

INDEX OF RABBINIC WORKS

(The Roman numerals and letters following the final semicolon of some of the listings refer to John Townsend's "Rabbinic Sources" in *The Study of Judaism: Bibliographical Essays*, pp. 37-79. If you do not find a text listed here, look for it in the alphabetical ordered list in Townsend's "Minor Midrashim" in *The Study of Judaism - vol. 2: Bibliographical Essays in Medieval Jewish Studies*, pp. 333-392.)

- 'ABADIM: A minor extra-canonical tractate to the Talmud; III B 6
ABI-EZER: Supercommentary on Ibn Ezra by R. Eliezer b. Salomon ha-Kohen of Lyssa; Posen, 1802
ABOTH: Pirke Aboth, q.v.
ABOTH deRABBI NATHAN: One of the so-called Minor Tractates of the Talmud based on Mishnah tractate Pirke Aboth - present form from 7th / 8th century, but material is Tannaitic (3rd/4th cent.); III B 1
ABRABANEL: R. Isaac b. Judah (1497-1508): Bible exegete and religious philosopher; used and paraphrased many other commentaries in his work on Scripture
ADERETH ELIYAHU: Commentary and interpretation of the Pentateuch by R. Elijah of Vilna (1720-1797; called the Vilna Gaon); Halberstadt, 1859/60
AGGADAT BERESHIT: A collection of homilies on Genesis; 10th century but includes some Amoraic traditions; V F
AGGADAT CHASITA: Midrash Song of Solomon q.v.
AGGADAT ECHA: Echa Rabbati q.v.
AGGADAT ESTHER: A midrash on Esther; at least as late as the 14th century; V N
AGGADAT HAZITA: Midrash Shir Ha-Shirim Rabba q.v.
AGGADAT PROVERBS: Midrash on Proverbs q.v.
AGGADAT SHEMU'EL: Midrash Samuel q.v.
AGGADAT SHIR HASHIRIM: Song of Solomon Zuta q.v.
AHABATH JONATHAN: Homiletic commentary on the haftarah by the Talmudist and Cabbalist R. Jonathan Eybeschütz (1690-1764); Hamburg, 1766
AKEDAH: Akedath Yitzhak, a homiletical Biblical commentary by R. Isaac Arama (c. 1420-1494)
ALSHECH: R. Moses Alshech, author of *Torath Moshe*, Bible based on his weekly lectures; fl. in Safed, second half of the 16th century
ARUCH: A great Talmudic-Midrashic dictionary by R. Nathan b. Jehiel of Rome which quotes Rabbinic works; completed 1101
ASTRUC: R. Anselme (En Sh'lomoh) of Barcelona, fl. 14th century; author of *Midr'sche Hatorah on Pentateuch*, published from MS by S. Eppenstein, Berlin, 1899
AVOT=ABOTH
BAAL HATURIM: R. Jacob b. Asher, German author of a four-part code of Jewish law (*Arba turim*) and two commentaries on Pentateuch; d. Toledo, Spain, before 1340
BABYLONIAN TALMUD: Talmud Bavli q.v.
BABYLONIAN TARGUM: Targum Onkelos q.v.
BAHYA: R. Bahya b. Asher b. Halawa, (c. 1255-1340), Spanish Bible exegete and Cabbalist
BATEI MIDRASHOT: Collection of 25 midrashim published for the first time from manuscripts discovered in Genizot of Jerusalem and Egypt; VI B 1 e
BECHOR SHOR: Biblical commentary by R. Joseph B'chor Shor, French Tosafist and exegete of the second half of the 12th century; Leipzig, 1855 sk.; of 5 BEMIDBAR RABBA: Midrash on Numbers; about 12th century; V D
BERESHIT RABBA: An expositional midrash on Genesis; 4th or 5th century; V D
BERESHIT RABBATI: A midrash on Genesis based on the teachings of R. Moses Hadarshan, French exegete, fl. in Narbonne, (c. 1050); V G
BERTINORO: R. Obadiah of, (c. 1450-1510); author of popular lucid commentary on the Mishnah, as well as *Omer Naka*, a supercommentary on Rashi to the Pentateuch; Pisa, 1810
BETH HA-MIDRASH: A collection of small midrashim; VI B 1 a
BIUR: Commentary on Pentateuch by Moses b. Nahman Mendelssohn (18th century)
BIURE ONKELOS: Commentary on Onkelos' translation of Pentateuch by R. Shimshon Baruch Sheftel; Munich, 1888
BOTZER OL'LOTH: Commentary on Scripture by R. Simeon b. Meir Santo; Fuerth 1824

