n46 |
| <i>In semet ipsum</i> | | 13.730–737 | 177 n41 |
| 8.48.3 | 89 n37 | 13.898–969 | 177 n41 |
| | | 14.8–74 | 177 n41 |
| Martial | | <i>Tristia</i> | |
| <i>Epigrammata</i> | | 3.9 | 128 n50 |
| 1.6 | 129 | Persius | |
| 1.14 | 129 | <i>Satirae</i> | |
| 1.22 | 129 | 3.56–57 | 93 n50 |
| 1.44 | 129 | Phaedrus | |
| 1.48 | 129 | <i>Appendix Perrotina</i> | |
| 1.51 | 129 | 12 | 359 |
| 1.60 | 129 | 17 | 359 |
| 1.104 | 129 | 20 | 359 |
| 2.75 | 129 | 27 | 359 |
| 2.75.9–10 | 129 | <i>Fabulae Aesopiae</i> | |
| 8.26 | 128 n51 | 1.6 | 358 |
| <i>Liber spectaculorum</i> | | 1.8 | 334, 358 |
| 12 | 129 | 1.14 | 346 n56 |
| 12.5–6 | 129 | 1.18 | 328 |
| 21 | 129 | 1.28 | 358 |
| 21.5–6 | 130 | 2.1 | 232 n48 |
| Maximus Tyrius | | 2.2 | 25 n47 |
| <i>Dissertationes</i> | | 2.5 | 359 |
| 15.5 | 155 n73 | 2.8 | 358 |
| 32.1 | 169 n2 | 3.praef.33–37 | 172 n16 |
| Nicolaus | | 3.praef.35 | 357 |
| <i>Progymnasmata</i> | | 3.7 | 358 |
| 1 | 169 n2 | 3.10 | 333 nn20–21 |
| 5–6 | 62 | 3.19 | 359 |
| 6–7 | 181 n57 | 4.4 | 335 n24, 358 |
| 6 | 64 | 4.6 | 347, 385 n65 |
| 7 | 66 | 4.11 | 333 |
| 11 | 67 n39, 68 | 4.12 | 335 n27 |
| 17.16–20 | 60 | 4.13 | 333 |
| | | 4.14 | 333 |
| | | 4.25 | 333 |
| | | 5.10 | 358 |

| | | | |
|-----------------------|------------------|---------------------------|------------------|
| Philistus | | <i>Respublica</i> | |
| <i>FGrH</i> 556 F6 | 63 n25 | 376e–377a | 206 n49 |
| | | 377a | 180 n53, 206 n49 |
| Philostratus | | 377b–383c | 207 n50 |
| <i>Vita Apollonii</i> | | 439b | 203 n40 |
| 1.19.2 | 186 n82 | 439d | 203 n40 |
| 1.20.3 | 186 n82 | 514a–520a | 4, 9, 192 |
| | | 514a | 202 |
| Photius | | 515a | 208 |
| <i>Lexicon</i> | | 515b | 203, 206 n49 |
| T 166 | 177 n44 | 515d–e | 203 |
| | | 515d | 208 |
| Plato | | 515e | 208 |
| <i>Apologia</i> | | 516a | 203 |
| 30c9–d3 | 103 | 516c | 203 |
| <i>Crito</i> | | 516e–517a | 208 |
| 43d7–8 | 103 | 516e | 203 |
| <i>Gorgias</i> | | 517a–b | 204 n42 |
| 484a | 131 n60 | 517a | 202–203 |
| 523a | 178, 206 n49 | 517b | 204 n42, 206 n49 |
| 524b | 179 n50 | 517c | 204 n42 |
| <i>Leges</i> | | 517d | 203 |
| 682a | 206 n48 | 518a–b | 209 |
| | | 518b–d | 202 |
| <i>Meno</i> | | 518c | 204 n42 |
| 81c–86b | 204 n42 | 518d | 204 n42 |
| 81d | 204 n42 | 519a–b | 204 n42 |
| <i>Phaedrus</i> | | 533d | 203 n40 |
| 60d | 428 n13 | 588b–589b | 416 |
| 61b | 178 n44, 428 n13 | 602c | 207 n50 |
| 72e–77a | 204 n42 | 603a–b | 207 n50 |
| 74a–76c | 205 n47 | 605a–b | 207 n50 |
| 82d–83a | 205 n45 | 607a | 207 n50 |
| 144d | 206 n48 | <i>Theaetetus</i> | |
| 229e–230a | 206 n49 | 174a | 359 |
| 245a | 206 n48 | <i>Timaeus</i> | |
| 246a–254e | 269 n29 | 26d–e | 179 n50 |
| 246a–250c | 204 n43 | | |
| 246b | 204 n43 | Plautus | |
| 247b–c | 204 n43 | <i>Persae</i> | |
| 247c | 204 n43, 207 n49 | 22 | 359 n36 |
| 248d–e | 204 n43 | | |
| 248e–250b | 205 n43 | Pliny the Elder | |
| 249b–c | 205 n43, 206 n48 | <i>Naturalis historia</i> | |
| 249e–250a | 205 n43 | 8.42 | 125 n40 |
| 265b | 207 n49 | 8.43–44 | 125 |
| 275b–c | 206 n48, 207 n49 | 8.51 | 125 |

