Dictionary Early Judaism

Edited by

John J. Collins *and* Daniel C. Harlow

William B. Eerdmans Publishing Company
Grand Rapids, Michigan / Cambridge, U.K.

(John 4:53; Acts 10:2; 11:14; 16:15, 31, 32-34; 1 Cor. 1:16; 16:15). Slaves usually went through a name change, adding their masters' names to indicate who owned them. Slaves were circumcised in Jewish households until this practice was prohibited by Roman decrees in the third and fourth century C.E., but except for this practice, there was no significant difference between Jews and non-Jews in their implementation of slavery during the Greco-Roman period. In the *Institutes* of the Roman jurist Gaius (*fl.* 130-180 C.E.) the slave is considered a *res,* a thing that can be bought, owned, and sold at the will of the owner; slaves are denied the right to inherit property *(Testamentifactio),* represent themselves in court, and get legally married *(Ius connubii).* They are, however, allowed to usufruct (to use and derive profit or benefit from) a small amount of property *(peculium)* and to have an unofficial spouse *(contubernium).*

Rabbinic Literature

In most cases, the Mishnah develops regulations concerning slavery independently of biblical traditions. The Mishnah establishes that a slave can become free if his master transfers the master's whole property to him, but he remains a slave if the master retains even "one ten-thousandth part" of it (*m. Pe'ah* 3:8). One tradition notes that priests' slaves were allowed to eat from the heave offerings only while their masters were alive but were forbidden to do so if the priests sold them or died (*m. Ter.* 8:1). The Mishnah also introduces the category of the half-slave, half-free person (*m. Pesaḥ.* 8:1) who "works for his master one day and for himself one day" (*m. Giṭ.* 4:5). It also provides regulations concerning slave girls: "These are the girls [invalid for marriage to an Israelite] who [nonetheless] receive a fine [from the man who seduces them]" (*m. Ketub.* 3:1). Slaves served variously as doorkeepers and personal attendants and performed menial tasks (*m. B. Bat.* 10:7), but some also served as teachers and tutors in philosophy. Masters, however, were not supposed to receive condolences for the death of a slave (*m. Ber.* 2:7). The emphasis on the origin of the slave is marginal in the Mishnah.

The various biblical regulations became integrated into one system in the Talmud (*b. Qiddušin* 14b–25b) and in the Midrash *(Mekhilta of Rabbi Ishmael, Neziqin).* In these texts slaves are categorized as either Hebrew or non-Hebrew. Hebrew slaves are divided into those who became slaves by court order and those who sold themselves into slavery.

BIBLIOGRAPHY

R. S. BAGNALL 1993, "Slavery and Society in Late Roman Egypt," in *Law, Politics and Society in the Ancient Mediterranean World,* ed. B. Halpern and D. Hobson, Sheffield: Sheffield Academic Press, 220-40. • G. C. CHIRICHIGNO 1993, *Debt Slavery in Israel and the Ancient Near East,* Sheffield: Sheffield Academic Press. • M. I. FINLEY 1980, *Ancient Slavery and Modern Theology,* London: Chatto & Windus. • J. A. GLANCY 2002, *Slavery in Early Christianity,* Oxford: Oxford University Press. • D. M. GOLDENBERG 2003, *The Curse of Ham: Race and Slavery in Early Judaism, Christianity, and Islam,* Princeton: Princeton University Press. • D. GROPP 2000, "Slavery," in *Encyclopedia of the Dead Sea Scrolls,* ed. L. H. Schiffman and J. C. VanderKam, Oxford: Oxford University Press, 2: 884-86. • C. HEZSER 2006, *Jewish Slavery in Antiquity,* Oxford: Oxford University Press. • K. HOPKINS 1993, "Novel Evidence for Roman Slavery," *Past and Present* 138: 3-27. • B. S. JACKSON 1988, "Biblical Law of Slavery: A Comparative Approach," in *Slavery and Other Forms of Unfree Labour,* ed. L. Archer, London: Routledge, 86-102. • D. B. MARTIN 1989, "Slavery and the Ancient Jewish Family," in *The Jewish Family in Antiquity,* ed. S. J. D. Cohen, Atlanta: Scholars Press, 113-29. • E. E. URBACH 1964, "The Laws regarding Slavery as a Source for Social History of the Period of the Second Temple, the Mishnah, and Talmud," in *Papers of the Institute of Jewish Studies,* ed. J. G. Weiss, Lanham, Md.: University Press of America, 1-94.

