

ANAT ISRAELI

Massekhet Qiddushin

Chapter 4

*A Feminist Commentary
on the Babylonian Talmud
III/7/d*

Mohr Siebeck

Anat Israeli
Massekhet Qiddushin
Chapter 4



A Feminist Commentary
on the Babylonian Talmud

edited by

Tal Ilan

III/7/d

Anat Israeli

Massekhet Qiddushin

Chapter 4

Text, Translation, and Commentary

in collaboration with
Esther Fisher and Inbar Raveh

Mohr Siebeck

Anat Israeli, born 1957; 1984 BA; 1987 MA; 1994 PhD; 1999–2003 Lecturer at the University of Haifa; 2003–2015 Tenure at Oranim College; 2015–2019 Senior Lecturer at Oranim College; 2019 retired.
orcid.org/0000-0003-3035-0450

ISBN 978-3-16-159896-8 / eISBN 978-3-16-167232-3 unveränderte eBook-Ausgabe 2025

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

© 2021 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 printed by Gulde Druck in Tübingen on non-aging paper and bound by Buchbinderei Spinner in Ottersweier.

Printed in Germany.

Dedicated to my late father and mother Yosef and Nehamah Israeli and to my two late brothers Ephraim and David Israeli

הספר מוקדש לזכר הוריי, יוסף ונחמה ישראלי, לוחמי פלמ"ח וממייסדי קיבוץ דברת, ולזכר אחיי האהובים, אפרים ודוד ישראלי, הנאהבים והנעימים שחרפו נפשם כקציני שריון צעירים ונפלו במלחמת יום הכיפורים.

Acknowledgement

The first chapter from the Order of Women (*Seder Nashim*) that appears in print here as part of the *FCBT* series is the last chapter of the last tractate in the entire order. This reversal in the publishing order is probably not coincidental. The fourth chapter of Tractate *Qiddushin* closes the entire order, but is also especially loaded gender-wise, as though the editors of the Mishnah, and following them, the editors of the Babylonian Talmud were using a last opportunity to uncover to the utmost their gendered concepts and declare them uninhibited to all and sundry.

Writing a feminist commentary to this chapter was, therefore, both especially easy (because the chapter is so full of exciting gendered issues) and especially difficult (because the issues are complex and sometimes even offensive and hard to swallow for a feminist reader in our time). Perhaps it is for this reason that the writing of the commentary has taken so long and has undergone so many transformations and created so many partnerships. For me personally, the composition of the commentary, in all its stages, was a task that entailed an inseparable mixture of conflicting forces: On the one hand a deep love for the Talmud and a generation-long desire to enter its pages and comprehend its texts, together with an enormous respect for the wisdom of generations embedded in it and for the ingenuity of its authors and commentators. On the other hand, a belief that for a better, fairer future for the Jewish world in general, and for Jewish women in particular, it is the duty of our generation (myself included) to unearth and show the patriarchal mechanisms on which rabbinic literature is founded, in order to assist in the task of disintegrating them and bringing them to their rightful resting place. The academic code usually requires that we distance ourselves from missionary goals and from the desires of the heart, whatever they are, but if truth be told, missionary sentiments accompanied me throughout the composition of this commentary, inexorably mixed with a deep affection for the talmudic labyrinth and a critique of women's place in it.

While writing, I formed along the way several meaningful partnerships. Writing together with another woman, or with a whole team of women, was not just a positive and empowering experience but also formed part of our understanding of what producing a feminist commentary is all about. Co-operation is a feminist act in itself. This commentary began in the *Beit Midrash Nigun Nashim* (the Study House: Women's Tune) that is active these 20 years in Ha-Midrasha at Oranim (in Israel) and in which secular and religious women study together and produce collective commentaries to selected talmudic sugyot. The *Beit Midrash Nigun Nashim*, under the supervision of Dr. Esther Fisher and myself, wrote in 2012 a commentary on

the last pages of the tractate (פרק העריות – the Incest Chapter), which was published in Hebrew ("דורות טוב" 2013). In 2015 *Nigun Nashim* studied under my guidance also the first pages of this chapter (פרק היוחסין – the Genealogies Chapter). The fruitful ideas and deliberations of all the participants of *Nigun Nashim* in these years (whose names are too numerous to mention) are embedded in the present volume.

In 2018 I returned to the task of preparing the commentary with Dr. Inbar Raveh, whose part in writing the Genealogy chapter is substantial. Esther and Inbar, each in her own time, were true partners in the writing process, and I would certainly not have completed the task without them.

As the work proceeded, other people agreed to read parts of the commentary and contributed many helpful additions and corrections. I am most grateful to Ronen Ahituv, Yuval Blankovsky, Reuven Kiperwasser, Ilil Hoz, Nira Nahaliel and Judith von Bresinsky for the conversations they held with me, their notes, corrections and useful comments. Of course, all mistakes or controversial opinions voiced in the commentary are my own responsibility. Zeev Safrai and Michal Bar-Asher Siegal generously shared with me their (as yet) unpublished work for which I am most grateful. I also wish to thank Etaka Leibowitz for the English language editing, Rebecca Rogowski for preparing the index and Marcel Gaida for setting the text. Special thanks go to the Research Authority in Oranim College, which supported to the best of its ability this project in its various stages.

Last, but certainly not least, I have no words to express my appreciation of Prof. Tal Ilan, the founder and editor of the *FCBT* series. Tal accompanied me in my long journey just described with unending generosity and patience. She opened her heart to the idea of the experimental group-commentary of *Nigun Nashim*, which characterized the early years of this project. As time went by, she supplied us with much needed advice of all kinds. I also had the privilege of attending two of the *FCBT* writers' conferences that Prof. Ilan organized (2015 in Berlin; 2018 in Oranim), and benefiting greatly from both. Finally, she went so far as to translate the entire book into English, while correcting errors, adding many details and ideas, setting difficult questions and improving constantly the final product. I am grateful for the opportunity and privilege to work next to her and benefit from such a breadth of knowledge and inspiration. In running this project, Tal demonstrates in her generous personality and her egalitarian and embracing approach not just what a feminist commentary is but how a feminist way of doing things is realized.

A female-feminist point of view of the talmudic ocean, that is nourished these many centuries by an all-male scholarship, is a meaningful act of a cultural and historical significance that is hard to fathom at this point in time. My hope is that the *FCBT* will persevere and encompass the entire Talmud, becoming one of its major foundational elements in the present era; an era of Jewish women's scholarship. Let it be.

Table of Contents

Qiddushin Chapter 4: Genealogy and Incest

General Introduction.....	1
<i>Feminist Commentary</i>	1
<i>The Academic Research of the Babylonian Talmud</i>	3
<i>Tractate Qiddushin, Chapter 4</i>	6
Introduction to the Mishnah	10
Introduction to the Genealogy Chapter (<i>bQiddushin</i> 69b-80a)	15
Introduction to the Incest Chapter (<i>bQiddushin</i> 80b-82b)	21

Mishnah Commentary

<i>Mishnah</i> 1. <i>mQiddushin</i> 4:1	29
<i>Mishnah</i> 2. <i>mQiddushin</i> 4:2	33
<i>Mishnah</i> 3. <i>mQiddushin</i> 4:3	36
<i>Mishnah</i> 4. <i>mQiddushin</i> 4:4	42
<i>Mishnah</i> 5. <i>mQiddushin</i> 4:5	45
<i>Mishnah</i> 6. <i>mQiddushin</i> 4:6-7	47
<i>Mishnah</i> 7. <i>mQiddushin</i> 4:8	52
<i>Mishnah</i> 8. <i>mQiddushin</i> 4:9	54
<i>Mishnah</i> 9. <i>mQiddushin</i> 4:10-11	56
<i>Mishnah</i> 10. <i>mQiddushin</i> 4:12	60
<i>Mishnah</i> 11. <i>mQiddushin</i> 4:13	70
<i>Mishnah</i> 12. <i>mQiddushin</i> 4:14	73

Talmud Commentary

The Genealogy Chapter (*bQiddushin* 69b-80a)

<i>Bavli</i> 4/1. <i>bQiddushin</i> 69b (<i>mQiddushin</i> 4:1).....	85
<i>Bavli</i> 4/2. <i>bQiddushin</i> 69b (<i>mQiddushin</i> 4:1).....	90
<i>Bavli</i> 4/3. <i>bQiddushin</i> 70a (<i>mQiddushin</i> 4:1).....	94
<i>Bavli</i> 4/4. <i>bQiddushin</i> 70a-b (<i>mQiddushin</i> 4:1).....	98
<i>A voice in a woman is nakedness</i>	109
<i>Bavli</i> 5/5. <i>bQiddushin</i> 70b (<i>mQiddushin</i> 4:1).....	112
<i>Bavli</i> 4/6. <i>bQiddushin</i> 71a-b (<i>mQiddushin</i> 4:1).....	119
<i>Bavli</i> 4/7. <i>bQiddushin</i> 72a (<i>mQiddushin</i> 4:1).....	129
<i>Bavli</i> 4/8. <i>bQiddushin</i> 72a-b (<i>mQiddushin</i> 4:1).....	132

<i>Bavli</i> 4/9. <i>bQiddushin</i> 72b (<i>mQiddushin</i> 4:1).....	136
<i>Bavli</i> 4/10. <i>bQiddushin</i> 73a (<i>mQiddushin</i> 4:1).....	142
<i>Bavli</i> 4/11. <i>bQiddushin</i> 73b-74a (<i>mQiddushin</i> 4:2)	145
<i>Bavli</i> 4/12. <i>bQiddushin</i> 76a (<i>mQiddushin</i> 4:4).....	151
<i>Bavli</i> 4/13. <i>bQiddushin</i> 76b (<i>mQiddushin</i> 4:5).....	154
<i>Bavli</i> 4/14. <i>bQiddushin</i> 76b (<i>mQiddushin</i> 4:5).....	157
<i>Bavli</i> 4/15. <i>bQiddushin</i> 76b (<i>mQiddushin</i> 4:5).....	159
<i>Bavli</i> 4/16. <i>bQiddushin</i> 77b-78a (<i>mQiddushin</i> 4:6-7)	164
<i>Bavli</i> 4/17. <i>bQiddushin</i> 79a (<i>mQiddushin</i> 4:9).....	168
<i>Bavli</i> 4/18. <i>bQiddushin</i> 79a (<i>mQiddushin</i> 4:9).....	171
<i>Bavli</i> 4/19. <i>bQiddushin</i> 80a (<i>mQiddushin</i> 4:10).....	174
<i>Bavli</i> 4/20. <i>bQiddushin</i> 80a (<i>mQiddushin</i> 4:10).....	178

The Incest Chapter (*bQiddushin* 80b-82b)

<i>Bavli</i> 4/21. <i>bQiddushin</i> 80a (<i>mQiddushin</i> 4:12).....	183
<i>Women are light-headed</i>	186
<i>Bavli</i> 4/22. <i>bQiddushin</i> 80b-81a (<i>mQiddushin</i> 4:12)	200
<i>Bavli</i> 4/23. <i>bQiddushin</i> 81a (<i>mQiddushin</i> 4:12).....	206
<i>She is accustomed to him</i>	210
<i>Bavli</i> 4/24. <i>bQiddushin</i> 81a-b (<i>mQiddushin</i> 4:12)	213
<i>Rabbi Me'ir and Beruriah</i>	221
<i>Bavli</i> 4/25. <i>bQiddushin</i> 81b (<i>mQiddushin</i> 4:12).....	235
<i>Bavli</i> 4/26. <i>bQiddushin</i> 81b-82a (<i>mQiddushin</i> 4:12)	242
<i>Rav Hisda</i>	249
<i>Bavli</i> 4/27. <i>bQiddushin</i> 82a (<i>mQiddushin</i> 4:13-14).....	253
<i>Bavli</i> 4/28. <i>bQiddushin</i> 82a-b (<i>mQiddushin</i> 4:14)	257

Bibliography	263
--------------------	-----

Index of Sources	277
------------------------	-----

Index of Gendered Terms	289
-------------------------------	-----

Introduction

General Introduction

This composition is a feminist commentary to chapter 4 of Tractate *Qiddushin* in the Babylonian Talmud, as part of the *FCBT* series, edited by Tal Ilan. The rational, methodology and format of the *FCBT* have been described in detail in the Introductory volume to the entire series as well as in Ilan's Introduction to her commentary on Tractate *Ta'anit*.¹ In general, we follow these guidelines and methods, and we detail them here only briefly, emphasizing new research developments in the field.²

Feminist Commentary

What is a feminist commentary? It is a commentary based broadly on feminist-gender scholarship that has developed over the last decades. This young discipline, in its general as well as Jewish-talmudic manifestation, has already undergone several meaningful transformations. At first, scholars attempted to identify the historical presence and influence of both specific/unique women and of women as a collective, as well as to reveal women who had been rejected in collective memory, or whose contribution to history has been removed or silenced. In the next stage, scholarship moved on to address not just women themselves but also the (mostly male) attitude of the sources to women. This brought about a shift from a historical to a literary focus. The move from analyzing the attitude of Judaism/the rabbis/the halakhah/the aggadah, etc. to women to unraveling the gendered systems in a broader sense characterizes the latest stage in this

¹ See ILAN, "Introduction," 1-18; ILAN, *Ta'anit* (*FCBT* II/9) 6-9, and also in all the introductions to the other commentaries in the series.

