

THE SOCIETY FOR
OLD TESTAMENT
STUDY

BOOK LIST

1979

Printed for the Society

The Society for Old Testament Study

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One copy of the *Book List* is supplied free to all members of the Society.

Copies of the *Book List* for 1979 may also be obtained from the Reverend J. R. Duckworth, St Lawrence's, 109 Main Road, Sidcup, Kent DA14 6ND, England. The price of these is £3.50, plus 50p postage and packing, for a single copy. Payment should be made by cheque in sterling, or by a bank draft or money order in sterling, payable to the Society for Old Testament Study.

Copies of the *Book List* for 1966 and for 1968 to 1978 inclusive are also available from the Reverend J. R. Duckworth. Orders for back issues or multiple copies should not be accompanied by payment; an invoice will be sent.

Review copies of books for the *Book List* should be sent to the Editor:

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PREFACE

I desire to express my thanks as in earlier years to those members of the Society whose reviews appear in this issue, and also to Professors Bič, Hammershaimb, Sacon and Torres for their valuable help in providing notices of books which would otherwise not have come to my attention; to my secretary, Mrs Angela Meek; to Mrs Anne Brocklehurst and Mrs Gwen Jones for assistance in the reading of the proofs; to publishers for their willingness to supply review copies; and to many others for suggestions and advice.

I find that it is necessary to give some explanation of editorial policy with regard to the section entitled 'Books Received Too Late for Notice' which appears at the end of each issue of the *Book List*. These are simply those books deemed suitable for review which are received after the *Book List* has gone to press but in time for mention at the proof stage, usually at the end of February. Another journal in a review of an earlier issue of the *List* has informed its readers that books listed in this section are not subsequently reviewed. In fact the opposite is the case. *All* books appearing among those received too late for notice are intended to be reviewed in the subsequent issue. The only books not so reviewed are books whose reviewers send in their reviews so late that they are too late even for the subsequent issue. There are very few of these, and their reviews appear as soon as possible. Very rarely some other circumstances such as the loss of a book in the post or the

death of a reviewer have made it impossible to publish a review. Books received by the editor which he judges to be unsuitable for review are not included in the list of books received too late. Such books are usually returned to the publishers. The purpose of the list of books received too late is to provide readers with bibliographical information about books whenever possible in advance of the publication of the full review.

The attention of readers is drawn to a serious inaccuracy in the review of the Archbishop of York's book *For All Mankind* on page 61 of the 1978 *Book List*, where the reviewer states that 'no changes have been made in the text for this second edition'. In fact that edition contains an entire additional chapter on Ruth and Esther. Sincere apologies and regrets are offered to the publishers, Messrs John Murray, for this inexcusable lapse.

The following abbreviations and symbols are employed as in earlier issues:

<i>B.L.</i>	=	<i>Book List</i>
<i>Eleven Years</i>	=	<i>Eleven Years of Bible Bibliography</i> (1957)
<i>Decade</i>	=	<i>A Decade of Bible Bibliography</i> (1967)
<i>Bible Bibliog.</i>	=	<i>Bible Bibliography 1967-1973: Old Testament</i> (1974)
*	=	Suitable for inclusion in school libraries

R. N. WHYBRAY

THE UNIVERSITY
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1. GENERAL

ACHTEMEIER, P. J. (ed.): *Society of Biblical Literature 1977 Seminar Papers*. 1977. Pp. viii, 441. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature. Price: \$9.00; members \$6.00)

As usual, the volume of SBL Seminar papers consists of author-prepared typescripts intended for discussion at the Annual Meeting. Only three of the thirty-three papers here are directly relevant to O.T. scholars, but these papers are valuable: W. E. March on 'Redaction Criticism and the Formation of Prophetic Books', D. Jobling on 'A Structural Analysis of Numbers 11 and 12' (now published in his *The Sense of Biblical Narrative*, JSOT Supplement Series, 7), and R. R. Wilson, 'Prophecy and Society in Ancient Israel: The Present State of the Enquiry'. Other topics more tangential to O.T. scholars are: Seth traditions in the *Life of Adam and Eve* and Gnostic sources, Ugaritic Rephaim texts (C. L'Heureux), the genre apocalypse (J. J. Collins), Old Babylonian and Aramaic epistolography. This volume may not constitute the definitive publication of all the papers presented, but scholars will want to have access to material, however preliminary, in their fields of interest.

