

## JEWISH INTERTESTAMENTAL AND EARLY RABBINIC LITERATURE: AN ANNOTATED BIBLIOGRAPHIC RESOURCE

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The field of Jewish literature can be mystifying to the non-specialist. The initial obstacle often is where to go for texts, translations, concordances, and bibliography. Even many researchers more familiar with these materials often fail to take advantage of the best critical texts, translations, and helps currently available. The goal of this article is to summarize in a single location the principal texts, translations, and foundational resources for the examination of the central Jewish literature potentially pertinent to the background study of early Christianity.<sup>1</sup>

Generally the procedure followed for each Jewish writing is to list the single most important work in the categories of bibliography, critical text, translation, concordance/index, lexical or grammatical aides, introduction, and commentary. Where deemed helpful, more than one work may be noted. English translations, introductions, and helps are generally preferred. Also noted in many instances are the language(s) of extant manuscripts and the likely dates of composition (reflecting the current scholarly consensus). While the emphasis is on printed editions, some computer-based resources are noted. Space did not permit bibliographies on Samaritan texts or on early Jewish liturgies, papyri, and inscriptions.

### 1. General Reference Tools (incl. Abbreviations)

#### 1.1 Encyclopedias and Dictionaries

*Encyclopaedia Judaica* (16 vols.; Jerusalem: Keter, 1972). Also on CD-ROM.

[*EncJud*]

Freedman, David Noel, ed. *The Anchor Bible Dictionary* (6 vols.; New York: Doubleday, 1992). Useful introductory articles on much intertestamental literature.

[*ABD*]

Singer, Isidore, et al., eds. *The Jewish Encyclopedia* (12 vols.; New York/London: Funk & Wagnalls, 1901–1906). Older than *EncJud* but often fuller articles. [*JE*]

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<sup>1</sup> This list takes its inspiration in part from Wayne Grudem, "Alphabetical Reference List for Old Testament Apocrypha and Pseudepigrapha," *JETS* 19 (1976) 297–313. Appreciation is expressed to friends at Tyndale House and to the university libraries in Cambridge and Tübingen.

Werblowsky, R. J. Zwi and Geoffrey Wigoder, eds. *The Oxford Dictionary of the Jewish Religion* (Oxford: OUP, 1997). [ODJR]

### 1.2 Works Containing Surveys of Jewish Literature

- Davies, W. D., Louis Finkelstein, John Sturdy, and William Horbury, eds. *Cambridge History of Judaism* (3 vols.; Cambridge: CUP, 1984–1999). [CHJ]
- Evans, Craig A. *Noncanonical Writings and New Testament Interpretation* (Peabody, MA: Hendrickson, 1992).
- Haase, Wolfgang, ed. *Aufstieg und Niedergang der Römischen Welt* (II.19.1–2, II.20.1–2, and II.21.1–2; Berlin: de Gruyter, 1979–1987). [ANRW]
- Kraft, Robert A., and George W. E. Nickelsburg, eds. *Early Judaism and Its Modern Interpreters* (Philadelphia: Fortress/Atlanta: Scholars, 1986).
- Mulder, Martin Jan, ed. *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (CRINT 2.1; Assen/Maastricht: Van Gorcum, 1988; Philadelphia: Fortress, 1988). [Mikra]
- Neusner, Jacob, ed. *Judaism in Late Antiquity, Vol. 1: The Literary and Archaeological Sources* (Handbuch der Orientalistik 1.16; Leiden: Brill, 1995). [JLA]
- Nickelsburg, George W. E. *Jewish Literature Between the Bible and the Mishnah* (Philadelphia: Fortress, 1981). Principally discusses the Apocrypha and Pseudepigrapha. [Nickelsburg, *Jewish Literature*]
- Sæbø, Magne, ed. *Hebrew Bible, Old Testament: The History of its Interpretation: Vol. 1 From the beginnings to the Middle Ages (until 1300)*, Part 1: Antiquity (Göttingen: Vandenhoeck & Ruprecht, 1996).
- Schürer, Emil. *The History of the Jewish People in the Age of Jesus Christ (175 BC–AD 135)* (ed. Geza Vermes et al.; revised English ed.; 3 vols. in 4; Edinburgh: T. & T. Clark, 1973–1987). [HJPAJC]
- Stemberger, Günter. *Introduction to the Talmud and Midrash*. Full bibliography under Rabbinic Literature. [Stemberger, *Introduction*]
- Stone, Michael E., ed. *Jewish Writings of the Second Temple Period* (CRINT 2.2; Assen: Van Gorcum; Philadelphia: Fortress, 1984). [JWSTP]

### 1.3 Sourcebooks

- Barrett, C. K. *The New Testament Background: Writings from Ancient Greece and the Roman Empire that Illuminate Christian Origins* (San Francisco: Harper, 1987). A recent edition (with different subtitle) of this classic sourcebook.
- Elwell, Walter A., and Robert W. Yarbrough, eds. *Readings from the First-Century World: Primary Sources for New Testament Study* (Encountering Biblical Studies; Grand Rapids: Baker, 1998). Intended for college undergraduates.
- Feldman, Louis H., and Meyer Reinhold. *Jewish Life and Thought among Greeks and Romans: Primary Readings* (Minneapolis: Augsburg Fortress, 1996; Edinburgh: T. & T. Clark, 1996). A fine collection.
- Fitzmyer, Joseph A., and Daniel J. Harrington. *A Manual of Palestinian Aramaic Texts (second century BC–second century AD)* (BibOr 34; Rome: Biblical Institute Press, 1978). Highly significant collection of texts with translations and introduction (includes many Qumran texts).
- Hayward, C. T. R. *The Jewish Temple: A non-biblical sourcebook* (London/New York: Routledge, 1996).
- Schiffman, Lawrence H. *Texts and Traditions: A source reader for the study of Second Temple and rabbinic Judaism* (Hoboken: Ktav, 1998). Complements his history of early Judaism.
- Williams, Margaret H., ed. *The Jews among the Greeks and Romans: A diasporan sourcebook* (Baltimore: Johns Hopkins, 1998; London: Duckworth, 1998).

## 1.4 General Computer Programs and English-based Websites (current at time of writing)

- Ioudaios Bibliography* (for Judaism in the Graeco-Roman period): <http://ccat.sas.upenn.edu/ioudaios/biblio>
- The Judaic Classics Library Deluxe Edition*—CD-ROM from Davka Software (see below under Rabbinic Literature).
- New Testament Gateway* (Judaica page): <http://www.ntgateway.com/judaica.htm>
- The Noncanonical Homepage*: <http://wesley.nnc.edu/noncanon.htm>
- Princeton University Library Jewish Studies Resources*: <http://www.princeton.edu/~pressman/jewsub.htm>
- Resource Pages for Biblical Studies* by Torrey Seland: <http://www.hivolda.no/asf/kkf/rel-stud.html>
- Second Temple Synagogues* by Donald Binder (includes links to introductions, texts, and photos of early Jewish literature): <http://www.smu.edu/~dbinder>
- Thesaurus Linguae Graecae*—searchable database of ancient Greek literature available on CD-ROM (includes Philo, Josephus and Greek Apocrypha and Pseudepigrapha). Website at <http://www.tlg.uci.edu>
- Tyndale House* (helpful links for Biblical Studies): <http://www.tyndale.cam.ac.uk/tyndale/links.Biblical.htm>
- Virtual Religion Index*: <http://www.rci.rutgers.edu/~religion/vri/index.html> (note links to Biblical Studies and to Jewish Studies).

## 2. OT Versions

### 2.1 Greek Versions

#### 2.1.1 Septuagint

The term “Septuagint” is properly attributed only to the Old Greek Pentateuch (translated c. 3rd cent. BC), but common parlance labels the whole Old Greek OT and Apocrypha as Septuagint (LXX). It represents the earliest extant Jewish Greek translation of the OT. However, since the major LXX manuscripts are Christian, the possibility exists of Christian tampering with the text at some junctures. While earlier studies frequently focused on the LXX as a textual witness to its Hebrew *Vorlage*, a significant trend also views its renderings of the OT as representing traditional Jewish interpretation. The individual Biblical books vary in their translation style, indicating a plurality of translators and dates of translation. Some Biblical books differ significantly from the MT (e.g. Jeremiah, Samuel), and others exist in double recensions (e.g. Judges, Esther, Tobit, Daniel). The LXX also provides a major witness to the Apocrypha (including also 3–4 Maccabees and Odes which are not in the traditional English Apocrypha).

#### *Bibliographies:*

Dogniez, Cécile. *Bibliography of the Septuagint (1970–1993)* (VTSup 60; Leiden: Brill, 1995).

Brock, Sebastian P., Charles T. Fritsch, and Sidney Jellicoe. *A Classified Bibliography of the Septuagint* (ALGHJ 6; Leiden: Brill, 1973).

See also: bibliographic updates in *The Bulletin of the International Organization for Septuagint and Cognate Studies* (webpage at <http://ccat.sas.upenn.edu/ioscs/>); also note the Septuagint webpage at <http://arts-sciences.cua.edu/ecs/jdk/LXX/index.htm>

*Critical and Diplomatic Texts:*

*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis editum* (23+ vols.; Göttingen: Vandenhoeck & Ruprecht, 1931–). The standard scholarly critical edition, but incomplete.

Brooke, Alan England, Norman McLean, and Henry St. John Thackeray, eds. *The Old Testament in Greek* (London: Cambridge University Press, 1906–1940). Text of Codex Vaticanus with extensive apparatus. Since the Göttingen edition is incomplete, this still provides the best critical apparatus for the Former Prophets, Ruth, and Chronicles.

Barthélemy, Dominique. *Les Devanciers D'Aquila: Première Publication Intégrale du Texte des Fragments du Dodécaprophéton* (VTSup 10; Leiden: Brill, 1963). Greek Minor Prophets scroll from Naḥal Ḥever (8HevXIIgr). Also see DJD 8, and Lifshitz in *IEJ* 12 (1962) 201–207 and in *Yedi'ot* 26 (1962) 183–190.

*Handbook Text:*

Rahlfs, Alfred, ed. *Septuaginta* (2 vols. in 1; Stuttgart: Deutsche Bibelgesellschaft, 1935/1979). An eclectic text, but without adequate critical apparatus to evaluate editorial decisions.

*Text and Translation:*

Brenton, Lancelot C. L. *The Septuagint with Apocrypha: Greek and English* (London: Samuel Bagster & Sons, 1851; repr. Peabody, MA: Hendrickson, 1992). In need of revision; translation project based on NRSV is underway.

*Concordance:*

Hatch, Edwin, and Henry A. Redpath. *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament* (3 vols.; Oxford: Clarendon, 1897–1906). Current “Second edition” (Grand Rapids: Baker Book House, 1998) contains a Hebrew-Greek reverse index by Muraoka. Many computer programs also contain tagged Septuagint texts (e.g. BibleWorks, AcCordance).

*Lexicons:*

Lust, J., E. Eynikel, and K. Hauspie. *A Greek-English Lexicon of the Septuagint* (2 vols.; Stuttgart: Deutsche Bibelgesellschaft, 1992/1996).

Muraoka, T. *A Greek-English Lexicon of the Septuagint (Twelve Prophets)* (Louvain: Peeters, 1993).

Taylor, Bernard A. *The Analytical Lexicon to the Septuagint: A Complete Parsing Guide* (Grand Rapids: Zondervan, 1994).

*Grammars:*

Thackeray, Henry St. John. *A Grammar of the Old Testament in Greek*, Vol. 1: Introduction, Orthography and Accidence (Cambridge: CUP, 1909; repr. Hildesheim: Olms, 1987).

Conybeare, F. C., and St. George Stock. *Grammar of Septuagint Greek* (Boston: Ginn & Co., 1905; repr. Peabody, MA: Hendrickson, 1995). Introductory, but with section on syntax not in Thackeray (or in the German grammar by Helbing).

*Introductions:*

Harl, Marguerite, Gilles Dorival, and Olivier Munnich. *La Bible Grecque des Septante: Du judaïsme hellénistique au christianisme ancien* (Initiations au christianisme ancien; Paris: Cerf, 1988).

Jellicoe, Sidney. *The Septuagint and Modern Study* (Oxford: Clarendon, 1968; repr. Winona Lake: Eisenbrauns, 1993). Assumes the earlier *Introduction* by Swete.

Swete, Henry Barclay. *An Introduction to the Old Testament in Greek* (rev. Richard Rusden Ottley; Cambridge: CUP, 1914; repr. Peabody: Hendrickson, 1989).

Also see: *HJPAJC* 3.1:474–493; *Mikra* 161–88; *CHJ* 2:534–562; *ABD* 5:1093–1104.

#### *Commentaries:*

Harl, Marguerite, et al. *La Bible d'Alexandrie* (7+ vols.; Paris: Cerf, 1986–). Focuses on how the LXX would have been read by Greek speakers in Jewish and Christian antiquity.

Wevers, John William. *Notes on the Greek Text of Genesis* (SBLSCS 35; Atlanta: Scholars, 1993). Discusses textual and philological issues. Wevers has produced similar volumes for the rest of the Pentateuch.

#### 2.1.2 Aquila, Symmachus, Theodotion

Known primarily from the fragmentary sources of Origen's Hexapla, "the Three" represent Jewish Greek translations from the early Common Era (though there are early traditions that Symmachus and even Theodotion were Ebionite Christians). There are also extensive Syro-Hexaplaric fragments and remnants of the Three in other languages (notably Armenian). Bibliographies, concordances and introductions on the Three are also listed in works on the LXX above (see also *HJPAJC* 3.1:493–504).

#### *Text:*

Field, Fridericus. *Origenis Hexaplorum quae supersunt* (2 vols.; Oxford: Clarendon, 1875). Other fragments have surfaced since Field, see the bibliographies and introductions noted under LXX. Also note that Göttingen LXX volumes list Hexaplaric traditions in the bottom apparatus.

#### *Concordance:*

Reider, Joseph, and Nigel Turner. *An Index to Aquila* (VTSup 12; Leiden: Brill, 1966). Use in addition to the listing in Hatch & Redpath, Vol. 3 (see under LXX).

#### *Commentary:*

Salvesen, Alison. *Symmachus in the Pentateuch* (JSS Monograph 15; Manchester: University of Manchester, 1991).

#### 2.2 Targumim

Aramaic translations and paraphrases of the OT are known from as early as the Qumran community. The targumim appear to originate from liturgical use in the synagogue, when a *meturgeman* would compose an (occasionally free) Aramaic rendering of the biblical text to be read in the service. Such targumim can testify to how the biblical text was interpreted in Judaism. "Official" targumim on the Pentateuch (Tg. Onqelos) and the Prophets (Tg. Jonathan) have been passed down from Babylonian rabbinic circles, while parallel traditions are also known from Palestine. There are additional targumic traditions for each of the non-Aramaic books of the Writings. Besides MSS and printed editions devoted to targum, the official targumim are printed with the MT in Rabbinic Bibles alongside traditional rabbinic commentaries. Targumic texts also occur in Polyglot editions (e.g. those printed in Antwerp, Paris, and London [=Walton's]) in parallel with the MT and other translations. The issues of dating and transmission history of the various targumim are often quite complex.

### 2.2.1 General Bibliography

#### *Bibliography:*

- Grossfeld, Bernard. *A Bibliography of Targum Literature*, Vols. 1 and 2 (Bibliographica Judaica 3 and 8; New York: Ktav, 1972/1977); Vol. 3 (New York: Sepher-Hermon, 1990).
- Forestell, J. T. *Targumic Traditions and the New Testament: An Annotated Bibliography with a New Testament Index* (SBL Aramaic Studies 4; Chico, CA: Scholars, 1979).
- Nickels, Peter. *Targum and New Testament: A Bibliography together with a New Testament Index* (Scripta Pontificii Instituti Biblici 117; Rome: Pontifical Biblical Institute, 1967). Updated in Forestell.
- Ongoing listing of publications in the *Newsletter for Targumic and Cognate Studies* (now with its own website, including some targum translations, <http://www.tulane.edu/~ntcs>). Note also the bibliographic articles by Diez Macho in Vols. 4 and 5 of *Neophyti 1* (listed below).

#### *Critical Texts:*

- Sperber, Alexander. *The Bible in Aramaic: Based on Old Manuscripts and Printed Texts* (4 vols.; Leiden: Brill, 1959–1973). Vol. 4b presents a series of helpful studies on the preceding volumes. Major critical text of Targums Onqelos and Jonathan; less reliable on the Writings.

