from biblical to Rabbinic data as though matters Second Temple were merely part of one or the other (e.g. p. 77f). There is, for instance, no mention of 4QD in Maccoby’s discussion of ‘leprosy’ (pp. 122–29). Nor, despite an appendix on the habirim, is the relation between Pharisees and rabbis explicated in a way that makes sense of Maccoby’s statement that the Rabbinic system reflects Second Temple procedure (p. 26f).

Second, when most speculative, Maccoby does not always present the reader with sufficiently detailed argument. This applies, for example, to the suggestion that ‘pre-Hebraic’ antecedents underlie some biblical ritual (p. 85), both because there might be other explanations and because it is no longer clear what a pre-Hebraic/Hebraic distinction means in relation to ancient Israel. Third, Maccoby attempts to draw on ‘comparative religion’, mentioning various non-Jewish ritual systems, whether ancient or modern, to illuminate Jewish practice (pp. 49, 104, 111, 206). But this is always done too briefly and, given the apparent assumption that religious purity/impurity has an essence across time and culture, requires methodological underpinning. Finally, Maccoby dismisses a structuralist approach to the Hebrew Bible and Rabbinic Literature (p. 116f) without properly arguing a case for those who might not be so sure!

In sum, nevertheless, this is a valuable book to be welcomed by students and researchers in both Biblical Studies and Jewish Studies.

JONATHAN CAMPBELL


To celebrate the launching of a new Slovenian translation of the Bible the Slovenian Academy of Sciences and Arts and the Universities of Ljubljana and Maribor sponsored in September 1996 an international symposium on the interpretation of the Bible. The proceedings of this conference together with a bilingual reproduction of 75 pages of speeches constitute a monumental volume of nearly 2000 pages. As it would be impossible to discuss all the details, I will simply indicate the general areas covered by the speakers during the four days of the conference. The subjects are arranged in three sections: (1) ancient translations and hermeneutics of the Bible (twenty-four papers on the Hebrew Bible, the LXX and other Greek versions, the Targums, the Syriac, Georgian, Arabic and other oriental translations, and the rabbinic and patristic exegesis of Scripture); (2) Slavonic and other translations (twenty-four papers on old Slavonic, Slovenian, Croat, Czech and Polish versions of the Bible, the ‘other translations’ referring to the Hungarian and various Scandinavian languages); (3) interpretation of the Bible in various fields (thirty-four miscellaneous papers). The level of the essays varies, but we find a number of well-known names among the contributors, including E. Tov, M.-E. Boismard, M. Hengel, M. L. Klein, A. Rofé, A. Tal, R. P. Gordon, S. P. Brock, J. Blau, and M. Fishbane, writing on their specialties. For me the surprise contribution is entitled ‘Polányi, Merleau-Ponty, Arendt and the foundation of biblical hermeneutics’, a subject which few biblical scholars or philosophers would instinctively associate with the name of Jim Charlesworth.

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GEZA VERMES


This is a major update of the author’s classic Qumran in Perspective, of which the recent English edition appeared in 1995. The new title indicates an additional function,
since this book serves as an appropriate companion volume to the comprehensive Vermes translation and edition of *The Complete Dead Sea Scrolls*, published some two years ago and already very widely used. The survey in chapter 1 is now 'The Dead Sea Scrolls 1947–99' and can include in its review important recent discoveries, such as the two much-discussed ostraka found on the site in 1996 and the new man-made 'sleeping quarter' caves discovered nearby in the same year. A judicious and balanced view can be given of matters now hotly debated. Thus the author stands by the Essene hypothesis but gives coverage to positions as different as that of Norman Golb's. He is notably cautious today about the amount of history that can be found in the Scrolls, while offering a useful complete list of the names of apparent historical characters visible there. It is interesting to read his considered opinion that the most revolutionary new insight given us by the Scrolls may well be the discovery of the meaning and extent of 'scribal creative freedom' in the Second Temple period.

Above all, at a distance of nearly a decade, it is possible to give a frank assessment of the dramatic events of 1987–90, events which led to long-delayed public access to the unpublished material, to the appointment of a new working team by the Israeli authorities, and to hugely accelerated progress towards publication of the large quantity of still unpublished fragments from (mainly) Cave 4. In the unravelling of this drama, the author’s own long-term campaign had played a not insignificant part. All this means that chapter 6, a classified survey of the main items in the ‘Qumran Library’, can now contain 117 items (in place of an earlier 66). Again, the invaluable volume-by-volume digest of the contents of *Discoveries in the Judaean Desert* given in the ‘Scrolls Catalogue’ at the end includes the 15 (sic) volumes which appeared between 1994 and the Introduction of 1999, under the leadership of Emanuel Tov. Some ten further volumes will take the entire *DJD* project to completion. One looks forward, therefore, to the 2002 edition of the Vermes *Introduction*. Scrolls research being what it is, however, there is no certainty that even that one will be the last. Meanwhile, insiders and outsiders alike are well-served.

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Tessa Rajak


A number of international conferences preceded or marked the fiftieth anniversary of the discovery of the Dead Sea Scrolls. The three volumes under review contain the papers presented at meetings held in Copenhagen and Jerusalem, and in the Roehampton Institute in London. They all testify to the liveliness of Qumran studies resulting from free access to the whole corpus of the Scrolls.

*Qumran between the Old and the New Testaments* represents the records of a symposium held in Denmark in June 1995, focused on the impact of Qumran on biblical studies. The programme consisted of four main lectures given by ‘international’ Qumran scholars Florentino Garcia Martinez (Groningen), Hartmut Stegemann