from history to biography and then to panegyric. Christopher P. Jones (ch. 10) considers Josephus and Greek Literature in Flavian Rome, suggesting that of all the Greek authors in the city at the time, Plutarch may have had the biggest influence on Josephus. This connection is explored further by Louis H. Feldman (ch. 11), who compares the parallel lives of two lawgivers, Josephus' Moses and Plutarch's Lycurgus. Finding similar themes in the two narratives (particularly certain moral virtues), he suggests that both writers used similar sources that stressed the same qualities. Steve Mason (ch. 12) examines figured speech and irony in Josephus' historical works. Arguing that elusive speech was particularly popular under Domitian, Mason finds a number of examples of both 'text-dependent' irony (where Josephus gives clues in the text which alert his readers to his intended meaning) and 'audience-dependent' irony (where he expects his readers' knowledge to help them to appreciate a deeper, more subversive meaning). Honora Howell Chapman (ch. 13) looks at the importance of spectacle in Josephus' *Jewish War*, including Josephus' vivid descriptions of the Temple, Jerusalem, even the historian himself, and Roman spectacles after the siege. Lastly, John M. G. Barclay (ch. 14) offers a chapter with the engaging title 'The Empire Writes Back: Josephan Rhetoric in Flavian Rome' in which, using aspects of post-colonial theory, he hears tones of self-assertion and resistance in Josephus' writing, despite the Jewish writer's apparent complicity and cultural subservience.

These excellent essays are from an impressive range of contributers and, despite their impressive detail, are all clear and well-crafted. They bring together a range of diverse yet interrelated studies, all of which contribute to our understanding of Josephus and his Roman context. Many treat Josephus' sources, methods, and chronology, emphasising not only the author's subtlety, skill and sophistication, but also once again the extent to which the entirity of his works were shaped by rhetorical concerns (his histories just as much as the apologetic *Against Apion*). The volume will prove a hugely useful resource for students of both Josephus and Flavian Rome.

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ANDREI A ORLOV, *From Apocalypticism to Merkabah Mysticism: Studies in the Slavonic Pseudepigrapha*. Brill, Leiden, 2007. xiv, 483 pp. €159.00. ISBN 9004154396.

In this work, Dr Orlov presents two different types of material. The first is an extensive, analysed bibliography of the Slavonic Pseudepigrapha and related literature. This is a field of study that lay fallow for the greatest part of the twentieth century during Soviet rule, and now is undergoing a renaissance. His bibliography will become a valued tool for experts in the field, and its appearance is certainly a notable event. In addition to lists of collections and of general works, Orlov has organised the material by the names of the works, ranged in alphabetical order. Had he been able, and it may have been impossible, to add a few lines on the character or content of each work, the bibliography's significance for the majority of non-Slavonic reading scholars would have been further enhanced. Since a work like this inevitably invites updating and extension, we express the pious hope that such brief statements be introduced in future editions of this bibliography. The combination of knowledge of Pseudepigrapha and other Jewish sources and Slavonic is not one often encountered but valuable for those of us engaged in the study of the Pseudepigrapha and their reception.

The main body of the book, however, is not bibliography but a collection of learned articles that cohere rather well and that deal with certain specific Slavonic texts relating to various themes in the Hebrew Bible and the pseudepigraphic writings. Like the Bibliography, all the essays refer to what may be called 'Old Testament Pseudepigrapha' (and not the surely even larger literature related to the New Testament) and the main focus is the Slavonic Enoch book, *2 Enoch* or *Book of the Secrets of Enoch*. It is the Enoch tradition and its conversation with the traditions about Adam, Moses and Noah that form the heart of this very interesting book. Single essays also deal with the mysterious Jacob vision and also with the Melchizedek tradition, this latter in the form in which it occurs in *2 Enoch*.