CAIRO GENIZA FRAGMENTS: Fragments of a targum of the Pentateuch reflecting early Palestinian targum tradition; I A 2 c

CHRONICLES OF JERACHMEEL: A midrashic anthology in the form of a history of ancient times authored by El'azar ben Asher ha-Levi, late 13th/early 14th centuries (transl. by M. Gaster in Oriental Transl. Fund New Series)

DAATH ZEKENIM: A commentary ascribed traditionally to the Tosafists, 12th- 14th century French Talmudists

DEBARIM RABBAH: A homiletical midrash on Deuteronomy; 10th century; V D

DEREKH ERETS RABBAH: An extra-canonical tractate to Talmud; III B 5

DEREKH ERETS ZUTA: An extra-canonical tractate to Talmud; III B 5

DIBRE DAVID: A supercommentary on Rashi by R. David b. Shmuel Halevi (1689)

DIBRE SHALOM: Sermons and literal interpretations of Pentateuch by R. Isaac b. Samuel Adarbi (fl. 16th century), often quoting his teacher R. Joseph Taitazak; Salonica, 1580

ECCLESIASTES RABBA: Midrash Koheleth Rabba q.v.

ECHA RABBATI: (aka Echa Rabba) A midrash on Lamentations; Palestinian provenance, 5th century; V D

ECHA ZUTA: An expositional midrash on Lamentations; not earlier than 10th cent.

EIKHAH: cf. ECHA

ELIYAHU RABBAH: Seder Eliyahu Rabbah, one part of Tanna deve Eliyahu q.v.

EM LEMIKRA: A commentary on Pentateuch by R. Elijah Benamozegh (1823-1900) rabbi, theologian, and apologist; Leghorn, 1862

ESTHER RABBA: (Midrash Megillat or Esther) The work consists of two different midrashim: Esther Rabba I (sections 1-6 on Esther chapters 1-2) whose date is not later than the beginning of the 6th century; Esther Rabba II (on Esther 3-8:15) whose date is 11th century: Esther Rabba as a whole is from 12th or 13th century

EVEL RABBATI: An extra-canonical tractate to Talmud; known in south of France in the 12th century, but it contains earlier elements; III B 3

FASTING SCROLL: Megillat Ta'anit, q.v.

FRAGMENT(ARY) TARGUM: (Aka Targum Yerushalmi II) A targum of selected portions of the Pentateuch reflecting an early recension of the Palestinian targum tradition. It is disputed whether these selections are fragments of a complete targum or merely a collection of glosses; I A 2 b

GENESIS RABBAH: Bereshit Rabba q.v.

GERIM: A minor extra-canonical tractate to Talmud; III B 6

GUR ARYEH: A supercommentary on Rashi to the Pentateuch by R. Judah Loew b. Bezalel (c. 1525-1609), the noted Maharal; Prague, 1578

HAAMEK DABAR: Commentary on the Pentateuch by R. Naftali tz'vi Yehudah Berlin (N'tziv; 1817-1893); published 1881

HADAR ZEKENIM: A Bible commentary similar to Daath Zekenim; Livorno, 1840

HAKETAV VEKABALAH: A logical commentary on the Pentateuch by R. Jacob Tz'vi Hirsch of Meklenburg (1831-1865) 4th ed., Frankfurt a.M., 1880 (1st ed, Leipzig, 1839)

HALIFOTH SEMALOTH: Commentary on the Scriptural translation of Onkelos by R. Ben Zion Berkowitz (Vilna, 1874)

HARECHASIM LEBIKAH: A commentary "to clarify and illuminate the apparently unintelligible verse of Scripture," by R. Levi Shapiro of Frankfort (Altona, 1815)

HEFETZ: R. Moses b. Gershon (Gentili; 1663-1711), Italian scholar and writer, author of Melecheth Mahshebeth, a commentary on the Pentateuch; Venice, 1710

HEMATH HAHEMDAH: Bible comentary-anthology containing extant and lost Midrashic material, by R. Seth b. Yefeth the Physician, Syria, fl. 13th-14th centuries; MS in JTS library

HEMDATH YAMIM: Cabbalistic comments on the Bible, gathered by R. Shalom b. Joseph Shibzi, fl. 17th century; Jerusalem, 1887

HERTZ: Joseph Herman Hertz (1872-1946), british chief rabbi; author of The Pentateuch and Haftorahs with Commentary. (Most of the modern commentators on the Bible are cited in his Pentateuch.)

