

Acknowledgements

The present work is a thorough revision of my doctoral thesis, which I defended in December of 2017. The structure is fundamentally the same as the older iteration, although it is much more detailed and (in my opinion, at least) more nuanced. I have also replaced my reliance on printed editions of the central documents with manuscripts. It is unequivocally better than the previous version, and I hope that the final product justifies the extended time I took to write it, which was not the happiest time in both my personal life and in world history.

I am grateful to De Gruyter for accepting this work for publication in their *Studia Judaica* series. I am equally grateful to the École Pratique des Hautes Études for accepting me as a doctoral candidate so many years ago and to Labex RESMED for initially financing the thesis. A Gorgias Book Grant helped me purchase some necessary titles in the early stages of research. Research was also made possible by the support of the Rothschild Foundation Hanadiv Europe. Prize money from the Chancellerie des universités de Paris has made it possible for me to publish this work as an open access title. It has also defrayed the costs of indexing (many thanks to Sam Arnet). I would also like to recognize the Jewish Theological Seminary of New York for sending me high quality images of JTS 3847.

Among individuals, I would first like to thank Daniel Stökl Ben Ezra for taking me on as his doctoral student and for his continual encouragement. I would also like to thank Katell Berthelot, who introduced me to Daniel after a series of fortuitous meetings (first in Jerusalem, then in Paris). Special thanks also go to Judith Schlanger and Muriel Debié, two constant pillars. A handful of people deserve thanks for sending me material in advance of their publication. First among these is Eliezer Treitl, who sent me excerpts of his synopsis of *Pirke de-Rabbi Eliezer* before it became available online. Yoram Erder and Sacha Stern both sent me drafts of their work. John Reeves shared a few of his unpublished communications. Steven A. Ballaban gave me kind permission to read his unpublished thesis. Finally, I have profited immensely from my exchanges with Rachel Adelman, Gary Anderson, Philip Alexander, Marc Bregman, Robert Brody, Gideon Bohak, Lorenzo DiTommaso, Saskia Dönitz, Emmanouela Grypeou, Martha Himmelfarb, Jean-Daniel Kaestli, Sarit Kattan Gribetz, Katharina Keim, Liv Lied, Sergey Minov, Matthew Monger, Brian Murdoch, Isaac Oliver, Gabriel Reynolds, Alexander Samely, Helen Spurling, Günter Stemberger, Michael Stone, Michael Swartz, Fotis Vasileiou, and Benjamin Williams. My apologies to anyone I have overlooked.

Additional apologies are owed to the friends and family who have accompanied me as I wrote this book, chief among them Jeanne, my long-suffering wife. I'm sorry for the time this book took away from us. My sisters-in-law Marie and Agnès have been sources of moral support. My children Sophie and Basile, though

a frequent source of obstruction, have also been a constant source of joy. Thanks are also due to my parents and the rest of my family overseas for their encouragement and interest in my work. This work is dedicated to my father, who first introduced me to authors like Josephus and Eusebius and stoked my interest in religious studies. He is likely to be the only person named in this paragraph who will also enjoy reading the finished book.