It must be a rare event that a volume published in the supplement series of a journal runs to so many pages that it requires its own index volume. This is a measure of the stature of the honorand, Emanuel Tov, and his impact on a whole range of biblical studies. Fifty-nine senior scholars have contributed articles. The four editors and their assistant Eva Ben-David must also have put considerable effort into this wide-ranging collection.

Space precludes more than a summary of the contributions, which fall into three categories: Qumran, Septuagint, and Hebrew Bible.

The largest section is on the Dead Sea Scrolls, as one would expect given Tov’s prominence in the field. Martin Abegg writes on the nature of the high priest in the Scroll of Blessings. Philip Alexander suggests that relations with Rome between 63 and 30 BCE impacted on the Qumran writings which speak of the eschatological war between good and evil. Joseph Baumgarten examines the theological elements that inform Qumran halakha and other texts, for instance concerning Shabbat, marriage, purity, and Yom Kippur. Moshe Bernstein presents a rearrangement of material from 4Q159 that includes the disputed fragment 5. George Brooke looks at the texts and scribal practices in phylacteries from Cave 4, which he classifies with rewritten bible texts because of their tendency to harmonise and abbreviate. With the aid of modern technology, James Charlesworth finds some new readings in columns 16 and 17 of the Temple Scroll, which confirm many of Qimron’s previous suggestions. Esther Chazon notes that allusions and reworkings of biblical psalms in Qumran psalms retain contact with their sources’ context, and thus can be used to help resolve interpretative issues. John J. Collins argues that the forms of the Qumran communities should be deduced from the evidence of the scrolls themselves, rather than solely from the testimony of Philo and Josephus. Hannah Cotton and Erik Larson suggest that the Greek document 4Q350, written on the back of Hebrew fragment 9 of 4Q460, is evidence for Roman presence in the cave after the destruction of the Qumran settlement. Sidnie White Crawford surveys the literary and archaeological evidence for women in Essene communities, and concludes that although the Qumran community was all male, because it adhered to higher standards of purity, other Essene groups in Judea included women. Frank Cross presents a tentative reconstruction of the Aramaic apocalypse of the ‘Son of God’ in 4Q246. Alan Crown dates the Samaritan masorah and paragraphing to the period between the first century BCE and the third century CE. Devorah Dimant gives an appraisal of the Apocryphon of Joshua, 4Q522 9 ii, in which Joshua himself confesses that he should have consulted the Urim and Thummim through Eleazar, and so prevented the covenant with the Amorites and Canaanites. Torleif Elgvin identifies two fragments of 4Q413 as two separate compositions, one from a hymn and the other a Wisdom instruction. Esther and Hanan Eshel date the compilation of the Samaritan Pentateuch to the second century BCE in the light of the development of harmonistic changes found in Qumran biblical scrolls. Heinz-Josef Fabry looks at the reception of Nahum and Habakkuk in LXX and in the scrolls of the Judean desert, noting the presence of Habakkuk chapter 3 with the rest of the book in a Greek revision towards the proto-MT in the Minor Prophets Scroll from Nahal Hever. Joseph Fitzmyer examines the interpretation of the ambiguous but important verse Genesis 15:6 in ancient texts and also in 4Q225, where it is explicitly stated that ‘Abraham trusted in God and righteousness was reckoned to
him’. Peter Flint provides a useful survey of evidence concerning the canon of Scripture in the various churches, in Judaism and at Qumran. Armin Lange writes on the role and authority in Qumran parabiblical literature of canonical Scripture. Hermann Lichtenberger comments on the plurality of messianic beliefs represented at Qumran. Takamitsu Muraoka presents a reading of column IV of 1QS. Bilhah Nitzan analyzes the purpose and forms of biblical exegesis at Qumran. Donald Parry discusses the euphemism ‘enemies’ for ‘word’ in 2 Sam 12:14 in the light of 4QSam. Émile Puech dismisses the suggested link between the composition New Jerusalem and the Temple Scroll in the light of the names of the city gates found in 4Q554. James A. Sanders gives a first hand account of opening the Psalms Scroll (11QPss) in 1961. Larry Schiffman sees a slight shift in power over time within the utopian organisation of the Dead Sea community, from priests to laity. Michael Stone examines the relationship between the Aramaic Levi document and the Greek Testament of Levi. Eibert Tigchelaar identifies the other scrolls written by the scribe of 1QS, and suggests that 4Q175 was a compilation for the scribe’s private use. Eugene Ulrich comments on the similarities between the Pentateuchal manuscripts from Masada and the proto-MT. James VanderKam writes on the identity of the ‘seekers of smooth things’ in Qumran literature, and the use of epithets highlighting their abuse of speech specifically. Last alphabetically in this section, but not least, Geza Vermes defines types of eschatology in the Dead Sea Scrolls and the New Testament.

