

HEBR7411: Modern approaches to the Talmud: Sacha Stern

[View Online](#)

[1]

Albeck, C. 1969. Mavo la-Talmudim. Devir.

[2]

Alexander, E.S. 2006. Transmitting Mishnah: the shaping influence of oral tradition. Cambridge University Press.

[3]

Amit, A. 2009. Makom she-nahagu: Pesahim perek 4. ha-Igud le-farshanut ha-Talmud.

[4]

Ba'adani, N. 2012. Hayu bodkin: Sanhedrin perek 5. ha-Igud le-farshanut ha-Talmud.

[5]

Bar-Asher Siegal, M. 2013. Early Christian monastic literature and the Babylonian Talmud. Cambridge University Press.

[6]

Benovitz, M. 2013. Lulav va-aravah ve-hahalil: Sukkah perek 4-5. ha-Igud le-farshanut ha-Talmud.

[7]

Benovitz, M. 2006. Me-ematai korin et Shema: Berakhot perek 1. ha-Igud le-farshanut ha-Talmud.

[8]

Brody, R. 2014. Mishnah and Tosefta studies. The Hebrew university, Magnes press.

[9]

Brody, R. 2013. The Geonim of Babylonia and the shaping of medieval Jewish culture. Yale University Press.

[10]

Carmy, S. 1996. Modern scholarship in the study of Torah: contributions and limitations. J. Aronson.

[11]

Chernick, M.L. 1994. Essential papers on the Talmud. New York University Press.

[12]

Daṿid Halivni Mekorot u-masorot (Nashim). Hotsa'at Otsarenu.

[13]

Daṿid Halivni 735. Mekorot u-masorot: seder Mo'ed. Bet ha-Midrash le-Rabanim be-Amerikah be-siyu'a Keren Moshe (Gustav) Vortsvayler.

[14]

dTorah.com: <http://dتورה.com/>.

[15]

Epstein, J.N. 1964. *Mavo le-nusah ha-Mishna*. Magnes Press.

[16]

Epstein, J.N. and Melamed, E.Z. 1962. *Mevo'ot le-sifrut ha-Amora'im : Bavli yi-Yerushalmi*.
Yerushalayim : Hotsa'at sefarim 'a. sh. Y.L. Magnes.

[17]

Fishman, T. 2011. *Becoming the people of the Talmud: oral Torah as written tradition in medieval Jewish cultures*. University of Pennsylvania Press.

[18]

Fonrobert, C.E. and Jaffee, M.S. 2007. *The Cambridge companion to the Talmud and rabbinic literature*. Cambridge University Press.

[19]

Friedman, S. 773. *Le-toratam shel tannaim*. Mosad Byalik.

[20]

Gray, A. 2005. *A Talmud in exile: The influence of Yerushalmi Avodah Zarah on the formation of Bavli Avodah Zarah*. Brown Judaic Studies.

[21]

Haim Z. Dimitrovsky, 1920-; Jewish Theological Seminary of America. 1977. *Mehkarim u-mekorot : me'asef le-mada'e ha-Yahadut* Vol.1. Jewish Theological Seminary of America.

[22]

Halakhah.com: <http://halakhah.com/>.

[23]

Halivni, D. 2012. Mekorot u-masorot: Masekhet Sanhedrin, Shevuot, Makot, Avodah zarah, Horayot. Hotsa'at ha-sefarim 'a. sh. Y.L. Magnes.

[24]

Halivni, D. 2007. Mekorot u-masorot: Masekhet Baba batra. Hotsa'at ha-sefarim 'a. sh. Y.L. Magnes, ha-Universiṭah ha-'Ivrit.

[25]

Halivni, D. 2003. Mekorot u-masorot: Masekhet Baba metsia. Magnes.

[26]

Halivni, D. 742. Mekorot u-masorot: Masekhet Shabbat. Bet ha-midrash le-rabanim be-Amerikah.

[27]

Halivni, David and Rubenstein, Jeffrey L. 2013. The formation of the Babylonian Talmud. Oxford University Press.

[28]

Hauptman, J. 2005. Rereading the Mishnah: a new approach to ancient Jewish texts. Mohr Siebeck.

[29]

Hauptman, J. 1998. Rereading the rabbis: a woman's voice. Westview Press.

[30]

Hayes, C.E. 1997. Between the Babylonian and Palestinian Talmuds: accounting for halakhic difference in selected sugyot from Tractate Avodah zarah. Oxford University Press.

[31]

Herman, G. 2012. A prince without a kingdom : the Exilarch in the Sasanian era. Mohr Siebeck.

[32]

Herman, G. ed. 2014. Jews, Christians, and Zoroastrians: religious dynamics in a Sasanian context. Gorgias Press.

