

SHORT NOTES

a paper for the first of these, but died before he could deliver it. It appears here as the final item in the collected proceedings of the sessions, published in his memory.

There are twelve essays in three sections. The first most closely addresses the theme suggested in the title of the book. William John Lyons looks at the chapters in a canonical context and in the light of the Holocaust, defending particularity, here and in general. Lipton's engaging and persuasive essay relates Genesis 18–19 to Ezekiel 14, emphasizing not the issue of collective punishment but intercession and the privilege of the chosen ones. T.A. Perry's essay is about Jonah rather than Abraham. Amira Meir looks at the interpretation of Gen. 18:19 in a number of medieval Jewish commentators. The second section is on justice. Ellen J. van Wolde's careful semantic and juridical investigation concludes that the story is a parallel to Psalm 82: YHWH takes over as 'judge of all the earth'. Calum Carmichael tells us which laws were suggested by these episodes. Megan Warner finds Gen. 18:19, which following David Carr she takes as a late addition, undermined by the story itself, in which Abraham is not ideally righteous. The third section concerns hospitality. Yitzhak Peleg finds that while Lot was a good host, he was saved not for that reason but for the sake of Abraham (Gen. 19:29). Jonathan D. Safren compares Abraham and Lot as hosts in an intelligent study that sees the episodes as closely parallel. Nathan MacDonald reads Genesis 19 in the light of 2 Samuel 10. Harlan J. Wechsler looks at Shmuel David Luzzatto's commentary. Pirson himself studies the usage of **וְיָד** and concludes that it does not have a sexual connotation in Gen. 19:5, but that Lot, who is 'not one of the brightest', misunderstands it in that way.

The essays vary widely in quality, and many are rather slight. I am surprised that of twelve writers, not one raises the major ethical problem of Genesis 19, though it is mentioned in passing at one point: the destruction of the entire population for the sins *of the men*.

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EILEEN M. SCHULLER and CAROL A. NEWSOM, *The Hodayot (Thanksgiving Psalms): A Study Edition of 1QH^a* (SBL Early Judaism and its Literature 36). Society of Biblical Literature, Atlanta 2012. Pp. xii + 110. Price: \$19.95. ISBN: 978-1-58-983696-9.

This study edition of 1QH^a provides its user in no more than 110 pages with all the basics to get acquainted with this interesting and important Qumran scroll. The introduction (pp. 1–11) focuses on the reconstruction of the scroll and the order of its columns. It also offers a short bibliography. The major part of the book consists of the Hebrew text of 1QH^a with an adjacent English translation (pp. 14–85). The book concludes with a useful word list (pp. 87–110).

The text and translation included in this edition are essentially the same as that published by the same authors in *DJD* 40 (2008). This official edition of 1QH^a has brought to a conclusion a period of unclarity about the numbering and arrangement of the columns and lines of the scroll. The Hebrew text is based on the work of Hartmut Stegemann, which has been further developed by Eileen Schuller. The astute English translation by Carol Newsom has been slightly adapted for inclusion in this edition.

The format of this study edition is rather simple, and everything but the basic tools necessary for understanding the text is left out. Because of this, the edition

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seems to be particularly useful for students or non-specialists. It has been a sensible decision by the authors to take not only the text and translation, but also the *sigla* from the corresponding *DJD* volume, thus hopefully encouraging the users of this study edition to take up the official edition of this scroll as well. In their preface, the authors suggest that 'perhaps other of the major texts from the Dead Sea Scrolls will eventually be included in a similar format in this series.' It is to be hoped that this suggestion does not take too long to become reality.

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JOHN T. FITZGERALD, FIKA J. VAN RENSBURG AND HERRI F. VAN ROOY (eds), *Animosity, the Bible and Us: Some European, North American, and South African Perspectives* (Global Perspectives on Bible Scholarship 12). Society of Biblical Literature, Atlanta 2009. Pp. xv + 363. Price: \$45.95 paperback. ISBN: 978-1-58983-401-9.

This volume has its inception in a research project undertaken between 2004 and 2006 at North-West University in South Africa. The project was designed 'to examine the biblical text to see how it understands and presents the phenomenon of animosity and to glean any insights that it might offer to help us address the problem' (p. viii). Thus, the research project and the resulting volume embrace the idea that historical scholarship on the Bible and violence can aid in the seemingly insurmountable task of defusing violence in the contemporary world — or at least help reposition the role that the Bible often plays in the promotion of violence. Participants in the research project presented papers at several international conferences between 2004 and 2006. Fourteen of the papers appear in this volume. The contributors hail from Europe (five), North America (one), and South Africa (eight). Though the volume's subtitle promises to offer 'perspectives' from these different geographic regions, it is hard to see how the individual contributions reflect the geographic origins of the authors. Five articles focus on the Hebrew Bible and early Judaism. Eight articles address the New Testament and Early Christianity. One article concentrates on the classical world. The utility of the volume is enhanced by a cumulative bibliography.

The contributors employ a generally broad understanding of animosity. Many of the papers touch on aspects of violence within the Bible and violence that draws on the Bible for its inspiration and justification. At the same time, the overall focus on animosity allows the contributors to dig deeper and explore a broader range of hostile human interaction in the Bible and the wider setting of the ancient Near Eastern and Greco-Roman worlds. This wider focus yields an impressive collection of papers addressing aspects of enmity, war, homicide, domestic violence, religious hostility, retaliation, and martyrdom. As expected, the scope and quality of the papers vary. Some of the articles offer a more comprehensive analysis of the issues while other articles are more specialized in their focus. Of the former category, for example, the first article in the volume by Eben Scheffler on 'War and Violence in the Old Testament World: Differing Views', does a fine job outlining the keys areas of inquiry on this subject and modern scholarly viewpoints. Similarly, the article by John T. Fitzgerald on 'Domestic Violence in the Ancient World: Preliminary Considerations and the Problem of Wife-Beating', is a rich exploration of the issue of domestic violence in the classical world. The article provides much material for scholars of both ancient Judaism and early Christianity to consider.