² The texts we present in the main body of the commentary are from the printed Vilna Talmud. The editor of the *FCBT* chose the Vilna edition since this is the text that has been studied throughout the entire Jewish world during the last several centuries and is thus culturally the most influential textual variant. This fact justifies the choice to use it – for it best explains the position of Jewish society on women and gender in the past and in the present. Nevertheless, we have not ignored meaningful textual variants deriving from talmudic manuscripts pertaining to gender. At times, these variants do not appear as alternative versions or scribal errors but rather as independent and tendentious texts. In such cases, it is possible to reconstruct, to a certain extent, intentional silencing, or re-construction of gendered contents, according to time, place or other considerations.

development. This is the point at which research moves from women to gender studies, and the emphasis is now placed on issues of culture and society. Such a study broadly investigates the gendered construction of femininity and masculinity offered by the rabbis. It attempts to locate sites where, and ways in which, these constructions occur and also seeks to reveal cracks in these constructions, such as oppositional voices, slips of the pen, subversive positions erased or ‘corrected’ etc.³ Another recent scholarly stage follows the work of Daniel Boyarin and Michael Satlow, and despite claims to the contrary, it argues that the rabbinic cultural construction of masculinity has not yet been satisfactorily explored and that equal attention should be paid to this topic.⁴

Our feminist reading brings into account all the above-mentioned methods, as well as the results of feminist and gendered scholarship, according to its relevance to the topic at hand. Our commentary will address all issues that we have encountered that touch upon women, their appearance in the sugyot under discussion, their status in the text, the attitude towards them and so forth. It will also address gender issues, i.e. social and cultural manifestation of both genders, as they are constructed in the sugya. Basically, the *Bavli* constructs women in Jewish society as second class ‘citizens.’ Nevertheless, Nevertheless, beneath a unified façade, we sometimes unearth contradictions exceptions and a variety of

³ There are several reviews of these processes. We refer the reader to two articles most pertinent to the issue at hand: ALEXANDER, “The Impact of Feminism”; ROSEN-ZVI, “Review.”

⁴ See for example BOYARIN, *Unheroic Conduct*; SATLOW, “Try to be a Man.” For further reading on this topic see the reviews of ROSEN-ZVI, “Rise and Fall,” and also the bibliography in KIPERWASSER, “Wives of Commoners,” 421, n. 13. To this list, one may add Kiperwasser’s own article as well as KOSMAN, “An Overview of Masculinity.” In this article, Kosman casts doubt upon the correctness and historical truth of the feminist project in general. On p. 153, n. 18 he writes: “... in no way do I claim that women were on an equal standing with men, in any respect. I maintain that we do not possess sufficient evidence to determine that this situation, in any given time and location, was not seen by the women themselves as completely natural. Accordingly, it is definitely possible to read a large part of the present-day prevalent feminist identification with the suffering of these ‘unfortunate’ women as a projection of the present onto what did not exist in the past.” The necessity of a gendered study of masculinity is, in our eyes, correct and useful. However, associating it with casting doubt on the suffering of women during hundreds of years of patriarchy and chauvinism is painful to our ear and breaks our hearts, especially when voiced by a prolific scholar with a clearly gendered point of view, such as Kosman (who at the same time that he makes such claims cites a plethora of Jewish sources that demonstrate exactly how deep the oppression was). The claim that when there is no conscious oppression there is no oppression is very old, and has been compared many times to the terrible claim that if women agree to have women circumcised, they therefore do not suffer from it, and we should not attempt to change their attitude to this matter. More generally, it should be said that feminism and feminist studies within it is a correction of the world (תיקון עולם); a correction of wrongs that have been going on for centuries. Recently, many intellectual voices have been heard casting doubt on this assertion from various angles. These voices weaken the recuperations on human society from the diseases of patriarchy and chauvinism, and threaten to push back the healing process and erase feminism’s achievements.

voices that conceal within them gendered power-relations. First and foremost, our commentary identifies with Eileen Showalter's position on feminist readings of literary texts,⁵ which focuses on reviewing and decoding the hidden connections between textuality and sexuality, between the generic and the gendered and between sexual-psychological identity and cultural authority.⁶ This is achieved through a return to the history of western culture (or in this case, Jewish culture) and through a new interpretation of its central texts.

As women who interpret the Talmud, which was created by men, reflect their world, and is even addressed to them, we have attempted to the best of our ability to see through it the world of the 'other,' in its vulnerability, and to contend with it, without transforming it into something demonic, mad, deviant or deserving of other epithets that make its denunciation easier.

The Academic Research of the Babylonian Talmud

The academic study of the Talmud is of course much older than the academic study of gender, and it too has undergone many changes during its century-and-a-half-long existence; yet no period within this timeframe, it seems, has been as lively and as innovative as the first two decades of the 21st century. The old tools of the scholar's trade had been, from the start, philology and history. The former attempts to identify the 'correct' version of a text by comparing textual witnesses and synoptic parallels, studying its language and vocabulary as well as perusing the works of its early interpreters; the latter attempts to understand, in the words of the German historian von Ranke, "wie es eigentlich gewesen ist," i.e. what really happened, and what did not. In the previous generation, important tools were added to these, among them the Hellenistic and Christian background behind many texts, the analysis of small literary units, as demonstrated by Yonah Fraenkel and his school,⁷ the identification of literary structures within longer textual units, the division between and the comparison of sources from Babylonia with those from the Land of Israel, as well as the division between, and comparison of discrete textual layers within the talmudic text itself, and more.⁸

In the present generation of scholars, additional important developments can be detected. Firstly, much emphasis has been placed on the work of the anonymous editors of the *Bavli* – the *stammaim* – who are the ones responsible for the composition's final form.⁹ Secondly, Irano-talmudic research, which

⁵ SHOWALTER, *New Feminist Criticism*, 3-17; cf. RAVEH, *Feminist Readings*, xv-xviii.

⁶ GILBERT, "What do Feminist Critics Want?"

⁷ See for example FRAENKEL, *The Ways of the Aggadab*. See also the Overview of NEWMAN, "Closing the Circle."

⁸ For these and other developments see ROSEN-ZVI, "Orality, Narrative, Rhetoric"; "Secularizing the Talmud."

⁹ David Weiss Halivni (for example HALIVNI, *Formation*) and Shamma Friedman (for example FRIEDMAN, *Talmudic Studies*) are principally responsible for this research direction and

places the *Bavli* in its Iranian cultural setting, and recently also in the context of early eastern Christian writings, has experienced a resurgence of interest instigated by Yaakov Elman and his successors. Thirdly, much emphasis is placed on textual characteristics in general, and on the characteristics of oral transmission of these texts in particular, using contemporary textual theories.¹⁰ Additionally, the study of internal hermeneutics and intertextuality has been upgraded. This trend has shown that, in many cases, a certain sugya is actually in dialogue with another tradition in the *Bavli* or elsewhere in rabbinic tradition, by the use of allusions and triggers, and this dialogue is sitting there, waiting to be deciphered.¹¹

The last, and perhaps most important development for our commentary, is the exposure of the critical dimension embedded at the very heart of the talmudic sugya.¹² This dimension, that Boyarin describes well, is characterized by a strict self-criticism of its authors and by a dialectical and subversive approach that denounces the basic assumptions of the *Bavli* and that often slides into a wild, grotesque, carnevalesque-style and Menippean writing.¹³ According to Boyarin:

The [talmudic] text, like Menippean satire itself, is precisely a critique of, and not an affirmation of, the view that there are those who know what goodness is, a critique of both philosophical and halakhic *epistemai*. It is a critique, that is to say, of the very monologizing rabbinical power consolidation that so much of the Talmud would seem to vaunt... The Talmud... constitutes, I suggest, a peculiar Jewish working-out of this possibility for a dialogical text, the text of a dialogue between one's deep commitment to

among their most influential followers is Jeffrey Rubenstein (for example RUBENSTEIN, *Culture*). BRODY, "On Dating the Anonymous Portions," and DOLGOPOLSKI, *Open Past*, have sounded a warning against scholars who stray from this scholarly path, see SECUNDA, "Gaze and Counter-Gaze," 149-151 and references there. Because of the limitations imposed on the research tools at our disposal, we are not always consistent in the terms we use in our discussion when describing the activities of the editors. We have, for example, refrained from pointing out different textual sub-layers. On some occasions we have made use of a variety of such expressions as "the sugya authors" or "the editors of the gemara" or even "according to the sugya" and so on and so forth.

¹⁰ On the Irano-Babylonian turn and the dispute that is currently raging about its validity between Robert Brody and its supporters; see SECUNDA, "This, but also That," 233-238 and the references there. On the context of early eastern Christian writings, especially those written in Syriac, see references in BAR-ASHER SIEGAL, "Syriac Monastic Motifs," 27, nn. 1-2, 28, 77. On the textual-verbal turn see SECUNDA, "Gaze and Counter-Gaze," 151-152.

¹¹ A nice example of such a study is SEPTIMUS, "Trigger Words," and see also below *Bavli* 4/4. *bQiddushin* 70a-b, n. 38.

¹² See for example FAUST, *Criticism in Sage Stories*; BOYARIN, *Socrates and the Fat Rabbis*; "The Talmud as a Fat Rabbi" and others.

¹³ The Menippean satire is a literary genre named after its initiator – Menippus of Gadara, who lived in the 3rd century BCE. It is characterized by an internal satire of intellectuals directed against themselves.

a given practice and one's own self-reflexive critique of it at one and the very same moment.¹⁴

Boyarin points out the Hellenistic roots of this satirical-dialogical genre constantly. Elsewhere he states:

The Talmud, consonant with the accents of its broad literary context, manifests a deep commitment to a set of ideals and perhaps even a search for truth, imagined as God's Will, while at the same time incorporating within its textual world a voice as strident as any Menippean satire, a voice that would corrosively deny any such ideals and any such searches, reducing them to the itches and scratches of a human body. Neither of these two voices is meant to defeat the other, each constantly undercutting and being undercut by the other.¹⁵

These new and daring readings of some of the talmudic texts, as full of self-criticism, do not undo a thousand years of traditional exegesis that did not identify the sharp sting of self-criticism and irony in these texts. Traditional commentators listened to the monological, humorless voice of the text and empowered it according to its time and needs. Our times, which have made criticism in general and self-criticism in particular into a central value, invite us to rediscover the Menippean, humorous voice of the *Bavli* with its internal, sober and sophisticated challenge of the rabbinic claims to exclusive control of truth, perfection, purity, Torah, halakhah, and God's will in general.

In our commentary we shall attempt to use some of these methods, when relevant to gender inquiry, and we shall of course make use of the results of these studies, where necessary. We are especially inclined toward the idea that each and any sugya may constitute a certain conception, together with a whole terminological system that details it, a complete legal complex that is there to realize it, and an institutional-organizational system that is meant to implement it. Simultaneously, the same sugya can cast doubt on and undermine the same basic assumption as well as gnaw its rules and means of implementation. We think that the two bodies of text that constitute chapter 4 of Tractate *Qiddushin* will demonstrate well this double voice, each in its own way. Even though it is, in the end, clear that the dominant voice is the normative-monological one (which influenced the coming generations), the very unearthing of the subversive and doubting voice is a great achievement from a feminist perspective. This is because a doubting voice, in a structure that is basically patriarchal, casts doubt and undermines patriarchy itself. A gendered inquiry into rabbinic literature may in itself offer new perspectives on old questions, and may transform the women into visible and active agents.

¹⁴ BOYARIN, *Socrates and the Fat Rabbis*, 166; 343.

¹⁵ BOYARIN, "The Talmud as a Fat Rabbi," 618.

There are good arguments for reading rabbinic literature from a modern and post-modern perspective, even though it is clear that this literature is not always compatible with the criteria and demands of 21st century feminism. Yet such a reading always signifies a critical one, in which the position of the reader *vis à vis* the text and the context in which it was created is acknowledged. Every interaction between literature and its readers creates, by its very existence, a choice of a certain meaning (and the rejection of others) which is closely related to the self-understanding of the reader, her understanding of the text and its author(s), her awareness of the assumptions that guide her interpretation, and finally, the extent to which she takes into account temporal, spatial, ideological and cultural changes.¹⁶

Against the background of the recognition that the rabbis practiced a deep-rooted self-criticism, we believe that our feminist-critical reading is not an act of defiance but rather walks hand-in-hand with the dialogical, open, self-conscious and critical approach of the rabbis themselves.

Tractate Qiddushin, Chapter 4

This commentary is on chapter 4 of Tractate *Qiddushin*, the last chapter in the last tractate of the Order of *Nashim*, which deals with various aspects of marriage, as its name partly indicates. The Order of *Nashim* presents an inherent difficulty for those who attempt to write a feminist commentary to it, or to a chapter in it. The very topic of this order implies an overwhelming gendered agenda. Actually, the exact construction and definition of this agenda is the objective of this entire order, and it should come as no surprise that the feminist commentary on this order requires many volumes. It appears, though, that even within the Order *Nashim*, chapter 4 of *Qiddushin* carries an unusual gendered weight.