| | | | |
|-----------------------------------|--------------|-------------------------------|-------------------|
| 8.59–60 | 121 n31 | Quintilian | |
| 8.65 | 128 n51 | <i>Institutio oratoria</i> | |
| 8.66 | 125 n40, 128 | 1.8.19 | 58 |
| 8.107 | 181 n62 | 1.9.1–3 | 453 n117 |
| | | 1.9.1 | 57 n11 |
| Pliny the Younger | | 1.9.2–3 | 56, 58 |
| <i>Panegyricus</i> | | 2.18 | 182 n67 |
| 21 | 131 | 4.2.31–65 | 20 n27 |
| 27.3 | 131 | 5.11 | 143 |
| 48.3 | 131 | 5.11.1–26 | 27 n55 |
| 94.3 | 131 | 5.11.1–3 | 79 |
| | | 5.11.1 | 79 n12, 111 |
| Plutarch | | 5.11.5 | 80 |
| <i>Coniugalia praecepta</i> | | 5.11.14 | 79 |
| 138a–146a | 25 n48 | 5.11.19–21 | 171 n7 |
| 144a | 359 | 5.11.19–20 | 111, 143, 180 n55 |
| <i>De amore prolis</i> | | 5.11.19 | 24 |
| 494c7–e2 | 119 n29 | 5.11.22 | 79 n12 |
| <i>De Iside et Osiride</i> | | 5.11.23–25 | 79 n12, 143 |
| 358 f. | 175 n30 | 5.11.23 | 79 n12, 111 |
| <i>De primo frigido</i> | | 5.11.26–31 | 79 n12 |
| 949d | 181 n62 | 8.3.72–82 | 182 n67 |
| <i>De sollertia animalium</i> | | 8.3.72–73 | 111 |
| 972c8–d3 | 122 n33 | 8.3.78–79 | 111 |
| <i>Marcus Coriolanus</i> | | 9.2.65–69 | 132 |
| 6.1–4 | 155 n73 | 9.2.67 | 132 n63 |
| <i>Theseus</i> | | 10.1.49 | 111 |
| 28.2 | 174 n25 | <i>Rhetorica ad Herennium</i> | |
| | | 4.59 | 171 n9 |
| Polybius | | Seneca (the Younger) | |
| <i>Historiae</i> | | <i>De clementia</i> | |
| 1.2.2 | 171 n9 | 25.1 | 131 n60 |
| | | 26.3–4 | 131 n60 |
| Porphry | | <i>De ira</i> | |
| <i>De abstinentia</i> | | 2.31.6 | 121, 124 n37 |
| 3.3.6 | 186 n82 | <i>Epistulae morales</i> | |
| Propertius | | 10.2 | 313 |
| <i>Elegiae</i> | | 82.5 | 89 n37 |
| 2.6.19–22 | 126 | 85.8 | 130 n56 |
| 4.4.53–58 | 126 | 85.41 | 130 n56 |
| | | 110.9 | 313 |
| Ptolemaeus | | 110.10 | 313 |
| <i>De differentia vocabulorum</i> | | 110.11 | 314 |
| II 121 | 171 n7 | <i>Medea</i> | |
| | | 863–865 | 127 n46 |

| | | | |
|---|-------------------------------|-----------------------|--------------------------------------|
| Sextus Empiricus | | 10.820–826 | 120, 127 |
| <i>Adversus mathematicos</i> | | 10.820 | 121, 123 n36 |
| 9.66–74 | 186 n84 | 10.825–826 | 120 |
| | | 11.741–747 | 121 |
| Silius Italicus | | 12 | 122 n34 |
| <i>Punica</i> | | 12.356–358 | 122 |
| 12.458–462 | 127 | 12.456–463 | 122 |
| | | 12.462 | 122 |
| Simplicius | | | |
| <i>Commentarius in Epicteti enchiridion</i> | | Strabo | |
| P(raefatio) 9–11 | 82 n23 | <i>Geographica</i> | |
| | | 1.2.7–8 | 179 n51 |
| Sophocles | | | |
| <i>Oedipus tyrannus</i> (<i>King Oedipus</i>) | | Suda | |
| 1390 | 93 | <i>Lexicon</i> | |
| | | T 330 | 177 n44 |
| Status | | | |
| <i>Achilleis</i> | | Suetonius | |
| 1.858–863 | 130 n56 | <i>Divus Augustus</i> | |
| <i>Silvae</i> | | 43.4 | 128 n51 |
| 2.5 | 129 | <i>Syntipas</i> | |
| <i>Thebais</i> | | no. 44 | 433 n36 |
| 2.128–133 | 116, 123 n36, 129 n53, 132 | Theon | |
| 2.129 f. | 117 | <i>Progymnasmata</i> | |
| 2.131 | 116–117, 119 | 1 | 329 n8 |
| 2.132 | 117 | 4 | 144, 329 n8, 374 n6 |
| 2.133 | 117 | 59.21 | 437 n60 |
| 4.315–316 | 118–119, 123 n36, 127 | 60 | 60 |
| 5.203–205 | 118, 124 n38 | 66 | 63 n25 |
| 5.224–230 | 118 n27 | 72–73 | 63 |
| 5.231–233 | 118 n27 | 72 | 169 |
| 7.393–397 | 117 n25 | 72.28 | 437 n60 |
| 7.529–533 | 116 n23 | 73–74 | 60 n20 |
| 7.564–607 | 117 n23, 127 | 73 | 62, 171 n8, 176 n33, 180, 181 n57 |
| 7.597 | 120 n31 | 74 | 68, 73 n56, 182, 183 n69 |
| 8.572–576 | 118 n28 | | 177 n40 |
| 8.574 | 118 n28 | 75–78 | 61 |
| 8.593–596 | 118 n28 | 75–76 | 65 n34 |
| 9.115–119 | 120 n30 | 76–77 | 60 |
| 9.118–119 | 120 n30 | 96–97 | 182 |
| 9.685–686 | 118 | 101 | |
| 9.739–743 | 119, 122 | | |
| 9.739–740 | 119 | Theopompus | |
| 9.742 | 119 | <i>Philippica</i> | |
| 10.411 | 120 | <i>FGrH</i> 115 F127 | 63 n25 |
| 10.414–419 | 119, 126 | | |
| 10.815–816 | 121 | | |