D. J. A. CLINES

AHRENS, T. and KNIGHT, J. (ed.): *Christ in Melanesia: Exploring Theological Issues* (Point, 1977). 1977. Pp. 262. (Obtainable from Point, PO Box 571, Goroka, EHP, Papua New Guinea)

A collection of essays on Christianity and religion generally in Melanesia (see *B.L.* 1978, p. 101) — published as an issue of a bi-annual magazine by the Melanesian Institute for Pastoral and Socio-Economic Service. The eighteen contributions range over a wide diversity of topics, a number being related generally or specifically to biblical questions. Of more direct interest to O.T. study are N. C. Habel's rather general 'The survival of Yahwism' (pp. 186–96); K. W. Carley's 'Old Testament and Melanesian wisdom' (pp. 226–41), containing interesting parallels to proverbial material; and more marginally, T. Ahrens, 'Concepts of power in a Melanesian and biblical perspective' (pp. 61–86).

P. R. ACKROYD

Annuaire de l'Ecole Pratique des Hautes Etudes. V^e Section: Sciences Religieuses. Tome LXXXV (1976–1977). 1978. Pp. 506. (Ecole Pratique des Hautes Etudes, Paris. Supplied free to libraries and centres of research)

Among the numerous items in this latest issue of the wide-ranging *Annuaire*, in which the *directeurs d'études* and other members of the various *centres de recherches* in the religions section of the *Ecole Pratique des Hautes Etudes* report on recent activities and publications, J. Yoyotte (pp. 193–201) submits a report on the work on ancient Egyptian religion during the years 1971–1977, followed by J. Leclant (pp. 203–07) on research into the history of the diffusion of ancient Egyptian cults. D. Arnaud (pp. 209–15) in the Assyro-Babylonian religions section refers to discussion on the literary texts discovered at Meskene/Emar. P. Gignoux (pp. 217–23) surveys recent literature on the origins of Zoroastrianism, E. Laroche (pp. 225–26) refers briefly to some Hittite texts, H. Cazelles (pp. 227–36) reports work on Jeremiah 3:1–4:4 and on the Ugaritic texts which refer to the disappearance of Baal, C. Touati (pp. 237–45) summarizes some

comparative study of the two Talmuds, and M. Chaze (pp. 247-49) surveys study of some targumic texts. The report of F. Schmidt (pp. 323-29) is concerned with work on the ways in which Jews thought of themselves as a 'nation' in the Hellenistic and Roman periods, and that of P. Geoltrain and F. Schmidt with early controversy between Jews and Christians. In the section containing summaries of recent diploma theses there is a résumé of that of M. Hadas-Lebel on 'Le paganisme dans la Palestine romaine d'après les sources rabbiniques (I^{er}-III^e siècle)' (pp. 457-58).

R. N. WHYBRAY

BAMMEL, E., BARRETT, C. K. and DAVIES, W. D. (ed.): *Donum Gentilium. New Testament Studies in Honour of David Daube*. 1978. Pp. viii, 342. (Clarendon Press; Oxford University Press. Price: £15.00)

In this somewhat delayed volume (at least two contributions were completed by 1973), many essays present and discuss the O.T. and — appropriately — rabbinic background to N.T. passages. In this sense W. Zimmerli writes on the Beatitudes (with attention to O.T. promises of the conversion of a humiliated state into its opposite); O. Michel on the heavenly light in Acts 9:3; E. P. Sanders on fulfilment or transgression of one commandment; K. H. Rengstorff on the firstfruits and olive-tree images of Rom. 11:16 ff; W. Wüllner on 1 Cor. 1:26 (drawing on a wide range of rather loosely comparable O.T. and intertestamental material); J. M. Ford on what she takes to be the sinful and then the heavenly Jerusalem in Rev. 17 and 21; and M. Black on the two witnesses (originally, he claims, Enoch and Elijah) of Rev. 11:3 ff. Other contributions likely to interest students of Judaica are E. Stauffer's investigation of the connotations of *neoteros* as a designation for a significant group, in connection with the Susanna story; Barrett's correction of misconceptions about the *šaliḥ*; H. Odeberg's exposition of some of the teaching of the Zohar; and Bammel's commentary on the saying (Chag. 9b) ascribed to Akiba on 'the beauty of Israel's servitude'.

