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Nota di contenuto	Preliminary Material / T. Novick -- Introduction / T. Novick -- Chapter One. Categorical Oppositions / T. Novick -- Chapter Two. Teleological Mitzvah / T. Novick -- Chapter Three. Scripture And World: Between The Schools Of R. Akiva And R. Ishmael / T. Novick -- Chapter Four. The Normative Realm As Mitzvah / T. Novick -- Chapter Five. "One Need Not Scruple": Law As Intrusion / T. Novick -- Chapter Six. Cautious Actors / T. Novick -- Chapter Seven. Eager Observance / T. Novick -- Chapter Eight. Exemplarity / T. Novick -- Conclusion / T. Novick -- Bibliography / T. Novick -- Index Of Names / T. Novick -- Index Of Sources / T. Novick.
Sommario/riassunto	The normative rhetoric of tannaitic literature (the earliest extant corpus of rabbinic Judaism) is predominantly deontological. Prior scholarship on rabbinic supererogation, and on points of contact with Greco-Roman virtue discourse, has identified non-deontological aspects of tannaitic normativity. However, these two frameworks overlook precisely the productive intersection of deontological with non-deontological, the first because supererogation defines itself against obligation, and the second because the Greco-Roman comparate

discourages serious treatment of law-like elements. This book addresses ways in which alternative normative forms entwine with the core deontological rhetoric of tannaitic literature. This perspective exposes, *inter alia*, echoes of the post-biblical wisdom tradition in tannaitic law, the rich polyvalence of the category *mitzvah*, and telling differences between the schools of Akiva and Ishmael.