HIRSCH: Commentary in German on the Pentateuch by R. Samson Raphael Hirsch (1808-1888), noted 19th century leader of Orthodox Jewry in Germany; now translated into Hebrew and English

HITZE MEHASHTEH: Interpretations and glosses on Pentateuch by medieval Rabbis of Spain, France and Germany; edited from MSS by Menasseh Grossberg; London, 1901

HIZKUNI: Commentary on Scripture by R. Hezekiah b. Manoah (French exegete of the 13th century), based upon about twenty other commentaries, principally Rashi; Venice, 1524

HOMATH ANACH: Exegetical work on the Pentateuch by R. Hayyim Joseph David Azulai, prolific Sephardic rabbinic author, c. 1724-1807

IGGERET RAV SHERIRA GA'ON: Letters of R. Sherira Gaon q.v.

IMRE SHAFER: A commentary on Pentateuch by R. Solomon Kluger (1783-1869), rabbinic scholar and authority in Brody, East Galicia; Lemberg, 1866

IBN CASPI: R. Joseph ibn Caspi (1297-1340), philosophical theologian and commentator, author of Mishneh Kesef on Scripture, published in Cracow, 1905/6

IBN EZRA: R. Abraham b. Meir ibn Ezra, Hebrew poet and biblical commentator, 1093-1167

IBN JANAHA: R. Jonah ibn Janah, greatest Hebrew philologist of the Middle Ages, ca. 985-1050

IBN SHUAIB: R. Joshua ibn Shuaib, fl. c. 1328, author of Derashoth al Hatorah ("Homilies on the Pentateuch"); Cracow, 1573

JERUSALEM TALMUD: Talmud Yerushalmi q.v.

KALLA: An extra-canonical tractate to Talmud; ca. 8th century; III B 4

KALLA RABBATI: An extra-canonical tractate to Talmud; ca. 8th century; III B 4

KANFE NESHARIM: Comments on the Bible based on Rambam, Rabbag and Akedah, by R. Abraham b. Eliezer Lichtstein, Polish rabbi and author, fl. c. 1800; Warsaw, 1881

KELI YAKAR: Annotations on the Pentateuch by R. Shlomo Ephraim of Lencziza, preacher and sermonist, d. 1619; Lublin, 1602

KETAV SOFER: Commentary on the Pentateuch by R. Abraham Samuel Benjamin Schreiber (19th century)

KIR'TSON ELYON: By R. Judah Moses, author of Ham'vaer, 1871

KOHELETH ZUTA: An expository midrash on Ecclesiastes; 10th century

KOMETZ MINHAH: Exegetic and homiletic commentary on the Bible, by R. Aryeh Loeb Harif b. Moses Zuenz (c. 1773-1833), prolific Polish rabbi and author; Bilgoraj, 1910/12

KUTIM: A minor extra-canonical tractate to Talmud; III B 6

KUZARI, THE BOOK OF: A philosophical work in dialogue form by R. Judah ha-Levi (c. 1075-1141), on Jewish fate and exile.

LEBUSH HAORAH: A supercommentary on Rashi to the Pentateuch, by R. Mordecai b. Abraham Jaffe (1530-1612), rabbi in Grodno, Lublin, Kremenetz (Poland), Prague, Posen; Prague, 1604

LEKAH TOB: Leqah Tov q.v.

LEQAH TOV: A midrash on the Pentateuch and five Megillot written by Tobiah . Eliezer in 1079 and revised in 1107/8

LETTER OF R. SHERIRA GAON: VIII D

MAASE HASHEM: A Pentateuch commentary by R. Eliezer b. Elijah Ashkenazi (1521- 1585), pupil of R. Joseph Caro; Venice, 1583

MAIMONIDES: (Rambam): R. Moshe b. Maimon, famous theologian, metaphysician, commentator and codifier; 1135-1204

MALBIM: R. Meir Loeb b. Jehiel Michael Malbim (1809-1879), Russian rabbi and Hebraist, author of Hatorah v'Hamitzvah, commentary on the Bible

MASSEKTOTH KETANOTH: The Minor Tractates of the Talmud; III A

MEHOKEKE YEHUDAHA: A supercommentary on Ibn Ezra by R. Judah Loeb Krinsky; published with the text and commentaries, Pietrkow, 1907

MEGILLAT ECHA: Echa Rabbati q.v.

