

Because of its exceptional helpfulness, one further feature of this publication must be mentioned in closing: the inclusion of a "Select Bibliography" after each essay. The sections so entitled are especially valuable inasmuch as they are not merely listings of bibliographical entries (useful as these would be), but are actually short bibliographical essays.

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Freedman, D. N., and Mathews, K. A. *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)*. With contributions by R. S. Hanson. The American Schools of Oriental Research. Winona Lake, Ind.: Eisenbrauns, 1985. xii + 97 pp., + 20 photographic plates. \$19.95.

This is a very important work, for it contains the primary publication of the fragments of the scroll of Leviticus that were found by the Taamireh bedouin in cave 11 near Qumran in January of 1956. The scroll fragments were purchased from their bedouin discoverers by the Palestine Archaeological (now Rockefeller) Museum of Jerusalem in May of that year. Some additional small fragments of this work were subsequently recovered through excavations conducted in cave 11 by Roland de Vaux. When the museum changed hands as a result of the 1967 war, this text was then assigned to D. N. Freedman for publication. Following a preliminary report on the variant readings in this text that was published in 1974, Freedman turned the text photographs over to a graduate student, K. A. Mathews, for study and incorporation into the latter's doctoral dissertation (completed in 1980).

This text was copied by its scribe in the palaeo-Hebrew script, as is the case at Qumran with other texts from the Pentateuch that were attributed to Mosaic authorship; hence the technical designation for this work in the catalog of works from Qumran is 11QpaleoLev. The surviving portions of this text include fifteen small fragments and one large portion of the scroll which includes seven columns of nine lines of texts each. An orphan fragment of this texts, which is now in the possession of G. Roux of France, has been included among the photographic plates. This piece was purchased in 1967 from Kando, the agent who has served as the middleman in the transactions of purchasing scroll fragments from the bedouin.

This text was written, like many others at Qumran, in lampblack ink on leather. The scroll ranges in color from light to dark brown. The lines from which the letters were hung can be seen clearly in the photographs. The series of smaller fragments covers approximately 75 verses that come from chaps. 4 through 22. The one large fragment comes from the latter sections of the book, providing portions of the text which span from chap. 22 through chap. 27. Readers of *AUSS* who may have a special interest in

the Day-of-Atonement passage may be disappointed to learn that only the very beginning and end of Lev 16 have been preserved, namely vss. 2-4 and vs. 34.

In the introductory chapter in this volume, the authors have dealt in some detail with the way in which the scribe who copied the text worked. In this analysis they have dealt with the manner in which he treated spacing for words, lines, columns, and margins. Perhaps the most interesting point made in this introductory section has to do with the matter of paragraphing. Ancient scribes did not divide their texts into verses, but they did divide them off into paragraphs. Indentations for eleven different paragraphs occur among these fragments. Certain characteristics of usage occur at these junctures, and these have also been examined in detail. The scribe who copied this scroll was quite careful, as there is evidence for only scribal correction among the preserved fragments. This is all the more surprising, since we would not expect him to be very familiar with this older and somewhat outmoded type of script.

Chap. 2 of the volume contains a study of the palaeography or date of the writing of the scroll. Samples of palaeo-Hebrew writing with which to compare the script of this scroll are rather few and far between. Richard S. Hanson, who contributed this specialized study, has summoned three sources for such a comparison: the Arad and Lachish Ostraca, the palaeo-Hebrew fragment of the Exodus scroll from Qumran, and the type of Palaeo-Hebrew writing employed on Hasmonean coins. Hanson concludes that the script of 11QpaleoLev is quite a bit later than the ostraca, a little bit later than the Exodus fragment, and contemporary or slightly earlier than the script of the Hasmonean coins. All factors taken into account, he assigns the scroll a date of ca. 100 B.C. Sad to say, therefore, we are not looking at a scroll here which had its origins in exilic or pre-exilic times, when this type of script went out of use. It is a text which was intentionally put back into an archaic and outdated form of script.

For the format of the presentation of the text of the fragments themselves, in chap. 3 the authors have chosen to present each fragment's text line-by-line in the later square script with which readers of the printed copies of the Hebrew Bible are familiar. A line-by-line textual apparatus is printed below the passage from each fragment.

Chap. 4 provides an extensive discussion of the writing system used by the scribe in this scroll. In particular, this discussion analyzes the way in which different nouns, verbs, and particles were vocalized by the writer. This is carried out in comparison to the way in which the writing systems for these features were employed in the MT, the Samaritan Pentateuch, and the Exodus and Samuel scrolls from Qumran. After giving a nine-page list of these features, the authors state: "A study of the spellings of 11QpaleoLev leads us to conclude that its orthographic system reflects the MT prototype

and is representative of the same orthographic tradition chosen by the rabbis for the official text of the Jewish Pentateuch" (p. 78).

