
The volumes have indexes to biblical and talmudic references and general indexes. A bibliography of scholarly books, textbooks and collections of essays, written or edited by Neusner, can be found in the second volume (p. 175-183).

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David Rosenthal, Mishnah Aboda Zara—A Critical Edition with Introduction, School of Graduate Studies, Faculty of Humanities, Hebrew University, Jerusalem 1980, 2 vols., 267 (introduction) and viii (English summary) and 85 pp. (critical edition), paper $ 12.—.

This is the first in a new series of dissertations from Hebrew University, and it bodes well that research conducted in the Institute for Jewish Studies will be more widely accessible to those outside Jerusalem.

Study of the text of the Mishna in a critical fashion began with the discovery and publication of manuscripts preserving a 'Palestinian' text type. The first of these manuscripts to be published was Cambridge Add. 470.II by W. H. Lowe in 1883. In 1907 Samuel Krauss announced the importance of the Budapest Kaufmann ms and its value was quickly recognized. A facsimile edition was published by G. Beer in 1930. J. N. Epstein provided the basis for the study of the text types of the Mishna and its various developments in 1948 in his Introduction to the Text of the Mishna (in Hebrew). He laid out in this massive work the basic textual types, the mixed text types, and many detailed suggestions concerning reconstruction of the more original readings and corruptions. This work remains the basis of Mishna textual study today.

Epstein begins with a basic division between two textual types: Palestinian and Babylonian. The basis for the Palestinian text is the Kaufmann, Cambridge, and Parma 138 mss together with the Mishna citations within the body of the Palestinian Talmud (Leiden Scaliger 3 and the first edition based largely on this ms). The citations of chapters of the Mishna in P.T. were added later and are more corrupt, but the citations in the discussions within the body of P.T. offer a more reliable text. The Babylonian text is more difficult to isolate. One source for it is the citations in the discussions within the Babylonian Talmud (its Piskaot also were added later and offer a less reliable text). However, there are few mss of B.T. and these together

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with the early prints contain corruptions and omissions. Furthermore the Responsa literature and early commentators sometimes offer good readings for this version. Most of the sources are from the late middle ages and reflect either a 'Sephardic' or an 'Ashkenasic' text type. The Ashkenasic text is represented by the only complete ms of the Babli (München 95) and the first complete edition, Venice 1520 ff.

Epstein isolated a third mixed type in the mss of Maimonides commentary on the Mishna. Here one finds basically a Palestinian text type which has been revised in places according to the Babylonian type. The first edition of the Mishna (Naples 1492) is one representative of this type. However, there are better representatives as well.

Most editions of the Mishna in this century are based upon the Vilna edition (begun in 1887) which has a text strongly influenced by the Babli. This is even now the base text of the critical edition currently appearing from the Institute for the Complete Israeli Talmud. The popular edition by Chanok Albeck (1952-58) is only a slight revision of that text though the vocalization by Yalon is Palestinian. The 'Giessener Mishna' project shifted its base text from the first edition to the Kaufmann manuscript about 1930, but its apparatus is inaccessible and the choice of other witnesses is only partial.

In 1955 Abraham Goldberg published a critical edition of Ohaloth with a transcription of the Kaufmann ms as its base text. This together with the presentation of the readings of a wide range of text witnesses was an important step in the study of the Mishna text. Several studies of Mishnaic Hebrew especially by Y. Kutscher, in the 1960's and later have shown the importance of the Kaufmann ms within the Palestinian textual tradition. Another recent development is the increasing identification and publication of geniza materials for both Mishna and Talmud as well as the facsimile editions of the most important mss.

Two important editions of Mishna tractates appeared in the 1970's which have influenced the book under review. In 1976 Abraham Goldberg published his critical edition and commentary on Mishna Shabbat. In this edition he published two texts and apparatuses. One uses the Kaufmann ms as its base and its apparatus contains only the Palestinian witnesses (excluding the Maimonides mixed witnesses). The first edition is used as the other base text. Its apparatus contains the Sephardic and Ashkenasic textual witnesses.

The following year Michael Krupp published an edition of Arakin which he produced on the Tübingen computer and for which he developed a computer program. Each ms and fragment was transcribed into the computer which then could provide more accurate comparison of the mss and their families. Text (unvocalized Kaufmann ms) and six apparatuses were set up on the computer which then produced the printed copy for publica-