#### *Translations:*

- McNamara, Martin, general ed. *The Aramaic Bible* (19 vols.; Edinburgh: T. & T. Clark, 1987–). Standard contemporary translation series, generally with good introductions and notes. Also see Etheridge under Pentateuch.
- Some translations* are also being made available online (see above under bibliographies).

#### *Lexicons:*

- Sokoloff, Michael. *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period* (Dictionaries of Talmud, Midrash and Targum 2; Ramat-Gan, Israel: Bar Ilan University Press, 1990). Also contains a marvelous set of indexes to the passages cited.
- Jastrow, Marcus. *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* (2 vols.; New York: Pardes, 1950; single-volume reprint New York: Judaica, 1971).
- Levy, J. *Chaldäisches Wörterbuch über die Targumim und einen grossen Theil des rabbinischen Schriftthums*, (2 vols.; Leipzig: Baumgärtner, 1867–1868).

#### *Grammars:*

- Dalman, Gustaf. *Grammatik des Jüdisch-Palästinischen Aramäisch: Nach den Idiomen des Palästinischen Talmud des Onkelostargum und Prophetentargum und der Jerusalemischen Targume* (2d ed.; Leipzig: Hinrichs, 1905; repr., Darmstadt: Wissenschaftliche Buchgesellschaft, 1960).
- Stevenson, Wm. B. *Grammar of Palestinian Jewish Aramaic* (2d ed.; Oxford: Clarendon, 1962). Beginning grammar (though without exercises) introducing the language of both Palestinian and Babylonian post-biblical Jewish Aramaic. Includes syntactical notes missing in Dalman. Second-edition reprint of 1924 with an “Appendix on Numerals” by J. A. Emerton.
- Golomb, David M. *A Grammar of Targum Neofiti* (HSM 34; Chico, CA: Scholars, 1985). Focuses primarily on morphology, but contains a final chapter reviewing matters of verbal and nominal syntax.

Fassberg, Steven E. *A Grammar of the Palestinian Targum Fragments from the Cairo Genizah* (HSS 38; Atlanta: Scholars, 1991). Focuses primarily on phonology and morphology.

*Introductions:*

Bowker, John. *The Targums and Rabbinic Literature* (Cambridge: CUP, 1969). An introduction to the targumim in relation to other rabbinic literature. Also contains a translation of a substantial portion of *Tg. Ps.-J.* to Genesis.

Diez Macho, Alejandro. *El Targum: Introducción a las traducciones aramaicas de la Biblia* (Textos y Estudios 21; Madrid: Consejo Superior de Investigaciones Científicas, 1982). The classic introduction by the foremost member of the “Spanish school.”

Grelot, Pierre. *What Are the Targums? Selected Texts* (transl. Salvator Attanasio; Old Testament Studies 7; Collegeville, MN: Liturgical, 1992). Selections of expansive targumic passages with introduction. Caution is required since Grelot combines different targumic traditions.

Le Déaut, R. *Introduction à la Littérature Targumique* (Rome: Institut Biblique Pontifical, 1966). “Première partie” and thus incomplete, but quite helpful. Also see his brief article in *CHJ* 2:563–590.

Levine, Etan. *The Aramaic Version of the Bible: Contents and Context* (BZAW 174; Berlin: de Gruyter, 1988). Addresses the targumim as a whole, focusing on targumic themes.

See also: the helpful articles by P. S. Alexander in *Mikra* 217–53, and in *ABD* 6:320–331; also note *HJPAJC* 1:99–114; *CHJ* 2:563–590.

## 2.2.2 Targumim on the Pentateuch

Divided into the following categories:

- 1) Official Targum of Babylonia = Onqelos (text in Sperber above).
- 2) “Palestinian Targumim” (editions noted below)
  - a) Neofiti 1
  - b) Pseudo-Jonathan
  - c) Fragment Targum
  - d) Cairo Genizah Fragments
  - e) Toseftot
  - f) Festival Collections
  - g) Targumic Poems

For texts and bibliography on the last three categories see: Sperber, *Bible in Aramaic* 1:354–357 (above); *Mikra* 251; and Klein, *Genizah Manuscripts* Vol. 1: xxviii–xxxix (below).

*Texts:*

Diez Macho, Alejandro, L. Diez Merino, E. Martínez Borobio, and Teresa Martínez Saiz, eds. *Biblia Polyglotta Matritensis IV: Targum Palaestinense in Pentateuchum* (5 vols.; Madrid: Consejo Superior de Investigaciones Científicas, 1977–88). Contains Palestinian Targumim in parallel columns (Neofiti, Pseudo-Jonathan, Fragment Targum, Cairo Genizah fragments) along with a Spanish translation of Pseudo-Jonathan. Very helpful.

Diez Macho, Alejandro, ed. *Neophyti 1: Targum Palaestinense MS de la Biblioteca Vaticana* (6 vols.; Textos y Estudios 7–11 and 20; Madrid-Barcelona: Consejo Superior de Investigaciones Científicas, 1968–1979). Text of *Tg. Neof.* with facing Spanish

translation and appended French and English translations. Each volume is prefaced with extensive introductory essays by Díez Macho. Volumes 2–5 also include verse-by-verse listings of (mostly rabbinic, but also pseudepigraphic and Christian) parallels to the interpretive elements in *Tg. Ps.-J.* and *Tg. Neof.* Volume 6 contains addenda, corrigenda, and indexes. A photocopy edition of the manuscript exists (Jerusalem: Makor, 1970).

Ginsberger, M. *Pseudo-Jonathan (Thargum Jonathan ben Uziel zum Pentateuch). Nach der Londoner Handschrift (Brit. Mus. add. 27031)* (Berlin: S. Calvary, 1903; repr. New York: Hildesheim, 1971). There is also an edition of this manuscript by D. Rieder (Jerusalem, 1974), reprinted with Modern Hebrew translation in 2 vols. in 1984–85. Also note the edition by Clarke (below under Concordances).

Klein, Michael L. *The Fragment-Targums of the Pentateuch: According to their Extant Sources* (2 vols.; AnBib 76; Rome: Biblical Institute Press, 1980). Vol. 1 introduction, text and indexes; Vol. 2 translation.

Klein, Michael L. *Genizah Manuscripts of Palestinian Targum to the Pentateuch* (2 vols.; Cincinnati: Hebrew Union College, 1986). Vol. 1 contains introduction, text, and translation of Genizah MSS of Pentateuchal targumim, also of festival collections, toseftot and targumic poems (additionally listing helpful bibliography for locating other toseftot, festival collections and targumic poems). Vol. 2 includes notes, glossary of vocabulary and plates.

#### *Translation:*

Etheridge, J. W. *The Targums of Onkelos and Jonathan ben Uziel on the Pentateuch with the Fragments of the Jerusalem Targum* (1862; repr. New York: Ktav, 1968). See also McNamara series above.

#### *Concordances:*

Kassovsky, Haim Joshua. *קונקורדנציא לתרגום אנקלוס ארצ'ר התרגום* (5 vols. in 1; Jerusalem: Kiriath Moshe, 1933–40). For Onqelos.

Kaufman, Stephen A., Michael Sokoloff, and with the assistance of Edward M. Cook. *A Key-Word-in-Context Concordance to Targum Neofiti* (Publications of the Comprehensive Aramaic Lexicon Project 2; Baltimore: John Hopkins University Press, 1993). Also presents English glosses of the Aramaic words.

Clarke, E. G., W. E. Aufrecht, J. C. Hurd, and F. Spitzer. *Targum Pseudo-Jonathan of the Pentateuch: Text and Concordance* (Hoboken: Ktav, 1984). Contains the same manuscript as Ginsberger & Rieder with KWIC concordance; on the concordance see M. Bernstein's cautious review in *JQR* 79 (1988): 227–230.

*Note also* some rabbinic search software contain searchable targumic texts (see under Rabbinic Literature).

#### *Commentaries:*

Aberbach, Moses, and Bernard Grossfeld. *Targum Onkelos to Genesis: A Critical Analysis together with an English Translation of the Text* (New York: Ktav, 1982). Text of A. Berliner with English translation and comments (based on Sperber's edition).

Drazin, Israel. *Targum Onkelos to Exodus: An English Translation of the Text With Analysis and Commentary* (New York: Ktav, 1990). Text of A. Berliner with English translation and comments (based on Sperber's edition). Drazin has produced similar commentaries for *Tg. Onq.* to Leviticus (1994), Numbers (1998), and Deuteronomy (1982). Drazin emphasizes the literal translational elements of the Targum rather than seeing it as a full rabbinic interpretation. Note the cautious reviews by Emerton in *VT* 43 (1993) 280–281 and by Levine in *CBQ* 57 (1995) 766–767.

### 2.2.3 Targumim on the Prophets

Targum Jonathan forms the “official” targum to the Former and Latter Prophets (text in Sperber, *Bible in Aramaic*, Vols. 2 and 3). There are also Pal-

estinian Toseftot (marginal comments of other targumic traditions alongside Targum Jonathan in the MSS). On the Toseftot: see pp. vi–xlii of De Lagarde, *Prophetæ Chaldaice* (below); see also Sperber, *Bible in Aramaic*, descriptions on pp. ix–x of Vol. 2 and p. xi of Vol. 3; further bibliography in *Mikra* 252.

*Text:*

De Lagarde, Paul. *Prophetæ Chaldaice* (Leipzig: Teubner, 1872). Standard edition before Sperber (on which see above).

Stenning, J. F. *The Targum of Isaiah* (Oxford: Clarendon, 1949). A pointed critical text of *Tg. Jon.* to Isaiah with translation; Palestinian Toseftot to the Targum on pp. 224–228.

*Concordances:*

Moor, Johannes C. de, et al., eds. *A Bilingual Concordance to the Targum of the Prophets* (17+ vols.; Leiden: Brill, 1995–). A concordance of the individual books of *Tg. Jon.* to the Former and Latter Prophets. Also lists Hebrew equivalents to the Aramaic vocabulary (providing English glosses to both the Aramaic and Hebrew terms).

Van Zijl, J. B. *A Concordance to the Targum of Isaiah: Based on the Brit. Mus. Or. MS. 2211* (SBLAS 3; Missoula, MT: Scholars, 1979).

*Commentaries:*

Smelik, Willem F. *The Targum of Judges* (OTS 36; Leiden: Brill, 1995). Extensive introduction and commentary.

Levine, Etan. *The Aramaic Version of Jonah* (New York: Sepher-Hermon, 1975). Introduction, text, translation, and commentary of *Tg. Jon.* to Jonah.

## 2.2.4 Targumim on the Writings

No known targumic traditions exist for Daniel or for Ezra-Nehemiah (note these books already employ Aramaic). The study of the targumim to the Writings necessitates caution since frequently several targumic recensions exist for any one OT book (for overview see *ABD* 6:320–331). Note that Targum Job is different than the Qumran Job Targum (=11QtgJob =11Q10; see DJD 23 and further bibliography below under “Dead Sea Scrolls”). Two targumic traditions to Esther are recognized (Targum Rishon and Targum Sheni = *Tg. Esth I and II*). A so-called “Third Targum to Esther” exists in the Antwerp Polyglot, but it is disputed whether this Third Targum is essentially a condensation of Targum Rishon, the predecessor of Rishon or properly a targum at all.

*General Texts:*

Sperber, Alexander. *The Bible in Aramaic: Based on Old Manuscripts and Printed Texts* (Vol. 4a; Leiden: Brill, 1968). Contains *Tg. Chron* (MS Berlin 125) and *Tg. Ruth* as in the De Lagarde edition, and includes from Brit. Mus. Or. 2375: *Tg. Cant*, *Tg. Lam*, *Tg. Eccl*, and *Tg. Esth* (mixed text type of Esther, due to the manuscript used).

De Lagarde, Paul. *Hagiographa Chaldaice* (Leipzig: Teubner, 1873). Text of targumim to the Writings, including those not in Sperber (Psalms, Job, Proverbs, and both Esther Rishon and Esther Sheni).

*Individual Texts:*

Díez Merino, Luis. *Targum de Salmos: Edición Príncipe del Ms. Villa-Amil n. 5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica 6; Madrid: Consejo Superior de Investigaciones Científicas, 1982). Introduction, text, Latin translation (by Alphonso de Zamora) and studies on this manuscript of *Tg. Psalms*.

- Stec, David M. *The Text of the Targum of Job: An Introduction and Critical Edition* (AGJU 20; Leiden: Brill, 1994). A fine edition.
- Díez Merino, Luis. *Targum de Proverbios. Edición Príncipe del Ms. Villa-Amil nº 5 de Alfonso de Zamora* (Madrid: Consejo Superior de Investigaciones Científicas, 1984). The next major edition of *Tg. Proverbs* since De Lagarde, *Hagiographa Chaldaice* (above).
- Levine, Etan. *The Aramaic Version of Ruth* (AnBib 58; Rome: Biblical Institute Press, 1973). Introduction, text, translation, and commentary.
- Melamed, R. H. *The Targum to Canticles according to Six Yemenite MSS* (Philadelphia, 1921). Covers the Yemenite recension, which differs from the Western texts at points. Reprinted from a series of articles in *JQR* n.s. 10–12 (1919–1921).
- Levy, A. *Das Targum zu Qohelet nach sudarabischen Handschriften herausgegeben* (Breslau, 1905). Critical edition of *Tg. Eccl.*
- Levine, Etan. *The Aramaic Version of Qohelet* (New York: Sepher-Hermon, 1978). Photocopy of MS Urb. 1 with translation and “conceptual analysis.”
- Díez Merino, Luis. *Targum de Qohelet: Edición Príncipe del Ms. Villa-Amil nº 5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica 13; Madrid: Consejo Superior de Investigaciones Científicas, 1987). An important edition of a manuscript otherwise unavailable.
- Levine, Etan. *The Aramaic Version of Lamentations* (New York: Hermon, 1976). Introduction, text, translation, and commentary.
- Heide, Albert van der. *The Yemenite Tradition of the Targum of Lamentations: Critical Text and Analysis of the Variant Readings* (Leiden: Brill, 1981). The Yemenite tradition is significantly different from the Western text tradition.
- Grossfeld, Bernard. *The First Targum to Esther: According to the MS Paris Hebrew 110 of the Bibliothèque Nationale* (New York: Sepher-Hermon, 1983). Critical text, translation, and commentary with introduction to Targum Rishon to Esther. Includes plates.
- Grossfeld, Bernard. *The Targum Sheni to the Book of Esther: A Critical Edition based on MS. Sassoon 282 with Critical Apparatus* (New York: Sepher-Hermon, 1994). Includes a full-length concordance and a photocopy of this manuscript.
- Le Déaut, R., and J. Robert. *Targum des Chroniques (Cod. Vat. Urb. Ebr. 1)* (2 vols.; AnBib 51; Rome: Biblical Institute Press, 1971). Vol. 1 introduction and (French) translation; Vol. 2 text, indexes and a glossary of vocabulary in Aramaic, French and English.

#### Concordance:

- Grossfeld, Bernard. *Concordance of the First Targum to the Book of Esther* (SBLAS 5; Chico, CA: Scholars, 1984). For the Second Targum (Targum Sheni) see the KWIC concordance in Grossfeld’s edition noted above.

### 2.3 Other (Latin and Syriac)

Whereas the Vulgate is clearly Christian (translated by Jerome), the lineage of the Old Latin is more obscure. A frequent dependence on the LXX, and occasional portions that agree with Jewish tradition over the LXX, make it possible that the Old Latin contains some certifiable Jewish passages. The Peshiṭta, though ultimately a Christian Bible, may originally have been allied with Jewish tradition, especially when it agrees with the targumim. For introductions see *Mikra* 255–297, 299–313; *ABD* 6:794–803.

#### Old Latin Texts:

- Vetus Latina: Die Reste der allateinischen Bibel* (Freiburg: Herder, 1951–). Currently Genesis, Canticles, Wisdom, Ecclesiasticus, and Isaiah from the OT and Apocrypha.

Sabatier, Petri, ed. *Bibliorum Sacrorum Latinae Versiones Antiquae* (3 vols.; Rheims: Reginald Florentain, 1743–1749).

*Peshitta Bibliography:*

Dirksen, P. B. *An Annotated Bibliography of the Peshitta of the Old Testament* (Monographs of the Peshitta Institute 5; Leiden: Brill, 1989).

