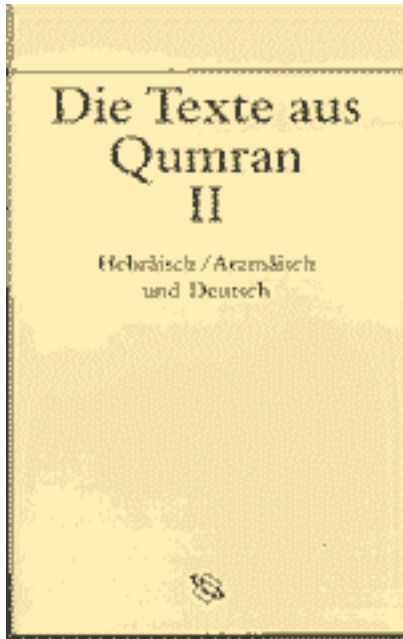


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**Steudel, Annette, ed.**

***Die Texte aus Qumran II: Hebräisch/Aramäisch und Deutsch mit Masoretischer Punktation  
Übersetzung, Einführung und Anmerkungen***

Darmstadt,: Wissenschaftliche Buchgesellschaft,  
2001. Pp. xx + 277. Cloth. EUR 49,90. ISBN  
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This book is a helpful “Studienausgabe” that presents the text of ten Qumran documents and translates them into German (vii). These ten compositions include the *Temple Scroll*, the *Prayer of Nabonidus* (4Q242), the “Son of God” text (4Q246), 11QMelchizedek (11Q13), and five pesharim—one on Micah (1Q14), two on Isaiah (4Q162 and 164), and two on Hosea (4Q166 and 167). Steudel also offer a transcription and translation of 4Q174 and 177, which she considers a single composition entitled “Midrasch zur Eschatologie,” a view Steudel has developed in previous scholarship (*Der Midrasch zur Eschatologie aus der Qumrangemeinde* [STDJ 13; Leiden: Brill, 1994]). These two manuscripts have also been considered separate texts, known respectively as the *Florilegium* and *Catena*<sup>a</sup>. The ten documents presented in this book are described as “eine Auswahl der wichtigsten seither veröffentlichten nichtbiblischen Qumrantexte” (vii). Along with the author, Hans-Ulrich Boesche, Birgit Bredereke, Christoph A. Gasser, and Roman Vielhauer assisted with this volume.

The edition provided by Steudel and her collaborators is in the same series as E. Lohse’s *Die Texte aus Qumran* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1971), which can now be considered volume 1. Additional books in this series are planned. None of the

texts treated by Lohse are included in the present volume. One of the most distinctive features of Steudel's book, and this publication series in general, is that Qumran texts are pointed according to the Masoretic vocalization system. This is designed to make reading Qumran literature easier, a goal fitting for any study edition. The author opts to vocalize these documents "trotz aller damit verbundenen Problematik," although she does not elaborate on this point (vii).

The texts included in this volume are presented in a useful manner. Each document is introduced with an overview of its contents. Along with the translations, three text-critical apparatuses accompany transcriptions. One lists manuscripts that are variants of the text at hand. Another specifies other text-critical issues such as scribal corrections. A third points out fragmentary letters that cannot be transcribed with certainty. The author also provides notes on specific texts, included at the end of the volume.

Of the ten Qumran texts selected for this volume, the longest is by far the *Temple Scroll*. Over half of the book is devoted to this text. For difficult questions such as its redaction history and relation to contemporary Jewish texts, the reader is referred to Johann Maier (*Die Tempelrolle vom Toten Meer und das "Neue Jerusalem"* [3d ed.; Munich and Basel: Reinhardt, 1997]) (4). Reflecting the fragmentary state of the text, two separate numbering systems are used. For example, the designation "11QT<sup>a</sup> III, <sup>4</sup>13" refers to the third column's thirteenth line, which is the fourth line of the column that preserves readable text. While the rationale for these numerical systems is clear, they are, however, potentially confusing, particularly since endnotes are also used. This is the only text of the volume for which this numbering system has been chosen.

Steudel's presentation of the *Temple Scroll* is based on careful analysis of critical editions of the composition. She frequently lists alternative readings in her footnotes. For example, when transcribing the phrase *bē'ammô* of 11QT<sup>a</sup> 64:14, she observes that this reading is also given in several critical editions of the *Temple Scroll* (Yadin, Puech), whereas others read *bē'ammy* (Qimron, Maier).

The other compositions included in the volume are also presented in a clear and informative manner. The introductions provide useful summaries of the content and physical characteristics of the compositions. In her introduction to 4Q246 she does, however, describe the text as an "Apokalypse" (167). No one would dispute that this composition has apocalyptic features, but few would regard 4Q246 as an example of the genre apocalypse. She also identifies the "Gottessohn" of this text as Antiochus IV Epiphanes, arguing against the "häufig vorgeschlagene individuell-messianische Interpretation" of the text. Regarding the apparatuses accompanying the texts, *Die Texte aus Qumran II* provides more text-critical information than *The Dead Sea Scrolls Study*

*Edition* but not enough to be cumbersome. For highly fragmentary compositions such as 4QpHos<sup>b</sup> (4Q167), only major fragments are included (245).

The transcriptions of Steudel's book are in general skillfully presented. At times her editions of texts include reconstructions that differ from those of the official editions. This can be demonstrated by briefly comparing the version of 11QMelchizedek in *Die Texte aus Qumran II* with that of DJD 23. For example, Steudel supplements the lacuna of 11QMelch 13, 2–4 with a passage from Isa 61:1 (“um den Gefangenen Freilassung auszurufen”). The editors of DJD 23 leave this gap blank. Steudel's reconstruction, however, while hypothetical, fits with the context of lines 3 and 4. These lines emphasize the theme of eschatological deliverance by relating the remission of debts discussed in Deut 15 to the “end of days.” Furthermore, her supplement accords with the overall importance of Isa 61 to 11QMelch. She also reconstructs fragmentary passages in ways that differ from other editions. For example, her transcription of the second half of 11Q13, 2–8 reads [ûbammār]ôm 'āl&hēmā]h hītda[bbēr] lēpī[y gōr]lôtēmmāh (?), which she translates as “[Und in der Hö]he äü[bert er sich] über [si]e nach Maßga[be] ihrer [Los]e (?).” This is quite different from the version in DJD 23, which reads: *m 'ly[hm]h ht[ ]lp[y] k[w]l 's]wtmh*, which is translated “over [th]em [ ] accor[ding to] a[ll] their [doing]s.” Such texts, given their state of preservation, are ambiguous. Multiple reconstructions are possible. The author's versions of texts should be considered along with others to help one decide how to read fragmentary passages.

Steudel and her collaborators have provided a successful study edition of ten texts that reflects a thoughtful and judicious approach to the material. This book complements *The Dead Sea Scrolls Study Edition* by offering an edition of selected Qumran literature with an eye to students with training in biblical Hebrew who are making the transition to unpointed texts. The edition also provides an opportunity for students who are not native speakers of German to improve their proficiency with that language. This book is a useful aid for anyone studying the Dead Sea Scrolls.