This chapter, called “Ten Genealogies” (עשרה יוחסין), deals with two subjects – genealogies and incest. The first half of the chapter (mishnayot 1-8) deals with genealogies, continuing discussions that began at the end of chapter 3. It is followed by a connecting element that has an independent standing, though associated with mishnah 8, which concludes the first part (mishnayot 9-11). Finally, the Mishnah discusses forbidden seclusions (איסורי ייחוד), i.e. instances in which certain men and women are forbidden to spend time together unchaperoned.

In order to frame the discussion of this chapter within the Mishnah, we first need to delve into the relationship between the two topics discussed in it. In other words, we will now look into the logic behind connecting the two topics one to the other. The importance of this exegetical move is formulated by Abraham Walfish’s discussion of the creative editing of Tractate *Qiddushin*:

¹⁶ MARIENBERG-MILIKOWSKY, “We Know Not,” 8.

Providing meaning to literary phenomena is more an art than a science, and it is for this reason that many scholars of Jewish studies prefer to avoid it. However, if the editors of these texts did indeed produce compositions of a distinct literary character, we will fail in our duty as exegetes if we do not attempt to understand this editorial work. We will, however, be able to achieve this goal only by using synchronic tools that show how means of expression create meaning.¹⁷

Both subjects discussed in this chapter, genealogies and incest, touch on the arrangement of a central aspect of Jewish life – matches based on permitted (and forbidden) relations. The first part of the chapter deals with genealogies, and it entails the social aspect of forbidden and permitted betrothals (קידושין).¹⁸

Permitted betrothals are divided between those that are acceptable to begin with, and those that are in some way defective. Usually when there is a defect in the betrothal, a defect in, or rejection of the offspring to such a union is to be expected. These offspring are forbidden to enter the congregation and questions are raised concerning their status, such as, should they be considered as belonging to one single category, and therefore permitted to marry among themselves? And as a consequence, what is the status of the offspring of such unions?

In other words, the first part of the chapter deals with laws connected to social classes (or castes) and to groups that have an elevated genealogy within the wider community, and whose goal is to preserve the purity of this genealogy. The laws formulated in this part of the chapter express what is permitted and what is forbidden within the national *langue*.¹⁹ In this sense, these laws define what is desirable and thus describe what they conceive of as an ideal Jewish society.

The second part of the chapter, which deals with incest, also touches on which relations between men and women are permitted and which are forbidden. Yet in contrast to the first, this part discusses informal relations and not formal matchmaking; consequently, it focuses upon the individual rather than the community. The mishnayot that end Tractate *Qiddushin* attempt to police these informal relations by forbidding unchaperoned interactions, based on the fear that a person's desire will overcome his common sense. The halakhah wrestles with sexual desire by defining norms and erecting boundaries:

¹⁷ WALFISH, "Creative Redaction," 78.

¹⁸ Anthropological studies have devoted much space to kinship and marriage arrangements in all cultures. For a comparative discussion between the anthropological approach and our chapter see JONATHAN BOYARIN, "Kinship and Qiddushin."

¹⁹ DE SAUSSURE, *Cours De Linguistique*. De Saussure's structuralism defines the differences between *parole*, which is a collection of linguistic expressions and *langue*, which are the principles that guide them. The term *langue* defines the abstract principles that lie at the foundation of the language. For example, even if we do not consciously define for ourselves the principles of the syntax (of say Hebrew), we can still identify an incorrect sentence in this language.

A men and a woman who are not married, or are not first-degree relations, are not permitted to stay in each other's company in places where a preventive element is lacking, i.e. the presence of a minimum number of other people. The literary unit found in the *Barli* in this part of the chapter also wrestles with sexual desire and, as is typical of aggadah, requires its readers not only to comply with halakhic norms, but also to observe the psychological and theological roots of sexual desire's power, and, accordingly, to create sophisticated and demanding means of countering it.²⁰

In a reverse analogy to the first part of the chapter, which deals with the abstract rules of genealogy, this part deals with *parole*, to use a term from structuralism, i.e. the living, vibrating expression of the struggle of a person (=a man, who represents the usual generic person in this patriarchal literature) with his sexual desire. The purpose of this enterprise is to assist the individual in avoiding sexual transgressions. The "incest" part of this chapter, then, deals with the here-and-now, the present, as opposed to the "genealogy" part, that delineates rules for a desirable, ideal future.

Both parts of the chapter complement one another, setting a desirable gendered order and maintaining it. They uphold an appositional tension, which can be described with a number of appositional terms such as the formal and the informal, the group and the individual, *langue* and *parole*, future and present as well as *super-ego* and *id*.²¹

The entire chapter first draws a clear system of gendered hierarchies, which is then limited, qualified, blocked, contradicted and softened over and over again. Thus, for example, in the genealogy part, the social castes in society are constructed according to the identity of the father, only after it had been definitively decided in the previous chapter that the very affiliation to the community is determined by the status of the mother. Similarly, the Mishnah lists the validity of betrothals contracted between various parties, and despite the basic principle at the heart of Tractate *Qiddushin*, according to which it is the father who marries off the daughter (*mQid* 1:1; 2:1 and specifically *mKet* 4:4), the halakhah includes the daughter as one who may betroth herself (*mQid* 2:1; 4:9). So too, the gemara lists cases in which the testimony of a woman is valid (*bQid*

²⁰ WALFISH, "Creative Redaction," 72-73.

²¹ Sigmund Freud analyzed the psyche as a structure composed of three central elements: (1) neutral (*id*) which constitutes the center of the 'natural inclinations' of the psyche, including the most basic and primeval urges that are driven by pleasure. (2) The self (*ego*) which is the control center of the psychic forces, striving toward equilibrium, based on the principle of reality. The *ego* is the stage of the human psyche's self-consciousness and can control the forces of the *id* on the one hand, and filter the demands of the *super-ego*, on the other. (3) The supreme self (*super-ego*) which is the internal center of moral and social demands in the human psyche, striving toward principles of strict normative behavior, even at the expense of personal needs, and can cause a person much psychological suffering when straying from these principles; see FREUD, *The Ego*.

73b-74a) despite the general rule that women are invalid witnesses (*mRH* 1:8; *SifDent* 190; *bShevu* 30a and more). Also, among the strict rules of gender-separation in the incest part of the chapter, more relaxed and lenient attitudes toward separation, and close relationships between men and women who are not married become visible (*bQid* 81a). Many other examples scattered throughout the present chapter display a ‘softer’ attitude that tones down the principle gender-hierarchy present in the foundation of the mishnaic-talmudic project.

As shown by many, one can describe the general gendered starting point of the rabbis as one which constructs a moderate hierarchy.²² A fine example of such a hierarchic construction in a non-gendered context appears in the beginning of our chapter. As we shall presently see, *mQid* 4:1 presents ten degrees of genealogy, concentrated in three hierarchic circles, but the degrees and the circles are not hermetic, and passage from one to the other is possible, or in the words of the Tosefta: “We find Israel a (purifying) pool (מקוה) for priests and a maidservant a (purifying) pool for all unfit (פסולים)” (*tQid* 5:3).²³ This ‘moderate-hierarchy’ definition fits well both the general tenor of the genealogy section in this chapter and its gendered construction, which is reflected in each one of its mishnayot.

Moreover, in both parts of the chapter – genealogy and incest – processes of constant refutation of the central utterances and trends of these parts are embedded. The pure genealogy of the Jewish community, as constructed in the Mishnah (*mQid* 4:1), and given even greater weight at the opening of the *Bavli* sugya (*bQid* 69b), is contradicted over and over again as the chapter and the discussions in it progress (*bQid* 70b; 72a, and more). The gendered separation decreed by the mishnah, which is set in place to protect (men) against (their) sexual desire (*mQid* 4:12) turns out again and again to be insufficient or impossible in view of men’s behavior in general, and of the greatest sages in particular (throughout the sugya and particularly in *bQid* 81a). In its unique and sophisticated way, the gemara invalidates time and again the rules, order and construction of the hierarchies that lie at the base of the chapter. In each part of the mishnaic chapter a thesis emerges from the halakhah formulated therein, and is fortified by exclamations and legal decisions in the talmudic sugya, only to be taken apart again and again through sophisticated moves of the many-layered talmudic give-and-take, and especially in the aggadic sections. The claim to a pure Jewish genealogy is thus shattered into smithereens in the first part of the chapter, and the demand for gender separation, in order to protect its adherents from sinning crumbles in its second part. The artistic weaving of discrete parts of the sugya one with the other, allows both for the declarations and for their dissolution; both for a naïve and a subversive reading.

²² Daniel Boyarin is a staunch supporter of this position. See now in his collected essays: BOYARIN, *Talmud*.

²³ The Mishnah itself, however, will offer options for stricter hierarchies in *mQid* 4:3, see below.

Introduction to the Mishnah

The last chapter of Tractate *Qiddushin* is also the last chapter in the Order of Women (*Nashim*).²⁴ This, then, is the end of *Seder Nashim*. The chapter is divided into three parts:

1. The first half of the chapter (*mQid* 4:1-7) deals with genealogies, continuing issues discussed in *mQid* 3:12-13.
2. A short unit that is devoted to the trustworthiness of different testimonies regarding genealogy (*mQid* 4:8-11; aside from *mQid* 4:9, which actually belongs to the unit that comprises *mQid* 2:1-3:11).
3. The last part of the chapter (*mQid* 4:12-14) is devoted to the ordering and controlling of encounters and relationships between men and women who are not married. The mishnayot that deal with prohibited seclusions are a unit in their own right.

The genealogy section is divided thematically into two further sub-units.

- a. General definitions of genealogy, pertaining to the entire community (*mQid* 4:1-3).
- b. Definitions pertaining to the priesthood (*mQid* 4:4-7).

mQid 3:12-4:14 are thus one unit, which begins with lineage and ends in forbidden seclusion. Epstein gave it the name “Tractate of incest and genealogies” (מסכת עריות ויוחסין) and considered it a separate unit that was appended to the short *Massekhet Qiddushin*.²⁵ We follow his definitions in our terminology.

The central theme of the first part is the definition of the conditions for belonging to hierarchical sub-groups that constitute Jewish society in the Land of Israel. The chapter opens with the definition of the ten sub-groups and the relationship between them.²⁶ This comes after *mQid* 3 had ended by describing

²⁴ Even though Tractate *Qiddushin* would have thematically fitted better as the opening tractate of the Order, or at least among its first tractates, because it describes how marriages begin, and *Seder Nashim* is actually about marriage, it nevertheless ends it, most likely because of its reduced length (only 4 chapters), and perhaps because of other considerations.

²⁵ EPSTEIN, *Prolegomena*, 414-415. See also FRANKEL, *Ways of The Mishnah*, 275, who argued that the tractate is “composed of different sections, and seems to have been redacted by Rabbi,” and SAFRAI and SAFRAI, *Mishnat Qiddushin*, 135, 171, 177, who suggest that the last units may have been added here as an appendix. We thank Zeev Safrai for supplying us with his commentary before it was published. EPSTEIN, *Prolegomena*, 54, also pointed to the antiquity of this chapter, and dated it to the time of the Second Temple. However, there are signs, like the many names of tannaim from the Usha generation (=135-60 CE) mentioned in it, indicating that its final editing was performed close to the last redaction of the entire Mishnah. See also other arguments against Epstein’s position in BAR-ILAN, “The Attitude towards Mamzerim,” 128-130; SATLOW, *Jewish Marriage*, 149-150. Nevertheless, the kernel of *mQid* 4:1 was indeed formulated in Temple times, see KOREN, “Look through Your Book,” 436.