*Syriac Peshitta Text:*

*Vetus Testamentum Syriace Iuxta Simplicem Syrorum Versionem* [= *The Old Testament in Syriac According to the Peshitta Version*] (Leiden: Brill, 1973–).

*Peshitta Translation:*

Lamsa, George M. *The Holy Bible from Ancient Eastern Manuscripts: Containing the Old and New Testaments, translated from the Peshitta, the authorized Bible of the church of the East* (Philadelphia: Holman, 1957; repr. San Francisco: Harper & Row, 1985). Not fully reliable.

*Peshitta Concordances:*

Borbone, P. G., and K. D. Jenner, eds. *The Old Testament in Syriac According to the Peshitta Version: Part 5 Concordance* (1+ vols.; *Vetus Testamentum Syriace*; Leiden: Brill, 1997–).

Strothmann, Werner, Kurt Johannes, and Manfred Zumpe. *Konkordanz zur Syrischen Bibel: Die Propheten* (4 vols.; GOF Reihe 1, Syriaca 25; Wiesbaden: Otto Harrassowitz, 1984). They also produced a four volume 1986 concordance for *Der Pentateuch* (GOF Reihe 1, Syriaca 26).

*Peshitta Introduction:*

Weitzman, M. P. *The Syriac Version of the Old Testament: An Introduction* (University of Cambridge Oriental Publications 56; Cambridge: CUP, 1999).

### 3. Apocrypha

Various Christian OT manuscripts (Greek, Latin, Syriac, etc.) contain books not found in the Masoretic tradition. Translations may be found in some English Bibles (e.g. RSV, NRSV, NEB, REB) of the Greek (LXX) apocrypha as well as Latin “2 Esdras.” Other translations may be found in the editions edited by Charles, by Charlesworth, and by Kümmel listed under General Pseudepigrapha Bibliography below (cf. esp. Charlesworth, *OTP* 2:609–624 for apocryphal Psalms).

English “2 Esdras” is listed in the Vulgate as 4 Ezra and should not be confused with LXX 2 Esdras (which is the Greek version of OT Ezra and Nehemiah). Most modern scholars believe 4 Ezra is a compilation, often designating (the probably Christian) chaps. 1–2 and chaps. 15–16 as 5 Ezra and 6 Ezra respectively. Thus the name “4 Ezra” in much modern scholarship has been reserved for Vulgate 4 Ezra 3–14.

The above listed LXX editions and concordances serve for the Greek Apocrypha. Greek fragments of 4 Ezra have been discovered (see Denis, *Fragmenta pseudepigraphorum* below under Pseudepigrapha). Latin versions of these books as well as the whole of 4 Ezra are also known in the Old Latin (see above) and Vulgate (for concordances to Latin 4 Ezra, see Denis or Lechner-Schmidt under General Pseudepigrapha Bibliography below). For Syriac editions, see the Peshitta bibliography above. Many books of the Apocrypha are

thought to stem from Semitic originals. Prior to the DSS, fragments in Hebrew were known of Ben Sira (= Sirach = Ecclesiasticus). Hebrew and Aramaic texts have been found in the DSS for Tobit (4Q196–200 in DJD XIX), Sirach (2Q18 in DJD III; 11QPs<sup>a</sup> [=11Q5] xxi–xxii in DJD IV; some Masada texts), and some of the apocryphal Psalms (11QPs<sup>a</sup> in DJD IV; for 4Q380–381 see Schuller, *Non-Canonical Psalms from Qumran* below under “Dead Sea Scrolls”).

*Other Bibliography:*

Reiterer, Friedrich Vinzenz, ed. *Bibliographie zu Ben Sira* (BZAW 266; Berlin: de Gruyter, 1998). Not well-indexed or annotated.

*See also:*

<http://www.uni-passau.de/ktf/mitarbeiter/boehmisch/BenSira.bibliographie.html>

*Other Texts (and Concordance):*

Beentjes, Pancratius C. *The Book of Ben Sira in Hebrew* (VTSup 68; Leiden: Brill, 1997).

*The Book of Ben Sira: Text, Concordance and an Analysis of the Vocabulary* (The Historical Dictionary of the Hebrew Language; Jerusalem: Academy of the Hebrew Language and Shrine of the Book, 1973). Synoptic edition of Hebrew MSS with concordance.

*See also:* Berger synopsis of 4 Ezra with 2 Baruch (below under Pseudepigrapha—2 Baruch).

*Other Concordances:*

Strothmann, Werner, ed. *Wörterverzeichnis der apokryphen-deuterokanonischen Schriften des Alten Testaments in der Peshitta* (Göttinger Orientforschungen Reihe 1, Syriaca 27; Wiesbaden: Otto Harrassowitz, 1988). Also provides a Latin gloss for each Syriac word.

Winter, Michael M. *A Concordance to the Peshitta Version of Ben Sira* (Monographs of the Peshitta Institute 2; Leiden: Brill, 1976).

*Lexicon:*

*See* Septuagint and below under Pseudepigrapha General Bibliography.

*Introductions:*

Longenecker, Bruce W. *2 Esdras* (Guides to the Apocrypha and Pseudepigrapha; Sheffield: Sheffield Academic, 1995). Other helpful introductions are also appearing in this series (e.g. Bartlett on *1 Maccabees*, Coggins on *Sirach*, Grabbe on *Wisdom of Solomon*).

Metzger, Bruce M. *An Introduction to the Apocrypha* (Oxford: OUP, 1957).

*See also:* Nickelsburg, *Jewish Literature*, passim; *JWSTP*, passim; *HJPAJC* Vol. 3, passim; *CHJ* 2:409–503; *ABD* 1:292–294 and s.v. by book.

*Commentaries:*

Several commentaries exist on each book. In English note especially those in the Anchor Bible series, and Stone on *Fourth Ezra* in the Hermeneia series.

#### 4. Pseudepigrapha (Jewish)

The term “pseudepigrapha” properly refers to literature written under an assumed name (generally of some famous OT person). However, “the Pseudepigrapha” has become almost a catch-all category for intertestamental works which do not fit elsewhere. The translation volume edited by Charlesworth,

while focusing on works of primarily Jewish origin, also includes some Christian works. Below are listed the most important pseudepigraphal works for the study of Judaism. Since some Christian pseudepigrapha may include original Jewish material, a few of these are also noted. For bibliography of other Christian pseudepigrapha and some lesser known works see Haelewyck, *Clavis Apocryphorum* (noted below). Pseudo-Philo and named Jewish authors are listed later in this bibliography.

#### 4.1 General Pseudepigrapha Bibliography

##### *Bibliography:*

Lehnardt, Andreas. *Bibliographie zu den jüdischen Schriften aus hellenistisch-römischer Zeit* (JSHRZ VI/2; Gütersloh: Gütersloher Verlagshaus, 1999). Very useful.

Haelewyck, J.-C. *Clavis Apocryphorum Veteris Testamenti* (CChr; Turnhout: Brepols, 1998). Extremely helpful list of texts, translations, and concordances for each pseudepigraphal book.

Charlesworth, James H. *The Pseudepigrapha and Modern Research with a Supplement* (New ed., SBLSCS; Chico, CA: Scholars, 1981). Dated, but also contains helpful brief introductions.

See further: Arbeitshilfen für das Studium der Pseudepigraphen (<http://www.uni-leipzig.de/~nt/asp/index.htm>); also note Davila's page at [http://www.st-andrews.ac.uk/~www\\_sd/otpseud.html](http://www.st-andrews.ac.uk/~www_sd/otpseud.html).

##### *Texts (general):*

Denis, Albert-Marie. *Fragmenta pseudepigraphorum quae supersunt graeca* (PVTG 3; Leiden: Brill, 1970). The standard edition of Greek fragments. Bound with Black's edition of Greek 1 Enoch.

Stone, Michael E. *Armenian Apocrypha Relating to Adam and Eve* (SVTP 14; Leiden: Brill, 1996). Not all of this material is early.

Stone, Michael E. *Armenian Apocrypha Relating to the Patriarchs and Prophets* (Jerusalem: Israel Academy of Sciences and Humanities, 1982).

##### *Translations:*

Kümmel, Werner Georg, et al., general eds. *Jüdische Schriften aus hellenistisch-römischer Zeit* (Gütersloh: G. Mohn, 1973–). A highly respected multi-volume German translation series with fine introductions and commentary. [= JSHRZ]

Charlesworth, James H., ed. *The Old Testament Pseudepigrapha* (2 vols.; New York: Doubleday, 1983–1985). The current standard English translation; includes helpful introductions and notes. [= OTP]

Sparks, H. F. D., ed. *The Apocryphal Old Testament* (Oxford: Clarendon, 1984).

Charles, R. H., ed. *The Apocrypha and Pseudepigrapha of the Old Testament in English* (2 vols.; Oxford: Clarendon, 1913). Still quite useful, though supplanted by Charlesworth.

##### *Concordances:*

Denis, Albert-Marie. *Concordance latine des Pseudépigraphes d'Ancien Testament: Concordance, Corpus des textes, Indices* (Turnhout: Brepols, 1993).

Lechner-Schmidt, Wilfried. *Wortindex der lateinisch erhaltenen Pseudepigraphen zum Alten Testament* (TANZ 3; Tübingen: Francke, 1990). Also contains some texts.

Denis, Albert-Marie. *Concordance grecque des Pseudépigraphes d'Ancien Testament: Concordance, Corpus des textes, Indices* (Louvain-la-Neuve: Institut Orientaliste, 1987).

Bauer, Johannes B. *Clavis Apocryphorum supplementum: complectens voces versionis Germanicae Libri Henoch Slavici, Libri Jubilaeorum, Odarum Salomonis* (Grazer theologische Studien 4; Graz: Institut für Ökumenische Theologie und Patrologie an der Universität Graz, 1980). Not a concordance to the original languages but to German translations. For his book-by-book concordance of Greek pseudepigrapha, see “Lexicon.”

See also: the *Thesaurus Linguae Graecae* database for searchable Greek texts.

*Lexicon:*

Wahl, Christian Abraham. *Clavis Librorum Veteris Testamenti Apocryphorum Philologica* (Leipzig: Johannes Ambrosius Barth, 1853; repr. Graz: Akademische Druck, 1972). Reprint contains Wahl’s lexicon of the Greek Apocrypha and Pseudepigrapha, and J. B. Bauer’s book-by-book concordance of the Greek Pseudepigrapha.

*Introductions:*

Denis, Albert-Marie. *Introduction aux Pseudépigraphes grecs d’Ancien Testament* (SVTP 1; Leiden: Brill, 1970). A new introduction by Denis is listed as in preparation.

Turdeanu, Emile. *Apocryphes slaves et roumains de l’Ancien Testament* (SVTP 5; Leiden: Brill, 1981).

De Jonge, M., ed. *Outside the Old Testament* (Cambridge: CUP, 1985). Selected Jewish Pseudepigrapha excerpts with commentary.

See also: Nickelsburg, *Jewish Literature*, passim; *JWSTP*, passim; *HJPAJC* Vol. 3, passim; *CHJ* 2:409–503. Individual introductions are appearing in the “Guides to the Apocrypha and Pseudepigrapha” series from Sheffield Academic Press (some are noted below).

#### 4.2 Special Pseudepigrapha Bibliography (alphabetical by book)

This list contains the best known books with likely Jewish lineage in pseudepigraphic collections. The principal languages of extant MSS for each book are noted below. Dates largely concur with those in Charlesworth *OTP*. If the texts available to us are clearly Christian (with an assumed Jewish substratum), this is indicated. Not included are some highly fragmented texts and those unlikely to be of Jewish provenance. Consult also the General Pseudepigrapha Bibliography above (especially Lehnardt’s *Bibliographie* and the introductions and translations in *OTP* and *JSHRZ*). More detailed bibliography of texts (including fragments and later versions) in Haelewyck, *Clavis Apocryphorum*.

AHIQAR (Aramaic; 7th–6th cent. BC). In the Elephantine papyri, with later recensions in many languages; thought to be related to the (Greek) Life of Aesop and so listed in Denis, *Fragmenta pseudepigraphorum* (see above).

*Text and Translation:*

Porten, Bezalel, and Ada Yardeni. *Textbook of Aramaic Documents from Ancient Egypt*, Vol. 3: Literature, Accounts, Lists (Winona Lake: Eisenbrauns, 1986–1993) 23–53.

Cowley, A. *Aramaic Papyri of the Fifth Century BC* (Oxford: Clarendon, 1923) 204–248. Widely known edition with translation and extensive notes.

*Commentary:*

Lindenberger, James M. *The Aramaic Proverbs of Ahiqar* (JHNES; Baltimore: Johns Hopkins University Press, 1983).

APOCALYPSE OF ABRAHAM (Old Slavonic; 1st–2nd cent. AD).

*Text, Translation, and Commentary:*

Philonenko-Sayar, Belkis and Marc Philonenko. "L'Apocalypse d'Abraham: Introduction, texte slave, traduction et notes," *Sem* 31 (1981): 1–119.

Rubinkiewicz, Ryszard. *L'Apocalypse d' Abraham en vieux slave: Introduction, texte critique, traduction et commentaire* (Lublin: Société des Lettres et des Sciences de l'Université Catholique de Lublin, 1987). Apparently edited without reference to the Philonenko edition.

APOCALYPSE OF ADAM (Coptic; 1st–4th cent. AD). Found among Nag Hammadi gnostic texts, yet considered to be Jewish in origin. Consult Nag Hammadi scholarship for further translations (e.g. J. M. Robinson, ed. *Nag Hammadi Library in English*) and concordances (e.g. Folker Siegert, *Nag-Hammadi-Register*). Another possible Jewish gnostic text is *Poimandres* in the *Corpus Hermeticum* (further see *JWSTP* 443–481).

*Text and Translation:*

Parrott, Douglas M., ed. *Nag Hammadi Codices V,2–5 and VI with Papyrus Berolinensis 8502, 1 and 4* (NHS 11; Leiden: Brill, 1979) 151–195.

*Text, Translation, and Commentary:*

Morard, Françoise. *L'Apocalypse d' Adam (NH V, 5)* (Bibliothèque copte de Nag Hammadi—Section textes 15; Québec: Les Presses de l'Université Laval, 1985).

APOCALYPSE OF ELIJAH (Coptic, Greek; 1st–4th cent. AD). Christian text with likely Jewish substratum.

*Text and Translation:*

Pietersma, Albert, Susan Turner Comstock, and Harold W. Attridge. *The Apocalypse of Elijah based on P. Chester Beatty 2018* (SBLTT 19; Chico, CA, Scholars, 1981).

Coptic text and translation, includes appendix on Greek fragment. See also material in *HJPAJC* 3.2:799–803.

APOCALYPSE OF MOSES (see Life of Adam and Eve).

APOCALYPSE OF SEDRACH (see note below under 4 Ezra).

APOCALYPSE OF ZEPHANIAH (Coptic and Greek fragments; 1st cent. BC–1st cent. AD). Christian with possible Jewish substratum.

*Text and Discussion:*

Steindorff, George. *Die Apokalypse des Elias, eine unbekannte Apokalypse und Bruchstücke der Sophonias Apokalypse* (TU 17.3; Leipzig: Hinrichs, 1899).

APOCRYPHON OF EZEKIEL (Greek and Hebrew fragments; 1st cent. BC–1st cent. AD). Probable Jewish work with possible Christian influence in extant fragments.

*Text, Translation and Discussion:*

Mueller, James R. *The Five Fragments of the Apocryphon of Ezekiel: A Critical Study* (Journal for the Study of the Pseudepigrapha Supplement Series 5; Sheffield: Sheffield Academic, 1994).

(PSEUDO-) ARISTEAS, [LETTER OF] (Greek; 2nd cent. BC, possibly later).

*Text, Translation, Notes and Concordance:*

Pelletier, André. *Lettre D'Aristée à Philocrate: Introduction, texte critique, traduction et notes, index complet des mots grecs* (SC 89; Paris: Cerf, 1962). A text can also be found appended to Swete's *Introduction to the Old Testament in Greek*.

*Introduction:*

See Jellicoe, *Septuagint and Modern Study* 29–58 (under Septuagint); Bartlett, *Jews in the Hellenistic World* (under Josephus).

