This volume is a collection of nineteen articles on the Dead Sea Scrolls presented to Émile Puech in honor of his 65th year. The collection is deliberately eclectic in order to reflect the diverse subjects addressed by Puech throughout his career. Most of the essays are in English, three are in French, and two in German.

Two articles present new text editions. Torleif Elgvin presents a new edition of 4Q301 (4QMysteriesc), proposing some new readings and a new understanding of the scroll. He suggests that 4Q301 is not a copy or recension of Mysteries, but is a different work drawing on similar materials. Eibert Tigchelaar presents a preliminary edition of the 23 small fragments from Qumran Cave 4 that are available on PAM 43.398, only two of which have been published in the DJD series, as fragments of the Damascus Document. He identifies fragments belonging to 4QGenP, 4QDeutc, 4QIsaP, 4QDd, 4QDc, and 4QMMTd.

Eight articles offer studies of individual texts, with three devoted to MMT. Katell Berthelot reconsiders the much-disputed reference to the book of Moses, books of the prophets, and of David in 4QMMT C 10–11. She concludes that the passage has nothing to do with canon. It is rather an appeal to sources of authority—specifically Deuteronomy, the Deuteronomistic history, and Psalms—that illustrate the author’s argument concerning the importance of Torah observance. Reinhard Kratz comes to somewhat similar conclusions on the basis of comparing the citation of scripture in Parts B and C of MMT, but is doubtful that the reference to David designates a collection of authoritative texts. Annette Steudel suggests the possibility “that 4Q448 represents the beginning of MMT” on the basis of some common features: orthographic, terminological, thematic, formal. If so, the addressee of MMT would be “a certain ‘king Jonathan,’ either Alexander Jannai, or, perhaps better, Jonathan the Maccabee.”

Henryk Drawnel presents a new analysis of the literary structure of 4Q542, which he calls Admonitions of Qahat. A comparison with the Aramaic Levi Document shows similar content (visions of the future, exhortation, instruction), didactic emphasis, and concern to guard against strangers and half-breeds. Neither is a testament but they belong together with the Visions of Amram as a trilogy of priestly didactic texts. Daniel Harrington reviews scholarship on 4QInstruction since the publication of DJD 34 in 1999, highlighting what has been accomplished and remains to be done under the categories text and
language, composition, themes, and comparative studies. Ingo Kottsieper offers a new, detailed analysis of the poetic structure of the psalm in 11QPs* 19 (*Plea of Deliverance*) in comparison with the version extant in 11Q6. Kottsieper proposes three later additions by different authors, illustrating the growth and reinterpretation in stages. The original psalm was neither a Plea for Deliverance nor a Psalm of Praise, but was intended as encouragement to the oppressed pious during the Maccabean revolt. André Lemaire offers a fresh analysis of Psalm 154 in 4Q448 and 11Q5, concluding that the psalm grew in three stages: (1) the short hymnic form attested in 4Q448 (vv. 1–4 and 16–20); (2) the addition of a sapiential poem (vv. 5–8 and 12–15); (3) the addition of vv. 9–11 which affirm praise as equivalent to sacrifice. The last two stages represent Essene redactions. James VanderKam argues that 1 En. 80:1–8 was not an original part of the *Astronomical Book* but “was added when the Epistle was combined with the other three parts of the book.”

The remaining articles concern thematic issues. Armin Lange argues that the Qumran scrolls constitute a library comparable to temple libraries elsewhere in the Ancient Near East, and that this is related to the community’s self-conception as a spiritual temple. Donald Parry gives a sample of the data to be gained from a corpus linguistics analysis of the scrolls. The linguistic profile is very similar to that of the Hebrew Bible, but with far fewer proper nouns, and some differences in high frequency nouns and verbs, especially divine designations and religious terms. Focusing on textual criticism, Corrado Martone demonstrates cases where variant readings in the medieval Masoretic manuscripts collated by Kennicott and De Rossi present “true variants” as corroborated by Qumran and LXX manuscripts. Emanuel Tov discusses the differing theories of existing editions of scripture, up to the projects of BHQ, HUB, and OHB, and evaluates their practical usefulness. Julio Trebolle argues that the Qumran evidence reveals the Old Latin to be much more important for textual criticism than previously recognized, preserving in cases a close witness—together with the Greek Lucianic tradition—to the “Old Greek” which derives from an “Old Hebrew.” This applies not only to Judges and the *kaige* sections of LXX Samuel-Kings, but also the non-*kaige* sections of Kings, as he demonstrates in the Carmel narrative (1 Kgs 18).

Heinz-Josef Fabry examines the reception history of Isaac traditions in the Dead Sea Scrolls, and their contribution to the remarkable development of traditions about Isaac in Jewish sources. Marc Philonenko argues that three self-designations found in the Qumran texts (“sure house in Israel,” “house of truth in Israel,” “house of perfection and truth in Israel”) are adapted from the biblical expression “house of Israel” to emphasize the specifically sectarian self-conception as the true remnant.