that their springs are shown here to be too close. The analogy is the author's. The readers are invited 'to think of wisdom and law as two great rivers which eventually flow together and find their outlet in rabbinic writings and early Christian theology' (p. 151). But the literature is always helpfully discussed and particularly the positive attitude to 'law' will provide a healthy balance for some Christian readers who have been taught to regard it as a 'petty scheme of salvation' (Wellhausen's phrase, quoted here on p. 86). But the concern of both with issues of moral order in the universe is well demonstrated by Blenkinsopp and, even in this introductory book, some of his own original shafts of insight show through, nowhere more than in his brief treatment of the re-interpretation of Israel's history offered in the Priestly writing to provide a new self-understanding after the exile (pp. 124-6). Were I still teaching this is undoubtedly a book I would put on the reading list of students about to embark on essays on either law or wisdom in the Old Testament.

Rex Mason


This volume represents a welcome addition to the increasing stream of DJD volumes that are being brought to publication. It is the first of the volumes to cover Cave 4 biblical material in the Assyrian (square) script (DJD IX having published the Cave 4 palaeo-Hebrew and Greek manuscripts), and contains 26 manuscripts from the first four books of the Bible. These include nine Genesis, eight Exodus, five Leviticus, and one Numbers manuscript, as well as one Genesis-Exodus, one Exodus-Leviticus, and one Leviticus-Numbers manuscript. Together, these scrolls yield extant material in 22 chapters of Genesis, 21 chapters of Exodus, 22 chapters of Leviticus and 33 chapters of Numbers. This collection of scrolls is interesting in that some appear to be related to the proto-Masoretic textual tradition, some to the proto-Samaritan tradition, and some to the Hebrew textual tradition reflected in the LXX.

The volume is beautifully presented. The layout is clear and well spaced, and is supplemented by clear photographs of the extant fragments. The introductory comments and commentary are well constructed and informative, enabling the volume to be useful, even to scholars with no prior experience of reading scrolls. For each manuscript valuable comments are made, as far as its condition allows, concerning its physical characteristics, manner of word and paragraph division, palaeography and date, orthography and the manner in which corrections were carried out. Lists of extant passages for each text, and a summary list of all extant texts within the scrolls published in this volume are also valuable.

For each scroll, extant variants between the scroll, the Masoretic Text (MT), the Samaritan Pentateuch (SP), and, in most cases, LXX are listed and discussed. Cross (4QExod\(^\text{b}\); 4QExod-Lev\(^\text{f}\)) and Jastram (4QNum\(^\text{b}\)) are also to be congratulated on listing variants which have been discerned on the basis of space considerations under a separate heading 'RECONSTRUCTED VARIANTS' that is parallel to 'VARIANTS', rather than scattering the reconstructed variants among the line by line discussions of the text and its readings. Cross and Jastram's approach facilitates analysis of the variants, since no extra work is then required to isolate all variants that have been identified. Although the reconstructed variants in other scrolls are not presented in such a useful
way, all editors have sought to comment on the likelihood of alternative reconstructions of lacunae. These have been based upon letter-space considerations, which are based on the implicit assumption that all letters are of approximately equal width. The development of more sophisticated methods for assessing whether a given reconstruction can viably fit a given lacuna has been shown to improve significantly the ability to distinguish whether a proposed reconstruction can be discounted on the basis of space considerations (see Edward David Herbert, *A New Method for Reconstructing Biblical Scrolls, and its Application to the Reconstruction of 4QSam*[^4], Ph.D. Dissertation, Cambridge University, 1995).

By studying the variants, and the pattern of their agreements between witnesses, the textual character of a scroll can be assessed. The attention given to such discussions, however, varies considerably from scroll to scroll. Thus Cross provides careful discussions of the textual affinities of 4QExod[^b] and 4QExod-LEV[^f], which are not only clear and informative, but also take full account of the greater importance of agreements in secondary readings for determining relationships between witnesses. He concludes that these scrolls are probably collateral witnesses to the traditions standing behind the Old Greek and Samaritan texts, respectively. By contrast, almost no analysis of textual affinities is presented for most of the remaining scrolls (except for 4QNum[^b], for which see below). In many cases, this is necessitated by the paucity of extant materials, but for scrolls for which a significant amount of material has remained extant, such as 4QGen-Exod[^a], 4QExod[^c], 4QLev-Num[^a], and 4QLev[^b], this lack is to be regretted. In the case of 4QGen-Exod[^a], the close agreement with MT at most points suggests that it may be related to the proto-Masoretic textual tradition, although further analysis focusing especially upon shared secondary readings would need to be undertaken in order to confirm this impression. In the case of 4QExod[^c], Sanderson notes that the scroll appears to have lacked the major expansions of 4QpaleoExod[^m]/SP, but that elsewhere it agrees now with one witness, now with another. She notes no pattern in these agreements, nor does she attempt to analyse the agreements in secondary readings. A superficial scan of the variants indeed reveals many agreements with MT and many with SP, but agreements with LXX are almost always shared by either MT or SP. This would, at least, suggest that a close relationship with the tradition behind the Old Greek text is unlikely, although the lack of clarity regarding the pattern of agreements in other respects highlights the need to undertake an analysis that focuses upon agreements in secondary readings. Superficially, 4QLev-Num[^a] attests a high proportion of agreements with MT, and 4QLev[^b] with LXX, although further analysis of the data and especially of agreements in secondary readings should be undertaken before accepting these observations as reflecting actual textual relationships.