C. J. A. HICKLING

BLANK, S. H. (ed.): *Hebrew Union College Annual*. Vol. XLVII. 1976. Pp. 280 (English), 144 (Hebrew), 16 plates. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$15.00)

This volume contains twelve articles, ten in English and two in Hebrew. J. Milgrom, 'Profane slaughter and a formulaic key to the composition of Deuteronomy', examines the use and meaning of *zḥh* and other formulae in Deuteronomy, and argues for a northern origin for D, and also demonstrates that D is dependent on both E and P. The first part of H. C. Brichto's article 'On slaughter and sacrifice, blood and atonement' examines the meaning of *kipper*, while the second half deals with source chronology, comparing Wellhausen's order of JED(H)P with Kaufmann's JE(H)PD. S. Warner, 'The period of the Judges within the structure of early Israel', argues for placing the period of the Judges before rather than after the conquest. In '1 Kings 13: A prophetic sign — denial and persistence' (U. E. Simon) it is shown how this narrative extols prophecy but offers a severe criticism of the prophet concerned. Yet throughout there is an attempt to prove the supremacy of the Word of the Lord. According to A. Lacocque, 'The liturgical prayer in Daniel 9', this liturgical piece was composed in Jerusalem during the exile, and was influenced by Deuteronomic and Jeremicanic writings. It was meant as a dirge for a day of

fasting or public atonement. Also valuable and interesting is E. J. Wiesen-berg's article 'Rabbinic Hebrew as an aid in the study of Biblical Hebrew, illustrated in the exposition of the rare words *rh̄t* and *mzrh̄'*. The O.T. scholar will also find the following of some indirect interest: R. Brown, 'Midrashim as oral traditions'; E. A. Goldman, 'A critical edition of Palestinian Talmud Tractate Rosh Hashana, Chapter Two' (a continuation of a study begun in vol. XLVI); K. R. Stow, 'Conversion, Christian Hebraism, and Hebrew Prayer in the Sixteenth Century'; W. Weinberg, 'The history of Plene Spelling: II. Second half of the nineteenth Century'; III. The period of the Language Council, 1904-1949' (Part I found in vol. XLVI).

E. R. ROWLANDS

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theological Dictionary of the Old Testament*. Translated by John T. Willis. Revised edition. Vols I and II (*ābh* – *bādhādh*; *bdl* – *gālāh*). 1977. Pp. xxi, 497; xx, 488. (Eerdmans, Grand Rapids, Michigan. Distributed in Great Britain by S.C.M. Press, London. Price: \$18.50 or £12.00 each)

The original edition, published in 1974 and 1975 respectively, of vols I and II of the English translation of *T.W.A.T.* was found to be unsatisfactory in various ways, and the volumes have now been reissued in a revised form. (The general character of the work is described in the review of the first Lieferung of Band I of the original German edition in *B.L.* 1971, p. 6 (*Bible Bibliog.*, p. 282) and the contents of the various Lieferungen which have appeared up to the present have been reviewed in succeeding *Book Lists* including the note on the most recent, to be found immediately below. The first edition of vol. I of the English translation was noted in *B.L.* 1976, p. 8; vol. II of that edition was not received.) In each of the present volumes a 'Note to the Revised English Edition' appears stating that 'a number of corrections and revisions suggested by the contributors, by reviewers, by Geoffrey W. Bromiley, and by David Green' have been made. The main improvement appears to be that the original German text is now translated more accurately and rendered more idiomatically in a number of places. Other slighter changes include the incorporation of a paragraph in the Editors' Preface to Band I omitted in the first English edition and the omission of the original Translator's Preface. Fortunately it has been possible so to arrange matters that the pagination of the first English edition has been retained. It is to be hoped that the problems have now been sufficiently dealt with and that future volumes will be all that one expects from an important standard work such as this. It should be noted that these two volumes together are the equivalent of Band I only of the German original.