²⁶ The hierarchical division of this list is detailed here, and even more strictly (with minor order changes) in *mHor* 3:8: “A priest precedes a Levite, a Levite an Israelite, an Israel-

Index of Sources

The Hebrew Bible

Genesis

2:22	190, 249
4:1	241, n. 143
6:1	83
9:18-27	195, n. 30
12:16	216
18:23-33	211
19:30-8	195, n. 30
22:4	188
22:15	187
24:1	75, 77, 257
25:23	13, n. 30
26:5	76, 257
28:20	51, n. 53
38:18	227, n. 102
38:25	227, n. 102
38:28	146

Exodus

12:44	136, 139, n. 98
18:22	154, 155
19:6	14

Leviticus

6-16	71, n. 97
11:34	89, n. 13
18	22, 61, n. 70, 71, 167, 191, n. 20
18:6	62, n. 71, 67, n. 86, 191
18:17	67, n. 86
18:22-3	71, n. 97, 239
19:23	189
20	22, 61, n. 70, 167, 191, n. 20
20:2	189

20:11	175, n. 149
20:26	22, n. 53
21:2-4	21
21:6-8	205
21:7	30, n. 4, 92, n. 16, 164, 165
21:7-15	165
21:14	30, n. 4, 164

Numbers

11:17	154
21:7	92
25:15	13, n. 30
27:1	92, n. 15
27:18	133
30:13	214

Deuteronomy

6:7	135, n. 93
10:1	211
13:7	62, n. 71, 183, 185, 192
17:15	157
19:15	64, n. 79
21:7	147
22:13-21	68, n. 89
23	30, n. 7, 37, 38, 39, n. 30
23:1	39, n. 30, 246, n. 157
23:2-9	37, 39, n. 30
23:3	39, n. 30
23:4-8	39
23:15	39, n. 30
27:20-3	61, n. 70
27:21	239
31:10-4	159

1 Samuel

2:24 206-7

3:3 133

2 Samuel

3:4 161

8:18 159

15:19-22 159

20:16-7 210

23:37 159

23:39 159

2 Kings

2:3 135, n. 93

Isaiah

3:24 275

19:19 270-272

32:9 77, n. 25

40:17 120

40:31 75

Jeremiah

3:9 110

Ezekiel

16:7 242, 243

16:8 246, n. 157

22:10-1 61, no. 70

Hosea

5:7 94, 97

Amos

4:13 110

6:4 120, 123, 134

6:7 120

Habakuk

2:5 112

Zechariah

3:2 214

Psalms

45:14 107, n. 43

92:15 75

117:1 13, n. 30

122:4 95

145:9 148

Proverbs

7:27 204

12:10 239

13:7 215

Job

42:12-3 82, n. 121

Song of Songs

1:15-6 203

1:17 203

2:9 21

2:14 109

4:7 154

Ruth

3:9 246, n. 157

Lamentations

1:10 39, n. 30

3:39 184, 195, n. 31

5:11 120

Ecclesiastes

1:5 133

4:12 259

Esther

1:22 105

5:1 245, n. 152

Daniel

3:27 13, n. 30

Ezra

2	30, n. 8	13	39, n. 29
2:61-3	90	<i>1 Chronicles</i>	
10	39, n. 29	2:21-2	91, n. 15
		7:40	45, 159
<i>Nehemiah</i>			
7	30, n. 8	<i>2 Chronicles</i>	
7:61	94	20:5	39, n. 30

Rabbinic Literature

Mishnah

<i>m.Avodah Zarah</i>		<i>mHagigah</i>	
2:1	69	1:8	102
<i>m.Avot</i>		<i>mHallah</i>	
1:5	107, n. 43, 110	1:7	89, n. 14
1:6	78, n. 109	<i>mHorayot</i>	
1:10	260	1:4	40, n. 53
2:2	248	3:8	10, n. 26, 31
2:12	248	<i>mKeritot</i>	
4:20	71, n. 99	3:6	69, n. 94
5:21	71, n. 99	<i>mKetubbot</i>	
<i>mBekhorot</i>		1	35, n. 16
4:4	13, n. 30	1:6	34
<i>mBerakhot</i>		1:6-9	34
1:7	130	1:9	58, 148, 149
4:4	13	2:9	57
7:3	40, n. 53	4:4	8
<i>mBetsab</i>		5:5	87
5:4	88	5:6	259
5:5	30, n. 6	7:6	81, n. 118
<i>mBikkurim</i>		<i>mMakkot</i>	
1:5	51, n. 55	1:10	177, n. 154
<i>mEduyot</i>		<i>mNedarim</i>	
6:5	80	5:4	30, n. 6
8:4	124	<i>mNiddah</i>	
8:9	49	5:4	241, n. 144
<i>mGittin</i>		5:6	243, n. 146
1:4-6	87	9:4	147
7:4	211, n. 65	10:4	53, n. 25

mPesahim

5:5 40, n. 53
7:6 40, n. 53

mQiddushin

1 61, n. 69
1:1 8, 91
1:4 55
1:7 77, n. 105, 82
2-3 12
2:1 8, 54, n. 59, 172
2:1-3:11 10
3 10, 11, 12
3:1 54
3:7 54
3:8 52, n. 57
3:12 12, 13, 43, 49, 51, n. 55
3:12-3 10
3:12-4:7 12
3:13 158, n. 130
4 11, 12, 13, 42, 54, 77
4:1 9, 10, 13, n. 32, 29, n. 1, 31,
37, 38, 39, 40, 49, n. 49, 85,
86, 90, 91, 94, 98, 99, 112,
119, 121, 129, 132, 134, 136,
137, 148 142, 138, 155, 212,
n. 66
4:1-3 10, 13, 52
4:1-7 10
4:2 18, 28, n. 71, 31, 33, 43, 58,
n. 66, 124, n. 74, 145, 148,
210, n. 60
4:2-7 31
4:2-3:12 54
4:3 9, 36, 37, 38, 40, 49, 52, n.
56, 70, n. 96
4:4 31, 42, 43, 45, 46, 138, 151,
n. 118, 152, n. 121
4:4-5 14, 49, 52
4:5 13, n. 32, 40, n. 34, 45, 46
155, n. 124, 157, 159
4:6 31, 49, 50, 52, 88
4:6-7 15, n. 36, 47, 49, 52, n. 56
88, n. 8, 158, n. 130, 164,
165
4:7 31, 49, 51, 158
4:8 52, 54, 57
4:8-11 10, 45
4:9 8, 10, 54, 168, 171
4:9-10 6

4:10 54, 58 174, 178
4:10-1 52, 56, 57, 59, 149, n. 116,
174, 179
4:11 180
4:12 9, 15, 21, 28, 56, 60, 61, 66,
71, n. 97, 79, 78, 175, n. 149,
177, n. 153, 183, n. 1, 185,
186, 191, 193, n. 25, 200,
202, n. 45, 213 202, 206,
209, n. 58, 210, n. 61, 235,
236, n. 131, 237, nn. 133-4,
241, 243, 254, n. 172, 255
4:12-4 10, 14
4:13 21, 70, 71, n. 97, 72, 78, 82,
253, 254, n. 172, 255, n. 173,
258, n. 176
4:13-4 21, 61, 253
4:14 21, 71, 73, 74, 76, 78, 225,
239, n. 139, 250, n. 169, 253,
254, n. 172, 256, 257, 258

mRosh ha-Shanah

1:8 9, 148, n. 114
4:1 183
4:12 182

mSanbedrin

3:5 256, n. 174
9:1 67, n. 86, 69, n. 94, 175, n.
149
7:1 13
7:11 175

mShabbat

2:6 50, 181
8:4 219

mShevi'it

6:1 30, n. 6

mShevu'ot

4:1 148, n. 114

mSotah

1:3 200, 201
1:6 211
3:4 72, 223

mSukkah

5:2 21, n. 50

<i>mTohorot</i>		6:5	92, 166
3:8	178, 179	8	37, n. 20, 39, n. 29
<i>mYevamot</i>		15:3	240
1:1	29, n. 3		
4:13	46, n. 45		

Tosefta

<i>tAvot</i>		5:9-10	60
1:5	107	5:10	74, 235, 253, 255
		5:14	74, 80, n. 115
<i>tHorayot</i>		5:14-21	81
2:5	135, n. 93	5:17	225
2:9	31	5:17-21	74
<i>tEduyot</i>		<i>tRosh ha-Shanah</i>	
3:2	49	2:5	126, n. 78
<i>tKelim Bava Metsi'a</i>		<i>tShabbat</i>	
1:6	221	6:1	160, n. 132
<i>tKelim Bava Qama</i>		<i>tSotah</i>	
1:4	211	1:6	211, n. 65
4:17	221	5:1	95, n. 18
<i>tKetubbot</i>		<i>tSukkah</i>	
1:6	34	3:16	142
		4:1	212, n. 66
<i>tNiddah</i>		<i>tTerumot</i>	
6:2	243, n. 146	10:14	256, n. 157
<i>tQiddushin</i>		10:18	95, n. 18
1:11	77, n. 105	<i>tToharot</i>	
4:16	33, n. 12, 127, n. 83	3:5	179, 180
5:1	36, 37, 40	3:8	179
5:2	15, n. 37, 50	5:12	256, n. 157
5:2-4	47	<i>tYevamot</i>	
5:3	9, 50, 51	13:2	172, n. 146
5:6-8	56		
5:7-8	149, n. 116		
5:9	60, n. 68, 74, 202		

Yerushalmi

<i>yAvodah Zarab</i>		4:4, 66a	47, n. 48, 50
2:2, 41a	161	4:5, 66a	51, n. 54
		4:8, 66b	79, 178, 179, n. 156
<i>yHagigab</i>		4:10, 66b	57, nn. 63-4, 179, n. 156
2:1, 77b	82, n. 121	4:11, 66c	184, 193, 237, n. 132
		4:12, 66c	63, n. 76
<i>yHallab</i>			
2:1, 58c	109	<i>yShabbat</i>	
		6:9, 7d	161
<i>yKetubbot</i>		14:4, 14d	111, n. 51
1:9, 25d,	34, n. 16, 50	20:1, 17c	141, n. 104
<i>yKil'ayim</i>			
9:3, 30a	216	<i>ySukkah</i>	
		4:8, 54d	142
<i>yMo'ed Qatan</i>			
3:5, 82d	195, n. 31	<i>yTa'anit</i>	
		4:2, 68a	46, n. 45
<i>yQiddushin</i>			
1:5, 60c	90, n. 19	<i>yYevamot</i>	
3:12, 64c-d	33, n. 12	1:6, 3b	136, 140, n. 99, 141, n. 104
3:12, 64d	43, 127, n. 83	4:6, 6c	127, n. 83
4:1, 65b	90, 179, n. 156	7:6, 8c	92
4:1, 65b-c	37, n. 20		
4:1, 65c	136, 141, n. 104	<i>yYoma</i>	
4:1, 65d	118, n. 66, 138, 179, n. 157	1:5, 37a	142
4:1, 66a	151, n. 119		
4:2, 65d	146, 147		
4:4, 65d	13, n. 34		

Bavli

<i>bAvodah Zarah</i>		<i>bBava Batra</i>	
17a-18a	167, n. 141	3b	115
18a	221, 224, 225, n. 95	16a	219, n. 82, 234, n. 128
18a-b	187, 196, 222, 224	16b	82, nn. 120, 122, 260
20b	249, n. 164	21a	71
65a	167	119b	250
69b	167		

- | | | | |
|----------------------|--|------------------|------------------------|
| 141a | 71, 82, nn. 120, 122, 83, n.
123, 250 | 38a | 139, n. 98 |
| | | 50a | 141 |
| | | 57b | 123, n. 73 |
| | | 67b | 217, n. 77 |
| <i>bBava Metsi'a</i> | | | |
| 59a | 250 | | |
| 59b | 95, n. 20 | <i>bHagigab</i> | |
| 84a | 126 | 5b | 110 |
| 85a | 167, n. 141 | 15a | 167, n. 141 |
| 87a | 107 | 25a | 103, n. 35 |
| | | 65a | 167, n. 141 |
| | | 69b | 167, n. 141 |
| <i>bBava Qamma</i> | | | |
| 83a | 161, n. 134 | | |
| <i>bBerakhot</i> | | | |
| 3a | 241, n. 145 | <i>bHorayot</i> | |
| 13b | 103, n. 35 | 9b | 40, n. 53 |
| 20a | 132, n. 123 | | |
| 23a | 167, n. 141 | <i>bHullin</i> | |
| 24a | 109, 249, n. 164 | 6a | 239, n. 140 |
| 24b | 100, n. 26 | 44b | 104, n. 37 |
| 26a | 239, n. 140 | 67b | 217 |
| 43b | 111 | 69a | 126, n. 81 |
| 51b | 103, n. 35, 105, n. 38, 106,
107 | 106a | 196, n. 33 |
| 61a | 234, n. 128 | 110a-111b | 108, n. 44 |
| | | 79b-80a | 12, n. 81 |
| | | 124a | 100, n. 27 |
| | | 133a | 95, n. 20 |
| <i>bBetsab</i> | | | |
| 20a | 172, n. 146 | <i>bKetubbot</i> | |
| 22a | 239, n. 140 | 8a | 244 |
| 29a-b | 88 | 9a | 209, n. 57 |
| | | 10b | 89, 180 |
| | | 17a | 203 |
| <i>bEruvin</i> | | | |
| 29b | 184, n. 34 | 23a | 234, n. 130 |
| 53b | 110, 223, n. 92 | 50a | 177, n. 155 |
| 53b-54a | 221 | 51b | 245, n. 155 |
| 59b | 239, n. 140 | 53a | 245, n. 155 |
| 100b | 50, | 57b | 172, n. 146 |
| 103b-104a | 275 | 61a | 105, n. 38 |
| | | 62b | 161 218, n. 80, 220 |
| | | 63a | 239 |
| | | 77b | 249, n. 164 |
| <i>bGittin</i> | | | |
| 6a | 250 | 110b-111a | 100, n. 26, 115, n. 60 |
| 7a | 141 | 111a | 87, n. 3, 115 |

bMegillah

6a 86, n. 1
13a 177, n. 155

bMe'ilab

17a 161, n. 134

bMenabot

44a 167, n. 141

bMo'ed Qatan

9a-b 83, n. 123, 155, n. 128, 170,
n. 144
9b 215
12a 184, n. 34
15b 195, n. 31
17a 100, n. 25
21a 170, n. 144, 195, n. 31
22b 21
24a 198, n. 37
24a-b 185, n. 2, 203, n. 47
24b 197
25b 232
27b 185, n. 2, 197, n. 37, 198, n.
37

bNedarim

20a 110
20b 241, n. 145
23a 172, n. 146
32b 234, n. 128
50a 220

bNiddab

5b 141
8b 89, n. 14, 180
24b 194, n. 27
30b 105, n. 38
45b 190, 249
46-47 244, n. 149
47a 103, n. 35
64b 89, n. 14, 180

