Book Reviews

*The Dead Sea Scrolls Reader*. Edited by Donald W. Parry and Emanuel Tov.


The three volumes under discussion complete the first exhaustive study edition of all non-biblical texts from the Qumran library which are labelled with specific names (see the review on the previously published parts 1, 2, and 4 by B.H. Reynolds in *DSD* 12 [2005]: 212–15). The *Dead Sea Scrolls Reader (DSSR)* provides transcriptions on the left page and English translations on the facing page. The Hebrew and Aramaic transcriptions are mainly based on the database prepared by the Foundation for Ancient Research and Mormon Studies (FARMS), which, in turn, represents the editions published in the *Discoveries in the Judaean Desert (DJD)* series. Texts not (yet) included in *DJD* are either presented from their standard editions, as is the case for 11QT (Y. Yadin) and the *Enoch* texts (J.T. Milik), or according to transcriptions and translations by M.G. Abegg, E. Cook, and M. Wise as well as by F. García Martínez and E.J.C. Tigchelaar. Likewise, for texts translated into French in *DJD*, *DSSR* resorts to English translations provided by Abegg, Cook, and Wise.

The texts are generally arranged according to the generic classification by A. Lange and U. Mittmann-Richert (*DJD* 39:115–64), albeit with several discrepancies. Most notably, as indicated in the updated General Introduction *DSSR*, parts 3, 5, and 6 refrain from presenting different literary compositions identified in a single manuscript individually but rather provide the complete text of a given manuscript in a single place. This procedure also involves a certain inconsistency within the *DSSR* since in parts 1, 2, and 4 some manuscripts are presented in various places. The inconsistency does not pertain to the table of contents, where the manuscripts are (mostly) listed as belonging to a certain literary composition throughout all six parts of *DSSR*.

Part 3 covers the so-called *Parabiblical Texts* which are generically subdivided into six sections: A. Rewritten Bible, B. Narratives Based on Biblical Themes,
C. Testaments, D. Texts of Mixed Genre, and E. Unclassified and Fragmentary Texts. In the short Introduction to Part 3 (xxiii–xxiv), the somewhat anachronistic designations “parabiblical” and “rewritten Bible” are explained. Thus, the term “parabiblical” which was introduced by H.L. Ginsberg (Review of J.A. Fitzmyer, The Genesis Apocryphon of Qumran Cave 1, Theological Studies 28 [1967]: 574) and later on appears in the titles of DJD 13, 19, 22, and 30, is used as an “umbrella term” for “a wide variety of compositions connected in some way or other to texts (books) and themes in Hebrew Scripture” (xxiii). The following changes vis-à-vis Lange and Mittmann-Richert can be noted: In section A. Rewritten Bible, the complete text of 1QapGen ar (1Q20) is provided without referring to either the Book of Noah (1Q20 v 29–xviii 23) or the Story of Abraham (1Q20 xviii 25–xxii). However, the Birth of Noah (1Q20 i–v 27) is listed independently in section B. Moreover, 4Q176 19–21 are not mentioned as 4Qlub* (4Q176a), but only presented as part of 4QTanh in Part 2. 4QT* (4Q365a) is considered as a witness of the Temple Scroll and not as being part of 4QRP* (4Q365). In addition, 4QRPe–s (4Q158, 4Q364–367) are included as copies of a rewritten Bible composition, since they were published as a non-biblical text in the DJD series. 4QpapHymns/Prayers (4Q499) has been removed from the so-called Prayer of Enosh and appears as an independent poetic or liturgical text in Part 5. Furthermore, the Enoch texts are not only the most striking instance of presenting entire manuscripts rather than individual compositions attested by those manuscripts. What is more, all the Enoch manuscripts (including XQpapEn [XQ8] recently identified by H. Eshel and E. Eshel) are assembled in section D. Texts of Mixed Genre, whereas 7QpapEpJer gr (7Q2) has been omitted in this section and is thus absent from DSSR. Except for Astronomical Enoch, the Book of Watchers, and the Book of Dreams, the apocalypses also classified as parabiblical by Lange and Mittmann-Richert are included in DSSR 6. Finally, Section E. Unclassified and Fragmentary Texts has two additional manuscripts, i.e., 4QText Mentioning Zedekiah (4Q470) and the new manuscript 4QNarrative and Poetic Composition* (4Q373a) identified by E.J.C. Tigchelaar. 2QapocrDavid? (Narrative and Poetic Composition?) (2Q22) is presented as a discrete text and not as a witness of Narrative and Poetic Composition.

Part 5 contains both Poetic and Liturgical Texts and is subdivided accordingly into A. Poetic Texts, B. Liturgical Texts, and C. Fragmentary Poetic or Liturgical Texts. The two distinct categories, poetic texts and liturgical texts, are discussed in the Introduction to Part 5 (xxiii–xxiv). Furthermore, the Introduction lists additional poetic and liturgical texts adduced in other parts of DSSR, including most of the texts also listed under other genres by Lange and Mittmann-Richert. Apart from the inverted sequence of non-liturgical poetic texts and liturgical texts, some minor changes vis-à-vis Lange and Mittmann-Richert can be observed: In Section A, it seems that the Hodayot-like texts are listed in the table of contents as belonging to the Hodayot themselves. Moreover, 4QNarrative I