

Review for Le Muséon by Michael E. Stone, Hebrew University of Jerusalem

Lorenzo DiTommaso, A Bibliography of Pseudepigrapha Research (Journal for the Study of the Pseudepigrapha Supplement Series, 39) Sheffield: Sheffield Academic Press, 2001. hard binding; 1072 pages. £90, \$148.50.

The study of the Jewish literature of the Second Temple Period has come to that stage of maturity at which bibliographical works are appearing that reflect the intensive activity of the past half-century's renaissance. In the middle of this period, the bibliographical works of G. Dellingshausen with M. Maser, *Bibliographie zur jüdisch-hellenistischen und intertestamentarischen Literatur 1900-1970*, (TU 106.2) Berlin: 1975 and J. Charlesworth, *The Pseudepigrapha and Modern Research* (SCS, 7), Ann Arbor, 1981 signalled the opening of a new era. Supplemented by A.-M. Denis' *Introduction aux pseudépigraphes de l'Ancien Testament*, (Studia in Veteris Testamenti Pseudepigrapha, 1) Leiden: 1970 (just reissued in a second and much expanded edition) and the various new translations and texts that were published, these works marked the end of the first stage of what might be called the "Pseudepigraphic Renaissance". The study of the Jewish Literature of the Second Temple period was back in the central arena of scholarship, a position it had lost about the time of the First World War. Earlier, of course, the latter part of the nineteenth century and the first decade and a half of the twentieth had been a time of great scholarly activity in the field.

The work of J.H. Charlesworth was part of and ran alongside the activities of the Pseudepigrapha Seminar (later Group) of the Society of Biblical Literature, in North America. Comparable activity was proceeding at the same lines in Europe and in Britain. It is in the perspective the North American scholarly tradition, however, that we are to view DiTommaso's work. He makes quite explicit in the introduction that his project started as an expansion of Charlesworth's bibliography (p. 91), the second edition of which was extensively edited by the late George W. MacRae.

In accordance with this lineage, the works of the "Apocrypha" are excluded from consideration, as they were in Charlesworth's bibliographic work and in his collection of *Old Testament Pseudepigrapha* (1983, 1985). DiTommaso has also excluded nearly all the Qumran documents and the Christian apocrypha, as well as all but one of the Nag Hammadi texts. He rightly comments that excellent bibliographies exist for the Dead Sea Scrolls, the Coptic Gnostic codices, Philo, Josephus, and so forth. There would have been little point in reprinting these in a book which is already of very substantial proportions (over 1,000 pages).

DiTommaso has worked in large scope and great detail. The book contains sections dealing with the following topics: The Pseudepigrapha and Related Literature; Apocalypse of Abraham; Testament of Abraham; The Primary Adam Literature; Apocalypse of Adam; Testament of Adam; Ahiqar; Letter of Aristeas; 2 (Syriac Apocalypse of) Baruch; 3 (Greek Apocalypse of) Baruch; 4 Baruch; Daniel Pseudepigrapha; Eldad and Modad; Apocalypse of Elijah; 1 (Ethiopic Apocalypse of) Enoch; 2 (Slavonic Apocalypse of) Enoch; 3 (Hebrew Apocalypse of) Enoch; Apocryphon of Ezekiel; 4 Ezra; Hellenistic Synagogal Prayers; Ascension of Isaiah; Ladder of Jacob; Prayer of Jacob; Jannes and Mambres; Testament of Job; Joseph and Asenath; History of Joseph; Prayer of Joseph; Jubilees; 3 Maccabees; 4 Maccabees;

Prayer of Manasseh; Sentences of the Syriac Menander; Testament of Moses; Lives of the Prophets; Syriac Apocryphal Psalms; Testaments of the Twelve Patriarchs; Apocalypse of Zephaniah; Story of Zosimus; Fragments of Lost Judaeo-Hellenistic Works.

This is a good selection of works, most of which were written in the Second Temple period. The definition of a corpus of "the Pseudepigrapha" is a very problematic undertaking (see M.E. Stone, "Categorization and Classification of the Apocrypha and Pseudepigrapha," *Abr Nahrain* 24 (1986), 167-177 and works cited there). There is no point, in this review of DiTommaso's work, in cataloguing works the reviewer thinks should be excluded or other that it would be desirable to include. Another reviewer, doubtless, would make a different list. The author freely admits that he has *grosso modo*, adhered to "those texts which have most commonly been grouped" as Pseudepigrapha in recent decades though he has also included all sorts of texts that interested him or might be of interest to others (p. 92). Under the general titles, he includes, therefore, many other works, as will be evident below.

DiTommaso carefully avoids entering into the characterization of the works, the literary or other critical issues, or any other "introductory" matters. This is wise: he is presenting a bibliography, not an introduction. That has been done, most recently, in the second edition of Denis' work.

In each section, the bibliography is divided up into divisions, and sub-divisions, usually being "Texts and Textual Issues", "Translations" or "Translations and Commentaries", "General Studies" which include encyclopedia articles, survey studies, etc., "Specific Studies" and "Special Themes". Within these categories, there is embedded a plenitude of riches for scholars. We examined a number of sections in detail. The presentation of the works themselves is systematic and thorough. The problem of bibliographical items that fall into a number of categories is handled basically by repetition in the different categories. This solution leads to a measure of repetition, but it also makes the full references on each point immediately available. Thus, in the chapter on the Primary Adam Literature, our own *History of the Literature of Adam and Eve*, which cuts across categories, is cited repeatedly. In that chapter, following the sections on each of the language versions, occurs a list of medieval western Adam versions and traditions, including works in Irish, Breton, Middle English, etc. Under "V. Special Theme: Secondary Adam Literature" are twelve pages listing 43 works in a range of languages with relevant bibliography. These additional materials enhance the value of the bibliography for those interested in subjects allied with, yet not strictly part of, the study of the Pseudepigrapha. They also reflect a change in focus of pseudepigrapha studies from an exclusive interest in Judaism of the Second Temple period to include a concern for the transmission and development of pseudepigraphical books and themes in later Christianity and Judaism.

Of course, problems exist. The works are very varied in character; the amount of research done on them varies extensively and our understanding of their literary and textual transmission is not uniform. Thus, the amount of detail that can be given about the various works is not consistent. It seems to me that Dr. DiTommaso might wisely publish an address (for conventional and for electronic mail) to which readers of the book might send corrections or additions. Inevitably, such will be found.

Dr. DiTommaso is to be congratulated on a work that is a major contribution to the field. Bibliographies are essential in this age of knowledge explosion and we are in his debt.