The section on the Septuagint is opened by Raija Sollamo’s apologia for LXX studies that is also a valuable survey of the field in general. John Lee writes on words used for ordering and commanding in the LXX, commenting that the non-use of the classical verb κελεύω probably reflects its weakened sense of requesting during the Ptolemaic period. Frank Polak argues that, from the use of καὶ and ἐν, it is clear that the Greek translator of Exodus looks beyond the sentence before him to the structure of the narrative as a whole. John Wevers examines the change of parent text, from group d to group t, in MS 106 in Numbers and Deuteronomy. Robert Kraft discusses the newly identified LXX fragments from the Amherst papyri, covering parts of Pss 138(139)–140(141); Exodus 19, Deut. 32, Isaiah 58, possibly from a codex of excerpts on the covenant between God and Israel; and parts of the A text of Judges. Kristin de Troyer suggests that the Hebrew Vorlage of OG Joshua did not have Josh. 10:15, 17 and part of 23, all of which are missing in MS 2648. Natalio Fernández Marcos comments on the possible origins of the double readings, pseudo-variants and ghost names in the historical books of the Antiochene recension, and their generation of new exegesis in the patristic period. Johann Cook believes that the translator of LXX Proverbs deliberately changed the sequence of chapters 29–31, as well as adopting a very free translation style at times. Johan Lust looks at possible messianism in the Hebrew and Greek texts of Ezekiel 21, and argues that though it may be present in MT, it is absent in LXX. Benjamin Wright’s re-examination of the prologue to Greek Sirach suggests that the misgivings expressed by the translator concern his Greek style, not his fidelity to the Hebrew. Albert Pietersma presents a commentary on LXX Psalm 3, a translation that is close to the Hebrew with little exegesis. Daniel Harrington studies views of the Holy Land in the first-century CE works Pseudo-Philo, 4 Ezra and 2 Baruch, and notes that their views on the Land are in accord with this date.

The final section of the volume covers a variety of subjects in the Hebrew Bible. Tzvi Abusch looks at the emphasis on blood in the Israelite cult contrasted with the apparent lack of interest in the aspect of blood in the urban Mesopotamian sacrificial system. David Noel Freedman and David Miano discuss the phenomenon of shorter readings in 1 Chronicles, and suggest that haplography may be a bigger problem in the Hebrew Bible than is normally conceded. Menahem Haran believes that the section of prophecies against the nations in LXX Jer. 25 is a secondary insertion, even though
some Greek readings in Jeremiah are superior to those of MT. Sara Japhet examines the allegorical interpretation of the name ‘Lebanon’ to signify the temple in Qumran writings, post-biblical literature and the Targums, and the way in which there was a shift back to the peshat meaning in later interpreters. Israel Knohl’s brief study of Psalm 2 sees it as significant that the Judean king is depicted as son of God. In the light of the impact of Tov’s textbook *Textual Criticism of the Hebrew Bible* (1992, 2nd edn 2001), Arie van der Kooij comments on the aim and method of textual criticism, and wonders whether one should be aiming for the earliest attainable text of a book behind the differences of witnesses, rather than the stage of proto-MT that Tov has in mind. However, van der Kooij recognises the difficulties inherent in the approach he advocates. Jacob Milgrom examines the egalitarian attitude towards single women, the laity, and resident aliens promoted by the redactor of H in the Pentateuch. Shalom Paul uses Akkadian to uncover an apparent double entendre in Job 15:32. Alexander Roře looks at the influence of religion on the history of the copying of the biblical text, with particular regard to the effect of the unification of the cult under Josiah. Shemaryahu Talmon argues that the Hebrew phrase *'aharit ha-yamim* indicates a historic ‘tomorrow’, when the righteous will experience peace and well-being in a future generation: it does not mean ‘the last days’ or ‘the end of time’. Jeffrey Tigay surveys expressions of solidarity, from texts as widely spread over time and place as the Mari adoption texts, the Egyptian *Tale of Sinuhe*, Num. 10:29–32, Ruth 1:16–17, Rom. 8:14–17, the Jewish conversion ceremony, 2 Maccabees, midrash, and Luzzatto. Moshe Weinfeld has a similar survey of the concept of high treason in the Temple Scroll and other ancient Near Eastern sources. Finally Yair Zakovitch compares the approaches of textual criticism and literary criticism regarding the restoration of ‘lost’ synonyms and antonyms in biblical parallelism, and suggests that in fact the text as it stands is often original to the poet, who is proposing a riddle instead of providing the expected word.

There are many important and useful articles in this volume. The price is not excessive for a book of this size, and though it may still be beyond the reach of most individuals, one hopes that it will find its way onto the shelves of any library dealing with biblical studies.

Oxford Centre for Hebrew and Jewish Studies

ALISON G. SALVESEN


As far as the origins of racism are concerned, those who give any thought to this subject generally believe that it was an invention of the nineteenth century. Even the few who favour an earlier date do not go any further back than the time of Columbus and European colonialism. Isaac, by contrast, is convinced that the origins of racist theorising are considerably older. The principal aim of this massive, heavily documented study, in which, incidentally, the Jews play only a very small part, is to establish that racism, like so many other articles of European mental furniture, was first given shape and substance by the fifth-century Greeks. Defining racism as ‘an attitude towards individuals and groups which posits a direct and linear connection between physical and mental qualities and which therefore attributes to those individuals and groups of peoples collective traits, physical, mental, and moral, which are constant and unalterable by human will, because they are caused by hereditary factors or external influences, such as climate or geography’ (p. 23), Isaac first detects what he terms