66a 224

bPesachim

43a 218
49b 70, 239
51a 280
62b 221, 223, n. 92
65a 260
87a-b 131
112b 223
113a 167, n. 141
118b 276

bQiddushin

12b 172-3, n. 146
29b 249
29b-30a 226
30b 80, n. 113
31a 210
31b 177, n. 155
33a 239, n. 140
34a 104
39b 202
40a 227, n. 103
41a 55, 172
66a 143
68b 33, n. 12, 127, n. 83
69a 15, n. 36
69b 9, 15, n. 38, 16, 18, 50, n. 52,
56, 85, 87, n. 3, 90, 138, 165,
n. 138, 179, n. 157, 188, 248,
n. 163
69b-80a 15, 56, 85
70a 18, 27, 28, 35, 94, 124, n. 74,
248
70a-b 4, n. 11 89, 98, 115, n. 60,
122, 247, 248
70b 9, 17, 18, 86, 95, 97, n. 22,
112, 122, 124, 128, n. 84,
138, 144, n. 110
70b-72b 86, n. 2

71a	15, 87, n. 3, 118, 128, n. 84, 138		92, 225, n. 95, 228, n. 105, 235, 244, n. 150, 246, n. 157, 248
71a-b	119, 134, 138, 173, n. 146		
71b	18, 129, 137, 138, 139	81b-82a	83, n. 123, 139, n. 97, 172, 173, 242, 250, n. 168, 251, n. 171, 255
71b-72a	129		
72a	9, 17, 128, n. 85, 129, 140, n. 101	82a	28, 71, n. 99, 72, n. 102, 172, nn. 145-6, 253, 255, 258, n. 177
72a-b	132	82a-b	257
72b	17, 18, n. 40, 133, 136, 139, n. 98, 249, n. 164	83a	161
73	142		
73b	146, 147, 249		
73b-74a	34, n. 15, 145, 249, n. 165	<i>bRosh ha-Shanah</i>	
74a	35, 148	21a	132, n. 123
75a	148, n. 113	23b	129
76a	42, n. 37, 43, 46, n. 44, 151, 169, n. 143	<i>bSanhedrin</i>	
76b	17, 96, n. 21, 138, n. 96, 154, 157, 159, 161, n. 174	5b	239, n. 140
77-78	164, 165	11a	225
77b	165	19b	177, n. 155
77b-78a	92, n. 16, 164	21a	160, n. 133
79	16	24a	280
79a	123, n. 72, 168, 171, 244, 247, n. 159	38b	179, n. 30
79a-b	172, 247, n. 160	42a	119, n. 58
79b	57, n. 63, 172, 175	49a	160, n. 133
80a	16, n. 38, 18, 26, 50, n. 52, 67, n. 86, 89, 174, 178, 179	58b	22, n. 53
80b	23, 24, n. 60, 35, n. 18, 62, nn. 71-2, 183, 184, 189, 198, 210, n. 62, 216, n. 74, 222, 223, 249, n. 166	64a	237
80b-81a	110, n. 48, 196, 200, 209	86a	222
80b-82b	21, 183	96b	123, n. 73
81a	9, 26, n. 66, 63, n. 76, 206, 215, 223, 224, 233, 249	100b	83, n. 123, 260, 282
81a-b	24, n. 60, 25, n. 64, 109, 139, 187, 213, 225, 238, n. 135, 249, n. 167	109a	175
81b	26, n. 66, 28, 69, n. 94, 104, n. 37, 172-3, n. 146, 223, n.	<i>bShabbat</i>	
		13a-b	104, n. 37
		23b	232, n. 123
		33a	250
		33b	188, 222
		55a	100, n. 25
		95a	239, n. 140
		105b	234, n. 128
		140	251
		129a	132, n. 123

150a 172, n. 146

151b 170, n. 144

bSotab

3b 250

5a 250

11a 225, n. 98

15b 239

27b 104, n. 37

bSukkab

51a-52b 21, n. 50

51b 208, n. 56, 212, n. 66

58b 22

bTa'anit

5b 103, n. 35

8a 196, n. 33

22a 141

27b 150, n. 117

bTemurah

8a 13, n. 45

bYevamot

17a 127, n. 83

23a 127, n. 83

45a 139, n. 98

45a-b 127, n. 83

49a 46, n. 45

60b 241

61b 166,

70a 127, n. 83

78b-79a 37, n. 20

84a 143

101a-b 155

117a 240

bYoma

47a 203

bZevahim

19a 141

Midrashei Halakhah

*Mekhilta de-Rabbi Yishma'el**Pisba* 15 139, n. 98*Mekhilta de-Rabbi Shimon bar Yobai*

22:15 187

*Sifra**emor, pereq* 9:5 95, n. 20*qedoshim, pereq* 9:12 22, n. 53*baraita de-rabbi**Yishmael parashab* 1 109, 191, n. 20*Sifre Numbers*

115 167, n. 141

Sifre Deuteronomy

34 134, n. 93

190 9, 148, n. 114

Midrashei Aggadah and Others

Genesis Rabbah

9:9	230
17:21	260
26:4	83, n. 123
58:2	133, 135, n. 93
59:7	82, n. 122
70:5	51, n. 53
85:13	247, n. 112
98(99):10	46, n. 45
99:4	155
100:49	155

Leviticus Rabbah

18:4	155
19:6	155

Numbers Rabbah

4:1	155
-----	-----

Deuteronomy Rabbah

3:17	211
------	-----

Song of Songs Rabbah

4:7	155
4.1	243

Ruth Rabbah

7:11	95, n. 19
------	-----------

Avot de Rabbi Nathan

A 2	62, n. 71, 191, n. 21
A 8	78, n. 109

A 16	67, n. 88
B 8	211
B 3	62, n. 71, 191, n. 21

Kallah Rabbati

2:3	210, n. 2
-----	-----------

Semabot

6:1	195, n. 31
-----	------------

Derekh Erets

perek Rabbi Shime'on 6 97

Pesiqta de Rav Kahanna

4:1	155
-----	-----

Pesiqta Rabbati

7, 10, 11, 14	155
---------------	-----

Tanbuma

<i>va-yera</i> 22:6	188
<i>vayiqra</i> 5	2

Midrash Psalms

21:1	155
31:10	221
118:20	155

Targum Pseudo-Jonathan

to Deut 23:2	39, n. 29
--------------	-----------

Other Sources

Qumran

1Q28a (1QSa) II-II: 1-9	40, n. 31
4Q174 Frgs. 1-2 Col. I, 21:1-4	39, n. 31

Apocrypha

Ben Sira	
42:9-10	83, n. 123
42:13	106, n. 41

Josephus

A.J. 13.372 143
 13.372-4 142

New Testament

Matthew

6:26 77, n. 106, 277

1 Timothy

2:11-2 72, n. 101

Church fathers

Eusebius,

Ecclesiastical History 1.7.13 46, n. 46

Mishnaic and Talmudic Commentators

Rashi

To Deut 13:7 192
 to Deut 23:2 39, n. 29
 to *bAZ* 18b 196, n. 33, 222-6
 to *bBB* 141a 250, n. 169
 to *bMQ* 27b 197, n. 37
 to *bNid* 46-47 244, n. 149
 to *bQid* 69b 87, n. 7
 to *bQid* 70a 101, 102, n. 31, 103, n.
 35, 104, n. 36
 to *bQid* 72b 140
 to *bQid* 76b 160
 to *bQid* 77b 165, n. 137
 to *bQid* 79a 169, n. 142
 to *bQid* 80a 175, n. 149
 to *bQid* 80b 186, 194, 196, 198, n. 37
 to *bQid* 81a 208, n. 56, 217, 219, 233,
 n. 126

to *bQid* 81b 229, n. 109, 230, 237
 to *bShab* 140b 251, n. 170
 to *bTaan* 8a 196, n. 33

Ibn Ezra

to Deut 23:2 39, n. 29

Maharsha

to *bQid* 70a 101
 on *bQid* 81a 233, n. 126

Rabbenu Hananel

On *bQid* 80b 198

Ritra

to *bNid* 45b 190
 to *bQid* 80b 189, n. 15

Halakhic Codices

Maimonides Mishneh Torah

hilkhot issurei bi'ab 22:8 28, n. 71
 15:4 33, n. 11
 18:1-3 165
 19:16 51, n. 55

Shulhan Arukh

yoreh deah 245:7 72, n. 102
even ha-ezer 22:5 28, n. 71
 24:61 79, n. 111

Index of Gendered Terms

- abstinence 228, 233
- adolescence 66
- adult/hood 83, n. 123, 171-3, 193; men 40, 60, 122, 245, n. 151; women 55, 99, 104, 128, 171-3, 240, 248, 250
- adultery 18, 43, 110, 152-3, 167, n. 140, 201, 207, 210, 223
- agunah* 58
- anatomy/ical (female) 13, 27
- Avital 161
- aylonit* 166

- baby 66, 146, 149, 150, 174, 178-80, 184-5, 194, 196, 203, n. 47, 211, 241, n. 145
- boom 195, n. 30
- bachelor/hood 18, 70-2, 74, 76, 78-80, 122, 239, n. 139, 253-6, 258, n. 176,
- Bakol (Abraham's daughter) 76, 82-3
- Bat Rav Hisda 243, 251
- Bath Sheba 160, 162
- Beruriah 110, 187, 196, n. 33, 220-6, 238
- beast(iality) 22, 70, 71, n. 97, 76, 78-9, 235-6, 238-9, 244, 248, 253-5
- bed/s/room/cover (as site of sex) 22, 61, 67, 68, n. 88, 87, 120, 134, 147, 149, 176, 202-3, 208, 244-7
- betroth/al 8, 12, 25, 54, 55, 95, 121, 158, n. 130, 168-9, 171-2, 242-3, 246
- double 55, 168, 171
- forbidden 7
- messenger/envoy of 16, 54-5, 168, 169, n. 141
- permitted 7
- through intercourse 225, n. 98

- birth/s/ing/born 13, nn. 30-1, 33-5, 49, 58, 83, 132-4, 150, 160, 162, 177, n. 155, 191, 195, 225, 240, 250, 260
- exalted 122, n. 71
- moment of 149
- multiple 148
- of daughter 31, 83, n. 123
- of heir 134
- of priest 31, 42, n. 35
- of Rav Yehudah 134
- of twins 149
- woman 134
- biology/ical 13, 22, 25, 30, n. 8, 35, 53, 58, 68, n. 88, 126, 171, 175, 177, 244
- body/ily 5, 24, n. 61, 53, 61, 125, 155, 183, 199, 204, 217, 229, 233, 244, n. 149, 245
- boy/s 33, 77, 175, 177, 189, n. 11, 242-4, 250
- breasts 171, 241, n. 145, 242
- bride/groom 43, 154, 184, 203, 209, n. 57, 210-1
- al chamber 211
- brothel 221-2, 223, n. 90, 225
- brother/s/brethren 16, 67, 62, n. 71, 103, 129-31, 132, 134, 144, 146, 157-8, 165-7, 183, 185, 191-2, 237

- captive (woman/en)/captivity 43, 143, 159-60, 162-3, 213, 216, 217, n. 75, 218, 234
- castration 27, n. 70
- chaperoned (un-) 6-7, 61-2
- chauvinist/ism 2, n. 4, 115
- message 82, n. 121
- ‘wisdom’ 106, n. 41

- 'chastity belt' 61
- child/ren/hood 12, 33, 34-5, 51, 52-3, 56-8, 66, 71, 72, n. 102, 87, 90, 94, 97, 116, 123, 130, 135, n. 93, 148-50, 158, n. 130, 159-60, 162, 174-5, 177, 179, 189, 194, 197, 207, 244-6, 253-4
- circumcise/ision 2, n. 4, 77, n. 105,
- 'collected' (*asufi*) 29-30, 31, 36, 40, 146-50, 249
- concubine in Gibeah 250
- contraceptive 227, n. 102
- daughter/s 8, 45, 50, 52, n. 57, 54-5, 60-1, 62, n. 71, 66, 68, 69, 75, 91, 93, 103, 108, n. 44, 111, 148, 150, 158, 168, 169, n. 142, 170, 171, 172-3, 177, 184, 191, n. 21, 192, 225, 235-8, 240, 242-4, 247-9, 260
- and father, incest 22, n. 55, 63, 67-8, 175, 177, 237, n. 133, 246, n. 157
- as blessing 83
- biological 68, n. 88
- birth of 51
- convert to Judaism 92
- in-law 227, n. 102, 235-7, 240, 251
- life 171
- of a convert 48
- of a *balal* 48, 49, 164
- of Abraham 76, 82-3, 225, 260
- of *am ba'arts*
- of Barzilai the Gileadite 90-2
- of charity collectors 157
- of Hasmonai see maiden
- of Israel 12, 20, 42, n. 35, 48, 51, 120, 127, 158, 164, 256
- of Job 82, n. 121
- of king 107, n. 43
- of Levite 42, n. 35
- of Lot 195, n. 30
- of Machir 91, n. 15
- of patriarchal house 108
- of priest 42, n. 35, 44, 143-4, 175, n. 149
- of *Resh Galuta*'s house 96
- of Rabbi Hananiah ben Tardion 221
- of Rabbi Me'ir and Beruriah 225
- of Rabbi Yohanan 119, 121, n. 70, 122, 125
- of Rav Hisda 244, 248, 250-2
- of Rav Nahman 104, n. 36
- of sage 121, 126
- of sister 67, n. 88
- of Zelophad 92
- 's power 67
- 's status 150
- Samaritan 22
- social mobility of 126
- taught Torah (by her father) 72, 223
- desire/d 7-9, 14, 23-4, 26-7, 63-5, 72, n. 102, 79, 123, 126, 131, 162, 176, 212, 215, 217, n. 75, 218-9, 220, n. 84, 224, 227, n. 102, 228, 231-2, 238, 245, 251
- divorce/divorcee 12, 54, 70, 136-7, 139-40, 147, 164-5
- bill see *get*
- document see *get*
- Doneg 98, 104
- 'dough' metaphor (feminine) 15-6, 18, 47-51, 85, 87-9, 106, 108, 117-8, 119, 121, 125, 137-9, 178-81, 248
- effeminate 81, n. 117
- egalitarian/ism (between men and women) 12, n. 28, 28, 55, 117, 137-8, 158, 199
- Em (Abbaye's associate) 176, 185-186,
- embryo/logy 256-257
- emotions/al 20, 27, n. 70, 83, 126, 127, 167, n. 140, 170, 177, 188-9, 190, 194, 211, 218, 244
- endogamy 13, 125
- eros/erotic 68, 79, n. 112, 110, 126, nn. 77, 79, 194, 239, 247, 251
- ervah* see nakedness