ASCENSION OF ISAIAH (Ethiopic, Latin, Greek fragments, etc.; 2nd cent. BC–4th cent. AD). Christian with a probable Jewish section known as “Martyrdom of Isaiah” in 1:1–3:12 [omit 1:2b–6a] and 5:1b–14.

*Texts:*

Bettio, Paolo, et al. *Ascensio Isaiae: Textus* (CChr.SA 7; Turnhout: Brepols, 1995). Contains Ethiopic, Greek, Coptic, Latin, and Slavonic texts (with Italian translation).

*Translation and Commentary:*

Charles, R. H. *The Ascension of Isaiah* (London: Adam and Charles Black, 1900). Also includes Ethiopic, Latin, and Slavonic (transcribed) texts in parallel columns. Tisserant, Eugène. *Ascension d'Isaie* (Paris: Letouzey et Ané, 1909).

*Introduction:*

Knight, Jonathan. *The Ascension of Isaiah* (Sheffield: Sheffield Academic, 1995).

*Commentary:*

Norelli, Enrico. *Ascensio Isaiae: Commentarius* (CChr.SA 8; Turnhout: Brepols, 1995). In Italian.

ASSUMPTION (TESTAMENT) OF MOSES (Latin; 1st cent. AD).

*Text, Translation, and Commentary:*

Tromp, Johannes. *The Assumption of Moses: A Critical Edition with Commentary* (SVTP 10; Leiden: Brill, 1993). Supplants R. H. Charles, *Assumption of Moses* (London: Black, 1897).

2 BARUCH (Syriac Apocalypse of Baruch; also Greek fragments and Arabic version; 2nd cent. AD).

*Text:*

Dederig, S., ed. *Apocalypse of Baruch* (Vetus Testamentum Syriace IV, 3; Leiden: Brill, 1973). For the final *Epistle* the Leiden edition remains forthcoming, use M. Kmoskó, *Epistola Baruch filii Neriae*, in R. Graffin, *Patrologia Syriaca* 1,2 (Paris: Firmin-Didot, 1907) col. 1208–1237. For Greek fragments see Denis in general bibliography.

*Translation and Commentary:*

Bogaert, Pierre. *Apocalypse de Baruch: Introduction, traduction du syriaque et commentaire* (2 vols.; SC 144–145; Paris: Cerf, 1969).

Also see: Berger, Klaus, Gabriele Fassbeck, and Heiner Reinhard. *Synopse des Vierten Buches Esra und der Syrischen Baruch-Apokalyse* (TANZ 8; Tübingen: Francke, 1992). Based on German translation.

3 BARUCH (Greek Apocalypse of Baruch; Slavonic version in two recensions; 1st–3rd cent. AD). Christian with Jewish substratum.

*Text:*

Picard, J.-C. *Apocalypsis Baruchi Graece* (PVTG 2; Leiden: Brill, 1967).

4 BARUCH (*see* Paraleipomena Jeremiou).

1 ENOCH (Ethiopic Enoch; also in Greek, Aramaic fragments, and other versional fragments; 2nd cent. BC–1st cent. AD).

*Texts (and Translations):*

Knibb, Michael A., in consultation with Edward Ullendorff. *The Ethiopic Book of Enoch: A New Edition in the Light of the Aramaic Dead Sea Fragments* (2 vols.; Oxford: Clarendon, 1978). Vol. 1: Text and Apparatus; Vol. 2: Introduction, Translation, and Commentary. Supplants previous edition by R. H. Charles.

Milik, J. T., and Matthew Black. *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4* (Oxford: Clarendon, 1976). Texts, translations, plates, and extensive comments (currently no plans to reedit in DJD).

Black, M. *Apocalypsis Henochi Graece* (PVTG 3; Leiden: Brill, 1970). Edition of Greek text; bound with Denis, *Fragmenta pseudepigraphorum*.

*Commentaries:*

Black, Matthew, in consultation with James C. Vanderkam. *The Book of Enoch or 1 Enoch: A New English Edition with Commentary and Textual Notes* (SVTP 7; Leiden: Brill, 1985). Extensive commentary, consciously revising Charles' 1912 commentary. With Otto Neugebauer on chaps. 72–82.

Charles, R. H. *The Book of Enoch or 1 Enoch* (Oxford: Clarendon, 1912). Translation with extensive commentary. The author prefers this (what amounts to a 2nd edition) over his earlier *The Book of Enoch* (1893).

Tiller, Patrick A. *A Commentary on the Animal Apocalypse of 1 Enoch* (SBL Early Judaism and Its Literature 4; Atlanta: Scholars, 1993).

2 ENOCH (Slavonic Enoch, in two recensions; 1st cent. AD).

*Text and Translation:*

Vaillant, A. *Le Livre des secrets d'Hénoch* (Paris: Institut d'Etudes Slaves, 1952).

*Concordance to German Translation:*

*See above* Bauer, *Clavis Apocryphorum Supplementum*.

3 ENOCH (Hebrew Enoch; 5th–6th cent. AD)—*see below* under Hekhalot literature.

4 EZRA (*see above* under Apocrypha). Several Christian pseudepigraphic works also draw on Ezra as a central figure and may be indebted to Jewish sources (e.g. Greek Apocalypse of Ezra, Vision of Ezra, and Apocalypse of Sedrach)—*see* Charlesworth *OTP* 1:561–613; text of some in Otto Wahl, ed. *Apocalypsis Esdrae—Apocalypsis Sedrach—Visio beati Esdrae* (PVTG 4; Leiden: Brill, 1977).

HISTORY OF JOSEPH (*see* Charlesworth, ed., *OTP* 2:467–475).

HISTORY OF THE RECHABITES (Greek, Syriac, and many versions; 1st–4th cent. AD). Substantially Christian, possible Jewish substratum.

*Text and Translation:*

Charlesworth, James H. *The History of the Rechabites. Volume I: The Greek Recension* (SBLTT 17; Chico, CA: Scholars, 1982). Critical Greek text; an edition of the Syriac text by E. G. Martin is said to be in preparation.

JANNES AND JAMBRES (Greek and Latin fragments).

*Text, Translation, and Commentary:*

Pietersma, Albert. *The Apocryphon of Jannes and Jambres the Magicians* (Religions in the Graeco-Roman World 119; Leiden: Brill, 1994). Includes facsimile plates.

JOSEPH AND ASENETH (Greek and Latin versions in two recensions, also Armenian, and other versions; 1st cent. BC–2nd cent. AD).

*Text and Translation:*

Philonenko, Marc. *Joseph et Aséneth: Introduction, texte critique, traduction et notes* (SPB 13; Leiden: Brill, 1968). Greek text plus word index.

*Introduction:*

Humphrey, Edith M. *Joseph and Aseneth* (Guides to the Apocrypha and Pseudepigrapha 8; Sheffield: Sheffield Academic, forthcoming).

*Other:*

Burchard, Christoph. *Gesammelte Studien zu Joseph und Aseneth* (SVTP 13; Leiden: Brill, 1996). Collection of significant articles on the text, importance, and state of study (including bibliography). Note also “The Aseneth Home Page” at <http://www.bham.ac.uk/theology/goodacre/aseneth>.

JUBILEES (Hebrew fragments; Ethiopic Versions; Latin, Greek, and Syriac fragments; 2nd cent. BC).

*Hebrew Texts:*

For extensive Qumran cave 4 fragments (4Q216–228) see DJD 13; other fragments in DJD 1, 3, and 7. Also cf. *RevQ* 12.4 [= 48] (1987) 529–536; *RevQ* 14.1 [= 53] (1989) 129–130. For possible Masada fragments see *ErIsr* 20 (1989) 278–286.

*Texts:*

Vanderkam, James C., ed. *The Book of Jubilees: A Critical Text* (CSCO 510; Leuven: Peeters, 1989). A critical text of the Ethiopic, supplanting the older edition by Charles; also with Greek, Syriac, Latin, and some Hebrew fragments (though not the bulk of 4Q216–228). Not all Greek and Syriac fragments are included (cf. Denis, *Fragmenta pseudepigraphorum* above).

*Translation and Textual Notes:*

Vanderkam, James C. *The Book of Jubilees* (CSCO 511; Leuven: Peeters, 1989). Translates his critical text (including the fragments), with extensive notes on text and translation.

*Translation and Commentary:*

Charles, R. H. *The Book of Jubilees or The Little Genesis* (London: Adam and Charles Black, 1902).

*Concordance to German Translation:*

See above Bauer, *Clavis Apocryphorum Supplementum*.

LADDER OF JACOB (Slavonic). Only known from Slavonic Christian excerpts, H. G. Lunt (in *OTP* 2:401–411) suggests a possible 1st cent. date and potential Jewish Greek substratum. Cf. *HJPAJC* 3.2:805.

LIFE OF ADAM AND EVE. The subject of Adam and Eve issued in different manuscript traditions—Greek (= Apocalypse of Moses; also Armenian and other versions; 1st cent. AD), Latin, two Slavonic recensions, the Armenian “Penitence of Adam,” and other recensions.

*Textual Synopsis:*

Anderson, Gary A., and Michael E. Stone, eds. *A Synopsis of the Books of Adam and Eve* (2d rev. ed.; SBL Early Judaism and Its Literature 5; Atlanta: Scholars, 1999). Armenian, Georgian, Greek, Latin, and Slavonic texts. Also see their website with translations (<http://jefferson.village.virginia.edu/anderson>).

*Text, Translation, and Commentary:*

Bertrand, Daniel A. *La vie grecque d'Adam et Eve: Introduction, texte, traduction et commentaire* (Recherches intertestamentaires 1; Paris: Maisonneuve, 1987).

*Introductions:*

Stone, Michael E. *A History of the Literature of Adam and Eve* (SBL Early Judaism and Its Literature 3; Atlanta: Scholars, 1992).

De Jonge, Marinus and Johannes Tromp. *The Life of Adam and Eve and Related Literature* (Guides to the Apocrypha and Pseudepigrapha 4; Sheffield: Sheffield Academic, 1997).

LIVES OF THE PROPHETS (Greek, Latin, Syriac, Armenian, Ethiopic, and other versions; 1st cent. AD). Christian with Jewish substratum.

*Text, Translation, and Commentary:*

Schwemer, Anna Maria. *Studien zu den frühjüdischen Prophetenlegenden Vitae Prophetarum: Einleitung, Übersetzung und Kommentar* (2 vols.; TSAJ 49–50; Tübingen: Mohr-Siebeck, 1995–1996). Based on the Greek text, which is edited in a synoptic edition at the end of Vol. 2 (also published separately). For other versions see listing in Vol. 1, pp. 18–22 (cf. Haelewyck, *Clavis Apocryphorum*, 167–173).

3–4 MACCABEES (Greek, Syriac, and other versions). 3 Maccabees (1st cent. BC) is edited in the Göttingen LXX, and 4 Maccabees (1st cent. AD) is found in Rahlfs's LXX; both appear in the LXX concordances; translations in *OTP* 2:509–564.

*Introduction:*

DeSilva, David A. *4 Maccabees* (Guides to the Apocrypha and Pseudepigrapha 7; Sheffield: Sheffield Academic, 1998).

MARTYRDOM OF ISAIAH (*see* Ascension of Isaiah).

(PSEUDO-) MENANDER (Syriac; 3rd cent. AD). Traditionally included with Jewish corpus, though actual provenance is unsure. See discussion and translation in *OTP* 2:583–606; also *HJPAJC* 3.1:692–694.

ODES (*see* Septuagint).

ODES OF SOLOMON (Syriac, also portions in Greek and Coptic; 1st–2nd cent. AD). Christian, though some propose a Jewish origin.

*Texts, Translations, and Concordance:*

Lattke, Michael. *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis* (4 vols.; OBO 25; Fribourg Suisse: Editions Universitaires/Göttingen: Vandenhoeck & Ruprecht, 1979–1986). Band II contains a concordance of each language.

*Text and Translation:*

Charlesworth, James Hamilton. *The Odes of Solomon: The Syriac Texts* (SBLTT 13; Missoula, MT: Scholars, 1977). Corrected reprint of his 1973 OUP edition. See also his facsimile edition (Duke University, 1981).

*Translation and Commentary:*

Pierre, Marie-Joseph, with the collaboration of Jean-Marie Martin. *Les Odes de Salomon* (Apocryphes 4; Turnhout: Brepols, 1994).

*Concordance to German Translation:*

See above Bauer, *Clavis Apocryphorum Supplementum*.

**PARALEIPOMENA JEREMIOU** (Greek in two recensions, Ethiopic and other versions; 1st–3rd cent. AD).

*Text and Translation:*

Kraft, Robert A., and Ann-Elizabeth Purintun. *Paraleipomena Jeremiou* (SBLTT 1; Missoula, MT: Society of Biblical Literature, 1972).

**PRAYER OF JACOB and PRAYER OF JOSEPH** (see Charlesworth, ed., *OTP* 2:699–723; cf. *HJPAJC* 3.2:798–799).

**PRAYER OF MANASSEH** (see Septuagint; also in Charlesworth, ed., *OTP* 2:625–637).

**PSALMS OF SOLOMON** (Greek and Syriac; 1st cent. BC).

*Greek Text:*

Gebhardt, Oscar von. *Die Psalmen Salomos* (TU 13/2; Leipzig: Hinrichs, 1895). Still major critical text of Greek, though it only collates 8 of the 11 available MSS. A handy Greek text can be found in Rahlfs's LXX edition (based on Gebhardt).

*Syriac Critical Text:*

See above "Syriac Peshitta Text" (Vol. IV, 6).

*Greek and Syriac texts:*

Trafton, Joseph L. *The Syriac Version of the Psalms of Solomon: A Critical Evaluation* (SBLSCS 11; Atlanta: Scholars, 1985). Comes with a separate fascicle of facing Greek and Syriac texts (with apparatus). See review in *JSS* 32 (1987) 204–207.

*Commentaries:*

Viteau, J. *Les Psaumes de Salomon: Introduction, texte grec et traduction* (Paris: Letouzey et Ané, 1911). With extensive notes.

Ryle, Herbert Edward, and Montague Rhodes James. *Psalms of the Pharisees Commonly Called The Psalms of Solomon* (Cambridge: CUP, 1891). Classic edition with text, translation, introduction, and extensive notes. In same vintage one could also consult J. Rendell Harris and A. Mingana, *The Odes and Psalms of Solomon Re-edited* (Manchester: John Rylands University Library, 1916–1920). The Pharisaic identification is not accepted by all.

**SENTENCES OF (PSEUDO-) PHO CYLIDES** (Greek; 1st cent. BC–1st cent. AD). Wisdom poetry of Jewish origin, but with muted OT references and written under a pagan Greek pseudonym.

*Text, Translation, and Commentary:*

Horst, P. W. van der. *The Sentences of Pseudo-Phocylides: With Introduction and Commentary* (SVTP 4; Leiden: Brill, 1978). Also includes a concordance.

**SIBYLLINE ORACLES** (Greek with Latin fragments; 2nd cent. BC–7th cent. AD). Large portions of Books 3 and 5 are considered Jewish; book 4 may have been ultimately redacted by a Jew, and books 11–14 may have a later Jewish origin.

*Greek Text:*

Geffcken, Johannes. *Die Oracula Sibyllina* (GCS; Leipzig: Hinrichs, 1902).

*Introductions and Studies on Jewish Sections:*

Collins, John J. *The Sibylline Oracles of Egyptian Judaism* (SBLDS 13; Missoula, MT: Society of Biblical Literature, 1974).

Nikiprowetzky, Valentin. *La troisième Sibylle* (Ecole pratique des hautes Etudes—Sorbonne; Etudes juives 9; Paris: Mouton, 1970). Includes text, translation, notes, and extensive introduction.

See: Bartlett, *Jews in the Hellenistic World* (under Josephus).

TESTAMENT OF ABRAHAM (Greek, also Coptic and other versions; 1st–2nd cent. AD). Exists in both a long and short recension, with likely common ancestry.

*Critical Text:*

Schmidt, Francis. *Le Testament grec d'Abraham: Introduction, édition critique des deux recensions grecques, traduction* (TSAJ 11; Tübingen: Mohr-Siebeck, 1986).

*Text and Translation:*

Stone, Michael E. *The Testament of Abraham: The Greek Recensions* (SBLTT 2; Missoula, MT: Society of Biblical Literature, 1972). Based on M. R. James's (1892) edition of Greek texts.

*Commentary:*

Delcor, Mathias. *Le Testament d'Abraham: Introduction, Traduction du texte grec, et Commentaire de la recension grecque longue* (SVTP 2; Leiden: Brill, 1973).

