

LARSSON'S *TOSEFTATRAKTAT JOM HAK-KIPPURIM**

Rabbinic literature, Josephus, and other sources emphasize the importance of the Temple in the religious Life of Jewry, yet they frequently provide a negative image of the Second Temple priesthood. But the portrayals are not identical, for these works tailor their descriptions to fit their own purposes. In early Rabbinic Judaism the accounts form part of a moralizing attack against sin and corruption that caused the Temple's destruction, a polemic against Second Temple officials, and an implied legitimation of the Rabbinic leadership. The Mishnah and Tosefta tractates Yom ha-Kippurim (or Yoma) are rich sources of information on these matters. The tractate deals with the rituals and theology of the Day of Atonement. Mishnah chapter 8 and Tosefta chapter 4 (5 in the Erfurt MS) treat the noncultic procedures of the fast-day and the Rabbinic means to achieve true repentance. But the earlier chapters, forming the bulk of the treatise, describe in detail the cult in action and specifically mention disgraceful Temple affairs and ignorant priests along with the praiseworthy deeds of certain individuals. Larsson's edition of the first portion of Tosefta (a Ph.D. dissertation, Münster) provides us with a welcome examination of this text.

Larsson bases his Hebrew text and translation of chapters 1-2 on the Erfurt MS (1-2:8 in the Vienna MS, which is the basis of Lieberman's edition), and cites variants from other MSS, including a Zurich MS not cited by Lieberman in his edition of the Tosefta. An eleven-page introduction provides (1) a discussion of the title of the tractate and of other terms for the day; (2) a bibliography of the history of the doctrine of atonement; (3) an analysis of the tractate's place in the order of Mo^ced, of its divisions and contents, including the amount of space Mishnah and Tosefta devote to their several themes and subjects; (4) a survey of the relationship of Mishnah to Tosefta, in which Larsson notes the diverse modes by which Tosefta relates to Mishnah (a concern familiar from Jacob Neusner's *A History of the Mishnaic Law of Purities* [Leiden, 1973-77], and observes that Tosefta contains a considerable amount of aggadic material; and (5) a detailed description of the MSS and their characteristics (which should be supplemented by Abba Bendavid, *Biblical Hebrew and Mishnaic Hebrew*. I [Tel-Aviv, 1967], 231-35).

The translation takes up 20 pages and is followed by a commentary (155 pages) and four excursuses (26 pages). The latter discuss (1) the meaning of the term *parhedrin*, a room to which certain high priests were sent (Tos. Yoma 1:1); (2) the

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ritual suitability of the high priests in the Roman-Herodian period (Tos. Yoma 1:7); (3) the daily beginning of the Temple ritual as announced by the term *brq bwrqy* (Tos. Yoma 1:15); and (4) El'azar ben Haron, a high priest and/or a scribe? A reconstructed picture of the Second Temple, abbreviations, ten pages of selected bibliography, a register of names and of Greek and Latin loanwords, and an index of sources round off the volume.

In several places I compared the apparatus with Lieberman's edition and found that they agreed. The translation similarly renders the original accurately. The commentary complements Lieberman's *Tosefta Ki-fshuṭah*. It cites Talmudic and Rabbinic primary and secondary works, although not as fully as does Lieberman, and extensively cites and lists modern scholarly literature to a far greater degree than Lieberman. It is very strong in philological and exegetical analysis of the text and its references to realia, and in clarification of terms (at times even simple terms, since Larsson apparently did not want to exclude the general reader). It traces Biblical phrases and draws upon the full range of ancient Semitic, Biblical, and classical sources. The commentary also explains the halakhic issues at stake, and is especially useful in tracing antecedents of the various opinions in pre-Rabbinic literature, e.g., in the Septuagint.

Larsson is also aware of the fact that Rabbinic traditions often appear in diverse versions, and compares Tosefta materials with the Mishnah and other baraitot. Here his discussion could have been enriched by consulting David Weiss Halivni's *Meqorot u-Mesorot* (Jerusalem, 1975)—see, for example, p. 13.

The commentary thus clearly goes beyond many earlier works in Rabbinics and is quite comprehensive. While it is not an extensive form-critical commentary, it is aware of higher critical problems, e.g., in his analysis of the notion that high priests should be elevated above the other priests (pp. 57-59), and of the account of the murder of a priest during a footrace on the altar (pp. 92-93 and excursus 4). It is most valuable though for textual exegesis and for its attempt to mine the tractate for "historical" information. But it should be pointed out that the latter effort could be strengthened by a more extensive *literary* analysis of the aggadic materials, as Jonah Frankel (*Tarbiz*, 47 [1978]), Jacob Neusner, and others have demonstrated, and by greater attention to the *redactional* aspects of the document as a whole. Specifically, it would be of interest to see if Tosefta follows any patterns in shaping its sources and its picture of the Temple cult and officials. Hopefully, when Larsson completes the commentary on the rest of the tractate, he will address these issues.

Larsson has thus produced an important commentary on the first two chapters of Tosefta Yom ha-Kippurim. In terms of its goals, it is very useful and should enable students and scholars from diverse disciplines to make greater use of this interesting tractate.