| | | | |
|----------------------|---------|--------------------|-----------------|
| Timaeus | | 4.366–367 | 126 |
| <i>FGrH</i> 566 F7 | 171 n9 | <i>Georgica</i> | |
| Tryphon | | 1.280–283 | 185 n80 |
| περὶ τρόπων | | <i>Vita Aesopi</i> | |
| 200.13–15 | 171 n7 | 23 | 428 |
| 200.31–201.2 | 170 n3 | 61 | 360 n37 |
| Valerius Flaccus | | G 96–98 | 27 n51 |
| <i>Argonautica</i> | | 99 | 186 n82 |
| 1.489–493 | 127 | 126–142 | 360 |
| 3.737–740 | 127 n46 | G 132–142 | 27 n51 |
| 6.147–149 | 128 n50 | 133 | 186 n82 |
| | | G 140 | 330 |
| Varro | | Xenophon | |
| <i>De re rustica</i> | | <i>Cyropaedia</i> | |
| 1.44–48 | 159 | 4.1.3 | 87 |
| Vergil | | <i>Memorabilia</i> | |
| <i>Aeneis</i> | | 2.1.21–34 | 93 n50 |
| 2.540 | 79 | 2.7.13–14 | 63 n25, 186 n82 |
| 3.420–432 | 177 n42 | | |

XI. Qur'an and Early Islamic Sources

| | | | |
|--------------------|---------|--------------|----------|
| <i>Qur'an</i> | | al-Bukhari | |
| Q Al-Kahf 18 | 284–285 | <i>Sahih</i> | |
| Q Al-Kahf 18:59–81 | 283–284 | 2493 | 284 n107 |
| Q Al-Kahf 18:71 | 284 | 3019 | 284 n105 |

XII. Indian Sources

| | | | |
|-----------------------|--------------|--|--|
| Ishwara Krishna | | | |
| <i>Sankhya Karika</i> | 270, 271 n39 | | |

XIII. Papyri

| | | | |
|-------------------|---------|---------------------|-------------|
| <i>P.Oxy. I 1</i> | | verso, l. 19 | 379 n32 |
| recto, ll. 6–9 | 379 n29 | <i>P.Oxy IV 654</i> | |
| recto, l. 11 | 379 n32 | l. 2 | 379 n27 |
| verso, l. 5 | 379 n32 | l. 5 | 378 nn23–24 |
| verso, ll. 8–10 | 391 n97 | l. 9 | 378 nn23–24 |
| verso, l. 8 | 379 n32 | l. 21 | 378 n24 |
| verso, l. 11 | 379 | | |

| | | | |
|----------------------------|------------------|------------------|-----|
| l. 27 | 378 n24, 379 n27 | frag. A, col. 2, | |
| l. 31 | 378 n24 | ll. 19–21 | 335 |
| l. 36 | 378 n23, 379 n27 | frag. A, col. 3, | |
| | | ll. 35–37 | 335 |
| <i>P.Oxy. X 1249</i> | | frag. B, col. 5, | |
| l. 2 | 380 n42 | ll. 75–76 | 335 |
| l. 6 | 380 n42 | frag. C, col. 8, | |
| l. 16 | 380 n42 | ll. 132 | 335 |
| <i>Rylands Papyrus 493</i> | | frag. C, col. 8, | |
| frag. A, col. 1, | | ll. 153–155 | 335 |
| ll. 5–7 | 335 n29 | | |

XIV. References to Fable Collections

| | | | |
|----------------|------------------------------|---------|------------------|
| <i>Chambry</i> | | 37 | 453 n117 |
| 45 | 217, 223 | 41 | 428 n13 |
| 103 | 346 n56 | 42 | 313 n51 |
| 109 | 336 | 53 | 347 |
| 111 | 336 | 61 | 313 |
| 130 | 335 n27 | 66 | 328 |
| 316 | 335 n26 | 67 | 25 n47 |
| 328 | 335 n24 | 68 | 282 |
| | | 69 | 417 n50 |
| <i>Gibbs</i> | | 70 | 417 n51, 436 n50 |
| 47 | 433 n38 | 73 | 428 n13 |
| 66 | 276 n62 | 77 | 346 n56 |
| 159 | 282 n95 | 78 | 345 n55 |
| 165 | 232 n48 | 86 | 389 n90 |
| 168 | 217, 223 | 87 | 428 n13 |
| 201 | 434 n41 | 94 | 428 n13 |
| 405 | 313 | 102 | 336 |
| 407 | 312 | 103 | 336 |
| 469 | 313 | 111 | 335 n27 |
| 494 | 313 n51 | 117 | 240 n9 |
| <i>Perry</i> | | 130 | 276 |
| 1–244 | 145 n22, 328 n4 | 138 | 389 n90 |
| 1–231 | 145 n22 | 142 | 453 n117 |
| 3 | 345 n55 | 156 | 334 |
| 4 | 432 n30 | 182 | 417 n50 |
| 4a | 432 n30 | 208 | 335 n26 |
| 11 | 384 n61, 389 n90, 432 n31 | 213 | 434 n41 |
| 11a | 432 n31 | 225 | 312 |
| 13 | 428 n13 | 232–244 | 145 n22 |
| 20 | 428 n13 | 254 | 417 n50 |
| 32 | 217, 223 | 269 | 335 n24, 433 n38 |
| | | 269a | 433 n38 |