All the papers in the book bar two have been published previously and, in the Introduction, Dr Orlov notes that he has corrected some typographical and factual errors that crept into the original papers and also consolidated certain of the footnotes to avoid repetition. One paper is new (the last one) and one was in press at the time of publication. First, we shall make our remarks on the technical presentation of the book and then on its extremely interesting content. Clearly, between 2000 and the present, Orlov has produced a series of studies that form a substantial corpus of scholarship, most of which is devoted to *2 Enoch*. It makes good sense to combine these into one volume for they form an extensive scholarly investigation of the book. Users of Orlov's book, thankful as they may be for the ease of use which assembly between two covers affords, will regret three things. Unlike many such collections of published papers, this book has been re-set in type and no indication is given of the pagination of the original publications. Together with the fact that the changes, even corrections, of the text of the original publication are not marked, e.g. by putting them into square brackets, the thorough researcher will find her/himself forced to consult both the present work and the original publication. We strongly urge Andrei Orlov to remedy these deficiencies in any future edition of the work. In addition, the reviewer appeals to him, or to one of his associates, to prepare a subject index to the work. (It might even now be published in a Journal.) The book has an Index of Sources and one of modern authors, as well as a cumulative bibliography, but an index of subjects would enormously enhance the accessibility of the interesting scholarly work in the book. This remark, incidentally, is true of many recent scholarly works and, frankly, though a cumulative bibliography is a valuable tool, an index of subjects and themes would be an invaluable one.[1]

Having dealt with the technical aspects of this book, we should address its main theses and the insights to be gained from these theses. Orlov opens his introduction by reference to the late Gershom Scholem's view that (as he puts it) 'Second Temple pseudepigrapha' can be viewed in the context of 'the history of early Jewish mysticism' (p. 103). Scholem, we may add, viewed 4QShabbShir and two works preserved in Old Church Slavonic as major way-stations in the speculative tradition that continued (largely underground) from Second Temple times until the emergence of the Merkabah and Hekalot mystical writings at a debated time in the first millennium. Philip Alexander's recent work on 4QShabbShir (Philip Alexander, *The Mystical Texts. Songs of the Sabbath Sacrifice and Related Manuscripts*, London: T. & T.Clark, 2006) makes a similar point for that writing, and not by chance the next footnote after the citations of Scholem on p. 103, refers to Alexander's studies. Likewise, some recent writing showing the relative antiquity of identifiable speculative traditions in Judaism in Late Antiquity, add verisimilitude to this view from a different perspective.[2]

Through a number of case studies or probes, Orlov seeks to put flesh on the bones of this thesis. Thus, in the first chapter he focuses on the 'two tablets' tradition. The idea

[1] The reviewer noted a few *lapsus calami*, which he will not list, and they do not detract from the value (and indeed the enjoyment) to be gained from consulting this book. They would be well to be corrected in future re-issues of it.

[2] Compare this reviewer's two recent articles, 'The City in 4th Ezra', *JBL* 126.2 (2007), pp. 402-407, and 'The Interpretation of Song of Songs in 4 Ezra', *JSJ* 38 (2007), pp. 226-233.

of two ante-diluvian stelae made of two different materials (one of stone or bronze and the other of clay) occurs in Josephus, *Ant.* 4.33, connected with Seth. It is witnessed widely. In general, the two materials are designed to survive two future inundations, one of water and the other of fire, and so to enable the transmission of primordial knowledge to later generations. Orlov notes that, though Josephus connects the two pillars with Seth, both the pillars and the type of knowledge they transmit, are at home in connection with Enoch (112–113). This 'Enochic' configuration of the figure of Seth is striking, in particular as related to the Enoch of *2 Enoch* 22. Moreover, such material, Orlov remarks, is connected in the Merkabah tradition with Enoch-Metatron. He then proceeds to trace this tradition in Malalas, in the Armenian *Abel* text, and into the Greek *Palaea Historica*.

The same basic insight is followed in a range of other themes. Their roots in more ancient literature are sought and their appearance in *2 Enoch* and later writings, both Jewish and Christian, are traced. Here there is no place to present Orlov's further examples, which relate to the Divine Face, traditions about celestial glory and others. Basically, this reviewer regards Orlov's learned presentation as more than plausible.

In addition to this argument traced in an often sensitive and perceptive, and occasionally far-fetched, history of traditions, Orlov's other main preoccupation is with what has come to be called 'Enochic' traditions. He repeatedly tries to show that certain clusters of characteristics are typical of the way the figure of Enoch developed and was understood and that they originated there. Moreover, in the latter part of the book in particular, he addresses the attribution of such 'Enochic' features to other figures, especially to Adam, to Noah and to Moses. He repeatedly explains this as the outcome of polemics, in formulations like that on p. 307, where he says, 'This [the presence of 'Enochic' characteristics in an Adamic tradition—MES] suggests that the author of *3 Baruch* seems to represent the locus of intense debates involving substantial rewriting of the "original" Enochic / Noachic motifs and themes.' *Mutatis mutandis* this approach governs his view of the relationship of Enochic, Adamic, Noachic and Mosaic traditions, with excursuses on Jacob and Melchizedek.