See also: Daliyeh, Wadi ed-; Elephantine, Elephantine Papyri

ALEJANDRO F. BOTTA

Slavonic

Transmission of Jewish Pseudepigrapha

The majority of the early Jewish extrabiblical materials that circulated in Slavic regions came from Byzantium, a city that exercised an unmatched formative influence on the development of the Slavic literary heritage. An important witness can be found in the so-called *Lists of the True and False Books,* which are indexes of noncanonical works brought from Byzantium and then translated, revised, and incorporated into various Slavonic collections such as the *Izbornik (Florilegium) of Svjatoslav* (1073). The remarkable fluidity found in these lists can be explained by the peculiarities of dissemination of noncanonical materials in Eastern Orthodoxy.

Apocryphal texts and fragments were not sharply demarcated from ideologically mainstream materials and were preserved alongside them in the same collections. Many ancient Jewish documents and traditions were adopted into the framework of Eastern Orthodoxy in a new theological capacity. Thus, for example, some pseudepigraphic texts and fragments about such biblical figures as Adam, Enoch, Noah, Jacob, Abraham, and Moses were often viewed as lives of protological saints and were incorporated into hagiographical collections.

There were several types of collections of early Jewish pseudepigrapha and fragments that were transmitted in Slavic circles. Eastern Orthodoxy typically preserved and handed on early Jewish materials as part of larger historiographical, moral, hagiographical, liturgical, and other collections containing both ideologically marginal and mainstream contents. In these compilations, the Jewish materials were often rearranged, expanded, or abbreviated.

Historiographic compendiums known as *Palaeas* (from Gr. *palaea,* "ancient") played a major role in disseminating early Jewish materials. The *Palaeas* are historiographies in which canonical biblical stories are mixed with noncanonical elaborations and interpretations. The Slavic Orthodox literary heritage knew several versions of *Palaeas,* including the so-called *Explanatory Palaea (Tolkovaja Paleja),* which cover biblical and

Israelite history from creation to the reign of Solomon, embellished with apocryphal stories about Adam, Eve, Abel, Cain, Noah, Isaac, and other figures of primeval and Israelite history. Another important witness to this historiographic genre is the so-called *Chronographical Palaea (Hronograficheskaja Paleja),* which includes extracanonical stories about Lamech, Melchizedek, Moses, and Solomon.

Yet another important category of historiographical writing that served as a vehicle for the preservation of early Jewish pseudepigraphical traditions was the chronograph. This category included Slavonic translations of the chronicles of universal history of such Byzantine authors as George Hamartolos, John Malalas, and George Synkellos, along with anonymous chronographic compilations that originated in Slavic lands on the basis of earlier sources. Similar to the *Palaeas,* the chronographs did not merely retell the canonical materials but compiled extensive extracanonical additions dealing with the characters of biblical and Israelite history.

Finally, early Jewish pseudepigraphic texts and traditions were also included in various collections of a moral and liturgical nature, such as the *Great Menologia (Velikie Chetii Minei)* and the *Just Balance (Merilo Pravednoe).*

The task of discerning the possible provenance and purposes of the original texts and fragments is made very difficult by the numerous editorial additions, abbreviations, and rearrangements. In recent years, however, several promising methodological approaches to the study of early Jewish texts preserved in the Slavonic language have been formulated (Kulik 2004). These studies help to distinguish between various levels of transmission and adaptation of the early Jewish materials in the Slavic literary environment.

Major Clusters of Pseudepigraphic Materials

A classic study by A. I. Jacimirskij, which still remains unsurpassed in its thoroughness, distinguishes more than twenty clusters of pseudepigraphical works and fragments organized around major biblical characters (Jacimirskij 1921). Most of these materials were also preserved in other Christian traditions and survive not only in Slavonic but in Greek, Latin, Syriac, Ethiopic, Georgian, Armenian, and other languages of the Christian East and West. Yet, among the great variety of materials that circulated in the Slavic literary environment, several documents survived solely in Slavonic translations. This distinctive class of writings includes *2* (Slavonic) *Enoch, Apocalypse of Abraham,* and the *Ladder of Jacob.*

Works Preserved Only in Slavonic

2 Enoch is a Slavonic translation of a Jewish pseudepigraphon usually dated to the first century C.E. The central theme of the text is the celestial ascent of the seventh antediluvian patriarch Enoch through the seven heavens and his luminous metamorphosis near the throne of glory. The book combines the features of an apocalypse and a testament, and can be divided into three parts. The first part (chaps. 1–38) describes Enoch's heavenly journey culminating in his encounter with the Deity, who reveals to the seer the secrets of creation. This part ends with Enoch's return to earth where he must instruct his children in the celestial knowledge received from God and the angels. The second part (chaps. 39–67) deals with Enoch's testamentary admonitions to his sons during his short visit to earth and ends with the second ascension of the patriarch. The third part (chaps. 68–73) describes the priestly functions of Enoch's family and the miraculous birth of Melchizedek, and ends with the flood. *2 Enoch* exists in longer and shorter recensions that differ not only in length but also in the character of the text. Both of them preserve original material. The majority of scholars think that the Slavonic version was translated from Greek. The Semitisms found in various parts of the text point to the possibility of a Semitic *Vorlage* behind the Greek version.