| | | | |
|-----|---------|-----|----------|
| 289 | 69 | 399 | 69-70 |
| 306 | 282-283 | 437 | 162 n97 |
| 351 | 69, 71 | 483 | 313 |
| 362 | 276 | 487 | 232 n48 |
| 393 | 365 | 544 | 365 |
| 397 | 333 | 702 | 394 n108 |

Index of Modern Authors

- Adams, Sean A. 4
Albeck, Chanoch 455
Ambühl, Annemarie 3–4
Ashton, John 446–447
- Balberg, Mira 274–275, 277
Bar-Asher Siegal, Michal 417–418
Beavis, Mary Ann 1, 6–7, 23–24, 29, 222
Ben-Amos, Dan 34–35, 42
Berger, Klaus 20–21
Blossingame, John W. 357, 360
Bonhöffer, Adolf Friedrich 88
Boter, Gerard J. 3
Bovon, François 344
Boyarin, Daniel 252, 349
Bradley, Keith R. 357–360
Briant, Pierre 427
Brown, Raymond E. 444
Brunner-Traut, Emma 414
Bultmann, Rudolf 243
Burkert, Walter 426–427
- Cameron, Ron 386
Chambry, Émile 223
Charles, Robert H. 429
Charlesworth, James H. 429
Collins, John J. 446
Cribiore, Raffaella 224
Curkpatrick, Stephen 344, 346
- Davies, William David 309
Dibelius, Martin 343, 431
Dijk, Gert-Jan van 161–162, 402–403, 428
Dithmar, Reinhard 18–19
Dodd, Charles Harold 343
Doderer, Klaus 22
Douglas, Frederick 368
Dundes, Alan 237
- Ebel, Eva 355
Eck, Ernest van 160
- Fauconnier, Gilles 196, 200–202
Flusser, David 3, 19–20, 29, 38, 77–78, 105, 221–222, 226, 248, 312, 431, 435–440, 444, 447, 458
Frankfurter, David 414–415
Freedman, David Noel 392, 394
Freiberger, Oliver 408
Friedman, Shamma 451
Fuentes González, Pedro Pablo 83
- Gathercole, Simon J. 388
Gibbs, Laura 223, 359
Gilhus, Ingvild S. 7
Goldberg, Arnold 37–38, 42, 439, 451
González, Francisco J. 207
Gore-Jones, Lydia 4–5
Grant, Robert M. 392, 394
- Handford, Stanley Alexander 426
Harnisch, Wolfgang 21–22, 29
Harrill, James A. 355, 357, 361, 366
Hasan-Rokem, Galit 5
Hedrick, Charles W. 160–161
Heinemann, Isaac 444–445
Hezser, Catherine 6
Hirschman, Marc 255
Holzberg, Niklas 141–143, 147, 403
Honko, Lauri 245
Hurtato, Larry W. 378–379
- Jacobs, Harriet 365
Jakobson, Roman 244
Jeremias, Joachim 14, 309, 382, 438, 444, 447
Johnson, William A. 378, 381
Johnston, Robert M. 221, 269
Jülicher, Adolf 15–18, 29, 219, 221, 226, 348, 437–438, 444
- Kaminsky, Joel S. 281
Klauck, Hans-Josef 444