MEGILLAT TA'ANIT: Also known as the Fasting Scroll, it is a calendar of festivals. Much of the Aramaic text comes from as early as 66 CE with additions until the time of Hadrian. The Hebrew scholia are generally from the talmudic period but contain early traditions. VIII A

MEKHILTA deRABBI SHIM'ON BAR YOHAI: A midrash on Exodus extracted from Midrash Hagadol; most haggadic passages are taken from Mekhilta deRabbi Yishmael; most halakhic passages are connected with the school of Rabbi Akiba; IV B

MEKHILTA (deRABBI ISHMA'EL): A tannaitic (late 4th but perhaps as late as 8th century) expository midrash on Exodus ascribed to the school of R. Ishmael; IV A

MELECHETH MAHSHEBETH: Commentary on the Pentateuch by R. Moses b. Gershon Hefetz (Gentili; 1663-1711); Venice, 1710

MESCHECH HOCHMAH: Comments on Pentateuch by R. Meir Simha Hacoen of Dvinsk, latter day Talmudist; Jerusalem, 1947

MEYUHAS: Commentary on the Pentateuch by the Sephardic R. M'yahas b. Elijah; London, 1909

MEZUZAH: A minor extra-canonical tractate to Talmud; III B 6

MICHLAL YOFI: Commentary on the Pentateuch by R. Solomon b. Melech; Constantinople, 1549

MIDRASH ABAKIR: A homiletic midrash; 11th century

MIDRASH ABBA GORION: A midrash on Esther; V N 1

MIDRASH AGGADAH: A relatively late commentary on the Pentateuch that derives its material mainly from Tanhuma, recension A (i.e. Tanh Buber); V E

MIDRASH BERESHIT RABBA: Bereshit Rabba q.v.

MIDRASH CHASITA: Midrash Song of Solomon q.v.

MIDRASH ECHA RABBATI: Echa Rabbati q.v.

MIDRASH ON ESTHER: V N

MIDRASH HABIUR: Homiletical work on Pentateuch citing midrashim extant and lost; by R. Saadia b. David Tha'azi of Yemen; fl. second half of 14th century; unpublished ms in possession of M. Kasher

MIDRASH HA-GADOL: A midrash on the Pentateuch compiled in Yemen in the 13th century which drew upon many older midrashim; VI A 1

MIDRASH HAHEFETZ: Homiletical work on Pentateuch, citing midrashim both extant and lost; by R. Zechariah the Physician of Yemen, fl. second half of 14th century; unpublished ms in possession of M. Kasher

MIDRASH HASHKEM: A homiletic midrash; 10th century

MIDRASH HAZITA: Midrash Shir Ha-Shirim Rabba q.v.

MIDRASH ON JOB: (Midrash Iyyov) An expositional midrash in Yalqut Ha-Makir q.v.; V K

MIDRASH JONAH: An expositional midrash on Jonah; 8th century

MIDRASH KINOT: Echa Rabbati q.v.

MIDRASH ON LAMENTATIONS: Echa Rabbati q.v.

MIDRASH KOHELETH RABBA: A midrash on Ecclesiastes; 7th century or later; V D

MIDRASH MEGILLAT: Esther Rabba q.v.

MIDRASH MEGILLOT ZUTA: Midrasch Suta: Haggadische Abhandlungen ueber Schir ha-Schirim, Ruth, Echa und Koheleth nebst Jalkut zum Buch Echa; V L

MIDRASH MISHLE: Midrash on Proverbs q.v.

MIDRASH PANIM AHERIM: A midrash on Esther; 12th/13th century; V N 1

MIDRASH ON PROVERBS: A midrash compiled sometime before the first half of the 11th but perhaps as early as 8th century; (erroneously named Shober Tov in 1800 edition of Zolkiev; V J

MIDRASH ON PSALMS: Midrash Tehillim q.v.

MIDRASH RABBAH: This title denotes a collection of midrashim on the Pentateuch and the Five Scrolls from various centuries; V D

MIDRASH RUTH (RABBAH): Midrash on Ruth; 7th to 10th century; V D

MIDRASH SAMUEL: A midrash compiled in Palestine perhaps during the 11th century (erroneously named Shober Tov in 1800 edition of Zolkiev and 1808/ 1850 editions of Lemberg

MIDRASH SHIR HA-SHIRIM (neither Rabbah nor Zuta): This midrash was first used by writers in the 11th century and was found written on a ms dated 1147; V M

MIDRASH SHIR HA-SHIRIM RABBA: Shir ha-Shirim Rabba q.v.

MIDRASH SONG OF SOLOMON: Midrash Shir Ha-Shirim, q.v.

