

between the scrolls arise because the scrolls originally belonged to different locales, while the similarities indicate the linked heritage of the locales.

In chapters four and five, Schofield argues that the classical sources of Josephus, Philo and others do not contradict her proposal that the *Yahad* was larger than just Qumran. In fact, these sources provide support for her thesis when they describe the Essenes as existing in and travelling between multiple locations. The archaeological evidence indicates that Qumran was not as isolated as previous scholars thought, and the connections between Qumran and other sites suggest that these other places may have been residing places for some members of the *Yahad*.

Overall, this is a carefully argued work. It covers much material and the proposed theory for the surviving S material is intriguing and has much to commend it. It resolves some of the difficulty created by the palaeographical dates of the material. One question that lingers, for this reviewer, concerns the unity of the group. If each community could modify the material according to their own needs (for example, the lengths of punishments in the penal code), how much unity was there between different communities? Also, this study does not fully clarify the purpose of S. However one addresses these issues, Schofield's study is valuable for both its contribution to the study of the Dead Sea Scrolls generally and specifically its work on the S material.

Jason Maston
Aberdeen

***Qumran Cave 1.III: 1QHodayot^a with
Incorporation of 1QHodayot^b and 4QHodayot^{c-f}*
Hartmut Stegemann with Eileen Schuller,
translation by Carol Newsom**

Discoveries in the Judaean Desert XL

Oxford: Clarendon Press, 2009, xxi + 402 pp. + 29
plates, £90, hb; ISBN 978-0-19-955005-0

SUMMARY

This volume contains the principle edition of 1QHodayot^a. The order of the scroll is reconstructed on the basis of Stegemann's many years of research. Notes on the readings are provided along with a reproduction of the Hebrew text and an English translation. The volume will be invaluable to anyone working on the Dead Sea Scrolls.

ZUSAMMENFASSUNG

Dieser Band enthält die maßgebliche Ausgabe von 1QHodayot^a. Die Reihenfolge der Texte wurde auf der Grundlage der langjährigen Forschung Stegemanns rekonstruiert. Es gibt Anmerkungen zu den Lesarten, eine Reproduktion des hebräischen Textes und eine englische Übersetzung. Der Band ist für jeden, der an den Schriftrollen vom Toten Meer arbeitet, von großem Wert.

RÉSUMÉ

Voici l'édition princeps de 1 Q Hodayot^a. L'ordre du manuscrit est reconstitué sur la base des travaux de Stegemann durant de nombreuses années. Elle contient des notes sur les leçons adoptées, une reproduction du texte hébreu et une traduction en anglais. Elle servira la recherche sur les manuscrits de la mer Morte.

* * * *

This work contains the principle edition of 1QHodayot^a and is a replacement of Sukenik's edition of the scroll from the 1950s (*The Dead Sea Scrolls of the Hebrew University*, ET 1955). This volume presents the significant work of Stegemann on this scroll, and it was brought to completion by Eileen Schuller, whose own work on the *Hodayot* material is well-known from her editing of the 4QHodayot scrolls (*Qumran Cave 4.XX*; DJD XXIX). Carol Newsom provides a translation of the scroll based on Stegemann's reconstruction. A concordance was prepared by M. Abegg. Plates at the end show how Stegemann reconstructed the scroll and where he placed the fragments.

In the Introduction Schuller recounts Stegemann's work on the scroll and outlines the contents of the volume. Stegemann's 1963 dissertation on the reconstruction of 1QHodayot^a is provided next in an updated and translated form. Attempts to reconstruct the severely damaged remains of the text are surveyed before Stegemann's own attempt is presented. The section detailing how Stegemann reconstructed the scroll is technical but very valuable. Stegemann's original work has been updated based on the 4QH material. Based on the reconstruction, Schuller concludes that 'more than seventy-five percent' of columns IV-XXVI are complete (49). Only sixteen fragments remain unplaced.

The volume then proceeds in a manner similar to the other volumes in the DJD series: the Hebrew text followed by a presentation of the columns, which consists of a description of the reconstruction of the column, division of psalms within a column and notes on the readings. The analysis of each column is concluded with a translation. The notes carefully explain how Stegemann or occasionally Schuller arrived at their transcriptions. Schuller engages with commentaries and other studies that have attempted to establish the readings of the scroll. Occasionally suggestions are made as to how a particular line or thought should be interpreted, but for the most part, the notes on readings section is intended to establish the correct reading of a particular word.

One difficulty that emerges from this volume is the formal introduction of another way to count the lines and columns in the reconstructed scroll. Scholars have since the early 1990s adopted Stegemann's conclusions about the order of the columns, but they continued to use Sukenik's numbering of the lines (see 3n12). This new volume clearly shows where Stegemann thinks Sukenik miscounted the lines in some columns. The

alternative numbering system could lead to confusion over the next few years as scholars continue to work with the older system found in standard works like *The Dead Sea Scrolls Study Edition* (ed. F. García Martínez and E.J.C. Tigchelaar).