The *Apocalypse of Abraham,* another text preserved solely in its Slavonic translation, is a Jewish work that was probably composed in Palestine in the first or second century C.E. Some features of the text suggest a Semitic *Vorlage,* although a Greek stage of transmission should not be excluded. The Slavonic text of the apocalypse can be divided into two parts. The first part (chaps. 1–8) represents a haggadic elaboration of the story of Abraham's rejection of idols. The second, apocalyptic part (chaps. 9–31) depicts the patriarch's ascent to heaven, where he is accompanied by his angelic guide Yahoel and is initiated into heavenly and eschatological mysteries. According to some scholars, the two parts may originally have existed independently, yet they appear synthesized into a coherent unity, sharing common theological themes.

The *Ladder of Jacob,* which has also been preserved in its entirety solely in Slavonic, circulated in Slavic circles as a part of the *Explanatory Palaea.* This work is connected with Jacob's dream about the ladder and the interpretation of his vision. The text underwent extensive editing and rearrangement. Despite its afterlife inside the compendium of heterogeneous materials and its long history of transmission in Greek and Slavonic circles, the work seems to preserve several early traditions that can be safely placed within Judaism of the first century C.E. Scholars propose that the Slavonic *Ladder of Jacob* most likely derives from a Greek translation, which in turn appears to have been made from Hebrew or Aramaic.

Works Preserved in Languages alongside Slavonic

Besides these three works available exclusively in Slavonic, the Slavic Orthodox literary heritage has preserved a substantial number of texts and fragments attested elsewhere in other languages, including Greek. One of the most extensive clusters includes materials dealing with the stories of the creation and fall of Adam and Eve. The impressive bulk of materials pertaining to these biblical figures is represented by the Slavonic *Life of Adam and Eve,* a Slavonic version of the primary Adam books. It contains some material absent in other versions of the primary Adam books, including the story of

Satan's second deception of Adam and Eve and the legend of the contract or cheirograph that Satan made with the protoplasts. The *Slavonic Vita* is a translation from Greek and exists in longer and shorter recensions.

Another cluster of important Adam materials includes a fragment known as the *Adam Octipartite,* the so-called *Sataniel Text,* and the *Story of God's Creation of Adam.* The *Adam Octipartite* contains the tradition about the creation of Adam's body from eight elements. The *Sataniel Text* is an Adam fragment interpolated into the Russian manuscripts of the Slavonic version of *3 Baruch.* It attests to the tradition of Sataniel's refusal to venerate Adam and Sataniel's deception of Eve by using the serpent as a proxy. The *Story of God's Creation of Adam* exhibits strikingly dualistic tendencies, portraying the creation of the protoplast as the work of both God and Satan.

A number of significant early Jewish traditions pertaining to the story of the protoplasts were also incorporated into Christian Adamic writings that circulated in Slavic circles. Examples include the *Legend about the Wood of the Cross,* the *Struggle of the Archangel Michael with Sataniel,* the *Legend of the Tiberian Sea,* the *Discourse of the Three Hierarchs,* and the *Homily of Adam to Lazarus in Hell.* Although these works have distinctively Christian features, it is clear that they contain a wealth of early Jewish traditions. The themes of creation are also reflected in the fragmentary *Seventy Names of God* and *About All Creation,* both published by N. S. Tihonravov (1863).

A cluster of unique traditions about the flood is represented by the Enochic *Fragment about the Two Tablets* and the *Historical Palaea* and by the Noachic narrative known as the *Fragment about the Flood.*

Other pseudepigraphic works preserved in Slavonic but also in different versions in other languages include *Testament of Abraham, Joseph and Aseneth, Testaments of the Twelve Patriarchs, Testament of Job, Life of Moses, Ascension of Isaiah, 3 Baruch, 4 Baruch, Apocalypse of Zosimus, Ahiqar,* and the *Word of the Blessed Zerubbabel.* Despite the existence of the Greek and other versions of these works, the Slavonic materials sometimes attest to more ancient readings.

There are also quite extensive clusters of works and fragments pertaining to stories about biblical figures such as David, Solomon, Elijah, and Daniel. However, the large bulk of the materials pertaining to these clusters appear to derive from later medieval circles.

