

The third volume commences with a long discussion on the translation of the Bible in the context of the Renaissance and Reformations, swiftly covering selected Italian, Spanish, German, French, English and Dutch translations, before addressing the Bible in the Portuguese context. It is especially the chapter on Portuguese biblical scholars that represents a valid and very commendable contribution. The author manages to identify virtually all the relevant topics and contributions of Portuguese scholars related to biblical texts, from the humanist Damião de Góis to the Bible in the context of missionary work in the new world. The volume also reveals that, in the Reformation Era, the production of vernacular Bibles virtually came to an end. In this sense, the situation in Portugal can be compared to that in other Mediterranean countries, such as Italy and especially Spain, where Roman reluctance and inquisitorial bodies were quite effective in preventing the production and circulation of vernacular biblical materials, distrusted as emanations of Protestant confessional practice. Like the second volume, however, the third principally aims to offer a broad encyclopaedic overview, whereas the specialized scholar may have wished for an in-depth analysis of some crucial topics.

The fourth volume focuses on the Portuguese Calvinist João Ferreira Anes d'Almeida (1628-1691) and is divided into two parts. The first part provides an in-depth discussion on d'Almeida's Bible translation, which was produced in the Dutch Indies from the midst of the seventeenth century onwards, eventually developing into the first (complete) Bible in the Portuguese language. The second part provides a detailed catalogue of d'Almeida's biblical works. Unlike the second and third volume, the fourth volume offers a far more focused discussion on this particular Bible project, since it is based upon Herculano Alves' doctoral work, thus representing a major contribution to the knowledge of Bible translation and biblical scholarship in the Portuguese language area.

While it may suffice to only mention that the fifth and sixth volumes address the Bible in the eighteenth and nineteenth centuries and in the twentieth and twenty-first centuries, respectively, it is fair to conclude that Herculano Alves took on a colossal project. The task is even more impressive when one takes into account that it is the work of one single scholar. And though the breadth and scope of the work inevitably entails that some readers may have wished for a more thorough elaboration of some of the topics, the volumes of *A Bíblia em Portugal* are a must-read for anyone interested in the history of Bible translation and scholarship in Portugal.

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Eberhard BONS (ed.). *Historical and Theological Lexicon of the Septuagint*. Volume 1: *Alpha-Gamma*. Tübingen, Mohr Siebeck, 2020. (18×24,5), CLXIII-1979 p. ISBN 978-3-16-150747-2. €289.00.

The present volume constitutes the first of the four-volume series to appear on the lexicon of the Septuagint. The editor, Eberhard Bons, indicates in the preface the precise aim of the lexicon. Contrary to rather restrictive dictionaries of the Septuagint (and New Testament), this lexicon aims at studying the words (and word-groups) of the Septuagint in their broader ancient context (XXIV). In order

to do this, the entries of the lexicon, written by experts in Septuagint-studies, contain three main sections so as to respond to three main questions.

Firstly, what is the (classical and Hellenistic) background of the Septuagint-word? In order to reply, the entry provides two sections: Greek literature (1) and Papyri and Inscriptions (2). The first section covers the large domain of classical Greek writings, from Homer to the Sophist period, assuming that the Septuagint-translators were at least common with the writings of Homer (xiv). This section also briefly addresses the etymology and figurative sense of the word. The second section addresses the epigraphic evidence of the word, in order to situate the word within the more 'common' language of the time, next to the aforementioned 'higher' language of Homer or philosophers. To this, Bons notes that the Septuagint writes in a manifold of registers, containing at times explicitly complex words, while some texts "reflect more the language of the market place and the barracks attested in documentary sources" (xv).

The second question the lexicon wants to answer pertains to the distribution and meaning of the word in the Septuagint. This third part (3) is the main part of the entries and also the focal point of the lexicon in general. The first two parts of the entry (concerning the Greek background) constitute now the "default against which deviations [of the Septuagint] are to be measured" (xviii). The part of the entry now devoted to the use of the word in the Septuagint is divided into three subparts (a-c): firstly, the entry lists statistical observations (a); secondly, the Hebrew equivalents are indicated (b); finally, the specific use of the word in the Septuagint is clarified by examples and a general conclusion about its main meaning(s) in the Septuagint (c). It should be noted that the Septuagint as used in the lexicon is Rahlfs' edition.

