Frank Moore Cross is invaluable, since it gives the latest views of one of the greatest authorities on this subject. Noteworthy is his dating of the unusual hand of 4QS to 50–25 B.C.E., considerably later than Milik’s estimate.

The translations of the Serekh material are carefully done and have drawn freely, with appropriate acknowledgement, on the best renderings into English, French, German and Italian. There are, however, some strange lapses. Thus is wrongly translated at 1QS VII 23–24 as ‘and leaves the teachers of the Many’ (Q), but rightly as ‘and goes out from before the Many’ in the parallel in 4QS II 6 (p. 85).

The notes, which are mainly philological, tend to be a little sporadic, and one occasionally feels bound to take issue with them. Thus in an unusually full gloss to 1QS VII 13–14 (p. 33) Charlesworth suggests that יְרֵא there means ‘penis’. The word can undoubtedly be used in this sense, but if we give it this meaning here we create an awkward tautology, since יְרֵא later in the line also refers to the pudenda: ‘he who brings out his penis from under his garment . . . so that his pudenda are seen, shall be punished for thirty days’. Moreover, ‘he who brings out’ (יהיה יְרֵא) would suggest deliberate self-exposure. Such a breach of etiquette would surely have been very serious and would hardly have incurred the comparatively mild penalty meted out here. A more plausible scenario is to envisage the members seated (perhaps cross-legged) at the communal meal. One member stretches out his hand from under his (probably sleeveless) cloak to reach for food and in so doing accidentally exposes himself.

The other contributors to this volume are Lawrence Schiffman, who produces a useful new text and translation, with notes, of 5Q13 (=The Sectarian Rule and 4QOrd) and of 4Q159 (=4QOrd), and Jacob Milgrom, who offers an equally competent edition of 4Q514 (=4QOrd).

Despite some disappointments and missed opportunities, this volume contains many good things. It will be welcomed by all serious students of the Dead Sea Scrolls.

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E. Tov and S. Pfann are to be applauded for rapidly bringing out a corrected and updated edition of the Companion Volume and issuing it independently to the set of microfiche. Those who cannot afford, or do not need, a personal copy of the microfiche set can now profit from the considerable value of this Companion Volume as a stand-alone reference tool for Dead Sea Scrolls research. The contents and use of the volume have previously been discussed in detailed reviews of the entire set (E. D. Herbert and D. K. Falk in Vetus Testamentum 44 (1994), pp. 279–84, and M. Knibb in Dead Sea Discoveries 1 (1994), pp. 255–9). Here it will be sufficient to evaluate the extent and success of the revision and the effectiveness of the volume as an independent research tool.

The main component of the Companion Volume is an inventory of photograph numbers for each document. In the microfiche set, this is complemented by a separate manual, the Inventory List of Photographs, which documents the contents of each photographic plate. This Inventory List was derived from the data base of the Ancient Biblical Manuscript Center’s Dead Sea Scrolls Inventory Project as published in preliminary fascicles by Stephen Reed in 1992, and as a whole was more complete and
accurate than the counterpart listing in the *Companion Volume*. Cataloguing discrepancies between the two have been corrected in the revised *Companion Volume*: numerous photographs listed in the *Inventory List*, but accidentally omitted from the 1993 *Companion Volume* (e.g. 4QPs; 4QD; 4QToh A); and nomenclature (e.g. 4QpGen now 4QComm Gen; 4QSz; 4QToh D).

In 1994, one year after the microfiche set appeared, the full Reed *Catalogue* was published as a single volume (Stephen A. Reed, *The Dead Sea Scrolls Catalogue: Documents, Photographs, and Museum Inventory Numbers*, revised and edited by Marilyn J. Lundberg with the collaboration of Michael B. Phelps. SBL. Resources for Biblical Studies 32; Scholars Press, Atlanta, 1994). This revised *Reed Catalogue* contained a significant number of corrections and additions to the listing of photographs incorporated into the initial *Inventory List*. Due to significant cooperation between the two inventory projects, these corrections also appear in the 1995 *Companion Volume*. Mostly older photographs are involved in the changes, which are nevertheless important because they sometimes preserve information lost on later photographs. For example, a great number of additional photographs are listed for 4QSam\(^a\), four more are listed for 1QIsa b col. 13, two for 4QS\(^e\), one for 1QM col. 7; the list of numbers in the column ‘other photos’ for frgs. 45–66 of 1QH differs significantly from the first edition; for 1Q35, PAM 40.050 in the first edition is corrected to 40.450; see also 4QIsa frgs., 4QXII frgs., 4QPs frgs., 4QLXX Lev, 4Qpap para Exod gr., 4QJub, 4Q248, 4Q251, 4Q294–7, 4Q471a polemical work, 4Q531 Book of Giants car, 4Q541 AhA, 11QPs d. In some cases, fragments formerly independent have been combined, and others have been separated (e.g. 4QLev now six mss. instead of four; photographs reassigned; Deut k divided into k1 and k2), and sometimes nomenclature has changed (e.g. 4QLqet now 4QToh G; but Steudel’s title 4QMIdrEschat\(^a,b\) for 4Q174, 177 was not taken up).