The value of this volume for future research on the *Hodayot* is impossible to define. Scholars will remain in Schuller's debt for many years, since without her work Stegemann's careful reproduction and reconstruction of 1QHodayot^a would have been lost. One can only hope that this volume will reignite research on this important scroll.

Jason Maston
Aberdeen

Josephus and Jewish History in Flavian Rome and Beyond

Joseph Sievers and Gaia Lembi (eds.)

Supplements to the Journal for the Study of Judaism
104

Leiden: Brill, 2005, xiii + 454 pp., hb; ISBN 90 04 141790

SUMMARY

The present collection of twenty-three essays provides a fine summary of current research on the life and works of the Jewish historian Josephus. While Josephus is studied here for his own sake, the essays contain a wealth of material of relevance for understanding early Judaism, the New Testament and early Christianity.

ZUSAMMENFASSUNG

Die vorliegende Sammlung von 23 Artikeln bietet eine gute Zusammenfassung der gegenwärtigen Forschung zu Leben und Werk des jüdischen Historikers Josephus. Wenn Josephus hier auch um seiner selbst willen studiert wird, so enthalten die Artikel dennoch reichhaltiges und relevantes Material für das Verständnis des frühen Judentums, des Neuen Testaments und der frühen Christenheit.

RÉSUMÉ

Cet ouvrage comporte vingt-trois articles et fournit une bonne présentation résumée de l'état de la recherche sur la vie et l'œuvre de l'historien juif Josèphe. Josèphe y est étudié pour lui-même, mais l'ouvrage apporte une mine d'informations pertinentes pour la connaissance du judaïsme antique, du Nouveau Testament et du christianisme primitif.

* * * *

The present collection of essays had its origin in an international colloquium on "Josephus between Jerusalem and Rome" held in 2003 which brought together forty specialists from ten different countries.

In the preface the editors briefly sketch the tensions

of Josephus' life consisting of his cultural and religious roots in Jerusalem, his role as a military commander in Galilee and his later career as a writer in Rome: "Certainly his writings cannot be understood without taking into account his precarious role as a person who inhabited these different worlds, sometimes simultaneously. In his work Rome is a central force he needs to reckon with, but also one toward which he maintains a certain ambivalence" (ix). While the essays indicate that there are many areas of intense discussion, they agree that "Josephus needs to be taken seriously as an author and not simply as a quarry that may be used as a source of information about various subject matters he treated" (x), as has often been the case.

Part one, entitled "Historiography", places Josephus the historian in a broader context: D. Mendels, "The Formation of an Historical Canon of the Greco-Roman Period: From the Beginnings to Josephus" (3-19); L. Troiani, "La genèse historique des *Antiquités juives*" (21-28, purpose and techniques); J. M. G. Barclay, "Judean Historiography in Rome: Josephus and History in *Contra Apionem* Book 1" (29-43, applying post-colonial theory to the study of Josephus' strategy to prove the truthfulness of the Judean tradition); F. Parente, "The Impotence of Titus, or Josephus' *Bellum Judaicum* as an Example of 'Pathetic' Historiography" (45-69, questioning Josephus' historical reliability using incidents from the *Bellum*); S. Mason, "Of Audience and Meaning: Reading Josephus' *Bellum Judaicum* in the Context of a Flavian Audience" (71-100, emphasis on the Roman context in which Josephus wrote and the immediate Roman audience) and J. J. Price, "The Provincial Historian in Rome" (101-18, emphasizing the provincial and Judean character of Josephus and his work).

Part two addresses literary questions, namely "the specific techniques used by Josephus that link him not only to Greek and Hellenistic historiography and rhetoric, but also to poets such as Pindar" (xi): H. Howell Chapman, "By the Waters of Babylon: Josephus and Greek Poetry" (121-46); D. Dormeyer, "The Hellenistic Biographical History of King Saul: Josephus, A.J. 6.45-378 and 1 Samuel 9:1 - 31:13" (147-57); T. Landau, "Power and Pity: The Image of Herod in Josephus' *Bellum Judaicum*" (159-81, a narratological analysis) and J. W. van Henten, "Commonplaces in Herod's Commander Speech in Josephus' A.J. 15.127-146" (183-206, comparison with commanders' speeches in other Greek historians).

Part three discusses Josephus' relationship with Judaism: P. Spilsbury, "Reading the Bible in Rome: Josephus and the Constraints of Empire" (209-27, "showing how Josephus' reading and presentation of biblical material was deeply influenced, positively as well as negatively, by the constraints of living at the centre of the Roman empire", xi); T. Jonquière, "Josephus' Use of Prayers: Between Narrative and Theology" (229-43) and N. Förster, "Some Observations on Josephus' Description of the Essenian Morning Prayer" (245-53).