TESTAMENT OF ADAM (Several recensions in Syriac, Greek, Armenian, and other versions; 2nd–5th cent. AD). Christian, with possible Jewish substratum.

*Texts and Translations:*

Robinson, Stephen Edward. *The Testament of Adam: An Examination of the Syriac and Greek Traditions* (SBLDS 52; Chico, CA: Scholars, 1982). For Armenian editions, see Stone volumes in General bibliography of Pseudepigrapha. See further Haelewyck, *Clavis Apocryphorum* 8–12.

TESTAMENT OF ISAAC and TESTAMENT OF JACOB (both Coptic, Arabic, Ethiopic; 2nd–3rd cent. AD). Christian, with some possible Jewish elements; see Delcor under *Testament of Abraham*, and note *OTP* 1:903–918; *JTS* n.s. 8 (1957) 225–239.

TESTAMENT OF JOB (Greek, also Coptic and Slavonic; 1st cent. BC–1st cent. AD).

*Bibliography:*

Spittler, Russell P. "The Testament of Job: a history of research and interpretation," in *Studies on the Testament of Job*, ed. Michael A. Knibb and Pieter W. Van Der Horst (SNTSMS 66; Cambridge: CUP, 1989) 7–32. The same volume also has an edition of the Coptic text.

*Text:*

Brock, S. P., ed. *Testamentum Iobi* (PVTG 2; Leiden: Brill, 1967).

*Text and Translation:*

Kraft, Robert A., et al., eds. *The Testament of Job: According to the SV Text* (SBLTT 5; Missoula, MT: Society of Biblical Literature, 1974).

TESTAMENT OF MOSES (see Assumption of Moses).

TESTAMENT OF SOLOMON (Greek; 1st–3rd cent. AD). Christian, with possible Jewish substratum.

*Text:*

McCown, Chester Charlton. *The Testament of Solomon* (Leipzig: Hinrichs, 1922). For translation and introduction see *OTP* 1:935–987.

TESTAMENTS OF THE TWELVE PATRIARCHS (Aramaic and Hebrew fragments; two Greek recensions; Syriac, Armenian, and other versions; 2nd cent. BC with later interpolations [disputed]). Christian, with Jewish substratum. Cf. with DSS 1Q21 (in DJD 1), 3Q7 (in DJD 3), 4Q213–215 (in DJD 22); 4Q484, and 4Q537–541.

*Text:*

De Jonge, M., et al. *The Testaments of the Twelve Patriarchs: A Critical Edition of the Greek Text* (PVTG I,2; Leiden: Brill, 1978). Updates Charles's edition. Includes word index and partial listing of Armenian variants (note bibliography on p. 193). Charles, Robert Henry. *The Greek Versions of the Testaments of the Twelve Patriarchs: Edited from nine MSS together with the Variants of the Armenian and Slavonic versions and some Hebrew Fragments*. (Oxford: Clarendon, 1908; repr. Darmstadt: Wissenschaftliche Buchgesellschaft, 1966). Versional materials are unfortunately only in retroverted Greek. Aramaic fragments from Cairo Genizah.

*Commentary:*

Hollander, H. W., and M. de Jonge. *The Testaments of the Twelve Patriarchs: A Commentary* (SVTP 8; Leiden: Brill, 1985).

TREATISE OF SHEM (Syriac; 1st cent. BC).

*Text and Translation:*

Charlesworth, James H. "Die 'Schrift des Sem': Einführung, Text und Übersetzung," in *ANRW* II.20.2 (Berlin: de Gruyter, 1987) 951–987.

## 5. Dead Sea Scrolls

While the Dead Sea Scrolls are generally associated with Qumran, properly they also cover other discoveries such as those at Naḥal Ḥever, Murabbaʿat, and Masada. The Qumran finds involve MSS from the third century BC through the first century AD. The finds at Naḥal Ḥever and Murabbaʿat include documents from the time of the Bar Kokhba revolt (AD 132–135); while Masada involves Jewish scrolls from the time leading up to the Roman conquest (AD 73) and subsequent Roman documents.

There are many theories about the origins of the Qumran DSS, but the reigning scholarly consensus views the 11 caves near the Qumran settlement as containing literary remains of the Qumran sect (generally identified with the Essenes). The documents include Biblical and non-Biblical materials—the latter frequently, though somewhat artificially, divided into sectarian and non-sectarian literature. Scholars recognized early the connection between the Qumran DSS and the medieval "Damascus Document" (= CD) from the Cairo Genizah, copies of which are also known from Qumran. Qumran scrolls are cited by cave number (e.g. 11Q = cave 11) along with a document

number (e.g. 11Q19) or title (e.g. 11QTemple); this is followed by fragment, column, and line numbers (column numbers are often in Roman numerals; e.g. 4QpNah 3–4 i 6 = Peshar Nahum from Cave 4, fragments 3 and 4, column 1, line 6).

### *Bibliography:*

García Martínez, Florentino, and Donald W. Parry. *A Bibliography of the Finds in the Desert of Judah 1970–95* (STDJ 19; Leiden: Brill, 1996). With an updated listing in *RevQ* 18 (1998) 459–490, 605–639.

Jongeling, B. *A Classified Bibliography of the Finds in the Desert of Judah 1958–1969* (STDJ 7; Leiden: Brill, 1971).

LaSor, William Sanford. *Bibliography of the Dead Sea Scrolls 1948–1957* (Fuller Library Bulletin 31; Pasadena: The Library of Fuller Theological Seminary, 1958).

Fitzmyer, Joseph A. *The Dead Sea Scrolls: Major Publications and Tools for Study* (rev. ed.; SBLRBS 20; Atlanta: Scholars, 1990). Lists major text and translation publications by scroll. Also includes a select bibliography. This volume appeared before many 4Q documents were released.

Tov, Emanuel. “The Unpublished Qumran Texts from Caves 4 and 11.” *JJS* 43 (1992) 101–136. On preliminary publications and a list of unpublished texts.

*Also see:* The website at The Orion Center of Hebrew University of Jerusalem (includes a weekly updated bibliography): <http://orion.mscc.huji.ac.il>. An updated printed bibliography is being prepared by Avital Pinnick. Also see the listings in *RevQ*.

### *Texts (Damascus Document):*

Schechter, S. *Documents of Jewish Sectaries. Vol. 1, Fragments of a Zadokite Work* (Cambridge: CUP, 1910; repr. [New York]: Ktav, 1970). The original publication of the Damascus Document (MSS A and B) with text, translation and introduction. Reprint includes “Prolegomenon” (with corrections) by Fitzmyer.

Rabin, Chaim. *The Zadokite Documents* (Oxford: Clarendon, 1954). Revised text and translation with notes.

Broshi, Magen, ed. *The Damascus Document Reconsidered* (Jerusalem: Israel Exploration Society, 1992). Re-edited text (by E. Qimron) with facing plates of CD and a bibliography.

*Also see:* 4Q266–273 (in DJD 18); 5Q12 and 6Q15 (in DJD 3); and Charlesworth, *Dead Sea Scrolls*, Vol. 2 (below).

### *Texts (Dead Sea Scrolls):*

*Discoveries in the Judean Desert* (27+ vols.; Oxford: Clarendon, 1955–). [= DJD] Text, translation, plates, and (in later volumes) commentary. Usually the *editio princeps* of any text. Notes on DJD volumes: For two more fragments of 11QPs<sup>a</sup> not in DJD 4, see DJD 23. Criticism of DJD 5 has been significant, see especially J. Strugnell in *RevQ* 7 (1969–71) 163–276.

Charlesworth, James H., et al., eds. *The Dead Sea Scrolls: Hebrew Aramaic, and Greek Texts with English Translations* (3+ vols.; Princeton Theological Seminary Dead Sea Scrolls Project; Tübingen: Mohr-Siebeck, 1994–; Louisville, KY: Westminster John Knox, 1994–). Seeks to replace older editions by integrating more recently published scrolls of similar material with retranscriptions (often using advanced textual enhancement techniques) and retranslations of previous releases.

### *Other Important Editions:*

Burrows, Millar, John C. Trever, and William H. Brownlee. *The Dead Sea Scrolls of St. Mark's Monastery* (2 vols.; New Haven: The American Schools of Oriental Research, 1950). Vol. 1: 1QIsa<sup>a</sup>, 1QpHab; Vol. 2, fasc. 2: 1QS—transcription and

- plates. *Editio princeps* of these texts. Vol. 2, fasc. 1 (projected to cover the Genesis Apocryphon) was never released.
- Sukenik, E. L., ed. *The Dead Sea Scrolls of the Hebrew University* (Jerusalem: Magnes, 1955). Transcriptions and plates of 1QM, 1QH, and 1QIsa<sup>b</sup> [incomplete on 1QIsa<sup>b</sup>—see also DJD 1:66–68, and Puech in *JJS* 39 (1988) 55 n. 40].
- Avigad, Nahman, and Yigael Yadin. *A Genesis Apocryphon: A Scroll from the Wilderness of Judaea* (Jerusalem: Magnes, 1956).
- Yadin, Yigael. *Tefillin from Qumran (XQ Phyl 1–4)* (Jerusalem: Israel Exploration Society, 1969). Text, translation, plates, and notes of phylactery texts from an unidentified cave in Qumran (cf. 4Q phylactery finds in DJD 6).
- Van Der Ploeg, J. P. M., A. S. Van Der Woude, and B. Jongeling. *Le Targum de Job de la Grotte XI de Qumrân* (Leiden: Brill, 1971). *Editio princeps* of 11QtgJob [= 11Q10] with text, translation, plates, and notes; also see Sokoloff below and DJD 23:79–180.
- Sokoloff, Michael. *The Targum to Job from Qumran Cave XI* (Jerusalem: Bar-Ilan University, 1974). Text, translation, and commentary.
- Yadin, Yigael. *The Temple Scroll* (3 vols. + supplement; Jerusalem: Israel Exploration Society, 1977–1983). Extensive introduction, text, translation, plates, and commentary on 11QTemple<sup>a</sup> [= 11Q19]. For 11Q20 and 11Q21 fragments see DJD 23; for 4Q fragments see DJD 25. Also see Qimron below.
- Horgan, Maurya P. *Pesharim: Qumran Interpretations of Biblical Books* (CBQMS 8; Washington, DC: Catholic Biblical Association of America, 1979). Text, translation, and commentary on the Qumran pesharim to Psalms, Isaiah, Hosea, Micah, Nahum, Habakkuk, and Zephaniah.
- Freedman, D. N., and K. A. Mathews, *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)* (Winona Lake: American Schools of Oriental Research, 1985). *Editio princeps* of this scroll (not in the DJD volumes on 11Q). Contains text, plates, introduction, and a critical apparatus. See also E. Puech *RB* 96 (1989) 161–183.
- Newsom, Carol. *Songs of the Sabbath Sacrifice: A Critical Edition* (HSS 27; Atlanta: Scholars, 1985). Text, translation, plates, and extensive commentary on 4QShirShabb [=4Q400–407]. See also DJD 23:259–304; and Charlesworth, ed., *Dead Sea Scrolls*, Vol. 4b.
- Schuller, Eileen M. *Non-Canonical Psalms from Qumran: A Pseudepigraphic Collection* (HSS 28; Atlanta: Scholars, 1986). Text, translation, plates, and commentary on 4Q380–381. Now see her reedition in Charlesworth, ed., *Dead Sea Scrolls*, Vol. 4a.
- Lewis, Naphtali, Yigael Yadin, and Jonas C. Greenfield, eds. *The Documents from the Bar Kokhba Period in the Cave of Letters* (JDS; Jerusalem: Israel Exploration Society, 1989).
- Wacholder, Ben Zion, and Martin G. Abegg, eds. *A Preliminary Edition of the Unpublished Dead Sea Scrolls: The Hebrew and Aramaic Texts from Cave Four* (4 vols.; Washington, DC: Biblical Archaeology Society, 1991–1996). Legendary edition which back edited from a secret concordance compiled by the official publication team (Vols. 2 and 3 also make use of photographs released after Vol. 1 was published). Not fully reliable. Volume 4 contains a concordance.
- Qimron, Elisha. *The Temple Scroll: A Critical Edition with Extensive Reconstructions* (JDS; Beer Sheva: Ben-Gurion University, 1996). Transcription revision of Yadin's text (incorporating material from 11Q20–21, 4Q365 and 4Q524—cf. DJD 23 and 25), with an extensive bibliography.
- Parry, Donald W., and Elisha Qimron, eds. *The Great Isaiah Scroll (1QIsa<sup>a</sup>): A New Edition* (STDJ 32; Leiden: Brill, 1999). Facing photographic plates and transcription of 1QIsa<sup>a</sup>. Includes a lengthy select bibliography.

*Microfiche:*

Tov, Emanuel, and Stephen Pfann. *The Dead Sea Scrolls on Microfiche: A Comprehensive Facsimile Edition of the Texts from the Judean Desert* (Leiden: Brill, [1993]). Introduced and catalogued in Tov and Pfann, *Companion Volume to the Dead Sea Scrolls Microfiche Edition* (Leiden: Brill, 1995); and in G. J. Brooke and H. K. Bond, eds. *The Allegro Qumran Collection* (Leiden: Brill, 1996).

*CD-ROM Editions:*

Lim, Timothy H. in consultation with Philip S. Alexander. *Dead Sea Scrolls Electronic Reference Library 1* (Leiden: Brill, 1997). Photographic plates.

Tov, Emanuel, ed. *Dead Sea Scrolls Electronic Reference Library, 2: Including the Dead Sea Scrolls Database* (Leiden: Brill, 1999). Searchable DJD transcriptions and English translation, also selected digital images.

*Dead Sea Scrolls on CD*. Foundation for Ancient Research and Mormon Studies, Provo, Utah, [1998].

*Handbook Texts and Translations:*

García Martínez, Florentino, and Eibert J. C. Tigchelaar, eds. *The Dead Sea Scrolls Study Edition* (2 vols.; Leiden: Brill, 1997–1998; paperback ed. Brill/Eerdmans, 1999). Facing Hebrew/Aramaic and English, with helpful bibliography on each scroll. Does not indicate certainty of individual Hebrew/Aramaic characters; no scripture index. Vol. 2 contains helpful indexes of MS numbers and titles.

Lohse, Eduard. *Die Texte aus Qumran: Hebräisch und deutsch* (Munich: Kösel, 1964). Pointed Hebrew of some well-known scrolls with German translation.

*Translations:*

Vermes, Geza. *The Complete Dead Sea Scrolls in English* (New York/London: 1998). Contains a helpful introduction and a list of scrolls.

García Martínez, Florentino. *The Dead Sea Scrolls Translated* (Leiden: Brill, 1994). Contains a helpful list of scrolls.

Abegg, Martin, Jr., Eugene Ulrich, and Peter Flint. *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English* (Edinburgh: T. & T. Clark, 1999; New York: HarperCollins, 1999). Biblical texts not covered in other single-volume translations; best to compare with the original language editions in DJD.

*Concordances:*

Charlesworth, James H., et al. *Graphic Concordance to the Dead Sea Scrolls* (Princeton Theological Seminary Dead Sea Scrolls Project; Tübingen: Mohr-Siebeck, 1991; Louisville, KY: Westminster/John Knox, 1991). Contains a concordance of the at-tested word forms (not dictionary forms) for all published texts up to 1990 (i.e. up to DJD 7). For later DJD volumes use the indexes in each volume.

Kuhn, Karl Georg, ed. *Konkordanz zu den Qumrantexten* (Göttingen: Vandenhoeck & Ruprecht, 1960). Includes earliest published scrolls. All words are listed according to dictionary form. Update in Kuhn, "Nachträge," *RevQ* 4 (1963–1964) 163–234.

Wacholder and Abegg, *Preliminary Edition*, Vol. 4 (see Other Editions above) provides a concordance of Vols. 1–3 (involving many 4Q documents). Cautious use is suggested.

*Scripture Index:*

An official complete Scripture index is not yet available, so individual textual editions (esp. DJD) must be consulted. For partial indexes it is worth checking the index to

Fitzmyer, *The Dead Sea Scrolls* (above under Bibliography). Currently the most complete list is in vol. 3 of the German translation by Johann Maier, *Die Qumran-Essener: Die Texte vom Toten Meer* (Tübingen: UTB, 1996).

