

Judah and the Judeans in the Achaemenid Period. Negotiating Identity in an International Context. Hrsg. Oded Lipschits u. a. (Winona Lake, IN 2011, Eisenbrauns, XVI + 600 S., geb. \$ 64,50). [Der Band geht auf eine Tagung gleichen Namens zurück, die im

April 2008 in Heidelberg stattfand. Es ging in dieser Tagung im Wesentlichen darum, neue Erkenntnisse aus den Bereichen der Archäologie, der Epigraphik, der Sprachwissenschaft, der Numismatik und der Keilschriftforschung zusammenzuführen, um ein besseres Verständnis für die noch immer in vielen Dingen unklare Achämenidenzeit zu erhalten. Der Band ist in zwei Teile aufgeteilt: *Negotiating Identity: Diversity within the Biblical Evidence*, und *Negotiating Identity: Cultural, Historical, Social, and Environmental Factors*. Angesichts der großen Breite, aber auch der fundamentalen Bedeutung zahlreicher Forschungsergebnisse gehört dieser Band unbedingt in Zukunft zu den Grundlagen moderner alttestamentlicher Forschung. Im Einzelnen werden folgende Themenfelder behandelt: 3–26 K. Schmid, *Judean Identity and Ecumenicity: The Political Theology of the Priestly Document*; 27–38 J. Schaper, *Torah and Identity in the Persian Period*; 39–66 A. C. Hagedorn, *The Absent Presence: Cultural Responses to Persian Presence in the Eastern Mediterranean*; 67–104 C. Nihan, *Ethnicity and Identity in Isaiah 56–66*; 105–125 J. Middlemas, *Trito Isaiah's Intra- and Internationalization: Identity Markers in the Second Temple Period*; 127–151 D. Rom Shiloni, *From Ezekiel to Ezra Nehemiah: Shifts of Group Identities within Babylonian Exilic Ideology*; 153–172 J. Wöhrle, *Israel's Identity and the Threat of the Nations in the Persian Period*; 173–188 Y. Dor, *The Rite of Separation of the Foreign Wives in Ezra Nehemiah*; 189–224 K. Southwood, *The Holy Seed: The Significance of Endogamous Boundaries and their Transgression in Ezra 9–10*; 225–241 D. N. Fulton, *What do Priests and Kings have in Common?: Priestly and Royal Succession Narratives in the Achaemenid Era*; 245–266 P. A. Beaulieu, *Yahwistic Names in Light of Late Babylonian Onomastics*; 267–277 L. E. Pearce, *»Judean«: A Special Status in Neo-Babylonian and Achaemenid Babylonia?*; 279–364 D. Redford, *Some Observations on the Traditions Surrounding »Israel in Egypt«*; 365–373 A. Lemaire, *Judean Identity in Elephantine: Everyday Life According to the Ostraca*; 375–401 J. F. Quack, *The Interaction of Egyptian and Aramaic Literature*; 403–419 B. Becking, *Yehudite Identity in Elephantine*; 421–444 R. G. Kratz, *Judean Ambassadors and the Making of Jewish Identity: the Case of Hananiah, Ezra, and Nehemiah*; 445–459 O. Tal, *Negotiating Identity in an International Context under Achaemenid Rule: the Indigenous Coinages of Persian Period Palestine as an Allegory*; 461–482 J. Blenkinsopp, *Judaeans, Jews, Children of Abraham*; 483–504 R. Albertz, *The Controversy about Judean versus Israelite Identity and the Persian Government: A New Interpretation of the Bagoses Story (Jewish antiquities XI.297–301)*; 505–528 J. L. Wright, *Surviving in an Imperial Context: Foreign Military Service and Judean Identity*; 529–544 D. S. Vanderhoof, *'el mēdinā ūmēdinā kiktābah: Scribes and Scripts in Yehud and in Achaemenid Transeuphratene*; 545–561 M. Oeming, *Jewish Identity in the Eastern Diaspora in Light of the Book of Tobit*; 563–573 A. Kloner, *The Identity of the Idu means based on the Archaeological Evidence from Maresha. Ein Autoren- und ein Bibelstellenregister beschließen den Band.*]

W. Z.