readers can decide for themselves. We can be thankful to Eberhart for collecting these essays, which do play out a variety of different arguments concerning the important themes identified in the title.

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As a whole, this collection comprises a series of “micro histories” (F.’s designation [p. 6]) that emerge from reading legal texts from the Dead Sea Scrolls and rabbinic—especially early rabbinic or tannaitic—compilations. While not a substitute for a linear narrative,
F.'s "anecdotal" approach to early Judaism is well suited to the fragmentary and often opaque nature of both collections. This volume exhibits a sustained interest in Deuteronomy and its reception, continuing a line of inquiry from F.'s From Tradition to Commentary: Torah and Its Interpretation in the Midrash Sifre to Deuteronomy (SUNY Series in Judaica; Albany: State University of New York Press, 1991).

Throughout the book F. wrestles with the methodological issues involved in reading these two corpora together. The foremost problems are chronological, as these works are at least two centuries apart and the communities that produced and read them lived on the margins of Jewish society. Nevertheless, as F. notes, quite often the closest parallels to what we read in the Dead Sea Scrolls are found in early rabbinic texts. Thus, it would be negligent to read one without any reference to the other. His is a call to refocus Dead Sea Scrolls research, which still largely overlooks early rabbinic texts for comparative material. As for pinning down the relationship/s between the two corpora, F. rightly points out the problems with the "linear succession" and "shared tradition" approaches; he concludes that early Jewish historiography demands a degree of agnosticism (p. 121): "This is not to deny the possibility, even likelihood, of borrowed or shared traditions, but rather to admit that in most specific cases, we simply do not know. . . . Thus, for example, we have no way of knowing whether or to what extent the tannaitic sages had direct or indirect knowledge of the Dead Sea Scrolls . . ." (p. 405).

Fraade's approach to rabbinic literature can be characterized by three features. First, he clearly and rigorously separates tannaitic from later rabbinic texts, reading synchronically across early texts instead of diachronically through the lenses of the Talmuds and other post-tannaitic writings. Second, he offers close readings with attention to matters of text criticism, form, and philology, as well as to performative, rhetorical, and pedagogical functions within their respective communities of readers. Only with attention to these matters can the historicity of the text be uncovered. Third, F. contextualizes tannaitic texts with geographically and chronologically proximate sources (e.g., Dead Sea Scrolls and other Second Temple era texts; early Christian texts; Greek and Latin writings). He also places tannaitic texts into conversation with epigraphic and documentary sources from second-century C.E. Roman Palestine. Making F.'s approach notable and worthy of emulation is that he treats the extrarabbinic sources as more than mere background material: he accounts for each set of sources' distinctive rhetorical habits, function, discursive contexts, and community of interpreters. F.'s method is seen, for example, in his article on the parnas ("provider") and local Jewish leadership, which discusses inscribed weights as well as the Bar Kokhba and Wadi Murabba'at documents, demonstrating the rich yet often unappreciated variety of nonrabbinic sources for second- and third-century Palestine. Along these lines, archaeological finds beyond epigraphy and documents could be more fully engaged as comparative sources (see pp. 553-54 n. 85). Another minor quibble is that the studies could have been more thoroughly revised in light of scholarship published in the years since their initial publication.

I highly recommend this book to scholars both of Jewish law and of religions of late antiquity, especially specialists in Second Temple Judaism, the Dead Sea Scrolls, and rabbinic literature.

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