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eschewing footnotes. Robert Christison and Pierre Rayer, later authors who helped establish the clinical entity of Bright's Disease, found footnotes to their liking and used them to present data not felt appropriate for the text above or as a running counter to the text to jar the reader's equilibrium and keep him following a double discourse. This review will focus on the use of footnotes in the medical writings that preceded as well as followed Richard Bright's salient observations. Levy shows that Anthony Grafton's relatively late definition of the formal footnote from the 18tgh century of the enlightment is rather late, for Rabbinic scholarship in the formation of the Talmudim indicates that proper acredation of ideas was given to Rabbis who learned the tradition of their rabbi back to Har Sinai. Ergo an index like Ein Mishpat Ner Mitzvah in the upper right hand corner of the gemarah, is in essence a mode of attribution of intellectual property citation, and the adage/maxim from Pirke Avot and Megilah 15a,

- משנה מסכת אבות פרק ו :I
- אוהב את המקום אוהב את המכיר את מקומו והשמח בחלקו והעושה סייג לדבריו ואינו מחזיק טובה לעצמו אהוב מתרחק מן הכבוד ולא מגיס לבו בתלמודו ואינו הבריות אוהב את הצדקות אוהב את התוכחות אוהב את המישרים לכף זכות מעמידו על האמת מעמידו על השלום מתישב לבו בתלמודו שמח בהוראה נושא בעול עם חבירו מכריעו הלומד על מנת ללמד והלומד על מנת לעשות המחכים את רבו והמכוין את שמועתו שואל ומשיב שומע ומוסיף + בשם אומרו הא למדת שכל האומר דבר בשם אומרו מביא גאולה לעולם שנאמר + אסתר ב והאומר דבר ' : ותאמר אסתר למלך בשם מרדכי
- Megilah 15a in name of R'Chanina explicating Esther 2:22   הַדָּבָר לְמָרְדֳּכָי , וַיַּגֵּד לְאֶסְתֵּר כב וַיִּוָּדַע לַמֶּלֶךְ , בְּשֵׁם מָרְדֳּכָי הַמַּלְכָּה ; וַתֹּאמֶר אֶסְתֵּר

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