*Grammar:*

Qimron, Elisha. *The Hebrew of the Dead Sea Scrolls* (HSS 29; Atlanta: Scholars, 1986).

Includes treatments of orthography, phonology, morphology, syntax, and vocabulary.  
Kutscher, E. Y. *The Language and Linguistic Background of the Isaiah Scroll (1QIsa<sup>a</sup>)* (STDJ 6; Leiden: Brill, 1974). Revised posthumous English edition of 1959 Hebrew edition. Also see his *History of the Hebrew Language* (Leiden: Brill, 1982) 87–114.

*Grammar (recent Studies):*

Muraoka, T., and J. F. Elwolde, eds. *The Hebrew of the Dead Sea Scrolls and Ben Sira* (STDJ 26; Leiden: Brill, 1997).

Muraoka, T., ed. *Studies in Qumran Aramaic* (Abr-Nahrain, Supplement 3; Louvain: Peeters, 1992).

See also: Nahum M. Waldman, *The Recent Study of Hebrew: A Survey of the Literature with Selected Bibliography* (Bibliographica Judaica 10; Cincinnati: Hebrew Union College, 1989) 98–106.

*Introductions:*

Schiffman, Lawrence H., and James C. VanderKam, eds. *The Encyclopedia of the Dead Sea Scrolls* (2 vols.; Oxford: OUP, 2000).

Vermes, Geza. *An Introduction to the Complete Dead Sea Scrolls* (London: SCM, 1999; Minneapolis: Fortress, 1999).

Flint, Peter W., and James C. Vanderkam, eds. *The Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment* (2 vols.; Leiden: Brill, 1998–1999).

VanderKam, James C. *The Dead Sea Scrolls Today* (Grand Rapids: Eerdmans, 1994).

García Martínez, Florentino, and Julio Trebolle Barrera. *The People of the Dead Sea Scrolls* (trans. Wilfred G. E. Watson; Leiden: Brill, 1995). Originally published as *Los Hombres de Qumrán* (Madrid: Editorial Trotta, 1993).

Knibb, Michael A. *The Qumran Community* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200, Vol. 2; Cambridge: CUP, 1987).

Introduction with translated texts and commentaries on several important scrolls.  
See also: *JWSTP* 483–550; *HJPAJC* 1:118–122; 3.1:380–469; *ABD* 2:85–101; *CHJ* 3:798–876. For Bar Kokhba Letters, see *JWSTP* 588–592; *ABD* 1:601–606.

## 6. Individual Authors

### 6.1 Philo

As an Alexandrian Jewish philosopher who wrote in Greek in the First Century AD and who integrated Greek philosophical concepts with (often allegorical) biblical interpretation, Philo has frequently been considered the preeminent example of “Hellenistic Judaism.” However, Philo often conveys ideas that relate closely to Palestinian Jewish thought. Two of his extant works deal with contemporary events (*Legatio* and *In Flaccum*), and a few are topical treatises; but most of Philo’s writing involved extensive interpretation of the Pentateuch.

*Bibliography:*

Radice, Roberto, and David T. Runia. *Philo of Alexandria: An Annotated Bibliography 1937–1986* (Supplements to Vigiliae Christianae 8; Leiden: Brill, 1988).

Ongoing bibliography is also found in *The Studia Philonica Annual* (in the Brown Judaic Studies series). For web pages see <http://www.hivolda.no/asf/kkf/philopag.html>.

#### *Critical Texts:*

Cohn, Leopold, Paul Wendland, et al., eds. *Philonis Alexandrini opera quae supersunt* (7 vols.; Berlin: Georgi Reimer, 1896–1930). Final volume provides a concordance. This text does not include the *Apologia pro Iudaeis* (= *Hypothetica*), the *De Providentia*, nor the *Questions and Answers on Genesis and Exodus* (for these see LCL Vol. 9 and the two supplement volumes), nor does it have the Armenian *De Animalibus* or (pseudo-) Philonic treatises *De Jona*, *De Sampson*, and *De Deo* (for these see below).

Petit, F. *L'ancienne version latine des Questions sur la Genèse de Philon d'Alexandrie* (2 vols.; Berlin: Akademie, 1973).

Terian, Abraham. *Philonis Alexandrini de Animalibus: The Armenian text with an introduction, translation and commentary* (Atlanta: Scholars, 1981).

For Greek and Armenian fragments consult the works listed in pp. 14–19 of the Radice/Runia bibliography (note on pp. 12–13 that the two standard older editions by J. B. Aucher of the Armenian texts is in dire need of revision). Note further James R. Royse, *The Spurious Texts of Philo of Alexandria* (AGJU 22; Leiden: Brill, 1991).

#### *Texts and Translations:*

Colson, F. H., et al. *Philo* (10 vols. + 2 suppl.; LCL; Cambridge, MA: Harvard University Press, 1929–1962). Generally follows the Cohn-Wendland text, with infrequent textual notes.

*Les œuvres de Philon d'Alexandrie* (36 vols.; Paris: Cerf, 1961–1988). Several volumes of this series (abbreviated: OPA) provide good commentaries (e.g. Pelletier on *Legatio* and *In Flaccum*). Also notable are the volumes by F. Petit, *Quaestiones in Genesim et in Exodum: fragmenta graeca* (OPA 33; 1978) [with Greek and French transl.] and Charles Mercier, *Quaestiones in Genesim et in Exodum* (2 vols.; OPA 34; 1979/84) [with facing Latin text of the Armenian].

#### *Concordance:*

Borgen, Peder, Kåre Fuglseth, and Roald Skarsten. *The Philo Index: A Complete Greek Word Index to the Writings of Philo of Alexandria* (Grand Rapids: Eerdmans/Leiden: Brill, 2000). Previous edition out of Trondheim (1997). Seeks to replace Günter Mayer, *Index Philoneus* (Berlin: de Gruyter, 1974).

See also: the *Thesaurus Linguae Graecae* database for searchable Greek texts.

#### *Scripture Index:*

Allanbach, J., et al. *Biblia Patristica: Supplément. Philon d'Alexandrie* (Paris: Editions du Centre National de la Recherche Scientifique, 1982). Also note Vol. 10 in LCL edition.

#### *Introductions:*

Goodenough, Erwin R. *An Introduction to Philo Judaeus* (2d ed.; Oxford: Basil Blackwell, 1962).

Sandmel, Samuel. *Philo of Alexandria: An Introduction* (Oxford: OUP, 1979).

Williamson, Ronald. *Jews in the Hellenistic World: Philo* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200; Cambridge: CUP, 1989).

See also: *JWSTP* 233–282; *HJPAJC* 3.2:809–889; *ABD* 5:333–342; *CHJ* 3:877–900.

*Commentaries:*

Box, H. *Philonis Alexandrini in Flaccum* (Greek Texts and Commentaries; 2d ed.; London/New York: Oxford University Press, 1939).

Cadiou, R. *Philon d'Alexandrie: La migration d'Abraham* (SC 47; Paris: Cerf, 1957).

Siebert, Folker. *Drei hellenistisch-jüdische Predigten* (2 vols.; WUNT 20/61; Tübingen: Mohr-Siebeck, 1980/1992). Vol. 1 German translation, Vol. 2 commentary on the (pseudo-) Philonic *De Jona* and *De Sampson*. Similarly note F. Siebert et al., *Pseudo-Philon Prédications Synagogales* (SC 435; Paris: Cerf, 1999). Also note *De Deo* commentary in Siebert's *Philon von Alexandrien* (WUNT 46; Tübingen: Mohr-Siebeck, 1988).

Smallwood, E. Mary. *Philonis Alexandrini Legatio ad Gaium* (2d ed.; Leiden: Brill, 1970). Winston, David, and John Dillon. *Two Treatises of Philo of Alexandria* (BJS 25; Chico, CA: Scholars, 1983). On *De Gigantibus* and *Quod Deus sit immutabilis*.

*See also:* French edition (= OPA) above under Texts and Translations. Also underway is the "Philo of Alexandria Commentary Series" jointly published by Brill and the University of Notre Dame.

## 6.2 Josephus

This Jewish politician, general, and revolutionary turncoat provides our most extensive source for Jewish history in the Second Temple period. His works are immensely informative, but also have to be carefully weighed in light of Josephus's own authorial purposes, including his indebtedness to the Flavian emperors. The extant (Christian) MSS of Josephus's works may betray some tampering, especially in the brief *Testimonium Flavianum* concerning Jesus. *The Jewish War* details the causes and history of the revolt of AD 66–73. *The Jewish Antiquities* covers biblical and intertestamental history until the outbreak of that revolt. *The Life* represents Josephus's self-defense against his opponents regarding his conduct during the Revolt. *Against Apion* produces an extended apologetic for Judaism against pagan attacks. Josephus's extant corpus is Greek from the turn of the 1st/2nd cent. AD (likely he also produced an earlier Aramaic version of the *War*), but versions in other languages also exist (an English translation of the Slavonic version is in preparation and due to be published by Brill).

*Bibliographies:*

Feldman, Louis H. "A Selective Critical Bibliography of Josephus," *Josephus, the Bible, and History* (ed. Louis H. Feldman and Gohei Hata; Leiden: Brill, 1989) 330–448.

A helpful annotated bibliography in narrative style.

Feldman, Louis H. *Josephus and Modern Scholarship 1937–1980* (Berlin: de Gruyter, 1984); with corrigenda in ANRW II.20.2. Helpfully annotated (over 1000 pages!).

Schrekenberg, Heinz. *Bibliographie zu Flavius Josephus* (ALGHJ 1; Leiden: Brill, 1968). Chronological from AD 1470 with slight annotation and limited indexes.

Schrekenberg, Heinz. *Bibliographie zu Flavius Josephus: Supplementband mit Gesamtregister* (ALGHJ 14; Leiden: Brill, 1979).

Feldman, Louis H. *Josephus: A Supplementary Bibliography* (New York: Garland, 1986). Supplements and corrects Schrekenberg (through 1984).

*See Also:* <http://members.aol.com/FLJOSEPHUS/home.htm#links> (= G. J. Goldberg's "Flavius Josephus Home Page"). Bibliography under Josephus-Projekt at <http://www.uni-muenster.de/Judaicum>.

*Critical Text:*

Niese, Benedictus. *Flavii Iosephi Opera* (7 vols.; Berlin: Weidmann, 1887–1895). NB: the *editio maior*, not *minor*. More highly respected than Naber's critical text of the same vintage.

*Text and Translation:*

Thackeray, H. St. J., et al. *Josephus* (9 vols.; LCL; Cambridge, MA: Harvard University Press, 1926–1965; London: Heinemann, 1926–1965). Currently being reprinted as 13 volumes. Not a full critical apparatus. The translation is to be preferred over Whiston.

Nodet, Etienne, ed. *Flavius Josèphe, Les Antiquités Juives* (Paris: Cerf, 1990–). With helpful notes.

See also: Whiston's translation is available in reprint from Hendrickson and in electronic form in many Bible programs (also free on the web at <http://wesley.nnc.edu/josephus>).

*Concordances:*

Rengstorf, Karl Heinrich, ed. *A Complete Concordance to Flavius Josephus* (4 vols.; Leiden: Brill, 1973–1983). With a supplement volume by Abraham Schalit, *Namenwörterbuch zu Flavius Josephus* (Leiden: Brill, 1968).

Feldman, L. H., and J. R. Levison, eds. *Josephus' Contra Apionem : Studies in its Character and Context with a Latin Concordance to the Portion Missing in Greek* (AGJU 34; Leiden: Brill, 1996).

See also: the *Thesaurus Linguae Graecae* database for searchable Greek texts; also searchable text available at the Perseus website (<http://www.perseus.tufts.edu>).

*Lexicon:*

Thackeray, Henry St. John, and Ralph Marcus. *A Lexicon to Josephus* (4 fascicles.; Paris: Librairie Orientaliste Paul Geuthner, 1930–1955). Only through ἐμφιλογωρεῖν.

*Introductions:*

Bilde, Per. *Flavius Josephus between Jerusalem and Rome* (JSPSup 2; Sheffield: Sheffield Academic, 1988).

Bartlett, John R. *Jews in the Hellenistic World: Josephus, Aristeeas, The Sibylline Oracles, Eupolemus* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200; Cambridge: CUP, 1985). Features excerpts with commentary.

See also: *HJPAJC* 1:43–63; *JWSTP* 185–232; *ABD* 3:981–998; *CHJ* 3:901–921.

*Commentary Series:*

Mason, Steve N., general ed. *Flavius Josephus: Translation and Commentary* (10 vols. projected; Leiden: Brill, 1999–). Volume 3 from Louis Feldman on *Ant.* 1–4 has been released.

6.3 Pseudo-Philo, *Liber Antiquitatum Biblicarum*

This work, which does not actually claim to be written by Philo, constitutes a first-century AD Jewish rewriting of much of the material from Genesis through 1 Samuel. Originally it was probably written in Hebrew. The few Latin MSS, as faulty as they are, remain the best testimony to the original text. Also translated in Charlesworth, *OT Pseudepigrapha*, Vol. 2.

*Text and Translation:*

Harrington, Daniel J., et al. *Pseudo-Philon: Les Antiquités Bibliques* (2 vols.; SC 229–230; Paris: Cerf, 1976). Vol. 2 contains an extensive commentary.

Harrington, Daniel J. *The Hebrew Fragments of Pseudo-Philo's Liber Antiquitatum Biblicarum Preserved in the Chronicles of Jeraḥmeel* (SBLTT 3; Missoula, MT: Society of Biblical Literature, 1974). Harrington views these as a loose Hebrew translation from the Latin rather than as the Hebrew original text.

*Commentary:*

Jacobson, Howard. *A Commentary on Pseudo-Philo's Liber Antiquitatum Biblicarum* (2 vols.; AGJU 31; Leiden: Brill, 1996). For further bibliography, see pp. 1220–1221 (and note his preface, p. x).

## 6.4 Fragmentary Works and Others

For [the Letter of] Aristeas and the Sentences of Pseudo-Phocylides, see under Pseudepigrapha above. Numerous fragments are known from other Jewish authors, especially as represented in Eusebius's *Praeparatio Evangelica*. Translations and introductions can also be found in Charlesworth's edition of the Pseudepigrapha [= *OTP*] (especially *OTP* 2:773–918).

*Texts and Translations:*

Holladay, Carl R. *Fragments From Hellenistic Jewish Authors* (4 vols.; Atlanta: Scholars, 1989–1996). Vol. 1: Historians; Vol. 2: Theodotus, Philo the Poet, Ezekiel the Tragedian; Vol. 3: Aristobulus; Vol. 4: Orphica.

*Introductions:*

*JWSTP*, passim; *HJPAJC* Vol. 3, passim; *CHJ* 2:385–408.

*Commentaries:*

Jacobson, Howard. *The Exagoge of Ezekiel* (Cambridge: CUP, 1983).

Wacholder, Ben Zion. *Eupolemus: A Study of Judaeo-Greek Literature* (Monographs of the Hebrew Union College; Cincinnati: Hebrew Union College Press, 1974). For Eupolemus see also Bartlett, *Jews in the Hellenistic World* (under Josephus).

## 7. Rabbinic Literature

The editorial processes for the Mishnah, the Tosefta, and the Jerusalem and Babylonian Talmuds seem to have been more complex than tradition allows, and this is often also true of the midrashim. Therefore one must always be careful in dating rabbinic material. At times certain sayings in rabbinic literature are associated with particular rabbis. This can assist in the dating process, but modern talmudic scholarship is rightly cautious in accepting the accuracy of traditional rabbinic attributions. Form-critical approaches, though attracting wide attention, also have not always produced verifiable results. Therefore the NT scholar should exercise caution when arguing that a certain trend was present in NT times. Perhaps the best approach involves identifying trends existing in pre-rabbinic literature (e.g. LXX, DSS, Apocrypha, etc.) that are also reflected in rabbinic works—implying possible historical continuity or trajectory.

Dates given below are generally from Stemberger's *Introduction*. The immense manuscript finds from the Cairo Genizah have added textual witnesses

often not recorded in the critical editions listed below (cf. the respective sections in Stemberger's *Introduction*).

*Scripture Index:*

Hyman, Aaron. *Torah Hakethubah Vehamessurah* (2d ed., revised and enlarged by Arthur B. Hyman; 3 vols.; Tel-Aviv: Dvir, 1979).