The fourth chapter is followed by a bibliography of relevant and cited works, and the final section of the book is the photographic plates. These plates present the text first in the form of the original photographs and then in the form of photos taken with new enhanced high-contrast techniques. The high-contrast techniques certainly do aid in the legibility of the passages of text on these fragments. The final plate is a foldout photograph of the entire portion of the largest fragment, which covers portions of seven columns. No color plates are included.

The material found in this volume will provide information for study for a long time to come. It will undoubtedly generate a new series of studies in the literature of Qumran, a fact that renders any remarks made here such that they must naturally be considered preliminary and tentative. Some criticisms might be made of this publication in passing, however. In the first place, the only part which includes a discussion of text-critical problems is in the line-by-line comment on the fragments. No overall summary of the material is provided. Presumably this omission has occurred because Freedman had earlier published an article on the subject. Such being the case, it would have been useful to have had that article republished as an appendix to this volume. As it is, one has to go to look up that article in *CBQ* of 1974 in order to obtain the overall summary.

Another matter that could have been discussed in this volume is the subject of the use of the palaeo-Hebrew script at Qumran. A number of questions remain about it; indeed, they have been raised by this publication. For instance: How extensive was the use of this script at Qumran, why did the Qumran community use it, and how literate in it were they, etc.? Some of these questions may never be answered, but this book would have been a convenient place in which to address them. For the present, however, one must consult instead Mathews's study on it in the Freedman *Festschrift* volume, *The Word of the Lord Shall Go Forth* (Winona Lake: Eisenbrauns, 1983), pp. 549-568.

Finally, there is the matter of the audience to which such an important publication is addressed. It is in particular a work for the technical specialist. I wonder, however, if it would not have been better to have addressed it—in part at least—to the larger Bible-reading public. Since this book provides the best and largest sample yet published of what the Hebrew Bible looked like in its earliest form, it seems to me that considerable interest (and sales circulation) could have been generated among the general public. To have appealed to such an audience would have necessitated, of course, English translations of the preserved portions of text, plus some simplified notes on the significance of any text-critical variants as these might affect the translation of new versions of the English Bible.

The authors are to be congratulated and given our profound thanks for providing us with this copy of this marvelous document.

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WILLIAM H. SHEA

Graham, Roy E. *Ellen G. White: Co-Founder of the Seventh-day Adventist Church*. New York: Peter Lang, 1985. xvi + 489 pp. \$42.00.

"Any student who seeks to understand and evaluate the Seventh-day Adventist church discovers that he must also consider the phenomenon of Ellen G. White" (p. i). These words highlight a central theme of Roy Graham's study. The thought and ministry of Ellen White, he points out, were, and continue to be, factors of primary importance in the development of Adventism.

Most books about Ellen White, claims Graham, fall into one of two categories. The first category includes those that are written by Adventists for Adventists. These tend to be hagiographical and often exhibit a "story book" format (pp. ii, 7). The second genre is constituted largely of works written by non-Seventh-day Adventist writers for non-Adventist readers. Generally these books either "dismiss her as an extreme, even deluded, 'enthusiast,' or . . . evaluate her position as being typical of any 'prophet' in a 'new' church, sect, or religious group, with all the opprobrium that goes with such an evaluation" (p. ii).

Both of these approaches to Ellen White, notes Graham, fail to do justice to the significance of her ministry in Adventism. Furthermore, he points out, such superficial assessments have detracted from the intrinsic worth of her work.

Graham has sought "to indicate the significance of EGW's work, first for her own church, and then for the churches, and society, at large" (p. iii). In seeking to achieve this aim, Graham has taken the role of a Seventh-day Adventist endeavoring to explain the ministry and significance of Ellen White to the non-Adventist world. Other Adventists—such as Francis D. Nichol in *Ellen G. White and Her Critics* and certain "popular" authors—have written books for non-Adventist audiences, but their style and content have tended to be apologetic and evangelistic, whereas Graham has attempted to write as a critical scholar for other critical scholars.

Ellen G. White: Co-Founder of the Seventh-day Adventist Church is a published version of a Ph.D. dissertation completed at the University of Birmingham in 1977. As a result, it retains the format and style of a dissertation. The untimely death of the author in 1984 prohibited further refinement of the text.

Graham believed that the general ecumenical climate of the 1970s made it both possible and necessary to study Ellen White in a more dispassionate