

REVIEW

Aren M. Maeir, Jodi Magness, Lawrence H. Schiffman (eds.), *“Go Out and Study the Land” (Judges 18:2). Archaeological, Historical and Textual Studies in Honor of Hanan Eshel (Supplements to the Journal for the Study of Judaism – 148)*, Brill, Leiden–Boston 2012; ISBN 978-90-04-20268-9; ISSN 1384-2161.

The biblical quotation that constitutes the title of this book dedicated to Hanan Eshel (1958–2010) reflects the scope and nature of his research interests very well. The idea of the book came about among Eshel’s colleagues in exceptional circumstances with the news of his serious illness: “...the three editors thought that the best way we could raise Hanan’s spirits would be to prepare a collection of studies in his honor” (p. ix). The rapid progress of his illness meant that H. Eshel never got to see the volume dedicated to him. As a result, contrary to the intentions of the editors, the book became a Memorial Volume. However, we can guess at the original character from the dedications that accompany many of the articles. The authors of the 22 articles gathered here are scholars from various countries interested in similar to H. Eshel research issues, linked to him by bonds of friendship and joint work.

The editors arranged these articles in alphabetical order according to the names of the authors, a commonly accepted practice with any occasional books. When there are several dozen texts on various subjects and issues, though, the reader must invest a large amount of effort to establish whether there are any articles that he or she might find of interest. Perhaps in order to make this search easier, the studies collected in this volume can be divided into several subject groups. However, the classification used here is rather of a general nature, as the subjects analyzed and interpreted by the authors of the various articles quite often go beyond the thematic framework of the group.

The largest group comprises articles on texts from the Dead Sea area and Qumran community, issues which H. Eshel devoted the most attention to in his research. In most cases the authors propose new interpretations and classifications of texts of the Dead Sea Scrolls (E.G. Chazon, *The Classification of 4Q505: Daily or Festival Prayers?* (pp. 23–34); B. Halpern-Amaru, *Protection from Birds in the Book of Jubilees* (pp. 59–67); M. Kister, *Ancient Material in Pirque de-Rabbi Eli‘ezer: Basilides, Qumran, the Book of Jubilees* (pp. 69–94); A. Lange, *The Covenant with the Levites (Jer 33:21) in the Proto-Masoretic Text of Jeremiah in Light of the Dead Sea Scrolls* (pp. 95–116); B. Schultz, *Re-Imagining the Eschatological War – 4Q285/11Q14* (pp. 197–212); J.A. Taylor, *Buried Manuscripts and Empty Tombs: The Qumran Genizah Theory Revisited* (pp. 269–315); E.J. Tigchelaar, *Gleanings from the Plates of Unidentified Fragments: Two PAM 43.674 Identifications (4Q365 and 4Q416)* (pp. 317–322); S. Tzoref, *4Q252: Listenwissenschaft and Covenantal Patriarchal Blessings* (pp. 335–357); J.C. VanderKam, *The Common Ownership of Property in Essene Communities* (pp. 359–375)). The next largest group in terms of number of articles concerns problems of a broadly historical nature, viewed not only from the perspective of written sources, but also numismatic, papyrological and archaeological ones. One article looks at the Persian

era (L.S. Fried, *The Artaxerxes Correspondence of Ezra 4, Nehemiah's Wall, and Persian Provincial Administration* (pp. 35–57)), two the Hasmonean period (D.B. Barag, *Alexander Jannaeus – Priest and King* (pp. 1–5); D.R. Schwartz, *Mattathias' Final Speech (1 Maccabees 2): From Religious Zeal to Simonide Propaganda* (pp. 213–223)), one the time of Herod (A.I. Baumgarten, *Herod's Eagle* (pp. 7–21)) and two are related, directly and indirectly, with the figure of Shimon Bar Kokhba (L.H. Schiffman, *On the Edge of the Diaspora: Jews in the Dead Sea Region in the First Two Centuries C.E.* (pp. 175–195); B. Zissu, E. Gass, *The Identification of Biblical Achzib at Khirbet 'Ēn el-Kizbe in the Judean Shephelah, and the Origins of Shimon Bar Kokhba* (pp. 377–426)). The next group of texts refers to issues connected with the history of Judaism (V. Noam, *Josephus and Early Halakhah: The Exclusion of Impure Persons from Holy Precincts* (pp. 133–146); Z. Safrai, *An Elusive Sadducean Dispute* (pp. 147–174)). The one after this comprises articles on archaeological issues (J. Magness, *Disposing of the Dead: An Illustration of the Intersection of Archaeology and Text* (pp. 117–132); I. Shai, D. Ben Shlomo, A.M. Maeir, *Late Iron Age Judean Cooking Pots with Impressed Handles: A New Class of Stamped Impressions from the Kingdom of Judah* (pp. 225–244); cf. also papers by J.A. Taylor and B. Zissu, E. Gass). A separate subject group is formed by studies whose authors are interested in philological matters and comparative studies of manuscripts (M.E. Stone, *The Names of the Rivers* (pp. 245–256); L.T. Stuckenbruck, T.M. Erho, *The Book of Enoch and the Ethiopian Manuscript Tradition: New Data* (pp. 257–267); E. Tov, *Eclectic Editions of Hebrew Scripture* (pp. 323–333)). A valuable addition to the volume is provided not only by a tribute to H. Eshel's academic achievements (pp. xi–xiv), but above all by his complete bibliography (pp. xv–xxxv).

Most of the articles in the book address subjects in which a considerable group of scholars are interested. We can therefore assume that, as a result of the significance and originality of the conclusions and interpretations made in them, references to many of these articles will often appear in various publications. Thanks to them too, the homage paid by the colleagues of Hanan Eshel will not be forgotten quickly.

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