*Thematic Index (in the form of NT commentary):*

Strack, Hermann L., and Paul Billerbeck. *Kommentar zum Neuen Testament aus Talmud und Midrasch* (6 vols. in 7; Munich: C. H. Beck, 1922–1961). Rightly criticized for not properly dating its NT “background” material, but still a very useful tool for locating potential rabbinic parallels.

*Computer Software:*

*The Judaic Classics Library Deluxe Edition* CD-ROM from Davka Software (Chicago, IL; web-site at [www.davka.com](http://www.davka.com)). This includes most rabbinic texts from standard (non-critical) Hebrew/Aramaic editions, allowing for character string searches. Davka also produces versions of the Babylonian Talmud and Midrash Rabbah text packaged with searchable Soncino English translations.

A more carefully prepared but also more expensive set is available from Bar-Ilan University in Israel. Most comprehensive is the *Maagarim* Database project (which goes beyond character string searches), though the menus are all in Hebrew. Some texts are available free over the internet.

*Lexicons:*

Levy, Jacob. *Neuhebräisches und chaldäisches Wörterbuch über die Talmudim und Midraschim* (4 vols.; Leipzig: Brockhaus, 1876–1889). With indexes by August Wünsche. Second edition published as *Wörterbuch über die Talmudim und Midraschim* (Berlin and Vienna: Harz, 1924).

See above Jastrow, Sokoloff, and Levy under *Targumim*.

*Grammars:*

Pérez Fernández, Miguel. *An Introductory Grammar of Rabbinic Hebrew* (trans. John Elwolde; Leiden: Brill, 1997); originally published as *La lengua de los sabios* (Estella: Editorial Verbo Divino, 1992).

Segal, M. H. *A Grammar of Mishnaic Hebrew* (Oxford: Clarendon, 1927).

See also: grammars above under *Targumim*.

*Introductions:*

Stemberger, Günter. *Introduction to the Talmud and Midrash* (trans. Markus Bockmuehl; 2d ed.; Edinburgh: T & T Clark, 1996). A wonderful volume, full of detailed discussion and bibliography.

Neusner, Jacob. *Invitation to Midrash: The Workings of Rabbinic Bible Interpretation* (New York: Harper & Row, 1989).

Safrai, Shmuel, ed. *The Literature of the Sages: Part 1: Oral Tora, Halakha, Mishna, Tosefta, Talmud, External Tractates* (CRINT 2.3a; Assen/Maastricht: Van Gorcum; Philadelphia: Fortress, 1987).

Neusner, Jacob. *Invitation to the Talmud: A Teaching Book* (rev. and exp. ed.; San Francisco: Harper & Row, 1984). Among Neusner's many other introductory works.

See also: *HJPAJC* 1:68–99.

## 7.1 Talmudic Literature

The Mishnah is traditionally held to have been compiled around AD 200 by Rabbi Judah ha-Nasi. The Mishnah forms the basis around which the two

Talmuds—the Jerusalem (= Yerushalmi) and the Babylonian (= Bavli)—have structured their comments (= *Gemara*). *Tannaitic* is the term given to the material from the rabbis (= *Tannaim*) who taught from the destruction of the Temple (AD 70) until the compilation of the Mishnah. *Amoraic* material comes from the rabbis (*Amoraim*) who taught after the Mishnah until the compilation of the Bavli. The Gemara of the Talmuds, though later than the Mishnah, can contain traditions from the tannaitic period—such a tradition is called a *baraita*. The Tosefta, probably edited in the third to fourth century AD (though this is debated), also contains significant tannaitic material, some of which is not reflected in the Mishnah but is cited later in the Talmuds.

The Mishnah (and consequently the Talmuds) is divided into 6 *sederim* (or “orders”) and 63 tractates (though not all receive Gemara in the Talmuds). There also exist several “Extra-canonical Tractates” not in the Mishnah but traditionally appended to the Talmuds.

#### 7.1.1 Mishnah (c. AD 200)

The foundational compilation of (principally) legal judgments. Traditionally associated with Rabbi Judah the Prince, most scholars date its essential compilation to around AD 200. However, certain parts, most notably the famous tractate Aboth (“Sayings of the Fathers”), were appended later.

##### *Critical Editions (in progress):*

Beer, G., et al., eds. *Die Mischna: Text, Übersetzung und ausführliche Erklärung* (42+ vols.; Giessen: Alfred Töpelmann/Berlin: de Gruyter, 1912–). This “Giessen Mishnah” with German translations provides eclectic critical texts in early volumes (MS Kaufman is the basis for later volumes). Often supplies helpful commentary.

Sacks, Nissan, et al., eds. *The Mishnah with Variant Readings Collected from Manuscripts, Fragments or the ‘Genizah’ and Early Printed Editions and Collated with Quotations from the Mishnah in Early Rabbinic Literature as well as with Bertinoro’s Commentary from Manuscript* (2+ vols.; Jerusalem, 1971–). From the Institute for the Complete Israeli Talmud.

For individual tractates see: Stemberger, *Introduction* 143–144.

##### *Text:*

Albeck, Chanoch. *Shishah Sidre Mishnah* (6 vols.; Jerusalem: Bialik Institute, 1952–58). With traditional commentaries.

##### *Text and Translation:*

Blackman, Philip. *Mishnayoth* (2d ed.; 7 vols.; New York: Judaica, 1964). Includes brief notes and occasional textual variants; Vol. 7 contains indexes, a short grammar section, and various lexical helps.

##### *Translations:*

Danby, Herbert. *The Mishnah* (London: OUP, 1933). A fine work.

Neusner, Jacob. *The Mishnah: A New Translation* (New Haven: Yale University Press, 1988). Helpfully structured.

##### *Concordance:*

Kasovsky, Chayim Yehoshua. *Thesaurus Mishnae* (Emended ed.; 4 vols.; Jerusalem: Massadah, 1956–1960).

*Modern Commentaries:*

Neusner, Jacob. *A History of the Mishnaic Law of Holy Things* (Leiden: Brill, 1978–1980). Concerned principally with form criticism and history of tradition (especially in comparison with the Tosefta). Similar works by Neusner and his students cover the other orders.

Also see: the “Giessen Mishnah” above under Critical Editions, and bibliography in Stemmerger’s *Introduction* 143–1481.

## 7.1.2 Tosefta (3rd–4th cent. AD?)

While following the general order of the Mishnah, the Tosefta contains further tannaitic material, many portions of which are not in the Mishnah. The relationship between the Tosefta and the Mishnah is debated, with significant research now focusing on individual Tosefta tractates in comparison with their Mishnaic counterparts.

*Critical Editions and Commentaries (incomplete):*

Lieberman, Saul. *Tosefta Ki-Fshutah: A Comprehensive Commentary on the Tosefta* (12 vols.; New York: Jewish Theological Seminary of America, 1955–1988). Only for first three orders and for first three tractates of the fourth.

Kittel, Gerhard, Karl Heinrich Rengstorff, et al., eds. *Rabbinische Texte. Erste Reihe: Die Tosefta* (Stuttgart: Kohlhammer, 1933–). With commentary and German translation. Some early fascicles are superseded by later releases in the same series.

For individual tractates see: Stemmerger, *Introduction* 161 (many with modern commentary).

*Text:*

Zuckerman, M. S. *Tosephta: Based on the Erfurt and Vienna Codices* (2d ed.; Jerusalem: Bamberger & Wahrman, 1937). Reprints 1882 edition with “Supplement to the Tosephta” by Saul Liebermann. Includes indexes and a Hebrew-German glossary.

*Translation:*

Neusner, Jacob. *The Tosefta: Translated from the Hebrew* (6 vols.; New York: Ktav, 1977–1986; repr. Atlanta: Scholars, 1990–1999). Excerpted from his *History of the Mishnaic Law* series (see under Mishnah).

*Concordance:*

Kasowski, Chaim Josua. *Thesaurus Thosephthae: Concordantiae Verborum quae in sex Thosephthae ordinibus reperiuntur* (6 vols.; Jerusalem: Jewish Theological Seminary of America, 1932–1961).

*Modern Commentaries:*

See Neusner et al. *History of the Mishnaic Law* series (under Mishnah) and above Critical Editions.

## 7.1.3 Jerusalem Talmud (5th cent. AD?)

Though the Yerushalmi, edited in Palestine, is generally considered the older of the two Talmuds, its study has often been neglected in favor of the Babylonian Talmud. A typical Yerushalmi citation looks like this: *y. Sanh.* 6:9 [23c] (= tractate Sanhedrin, on Mishnah 6:9, folio page 23, column c). There are four columns per folio page (two on the front side of the page and two on the back, numbered right to left). The *editio princeps* is the Bomberg edition (Venice, 1523–1524); but the best known edition is from Krotoshin (1866). A synoptic edition of manuscripts is being produced.

*Synoptic Edition:*

Schäfer, Peter, and Hans-Jürgen Becker, eds. *Synopse zum Talmud Yerushalmi* (5+ vols.; TSAJ 31, 33, 35, 47, 67; Tübingen: Mohr-Siebeck, 1991–1998).

*Translation:*

Neusner, Jacob, et al. *The Talmud of the Land of Israel: A Preliminary Translation and Explanation* (35 vols.; Chicago: University of Chicago Press, 1982–1994). Translation quality varies. Neusner's eight-volume *Complete Outline* is a significantly abbreviated outline of this translation; and his *Academic Commentary* is merely a restructuring of this translation into a better logical format (unfortunately it omits the notes and index from the *Preliminary Translation*).

Hengel, Martin, et al., gen. eds. *Übersetzung des Talmud Yerushalmi* (Tübingen: Mohr-Siebeck, 1980–). First volume by Charles Horowitz published under series *Der Jerusalem Talmud in deutscher Übersetzung* (Tübingen: Mohr-Siebeck, 1975). An excellent German translation series.

*Concordance:*

Kosovsky, Moshe. *Concordance to the Talmud Yerushalmi (Palestinian Talmud)* (6+ vols.; Jerusalem: The Israel Academy of Sciences and Humanities and the Jewish Theological Seminary of America, 1979–). Also includes a one-volume *Onomasticon* of cited Rabbis.

*Commentaries:*

See: Stemberger, *Introduction* 186–189.

## 7.1.4 Babylonian Talmud (6th cent. AD?)

The official Talmud of Judaism and a product of the Babylonian academy. A typical Bavli citation looks like this: *b. Sanh.* 44a (= tractate Sanhedrin, folio page 44, folio side 1 [=a]). There are two folio sides (a and b = front and back) per page. The Wilna edition (AD 1880–1886) is the standard basis for a variety of recent printed editions. A few tractates have appeared in critical editions (especially notable is the project from the Institute for the Complete Israeli Talmud in Jerusalem)—see Stemberger, *Introduction* 213.

*Text and Translation:*

Epstein, I., ed. *Hebrew-English Edition of the Babylonian Talmud* (36 vols.; London: Soncino, 1960–1990). The esteemed Soncino translation published alongside a reproduction of the Wilna text. A different translation edition with parallel text is being produced for the Artscroll series (Mesorah Publications).

*Translations:*

Epstein, I., ed. *The Babylonian Talmud* (18 vols.; London: Soncino, 1961). The 18th volume is an index. Originally published as 35 volumes (1935–1952).

Neusner, Jacob. *The Talmud of Babylonia: An American Translation* (36+ vols.; BJS; Chico, CA and Atlanta: Scholars, 1984–). As in the Yerushalmi, Neusner is replacing this with an *Academic Commentary* (same translation, different graphic format).

*Concordance:*

Kasowski, Chaim Josua, and Biniamin Kasowski [=B. Kosovsky]. *Thesaurus Talmudis: Concordantiae Verborum quae in Talmude Babylónico Reperiuntur* (42 vols.; Jerusalem: Ministry of Education and Culture and The Jewish Theological Seminary of America, 1954–1989). An additional 5 vols. by B. Kosovsky cover the rabbinic names cited in the Talmud (= *Thesaurus Nominum quae in Talmude Babylónico Reperiuntur* [1976–1983]).

*Lexicon:*

Frank, Yitzhak. *The Practical Talmud Dictionary* (2d ed.; Jerusalem: Ariel, 1994).  
Brief glosses, but more helpful than Jastrow for beginning translation. For better lexicography, see general bibliography above.

*Grammar:*

Frank, Yitzhak. *Grammar for Gemara: An Introduction to Babylonian Aramaic* (2d ed.; Jerusalem: Ariel, 1995).

## 7.1.5 Extra-canonical Tractates

Fourteen tractates, not known in the Mishnah (and not considered of talmudic authority in modern Judaism), are appended at the end of order Neziqin in most printed editions of the Bavli. For texts and translations, see the Soncino edition listed under the Babylonian Talmud above (and note further Stemberger, *Introduction* 225–232). The best known of these is the *Abot de Rabbi Nathan* [= ARN]. This haggadic work (resembling Mishnah tractate *Aboth*) exists in two versions (ARN A and B), which vary in size and likely date of recension (anywhere from 3rd cent. AD to 9th cent.).

*Text of ARN:*

Schechter, Solomon. *Aboth de Rabbi Nathan: Edited from Manuscripts with an Introduction, Notes and Appendices* (Vienna: Lippe, 1887; repr. Hildesheim: Olms, 1979).

*Translations of ARN:*

Neusner, Jacob. *The Fathers According to Rabbi Nathan: An Analytical Translation and Explanation* (BJS 114; Atlanta: Scholars, 1986). Translation of ARN A.  
Saldarini, Anthony J. *The Fathers According to Rabbi Nathan (Abot de Rabbi Nathan) Version B: A Translation and Commentary* (Leiden: Brill, 1975).

## 7.2 Midrash

The Midrashim vary widely in date and style. The earliest “Halakhic Midrashim” may date from the time of the Mishnah, whereas other midrashic works frequently cited by NT scholars may be as much as 1000 years later than the NT.

*Bibliography:*

Haas, Lee. “Bibliography on Midrash” *The Study of Ancient Judaism I. Mishnah, Mirash, Siddur* (ed. Jacob Neusner; 2 vols.; Atlanta: Scholars, 1992) 1:93–193.  
See also: Stemberger, *Introduction* 233–325 passim, and the bibliography at <http://www.huc.edu/midrash/>.

## 7.2.1 Halakhic Midrashim

Also known as the “Tannaitic Midrashim,” these exegetical/legal treatments of the Pentateuch are largely thought to come from the time of the codification of the Mishnah and Tosefta (c. 3rd cent. AD, though with later tampering in many cases [note respective entries in Stemberger, *Introduction*]; some scholars contend for a significantly later dating). There are four principal Halakhic Midrashim, corresponding to the books of Exodus through Deuteronomy (the Mekhilta, Sifra, Sifre Numbers, and Sifre Deuteronomy). However, medieval evidence points to the parallel development of three (or possibly four) other midrashim based on the same four biblical

books but displaying a different editorial viewpoint. Of this group three midrashim have been reconstructed through medieval quotations or through fragmentary MSS (esp. from the Cairo Genizah). German translations and commentaries are being produced in the series *Rabbinische Texte, Zweite Reihe, Tannaitische Midraschim* (e.g. Börner-Klein on Sifre Numbers).

#### MEKHILTA de RABBI ISHMAEL (on Exodus)

##### *Critical text:*

Horovitz, H. S., and I. A. Rabin. *Mekhilta D'Rabbi Ismael* (Corpus Tannaiticum III.1.3; Frankfurt: J. Kauffmann, 1931).

##### *Critical text and translation:*

Lauterbach, Jacob Z. *Mekhilta de-Rabbi Ishmael* (3 vols.; Philadelphia: Jewish Publication Society of America, 1933–1935).

##### *Translation:*

Neusner, Jacob. *Mekhilta According to Rabbi Ishmael: An Analytical Translation* (2 vols.; BJS 148, 154; Atlanta: Scholars, 1988).

##### *Concordance:*

Kosovsky, Biniamin. *Otzar Leshon Hatanna'im* [sic]: *Concordantiae verborum quae in Mekhilta d'Rabbi Ismael reperiuntur* (4 vols.; Jerusalem: Jewish Theological Seminary of America, 1965–1969).

#### SIFRA (on Leviticus)

##### *Critical texts (incomplete):*

Finkelstein, Louis. *Sifra on Leviticus* (5 vols.; New York: Jewish Theological Seminary, 1983–91). Only covers approximately the first third.