- Kurke, Leslie V. 430–432, 452–453, 456
 Kvalbein, Hans 302
- La Penna, Antonius 147
 Lane, Lunsford 364
 Lauer, Simon 38–39, 42, 439, 451
 Lefkowitz, Jeremy B. 3, 150, 418
 Leonhardt-Balzer, Jutta 394
 Lerer, Seth 224
 Lerner, Myron 454–455
 Lessing, Gotthold Ephraim 16–17, 150
 Levinson, Joshua 249
 Liebenberg, Jacobus 383
 Lindenberger, James 429, 432–433
 Llewelyn, Stephen R. 4–5
 Luijendijk, AnneMarie 379
 Luzzatto, Maria Jagoda 142, 147
- Mandel, Paul 249
 Mann, Kristin Leilani 154
 Martin, Michael Wade 27–28
 Miralles Maciá, Lorena 5–6
 Momigliano, Arnaldo 427
 Morgan, Teresa J. 147, 153
 Mueller, James R. 271
- Nickelsburg, George W. E. 194
 Northup, Solomon 364
 Noy, Dov 33–34, 42
- Olrik, Axel 243–244
 Osiek, Carolyn 367
 Ottenheim, Eric 244
 Oveja, Animosa 157
- Parsons, Mikeal C. 27–28
 Pater, Jonathan 2–3
 Perry, Ben Edwin 142, 330, 332, 428, 430
 Pertsinidis, Sonia 150
 Plisch, Uwe-Karsten 383
 Plummer, Alfred 345
 Poorthuis, Marcel 284–285
 Porten, Bezalel 429
- Rad, Gerhard von 193
 Reece, Steve 27, 454
 Ricoeur, Paul 245–246
 Rodríguez Adrados, Francisco 169, 339, 403
 Roth, Dieter T. 157
- Schäfer, Peter 308
 Schmitz, Thomas A. 65
 Schwarz, Konrad 7
 Schwarzbaum, Haim 32–33
 Scott, Bernard Brandon 386–387
 Scott, James 249
 Sheppard, Gerald T. 193
 Stern, David 39–42, 248, 349
 Strong, Justin David 6, 28, 221–222
 Sydow, Carl Wilhelm von 33, 245
- Teugels, Lieve 5, 305
 Thoma, Clemens 38–39, 42, 439, 451
 Thompson, Stith 33
 Tomson, Peter J. 7–8
 Tuckett, Christopher M. 379–380
 Turner, Mark 196, 200–202, 403
- Upson-Saia, Kristi 408
- Vouga, François 24–25, 29
- Waal, Frans de 457
 Watson, David F. 366–367
 Watson, Henry 365
 Wehner, Barbara 80
 Westermann, Claus 243
 Wittgenstein, Ludwig 239
 Wojciechowski, Michael 27
- Yadin, Azzan 445
 Yardeni, Ada 429
 Yassif, Eli 35–36, 42, 264, 268–269, 286
- Zeitlin, Froma I. 254
 Zimmermann, Ruben 4, 14
 Zymner, Rüdiger 375

Index of Subjects

- Achilles 99, 112–114
Aesop (person) 149, 240, 354, 357–361, 430
Aesopic fables/tradition 6–7, 19, 21, 24–27, 32, 40, 42, 55, 62–63, 73, 77, 145, 181, 218, 222–224, 232, 241, 276, 282–285, 321, 368, 376, 384, 395–396, 415, 417–418, 427, 430–431, 453–454, 456, 460
Ahiqar 7, 428, 430, 452–453, 456
Ainos 40, 155, 173, 179, 374, 437, 445
Allegory/allegorical 5, 15, 175, 207, 209, 211, 255, 425, 437, 444–446, 449, 459
Animals 5, 7, 9, 23, 44, 66, 88, 124, 129, 149, 156, 158–159, 181, 185–186, 218, 221, 228, 232–233, 356, 402, 407, 411, 441
Antelope 408, 414, 419
Anthropomorphization 4, 7, 150, 152, 159, 174, 223, 376, 405, 407
Ape, *see* Monkey
Apheleia, *see* Fable/Simplicity
Aphthonius 69–73
Apocalypticism/apocalyptic tradition 193, 445, 449
Apophthegmata Patrum 7, 401–419
Appeal 144
Application, *see* Nimshal
Aristotle 15, 56, 58, 78, 80, 105, 124, 142, 170, 183, 221, 433, 438
Ass, *see* Donkey
Athletics 83–85
Avianus 146

Babrius 4, 141–163, 218, 374, 385, 387, 389, 395, 430
Banquet, *see* Feast
Bear 229, 416
Bee 410
Berechiah ha-Nakdan 32, 424
Bildfeld 303, 305, 312, 321
Bird 149, 410–411, 413, 442
Birth 252

Blend 198, 201, 209
Body (members of body) 266–267, 272, 278, 286
Border-crossing 426, 430
Buffalo 408, 419

Camel 410
Cat 415
Cave 204, 208
Cedar 417
Chicken 149
Child 87–88, 442, 459
Chreia 21, 60, 61, 402
Cognitive Blending Theory (CBT) 4, 192, 196, 200–201, 204, 212
– Blend 198, 201, 209
– Running the blend 199, 208, 212
Cognitive linguistic approach 192
Collectio Augustana 145, 332, 336
Collections 453, 455–456
Comparison 17, 18
Compilations, *see* Collections
Crab 149
Crocodile 223–224, 405, 407–408, 414–415
Cub(s) 115, 117, 120, 124–125, 131
Cynic/cynicism 92, 97

Debate (*agon*) 275, 278, 280, 286
Demon 411–413
Diogenes (the Cynic) 97–98, 102–104
Disciples 246, 297, 300, 307, 337, 378, 392, 446
Dog 149, 153, 158, 391, 393–394, 410–411, 413, 415, 436
Domitian 115, 129–132
Donkey 149, 156, 405, 410–411
Dove 229, 442