4QNum[^b], which is by far the most extensive of the scrolls published in this volume, is accompanied by a brief description of its textual character. This provides overall statistics concerning the proportion of variants agreeing with each of the major witnesses, but more significantly also seeks to analyse those variants for which the scroll represents a secondary reading. In this latter connection, Jastram presents only his conclusions, namely that the scroll reflects the major interpolations of SP (he lists the relevant verse numbers), that the scroll has some unique secondary readings, and that it shares some secondary readings with LXX. Unfortunately, whilst his observations are valid as far as they go, his analysis is too limited. Thus, he fails even to note, in contrast to the high frequency of 4QNum[^b]=LXX agreements and of 4QNum[^b]=SP=LXX agreements, the equally striking rarity of 4QNum[^b]=MT=LXX agreements. The two 4QNum[^b]=MT=LXX agreements in Col. II and the three in Col. XXI are noteworthy precisely because the situation is so different to that elsewhere in the scroll. These patterns of agreement are most readily explained if 4QNum[^b] were
related to the early tradition behind LXX, with LXX and SP being related to each other at an even earlier time, although a close analysis of the pattern of agreements in secondary readings would be required to confirm this. The major interpolations of SP and some other SP readings would then have entered into the 4QNum\(^b\) tradition through subsequent conflation with a text of the SP tradition.

One interesting feature of 4QNum\(^b\) is that some lines of red writing are found at some paragraph divisions (see the colour photograph at the back of the volume). Although red ink has been found in two other Dead Sea Scrolls, 4QNum\(^b\) is the best example. Jastram notes that the function of the red writing in 4QNum\(^b\) is not altogether clear, but tentatively suggests that it might have served to introduce pericopes for liturgical reading. Another interesting discovery (4QGen\(^n\)-title) is the probable presence of the title of a scroll of Genesis (יהוה) on the recto (the side usually used for writing) of a fragment with no other writing on either side of the leather. This is one of only four manuscript titles to have been found at Qumran.

Differences of approach between the various editors are apparent, some of which have already been noted. In this vein, some editors reconstruct the complete line even where a substantial part is not extant, while others tend not to reconstruct such lacunae, and it is not apparent that there are always clear reasons for this beyond the personal preferences of the individual editors. For most scrolls, but sadly not for 4QLev\(^d\), the unidentified fragments, i.e. those for which chapter/verse identifications have not been possible, have as far as possible been transcribed. Davila’s note that one has to refer to other specified articles of his ‘For a discussion of readings in this manuscript’ (p. 66, cf. similar on p. 76) is frustrating, since any important discussion within those articles should also have been included within his commentary in the DJD volume itself.

The lists of photographic plates relating to some of the manuscripts are noted in the introduction as being incomplete, the reader being referred to E. Tov (ed.) with S. J. Pfann, S. A. Reed and M. J. Lundberg, The Dead Sea Scrolls on Microfiche: A Comprehensive Facsimile Edition of the Texts from the Judean Desert (Leiden, 1993), for more comprehensive details. It would have seemed preferable to have presented a comprehensive list since older photographs sometimes show parts of letters, especially round the edges of manuscripts, which have since broken off (recognised on p. 4), and since different photographs based on light sources from different angles can sometimes be used to resolve issues of which marks represent ink or which shadow.

The criticisms noted above generally concern aspects where further analysis would have enhanced the value of the work. The quality of the work actually done, however, and of the scholarship it represents is very high, as is the standard of presentation, and will ensure that this volume remains the definitive work on these texts for decades to come. Though expensive, this volume is an essential tool for scholars interested in Pentateuchal text criticism or in the history of the biblical text.

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This monograph represents the first detailed study devoted to the use of Scripture throughout the part of the Damascus Document (CD) known generally as the Admonition (1–8, 19–20). The Admonition has received far more scholarly attention than