- Esther 245, n. 152
 Eve 187
 evil inclination 21, 23, 24, n. 61, 25-6, 61,
 64, 69, 70, 72, 184-5, 186, 193-5, 199,
 202, 203, 214, 215-20, 224, 226-8, 230,
 231, 233-4, 236-9, 240, 242-3, 245, 250,
 255
 ‘examined one’ 147-50
 exogamy/ic 13, 125-6

 family/ies/ial 13, n. 34, 16, n. 37, 17-8, 40,
 50, n. 50, 57, 59, 67, 69, n. 93, 88, 113-
 5, 117, 118, 122-5, 127, 128, n. 84, 130,
 141, 150, 159, 175, 177, 192, 225, 240,
 247
 – defective 43, 94
 – connection 100, n. 27
 – feud 251
 – fit 138, n. 96
 – genealogies 169
 – Hasmonean 138
 – honor 44, n. 41
 – husband’s 241
 – laws of 52
 – man 249
 – matters 88
 – marry into the priesthood 138
 – member/s 57, 61-2, 83, n. 123, 152, 169,
 174-5, 225-6, 244-5, 250-1, 255
 – mixed 88
 – of Barzilai 92
 – of important sages 96, n. 21
 – of Israel 158, n. 131
 – of *Resh Galuta* 96, 140
 – of Yalta 115
 – partnership 226
 – property 192
 – pure/ity 123-4
 – qualities 13, n. 31
 – relation/ship 57, 69, 226, 237, 246, n. 158
 – roots 29
 –’s women 44, n. 41
 – status 88
 – structure 13, n. 31, 57
 – surroundings 61
 – unit 44
 – visit 22
 father/s/ed 12, 13, 14, 22, n. 55, 29, 33, 35,
 42, 43, 46, 50-1, 53, 55, 57, 59, 62-3,
 80-2, 83, n. 123, 91, n. 15, 103, 121,
 122-3, n. 72, 124, 128, 134, 135, n. 93,
 141, n. 104, 144, 146-8, 151, 154, 158,
 159-60, 162, 168, 169, n. 142, 170, 171-
 3, 175, 177, 184, 192-3, 225, 240, 247-
 8, 252, 253-5
 – Abraham our 75-6, 83, n. 122
 – authority 171
 – biological 35
 – choice 172
 – conscience 170
 – daughter incest 67-8, 71, 77, n. 105, 175,
 237, 246, n. 157
 – descent 31
 – economic support 53
 – gentile 33
 – heavenly 77, n. 106
 – in-law 244, 246-7, 250, 252
 – Israelite 51, n. 55, 159
 – Jewish 12
 – Jacob 155
 – loving 250
 – respecting 250
 –’s anxieties 247, 251
 –’s evidence 52, 149
 –’s feelings 170
 –’s identity 8, 34, 88, 149
 –’s inheritance 192
 –’s nakedness 175, n. 149
 –’s origin 92
 –’s point of view 81
 –’s seed 126, n. 81
 –’s sexual abuses 177
 –’s testimony 57-9
 – uncertainty of 58

- unknown 57, 124, 126
- fatherhood 126
- female/s 13, 20, 50, 51, n. 54, 142-3, 161-2, 209, 257, 259-61
- action 26
- anatomy 13, n. 29
- beloved of the Song of Songs 155-6
- body parts 204
- captive 51, 215, 229, 234, n. 130 beautiful 162 released 218, n. 79
- characters 16
- child/ren 116, 175
- convert/s 48-9, 51, 92-3
- customer 80, n. 115
- desire 26-7, 220, n. 84
- descendants 258
- dough 50, n. 51
- empowerment 155
- entities 155
- epithet 156
- equivalent 141, 204
- experience 26
- family members/relations 61, 69, 83, n. 123, 226, 250
- fertility 250
- figure/s 226, 234, 243, n. 147
- gaze 231
- gender 204
- generations 14
- group 127
- halakhah 68
- *halal* 140, n. 99
- imagery 156
- inclination 245
- innkeeper 63, n. 75, 80, n. 116
- Israelite/Jew 42
- language 46, 50
- Levite 42
- /male dichotomy 20
- /male intimacy 70
- /male partnership 203
- manifestation of God 155
- manumitted slave 92
- members of household 247
- model 106
- neighbor 175-7
- offspring 49
- opposition/al voice 106, 241
- orphan 177, n. 155
- professions 78, n. 107
- protagonists 106
- relatives 66, 237
- sage 226
- sexual/ity urge 26, 27
- scholar/s 25, n. 64, 221, 226
- slaves, see maidservant
- student of the sages 221, 225
- teacher 255
- feminine/ity/ized 2, 16, 18, 19, 27, 81, n. 117, 127, 180
- assertive 115
- associated with genealogy 125
- associated with the Land of Israel 125
- commandment 104
- container 13
- controlled area 87
- ‘defects’ 43
- dough 43, 88
- elements of doubt 20
- epithet 156
- evidence chain 149
- family status 88
- fight discourse 152
- gendered aspects 155
- images 16, 88, 155
- labor 88
- leadership 104
- matters 88
- moral issues 116
- network 240
- point of view 131
- professions 80, n. 116
- reality 14
- realm 87

- represents nature and culture 88, n. 10
- semantic field 88
- side 20
- threatening 20
- term 155
- traits 108, 156, 188
- trick 229
- ‘uncanny’ 20
- within masculinity 20
- feminist/s/ism 27, n. 70, 141
- analysis 54, n. 59
- answer 189
- commentary 1, 6, 12, 20, 21, n. 50, 165, 198, n. 37
- explanations 67, n. 86
- French 20
- historical inquiries 32, n. 10
- literary criticism 35
- paraphrase 106, n. 41
- perspective 5, 28, 32, 35, 140
- philosophy 127
- point of view 190, 228
- project 2, n. 4
- reading/er 2, 3, 6, 97, 117
- scholar(ship) 2, 27
- studies 2, n. 4
- theory 35, 66, n. 82, 67, 189, n. 11, 190, n. 16
- thinker/s 189
- fertility 128, 204, 250
- fetus 52, 58, 148
- ‘fine flour’ metaphor (masculine) 15-6, 85-8, 106-8, 118, 120, 122-3, 125, 137, 180-1, 188
- firstborn 147-9
- flirt 241, n. 145
- forbidden 38, 39, n. 28, 63, 165, 166, 236, 242, 250
- act/s 200-1, 231
- betrothals 7, 172, 243
- desires 238
- matches 39, n. 30
- marriages 41, 42, 48, 50, 52, 85, 92
- relations 12, 62, n. 71, 71, n. 97, 184, 191, 200, 203-4, 235-8, 248 (sexual) 21, 31, 61, 70, 79, 167, 209
- seclusions 6, 10, 21, 35, n. 18, 61, 62, nn. 71-2, 64-5, 70, 77-81, 183-5, 187, 193, 200-1, 207, 235-6, 238, 240, 248, 255
- sexual meetings 26
- situation 240
- to engage in sex when in mourning 195, n. 31
- to enter the congregation 7, 36-9
- to husband 207
- to priests 164, 180
- union/s 30, 33, n. 13, 35
- forefather/s 43, 45, 46, 92, 137, 151
- foremother/s 43, 127, 151, 157
- fornicated 175
- gender/s/ed 1, 2, 3, 16, 19, 20, n. 47, 34, n. 15, 40, 63, 65, 70, 88, 89, 103, 108, 127, 144, 180, 190, 193, 195, 204, 261
- agenda 5, 24
- analysis 69, n. 72
- aspect/s 16, 99, n. 23, 155, 156, 195
- bias 189, n. 11
- basis 40
- binaries – 88, n. 10
- blind/eye 190, 229, n. 106
- blurring 91, n. 15
- boundaries 209
- characterization 192
- contents/context 1, n. 2, 9, 102, n. 31
- construction 2, 9
- control 105
- conventions 72
- country 105
- difference/s 43, 65, n. 79, 151, 152, 169, 187
- discriminative halakhah 152
- disease 27
- dissymmetry 43

- division 14, 25, n. 64, 46, 87, 103, 212
- egalitarian 55
- equilibrium 115
- ethos 19
- hierarchy/ies 8, 9, 14, 261
- issues 2
- inquiry 5
- layer 19
- neutral 46, 155
- order 8, 21
- perspective 31
- point of view 2, n. 4
- power relations/structure 3, 127
- qualities 16
- question 12
- relations/ships 176
- reversal 58, 116
- revolution 12
- scholarship 2
- seclusion/segregation/separation see
 seclusions, forbidden
- starting point 9
- studies 2, 23
- system 1
- symmetry/ical 14, 193
- tensions 102
- theme 102
- transparent 126
- weight 5
- genealogy/ies/ical 6-14, 15-8, 20, 29, 30-1,
 33, 37, 40-1, 44, 47-8, 50, 52, 77, n.
 105, 85-8, 90-1, 94-5, 99-101, 105, 118,
 120-5, 128, 129-30, 135, 136-7, 140-1,
 144, 151, 153, 154, 158, 159, 160, 168-
 70, 174, 179
- alternative 134
- blemished 144
- caste 123
- category 16
- chapter 28, 179-81, 249, n. 164
- circles 38
- claims 121
- concept 30, n. 8
- defects/ive 96, 121, 123, 151-2, 162
- definitions 30
- ‘dough’ 50, 117, 179-80
- doubtful 118
- exalted, of Babylonians 17, 18, 121, 124,
 130, 137, 141
- family 169
- groups 42
- hierarchies 31, 40
- index 31
- internal 42
- issue 128, n. 84
- Jewish 30
- knowledge 17, n. 39
- laws 52
- land of Israel 121
- lists 46
- lowly 117
- mother’s 42
- of the House of David 161
- of Ezra and Nehemiah 38
- of Zion returnees 92
- permitted 46
- perspective 97
- priestly 46, 144, 151
- purity 11, 18, 44, 46, 86, n. 2, 124-5, 129,
 130, 134, 138-9, 152, 179-80
- quality of 40
- questions of 46, 128, 140, n. 101
- scroll in Jerusalem 46, n. 45
- structure 30
- superiority 87, 122
- system 103, 128
- teaching, mishnaic 18
- terminology of 40
- ‘Tractate’ 40
- undoubted 46
- woman’s 43
- genitals 27, n. 70
- get/gittin* 54, 55, 168, 140, n. 101, 164, 225,
 n. 98

- girl/s 150, 189, n. 11, 243, 244-6, 250-1
 – desire and pleasure of 27, 33, 68, n. 88,
 – new 240
 – small 26, n. 66, 235, 237, 240-1, 242-4
 – twelve-year old 240
 –’s body 244, n. 149
 –’s consciousness 241
 –’s subjectivity 241
 – student 254
 – young 150, 171-2, 246, 250
 girlhood 171-3, 244, n. 148
 grandchild/ren 51
 granddaughter 28, 49, 243, 246-8, 251
 – of Rav 246
 grandfather 46, 51, 91, 92, n. 15, 243, 246,
 n. 157, 247-8, 250
 – loving 250
 –’s bed 247
 grandmother 14, 46

 hair (woman’s) 109, 162, 203-4, 242, 244
 – dresser 74-5, 80, n. 116, 81, n. 119, 257-9
halitsah/ halutsah 12, 29, n. 3, 130-1, 147
halal/ ah 29, 31, 37, n. 23, 47-51, 90-1, 136-
 7, 139-40, 142, 164-7
 harlot/ry 30, n. 4, 83, n. 123, 110
 hell 75, 200-1, 203-5, 229, 232, 234
 Heruta 214, 218, n. 80, 223, n. 90, 227-30,
 234
 heterosexual relations 14, 70, 78-9
 homoerotic relations 78, n. 109
 homosexual/ity/relations 71, n. 97, 78-9,
 239, 254-6
 homophobia 78, n. 109
 hostess 107-8
 hug/ged 179, 222, 247
 husband 21, 33, 43, 50, 52, 53, 57-8, 68, 72,
 n. 102, 87, 95, n. 20, 96, n. 21, 99, 103,
 105, 107-8, 115-6, 128, 144, 152, 162,
 165-6, 168-70, 172-3, 174-6, 196, n.
 33, 206-12, 214, 220, 225-6, 229, 235-6,
 240, 241, n. 145, 250, n. 169, 251
 – annuls wife’s vows 230
 – Beruriah’s 226
 – dead/death/died 49, 58, 130, 199
 – fear of 53
 – Herutah’s 229, n. 107
 – honor of 108
 – instills fear in wife 250
 – priestly 92
 –’s caste 44
 –’s evidence/testimony 52, n. 57, 57
 –’s family 241
 –’s student 187
 –’s tomb 185, 198-9
 – suspicious 201, 210

 incest 6-9, 63, n. 74, 66, 67, 68-9, 76, 151-3,
 175, 236-7, 254, n. 172
 – category 69
 – chapter 10, 21, 28, 183
 – laws 61, 167, 174, 175
 – lists 67
 – prohibitions 22-3, 177, 236, 239
 – relations 60
 – temptations 202
 – taboo 22
 – Tractate on 128
 – uous relation 22, n. 53, 235, 237
 infertility 39, n. 30
 intercourse 22, 26, n. 66, 60, 68, n. 88, 69,
 116, 120, 127, 164-6, 174, 175, 176,
 200, 207, 209, 222, 225, n. 98, 235,
 237, 240-1, 244, n. 150, 247, 253-5
 intermarry/iage 38-9
 intimate/cy 21, 61, 63, 67, 70-1, 78, n.
 109, 79, 89, n. 13, 125, 177, 191, 193,
 210, 212, 225, 229, 246, 256

