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Titolo	Deviancy in early rabbinic literature : a collection of socio-anthropological essays // by Simcha Fishbane ; with an introduction by Nissan Rubin
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Soggetti	Deviant behavior in rabbinical literature Rabbinical literature - History and criticism Women in rabbinical literature
Lingua di pubblicazione	Inglese
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Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (p. [213]-220) and index.
Nota di contenuto	The case of the modified mamzer in early rabbinic texts -- "As the vows of the evil folk" : the structure and implicit message of Mishnah's tractate Nazir -- "In the case of women-any hand which makes many examinations is to be praised" : niddah as viewed by the rabbis of the Mishnah -- "Most women engage in sorcery" : an analysis of female sorceresses in the Babylonian Talmud -- "Go and enjoy your acquisition" : the prostitute in the Babylonian Talmud -- "Hear no evil, speak no evil, see no evil" : the physically handicapped in the Mishnah -- Toward an understanding of the methodology of Mishnah : the case of kutim -- Descriptive or prescriptive : the case of the gentile in Mishnah -- Deviancy in battle : rituals and the Israelite soldier in the Torah and the Mishnah : an anthropological understanding -- "Every dream becomes valid only by its interpretation" : dreams, dream interpretations and dream interpreters in the Babylonian Talmud.
Sommario/riassunto	Deviancy in Early Rabbinic Literature deals with the status of those groups and individuals who, for various reasons, appear to have no place in mainstream Rabbinic Jewish society, or may be perceived by that society as posing a threat to its norms and to its very existence.

The book examines the thoughts and attitudes of the Rabbis set forth in various sections of the Mishnah, Tosefta and Talmud. Deviant groups studied include witches, prostitutes, Gentiles, bastards, Nazirites, soldiers, Kutites, the disabled and the menstruous woman. Social anthropological methodologies are used to provide a unique perspective on the implicit message of the redactors of these Rabbinic texts, and to make these important texts equally accessible to both scholars and laymen interested in acquiring a deeper understanding of these important issues.

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