MIDRASH TANNA'IM: A midrash on Deuteronomy, formerly known as Mekhilta on Deuteronomy; connected with the school of R. Ishmael; extracted from the Midrash Hagadol; IV F

MIDRASH TANHUMA: The oldest commentary on the whole Pentateuch which in its present form dates to the 9th/10th century. The origins of this Midrash Tanhuma (=Townsend's Recension C) are widely disputed, and there is a large group of aggadic midrashim which are characterized by an attribution to R. Tanhuma (4th century CE) and by special halakhic proems (most often using "Yelammedenu") introducing aggadic homilies. Attempts have been made to distinguish two major sources for Midrash Tanhuma: a Tanhuma which S. Buber edited (=Townsend's Recension A) and claimed to be earlier than Genesis Rabbah and a Yelammedenu (=Townsend's Recension B). While MidrTanh undoubtedly drew upon old material, it is more likely that Tanhuma and Yelammedenu are simply different names for describing a whole family of midrashim of a distinct literary genre. (For fuller discussion, cf. "Tanhuma Yelammedenu" in Encycl. Jud. 15:794-6); V C

MIDRASH TEHILLIM: A midrash probably composed in Palestine during the 9th century or even later (10th/11th), although the nucleus may be considerably earlier (2nd-4th centuries). There is ms evidence that the section on Psalms 119-150 comprise a later addition (12th cent); V I

MIDRASH OF THE THIRTY-TWO RULES: This work was believed to be tannaitic by H.G. Enelow, who first published it; but, although it contains tannaitic material, the midrash is probably post-talmudic

MIDRASH WAYYEKULLA: A homiletic midrash; 12th century

MIDRASH WAYYIKRA RABBA: Vayyikra Rabba q.v.

MIDRASH YELAMMEDENU: Midrash Tanhuma q.v.

MIDRASH ZUTA: A midrash on Deuteronomy extracted from Yalqut Shim'oni; IV G

MIKRA KIFESHUTO: Explanations on the Bible; Berlin, 1899-1901

MIKRA MEFORASH: By R. Nehemiah Moses Borlagei of Odessa; 1880

MINHAH BELULAH: Commentary on the Pentateuch by R. Menahem Abraham b. Jacob ha-Kohen Rapa (d.1596); Cremona, 1582

MIQRA'OT GEDOLOT: Aka a Rabbinic Bible; Hebrew text and Targumim with commentaries; I D 1

MISHNAH: As a title, the compilation of oral tradition by R. Judah the Prince (R. Yehudah Hanasi) who died 219/220; II A

MISHNAH KESEF: Commentary on Scripture by R. Joseph ibn Caspi (1297-1340), philosophical theologian; Cracow, 1905/6

MISHNAH OF RABBI ELIEZER: Midrash of Thirty-Two Rules q.v.

MIZRAHI: R. Elijah b. Abraham (1455-1526); rabbi and Talmudist, author of a supercommentary on Rashi to Pentateuch

MOSH'AB ZEKENIM: Commentary on the Pentateuch in the style of Daath and Hadar Zekenim by R. Samuel b. David ibn Shoham; unpublished ms in Sassoon Library, London

NAHLATH: By Jacob Abraham b. Raphael of Cracow; d. 1699

NEOFITI I: One of the Palestinian Targum recensions which is less literal than Onkelos but less full than Pseudo-Jonathan. Its dating is disputed; AD Macho and his followers place it in the first century CE, but others (e.g., Bowker, Le Deaut, McNamara, Shinan) place it in the third century CE though not necessarily denying that it preserves pre-135 CE traditions; A 2 a

NETHINAH LAGGER: Comments on Onkelos' translations of Pentateuch by R. Nathan Marcus Adler, 1803-1890; Vilna, 1877

NETTER, R. SH'LOMOH ZALMAN: Author of a supercommentary on Ibn Ezra published in the Rabbinic Bible of Vienna, 1859

OLATH SHABBATH: Sermons on the weekly portions of Scripture by R. Joel ibn Shoib, 15th century Spanish preacher and commentator; Venice, 1577

OR HAAFELAH: Homiletical work in Arabic, titled Nur al-Tz'lam, by R. Nathanel b. Isaiah of Yemen, fl. first half of 14th century. Now published as Maor Haafelah.

OR HAHAYYIM: By R. Hayyim ibn Attar (1696-1743), Talmudist and Cabbalist, a commentary on Scripture; Venice, 1742

OR ZARUA: A combined Ritual code and Talmudic commentary which also includes explanations of Bible passages, by R. Isaac b. Moses of Vienna, fl. in Germany and France in the 13th century

OZAR MIDRASHIM: A library of two hundred minor midrashim; VI B 1 d

PAANEAH RAZA: A Pentateuch commentary intermingling literal with highly allusive modes of interpretation, by R. Isaac b. Judah ha-Levi, fl. 13th century

PALESTINIAN TALMUD: Talmud Yerushalmi q.v.