 Jewess 33

ketubbah/ ot 81, n. 118, 113
Kenesset Israel 155
 kinship 7, n. 18, 125

- kissed 179, 242
- lactation 13, n. 31
- levirate 131
 - commandment 131
 - custom 130
 - marriage 29, n. 3, 58, 130
 - released see *balitsab*
 - widow/s 129-31, 235-6, 239, 240, 245
- lineage 10-11, 14-5, 17, n. 39, 19, 38, 43-4, 45-6, 49, 51, 85-6, 88, 91, 93, 96, 100, 101, 106, 118, n. 66, 123-5, 129-30, 134, 148, 151, 160, 161-2
- love (between men and women)/beloved
 - 107, 110, 154-6, 192, 203, 210, 232, 246, n. 157, 251
- maiden/s
 - Hasmonian 113-116
 - of Zion 120, 126
- maidservant 9, 12, 48, 51, 67-8, n. 88, 103, 211
- male/s/ness 12, 14, 20, 42, 49, 51, n. 54, 144, 158, n. 130, 161-2, 209, 256, 257, 259-61
 - anatomy 13, n. 29
 - anxiety 126, 127, 204
 - attitude 1
 - authority 103
 - behavior 96, 152
 - Babylonian approach 14
 - body 155
 - bonding 170
 - camaraderie 170
 - children 175
 - community 14, 40-1
 - consciousness 166, n. 139
 - control of women 106, loss of 126
 - convert 48-9
 - denial 126, n. 79
 - disqualified 143
 - domain 169
 - dominance 111
 - /female dichotomy 20
 - /female intimacy 70
 - ‘fine flour’ 88
 - formulation 44
 - friend 212
 - genealogies 13
 - gentiles 63, n. 73
 - group 127, 202
 - *balal* 48, 164
 - halakhah 68
 - hierarchy 13
 - honor 115
 - identity 231
 - inclination 234, 238, 245, 250
 - inhabitants of the study house 225
 - intimacy 78, n. 109
 - intercourse 253-5
 - Jewish 40
 - language 33, 42, 46, 108, 195
 - lineage 44
 - messenger 14
 - metaphor 88
 - morality 117, 189, n. 11
 - neighbors 176
 - object 156
 - offspring 50, 83, n. 123
 - orphan 177, n. 155
 - perspective 212
 - point of view 68, 81
 - privileges 106
 - projection 190
 - proselyte 142, 158
 - purity 111
 - scholars 25, n. 64
 - sexual desire 23-4, 26-7, 65, n. 80, 231
 - sexual fantasies 66
 - slaves 103, n. 35, 211
 - space 108
 - teachers 155
 - trickster 229, n. 107
 - undertaking 24

- view 166
- voice 111, n. 54
- wish/ful thinking 135, 204
- mamzer/et/im* 11, n. 26, 12, 17, 29, 31, 33, 36, 39, n. 31, 43, 47, 52-3, 113, 124, 132, 136, 142, 147-9, 207
- man/men 2, n. 3, 3, 6, 7, 8-9, 10, 13, n. 31, 14, 16, 18, 19, 21, 23, 24, 25, 26, 27, 28, 30, n. 4, 32, n. 10, 35, 40-1, 42, 43, 44, 46, 51, 52, 54-5, 57, 58, 60-1, 62, n. 71, 63-9, 70, 72, nn. 101-2, 76-7, 78, 80-1, 82, n. 2, 87-8, 98-100, 103, 105, 107-8, 110-2, 115-7, 120, 124, n. 74, 125, 126-8, 131, 139, n. 98, 140, 147-8, 151-3, 157-8, 161, 162, 166-7, 168-70, 172, 174-5, 181, 183-90, 191, n. 20, 192-9, 200-5, 206-12, 213-5, 217-20, 221, 225, 226, 230, 231-2, 234, 236-40, 245, 249, 251, 254, 260
- condemned 199
- family 249
- feminized 108, 116
- fist 159
- gentile 12, 81
- great 157-8, 250, n. 169
- halakhot for 70
- holy 228
- Jewish 14, 158, 202
- learned 81
- -only environment 79
- poor 214
- ’s emotions 170
- ’s testimony 174
- righteous 214, 230, 239
- single 193
- strange 66
- suspected 207
- talmudic 20
- trustworthy 201
- unattached 70
- unmarried 71
- unprotected 204
- violent 115
- wanted 222
- weak 234
- young 78
- /woman dichotomy 20
- manliness 81
- marital 43, 144
- marry/iage/s/ied 7, 8, 10, n. 24, 11, 13, 14, 25, 30, 33, 36, 38-9, 41, 43-4, 46, 47, 54-5, 56, 67-8, n. 88, 72, 79, n. 112, 83, n. 123, 94-7, 99, 115-6, 119-23, 125, 130, 136, 139-41, 142, 143, 158, 160, 164, 145, 166, 168, 169, n. 142, 170, 171, 172, n. 146, 210, 211, 226, 229, 230, 237, 246, 249-50, 259
- arrangements 7, n. 18
- aspects 6
- bliss 229, n. 109
- chances 150
- classes 67
- compatibility 49
- contracts 114
- foundations of 125
- for money 96-7, 115
- for prestige 96-7, 115
- for the sake of heaven 96-7
- forbidden 41, 42, 85
- into a defective family 43
- into a higher caste 143
- levirate 29, n. 3, 58, 130
- mixed 105
- not (married) see unmarried
- of minor 247
- off 8, 55, 77, n. 105, 123, 126, 138, 141, 170, 173, 246
- partners 30, 115, 144
- pattern 250
- potential 125
- permitted 41, 42
- prohibitions 165
- prospects 121
- respectable 96

- sibling 22, n. 55, 177, n. 155
- to a priest/es/hood 12, 16, n. 37, 42, 45, 47-51, 92, 137-8, 140, 142, 151, 157-8, 159, 165
- unfit/unsuitable/incorrect 91, 94-6, 123
- unmarried 8-9, 10, 21, 44, 58, 61-3, 71, 119, 121, 149-50, 166, 205, 206-207, 209
- vows 229, n. 109
- woman 206-7, 209-10
- masculine/ity 2, 16, 20, 27, 220
- authority 105
- Babylonian 20, 125
- deconstruction of 20
- discussion 108
- fight discourse 152
- image (non-) 81, n. 117
- models of 108
- morality of 153
- rabbinic 25, n. 63
- representing culture 88, n. 10
- traits 108
- matches/making 7, 11, 39, n. 30, 95, 96, 97, 123, 125, 134, 144, 169, 196
- maternal/ity 45, 134
- matrilineal
- principle 33, 43, 51, n. 55
- reversal 128
- revolution 12-3, 126
- menstruation/ting/ant 88-9, 147, 174-6, 177, n. 152, 179-80, 221, 256, n. 175
- midwife 80, n. 116, 146-9, 249
- minor/ity (girl) 28, 55, 60, 69, 83, n. 122, 99, 104, 127-8, 172-3, 242-3, 246-8
- Miriam the Hasmonean 116
- misogyny/ist 28, 104, 108, 111, 152, 229, n. 106, 260
- mother/s/ly 12-4, 29, 33-5, 42-3, 49, 51, 53, 58-9, 60, 62, 66, 69, 82, 91-3, 103, 107, 135, 138, 140, 146, 148, 150, 151, 158, 162, 166, 175, 177, 183-5, 191-4, 235-7, 251, 253-5
- and son, incest 175, 177, 237
- care 177
- earth 204
- gentile 159
- identity 88
- in-law 60-3, 66-7, 69, 191, n. 21, 235-8, 240
- Israelite/from Israel 48, 51, n. 54, 157
- Jewish/ness 33, 128, 157-8
- non-Jewish 12
- of firstborn 149
- of high priest 143
- of King Yannai 143
- of Solomon 162
- ’s breasts 241, n. 145
- ’s descent 31
- ’s evidence, see testimony
- ’s genealogies 43
- ’s incessant weeping 197, n. 36
- ’s pedigree 159
- ’s religion 160
- ’s status 8, 42-3
- Sarah, our 107, 124, n. 74
- silenced 35
- single 210
- stoned 175
- testimony 34, 35, n. 17, 52-3, 57-8, 146-50
- motherhood 126, 150, 166, n. 139, 177, 193
- naked/ness (*ervah*) 26, n. 66, 62, 67, n. 86, 109-11, 120, 128, 175, n. 149, 191, n. 21, 204, 205, 241, 242-6, 250-1
- niddah* see menstruant
- niece 22, 68, n. 88
- nudity see naked
- offspring 7, 12, 33-4, 35, n. 17, 43, 47, 49-51, 52, 57, 58, 113, 120, 123, 126-8, 131, 149-50, 159-61, 179
- defective 163
- female 49

- male 83, n. 123
- unfit 163
- paedophilia 70, 78-9, 254-5
- patriarchy/al 2, n. 4, 5, 66, n. 82, 204
 - attitude 105
 - control 105
 - dichotomy 19
 - establishment 126
 - habit 158
 - hierarchy 88
 - house 98, 100, n. 27, 108, 116, 126, 160
 - logic 152
 - literature 8
 - order 91
 - rabbinic 106
 - society/ies 67, 105, 150, 204, 240
 - stringency 105
 - structure 240
 - system 79, 240
 - thinking 20
 - world of the Bible 160
- parent/s, 43, 52, 74, 80-1, 148, n. 115, 179, 243, 257, 259
 - biological 175
 - convert 49
 - Israelite 49
 - unknown 30
- parenthood 59
- partner/ship (in sex) 30, 43, 114, 130, 144, 167, n. 140, 176, 203, 220, n. 85, 226, 243
- paternity/al 58, 126-8, 134, 179, 207
- patrilineal principle 43, 51
- penetrate/s/d (sexually) 35, 92, 110, 127, 148, 165-6, 241
- phallus/ic 13
 - symbol 203, 220
 - metaphors 217, n. 76
- physical
 - barrier between the sexes 212
 - changes 244, n. 149, 245
 - contact 104, n. 37
 - flaw/blemish 154
 - nakedness 246
 - pain 195, n. 30
 - power 218, n. 81
 - proximity 62, 68, 211-2, 251, 260
 - maternity 134
 - separation, 108
- polygyny 130
- pornography 127
- ‘positive commandment, not dependent on time’ 104
- postnatal depression 195, n. 30
- pregnant/cy/cies 13, n. 30, 34, 58, 106, 127, 220
 - unwanted 148-50
- prepubescent 245. n. 151
- priestesses 12, 42, 44, 47, 138, 142-3, 151
- promiscuity/ous 21, n. 50, 78, 123, 126, 127, 165, 166, 167, n. 140, 187-8, 200-3, 205, 209, 216, 223, 229, n. 109
- prostitute/ing/ion 127, 153, 165-6, 223-4, 229, n. 109, 230, 250,
 - and the priesthood 93
 - Elijah dressed as 222
 - foreign 30, n. 4, 63, n. 75
 - institution of 167
- puberty 61, 67-8, n. 88, 171, 243-4
- pubic hair 171
- Qimhit 203
- rape/d/ist 18, 35, 43, 65, 66, nn. 82-3, 126-8, 150, 162, 167, 176, 202, 231, n. 114, 245
 - gang 34, 65, 202, 218
 - in rabbinic literature 66, n. 84
 - of Jewish women 123, 126-7
 - of minors 127
 - threat 66
 - wartime 162-3

reproduction 166

Sarah 106-8, 188

sanctified (*qiddushin*) 66, n. 88

Satan 21, 213-6, 218-9; 220, n. 84, 224, 225, 226, 228, 231-2, 238, 249

seclusions, forbidden 6, 9, 10, 14, 21, 23, 35, n. 18, 60-3, 65-6, 68-9, 76-80, 103, 108, 115, 122, 128, 183-6, 188, 191-4, 199, 200-8, 210, 212, 216, 230, 236, 238-9, 247-8, 254-5, 257, 260