[33]

'Aminoah, N. 746. Arikhat masekhtot Betsah, Rosh-ha-shanah ve-Taanit ba-Talmud ha-Bavli. Be. ha-s. le-mada'e ha-Yahadut 'a. sh. Hayim Rozenberg, Universitat Tel-Aviv.

[34]

Ilan, Tal 2007. A feminist commentary on the Babylonian Talmud: introduction and studies. Mohr Siebeck.

[35]

Jay Rovner 1997. Pseudepigraphic Invention and Diachronic Stratification in the Stammaitic Component of the Bavli: the Case of Sukka 28. Hebrew Union College Annual. 68, (1997), 11-62.

[36]

Kalmin, R.L. 2006. Jewish Babylonia between Persia and Roman Palestine. Oxford University Press.

[37]

Kalmin, R.L. 2014. Migrating tales: the Talmud's narratives and their historical context.

University of California Press.

[38]

Kalmin, R.L. and Kalmin, R.L. 1989. The redaction of the Babylonian Talmud: Amoraic or Saboraic?. Hebrew Union College Press.

[39]

Kaplan, J. 733. The redaction of the Babylonian Talmud. Makor.

[40]

Lapin, H. 2012. Rabbis as Romans: the rabbinic movement in Palestine, 100-400 CE. Oxford University Press.

[41]

Ma'agar Sifrut ha-Qodesh: <http://kodesh.snunit.k12.il/b/l/I0.htm>.

[42]

Manuscripts of Mishna, Tosefta, Bavli, and Yerushalmi:
<http://web.nli.org.il/sites/nli/Hebrew/collections/jewish-collection/Talmud/Pages/default.aspx>.

[43]

Milgram, J.S. 2012. Then and Now: A Summary of Developments in the Field of Talmudic Literature through Contributions to the First and Second Editions of the Encyclopaedia Judaica. Currents in Biblical Research. 11, 1 (Oct. 2012), 126–140.
DOI:<https://doi.org/10.1177/1476993X12450662>.

[44]

Mintz, Sharon Liberman et al. 2005. Printing the Talmud: from Bomberg to Schottenstein. Yeshiva University Museum.

[45]

Noah 'Aminoah 1988. 'Arikhat massakhtot sukah u-mo'ed qatan ba-talmud ha-bavli. Tel-Aviv : Universitat Tel-Aviv.

[46]

Rubenstein, Jeffrey L. 2005. Creation and composition: the contribution of the Bavli Redactors (Stammaim) to the Aggada. Mohr Siebeck.

[47]

Rubenstein, J.L. 1999. Talmudic stories: narrative art, composition, and culture. Johns Hopkins University Press.

[48]

Safrai, S. 1987. The literature of the Sages. Van Gorcum.

[49]

Schwartz, S. 2001. Imperialism and Jewish society, 200 B.C.E. to 640 C.E. Princeton University Press.

[50]

Secunda, S. 2014. The Iranian Talmud: reading the Bavli in its Sasanian context. University of Pennsylvania Press.

[51]

Sefaria: a Living Library of Jewish Texts Online: <http://www.sefaria.org/>.

[52]

Shamma Friedman 757. Talmud Arukh: perek ha-Sokher et ha-umanin: Bavli Baba Metzia perek 6. Yerushalayim ; Nyu York : Bet ha-midrash le-rabanim ba-Amerikah.

[53]

Simon-Shoshan, M. 2012. Stories of the law: narrative discourse and the construction of authority in the Mishnah. Oxford University Press.

[54]

Sperber, D. 2006. Legitimacy and necessity: scientific disciplines and the learning of Talmud. Robert M. Beren College, Beit Morasha of Jerusalem.

[55]

Stemberger, G. and Bockmuehl, M.N.A. 1996. Introduction to the Talmud and Midrash. T&T Clark.

[56]

Stollman, A.A. 2008. Ha-Motse tefilin: Eruvin perek 10. ha-Ihud le-farshanut ha-Talmud.

[57]

Sussmann, Y. and Rosenthal, D. 1990. Mehkere Talmud. Hotsa'at sefarim 'a.sh. Y.L. Magnes, Universitah ha-'Ivrit.

[58]

Talmud Bavli Variants: <http://jewishmanuscripts.org/>.

[59]

Traube, I.M. 2009. Mehkarim be-masekheth Kiddushin. UMI Dissertation Services.

[60]

Universit t Bar-Ilan. Mahlakah le-Talmud 1991. Sidra. 7, (1991).

[61]

Urbach, E.E. 1955. Ba'ale ha-tosafot. Bialik Institute.

[62]

Vidas, M. 2014. Tradition and the formation of the Talmud. Princeton University Press.

[63]

Wald, S.G. 2007. Kelal gadol: Shabbat perek 7. ha-Ihud le-farshanut ha-Talmud.

[64]

Wimpfheimer, B.S. 2011. Narrating the law: a poetics of Talmudic legal stories. University of Pennsylvania Press.