Eagle 149, 231
Ecotype 5, 9, 33–34, 245, 251

- Education 105, 179, 202, 209, 238, 389, 453
- Egypt/Egyptians 230, 234, 302, 306, 414, 429
- Elite(s) 237, 261, 430
- Epic tradition 3, 109, 132
- Epictetus 3, 6, 77–105, 305, 354–355, 361, 368
- Epimythium 5–6, 36, 64–65, 70, 144–145, 217, 223, 225–226, 241, 269, 327–350, 390, 394, 410, 432, 447, 452–453
- see Moral(s)/morale
- Eschatology 21, 296, 445
- Ethical content/ethics 60–61, 160
- Ethnic genre 35, 43
- Example (*paradeigma*) 78, 81, 105, 142, 375
- Fictional example 79, 170, 404
 - Historical example 79
- Exercises, fable 56, 59, 62, 73, 180, 224
- Ezra 4, 191–213
- Fable (term) 60, 79, 218, 437
- Animal fables 3, 17, 39, 65, 109, 111, 143, 151, 247–248, 402–404, 418, 432
 - Composition 3
 - Midrashic fable 32
 - A Bird Catcher Who Heard a Cricket 333
 - A Deer Urging Advice 71
 - A Dispute between an Ant and a Fly 333
 - A Dog Who Stole a Piece of Meat 150
 - A Fisherman with a Net 384
 - A Frog Who Claimed to Be a Doctor 72
 - A Middle Aged Man with Two Lovers 150–151
 - A Ploughman Who Found a Hoard of Gold 313
 - A Wolf with a Bone in His Throat 334, 358
 - Always Ready to Go 380
 - An Honest and a Dishonest Man 333
 - An Old Farmer Who Had Never Seen the City 330
 - An Ox-Driver Who Fell into a Deep Ravine 153–154
 - An Unexperienced Driver 330
 - Betrayed by the Source of His Own Pride 380
 - Close to the Law But Far From Justice 380
 - Fir Tree and the Bramble 385
 - Flute Player and the Fish 182, 432
 - Giving Birth 328
 - Goose and a Swan 70
 - Jotham and Jehoash 433–434
 - Stealing a Pig’s Foot 328
 - The Ape Flattering the Lion 332–333
 - The Bramble and the Pomegranate 433
 - The Dog That Uncovered a Treasure 312
 - The Eagle and the Fox 358
 - The Fish and the Fox 220, 234, 443
 - The Frogs Complain against the Sun 358
 - The Hawk and the Nightingale 432
 - The Horse and the Wild Board 358
 - The Horse Who Owned a Meadow 433
 - The Leopard and the She-Goat 432–433
 - The Miser Who Buried Gold 312
 - The Murderer 217, 223–225, 228–229, 233
 - The Old Dog and the Hunter 358
 - The Old Lion and the Fox 452
 - The Old Man and the Bundle of Sticks 182
 - The Pliable Reed Stem and the Sturdy Oak
 - The Stag among the Oxen 358
 - The Two Wallets 161
 - The Wolf and the Dog 358
 - Unmerciful Viper 161
 - Why the Hares Refrained from Suicide 380
- Fable and parable, *see* Parable and fable
- Fabula 169, 185, 187, 221
- Fabulization 23
- Farming/farmer 184
- Father 231, 442
- Feast 90–91, 183
- Fiction(al) 3, 56–58, 64–65, 67, 73, 144, 171, 449
- Fish 383–384, 410, 417

- Fleeing 230–233
 Fluid genre boundaries 5, 10, 110, 239, 245, 262, 375
 Focalization 116, 120, 128, 157
 Folk narrative studies/perspective 5, 10, 20, 31–33, 237–257, 268
 Folktale/motif 20, 35–36, 217, 261, 264, 287, 320
 – The Bodily Members and the Soul 5, 265, 272–278, 286–287
 – The Sheep with a Hurt Limb 5, 265, 278–280, 287
 Forest 197, 200–201
 Fox fable 37, 220, 234, 242, 441–442, 451
 Fox 149, 156, 181, 242, 415, 417, 436, 441–443, 452, 457
 Frame 196

 Generic space 198
 Gnostic(ism) 373, 395
 Goat 156, 407, 413
 God(s) 152–153, 159–160, 161, 175, 178, 194–195, 226, 303–304
 Gospel of Thomas 6–7, 155, 301–302, 311, 314, 316, 373–396, 416, 447
 Graeco-Roman rhetoric 29
 Grain 159

 Hawk 229, 234
 Hector 113
 Hellenism/Hellenistic 427, 459
 Heracles 93–95
 Hermes 153, 283, 285
 Heron 149
 Hesiod 331, 426, 432
 Hidden transcript 249
 High tradition 10, 430, 455
 Hippopotamus 407, 414
 Hoard, *see* Treasure
 Homer 113, 123
 Horse 268–269, 393, 410
 Human(s)/humankind 129, 150, 195, 202, 223, 402, 413, 441
 Humor 456
 Hyena 407, 419

 Imperial ideology 128
 Independence (criterion of) 286

 Indian tradition 270–271, 276
 Input space 196
 Islamic tradition 283–284
 Israel/Israelites 230–231, 233–234, 250, 251, 277–279, 286, 306

 Jerusalem 210, 248
 Jesus 26–27 155, 158, 162, 172, 219, 222, 246, 300, 362, 391, 435
 Jonah 233, 282
 Journey, *see* Travelling
 Judaization 5, 262, 271, 285–286

 King 117, 226, 248–249, 270, 442, 456, 459
 Kingdom of heaven/God 15, 160, 172, 246, 296–298, 300–301, 304, 382, 389, 447
 King-parables 248
 Knowledge 182, 193–195, 201, 297, 301–302, 304, 391, 452–453, 456

