the other deities were transferred onto Yahweh, with two significant exceptions being those associated with death and sexuality. Characteristic of this new 'monolatry' was a gradual rejection of Canaanite religious practices, such as the use of high places, feeding and consulting the dead and child sacrifice. For reviews of the first edition, see in particular those of Freedman in *JBL* 110/4 (1991), pp. 693–98 (696–98), Hendel in *CBQ* 54/1 (1992), pp. 132–33, and Edelman in *Journal of Religion* 72/1 (1992), pp. 89–90. See also the comments of Dever in *BASOR* 298 (May 1995), pp. 43–44. In contrast to most reviewers, who seem to be intoxicated by Smith's erudite style, Edelman and Dever both provide sobering criticisms of his methods that should be taken into account.

As Smith's thesis has not really changed in the years between the first and second editions, the question remains as to the value of this second edition. In addition to correcting errors present in the first edition, Smith has updated the bibliographic data and discussions of primary sources and also included cross-references to his *Origins of Biblical Monotheism*. Some parts of the text have been revised, particularly the discussions of Yahweh's origins and assimilation into the Canaanite highland pantheon. Perhaps the most significant innovation in this second edition, however, is the provision of a new preface (pp. xii–xli), in which the author gives an account of how research into ancient Israelite religion has developed since the first edition was published in 1990. Sufficient indices are furnished (texts cited, authors and a general index) but, disappointingly, this volume lacks a bibliography, which means one is often forced to comb back through pages of footnotes to find the full reference.

Yale University

SIAM BHAYRO

JOSEPH A. FITZMYER, *Tobit* (Commentaries on Early Jewish Literature). Walter de Gruyter, Berlin/New York, 2003. xviii, 374 pp. €88. ISBN 3-11-017574-6.

The Book of Tobit is one of the most charming and edifying works of ancient Jewish literature. Long neglected, the story has recently attracted attention because of the official publication of the Qumran fragments of the text. A few years ago, Professor Joseph Fitzmyer completed the pioneering work of Josef Milik by publishing the five Dead Sea manuscripts of the book in *Qumran Cave 4, XIV: Parabiblical Texts*, part 2 (DJD 19; ed. M. Broshi et al.; Clarendon Press, Oxford, 1995), pp. 1–76. Building on this publication, but going well beyond it, he now presents us with a solid and reliable commentary on the story of Tobit as attested in several ancient traditions (Hebrew, Aramaic, Greek, and Latin).

Unfortunately, the important Qumran manuscripts preserve barely a fifth of the narrative. Accordingly, Fitzmyer's commentary gives pride of place to the two major forms of the Greek text: the longer recension found in Sinaiticus (so-called Greek II) and the shorter recension of Vaticanus (so-called Greek I). A particularly useful aspect of this volume is the translation of both Greek recensions in parallel columns, so that the reader can instantly see the differences. Fitzmyer sides with the majority view that so-called Greek II represents a more original form of the book, not least because it matches the Qumran fragments more closely than does Greek I.

A significant feature of this commentary is the careful attention given to textual questions. Thus, Fitzmyer helpfully uses italics in his Greek II translation for any words that are represented at Qumran. Moreover, in order to present a complete text of Greek II, Fitzmyer supplements the first major lacuna in Sinaiticus (Tob. 4:7–19b) with MS 319, and the second lacuna (Tob. 13:6i–10b) with the Old Latin plus Vaticanus. After each section of the translation throughout, the commentary explains

differences between the various textual traditions. The detailed textual coverage of this commentary is enhanced by the mention of important variants in the Old Latin manuscripts, some of which remain unpublished.

As Fitzmyer notes, Sinaiticus occasionally has significant differences from the Qumran manuscripts; for instance, in Tob. 14:2 it gives Tobit's age when he went blind as 62, whereas two Qumran manuscripts agree with Vaticanus that the actual age was 58. Again, according to Sinaiticus in Tob. 14:3 the dying Tobit summons only Tobiah, whereas the Qumran manuscripts agree with Vaticanus that Tobiah's sons were also present (though the texts disagree whether there were six or seven sons). Also, Sinaiticus omits mention of the sealing of the marriage contract, as noted in one Qumran manuscript and Vaticanus (Tob. 7:13).

The layout of Fitzmyer's commentary is clear and helpful. He deals with introductory questions in nine sections (pp. 3–58): title and manuscript evidence of the text; original language (probably Aramaic); subject matter and literary genre (a didactic religious romance); style and sources of the book (Hebrew Bible and Ahiqar story evidently, but folkloric writings doubtful); integrity of the book (shown from Qumran texts); teaching of the book (on God; retribution; prayer; righteousness; respect; almsgiving; marriage; eschatology; angelology); date and place of composition (225–175 BCE; possibly Palestine); canonicity; structure and outline. Next follows a general bibliography (pp. 59–88), listing publications up to 2001. The bulk of the book is then taken up with the commentary proper (pp. 91–338), divided into sixteen sections. The volume usefully concludes with three indexes (references; names and subjects; modern authors).

While the main focus of this commentary is on textual matters, some attention is given to theological and literary questions. A discussion of theological themes occurs in the summary of the teaching of the book (pp. 46–49), while the section on the style and sources of the book (pp. 34–41) notes some intertextual allusions to the Hebrew Bible and the Ahiqar story. However, Fitzmyer offers two reasons for questioning any reliance on the Fable of the Grateful Dead: there is no explicit mention of a grateful dead person in the narrative, and evidence is lacking that this fable existed earlier than the Book of Tobit.

The translation is generally clear and readable. Fitzmyer helpfully renders *alētheia* (Tob. 1:3) not with the standard equivalent 'truth' (so NRSV) but with 'fidelity' (compare LXX I Kgs 2:4). However, in the difficult verse Tob. 5:19, one may perhaps question the rendering of *peripsēma* as 'offscouring' instead of 'ransom' (NRSV). While the apostle Paul in I Cor. 4:13 indeed uses *peripsēma* (NRSV: 'dregs') together with *perikatharmata* (NRSV: 'rubbish') to refer to kinds of refuse, Paul's parallel word in the singular (*perikatharma*) occurs in LXX Prov. 21:18, seemingly with the meaning 'ransom'.

Overall, this volume is both concise and informative. It certainly fulfils the first task of a commentary, to explain the meaning of the original text, while also giving some attention to commenting on theological and literary aspects. If you want a post-modern deconstructionist reading of Tobit, you may wish to look elsewhere. But if you want a careful and up-to-date commentary on the ancient witnesses to the Book of Tobit from an authoritative scholar, this volume will fit the bill perfectly.

Ushaw College, Durham

JEREMY CORLEY