

rebel himself in 66 C.E. when a group of priests who defied Rome and justified their cause by claiming to rid Judaea of mortal masters, incited the conflict with Rome. Josephus, writing in Rome, had to do his utmost to dissociate himself from these events (“damage-control activity,” 104) and made Judas into the scapegoat for the ideology of the revolt, thus diverting responsibility for the revolt from himself and his priestly colleagues. “Who he [Judas] was, what he did and what he advocated, if anything at all, need to be established afresh, outside the framework in *War* and *Antiquities*” (108). All this is very intriguing, but there may be a slight overdose of creative imagination here. Finally, Barclay himself addresses the issue of Josephus’ contempt for anything Egyptian, a trait he shares with his Roman masters and contemporaries. Barclay argues that, in *Contra Apionem*, Josephus tries to create a maximum distance between Jews and Egyptians by deploying traditional Roman stereotypes about Egypt and showing that the Jews are at the other end of the honour scale, *i.e.*, quite near to where the Romans themselves are. A reference to the very similar way Philo tries to reach the same goal would have been in order here (see M. Niehoff, *Philo on Jewish Identity and Culture*, Tübingen 2001, and my review in *F7B* 29 [2002] 155-7). Barclay concludes that his analysis “suggests that we view Josephus as an ambivalent figure, caught in the dilemma of an apologist: he needs to speak in the terms of the dominant culture if he is to win respect, but he speaks on behalf of a culture not entirely aligned to that mainstream” (127). These are six fine and original studies, all of them on a high level, and they form a valuable addition to the growing library of diaspora studies. The book contains a bibliography and indexes.

PIETER W. VAN DER HORST

CHRISTIAN M.M. BRADY, *The Rabbinic Targum of Lamentations: Vindicating God* (Studies in the Aramaic Interpretation of Scripture 3), Brill, Leiden and Boston 2003, x, 187 pp., hardback, € 55 / \$ 65, ISBN 90 04 12163 3.

The work by Brady (hereafter cited as *RTgLam*) deals mainly with the religious message contained in the Targum to Lamentations (*Tg. Lam.*) and its rabbinic background as source of the ideas which make up that message. A second main concern in the work is the research of the exegetical techniques and traditions used in rendering and interpreting the biblical text of Lamentations. It must be said that Brady has previously written various studies on different topics concerning the *Tg. Lam.*, as can be seen in the “Bibliography” (p. 171). Lamentations and *Tg. Lam.* are a field that has been the subject of his research for several years. Therefore, this book can also be considered as the work where he has put together many of the ideas already found in his monographs.

In fact, occasionally Brady refers the reader to those studies for a more extensive explanation of a topic.

The textual basis for this exegetical study is codex Urb[inas]. 1, belonging to the western tradition of *Tg. Lam.* Such tradition has been proved to be more reliable than the oriental one represented by the Yemenite mss. Sometimes, however, Brady has recourse to other mss. as he points out: "I have cautiously emended our text, as noted, only when Urb.[inas] 1 fails to represent the Hebrew text and Solger offers such a reading. In the one instance where Solger is not available (*Tg. Lam.* 1.3) I have followed Lagarde" (143). In my opinion, Brady is correct in the choice of the textual basis for his exegetical analysis. Brady makes reference to the most important studies on the textual traditions of *Tg. Lam.* (5 n. 10; 142), but the best research on the mss. of *Tg. Lam.* is missing, namely the thorough critical study of the mss., both western and oriental, carried out by Juan-José Alarcón. The work by this author is the result of a doctoral dissertation at the Complutensian University in Madrid (Juan-José Alarcón Sainz, *Edición crítica del Targum de Lamentaciones según la tradición textual occidental*, Madrid: Editorial de la Universidad Complutense, 1991. Serie Tesis doctorales; 89/91). Alarcón offers a critical edition of *TgLam* on the basis of the best mss. including Paris 110, Villaamil 4 by Alfonso de Zamora, Urbinas 1, Parma 3231-3218-3235-2867-3189, Solger 1-7, 2.

*RTgLam* begins with an "Introduction" (1-13) where Brady establishes the *Sitz im Leben* of *Tg. Lam.* (the synagogal service on *Tisha b'Ab*) together with a brief outline of its general message.

The bulk of Brady's study on *Tg. Lam.* consists of three parts, like the elements of a classical drama or, better, a tragedy. The division is made according to the well-known rabbinic (and biblical) pattern of the historical relationship between God and man: sin, punishment, repentance. Three chapters of *RTgLam* echo and parallel the three parts of this tragedy: "Israel's responsibility" (17-88), "God's in/action" (89-92), and "Israel's response" (103-19).

A "Conclusion: The theology of *Tg. Lam.*," where the main ideas already found throughout the previous chapters are again repeated, and three appendices (1. Textual tradition and principles of translation; 2. The text of Codex Vaticanus Urbinas 1; 3. Translation of *Tg. Lam.*), plus a Bibliography and an Index complete the book.