– sugya 23, 25

seduc/es/ed/er/uction/tive 21, 23, 25, 61, 64-6, 83, 111, 150, 185, 187, 189, 193, 195, n. 32, 198-9, 204, 210, 220, 223-4, 229, 240, 241, n. 145

seed/s 113

– Aaron's 143

– father's 126, n. 81

– holy 30, n. 8

– profane 164

– unfit 94-5

semen 120, 134

sex/ual/ity/ized/ism 3, 12, 14, 23, 26, 63, 72, n. 102, 78, nn. 108-9, 89, n. 13, 108, 127, 166-7, 190, 191, 193, 195-6, 199, 200, 201-3, 227, 229, n. 107, 231, 244, 245, 251, n. 170

– a-(sexual, sexless) 193

– abstinence 228

– abuse 65, 127, 177, 218

– act/s/ivity/ion 62, n. 72, 65, 152, 166, 202, 209, n. 58, 230

– advantage of, take 68

– aroused 245, n. 151

– anal 78, n. 109

– anxiety 28, 194

– attraction 78-9, 210, 247

– availability 103

– behavior 152, 166

– biological 244

– blurred 193

– catastrophe 203, n. 47

– conduct, Me'ir's 226

– consensual 202

– connotation 187, 209, n. 57, 246, n. 157

– control of 231

– danger 110, 194, 225

– daring 229, n. 107

– demand, husband's 226

– desire/s 7-9, 14, 23, 26, 65, 72, n. 102, 194, 195, n. 30, 198, 219

– difference 65, n. 79

– discourse on 26, 231

– drive 111, 116, 199, 218-9, 229, 245, 250

– education 27, n. 69

– encounter/s 26, 228-9

– engaging in 65

– euphemism 63, n. 77

– exploitation 65

– fantasies 66

– female 27

– forbidden relations 33, 61

– freedom 67

– group 205

– harassment 127

– inclination see 'evil inclination'

– insinuations 226

– insults 152

– intercourse see relations

– integrity 222

– intentions 248

– issues 249, n. 164

– less 244

– libertinism 223

– maturity/e women 193, 241

– meanings 223, n. 90, 245, n. 114

– meetings 26

– money for 167, n. 140

– modesty 107, n. 43

– morality 64, n. 78

– musings 28

– murder on grounds 127

- needs, a woman's 229, n. 106
- neutralized 193
- opposite 62-3, 212
- organ 204
- other 193
- parasexual perspective 35
- permitted 234
- pleasure 26-7
- promiscuity 78, 123, 126, 127, 165, 187, 223
- psychological identity 3
- purity 14, 81, 222, 225
- realm of 201
- regulation 71
- relations 21, 62, n. 71, 68, nn. 88-9, 69, n. 93, 70, 78, 116, 175, 195, nn. 30-31, 204, 207, 209, 222; taboo against 66; forbidden 70, 92, 167, 240-1, 244, n. 114, 245, 247
- restraint 25
- rumor 226
- separation between 31, n. 69
- seductive/ion 21, 204
- self-control 187-8
- services 127, 165
- sins 21, 134, 152
- situations 127
- structuring of 127
- suspicion 225
- temptation 188
- transgression/ors 8, 14, 202, 209, 215
- urge see 'evil inclination'
- varied 225
- wellbeing of children 253
- with menstruant see menstruant
- with students 254
- women's 14, 111, 126
- sexes 14, 21, 27, n. 70
- anatomical distinction between 14, 27
- differences between 152
- physical barrier between 212
- relations between 14, 89 n. 13, 108, 170
- separation between 14, 61, n. 69
- symmetry between 210
- Shekbinah* 95, 154-6
- shoshvin* 208, 210-1, 256, n. 174
- sibling/s 22, 177, 192
- 'silenced' (*shetuqi*) 29-31, 33-5, 36, 124, 126, 147-50, 210; silenc/ed/ing 66, n. 82, 117, 120, 124, 177, 204
- mother 35
- of women 35, 72, n. 101, 111, 231
- sister/s 60, 62, 66-7, 69, n. 21, 103, 111, 126, 158, 164-5, 167, 191, n. 20, 211, 221-5, 235-7
- sleep/ing/slept (as sex?) 60-1, 63, 66-8, 74, 76, 78, n. 109, 79, nn. 110-1, 147, 149, 183, 193-4, 210, 235-6, 239, n. 139, 242-7, 250, 253-6, 258
- son/s 35, 44, 51-3, 58, 61-3, 67, 74-7, 80-3, 89, 91, 94, 103, 128, n. 84, 131, 133, 135, n. 93, 149-50, 165, 170, n. 144, 174-5, 177, 183-5, 191-4, 197, 203, 206, 210, 237, 240, 243, 250, 254, 257-60
- Avital's 161
- Barzilai's 91-2
- beautiful captive's 159-63
- David's 159-63
- in-law 96, n. 21, 100, 116, 242-3, 246-7, 250, n. 169
- Jewish mother's 158
- Jacob's 155
- Jewish mother's 158
- male convert's 48
- priest's 43
- prophets' 185, n. 93
- proselyte's 157
- Rabbi Shime'on bar Yohai's 188
- Rav Hisda's 146, n. 112
- Rav Nahman's 96
- Rav Yehudah's 120-3, 125
- sotah* 58, 152, 201, 209-11, 239
- sterile woman see woman

- Tamar, Judah's daughter-in-law 227, n. 102
- temptresses/ation/s 25, 64, n. 79, 65-6, 69,
162, 188, 194, 202, 217, n. 77, 228-9,
231, 234, 237, 239
- toddler 66
- vagina 204
- virgin 30, n. 4, 68, n. 89, 209, n. 57
- wedding day/night 208, n. 56, 209, n. 57,
210
- widow/er 12, 58, 70, 140, 164, 165
- 'dough' 49
 - levirate, see levirate widow
 - of Ephesus 199
- wife/wives 14, 21, 25-8, 44, 50, 52-3, 56-7,
60-4, 66, 68-9, 70, 80, 90, 91, n. 15, 92,
96, n. 21, 98-9, 100, n. 27, 103-5, 107,
108, n. 44, 110-1, 120, 123, 128, 130,
162, 165, 174-5, 183, 192-4, 196, n. 33,
199, 201, 210-1, 220, 240, 247, 248,
253-4
- as house 203
 - co- 29, n. 3, 235-6, 240
 - exchange of 132, 134
 - Israel as 211
 - model figure 220
 - of Adam 241, n. 143
 - of David 159-62
 - of priests 144
 - of Rabbi Aqiva 220, 239
 - of Rabbi Me'ir 220, 221, 226
 - of Rabbi Shime'on bar Rabbi 83, n. 123
 - of Rabbi Shime'on bar Yohai 188, 190, n.
16
 - of Rav Hiyya bar Ashi 214, 220, n. 83,
227-9, 233
 - of Rav Hisda 251
 - of Rav Rehummi 218, n. 80
 - of Rav Yosef 208, 210, 212
 - of sages 81
 - 's labors 87
 - 's wealth 94, 115
- witchcraft 83, n. 123
- woman/en 1, 2, 3, 6, 7, 13, 14, 15, n. 37,
16, 18, 19, 20, 21-28, 30, n. 4, 31, 35,
40, 42, 46, 49, 52, 54-5, 56, 60, 62, n.
71, 63-5, 68-9, 70-1, 74, 76-82, 88-9;
103, 118, 126, 130, 134, 137, 139, 143,
147, 165-7, 168, 169, 171, 174-7, 181,
183-6, 191, 192, 193-6, 199, 200, 203,
209, 211, 215, 218, 225, 227, n. 102,
231, 235-6, 237, 240, 249, 259
- additional intelligence of 190, 249
 - adorns herself 250
 - adult 55, 240
 - aroused 245
 - as a group 64, 127
 - as agents 5
 - as beam 203
 - as beast 239
 - as dangerous 66
 - as death 204
 - as dough 15, n. 37, 50, 51
 - as evil inclination see evil inclination
 - as ferry 220
 - as hell 204-5
 - as Israel 211
 - as nakedness 67, n. 86, 204
 - as object 231
 - as present 125
 - as Satan see Satan
 - as subject 68, 244
 - as source of power 240
 - as threatening 66
 - as witnesses see testimony of
 - attending the Tent of Meeting 207
 - attitude toward 105
 - and male gaze 231
 - and sexual urge/inclination 24-5, 195,
204; see also evil inclination
 - and Torah 72
 - beautiful 231
 - birthing 134

- captive (beautiful) see captive (women)
- celibate 230
- circumcised 2, n. 4
- commits adultery 167, n. 140
- compete with one another 241
- complains/t 175, 176
- control of 106
- daring 234
- discriminating against 24
- demonic 65, n. 81
- desire/d 63, 228
- elite 103
- empowering midrashim 249
- enemy 127
- exclusion of 79, 139, n. 98, 204
- fight about incest 151-152
- foreign 20, 39, n. 28
- forbidden to priests 180; in the Torah 185
- gentile 12
- hate one another 240-1
- identity 152
- ignorant 169
- important 96, n. 21
- in Jewish society 2, 110, 127
- inclusion of 139, n. 98
- independent 234
- Israelite 12, 18, 42, 126
- Jewish 12, 25, n. 63, 33, 123, 141, 157
- keening 80, n. 118
- knows 202
- lack common sense 189
- lack moral fiber 189
- learned 220, 221, n. 86, 226
- Levite 12, 42
- light-headed 24, n. 60, 26, n. 66, 64, 183, 185, 186-91, 195, 216, 222, 223, 249
- like children 189
- loose 230
- love one another 241
- married 209-10
- mentioned incidentally 141
- menstruating see menstruation
- merit 254
- mourning 197-8
- naive 189, n. 12
- *nazirite* 214
- ‘neighbor solidarity’ 176
- not married see unmarried
- not right for him 94-7; 99
- objectification of 26
- obligated/ions 87, 104
- of Bei Huzai 141
- of community 176
- of household 81, 108, 117, 250
- of Hozayta 136, 140
- of Mahoza 140
- of Meshan 140
- of suppressed group 127
- of Zion 120, 126
- old 250
- Order of 10, 88
- other 220, 240
- pampered 132
- passive 55
- perfumes herself 260
- place 254
- preparing food 87
- presence 205, 234
- pregnant 220
- prohibition on 186
- promiscuous on 203
- proximity to 247, 260
- Rashi’s negative opinion of 196, n. 33, 223, n. 90
- respect of 115, 117
- ’s biology 13, n. 31, 24-5
- ’s body 217, n. 75
- ’s character 190
- ’s deeds 167
- ’s defects 167
- ’s desire 65, n. 80, 245, 246
- ’s domain 212
- ’s emotions 218

- 's evidence see –'s testimony
- 's feelings see emotions
- 's fertility 126
- 's freedom 229
- 's genealogy 43-4, 95, n. 20, 96, 169
- 's history 32, n. 10
- 's honor 103, 108
- 's humanity 190
- 's identity 220
- 's inclination see and sexual
urge/inclination
- 's integration opportunities 80
- 's intellect 190
- 's labor 88
- 's lineage 43-4, 45, 96
- 's modesty 44, n. 41, 107-8, 111
- 's morality 152-3; moral inferiority 189
- 's profession 80, n. 118, 81, 258, n. 178
- 's promiscuity 229, n. 109
- 's quarrels 153
- 's rights 58
- 's seductive 111, 240; seduced easily 187
- 's self-betrothal 169
- 's self-control 187-8, 190
- 's sexuality/sexual desire/ drive/
behavior/ need 14, 26-7, 111, 126,
166, 229, n. 106, 245
- 's shortcomings 167
- 's silencing 35
- 's slave 136, 139, n. 98
- 's 'social capital' 177
- 's solidarity 189
- 's status 32, n. 10, 51, 58
- 's testimony of 8, 9, 34, 53, 57, n. 64, 58,
148-50, 176, 249
- 's thigh 109, 204
- 's voice is nakedness 99, 104, 109-11,
128, 248
- 's vulnerability 66, 190
- 's weakness 188
- 's wickedness 106, n. 41
- 's will 202
- 's work 81, 108, n. 44, 258
- sage 187
- scholar 223
- seduced 195, n. 32, 198-9; seductive
220, 228
- seclusion/segregation/separation of,
see seclusions, forbidden
- sexually mature 193; seductive 204
- Shmu'el's attitude to 139, n. 79
- single see unmarried
- spinning 81, n. 118
- sterile 92, 165-6
- stingy 107-8
- stupid 189, n. 12
- teaching scribes/Torah 71-2, 253-4, 255,
n. 173
- tempted 231
- trade in 127
- trustworthy 56-7, 149, n. 116
- unmarried 8, 9, 10, 58, 61, 63, 150, 152,
166, 206, 209-10
- use of 242-3, 247-8
- violence against 188
- wayward see *sotah*
- weapons 152
- weeping 185, 198
- wise 234
- wrote incantation bowl 245, n. 154
- young 250
- womenfolk 126
- womanhood 27, 203
- womb 13, 52, 106, 220
- Yalta 96-7, 99, 100, n. 27, 102, n. 31, 103,
n. 35, 104-8, 115-7, 217, n. 77
- zonah/znut* 91-2, 96, 164-7