

Hintze's importance for the development of the institutions for which he was responsible and with which he was associated in one way or another, contributions that are considered here in the larger historical context (e.g., E. Blumenthal, "Berliner und Leipziger Ägyptologie"; E. Endesfelder, "Die Ägyptologie an der Berliner Universität"; W. F. Reineke, "Fritz Hintze und die ägyptologische Arbeit an der Berliner Akademie"; St. Wenig, "Fritz Hintze als Ausgräber").

One of Hintze's particular merits was doubtless the application of computer-based analysis to archaeological and philological data in the humanities. He was able to inspire many colleagues, even beyond the frontiers of his own area of specialization, to recognize the immense advantages which the use of the computer could offer. However, only one of eight contributions to this volume explicitly addresses this subject (P. Ihm, "Fritz Hintze und die Datenanalyse in der Archäologie").

Two of the papers appear with the same title: "Fritz Hintzes Beitrag zur Erforschung des Koptischen"—by Hans-Martin Schenke and by Wolf-Peter Funk, both describing how Hintze decisively influenced their specialization within Coptic studies. Why during the seven years between the colloquium and the publication didn't someone suggest differentiating the titles? On the other hand, the complete bibliography of Fritz Hintze included in the volume is very useful.

All in all, the contributions to the colloquium *in memoriam* Fritz Hintze contain little that is new but are rather meant to look back on the life of a multitalented scholar. The preface makes clear that the colloquium was also called in order to draw attention to the fact that an important part of Hintze's scholarly heritage might disappear, as the continued existence of the Seminar für Sudanarchäologie und Ägyptologie at the Humboldt-Universität was then threatened by the reorganization of the universities of the former German Democratic Republic following the reunification of Germany.

In 2003 the future of the seminar could finally be ensured, even if its new name and the field of studies to which it is devoted, Archäologie und Kulturgeschichte Nordostafrikas, echo only faintly the specialization once associated with Hintze. As someone who witnessed the process that led to the appointment of two new professors, one for "Nördliches Niltal" and the other for "Mittleres Niltal und Horn von Afrika," I may be permitted to express doubt that this vague profile would have pleased Fritz Hintze.

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The Rabbinic Targum of Lamentations: Vindicating God. By CHRISTIAN M. M. BRADY. Studies in Aramaic Interpretation of Scripture, vol. 3. Leiden: BRILL, 2003. Pp. x + 187. \$65.

This volume consists of an analytic study of the Targum of Lamentations in three chapters and concludes with a fourth chapter containing "Textual Tradition and Principles of Translation" (appendix 1), "The Text of Codex Vaticanus Urbinas Hebr. I" (appendix 2), and "Translation of TGLAM" (appendix 3). A bibliography and a series of indexes round out the book. The important MS Codex Vaticanus Urbinate was published by Etan Levine in a vocalized transcription in his *The Aramaic Version of Lamentations* (New York: Hermon Press, 1976).

In his introduction here the author states "it remains troubling to consider God as the cause of Jerusalem's suffering. These are issues and theological difficulties that the targumist had to address . . . the targumist demonstrates that Jerusalem's destruction was ordained by God, but it was not due to his capriciousness." Brady claims the targumist demonstrated that Israel herself was responsible for the destruction of Jerusalem. The fact is that there are no less than a dozen or so verses in the Hebrew text of Lamentations where Israel herself acknowledges her guilt and responsibility for the catastrophe in Jerusalem. One need only refer to Lam. 1:7, 8, 18, 20, 22; 2:14; 3:33, 39, 40, 42; 4:6, 13, 22; 5:7, 16 to realize that Israel was fully aware of its sinful ways, and that God was righteous in his retribution for their rebelliousness against him. Brady acknowledges this fact (p. 17, n. 1), but the value of his thesis lies in showing how the targumist expanded the biblical text in order to demonstrate why Israel deserved its retribution from God. He claims that the targumist built upon those reflections and interpretations of the author of Lamentations by intensifying the effect for his own purposes.

His dissection of this Aramaic version is exhaustive and instructive in a variety of ways. In chapter one, he focuses on the Targumic *Memra*, and the Rabbinic Attribute of Justice (*Middat HaDin*) and the Measure for Measure (*Midda KeNeged Midda*) concepts, which play a significant role in the theology of the Targum. In describing the role of the Attribute of Justice in TgLam 2:20, he points out that Jerusalem and the people of Israel were punished for the murder of the High Priest and prophet Zechariah ben Iddo on the Day of Atonement. These specifics of Israel's transgressions are not mentioned in general confessions cited in the dozen or so passages in the biblical book. Brady here skillfully combined his introduction of this rabbinic theology with the intrinsic value of the Targumic expansion.

