sage (M. E. Stone), the emergence of sectarianism (S. Talmon) and Tanakh theology (M. H. Goshen-Gottstein).

Altogether these essays form a most impressive tribute. The massive volume ends with a twelve-page bibliography of F. M. Cross from 1947 to 1985, including ten titles in the press. (In my assumed role of a modern Cato the Elder obsessed with the delays of Qumran publications, I cannot help noting, if not deploring, that none of these relate directly to the Dead Sea Scrolls.)

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GEZA VERMES


This collection of 18 articles and reviews, reproduced photographically from a dozen different sources, appears exactly ten years after an earlier collection of 37 articles and reviews entitled (after the initial article), Is Biblical Hebrew a Language? Studies in Semitic Languages and Civilizations (reviewed in JJS 30 (1979), p. 92, by G. Vermes). The present volume shows the same impressive range of scholarship, spanning over three millennia, from Ugaritic to Ethiopian cookery books (it is good to have this neglected genre taken seriously from a philological point of view, even though Professor Ullendorff disavows any 'knowledge either of the ingredients of food or of its preparation').

The articles are arranged under two headings: Aethiopica and Semitica. The former section contains eleven items; among these, the two which concern pre-modern topics are both studies of seminal importance for the study of the early period: ‘Hebraic-Jewish elements in Abyssinian (Monophysite) Christianity’, and ‘Hebrew, Aramaic, and Greek: The versions underlying Ethiopic translations of Bible and intertestamental literature’.

In the section Semitica, it is particularly welcome to see ‘Comparative Semities’ and ‘The Bawdy Bible’. This section ends with the fine memoir of a fellow ethiopisant, Stefan Strelcyn (the portrait has, alas, not reproduced well).

A short introduction of four pages offers some reflections on the articles reproduced. One might observe here that the paucity of addenda necessary is itself an indication of the excellence of the originals. As in the earlier collection of articles, the usefulness of their contents has been further enhanced by the presence of an excellent index, prepared by Mrs Ullendorff.

SEBASTIAN BROCK


In this study, Martola seeks to identify the literary divisions of I Maccabees and to show how they are linked. The ‘main story’ is isolated from the occasional
expansions, some of which represent continuations of the narrative (15:1–14, 25–16, 24), while others are ‘islands’ which exhibit no, or very few, literary relations with their contexts (e.g. 14:16–49). It is demonstrated that the major theme of the work is the capture and deliverance of the Temple, and that the glorification of the family of Mattathias, sometimes seen as the author’s purpose in writing, constitutes only a thin veneer over the account of the vicissitudes of the shrine.

Martola reaches these convincing conclusions only after a long and pedestrian analysis, sometimes making heavy weather of even the most straightforward issues. But the attempt to see what the text actually says and the form in which it is presented, eschewing all questions of the intentions and sources of the author and the way the work was understood by its first readers, is a useful exercise.

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MARTIN GOODMAN


It was originally intended that the Anchor Bible commentaries on I and II Maccabees would be included in a single volume. That they should have expanded to become two of the thickest tomes in the series is testimony to the stamina, erudition, and above all the ingenuity of Jonathan Goldstein. The book under review contains a wealth of perceptive detail, intricate argument and novel suggestions. Receptive to, but unbowed by, the considerable achievements of previous scholarship on II Maccabees, Goldstein argues consistently and often brilliantly in the extensive introduction and notes for a series of new hypotheses. Whatever happens to these hypotheses—and by no means all are likely to become part of general opinion—it is in itself a remarkable achievement to have come with so open a mind to a text which has been so often discussed.

The proliferation of speculative hypotheses is an inevitable corollary of Goldstein’s main method for explaining the similarities and differences in the accounts found in I and II Maccabees and the divergences between their narratives and ‘what really happened’ (about which Goldstein gives his own tentative hypothesis on pp. 84–112). What he looks for in each case is the possible non-extant source used (for unknown reasons) in the non-extant work of the obscure Jason of Cyrene, whose writing was abridged by the unknown author of II Maccabees. The peculiarities of each alleged underlying source are then proposed as the main explanation of the final state of the text. Such Quellenforschung leads Goldstein to accord, for example, a prominent role to the ‘Memoirs of Onias IV’ (for the existence of which he has argued in detail before), while agreements between I and II Maccabees are attributed to a ‘Jewish common source’ of unknown provenance on the grounds that it cannot be shown that I and II Maccabees are more directly interdependent. A ‘legendary source’ is tentatively proposed as the origin of II Maccabees 13 because, it is argued, so wilful a distortion of history as the alleged anger of the boy-king Antiochus V is not typical of the (hypothesised) method of Jason of Cyrene.

I and II Maccabees are undoubtedly texts particularly suited to this sort of analysis, as was long ago shown by Bickerman’s convincing suggestion that a