CONTENTS

Foreword ................................................................. x
Acknowledgments ..................................................... xii

CHAPTER ONE. Introduction and methodological considerations
The purpose and significance of this research ................ 3
Mapping the social identity: “Priests,” “Sages,” and “Am ha’aretz” . 5
Research methods and their contribution ......................... 8
  Qualitative textual research: The dialectic between diachronic and
  synchronic approach .............................................. 8
  Anthropological perspective ..................................... 8
  Anthropological processes and concepts ....................... 9
  Selection of sources .............................................. 16

CHAPTER TWO. Mapping the social identity “Priests”
The composition of the group of the Priests ..................... 19
  The uniqueness of the social identity “Priests” compared to the Sages and
  ‘Am ha’aretz .......................................................... 22
  The socio-economic background of the Priests after the destruction of the Temple 23
The historical construction of the group of the Priests ......... 24
  Primordial identities in micro-macro contexts ................. 26
The cultural identity of the Priests as a social group .......... 31
  Social boundary versus cultural content ....................... 32
  The usage of diacritical features in a micro-macro context . 33
  Cultural symbols: Ideology, commitment and specific practices 41
  Norms and obligations relating to the functions of the Priests .... 52
The organization of the group of the Priests ..................... 59
  The organization of the Priests inside the Temple realm .... 59
  The organization of the Priests outside the Temple realm ... 69
  The geographic settlements of the Priests according to the division of the priestly
  courses ............................................................ 80
CONTENTS

Sociology of ignorance and protected knowledge ................................. 85
   Introduction ................................................................. 85
   The praxis of protected knowledge by the group of the Priests ............. 87

The group of the Priests as constituting the cultural hegemony
   in Jewish society .......................................................... 91
   Ideological hegemony according to Gramscian ............................. 92
   Discourse and its praxis as a source of power and knowledge ............. 94
   The Priests as a superior group in Jewish society ........................ 95

CHAPTER THREE. Mapping the social identity “Sages”

   Introduction ................................................................. 101
   The relationship between the Sages and the Pharisees ..................... 102
   The composition of the Tannaitic Sages .................................. 115
      Was the group of the Sages an open group? ............................ 117
      Did the Sages constitute an opposition to the class of the Priests? .... 119
   The politics of historical construction of the Tannaitic Sages .......... 126
      The construction of collective memory by the group of the Sages ... 128
      The self-image of the Sages as those who controlled the institutions during the Second Temple period ......................... 133
      The politics of the text in the making of social identity ............. 136
      The generation of counter-collective memory as an act of resistance within the cultural hegemony ............................... 138
   The cultural identity of the group of the Sages: Diacritical features and a basic value system .................................................. 141
      Group consciousness and common identity ............................. 141
      Appearance and lifestyle ............................................... 142
      Symbols of status as an expression of symbolic identity ............. 143
      The usage of language as a social marker in a micro-macro context .. 154
      Basic value system .................................................... 158
   Interdependency of the group of the Tannaitic Sages ........................ 163
      The social network of the group of the Sages ........................ 163
      Network of reciprocal help with respect to the practice of groomsmen 164
      Network of reciprocal help with respect to funeral and mourning rites 166
      Network of kinship and marriage ties .................................. 169
   The organization of the group of the Sages ................................ 170
      The chronological framework of the Tannaitic Sages .................. 170
      Honorific titles within the ranks of the Sages ........................ 173
      Network of cooperation in the formal institutions ...................... 176
      The intimate circle of the Havura and beit ha’midrash ................. 181
      The relationship between the Master and his Disciple ................. 185
      Inner tension between the Patriarch and the Sanhedrin ............... 192
   Were the Sages an elite group during the Tannaitic period? ............... 198
   The politics of elite culture: The particular and universal culture .... 202
      The particular culture of the Tannaitic Sages ........................ 203
      The universal culture of the Tannaitic Sages ........................ 212
CONTENTS

The art of perpetuating political power by privileged groups ........................................... 219
  “History is a graveyard of aristocracies” ................................................................. 219
  The relationship between a privileged united minority and a diverse majority .......... 220
  The politics of the Sages ...................................................................................... 222

CHAPTER FOUR. The relationship between the Haverim and ‘Am ha’aretz

Mapping the social identity “Haverim” ........................................................................ 225
  The identity of the social category Haver in relation to the group of the Sages .......... 227
Mapping the social identity “‘Am ha’aretz” ................................................................. 232
  ‘Am ha’aretz: A social stratum, a social group, or a social category? ....................... 236
  ‘Am ha’aretz as a stigmatized social category .......................................................... 237
The relationship between the Sages and ‘Am ha’aretz according to
the Babylonian Talmud ............................................................................................. 242
The portrayal of ‘Am ha’aretz according to the Jerusalem Talmud .......................... 245
The relationship between the Jews known as ‘Am ha’aretz and the Haverim
as described in the Tannaitic literature .................................................................... 247

CHAPTER FIVE. The self-awareness of the Sages as constituters of
the counter-hegemony

Theoretical consideration ............................................................................................ 251
  Hegemony versus counter-hegemony ..................................................................... 251
  Postcolonialism — the phenomenon of mimicry .................................................... 253
  “The art of resistance” — open and hidden transcripts ............................................. 255
Sages’ skins, Priests’ masks: The desire of the slave to be like his Master ............... 257
  Open rebellion: Confrontation with the Priestly hegemonic discourse ................. 257
  Open and hidden transcripts — the practice of separating tithes ......................... 259
Sages’ skins, Priests’ masks — resistance as an act of imitation ............................... 262
Sages’ skins, Priests’ masks — the desire to occupy the Master’s place .................... 264
  Imitation as an act of resistance: Eating unconsecrated food in ritual purity ......... 270

CHAPTER SIX. Exchange of ruling elites or the constitution of
counter-hegemony?

Sages versus Priests — a new social order or a mimicry of existing priestly
hegemonic representation? ....................................................................................... 273
  New social reform: Personal achievement ............................................................... 276
  Dialectical tension between imitation and resistance ............................................. 277
  Social hierarchy and symbolic order according to genealogical attribution ........... 283
  The weight of family attribution .......................................................................... 286
Inheritance or personal achievement? The role of Torah study in relation to
social stratification .................................................................................................. 288
Cultural capital and nepotism as a means of centralizing power by
the privileged group ............................................................................................... 289
<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summary and conclusions</td>
<td>294</td>
</tr>
<tr>
<td>Afterword</td>
<td>304</td>
</tr>
<tr>
<td>Glossary of Hebrew terms</td>
<td>305</td>
</tr>
<tr>
<td>Translation of primary sources</td>
<td>307</td>
</tr>
<tr>
<td>Bibliography</td>
<td>308</td>
</tr>
<tr>
<td>Index of References</td>
<td>326</td>
</tr>
<tr>
<td>Index of Concepts</td>
<td>336</td>
</tr>
<tr>
<td>Index of Names</td>
<td>344</td>
</tr>
</tbody>
</table>