through eleven of Exodus which is an exegetical midrash. The second work, not included, treats the rest of Exodus and is of the homiletical midrash type which probably ultimately derives from a Tanhuma collection. As he states in his introduction, SHINAN presents here a text edition and commentary directed towards a popular audience, rather than the scholarly world. The introduction contains discussions of Shemot Rabbah in general, the textual witnesses and families, and the editorial principles. The base text is a Jerusalem manuscript and variants are given from six other mss and the first edition. The editor has chosen to fill in abbreviations, normalize spelling, and cite biblical citations according to Biblica Hebraica rather than the ms except where he finds the variant significant. In a wide-ranging commentary S. discusses the source used by the compiler, parallels, and philological and historical matters of interest. The book is concluded by a brief bibliography and word-list. This is a useful textbook for students, but the editorial decisions make it a less useful tool for critical scholarship.

H. E. Gaylord


This third volume in the series Compendia Rerum Iudaicarum ad Novum Testamentum appears some eight years after the last volume and forms one of three that are planned for Section Two of the series, The Literature of the Jewish People in the Period of the Second Temple and the Talmud. (For the two volumes of Section One, The Jewish People in the First Century, see JSJ 5 (1974), 69-70; 8 (1977), 195-96.) The delay in the appearance of the volumes of the second section is the result of a major change of editorial plans at a time when work on this section was already well advanced, but the hope is expressed that the remaining parts of this section will appear within two years.

The volume here reviewed covers the whole range of Jewish literature from the period of the Second Temple and the Talmud apart from the Hebrew Bible and the rabbinic writings; the latter are to be treated in volume III of this section, the former—or more precisely "Reading, Translation and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity"—is to be the subject of volume I. It is recognized that this division is to some extent artificial and unhelpful, and in compensation a deliberate effort has been made to point out the links that exist between the various different types of literature, and between the in-
individual writings, that are covered in the three volumes of this section. Within the volume itself the material has largely been treated according to its literary type, with some deliberate repetition in the case of works that cannot be classified neatly, but four distinct groups of writings, each of which has a common authorship or common background, are treated separately: the writings of Josephus and of Philo, Jewish sources in Gnostic literature, and the Qumran sectarian writings. The decisions that have been taken about organization, both between the three volumes of Section Two and within the present volume, obviously represent sensible solutions to difficult problems, and yet one cannot still help regretting the loss and the oddity that sometimes result. Thus e.g. the Additions to Daniel are treated in three separate places, the Prayer of Nabonidus twice, and even the stories in Dan. 1-6 are briefly discussed, but the book of Daniel itself is excluded from the chapter on the apocalypses. On the positive side, the comprehensive coverage of the literature of early Judaism (apart from the Bible and the rabbinic writings), and the way like is constantly brought together with like, are the great strengths of this book.

This volume, like its predecessors, has been prepared as a joint Jewish and Christian venture by contributors drawn from both the Jewish and the Christian traditions. The hope is to avoid thereby the misconceptions that in the past have sometimes bedevilled separate Jewish and Christian scholarly work. More specifically the aim of the volume is said to be “to give as balanced a picture as possible of the literary evidence for the description of Judaism”. The aim is also said to be “to produce a text which is available to the non-specialist, yet not tautological to the scholar”. In practice this volume is likely to provide for students a very useful handbook and for scholars a helpful introduction to subjects in which they are not expert; here the detailed footnotes and extensive bibliographies should prove particularly valuable. The contributors are scholars recognized for their expertise in the topics they cover. For a volume which had so many hands in its preparation—three executive editors in addition to the contributors and the editor—it is regrettable that there is a fair sprinkling of misprints.

After preliminary matter and an Introduction by the editor, the volume begins with a sketch of the historical background by I. Gafni. The next two chapters, both by G. W. E. Nickelsburg, are devoted to stories. Nickelsburg, who was able to draw on parts of his *Jewish Literature between the Bible and the Mishnah*, divides the material between stories which merely have a setting in biblical or early post-biblical times ([Danielic material [Dan. 1-6, the Prayer of Nabonidus, Susanna, Bel and the Dragon], Tobit, Judith, the Martyrdom of Isaiah, the Lives of the Prophets, the Testament of Abraham, Joseph and Aseneth, the Paraleipomena of Jeremiah, the Epistle of Aristeas, and 3 Maccabees] and stories in which