Finally, the lexicon intends to elucidate the further development of the word through later reception in Jewish-Hellenistic writings, the New Testament and early Christianity (4-6). Concerning the reception in Jewish writings written in Greek, the HTLS treats the 'later' biblical writings (e.g. Prophets) as already a reception of 'early' books of the Septuagint (esp. the Pentateuch). Moreover, many attention is paid to the para-biblical literature of Philo and Josephus and their use or avoidance of the Septuagint-word. Next to the (para)biblical reception in Greek Jewish writings, the entries indicate how early Christianity used the word in question, by examining its occurrences in the New Testament and in early Christian literature up to the second century.

The entries then, in their three subsections (Greek background – Septuagint – Reception) and closed by a bibliography, present extensive and most useful information on both a *theological* and a *historical* level. Bons clarifies this in stating that the lexicon is historic in its *method*, as it seeks to elucidate Greek words and their diachronic developments, comprising their politico-cultural connotations and issues. He continues to add that the lexicon is theological in its *matter*, as many of the words take part in theological discourse (xxii). In its historical method and theological matter, the HTLS differs from previous dictionaries such as the one of Muraoka by situating particular Septuagint-words within a broad language-historical context. Moreover, the HTLS diverges from theological dictionaries since it focusses only on Septuagint-words (not on NT-words, for instance) and brackets out theological judgements in its lexical survey.

Nonetheless, it should be noted that the HTLS, while its scope might be broader than foregoing dictionaries, is perhaps slightly more restricted in its contents.

Indeed, the HTLS does not aim to provide an exhaustive list of all of the Septuagint's words, but instead uses a set of six guiding questions by which HTLS selects words or word groups. These all have to do with the innovative use of the word in question within the Septuagint: words that gain a new meaning, that are attested for the first time, that introduce technical aspects, that are explained from an Egyptian Hellenistic context, that occur in a surprising context, or that have other philosophical or anthropological connotations than the Hebrew equivalent. As a consequence, rare words such as βουνίζω (LXX Ruth 2,14.16) do not appear in the lexicon. A final critical remark consists in noting that within the word groups, words are not always treated in alphabetical order, which could be confusing for the reader (e.g. the word group ordered as follows: ἄθλον, ἀθλοφόρος, ἀθλητής, ἀθλέω/ἀθλεύω, ἄθλιος). It is not always clear why that exact order is used.

In conclusion, the HTLS proves itself as a useful and most promising tool in the study of the Septuagint in all its richness. No longer is the Septuagint treated here as a 'secondary' tool for textual reconstruction, but its innovative use and introduction of words are accentuated and elaborated exquisitely. However, its advantages stretch beyond the study of the Septuagint, as the HTLS offers its reader qualitative information regarding Old and New Testament, while taking into account lexical and historical perspectives from ancient Judaism, Greek literature and early Christianity. It feels safe to say that the other volumes of this innovative research tool are waited for with enthusiastic anticipation.

E. DE DONCKER

Stefan FISCHER – Gavin FERNANDES (eds.). *The Song of Songs Afresh: Perspectives on a Biblical Love Poem* (Hebrew Bible Monographs, 82). Sheffield, Sheffield Phoenix Press, 2019. (15,5×23,5), 309 p. ISBN 978-1-910928-57-8. £60.00; \$75.00; €67.50.

This volume, containing thirteen articles by scholars from different countries (including South Africa, Europe, and North America), is the result of a six-year series of international conferences on the *Song of Songs* (from 2012 to 2018), held in Basel, Vienna, Prague, Berlin, and twice in Pretoria, in which especially also black African scholars were engaged (p. xvii). The articles are presented in four categories: so-called classical exegetical studies (six articles), post-modern exegetical studies (three), Jewish studies (two), and hermeneutics (two).

Most of the essays study a specific paragraph of the *Song of Songs* whose interpretation is controversial in research. Several of these propose an innovative interpretation and are therefore an enrichment for the discussion. One example is Stefan Fischer ("Who are the Daughters of Jerusalem?") when he discusses the role and function of the "daughters of Jerusalem". Fischer argues that their identification as members of Solomon's harem or as friends of the loving woman misconstrues their function in the text. Rather, they are better understood as identification figures for the recipients of Song. He sees the "daughters of Jerusalem" as "placeholders for young women of the society to be taught about love" (77). Another example is Gavin Fernandes who builds on research on how waking-up from sleep is presented in ancient Near Eastern texts. He argues in "Shaken from Slumber" that Cant 5,2–6,3 should be understood as a real experience rather than a dream.