Shoshanah, Abraham, ed. *Sifra on Leviticus* (Cleveland and Jerusalem: Mekhon Ofek, 1991–). In progress. Both this text and the Finkelstein edition are often listed under the Hebrew title *Sifra d'vey Rav*.

##### *Text:*

Weiss, Isaac Hirsch, ed. *Sifra d'vey Rav* (Vienna: Jacob Schlossberg, 1862).

##### *Translation:*

Neusner, Jacob. *Sifra: An Analytical Translation* (3 vols.; BJS 138–140; Atlanta: Scholars, 1988).

##### *Concordance:*

Kosovsky, Biniamin. *Otzar Leshon Hatanna'im: Concordantiae verborum quae in Sifra aut Torat Kohanim reperiuntur* (4 vols.; Jerusalem: Jewish Theological Seminary of America, 1967–1969).

#### SIFRE NUMBERS

##### *Critical text:*

Horovitz, H. S., ed. *Siphre ad Numeros adjecto Siphre zutta: Cum variis lectionibus et adnotationibus* (Corpus Tannaiticum III.3; Leipzig: Gustav Fock, 1917).

##### *Translation:*

Neusner, Jacob. *Sifre to Numbers: An American Translation and Explanation* (2 vols.; BJS 118–119; Atlanta: Scholars, 1986). The final third of *Sifre Num* (scheduled to

by translated by W. S. Green) has yet to appear. Neusner has reformatted his translation (and produced a translation for the last third) in *Components of the Rabbinic Documents*, Vol. 12, parts 1–3 (Atlanta: Scholars, 1998).

*Concordance:*

Kosovsky, Biniamin. *Otzar Leshon Hatannaim: Thesaurus "Sifrei" Concordantiae verborum quae in "Sifrei" Numeri et Deuteronomium reperiuntur* (5 vols.; Jerusalem: Jewish Theological Seminary of America, 1971–1974).

*Scripture and Rabbinic Index:*

Börner-Klein, Dagmar. *Midrasch Sifre Numeri: Voruntersuchungen zur Redaktionsgeschichte* (Frankfurt/New York: Lang, 1993).

## SIFRE DEUTERONOMY

*Critical text:*

Finkelstein, Louis. *Sifre on Deuteronomy* (New York: Jewish Theological Seminary of America, 1969); originally published as *Siphre ad Deuteronomium: H. S. Horovitzii schedis usus cum variis lectionibus et adnotationibus* (Berlin, 1939).

*Translation:*

Hammer, Reuven. *Sifre: A Tannaitic Commentary on the Book of Deuteronomy* (Yale Judaica 24; New Haven: Yale University Press, 1986).

Neusner, Jacob. *Sifre to Deuteronomy: An Analytical Translation* (2 vols.; BJS 98, 101; Atlanta: Scholars, 1987).

*Concordance:*

See above under Sifre Numbers.

## MEKHILTA DE RABBI SIMEON BEN YOḤAI (on Exodus)

*Composite text:*

Epstein, J. N., and E. Z. Melamed. *Mekhilta d'Rabbi Šim'on b. Jochai* (Jerusalem: Mekize Nirdamim, 1955).

## SIFRE ZUTA (on Numbers)

*Composite text:*

See Horovitz under Sifre Numbers.

## MIDRASH TANNAIM (on Deuteronomy)

*Composite text:*

Hoffmann, D. *Midrasch Tannaïm zum Deuteronomium* (2 Hefte; Berlin: M. Poppelauer, 1908–1909).

### 7.2.2 Midrash Rabbah

The collection entitled Midrash Rabbah ("Great Midrash") consists of midrashim on each of the books of the Pentateuch and on the five *Megillot* (Ruth, Canticles, Ecclesiastes, Lamentations, Esther). These midrashim all have different styles and origins—even their subsections are often dated to different periods. While the Midrash Rabbah on Genesis (=Bereshit Rabbah), Lamentations, and Leviticus are all potentially fifth century AD, the other books in the Midrash Rabbah may be considerably later (e.g. those on Exodus, Numbers). Aside from the non-critical standard Hebrew editions,

key published critical texts are noted below (see further Stemberger, *Introduction* 276–321 passim).

*Critical Texts:*

Theodor, J., and Ch. Albeck, *Bereschit Rabba* (3 vols. + 2 register vols.; Berlin: M. Poppelauer, 1912–1936). An important edition of Genesis Rabbah; further Genizah fragments have been published by Sokoloff.

Shinan, Avigdor. *Midrash Shemot Rabba Chapters I–XIV: A critical edition based on a Jerusalem manuscript with variants, commentary and introduction* (Tel Aviv: Devir Yerushalayim, 1984). Only first portion of Exodus Rabbah, which is more exegetical than the second part.

Margulies, Mordecai. *Midrash Wayyikra Rabba: A Critical Edition Based on Manuscripts and Genizah Fragments with Variants and Notes* (5 vols.; Jerusalem: Louis M. and Minnie Epstein Fund of the American Academy for Jewish Research, 1953–1960). Text of Leviticus Rabbah.

Lieberman, Saul. *Midrash Debarim Rabba* (2d ed.; Jerusalem, 1964). Reportedly a 3rd ed. (1974) also exists. This text of Deuteronomy Rabbah (based on Oxford Bodleian MS147) varies significantly from texts and translations based on traditional printed editions.

Buber, Salomon. *Midrasch Echa Rabbati: Sammlung agadischer Auslegungen der Klagelieder* (Wilna, 1899; repr. Hildesheim: Olms, 1967). This text of Lamentations Rabbah varies significantly from texts and translations based on traditional printed editions.

*Translations:*

Freedman, H., and Maurice Simon, eds. *Midrash Rabba* (10 vols.; London: Soncino, 1939).

There are also translations of the Midrash Rabba on Genesis, Leviticus, Ruth, Canticles, Lamentations, and Esther by Jacob Neusner with Scholars Press.

### 7.2.3 Other Older Midrashim

The two Pesiqta volumes below represent homiletical midrash on the readings for special Sabbaths and festivals. Tanḥuma (sometimes called Yelammedenu or Yelamdenu) is a series of Pentateuchal sermons with a complex redactional history (perhaps with origins in the fifth century). Though the complex history of transmission actually led to much variation, the Tanḥuma tradition is published in two main recensions—standard edition and an edition known by its editor (Buber).

#### PESIQTA DE RAB KAHANA (5th cent.?)

*Text:*

Mandelbaum, Bernard. *Pesikta de Rav Kahana: According to an Oxford Manuscript with variants from all known manuscripts and genizoth fragments and parallel passages with commentary and introduction* (2d ed.; 2 vols.; New York: Jewish Theological Seminary of America, 1987).

*Translations:*

Braude, William G. (Gershon Zev), and Israel J. Kapstein. *Pesikta de-Rab Kahana: R. Kahana's compilation of discourses for Sabbaths and festal days* (Philadelphia: Jewish Publication Society of America, 1975; London: Routledge & Kegan Paul, 1975).

Neusner, Jacob. *Pesiqta de-Rab Kahana: An Analytical Translation* (2 vols.; BJS 122–123; Atlanta: Scholars, 1987).

## PESIQTA RABBATI (6–7th cent.?)

*Synoptic Text:*

Ulmer, Rivka. *Pesiqta Rabbati: A Synoptic Edition of Pesiqta Rabbati Based upon all Extant Manuscripts and the Editio Princeps* (2 vols.; South Florida Studies in the History of Judaism 155; Atlanta: Scholars, 1997–) [only one volume at present].

*Text:*

Friedmann, Meir. *Pesikta Rabbati: Midrasch für den Fest-Cyclus und die ausgezeichneten Sabbathe* (Vienna, 1880; repr. Tel-Aviv, 1963).

*Translation:*

Braude, William G. *Pesikta Rabbati: Discourses for Feasts, Fasts, and Special Sabbaths* (2 vols.; Yale Judaica 18; New Haven: Yale University Press, 1968).

## MIDRASH TANḤUMA (STANDARD EDITION)

*Text:*

The Wilna edition (1831) is commonly reprinted.

*Translation:*

Berman, Samuel A. *Midrash Tanhuma-Yelammedenu: An English Translation of Genesis and Exodus from the Printed Version of Tanhuma-Yelammedenu with an Introduction, Notes, and Indexes* (Hoboken: Ktav, 1996).

## MIDRASH TANḤUMA BUBER

*Text:*

Buber, Salomon. *Midrasch Tanchuma: Ein Agadischer Commentar zum Pentateuch von Rabbi Tanchuma ben Rabbi Abba* (Wilna: Wittwe & Gebrüder, 1885).

*Translation:*

Townsend, John T. *Midrash Tanḥuma: Translated into English with Introduction, Indices, and Brief Notes (S. Buber Recension)* (2+ vols.; Hoboken: Ktav, 1989–). Currently covers Genesis–Leviticus.

## 7.2.4 Medieval Midrashim (commonly cited)

Though redacted well into the Medieval period, these works are frequently cited by NT commentators. They often contain material of considerable vintage, but caution must be exercised.

## MIDRASH PSALMS (= Midrash Tehillim; some material may be Amoraic)

*Text:*

Buber, Salomon. *Midrasch Tehillim (Schocher Tob)* (Wilna: Wittwe & Gebrüder, 1891).

*Translation:*

Braude, William G. *The Midrash on Psalms* (2 vols.; Yale Judaica 13; New Haven: Yale University Press, 1959).

## MIDRASH PROVERBS (= Midrash Mishle; post-talmudic)

*Text:*

Visotzky, Burton L. *Midrash Mishle* (New York: Bet ha-midrash le-rabanim ba-Amerikah, 1990).

*Translation:*

Visotzky, Burton L. *The Midrash on Proverbs* (Yale Judaica 27; New Haven: Yale University Press, 1992).

## PIRQE DE RABBI ELIEZER (8–9th cent.)

### *Critical Text:*

Horowitz, C. M. *Pirke de Rabbi Eliezer: A Critical Edition, Codex C. M. Horowitz* (Jerusalem: Makor, 1972). Facing pages of Venice edition with Horowitz's own handwritten text-critical notes. For more information on this and other editions see Stemberger, *Introduction* 330.

### *Translation:*

Friedlander, Gerald. *Pirḳê de Rabbi Eliezer (The Chapters of Rabbi Eliezer the Great)* (London: Kegan Paul, Trench, Trubner & Co., 1916).

## 8. Other Early Works from the Rabbinic Period

### 8.1 Megillat Ta<sup>c</sup>anit

This Aramaic “Scroll of Fasting” lists days on which fasting was forbidden, and thus mentions historical events from the Second Temple period and their celebrations (e.g. Hanukkah). It likely dates from the first or second century AD. Post-talmudic scholia were later added in Hebrew to the scroll. For introductions see *HJPAJC* 1:114–115; Stemberger, *Introduction* 34–35.

### *Critical Text:*

Lichtenstein, H. “Die Fastenrolle: Eine Untersuchung zur jüdisch hellenistischen Geschichte,” *HUCA* 8–9 (1931/1932) 257–351.

Lurie, Benzion. *Megillath Ta<sup>c</sup>anith, with introduction and notes* (Jerusalem: Mosad Byaliq, 1964). In Hebrew.

### *Translation and Discussion:*

Zeitlin, Solomon. *Megillat Taanit as a Source for Jewish Chronology and History in the Hellenistic and Roman Periods* (Philadelphia, 1922). Reprinted from *JQR* n.s. 9–10.

### 8.2 Seder <sup>c</sup>Olam Rabbah

This work presents an account of the history of the world from creation until the Bar Kokhba revolt. Attributed to the second-century rabbi Yose ben Ḥalafta, the work may have been (further?) redacted in late antiquity. It is of interest both for its midrashic interpretation of biblical events and for its representation of the Second Temple period. See Stemberger, *Introduction* 326–327; *EncJud* 14:1091–1093.

### *Critical Text, Translation, and Commentary:*

Milikowsky, Chaim Joseph. “Seder Olam: A Rabbinic Chronography” (Ph.D. diss., Yale University, 1981).

### *Text and Translation:*

Guggenheimer, Heinrich W. *Seder Olam: The Rabbinic View of Biblical Chronology; Translated and with Commentary* (Northvale, NJ: Aronson, 1998).

### 8.3 Mystical and Magical Literature

Considerable mystical speculation is known from the talmudic and post-talmudic period. Primarily it focused on either the Creation (as in the potentially 3rd cent. AD, *Sefer Yeširah*), or on heavenly visions of God's throne chariot (Merkavah mysticism, as in the Hekhalot literature). While some portions from the Hekhalot literature have been dated to the talmudic period

and have been considered pertinent NT background, recent assessments are assigning many of these works to the Middle Ages. The magical texts associated with the rabbinic period are also difficult to date (e.g. *Sepher Ha-Razim* has been dated anywhere from the third to the seventh century), but many scholars are convinced of the great antiquity of magical speculation in certain Jewish circles. Significant testimony to Jewish magic exists outside what is listed below (e.g. Cairo Genizah texts, incantation bowls, papyri, and in Graeco-Roman testimony; see Alexander's introductions noted below). On all these works, see the helpful comments by Stemberger in *JLA* 28–38; also cf. his *Introduction* 343–350.

### SEFER YEṢIRAH

#### *Critical Text:*

Gruenwald, Ithamar. "A Preliminary Critical Edition of Sefer Yezira," *Israel Oriental Studies* 1 (1971) 132–177.

#### *Translation:*

Kaplan, Aryeh. *Sefer Yetzirah = The Book of Creation* (Rev. ed.; York Beach, ME: Weiser, 1997). Not a recognized scholarly publisher or edition. Includes medieval commentaries. Other English translations noted in *EncJud* 16: 787–788.

#### *Introductions:*

See: G. Scholem in *EncJud* 16:782–788; and further bibliography in Stemberger, *Introduction* 343–345.

### HEKHALOT LITERATURE

#### *Synoptic Text:*

Schäfer, Peter, ed. *Synopse zur Hekhalot-Literatur* (TSAJ 2; Tübingen: Mohr-Siebeck, 1981). §§1–80 contain 3 Enoch.

#### *Translation of Synoptic Text:*

Schäfer, Peter, ed. *Übersetzung der Hekhalot-Literatur* (4 vols.; TSAJ 17, 22, 29, 46; Tübingen: Mohr-Siebeck, 1987–1995). Vol. 1 (3 *Enoch*), Vol. 2 (*Hekhalot Rabbati*), Vol. 3 (*Hekhalot Zutarti, Ma'ase Merkava*), Vol. 4 (*Harba de-Moshe, Merkava Rabba, and Shi'ur Qoma*).

#### *Text:*

Schäfer, Peter, ed. *Geniza-Fragmente zur Hekhalot-Literatur* (TSAJ 6; Tübingen: Mohr-Siebeck, 1984).

#### *Text and Translation:*

Odeberg, Hugo. *3 Enoch or The Hebrew Book of Enoch* (Cambridge: CUP, 1928; repr. New York: Ktav, 1973). Odeberg's views should be compared with more recent assessments.

#### *Concordance:*

Schäfer, Peter, ed. *Konkordanz zur Hekhalot-Literatur* (2 vols.; TSAJ 12–13; Tübingen: Mohr-Siebeck, 1986–1988).

#### *Introductions:*

Halperin, David J., ed. *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* (TSAJ 16; Tübingen: Mohr-Siebeck, 1988). Extensive treatment of the visionary motif, including OT, NT, intertestamental, and Hekhalot literature.

Gruenwald, Ithamar. *Apocalyptic and Merkavah Mysticism* (AGJU 14; Leiden: Brill, 1980). Contrast with articles by P. Schäfer (collected in Schäfer's *Studien zur Hekhalot-Literatur*).

*Further bibliography* in Stemberger, *Introduction* 346–349.

### MAGICAL LITERATURE

#### *Translation:*

Morgan, Michael A. *Sepher Ha-Razim: The Book of the Mysteries* (SBLTT 25; Chico, CA: Scholars, 1983). For textual discussion see Morgan's introduction. The hypothetical text by Margalioth (on which this translation is based) needs reediting.

#### *Introductions:*

Swartz, Michael D. *Scholastic Magic: Ritual and Revelation in Early Jewish Mysticism* (Princeton: Princeton University Press, 1996). Examines Medieval magical texts in the Hekhalot literature (see p. 18, n. 58 for a helpful list of sources and introductions on Jewish magic in Late Antiquity).

*See especially:* P. S. Alexander in *HJPAJC* 3:342–79; *CHJ* 3:1067–1078.