Since Dead Sea Scrolls research was very active in the intervening year, notably the publication of *DJD* volumes 10, 12 and 13, one would expect the 1995 *Companion Volume* to incorporate corrections and changes beyond updates from the 1994 Reed *Catalogue*. Such do appear: new identifications on photographs (e.g. 4Q313; 4Q317; 4Q324c cryptA Calendrical Doc; 4Q362 crypt B; different list of photographs for 4QSam\(^a\)); new designations and arrangements (e.g. 4QPs frg. 1 and 2 now 4QPs t and u; 4QBer\(^f\) now 4QCurse; 4Q477 Decree now Rebukes of the Overseer; several Greek papyri now Alphabet or Tropologion, p. 71).

In this way, the *Companion Volume* is the most up-to-date inventory available, but this does not automatically render it preferable to the Reed *Catalogue* as an independent research tool. The two volumes have some significant differences. Most importantly, the *Companion Volume* indexes (primarily) only those photographs which are represented in the microfiche set, which does not include every photograph available. By contrast, the Reed *Catalogue* is generally more comprehensive, indexing series of photographs not included in the *Companion Volume* such as those by the Jerusalem West Semitic Research project, the Amman West Semitic research photographers, Lankaster Harding, and Robert Schlosser. This is especially apparent with the Temple Scroll where the Reed *Catalogue* lists several times as many photographs as the *Companion Volume*, most importantly with regard to the unopened scroll and the verso. The layout in the *Companion Volume* is far more pleasing and its tabular arrangement makes scanning much easier than is possible with the Reed *Catalogue*. The separation into stages of photos in the *Companion Volume* is very helpful in guiding the researcher where to start. Nevertheless, this more elegant format does not allow the flexibility and comprehensiveness of the Reed *Catalogue*. For example, under 1QH, fragments 45–66, the *Companion Volume* differentiates the photographs only by chronological stages, whereas the Reed *Catalogue* differentiates on the basis...
of content of the photograph, indicating which fragments are covered on each photograph. Also, the Reed Catalogue indicates the editor for each fragment and provides more bibliographic information.

As a guide to the microfiche set, the Companion Volume is indispensable. As a stand-alone volume, the choice between it and the Reed Catalogue is determined by purpose. The Companion Volume is more compact, is satisfyingly complete and accurate, but also includes some extremely valuable articles and appendices. While the Reed Catalogue is more complete than the Companion Volume, it is only an index, and the extra photographs it indexes will be inaccessible to the vast majority of users. Those who need to know it all will have to have both.

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These two edited volumes honour Professor A. S. van der Woude who, after over thirty years in the Chair of Old Testament Studies and Intertestamental Literature in the Faculty of Theology of the Rijksuniversiteit, Groningen, retired in October 1992.

The first book contains twenty chapters authored by a variety of contributors who discuss a range of Old Testament and Second Temple topics—reflecting the wide interests over the years of van der Woude himself. Although some of the studies are lighter than others, they are generally of a fairly high standard. It is obviously not possible to describe each contribution here, so just a few interesting proposals that struck the reviewer will be mentioned. First, C. J. Labuschagne makes a suggestion concerning the origin of the prohibition against boiling a kid in its mother’s milk (Exod. 23:19, 34:26; Deut. 14:21). Because Exod. 23:19 and 34:26 concern the offering of the firstborn which would have entailed sacrificing and consuming eight-day-old kids, and since the beestings (or first milk) produced by a mother animal apparently have a red colour, the taboo proscribes what would at the time have been understood to involve the consumption of blood—but not eating meat prepared in its mother’s milk per se, and certainly not the mixing of milk and meat as formulated in later Rabbinic writings. Second, a short chapter by G. Wallis on the awkward verse at Psalm 45:7 (כַּלּ אָלֹהִים אֲלֹהִים יְשַׁמְּרֶנּוּ שֵׁם מִשְׂרָאֵל שֵׁם מִלְוָדֵךְ) proposes that, if this is taken as a piel verb with a suffix, then, although this form is unattested elsewhere, the first clause can be rendered unproblematically as ‘God has enthroned you for ever and ever . . .’.

Third, in considering the divergences between 1QS and 4QS and between 1QM and 4QM, P. R. Davies raises a number of important questions for those interested in the Qumran Scrolls. In particular, and as is increasingly the case among their colleagues in the biblical field, scholars working on the Dead Sea Scrolls should be cautious in supposing that the contours of a distinct historical community can necessarily be reconstructed from what are the fluctuating literary records of scribes composed over a period of time. Finally, the book concludes with a bibliography of the work of A.S. van der Woude. Compiled by F. Garcia Martínez, the list includes 13 books and 143 articles and constitutes an impressive testimony to van der Woude’s contribution to the fields of Biblical and Jewish Studies over the decades.