REVIEWS

As regards Targum and medieval commentary, Haketer again registers vast improvements over Ben Hayyim. The gain in the former case stems from use of superior Yemenite manuscripts in place of the inferior European ones available in Ben Hayyim's Venice. The commentaries chosen for inclusion in this volume are Rashi, Yosef Kara, David Kimhi (Radaq), Joseph ibn Kaspi, Gersonides (Ralbag), and Isaiah Mi-Trani but different interpreters will naturally be included in future volumes as few commented on all biblical books. Breakthroughs here include the substantial efforts made to offer accurate texts (the series is basing commentary texts on a single good manuscript rather than producing composite versions) and the debut of some commentators in a rabbinic Bible (e.g. ibn Kaspi). There is more unspoken continuity with Ben Hayyim's model in the selection inasmuch as Haketer exclusively encompasses Hebrew exegesis emanating from the high and late medieval Latin West—a relatively narrow chronological and geographic range more in need of justification in the 1990s than in 1524.

The editor's introduction is breathtaking in its scholarship, its extreme erudition, and its fastidiousness. The reader will find many a tour de force embedded therein, such as the discussion of processes by which inauthenticities and accretions can be discerned in Rashi's biblical commentaries (31*-33*) and editorial problems consequent upon the fact that Rashi apparently viewed supplements to his commentaries by some of his students as a ‘desirable completion of his exegetical activity’ (84*).

Finally, mention must be made of the volume's alluring layout. The typography is tasteful and easy on the eye, making Bible study à la Haketer an inviting experience. Considering the obvious attention to aesthetics in another recent rabbinic Bible (Mossad Harav Kook's Torat Hayyim) and related phenomena (the English Artscroll series might even be mentioned in this context), it seems fair to speak of a recent trend (note that in its day Ben Hayyim's work was also admired for its aesthetic qualities! [10*]). The reproductions in the editor's introduction, instructive in themselves, effectivaly illustrate or clinch many a key point, e.g. concerning unwarranted accretions in Rashi or methods of reconstructing missing parts of the Aleppo codex.

In sum, it seems certain that, like Jacob Ben Hayyim's work of nearly 500 years ago, Haketer will set the standard for rabbinic Bibles for decades and perhaps centuries to come.

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The publication of the previously unpublished Dead Sea Scrolls continues apace, with yet another volume reaching completion. This volume contains twenty-four Hebrew scrolls—nineteen of Deuteronomy, two of Joshua, two of Judges and one of Kings, and completes the publication of the Cave 4 biblical material relating to the Pentateuch and the Former Prophets. Nine Deuteronomy scrolls are edited by Crawford, nine by Duncan, and one by Skehan and Ulrich. The Joshua scrolls are edited one each by Ulrich and Tov, and the Judges and Kings scrolls by Trebolle Barrera. The scrolls are fragmentary, although 4QDeut5 represents a single fragment that contains four (and almost five) completely extant columns. The nineteen Deuteronomy scrolls together yield extant material for 52% of the verses of Deuteronomy, spanning
33 of its 34 chapters. The remaining scrolls provide extant text relating to Josh. 2–8, 10 and 17, Judg. 6, 19 and 21, and 1 Kgs. 7 and 8. Of particular interest are 4QJosh, which displays a different sequence of episodes concerning the first altar built in the newly entered land (8:34–5 before 5:1 ff.), and 4QJudgs, which omits 6:7–10, with the respective editors viewing the scrolls as retaining the more primitive reading in these respects. Also of interest are 4QDeut1, 4QDeutb and probably 4QDeutc, which represent, rather than the text of Deuteronomy as such, a series of excerpts from that book.

The layout is clear and well spaced, though the printing is less elegant than in previous volumes. The introductory comments on each scroll are well constructed and informative, with useful comments made concerning their physical characteristics, manner of word and paragraph division, palaeography and date, orthography and the manner in which corrections were carried out. The transcription of each fragment and the reconstruction of the surrounding text is clearly presented, and variant readings clearly listed and explained. The editors are to be congratulated on including transcriptions of fragments for which chapter and verse have not been identified. The clarity of the commentary, however, would have been improved if the variants that are based upon extant readings had been separated from ‘reconstructed variants’, namely those deduced from space considerations, a separation valuably implemented by some editors in DJD XII. The volume concludes with indexes of biblical passages and of the contents of each manuscript, and clear photographs of the extant fragments.

As has been found generally in Qumran, these scrolls represent a range of textual affinities, with some standing within the proto-Masoretic tradition (e.g. 4QDeut4, 4QKgs), some reflecting the distinctive readings of the Septuagint (e.g. 4QDeut4), and some diverging significantly from these traditions (e.g. 4QJosh, 4QJudgs). The general absence, however, of mature comment upon the textual affinities of the Deuteronomy scrolls edited by Crawford or Duncan is disappointing, and even where it is provided, it is sometimes overly simplistic. Thus, for instance, when discussing 4QDeutc, Crawford writes: ‘It can be said with assurance that 4QDeutc is not a manuscript of the Samaritan tradition, since, in the one instance in the chapters represented by the manuscript where it purposely revises its text to agree with the parallel text of Numbers (chap. 10), 4QDeutc does not agree with it, but follows the text of VIII and 156 (p. 17). While her conclusion may well be correct, it does not necessarily follow from her observation, since it is conceivable that 4QDeutc may reflect the Samaritan tradition, but at a point in that tradition before the revision towards the Numbers text had taken place. Likewise, Duncan makes a similar assumption when discussing Deut. 31:11 in 4QDeutb. By contrast, Ulrich, Skehan, Tov and Trebolle Barrera are more careful in their analyses of the textual affinities of the scrolls which they edit.

Overall, the quality of the scholarship from each of the editors is high, as is the standard of presentation. 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 third volume in the series follows the publication by the same editors of 1–2 Samuel in 1989 and 1–2 Kings in 1992 (numbers 50 and 53 in the same series). The publications of this team of scholars in Madrid show the benefits of a long-term