

PREFACE

This volume is the second part of our four part study of the traditions of Rabbi Ishmael. The present work contains analyses of the exegetical *sugyot* which appear in Mishnah, Tosefta, Sifra, Mikhilta, Sifré, Sifré Zutta, and Midrash Tannaim.

Again I must express my appreciation to my teacher Professor Jacob Neusner who has read and re-read each page of this manuscript. His insights are found on virtually every page.

Some of the passages discussed in this work appeared in my doctoral dissertation for the Department of Religious Studies at Brown University. In addition to Professor Neusner, Professors Horst Moehring and Ernest Frerichs were members of my dissertation committee, and I wish to thank them for their advice and help. Professor Wendell Dietrich was graduate advisor during my tenure at Brown; I am grateful for his constant support.

Some of the material included in this volume was read in graduate seminars conducted at Brown by Professor Neusner; I wish to express my gratitude to my fellow students who offered many important comments during my presentations: Professors David Goodblatt, Robert Goldenberg, William S. Green, Shammai Kanter, Baruch Bokser, Charles Primus, Mr. Joel Gereboff, and Mr. Jack Lightstone. Ms. Charlann Dahlen typed the manuscript, and I am grateful for her assistance. My colleague, Rabbi Steven J. Steinberg, director of the B'nai B'rith Hillel Foundation at the University of Illinois helped with the preparation of the manuscript and the proof-reading of the text; my debt to him is happily acknowledged.

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My wife Fraeda and our son Avraham Reuven have provided me with the spiritual support and environment in which to pursue my studies. For their love and support I am eternally grateful.

This volume is dedicated to my teacher, rabbi, and *haver*, Professor Jacob Neusner. In his *Life of Rabban Yohanan b.*

Zakki, Development of a Legend, The Rabbinic Traditions About the Pharisees Before 70, and Eliezer b. Hyrcanus: The Traditions and the Man, Professor Neusner demonstrated the importance and necessity of investigating the traditions attributed to individual sages and provided the method for the undertaking of such investigations. My debt to him, however, goes far beyond his setting the scholarly agendum for this present volume. For the past six years Professor Neusner has been a constant friend, teacher, and rabbi. He has given unselfishly of his time and knowledge to further my education, to guide my scholarly endeavors, to aid in my development as a teacher and in my growth as a Jew. Not only in this volume, but also inside and outside my classroom the majority of what I have to say about Judaism is either directly or indirectly *mišhum rabi yaʿaqob nusner heḥakam*. It is because of his constant help and for much more that I explicitly dedicate this work to him.