PALESTINIAN TARGUM: A name inappropriately applied at times to the Fragment Targum or Targum Yerushalmi=Targum Pseudo-Jonathan. There are at least four recensions of the Aramaic translation of the Pentateuch used in Palestine. See Neofiti I; Fragment(ary) Targum; Cairo Genizah Fragments; Targum Yerushalmi; I A 2

PANIM AHERIM: Midrash Panim Aherim q.v.

PANIM YAFOTH: A Cabbalistic commentary on the Pentateuch by R. Pinhas Levi Horowitz, ca. 1731-1805

PARDES YOSEF: A commentary on Pentateuch by R. Joseph Paganowski; Lodz, 1937

PASHTEH DEKRA: Commentary on Genesis by R. Abraham Hayyim Kassel; Vilna, 1899

PENE DAVID: Comments and explanations on the Bible by R. Hayyim Joseph David Azulai, author of Homath Anach (q.v.); Leghorn, 1792

PEREQ HASHALOM: A post-talmudic extra-canonical tractate to Talmud; III B 5

PESIKTA: Pesiqta q.v.

PESIQTA HADATTA: A homiletic midrash; 12th/13th century

PESIQTA RABBATI: A homiletic midrash on the festivals whose final compilation, incorporating material from Pesiqta deRav Kahana and Tanhuma Yelammedenu, is commonly dated after the middle of the 9th century although its earlier form is regarded as a Palestinian work of the 6th or 7th century CE; V B

PESIQTA deRAV KAHANA: A Palestinian collection of homilies for festivals and other special occasions in the liturgical year stemming from sometime in the (5th-) 7th- 9th centuries; V A

PESIQTA ZUTHRATHA: Leqah Tov q.v.

PIRKE ABOTH: (Sayings of the Fathers) A tractate of the Mishnah unique in its exclusively aggadic content, material dates from 3rd cent. BCE-3rd cent. CE; II A 14 j

PIRKE deRABBI ELIEZER: An aggadic midrash which in its present form comes from a time as late as the 8th or 9th century; V P

PIRQEI: PIRKE q.v.

PSEUDO-SEDER ELIYAHU ZUTA: One part of Tanna deve Eliyahu q.v.

QOHOLETH RABBA: Midrash Koheleth Rabba q.v.

RAB P'ALIM: The sources of the Sages' interpretations and aggadoth by R. Abraham b. Elijah Gaon of Vilna, 1750-1808

RADAK: R. David Kimhi, 1160-1235, Hebrew grammarian and exegete, author of a commentary on Scripture

RALBAG: R. Levi b. Gershon (Gersonides), 1288-1344, philosopher, exegete, mathematician and astronomer who wrote a commentary on Scripture

RALASH: R. Judah Loeb Spiro of Frankfurt, author of Har'chasim L'bikah, "to clarify and illuminate the apparently unintelligible verse of Scripture"; Altona, 1815

RAMBAM: Maimonides q.v.

RAMBAN: R. Moshe b. Nahman (Nahmanides), rabbi, Talmudist, Cabbalist, and Scriptural commentator, 1194-1270

RASAG: R. Saadiah (b. Joseph) Gaon, celebrated Jewish scholar, 882-942

RASHBAM: R. Samuel b. Meir, grandson of Rashi, biblical exegete, 1085-1174

RASHI: R. Solomon b. Isaac, author of the most popular commentaries to Scripture and Talmud, 1040-1105

RAWAH: R. Wolf Heidenheim, grammarian and exegete, 1757-1832, author of Moda L'binah, supercommentary on Rashi to Pentateuch; Vilna, 1888

REBID HAZAHAB: Cabbalistic-halachic commentary on the Bible by R. Dob Ber b. Judah Treves, d. 1803

REGGIO: R. Isaac Samuel Reggio (1784-1855), Austro-Italian scholar, author of Sefer Torah Elokim on the Pentateuch; Vienna, 1821

RJ OF VIENNA: R. Jacob of Vienna, Austrian rabbi of the 14th century. His commentary on the Bible was published from MS by Menasseh Grossberg, Mainz, 1888

RIBA: R. Judah b. Eliezer, 14th century scholar, author of Minhath Judah

ROSH: R. Asher b. Jehiel, outstanding codifier and Talmudist, 1250-1327, who also wrote a commentary on the Pentateuch

RUTH RABBA: Midrash Ruth Rabba q.v.