 Lion 113, 121–122, 127, 129, 149, 156, 223–224, 228, 406–407, 410–411, 415–416, 427, 443, 457
 Lioness 3, 110, 116, 118, 120, 123, 125–126, 406
 Logos 176–177, 179, 187, 221, 374, 437
 Low traditions 10, 430, 434, 439–440, 450, 454–455, 460
 Lucian of Samosata 374, 376, 392, 394

 Macrotext 145, 159, 161–162
 Mashal (meshalim) 8, 30, 34, 37, 39, 77, 171, 192, 217–218, 239, 248, 263, 349, 437–438, 450
 Mashal proper 219, 227
 Mashalized fables 5, 269
 Medicine 83–84
 Metaphor(ical) 15, 83, 144, 162, 207, 208, 212, 299, 301
 Metatext 226–227, 233
 Midrash(im) 40, 225–227, 234, 242, 252, 255, 261, 302, 307, 438, 451
 Military (life) 83, 86
 Monkey 149, 181, 457
 Moral(s)/morale 61, 70, 331, 333, 346, 348, 396, 447
 – *see* Epimythium

- Morality 62, 431
 Moses 175, 178, 186, 277
 Mother 121
 Mouse 156, 410, 456
 Myth (*mythos*)/mythology 95, 100, 155, 172, 174–175, 177, 179, 187, 207, 211, 374, 437
 Mythiamb 146, 151

Narratio 20
 Nation 198, 201
Nefesh, *see* Soul
 Nightingale 149
 Nimshal 217, 219, 226–227, 229, 251, 263, 266, 296, 349
 North American slave narratives 6, 354, 356, 360, 368

 Oedipus 4, 96, 115, 122
 Orality 17, 34, 237
 Origen 255, 410, 448
 Ownership (*dominium*) 318
 Oxen 394
 Oxyrhynchus 7, 374, 377–381, 395

 Palace 310
 Parable (*parabole*) 7, 16, 20, 35, 43, 143, 155, 171–172, 179, 183, 238, 348, 375, 403, 437–438, 445–446
 – Conversational parable 440, 450–451
 – Exegetical parable 37
 – Expository parable 439–440
 – Genre 14, 43
 – Midrashic parable 440, 442, 451
 – New Testament parables 6, 142, 161, 240, 362
 – Rhetorical parable 37–38, 439–440
 – A Beast Walking around Reclining 254
 – A Dove That Flew from a Hawk 230, 234
 – A Father Guarding Treasures for His Son 311
 – A Father Protects His Son 231
 – A Garbage Dump as Inheritance 309
 – A Householder and His Treasure 307
 – A King Who Made a Bridal–Chamber 248
 – A King with Two Sons 249
 – A Lame and a Blind Guard 5, 265–272, 278, 286
 – A Piece and Garments 442
 – A Treasure Hidden in the Field 296, 301
 – An Inheritance That Was More Valuable Than Expected 305
 – Bread for Dogs or Children 158
 – Depositing a Drop of White 253
 – Dirge-Singing and Weeping 442
 – Dog in the Cattle Through 7, 374, 390–395
 – Fig Trees 442
 – Fish in the Net 7, 156, 296, 374, 382–390, 395
 – Flute-Playing and Dancing 442
 – Judge and the Widow 6, 327, 336–339, 343–348
 – Later Troubles Cause the Former Ones to Be Forgotten 217
 – Master and Slave 362
 – Pharisee and the Tax Collector 6, 327, 336–339, 342, 344–348
 – Place at the Table 342
 – Plants and Weeds 442
 – Priest with Two Wives 267, 282
 – Return of the Unclean Spirit 198
 – Rich Man and Lazarus 160
 – Speck in a Brother’s Eye 161
 – Tares among the Wheat 362
 – The Banquet 362
 – The Crafty Steward 342, 362
 – The Dying Grain 159
 – The Farmer Who Sleeps While the Grain Buds 449
 – The Forest and the Sea 4, 192, 194–195
 – The Fox and the Vineyard 240–241, 245
 – The King and the Runaway Slave 458–459
 – The King Who Went to War 443
 – The Laborers in the Vineyard 342
 – The Leaven 298–299, 442
 – The Lion with a Bone Stuck in His Throat 247
 – The Lost Sheep 157, 442
 – The Man on a Ship Boring a Hole 5, 265, 280–287

