

Flores Florentino: Dead Sea Scrolls and Other Early Jewish Studies in Honour of Florentino García Martínez. (Supplements to the Journal for the Study of Judaism 122). Edited by Anthony Hilhorst, Émile Puech and Eibert Tigchelaar. Leiden and Boston: Brill, 2007. Pp. xxvii, 836. Cloth with dust jacket. € 179.00 / US\$ 249.00. ISBN 978-90-04-16292-1.

This *opus maximum* celebrates the work and merits of Florentino García Martínez, one of the most prominent scholars of Qumran and Judaism. Friends, colleagues and former students of García Martínez have collected a literary bouquet consisting of forty-eight essays written in English, French, Italian and Spain. For sure, the arrangement of “flowers” starts with Qumran. But it follows a large amount of contributions to further texts from the Second Temple period and also to relevant topics from Christian and the so-called pagan religions.

Ulrich and Parry investigate 4QSam^a by referring to questions that lay beside the relationship of this important witness to the “Antiochene text” of LXX. Lange discusses the “textual standardization of Jewish scriptures in the light of the Dead Sea Scrolls.” Lange starts with Tov’s classification in different types of text orientated on the three main versions that witness canonical books—with slight specifications: MT, Sam., LXX. At the time of the two Jewish wars, further “biblical” manuscripts from Muraba’at and other caves show a rather “standardized” text, as it shows deviations from the MT of only less than two percent. Nevertheless, first sketches of standardization predate the Jewish war. Lange therefore argues that standardization goes back to Greek influence. It started in Egypt (*Let. Aris.*, Papyrus Fouad) to be continued later in Judah. A detailed text-critical evaluation and hermeneutical annotations with view to canonizations are joined in E. Tov’s contribution on 3 Kingdoms. By recognizing, e.g., Hebraisms in the Greek text, Tov opts for a Hebrew source. Furthermore, inclusions, the insertion of summaries or duplications show how 3 Kingdoms refers to a Hebrew text that already rewrote the composition of MT. Finally, Tov compares those rewritings with the prominent Qumran “Rewritten Bible Compositions.” Gonçalves’ contribution on the LXX text of Jeremiah follows consequently: He focuses on “Jeremiah the prophet” (נְבִיא) and discusses especially those chapters that refer to the problem of false prophecy or to Jeremiah’s vocation. Gonçalves lays emphasis on the term “to send” (Hebr. שָׁלַח) that constitutes a relationship between God and the prophet and discusses the diversity of connotations and functions of “prophet/prophesy.” In conclusion, the Septuagint attests נְבִיא/προφήτης less frequently compared to the MT and represents the older textual layer of the prophecy of Jeremiah. Also Martone’s contribution fits in this context: Martone lists, not discusses, ten references in Joshua and Judges, where Qumran readings agree with LXX against MT. Flint examines the Qumran Psalms Scrolls by establishing a “11QPs^a-Psalter” that not only preserves a different order compared to the Psalter of MT, but also predates the biblical text. Lust reevaluates “Israel’s future” in

Ezekiel 34-39 by taking into account the shorter and probably older version of the OG and the longer MT. In discussion with and contrary to Crane and Schwagmeier, Lust opts for an interpretation of Ezekiel 37 that neither of the two versions postulate a physical resurrection. All in all, The OG utters eschatological hope that "Israel" will enter the promised land in the "latter days," when his servant David will unify the nation. The MT is a re-interpretation from Seleucid times, and the Seleucid threat is represented in the war against Gog (Ezekiel 38-39).

Another, but yet related topic comes to view with the questions concerning authority and canon, to which Berthelot, Dimant and Klostergaard Petersen refer. While Berthelot focuses on terminology, Klostergaard Petersen analyzes another "borderline phenomenon:" the so-called "Rewritten Bible" in Qumran. Underlying the anachronistic character of terms like "biblical" or "parabiblical," Klostergaard Petersen distinguishes between an *etic* and *emic* meaning of genres. He, furthermore, proposes to use "rewritten Scripture" as a generic categorization on the *etic* level, because "the generic essence of this category is constituted by taxonomic interest in scriptural intertextuality" (306). Dimant comes to the important question of the relationship between the Qumran Aramaic texts and the Qumran community. She outlines the specific character and contents as attested in the Aramaic sources found in the caves—with limitation to the one hundred and twenty-one literary texts. Dimant states a predominance of the "pre-Sinaitic" flood- and patriarchal texts.

Another focus of the anniversary volume concerns the question of identity of the Qumran sect. Vázquez Allegue interprets the "collective memory" of the people from Qumran as "cultural memory" (Halbwachs, Assmann), because of their calendar, festivals, the "New Temple" and further specifications, like interpretation of scripture and the "Teacher of Righteousness," that are recorded in the texts from the caves. Because of the well-known identification of the Qumran community with the "Essenes," Nodet and Catastini refer to this ancient Jewish group. The latter discusses the "Essene ideology" in Josephus. Catastini's short essay examines Josephus' integration of the "Essenes" into the schools of contemporary Greek philosophy and compares the anthropology of the Pythagoreans (cf. Iamblichus) with Josephus' descriptions of the "Essenes" as a Pythagorean sect. While Nodet challenges the wide-spread opinion that the "Essenes" are the heirs of the "*asidaioi*" in 1-2Macc., by separating the latter, identified as "proto-Pharisees" and connected with the Babylonian Jewish culture, from the "Essenes," whose name is an Aramization of "Therapeutai", connected with Egyptian Jewish culture, J.J. Collins takes the view from the inside: the Qumran texts themselves seem to provide contradictious information about the identity of the group. But the relationship of both texts can be specified towards a differentiation: while CD has primarily the households in mind, when it describes the congregation, 1QS and its related texts from Cave 4 are concerned with those