

including the first two paragraphs on p. 204 and the correction of pages out of order in the article on $\text{ʔ}ōth$. In general, the occasional somewhat explanatory translations have been edited. However, some mistakes were not corrected. For example, on p. 24, line 2 from the bottom, insert “almost” (German “fast”) before “always,” and in the last paragraph on p. 291 “Israelite Stele” should read “Israel Stele.”

The volume includes fifty-three articles, ranging from two to nineteen pages long. Bibliography is listed as a footnote at the outset of each entry. The articles are presented according to distinct Hebrew words rather than concepts or even—with a few exceptions—according to closely related words. For example, there are distinct articles on $\text{ʔ}ēl$ (Cross) and $\text{ʔ}ēlōhīm$ (Ringren), on $\text{ʔ}ādām$ (Maass), $\text{ʔ}ish$ (Bratsiotis) and $\text{ʔ}ēnōsh$ (Maass), and the various terms for “sin” are treated separately.

Obviously the contributors were not bound to a rigid format in the presentation of their conclusions, but as a rule each has included treatment of the following: etymology and occurrences, usage outside the Old Testament, secular usage, and particular religious or theological meanings. The contributors have refrained from giving simple or concise definitions of their terms, either at the outset or the conclusion, instead stressing the meanings in distinct contexts or particular literary strata of the Old Testament. The authors for the most part are sensitive to form critical and tradition-historical as well as linguistic factors affecting the meanings of the vocabulary. In fact, some articles include significant exegetical work on key texts.

A few of the entries are impressive contributions. Noteworthy are those of Cross on $\text{ʔ}ēl$ and Ringren on $\text{ʔ}ābh$ and $\text{ʔ}ēlōhīm$. Most of the articles assemble a considerable amount of useful data, some of it—especially concerning nonbiblical usage—not readily accessible previously. But some of the articles, especially the shorter ones on words with little obvious theological meaning, belabor the obvious which could be discerned with little more than a Hebrew dictionary and a concordance in hand.

The work initiated with this volume will be an important and valuable reference work for Old Testament exegesis and theology, but it will be difficult for that wider audience of “students. . .who do not have the linguistic background of more advanced scholars” (dust jacket) to find their way around in it. The first German volume included an index of German *Stichwörter* and an index of biblical texts. Presumably an index volume will provide such aids when the set is complete, but the publishers should consider following the German practice at this point and index each volume as it appears.

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The Severus Scroll and 1QIs^a. By Jonathan Paul Siegel. Society of Biblical Literature, Masoretic Studies, 2. Missoula, MT: Scholars Press, 1975. xiv+108 pages. \$2.00. L. C. No. 75-28372.

The Severus scroll, no longer extant, was a Hebrew Pentateuch allegedly taken into captivity at Jerusalem during the first century, brought to Rome, and deposited in the synagogue of Severus. The scroll's existence is known only from three related medieval sources, which list 33 variant readings peculiar to the Severus scroll. More or less neglected since the late nineteenth century, the discovery of the Dead Sea scrolls has led scholars to refocus their attention on the Severus scroll variants in order to determine their relationship to textual variants discovered at Qumran.

Siegel sums up and moves beyond the earlier efforts of Segal, Greenberg, Sperber, Loewinger, and others, proving convincingly that some of the Severus and Dead Sea variants are one of a kind. Herein lies the monograph's strength, to which is appended an ample bibliography. Had Siegel rested content with this accomplishment, this review would end here. Siegel, however, attempts to trace the origin of the variants and the history of their transmission. Here, his otherwise sober study is marred by occasional non sequiturs, e.g., pp. 55–56, where, on the basis of the eschatological use of the term *mōreh zedeq*, Siegel concludes that two of the three medieval lists of Severus scroll variants (dating to 1382 and 1404) entered normative Jewish literature via Qaraite sources. Apparently, Siegel is unaware that the eschatological use of the term *mōreh zedeq* was common in normative Jewish circles from the Gaonic period on. The Palestinian sage Aaron ben Meir (ca. 921), cited in H. Bornstein, *The Dispute Between Saadia Gaon and Ben Meir* [Hebrew], Warsaw, 1904, p. 56; Rashi (d. 1105) on Zech 1:1; and Judah ben Barzilai (early 12th century), in his *Commentary on the Book of Creation* [Hebrew], Berlin, 1885, p. 50, are all witnesses to the eschatological use of the term *mōreh zedeq* in normative Jewish circles in the early medieval period.

Siegel offers specious speculations (e.g., p. 17, where the Severus scroll variant of Gen 1:31 "death is good" is said to "clearly imply" the belief in resurrection of the dead), and misinformation (e.g. p. 70, where the Book of the Covenant of I Macc 1:56 is identified as Exodus 21–23, which "was written as a separate book for private use"[if Wellhausen had only known this!]; or p. 83, where it is alleged gratuitously that R. Hai Gaon cited Codex Hilleli). Occasional printer's errors (e.g., p. vi, Dead Sea scroll photograph printed upside down; p. 76, last line[s] missing) add to the confusion. Experts will have no problem separating the wheat from the chaff; non-experts will have to tread carefully, but are likely to find the experience rewarding.

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RELIGIONS OF WESTERN ANTIQUITY

The Jewish People in the First Century, Volume Two. (Compendia Rerum Iudicarum ad Novum Testamentum, Section One). Edited by S. Safrai and M. Stern. Philadelphia: Fortress Press, 1976, 722 pages. \$32.50. L. C. No. 74-75908.

This is the second and concluding volume of section 1 of the *Compendia* series. Volume 1 both surveyed source material and discussed political and legal aspects of early Jewish society. Volume 2, comprising chapters 11–24 of section 1 and with continuous pagination, focuses on socio-economic and religio-cultural features. The range of topics considered is broad, with chapters on economic life, the social classes, home and family life, art and architecture, the Temple, the Synagogue, education and Torah study, the languages, the calendar, paganism, and references to the Jews and Judaism in Greek and Latin literature. The focus is on mainstream currents in the early Pharaesic texts, and only notes those divergent features which share a commonality with them. The survey is, overall, intended for students of the New Testament; this factor accounts for the highlighted references to NT parallels and passages, and for the occasional skewing of discussions towards diaspora features—particularity whenever