- The Merchant with the Pearl 296, 385–386
- The Mustard Seed 158, 298, 442
- The Orchard with the Treasury 306–307
- The Prodigal Son 156–157, 362, 365
- The Rich Fool 160, 338
- The Slave Cannot Flee from His Master 232
- The Sower 246
- The Ten Maidens 342, 362
- The Tenants 251, 362
- The Wolf and the Heron 342, 443
- The Woman Who Had Lost a Penny 449
- The Worthless Slaves 343
- Turning a Pouch Upside Down 254
- Two Athletes Wrestling before the King 249
- Two Dogs and the Wolf 38
- Two Tenants Ask a Question 251
- Two Women Asking and Borrowing 250
- Unmerciful Servant 161, 362
- Watchful Slaves 362, 366–367
- Wine and Wineskins 442
- Wise and Foolish Slaves 362
- Worthless Slaves 362
- Parable and Fable 1, 14
 - Animals 5, 142, 162, 220, 245, 402, 441, 457
 - Content 2, 13
 - Function and social setting 2, 10, 13, 42, 44
 - Genre 2, 6, 8, 13, 28, 142–143, 161, 262–263, 348
 - Origin 7, 141
 - Religion (God[s]) 142, 162
 - Transmission and textualization 2, 13, 45
- Parable theory 155
- Parable, rabbinic, *see* Mashal
- Paratext 145, 160
- Paroimia* 155, 436
- Performance 237–238, 244, 246, 252
- Persuasiveness/persuasion 73, 105
- Phaedrus 141, 218, 331–332, 357, 361
- Pharisees 391–392
- Philo 4, 169–187, 303–305, 435, 447–448
- Philosophy 84–85
- Pig 156, 410, 416
- Plants 159, 241, 405, 442
- Plato 4, 178, 192, 202–203, 205, 209, 211, 416
 - Allegory of the Cave 4, 202–205, 210
- Plausibility 66–67, 73
- Pliny the Younger 130, 132
- Popular wisdom/knowledge 431–432, 434, 438–439, 442, 449, 452, 455, 458
- Possession (*possessio*) 318
- Prison 204
- Progymnasmata 3–4, 21, 23, 45, 55, 60–62, 64, 68–69, 73, 173, 179, 182, 350, 435
- Promythium 6, 23, 64–65, 70–71, 145, 327–350, 394, 410
- Prophets/prophetic tradition 193, 445
- Proverb 239, 425, 437

- Quintilian 56–58, 67, 79–80, 105, 110–111, 132, 221, 350

- Rabbi
 - Abba Oshaiah of Turya 319
 - Abba Yudah 307
 - Antigonos from Sokho
 - Bar Kappara 220, 442
 - R. Abba bar Kahana 253–254
 - R. Abba bar R. Pappi 277
 - R. Aha 250
 - R. Akiva 37, 220, 234, 440–441, 451
 - R. Eleazar 249
 - R. Gamliel 443
 - R. Hezekiah 278
 - R. Hiyya 266
 - R. Hunya 251
 - R. Ishmael 266
 - R. Joshua ben Hananiah 247
 - R. Levi 253, 443
 - R. Meir 441
 - R. Pinhas 443
 - R. Shimon ben Eleazar 78, 314, 417
 - R. Shimon ben Laqish 249–250
 - R. Shimon ben Shetah 315, 319
 - R. Shimon ben Yohai 249–250, 281, 305, 309

- R. Shimon 442
- R. Shmuel ben Sosratai
- R. Tarfon 438
- R. Yehoshua ben Levi 277
- R. Yehoshua of Sikhnin 277
- R. Yehoshua 443
- R. Yehuda bar R. Ilai 273
- R. Yehuda ha-Nasi 268, 314
- R. Yohanan ben Zakkai 441, 459
- Rav Yosef 284
- Ram, *see* Goat
- Realistic/realism 4, 23, 144, 151, 161, 171, 220, 299, 301, 449
- Reed 417, 442
- Resistance 249, 360
- Rhetorical criticism 39
- Riddle 20, 43, 425, 445
- Rider 268–269
- Robbers 231–232
- Role reversal 367–368
- Rome 126–127
- Rooster, *see* Chicken

- Scorpion 156, 410, 412, 414–415
- Sea 198, 200–201, 269
- Second temple (period) 193–194, 248
- Secrecy, *see* Hidden
- Secularity 161
- Serpent 224, 405, 414–415
- Sheep 156–158, 278, 410, 413, 442
- Shepherd of Hermas 449
- Ship 282
- Similes 78–79, 81, 105, 403, 404
 - Animal similes 109, 112, 133
 - Predator (lion/tiger) similes 110, 112, 114, 119, 128, 130, 132–133
- Simplicity 3, 56, 58, 67, 68, 70, 73, 444
 - *see* *Apheleia*
- Single point 16, 18, 333, 346, 348
- Slave(ry) 233, 353, 435, 442, 456, 458–459
- Slave–parables 361–368
- Snake 156, 228, 230, 280, 410, 412, 442, 452
- Socrates 102–104, 208–209, 211, 212

- Son 231
- Soul 204, 212, 265–267, 272–274, 278–279, 286
- Sower 159
- Staius 3–4, 110, 133
- Stoic/stoicism 19, 77, 86, 94, 96, 99–104, 178, 223, 357
- Stork 149
- Swallow 149

- Talmud (Babylonian and Palestinian) 7, 242, 331, 417–418, 443
- Temple 191, 321
- Theodicy 191, 193, 248–249, 407
- Theon 4, 73, 144, 169, 180, 374, 437
- Tigress 3, 110, 115–118, 120, 122–123, 125–130
- Toad 149
- Torah (study/observance) 212, 299, 310, 319
- Travelling 90
- Treasure (finding) 6, 295–323
- Tree 199, 201, 224, 241, 304, 445
- Trickster figure (*servus callidus*) 357, 365
- Truth 63–64, 73, 145
- Turtle dove 149
- Tyrant 102, 117

- Uriel 192, 195–196, 200–201, 209, 211

- Vineyard 184, 362
- Vita Aesopi 26, 329, 360, 366, 427, 431
- Vulture 156

- War 200
- Ways of the world 254
- Wealth 313–314, 322
- Wisdom, *see* Knowledge
- Wolf 126, 130, 149, 156, 223, 228–229, 231, 415, 442
- Worm 410

- Zeus 95, 105, 152, 393, 426