

JOHN J. COLLINS and ANANDA GEYSER-FOUCHÉ (eds.), *Scribal Practice, Text and Canon in the Dead Sea Scrolls: Essays in Memory of Peter W. Flint* (STDJ 130; Leiden: Brill, 2019). Pp. xx + 392. €131/\$158.

This volume is published in memory of Peter W. Flint, who passed away unexpectedly in 2016. A brief preface written by Amanda Flint is followed by an introduction, “Peter Flint in Memoriam,” by Ananda Geysler-Fouché and John J. Collins. The volume contains seventeen essays organized into six different areas: (1) “Text and Canon,” (2) “Text-Critical Studies,” (3) “Canon and Authority,” (4) “Scribal Practice,” (5) “Language,” and (6) “Thematic Studies.”

Part 1, “Text and Canon,” contains an essay by Eugene Ulrich entitled “Qumran Evidence for the Text and Canon of the Bible.” In this article, Ulrich compares different views within scholarship on the text and canon of the Hebrew Bible before and after the discovery of the Dead Sea Scrolls.

Part 2, “Text-Critical Studies,” includes six articles: Gert T. M. Prinsloo (“Hebrew Bible Textual Criticism and the Dead Sea Scrolls: What Not to Expect of the Peshier Habakkuk [1QpHab]”) analyzes the twofold relevance of the Peshier Habakkuk for the field of textual criticism, not only of the Hebrew Bible in general but particularly for the text of the book of Habakkuk. The next article, “4QLXXNum and a Text-Critical Examination of a

Debated Hebrew Term in Numbers 4,” by Gideon R. Kotzé, deals with the LXX’s translation of the Hebrew term שָׁחַד in Numbers 4 and, at the same time, tries to show what kind of insights can be gained from 4QLXXNum in this debate. Herrie van Rooy’s contribution, “The Ezekiel Manuscripts from the Dead Sea, the Ancient Versions, and the Textual History of Ezekiel,” discusses the ancient manuscripts of the Book of Ezekiel and evaluates the relevance of the Dead Sea Ezekiel manuscripts as well as their specific relevance for the textual history of the book itself. Then, in “On ‘True’ Editions: Pluriformity and Authority between Psalms and Serekh,” James Nati takes up a 2013 discussion between Peter Flint and Geza Vermes reflecting upon the phenomenon of textual pluriformity and authority for the Book of Psalms and the *Serekh ha-Yahad*. Nati also tries to address the question of how the concept of pluriformity and authority used by ancient scribes should be taken into consideration by modern editors. The following article, “A Textual Analysis of Pseudo-Ezekiel (4Q385 and 4Q386): Rewritten or Merely Copies of Each Other,” by Jana Coetzee analyzes the two Qumran fragments of Pseudo-Ezekiel and the textual differences between them in order to provide information on the date and authorship of each. The last article of this part has been written by Eibert Tigchelaar, “Nebuchadnezzar Found and Forgotten: A New Fragment of 4Q385a (4QApocryphon of Jeremiah C^a) 18 i.”

Part 3, “Canon and Authority,” has two chapters, starting with an article by James C. VanderKam, “Uses of Earlier Literature in Some Second Temple Texts.” He analyzes a group of texts (including Daniel 9; 1 Maccabees 7; 1 Chronicles 16; and 2 Chronicles 6) that play some kind of canonical or authoritative role in later textual compositions. Nancy L. deClaissé-Walford’s article, “An Examination of the Songs of Ascents and Psalm 119 in 11QPs^a,” provides an overview of the historical background of the Songs of Ascents (Psalms 120–134 of the Hebrew Bible) and the status of 11QPs^a for the Qumran community, and finally investigates reasons why Psalm 119 precedes the Songs of Ascents in the MT and the LXX whereas it follows this corpus in 11QPs^a.

Subsequently, part 4, “Scribal Practice,” includes five articles. In “Qumran Scribal Practice: Won Moor Thyme,” Martin Abegg gives detailed insights on different scribal practices in Qumran biblical and nonbiblical manuscripts, and compares them with each other. Next, Timothy H. Lim (“The Grain of the Kittim in the Habakkuk Peshet: A New Reading of וּמְאִכְלוּ בָרִי [1QpHab 6:5]”) deals with the citation of Hab 1:16cd in the Qumran peshet on Habakkuk. Next, Andrew B. Perrin (“The Vistas of Variant Readings: Towards an Understanding of Scribal Transmission as Reception in the Qumran Fragments of Aramaic Daniel”) evaluates the importance of the Qumran fragments of the Book of Daniel regarding the scribal practices of their authors and the significance of variant readings as interpretation of a tradition. Emanuel Tov (“Exegesis of the Bible Enriched by the Dead Sea Scrolls”) discusses how the discovery of the Dead Sea Scrolls enriched not only the understanding of the Bible but also its exegesis and transmission. The concluding chapter in this part, “The Excerpted Manuscripts from Qumran, with Special Attention to 4QReworked Pentateuch D and 4QReworked Pentateuch E,” by Sidnie White Crawford, focuses on manuscripts from Qumran that are considered to be excerpted and shows what they have in common regarding their content and material. White Crawford then turns to 4QReworked Pentateuch D and 4QReworked Pentateuch E in order to determine whether those two manuscripts can also be considered excerpted texts.

Part 5, "Language," contains an essay by Jacobus A. Naudé, Cynthia L. Miller-Naudé, and Daniel J. Wilson, "Trajectories of Diachronic Change in Qumran Hebrew: Evidence from the Negative Existential in Post-Predicate Position." The authors discuss a variety of negative existential clauses exhibiting post-predicate position from Qumran and Biblical Hebrew in order to point out diachronic variations regarding this specific grammatical aspect.

Finally, as part 6, there are two articles under the heading "Thematic Studies." In "The Star of Balaam and the Prophecy of Josephus concerning Vespasian," Craig A. Evans addresses not only the Josephan prophecy on the emperor Vespasian in *Judean War* 6 but also its potential background in Num 24:17 as well as the general topic of having an oracle connected to the rise of an Eastern ruler. In "Lady Metaphors in Judaic Wisdom Literature," Ananda Geysler-Fouché compares the metaphor of the "Lady" in the wisdom literature from Qumran with other wisdom texts from Judaism (e.g., Proverbs, Ben Sira, Wisdom of Solomon) in order to show the necessity of rethinking the identity of this personification in each sociohistorical context.

In summary, this collection of seventeen articles provides a good overview of the subjects of text, canon, and scribal practices in the Dead Sea Scrolls. Arranging them under major headings is extremely useful to the reader, as the articles cover quite different and sometimes very specific questions. Finally, in this volume *in memoriam* of Peter Flint, it is also very revealing to learn some insider details about his interesting career path.

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