TZOREF, S., and I. YOUNG (eds.) – Keter Shem Tov. Essays on the Dead Sea Scrolls in Memory of Alan Crown. (Perspectives on Hebrew Scriptures and its Contexts, 20). Gorgias Press LLC, Piscataway, 2013. (23,5 cm, X, 400). ISBN 978-1-61143-866-6. ISSN 1935-6897. $ 150.00.

Dedicated to the memory of the late Alan David Crown, this volume is in the first place a tribute to Crown's work as a Professor of Semitic Studies in the University of Sidney. The essays collected in it were presented at an international conference held in Crown's memory, and the volume opens with a eulogy by Rabbi David Freedman. The contributions that follow were written by colleagues and students of Crown, based at universities in Australia, New Zealand, and Israel.

The volume is divided into five parts: 1. "Qumran Scholarship: Now and Then"; 2. "Textual Transmission of the Hebrew Bible"; 3. "Reception of Scripture in the Dead Sea Scrolls"; 4. "Community and the Dead Sea Scrolls"; and 5. "The Temple and the Dead Sea Scrolls."

The first part comprises just one article, by Shani Tzoref. She draws a parallel between changes in the community of Dead Sea Scrolls scholars and developments in their perceptions of the community/ies behind the scrolls. For Tzoref, this parallel is an inverse one: "I have argued that current research supports the hypothesis that the ancient community/ies of the Qumran scrolls became increasingly insular, suspicious, and separatist over time.… In contrast, the modern Community of Qumran scrolls scholars is currently flourishing in an era of global synergy" (50). I find Tzoref's argument illuminating, in that she stresses the impact of modern conditions on how we think of the ancient world. At

the same time, I wonder if the correlation is always an inverse one. Recent years have seen many publications that emphasize the need to contextualize the scrolls, their producers, and their collectors as broadly as possible within the Hellenistic and Roman world. This line of research may likewise reflect the increasingly variegated character of the community of Qumran scholars.

The second part is devoted to scribal and linguistic matters. Emanuel Tov demonstrates the close links between the Samaritan Pentateuch (one of Crown's major interests) and pre-Samaritan texts from Qumran. He shows that there are clear connections between the Samaritan and pre-Samaritan traditions and the Septuagint, whereas the Masoretic Text (MT) represents a more idiosyncratic tradition. Ian Young analyses the occurrence of Late Biblical Hebrew (LBH) in the Masoretic Text (MT) of the three parts of Isaiah and the Great Isaiah Scroll (1QIsa$^{a}$). He shows that 1QIsa$^{a}$ exhibits no universal tendency towards LBH: the scroll witnesses to a "high instability" (112) of linguistic features rather than a uniform preference for LBH forms. Young's second essay addresses the different character of biblical scrolls from Masada and Qumran. As an explanation for this difference Young embraces the suggestion that the Qumran scrolls were deposited in the caves in the first century BCE rather than the first century CE.

In the first essay of the third part, Stephen Llewelyn, Stephanie Ng, Gareth Wearne, and Alexandra Wrathall argue that the one extant manuscript of *Pesher Habakkuk* (1QpHab) goes back to two *Vorlagen*. On the basis of this hypothesis the authors offer explanations for several unexpected features in 1QpHab. As it is devoted to the working methods and practices of ancient scribes, this article must be read alongside the articles in part 2 of this volume. In fact, it aligns much more

naturally with Tov's and Young's contributions than it does with the other essays in part 3. With an increasing number of scholars accepting the basic similarities in scribal culture and practices behind both "biblical" and "nonbiblical" manuscripts, it is a small pity that canonical assumptions have led to the exclusion of Llewelyn, Ng, Wearne, and Wrathall's contribution from the part devoted to scribal habits and textual transmission.

The third, fourth, and fifth parts of this volume touch on related issues and contain several essays that could well have been in another part than they are now. Many essays offer comparisons between texts from the scrolls and writings from the Hebrew Bible or the New Testament. Anne Gardner scrutinizes references to "holy ones" and "(holy) people" in Daniel and the *War Scroll* (1QM), arguing that in both writings, most references to קדושים are to earthly beings. In line with previous treatments, Gardner argues for an intertextual connection between these two writings. A different kind of connection must, according to Martin Shields, be assumed to exist between Qohelet and the Qumran texts. Shields argues that the composers/collectors of the Qumran scrolls may have known Qohelet in a general sense, but attached no special prominence to the book.

