the elimination of secondary recensional elements. First of all, the lack of Hexaplaric and Lucianic recensions in Tobit is detected. Recensions a and b coincide practically with the same recensions as in the books of Judith, Esdras I and Esther. The new recensions c and d have as a typical recensional element their secondary agreements with G\textsuperscript{II}.

HANHART has offered us a sound analysis of the whole process that led him to the critical edition of Tobit. The complicated text transmission has been thoroughly "durchdacht" and digested. He has pointed out how far we can go back with the evidence we have at hand, without yielding to any of the pre-established theories or schemes. And the relation among the different texts of Tobit has been greatly clarified. It is a pity that the Qumran fragments of Tobit (4 in Aramaic, 1 in Hebrew) still remain unedited, but I suspect that their publication will not change substantially the analysis of the Greek tradition done by HANHART.

Biblical scholars are in debt to Prof. HANHART for his arduous but necessary editorial achievements. I wish to congratulate him especially for this volume and for his wise caution in the treatment of such a complex matter, where the evidence of facts triumphs over fixed theories of the past and theories not yet satisfactorily proved.

N. FERNÁNDEZ MARCOS


Up till now there has been no collection of the Hellenistic Jewish authors preserved in fragments which combined a critical text with a translation, an introduction, a bibliography and a commentary. HOLLADAY has made it his task to fill this gap. In the volume under review he presents the historians, reserving for a second volume Ezekiel the Tragedian, Philo Epicus, Theodotus, Aristobulus, and Pseudo-Phocylides (p. 7).

In the Preface the earlier collections are reviewed, from C. MÜLLER'S Fragmenta Historiorum Graecorum (1841 sqq.) to J. H. CHARLESWORTH'S Old Testament Pseudepigrapha (I 1983). With due awe J. FREUDENTHAL'S Hellenistische Studien (1875) is mentioned, a title which recurs many times in the introductions and annotations of this book. Next the scope of the book is described. HOLLADAY underlines that it should not be used as an editio maior, for his critical apparatus is based on the apparatuses of the existing critical editions.

In the Introduction, the author first dwells on the importance of the texts included. (One misses here a discussion of the nature of this collec-
tion and its representativeness as sources for a full picture of Hellenistic Judaism. Unlike documents such as the Dead Sea scrolls or papyri these fragments are the survivors of a selection process by Christian writers who found these rather than other works worth preserving). Next, the authors included are presented, and their inclusion is justified. Non-Jewish authors on Judaism are omitted, as are statements on lost Jewish authors. The remaining part of the Introduction is devoted to technical matters: the transmission of the texts, which entails a detailed treatment of the textual history of Eusebius' Praeparatio Evangelica, and the method followed in preparing the present edition. Finally there is an extensive bibliography.

The bulk of the book, pp. 51-389, is formed by the fragments. The authors are presented in chronological order, and include Demetrius, Eupolemus, Pseudo-Eupolemus, Artapanus, Cleodemus Malchus, Aristeas, Pseudo-Hecataeus, the tiny extant fragment of Theophilus, Thallus, and Justus of Tiberias. The translations are Holladay's own (though this is nowhere stated explicitly), except for Pseudo-Hecataeus and parts of Thallus and Justus of Tiberias (in those cases the translations used are mentioned in the annotations). Where the translation deviates from the text, the reason why is discussed in the notes, e.g. p. 87 note 59, p. 149 notes 75 and 79, p. 181 note 14, and p. 238 note 77. The critical apparatus is a generous selection from the critical editions used. The annotations are copious, but factual.

The work has been made with loving care and is a model of clarity. Once again the advantage of a text edition with facing translation demonstrates itself. On the one hand, the editor cannot afford to offer a text he would not be able to translate himself. On the other hand, he cannot reasonably in his translation be unfaithful to the text he has constituted himself.

With a view to a possible second edition one can suggest a few minor corrections. The orthography of the Greek texts is virtually faultless (on p. 76 line 6 read Ἀθωπίδα, 130, 22 ἀγγεία [the misspelling ἀγγεία has been taken over from MRAS' edition], 364, 1 Ἀννηδών, 364, 10 συγ-γραφαμένου), but the Latin, French and German quotations and booktitles could be improved (the title of the Epiphanius edition in the middle of p. 36 displays seven misspellings, to mention a conspicuous example). To the translations mentioned in the bibliographies may be added for Theophilus of Antioch (p. 351) the French translation by J. Sender in Sources Chrétiennes 20 and the German one by J. Leitl in Bibliothek der Kirchenväter 14, for Tertullian, Apologeticum (p. 352) the French translation by J. P. Waltzing, Paris 1929 and the German one by C. Becker, München 1961, and for Diogenes Laertius (p. 379) the German translation by O. Apelt, Hamburg 1967. For Tertullian's Apologeticum and for Diogenes Laertius there are more recent editions available than the ones mentioned