The book is a learned one, and Dr Orlov draws on a broad range of sources, both early and later, Jewish and Christian. He is to be congratulated for placing *2 Enoch* very firmly into the ongoing speculative tradition in Judaism and thus imperiously demanding a re-assessment of its significance. This should (and we hope will) have a lasting impact on the study of Judaism in Late Antiquity.

This said, there are a couple of points that should be made, or at least thoughts that have occurred to this reviewer. First, it is striking that this 'missing link' in the speculative chain survives in three works known only in Old Church Slavonic: *2 Enoch*, *Apocalypse of Abraham* and *Ladder of Jacob*. These three works, as Orlov notes, have a good deal in common. Now, traditions are not transmitted except by social / literary tradents living in specific contexts and at given times. If, as is generally agreed, *2 Enoch* was composed in Greek (and this may well be true of *Apocalypse of Abraham*, too) one could have considered where such works were composed, in which circles / contexts they were transmitted and how they came to be translated in the early second millennium CE into Old Church Slavonic and by whom. How, in practical terms, do these Greek-language works relate to the speculative traditions of 4QShabbShir; how were they transmitted into Merkabah circles?

A second issue that will need to be addressed is the view, evident at various places in the work, of a very distinct, Enochic tradition. Whether this view is influenced, as I imagine, by the work of the 'Enoch Seminar' headed by Gabriele Boccaccini or not, it generates presuppositions, particularly in the discussion of the so-called 'polemics' between different traditions. Do such polemics between the presentation of biblical figures discerned in various texts reflect actual polemics between social groupings, be

they 'schools' (what might they be?), 'groups' or 'traditions' (borne, presumably by tradents)? (Moreover, why is it regarded as axiomatic that the attribution of the same characteristic to two different figures is 'polemical'?) What is implied about the social contexts that produced such polemics? If the strategy employed is to work back from 'polemical' relations between biblical figures such as Enoch or Noah evident in texts to some sort of social realities in which such relations were actualised, the methodological presuppositions should be made evident. Yet, here Orlov remains basically in the realm of history of traditions and of concepts, and does not delve into their further implications.

The two preceding paragraphs should be taken as a reviewer's musings on Orlov's important work. The basic issues he raises are highly significant for the early history of the speculative dimension of Judaism and he is to be congratulated on producing such a stimulating corpus of scholarship. We hope that the influence of this book will benefit those of us who tend to focus on the early period, while those whose concentration is on the early mystical tradition will be led to reconsider issues of continuity and dating that have been dismissed in recent decades.

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D. JONGKIND, *Scribal Habits of Codex Sinaiticus*. Gorgias Press, Piscataway, 2007. xvii, 323 pp. $102.00. ISBN 978-1593334222.

This systematic work is a revised version of the author's doctoral thesis, submitted to the Faculty of Divinity in Cambridge in 2005. It looks at the scribal habits of Codex Sinaiticus from several perspectives, including the physical logistics of actually producing a codex, policies concerning presentation factors, and the way the scribes have dealt with their exemplars as individuals. As such, this is not a work aimed at the layperson, but is highly informative for researchers in this area. The author apologises in the preface for the dryness of the data, but in fact it is well presented, and useful to any scholar of the codex. Indeed, the thorough and detailed presentation of the data is one of the strongest points of the book.

A thorough contents pages make this work easy to navigate. The first chapter covers the history of research to date, and covers all the main published materials. Jongkind introduces the subjects to be discussed, but this first chapter rather lacks his own voice in the assessment of the materials.

In chapter two, Jongkind begins to get to grips with the material, highlighting the close working relationship of scribes A and D. He offers many perceptive insights into the problems of book production, as he studies the non-textual characteristics of Codex Sinaiticus. The problems of formatting, of multiple scribes dividing tasks, and a general lack of consistency in the codex are covered well. In particular, the discussion concerning making the text fit into the available space is well handled (pp. 48–51). There are also some interesting suggestions in the chapter conclusion, in particular the idea of the running titles being written daily causing inconsistencies to arise. The assertion that both scribes A and D added in the red ink after the brown deserves further refinement. Although Jongkind is absolutely correct for scribe A, this is not necessarily always the case for scribe D. There is some evidence of the brown ink being written around red descenders, forcing the strokes out of their normal position, and perhaps there is more to be considered here.

The third chapter looks at the textual characteristics of the scribes and the freedom they had in the presentation of the actual text. The study on the scribal usage of nomina sacra is very well done. Jongkind breaks down the material book by book,