

Zeugnis für “Jewish diasporan historiography”, als auch charakteristisch für “Jews of the Hellenistic diaspora” (45), die selbstverständlich in der griechischen Welt und Kultur zu Hause seien.

Nach einem informativen Kapitel zum Zweiten Makkabäerbuch zwischen der biblisch-hebräischen und der griechischen Literatur (57-66) schließt sich eine Analyse zur Sprache des Zweite Makkabäerbuchs an, die sich vor dem Hintergrund der LXX als wahre Fundgrube seltener Ausdrücke erweist (67-84). Abgeschlossen wird die Einleitung durch ein Kapitel zu “Reception and Text” (85-96).

Schwartz zeichnet in der detaillierten Einzelkommentierung ein umfassendes Bild des Zweiten Makkabäerbuchs (129-515). Sein Kommentar ist erhellend, punktgenau und weiterführend und ermöglicht einen schnellen, zuverlässigen und informativen Zugriff auf einzelne Erzählzusammenhänge oder Stellen.

Beschlossen wird der Kommentar durch ein Stellen-, Autoren- und Sachregister sowie durch elf Anhänge, in denen einzelne Fragen abschließend diskutiert werden. Unter ihnen befindet sich ein erstmals ins Englische übersetzter und bislang unpublizierter Text aus dem Nachlass von M. Stern zu “The Battle Against the Galatians (2Makk 8:20) ”.

Kurzum: Ein ausgezeichnete Kommentar.

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Innocent Himbaza / Adrian Schenker (eds.), *Un carrefour dans l’histoire de la Bible. Du texte à la théologie au II^e siècle avant J.-C.* (Orbis Biblicus et Orientalis 233), 151 p., Fribourg: Academic Press 2007, ISBN 978-3-7278-53033-7; Göttingen: Vandenhoeck & Ruprecht 2007, ISBN 978-3-525-1614-7; Orbis Biblicus et Orientalis, ISSN 1015-185.

The period of the 2nd century BCE is without doubt very important for the formation of the Masoretic text. In this regard the editors of the book, Innocent Himbaza and Adrian Schenker, have prepared an interesting contribution to the debate. The book is a publication of most of the contributions from the international conference held in November 4 and 5, 2004 at the University of Fribourg.

More than half of the book was written by two authors who are also editors: I. Himbaza and A. Schenker. Each of them has published two studies and they are also both authors of the final synthesis (p. 131-142). The authors of the other studies are Stefan Schorch, Jean Daniel-Macchi and Ariane Cordes.

The studies of I. Himbaza and A. Schenker follow a similar methodology. The starting point defining their methodological framework seems to be sketched in Schenker’s study “Est-ce que le livre de Jérémie fut publié dans une édition refondue au 2^e siècle? ...” (p. 58-74). In this study Schenker analyses the problem of two versions of the book of Jeremiah recorded in the Masoretic text and the LXX. These two versions correspond to two different *official editions* of the book which coexisted in the 3rd and 2nd centuries BCE and which served for the production of the *private copies*. The LXX reflects the 1st Hebrew edition of the book, the Masoretic version a revised 2nd edition.

The other studies in the book written by A. Schenker and I. Himbaza are essentially based upon the discussion of variants between the two *official editions*, supported by other available evidence (Minor Prophets from Naḥal Ḥever, Peshet of Habakkuk, etc.).

The study of three texts and their variants (Psalm 110 [109], 3 [p. 112-130] analyzed by A. Schenker; Malachi 3,23-24 [p. 21-44] and Habakkuk 1,5a [p. 45-57] analyzed by I. Himbaza) point out to intentional theological and literary modifications of the Hebrew *Vorlage* of the LXX during the 2nd century BCE. These later modifications are recorded in the Masoretic text and are dated – at least for Ps 110 (109), 3 and Mal 3,23-24 – to the 2nd century BCE.

S. Schorch develops a concept of *culture of reading* in the study “La formation de la communauté samaritaine au 2^e siècle avant J.-C. et la culture de lecture du Judaïsme” (p. 5-20). The second half of the 2nd century was, according to S. Schorch, a period of the transition of the *written* transmission of the Torah by the elites to the *reading* of the texts of the Torah by the community. The formation of the Samaritan community in the 2nd century BCE is the first important result of this revolution, which probably continued until the 1st century BCE.

Jean-Daniel Macchi (“Les textes d’Esther et les tendances du Judaïsme entre les 3^e et 1^{er} siècles avant J.-C.”, p. 75-92) presents three versions of the book of Esther (Masoretic text, LXX and the Alpha text). He summarizes the distinctive features of each of these versions and suggests an approximate date: the Hellenistic period for the Alpha text, the Maccabean period for the Masoretic text, and the time of the Hasmonean rule for the LXX.

In her study “Sans la loi ou contre la loi? ...” (p. 112-111) A. Cordes analyses the meaning of the Greek words *paranomia*, *paranomos* and *paranomeo* in LXX Psalms. She compares the meaning of these words to *anomia*, *anomos* and *anomeo* and analyses the difference of meaning and the use by the Greek translator.

In sum, the authors sketch some important features of the process of redaction of the Hebrew Bible in the 2nd century BCE. They illustrate these features by a deep and interesting analysis of specific textual variants.

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