John Davies compares 4QTestimonia (4Q175) with the Epistle of Jude to argue that this Qumran text must be taken as a catena, or notes for a talk. Bradley Bitner compares the depiction of covenant communities in the *Community Rule* (1QS V 1–VII 25) and 1 Corinthians (5:1–6:11). The result is a nuanced analysis which spells out both the similarities and the differences between the two texts. Philip Church treats parallels between the depiction of temples in 4QFlorilegium (4Q174) and the Epistle to the Hebrews. In line with earlier studies, Church sees

connections between both writings, but also differences. In his words, both texts bear evidence to an ongoing "conversation about eschatological expectation in Second Temple Judaism" (360).

Other contributions engage themes from the Qumran scrolls themselves. Marianne Dacy surveys plant symbolism in the *Genesis Apocryphon* (1QapGen). Albert Baumgarten challenges the traditional view of the Qumran community and one of its leaders, the Teacher of Righteousness, as urgently expecting the end of time. He points to the passage in *Pesher Habakkuk* where the Teacher is portrayed as an interpreter of prophetic Scripture. As Baumgarten notices, the Pesher speaks of the end of time as tarrying longer than the prophets had expected. The Teacher, therefore, did not know when the end of time would come, but he did know that it would not be for any time soon. The portrayal of the Teacher in *Pesher Habakkuk*, in Baumgarten's opinion, reflects the perspective of an owl claiming that the night endures, not of a rooster crying that the morning is soon arriving.

Based on his earlier work on sexuality, William Loader addresses the link between eschatology and sexuality in the Qumran writings. According to Loader, expectations of the world to come often entail the presence of sexual relations. So, "celibacy" in the scrolls and the community that collected them (Loader thinks of the Essenes of Philo and Josephus) was not so much a permanent and everlasting ideal, but an abstinence from sex "in defined places and times" (316). Dionysia van Beek offers an interesting reading of the *Damascus Document*, arguing that the three exhortations to listen (שמ״ע) in this text fulfil a function similar to the structure of the Jerusalem temple. Just as the priest in the temple proceeds through its courts to its holiest parts, so "CD allows one to pass through progressive stages

of revelation" (329). Finally, Antoinette Collins engages the expression "the day of the blessing"/"the day of the creation" in the *Temple Scroll* (11Q19 XXIX 9). Collins does not deal with the palaeographical arguments in favour of either one of these readings (which appear to point to יום הברכה rather than יום הבריה), but develops a suggestion by Yadin, offering a double reading with each expression illuminating certain aspects of the thought-world behind the *Temple Scroll*.

Seeing that this volume covers a broad range of issues, it should come as no surprise that both the quality and the nature of its contributions differs. Some articles hardly add anything to existing debates, others open up exciting avenues for thinking and research. The contributions I enjoyed most are those that provide new perspectives or challenge existing viewpoints. To those interested in scribal culture Tov, Young, and Llewelyn, Ng, Wearne, and Wrathall offer interesting impetus for further thinking. And Tzoref, by raising the question how historical and social circumstances affect scholarly practices, makes us wonder why we do what we do in the way we do it.

The contributions on *Pesher Habakkuk* are of particular value and provide new ways of understanding this ancient commentary. Llewelyn, Ng, Wearne, and Wrathall make insightful observations and draw compelling conclusions. If I am not wholly convinced by their case, this is because they focus on *written Vorlagen* to 1QpHab. I tend to think that the literary development of *Pesher Habakkuk* is more complicated than the assumption of mere written *Vorlagen* can account for. Moreover, the way in which Baumgarten raises and answers the question what the Teacher knew challenges prevalent views on inspiration, eschatology, and

exegesis in *Pesher Habakkuk*. Baumgarten offers a persuasive reading of 1QpHab VII and his insights deserve to be incorporated in coming treatments of the topic.

In sum: this volume covers a wide variety of topics, with different success. It does not serve well as a cover-to-cover read. But the scope of the collection and the willingness of most contributors not to take commonly-held views for granted make it a fitting tribute to Alan Crown.

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