Yet, I find myself in disagreement with Brady on the general tone of his conclusions. True, the Book of Lamentations confronts the horrors of war that have befallen Israel and Jerusalem. However, to claim that "God is named Israel's enemy" (p. 134) is not in line with the

general tone of Biblical book, which acknowledges the sinful ways of Jerusalem and Israel in skillfully placed verses throughout the text. The Targumist has done an overwhelming task of expanding the Biblical text by adding significant details of concise messages in Lamentations concerning repentance, obedience, and patience. Nevertheless, this by no means minimizes the complete awareness of the Hebrew author of the causes for the catastrophe.

In n. 141 on the Targum's expansion of Lam. 1:1 "she became tributary" into "which had brought her tribute has become lowly again and gives head tax to them from thereafter," Brady takes "has become lowly . . . head tax" as a second reading of the MT. Unless there is a manuscript that has only this reading, I would only call this an expanded translation to emphasize the reversal of fortune.

One very disconcerting feature that plagues the book is the non-coordination of the footnotes with the pages of the texts to which they refer (pp. 17, 36, 37, 40, 48–91, 98, 101, 110, 131, 137). A couple of typos are "uused" (p. 47), "Lametnations" (p. 92 n. 11).

Aside from the above observations, the book is a very timely addition to Targum Studies and a fitting companion to the forthcoming concluding volume of the Targum to Lamentations in the series *The Aramaic Bible*, also by Brady.

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Biblical Mourning: Ritual and Social Dimensions. By SAUL M. OLYAN. Oxford: OXFORD UNIVERSITY PRESS, 2004. Pp. x + 174. £45.

Olyan's subject is the temporal and spatial settings, the ritual patterns, and the social implications of the mourning rites referred to in the Bible. It remains unclear whether these rites corresponded closely to the actual situation in Israel. With the Bible as the only direct source of information on the subject from the people in question, Olyan is careful not to claim that his findings reflect historical practice and experience—hence his title.

Recognizing that theoretical models "ought to function as useful stimulants," while basic research on data ought to "contribute to the ongoing assessment and shaping of the theoretical models," Olyan begins with a critical review of discussions of mourning in social scientific literature (beginning with R. Hertz and A. van Gennep). He then reaffirms that in the Bible mourning and rejoicing are two contrasting ritual states, incompatible in the same person or group at the same time and in the same situation (though possible in different parties in the same place, e.g., the temple). Next he lays

out the four types of mourning that he finds in the biblical texts: mourning for the dead, mourning in conjunction with petition, mourning in response to a disaster, and (minimally attested) the mourning of a person with skin disease. These all share common behaviors that are separate from rejoicing behaviors; and the texts that speak of them use common vocabulary and at times refer to mourning for the dead as the model for the other types of mourning. On the other hand, there are differences among the four types in terms of location, duration, and the presence or absence of pollution. The fourth type is sharply distinguished from the others in that comforters cannot be present to identify with the mourner, who is thus completely isolated.

After this introduction, the following three chapters examine the biblical evidence for the four types of mourning. A fourth chapter investigates the "constraints on mourning rites"—the prohibition in Leviticus and Deuteronomy of shaving and laceration. Olyan is able to explain these prohibitions as being based not on the foreign origin of the behaviors, as is often done, but on their lasting effects. They would extend beyond the period of mourning for the dead (or of waiting for a divine response to a petition), so that when a former mourner returned to cultic celebrations, his appearance would violate the distinction between the two kinds of ritual.

The fifth chapter addresses the problem posed by two texts that apparently sanction a mixture of mourning and rejoicing rituals. Jer. 41:4–5 and Amos 8:3 both exhibit such behavior as a possible response to the destruction of a sanctuary: rites traditionally associated with rejoicing are performed along with mourning over the loss of the sanctuary, thus representing the breakdown of the social and ritual order. (The meaning of "sanctioned" in this context might be debated—could not the point of the authors [and of Yahweh, speaking in Amos 8:3] be that there are no more ritual sanctions? In fact, Olyan does not use this word in his summary on p. 147.) Finally, in his conclusion Olyan summarizes the ritual and social dimensions of mourning. He concludes that mourning rites may serve to create, affirm, or terminate social bonds, and so to realign relationships in various ways. Participation or non-participation in such rituals, playing or not playing the role of comforter, determines one's future relationship with a mourner who is an actual or potential patron or ally.

Olyan presents us with a clear and convincing phenomenology of biblical mourning rites. The book is lucidly written and organized, the evidence is judiciously interpreted, and the argument is easily followed. It is a joy to read. Olyan is a careful pedagogue: he introduces a topic, expounds it, and then restates his conclusions. (Some readers may carp at this, finding the pattern unnecessarily repetitive and wishing that Olyan had written more economically.)

Since I have no basic criticism of the work, I will conclude by commenting on the relations among his