of the differences between the two. More odd still is the failure, in contrast, to give more attention to 2 Sam. 7:13-14 (pp. 163-64), despite the obvious parallels of Son to God and eternal kingdom, as also in 4Q174. It looks somewhat as though the earlier version of the chapter (contributed to the de Jonge Festschrift) has been too loosely inserted into the present volume. Most surprising is the summary conclusion drawn on p. 173, that "the 'Son of God' text from Qumran suggests that Daniel 7 was understood with reference to a Davidic messiah from an early point."

That Collins has something of an idée fixe on the Daniclic son of man is confirmed by the last main chapter devoted to this very subject. Here again the argument has some significantly weak points. What the Similitudes of Enoch and 4 Ezra 13 show is that in the second half of the first century CE Daniel 7 was drawn in to speculation regarding redeemer figures. They do not show that Daniel 7 had been so used before. The lack of the characteristic elements ("son of man" phrase and talk of coming in clouds) outside the Jesus tradition in the earlier period must surely be given more weight, as also the failure of the Jesus tradition at this point (apparently) to register any reaction among those who first heard it (apart from Mark 14:62-64).

Despite these caveats this is an impressive and very valuable work of first class scholarship, displaying the mastery we would expect both of the texts in question and of the secondary literature, and a sound common sense particularly in the area of the Scrolls themselves. The volume should provide the clarification which was needed and become the basic starting point for all further work in this area.

University of Durham

JAMES D.G. DUNN


The Spanish original of this translation was reviewed in _Dead Sea Discoveries_ 1 (1994) 241-46; the first edition of the English version was reviewed in _DSD_ 2 (1995) 357-59. Apart from some updating in the very helpful list of manuscripts from Qumran which entirely accounts for the extra six pages in this second edition, this work is little more than a reprinting of the first edition.

Some minor corrections have indeed been made, but there does not seem to have been a consistent proof-reading of the first edition. So for example on p. xlii N. Gold has been corrected to N. Golb, but in the same sentence P. Donceel is still misspelt as Doncel. The following minor typographical
problems are amongst those that remain. There are occasional lapses in the use of square brackets which may confuse the reader who does not have the fragment to hand, for example, on p. 5 in IQS 3:2, on p. 27 in 4QS 3:6 and 9, on p. 346 in 1QH 16:21. Some line numbers remain absent, as, for example, on p. 35 in CD 4:17-19, on pp. 131-2 in 5Q15 [5QNJ ar] 1 i 3-7, on p. 190 in 4Q163 23 14, part of which is probably to be understood as a supralinear insertion, on p. 200 in 1QpHab 7:5-7, and on p. 433 in 1QSb 5:26-28. There are some minor inconsistencies: Deuteronomy is abbreviated as Deut in CD 5:2 but as Dt in CD 8:9. Though some inconsistencies in the font sizes used have been removed, one remains on p. 472 in the description of 2Q23.

Some spellings and other errors can be corrected for the next printing: “1Q71-772” (p. lxxii, n. 34), “begins” (p. 32, 5Q11 1 i 2; for “begin”), “of two of them are of” (p. 131, 5Q15 1 i 3), “pregant” (p. 170, 11Q19 50:10; for “pregnant”), “from the his father’s house” (p. 174, 11Q19 57:16), “Taphnes” (three times, p. 285, 4Q385b 1 i 1-6: for “Tahpnes”), “haft” (p. 309, 11QPs 27:1; for “shaft”), “Quotations” (p. 486, 4Q176), “Gemizah” (p. 495, 4Q268), “a Menstruating Women” (p. 496, 4Q284), “E. Dimant” (p. 501, 4Q374; for D. Dimant). One particularly unfortunate howler remains in this second edition. On p. 453 in 4Q320 1 i 7 and on p. 455 in 4Q321 1 i 8 the list of priestly courses contains a certain “Juppa.” The letter J may suitably represent the sound of a het in Spanish, but it is hardly correct in English.

When it comes to bibliographical references it is difficult to fault García Martínez. Nevertheless there are some minor mistakes here too. For example, on p. lxiii in note 41, Humbert’s article was in Revue Biblique for 1994 not 1954, on p. lxiv n. 59 Seller should be Sellers. In the list of the manuscripts at the end of the book, E. Schuller’s report on 4Q372 and 373 is assigned to 1Q22 instead of 2Q22. J.M. Baumgarten’s article on 4Q500 (p. 509) is actually entitled “4Q500 and the Ancient Conception of the Lord’s Vineyard.” M. Wise’s article on 11Q19 23 is properly entitled “A New Manuscript Join in the ‘Festival of Wood Offering’ (Temple Scroll XXIII).”

Any translator who tries to present a more or less complete corpus upon which editors are still at work is bound to make mistakes which are based on lack of the latest information. For the DSS this applies particularly to the division of fragments into manuscripts, since there is a tendency amongst those responsible for the principal editions to separate out fragments which earlier editors had put together. In this latest edition the manuscripts of the Damascus Document from Cave 4 are now correctly numbered and labelled, but a few other manuscripts are not. So, for example, on p. 285 the fragment which García Martínez labels 4Q387b (4QApocryphon of Jeremiah D) is actually 4Q389a (4QApocryphon of Jeremiah E). Furthermore, in my own editorial work and preliminary publications on 4Q252-254 (which are cited by García Martínez), I have persistently avoided using the word pesher to designate any of these compositions, but García Martínez continues to label them as “Genesis Pesher;”