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MISCELLANEOUS TEXTS FROM THE JUDAEAN DESERT. Edited by James Charlesworth, Nahum Cohen, Hannah M. Cotton, Esther Eshel, Hanan Eshel, Peter Flint, Haggai Misgav, Matthew Morgenstern, Catherine Murphy, Michael Segal, Ada Yardeni, and Boaz Zissu. Discoveries in the Judaean Desert 38. Pp. xviii + 250. Oxford: Oxford University Press, 2000. Cloth, $105.00.

This volume is the thirty-eighth in the series *Discoveries in the Judaean Desert*, the vehicle for the publication of the Dead Sea Scrolls. Editor-in-chief Emanuel Tov and his able team of editors, including James VanderKam, the consulting editor for this volume, have produced another fine edition of these difficult texts, making them accessible in a predictable format to a scholarly audience. Each document is presented separately, with a physical description, a discussion of the contents, and a study of its paleography, orthography and morphology. Each fragment is transcribed, followed by notes, and photographic plates are supplied at the end of the volume. The volume also contains an internal concordance.

Unlike most of the volumes in this series, this volume does not contain manuscripts from the eleven caves surrounding Qumran (with one or two possible exceptions), but rather contains manuscripts found in other locations in the Judaean desert, small caches that nevertheless contain important primary documents ranging in date from the fourth century B.C.E. through the second century C.E. This is an eclectic collection of texts; their languages are Hebrew, Greek and Aramaic, and they include biblical texts, religious compositions and business documents.

The first group of texts comes from Ketef Jericho, where they were discovered in excavations carried out in 1986 and 1993. The excavators, Hanan Eshel and Boaz Zissu, begin with an introduction to the archaeology of the site, which contained remains beginning in the Chalcolithic period and ending in the Islamic period. Drawings of all the archaeological finds are included (including the manuscript finds). The excavators found at least twenty-two fragmentary texts, as well as unidentified fragments. Those whose content can be securely identified are business documents, evidently deposited in the caves by refugees from the upheavals of the conquest of Alexander the Great (c. 332 B.C.E.) and the Bar Kokhba Revolt (132–135 C.E.). The majority of these documents are in Aramaic or Greek. One text (JerpapSale of Date Crop ar) is dated to the third year of Emperor Domitian's reign (84 C.E.), while another mentions the Emperor Hadrian.

The rest of the volume contains smaller groups of texts from the Wadi Sdeir, Naḥal Ḥever/Wadi Seiyal, Naḥal Mishmar and Naḥal Ṣe'elim. All of these documents are dated paleographically to the first and second centuries C.E. The texts include several biblical manuscripts: one of Genesis (SdeirGenesis), three of Numbers (5/6ḤevNumbers[a], XḤev/ṢeNumbers[b] and 34ṢeNumbers), one of Deuteronomy (XḤev/ṢeDeuteronomy), and one of Psalms (5/6ḤevPsalms). Where the textual character for these manuscripts can be determined, it conforms to the proto-Masoretic text (5/6ḤevPsalms, XḤev/ṢeNumbers[b]); this is what we have come to expect from biblical manuscripts in this period.

There are also several non-biblical religious texts (8ḤevPrayer, XḤev/ṢePhylactery, and XḤev/ṢeEschatological Hymn), as well as business documents, including an interesting Greek census list from Judaea or Arabia from the first half of the second century C.E. (34Ṣe papCensus List from Judaea or Arabia gr). The provenance of some of these texts is actually open to question, since they were purchased from the bedouin in small groups. For example, several of the texts the bedouin claimed were from Wadi Seiyal are actually from Naḥal Ḥever. Further, the editor of XḤev/Ṣe Eschatological Hymn, M. Morgenstern, tentatively suggests that it may be from Qumran (p. 193).

The last text presented in the volume, XJoshua, is of unknown provenance, having been purchased by a private collector in 1998 (p. 232). Its editor, J. Charlesworth, dates the manuscript to the first century C.E., and suggests that it comes from Qumran Cave 4 (although it is not part of either 4QJosh[a] or 4QJosh[b]; p. 235).

Given the nature of this volume as a collection of "miscellaneous texts," scholars will need to study these texts in conjunction with similar documents in other publications. For example, it is necessary to study Jericho papList of Loans ar, from the fourth century B.C.E., along with the Wadi Daliyeh and the Elephantine papyri, which the editors cite in their discussion. Thus this is not a volume that stands on its own as a collection, but is a necessary and important reference work for wider investigations.

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THE MESSIAH BEFORE JESUS: THE SUFFERING SERVANT OF THE DEAD SEA SCROLLS. By Israel Knohl. Translated by David Maisal. Pp. xiv + 145. Berkeley: University of California Press, 2000. Cloth, $22.00.

One should judge this book neither by its title nor its size. While its subtitle betokens a study tightly focused on the Dead Sea Scrolls, the work