RUTH ZUTA: An expositional midrash; 10th century

SECHEL TOB: Biblical commentary by R. Menahem b. Shlomo, written 1139, apparently in Italy; Berlin, 1900

SEDER ELIYAHU RABBAH: One part of Tanna deve Eliyahu q.v.

SEDER ELIYAHU ZUTA: One part of Tanna deve Eliyahu q.v.

SEDER 'OLAM (RABBAH): A chronology listing events and dates from Adam to the Bar Kokhba revolt (132-135 C.E.). The work is traditionally ascribed to R. Yose b. Halafta (d. ca. 160), but it was probably compiled in early Amoraic times (i.e., after 219/220); VIII B

SEDER 'OLAM ZUTA: A chronology extending from Adam through the death of R. Hatsuv (d. 800); VIII C

SEFER HAB'RITH AL HATORAH: A Pentateuch commentary by R. Tz'vi Hirsch Kalischer (1795-1874), noted rabbi of Thorn, Prussia; Warsaw, 1873/87

SEFER HA-LIKKUTIM: Sammlung alter Midrashim und wissenschaftlicher Abhandlungen; VI B 1 c

SEFER HA-YASHAR: One of the latest works of Midrashic aggadah. Drawing on Midrashic sources, it paraphrases Scripture, with many additions; origins in Italy no earlier than the 13th century; first ed. Naples, 1552

SEFER TORAH: A minor extra-canonical tractate to Talmud; II B 6

SEFER ZIKKARON: A supercommentary on Rashi to Pentateuch, by R. Sh'lomoh ha-Levi Bokrat, fl. 15th century; Leghorn, 1845

SEMAHOT: Evel Rabbati q.v.

SFORNO: R. Obadiah Sforno, exegete, philosopher and physician, c. 1475-1550

SHADAL: R. Samuel David Luzzato (1800-1865), scholar, philologist and author of a commentary on Pentateuch, Padwa, 1871-6

SHEMOT RABBA: Midrash on Exodus; 11th/12th centuries, though more recently scholars have argued for a date in 7th; V D

SH'ERITH YEHUDAH: A commentary on the Pentateuch by R. I. Gruenwald; Munkacs, 1938

SH'ILTOTH deRABBI AHAI: The first known work after the Talmud, by R. Aha (Ahai) of Shabha, Babylonian Talmudist of the 8th century: disquisitions on Biblical and Rabbinic precepts, based on weekly readings of the Bible

SHIR HA-SHIRIM RABBA: An expositional midrash on Song of Solomon; 7th century or later; V D

SHIR HASHIRIM ZUTA: Song of Solomon Zuta q.v.

SHOHER TOV: Midrash on Psalms q.v.

SIFRA: A tannaitic expositional midrash on Leviticus; final compilation not earlier than end of the 4th century; IV C

SIFRE: A tannaitic expositional midrash on Numbers and Deuteronomy; final compilation not earlier than the beginning of the 5th century; IV D

SIFRE ZUTA: A midrash on Numbers extracted from Yalqut Shim'oni (q.v.) which contains teachings from unknown or relatively unknown tannaitic authorities as well as otherwise unknown disputes between Bet Hillel and Bet Shammai; final compilation not earlier than end of the 4th century; IV E

SIFTHE DAATH: Homilies and annotations on the Bible by R. Solomon Ephraim of Lencziza, author of K'li Yakar; Prague, 1610

SIFTHE HACHAMIM: A widely-published supercommentary on Rashi to Pentateuch, by R. Shabbathai b. Joseph Bass (1641-1718); Frankfurt am Main, 1712

SIFTHE KOHEN: A generally esoteric and cabbalistic commentary on Pentateuch by R. Mordecai ha-Kohen of Safed, 16th century; Venice, 1608

SOFERIM: An extra-canonical tractate to Talmud written ca. 8th century; III B 2

SONG OF SOLOMON ZUTA: A midrash on Song of Solomon probably from ca. 10th century; V L

TALMUD BAVLI: The Mishnah plus the Gemara as it was developed in Babylonia; essentially complete by the end of the 5th century but continued to be supplemented until as late as the 9th century; II D

TALMUD YERUSHALMI: The Mishnah plus the Gemara as it was developed in Palestine; ceased developing about 425 C.E. when the Tiberian Patriarchate was abolished; II C

TANHUMA: Midrash Tanhuma q.v.