Slavonic Pseudepigrapha and the Bogomils

Several studies have attempted to explicate the theological tenets found in the Slavonic translations of some pseudepigraphical works, such as *2 Enoch, 3 Baruch,* the *Apocalypse of Abraham,* and the *Slavonic Life of Adam and Eve,* through their alleged connections with the Bogomil movement, a dualistic sect that flourished in the Balkans in the Middle Ages. These studies have argued that the large number of Jewish pseudepigrapha preserved in Slavonic appear to contain Bogomil interpolations (Ivanov 1925). Some scholars have even proposed that works like *2 Enoch* were composed in the Slavonic language by the Bogomils between the twelfth and fifteenth centuries C.E. (Maunder 1918). Recent scholarship, however, is increasingly skeptical of such radical proposals and generally finds little or no connection between these works and the Bogomil movement (Turdeanu 1981; Andersen 1987).

BIBLIOGRAPHY

F. I. ANDERSEN 1987, "Pseudepigrapha Studies in Bulgaria," *JSP* 1: 41-55. • C. BÖTTRICH 1995, *Das slavische Henochbuch,* JSHRZ V.7, Gütersloh: Gütersloher Verlag. • L. DITOMMASO AND C. BÖTTRICH, EDS. FORTHCOMING, *Old Testament Apocrypha in the Slavonic Tradition: Continuity and Diversity,* Tübingen: Mohr-Siebeck. • H. E. GAYLORD 1982, "How Sataniel Lost His '-el,'" *JJS* 33: 303-9. • I. FRANKO 1896-1910, *Apokrifi i legendi z ukrains'kih rukopisiv,* Monumenta Linguae Necnon Litterarum Ukraino-Russicarum [Ruthenicarum], 1-5; 5 vols., L'viv: Shevchenka. • J. IVANOV 1925, *Bogomilski knigi i legendi,* Sofia: Pridvorna Pechatnica. • A. I. JACIMIRSKIJ 1921, *Bibliograficheskij obzor apokrifov v juzhnoslavjanskoj i russkoj pis'mennosti (Spiski pamjatnikov) Vypusk 1. Apokrify vethozavetnye,* Petrograd: RGAT. • V. JAGIC 1893, "Slavische Beiträge zu den biblischen Apocryphen, I, Die altkirchenslavischen Texte des Adambuches," *Denkschriften der kaiserlichen Akademie der Wissenschaften: Philosophisch-historische Classe* 42: 1-104. • A. KULIK 2004, *Retroverting Slavonic Pseudepigrapha: Toward the Original of the Apocalypse of Abraham,* Atlanta: Scholars Press. • A. S. D. MAUNDER 1918, "The Date and Place of Writing of the Slavonic Book of Enoch," *The Observatory* 41: 309-16. • A. ORLOV 2006, *From Apocalypticism to Merkabah Mysticism: Studies in the Slavonic Pseudepigrapha,* Leiden: Brill. • D. PETKANOVA AND A. MILTENOVA 1993, *Starob'lgarska Eshatologija. Antologija,* Sofia: Slavica. • I. J. PORFIR'EV 1877, *Apokrificheskie skazanija o vethozavetnyh licah i sobytijah po rukopisjam Soloveckoj biblioteki,* Sbornik Otdelenija Russkogo Jazyka i Slovesnosti Imperatorskoj Akademii Nauk, 17.1, St. Petersburg: Tipografija Imperatorskoj Akademii Nauk. • A. N. PYPIN 1862, *Lozhnye i otrechennye knigi russkoj stariny: Pamjatniki starinnoj russkoj literatury, izdavaemye Grafom Grigoriem Kushelevym-Bezborodko,* 3, St. Petersburg: Kulish • M. E. STONE 1992, *A History of the Literature of Adam and Eve,* Atlanta: Scholars Press. • N. S. TIHONRAVOV 1863, *Pamjatniki otrechennoj russkoj literatury,* 2 vols., St. Petersburg and Moscow: Obschevstvennaja Pol'za. • N. S. TIHONRAVOV 1894, *Apokrificheskie Skazanija,* Sbornik Otdelenija Russkogo Jazyka i Slovesnosti Imperatorskoj Akademii Nauk, 58: 4, St. Petersburg: Tipografija Imperatorskoj Akademii Nauk. • É. TURDEANU 1981, *Apocryphes slaves et roumains de l'Ancien Testament,* Leiden: Brill.

ANDREI A. ORLOV

Smith, Morton

Morton Smith (1915-1991) was born in Philadelphia and educated at Harvard (B.A. 1936; S.T.B. 1940; Th.D. 1957). At the advice of his Harvard teachers, Harry Wolfson (1887-1974) and Arthur Darby Nock (1902-1963), he completed a doctorate at the Hebrew University of Jerusalem in 1948. Their intention was to allow