The main contribution made by Brady to the knowledge of the message of *Tg. Lam.* is to make it clear that the targumist, in his translation and additions to Lamentations, wanted to convey the current rabbinic ideas that were common at the time *Tg. Lam.* was written (as the earliest reference to a *Tg. Lam.* is dated to the seventh c. C.E., it must have been written earlier, see *RTgLam*, 5). Such rabbinic views aimed to offer a justification to the horrific historical events referred to in Lamentations. The consequences were still present in the Jewish community living in exile, and those events were remembered in the synagogal service where Lamentations and *Tg. Lam.* were read. In an

accurate and deep analysis, Brady finds the pertinent rabbinic parallels to the ideas expressed in *Tg. Lam.* Such parallels occur mainly in certain rabbinic works and especially in *Lam. Rab.* This is obviously the most cited midrashic work, as can be ascertained in the "Index of ancient sources" (185f.). Throughout his study, Brady shows a thorough knowledge of the pertinent doctrine found in the rabbinic corpus, and related to the main themes of *Tg. Lam.* The recourse to rabbinic literature has a particular significance for the third element of the above mentioned pattern concerning the God-people relations, the repentance which, in contrast to *Tg. Lam.*, is not significant in the biblical text of Lamentations (cf. 105 "While there are many moments in the Book of Lamentations where the poets confess their sin, there is only one clear call to repentance found in the entire Book of Lamentations (3:40-42). The targum, however, finds several places in the text to remind the community of their need to return to God"). In fact, the repentance is attained according to *Tg. Lam.* by the community's adherence to the rabbinic beliefs and worship, as it is made clear by Brady in "chapter three."

In *RTgLam*, as in other Targumîm, the *meturgeman* uses certain principles well known through the rabbinic literature in order to translate and interpret the Hebrew text. Brady shows the reader where and how *RTgLam* makes use of these principles and techniques that are the basis on which the rabbinic exegesis is found. The use by the targumist of *mdh kngd mdh*, or the subrogates for God, present in other targumim, including *mymr'*, *mdt dyn'*, along with the theological significance they convey, is well examined and explained in "chapter one," as it is also done as regards to *škn'* in "chapter two."

A special feature used in *Tg. Lam.* in its rendering and "commenting" the biblical text of Lamentations is what is termed by Brady as "dramatic heightening." This is of particular interest, as it is used in contrast to the translation and additions made in other targumic texts that usually *diminish* some troublesome God's actions towards the Jewish people. Brady is correct in underscoring this distinctive characteristic of *Tg. Lam.* (66-83).

This book, therefore, may be recommended to every one interested in the rabbinic thought and world. In the reviewer's opinion it is an excellent work, and the author succeeds in interpreting the message of *Tg. Lam.* by means of the rabbinic traditions and the exegetical principles established by the rabbinic schools.

All that notwithstanding, I must express my opinion contrary to Brady's view, seemingly maintained on various occasions in his book (cf. 3 and 104-5), regarding the validity of the central message of *Tg. Lam.* According to this message, *Tg. Lam.* underscores sometimes that the catastrophes and atrocities undergone by the Jewish people were originated by God's punishment for their unfaithfulness. Brady considers that *Tg. Lam.*'s view can be assumed and understood by modern people, in contrast to the opinion of other modern scholars (cf., for example, 3, n. 7 and 104, n. 6) who assert that such targumic ideas

can only reflect an historic belief proper of the period when that book was written. The belief that such cruel punishments are the result of human faults, and are coming from a vengeful God, just transfers the human behaviour to the divinity. It is nothing but a mythological antropomorphism putting on the same level human and divine nature. By the time I write this review we have witnessed the catastrophes occurred in the Caribbean States of the US, and there were some voices claiming that such terrible events originated as a divine punishment (!). It reflects the same concept of a vindictive God, untenable today for both believers and unbelievers.

Emiliano MARTÍNEZ-BOROBIO

Judith Anne BROWN, *John Marco Allegro. The Maverick of the Dead Sea Scrolls* (Studies in the Dead Sea Scrolls and Related Literature), Eerdmans, Grand Rapids, MI / Cambridge, UK 2005, xvi, 288 pp., 47 b&w photos and maps, hardcover, \$ 25 / £ 15.95, ISBN 0-8028-2849-3.

This is a biography of John Marco Allegro (1923-1988), written by his daughter. Allegro was the first British member of the editing team working on the Qumran Cave 4 materials, author of the very succesful Penguin book *The Dead Sea Scrolls*, and editor of *DJD V* (containing *inter alia* the Cave 4 *pesharim*, the so-called *Wiles of the Wicked Woman*, and *4QHoruscope*). He also was controversial, and after some years the relationship between the rest of the editing team and Allegro deteriorated. Later, Allegro became known for his radical, provocative and anti-religious books. Brown gives a well balanced and sympathetic portrayal of Allegro, but undoubtedly the most interesting and valuable for scholars are the many quotes from Allegro's own letters to his wife Joan, from the correspondence with other members of the editing team, and from other unpublished materials, which shed light on the tumultuous first decade of Dead Sea Scrolls research.

Eibert TIGCHELAAR

James H. CHARLESWORTH, *The Pesharim and Qumran History: Chaos or Consensus? With Appendices by Lidija Novakovic*, William B. Eerdmans Publishing Company, Grand Rapids, Michigan and Cambridge, U.K., 2002, xiv, 171 pp., paper, \$ 28 / £ 19.99, ISBN 0-8028-3988-6.

The book aims to look over the problem of the Qumran *pesharim* as sources of historical allusions and their place in the history of the Qumran