TANNA DEVE ELIYAHU: (= Seder Eliyahu Rabbah + Seder Eliyahu Zuta + Pseudo-Seder Eliyahu Zuta) In its present form the work comes from the 9th or 10th century, but it contains baraitot from a time as early as the 3rd century; V Q

TARGUM JONATHAN: A targum to the Former and Latter Prophets which gained acceptance in Babylonia during the third or fourth century CE, and though it contains Amoraic material, much of it was possibly written as early as 70-135 CE and perhaps even pre-70 CE; I B 1 (This statement is more accurate in the case of the Former Prophets than of the Latter Prophets. Do not confuse this targum with Targum Pseudo-Jonathan=Targum Yerushalmi q.v.)

TARGUM ONKELOS: The aramaic translation of the Pentateuch was composed in Palestine sometime between 70 and 200 CE (perhaps more closely, 80-135 CE) but was later reedited and vocalized in Babylonia. It was in use there before the end of the third century CE and became the 'official' pentateuchal targum of the synagogue. It is characterized by a largely literal translation; I A 1

TARGUM PSEUDO-JONATHAN (= Yerushalmi [I]): (Falsely assumed to be entitled Targ Jonathan in Miqra'ot Gedolot and thus aka Targ Pseudo-Jonathan) A complete targum to the whole Pentateuch, representing a Babylonian version of the Palestinian targum tradition in its most developed form (especially with aggadic expansions); final form is quite late but contains ancient material; I A 2 d;

TARGUM RISHON: One of the two aramaic translations of Esther, this one being the more literal, made at a relatively late date; I C 2 b

TARGUM SHENI: One of the two aramaic translations of Esther, this one including much aggadic material, made in the 7th or 8th century or later; I C 2 b

TARGUM YERUSHALMI (I) = Targum Pseudo-Jonathan q.v.

TARGUM YERUSHALMI (II) = Fragment Targum q.v.

TARGUM YERUSHALMI to Former and Latter Prophets: Extant in only a few fragments which probably date to the latter part of the 7th century CE; I B 2

TECHELETH MORDECHAI: A work on the Bible and the commentaries of Rashi and Ibn Ezra by R. Mord'chai Drucker; Lemberg, 1894

TEFILLIN: A minor extra-canonical tractate to Talmud; III B 6

TO' ALIYOTH RALBAG: The ethical teachings and morals derived from the commentary of Ralbag on Pentateuch; Riva di Trento, 1560

TOLEDOTH YITZHAK: Commentary on the Bible which stresses the literal meaning by R. Isaac b. Joseph Caro, Spanish Talmudist of the 15th-16th century

TORAH SHELEMAH: The Hebrew encyclopedia of biblical interpretation by R. Menachem M. Kasher also translated in part into English

TORAH TEMIMAH: A brief anthology from Talmud and Midrash on the Pentateuch with a commentary by R. Baruch Epstein; Vilna, 1904

TORAT KOHANIM: Sifra q.v.

TOSEFOTH: Commentary on the Bible similar to Daath Zekenim

TOSEFTA: A compilation closely resembling Mishnah in form. Its origin is disputed, but it is usually viewed as a "supplement" to the Mishnah; suggested dates of compilation range from late 2nd/early 3rd to early 6th century; II B

TSEROR HAMOR: Mystical and Midrashic commentary on Pentateuch by R. Abraham Saba, 15th century Spanish preacher

TZEDAH LADERECH: A supercommentary on Rashi to Pentateuch, Mizrahi et al by R. Issachar Baer b. Israel Eilenburg (c. 1570-1623); Prague, 1623

VAYYIQRA RABBA: Midrash on Leviticus whose character is homiletic; 5th to 7th (or 7th to 9th) centuries; V D

YALQUT HA-MAKIRI: An anthology of midrashim on the prophetic writings and the three major poetic Hagiagrapha; 14th century

YALQUT SHIM'ONI: A Midrash on the whole Hebrew Bible. (Midrash is organized according to Biblical books and divided into units called ReMeZ.) The collection was compiled in Germany in the first half of the 13th century; VI A 2

YALQUT YEHUDAH: An aggadic compilation and commentary on Pentateuch by R. Judah Loeb Ginsburg; 3 vols; Dvinsk, 1931/4

ZAPHNATH PAANEAH: Glosses and notes on the Pentateuch by R. Joseph Rozin, the Gaon of Rogachov, phenomenal Talmudist of our age

ZIZIT: A minor extra-canonical tractate to Talmud; III B 6

ZOHAR: The chief work of the Spanish Cabbalah, largely a commentary on sections of the Pentateuch; first became widely known toward end of 13th and during 14th centuries

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