R. N. WHYBRAY

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band II. Lieferung 9 (Spalte 1025-1068 + pp. 535-74, I-xv) with cloth binder. 1977. Band III. Lieferung 1 (Spalte 1-128). 1977. Lieferung 2/3 (Spalte 129-384). 1978. (Kohlhammer, Stuttgart. Price: DM. 36.00 (Band II/9 with binder); DM. 18.00 (Band III/1); DM. 36.00 (Band III/2,3))

The publication of the *Wörterbuch* is progressing rapidly, and the second volume is now complete. Rather more than half of its final fascicle is devoted to indexes and other concluding matter similar to that of

Band I, and to introductory matter following the title-page (see *B.L.* 1974, p. 6). There is a short *Vorwort* to the volume (p. vii) which draws attention to the fact that in contrast to Band I most Hebrew words in the text of the articles are now and will in future volumes be given in transliteration. It is also announced that from Band III onwards the KTU system of numbering will be used in references to Ugaritic texts. Meanwhile a comparative table is provided (also printed on the back cover of III/1), giving a key to passages cited according to the various numbering systems. II/9 begins with the concluding part of *hāmad* and its cognates (G. Wallis). There follow six fairly short articles: *hēmāh* (K.-D. Schunck); *h^amōr* (W. T. In der Smitten — discussed separately from *hmr*, presumably because the author regards it as uncertain from which root *hmr* it is derived); *hāmāl* (M. Tsevat): *hmm* and cognates (K.-M. Beyse); *hāmās* (H. Haag); and *hms* and cognates (D. Kellermann — two roots are distinguished). In his article Tsevat makes a frank concluding comment which expresses the sentiments of the reviewer with regard to not a few of the articles in this work: Zusammenfassend ist zu feststellen, dass die religiöse Bedeutung von *hml* gering ist. III/1 contains fourteen complete articles (from *hmr* to *hopši*) and part of a fifteenth (*hēs*, by H. A. Hoffner). Among the most important items, F. J. Helfmeyer deals with *hānāh* and its cognates, taking this as an opportunity to discuss tent-traditions in general. D. N. Freedman, J. Lundbom and H.-J. Fabry share the important article on *hmn*, the last mentioned dealing with occurrences in the literature of Qumran. H.-J. Zobel writes fully on *hesed*, but *hāsīd* is dealt with by H. Ringgren in a separate article. J. Gamberoni writes on *hsh*, Fabry on *hāser*, Botterweck on *hps* and N. Lohfink on *hopši* and its cognates. The remaining articles are those of Ringgren on *hmr* (five distinct roots; little theological content) (on *h^amōr* see on II/9 above), W. Dommershausen on *hmk*, K. Seybold on *hnp*, G. André on *hāpaz*, Gamberoni on *hāpar* (two roots), and F. Maass on *hāpaš*. III/2,3 contains 37 complete articles, mostly short. It begins with the concluding part of the article on *hēs* and concludes with that on *y'l* (A. S. Kapelrud), the most extensive being those on *hāram* I and *herem*, 'ban' (mostly on the latter, with much comparative material) (Lohfink), *hāšab* and its cognates (Seybold), *hāšak* (and cognates, including *hošek*) (H. Lutzmann, L. T. Geraty, Ringgren, Mitchel) and *tāmē* (with *tum'āh*) (André). Other important articles include *hāšēr* (V. Hamp), *hqq* and cognates (Ringgren), *hereb* (O. Kaiser) and *hātāt* and cognates (Maass). The theological importance of *tūah* (K.-D. Schunck) and *tīt* (Kapelrud) appears to be slight. *īabbūr*, 'navel', might have been included in view of some recent discussion, but is not.

R. N. WHYBRAY

BOWMAN, J. and THOMPSON, J. A. (ed.): *Abr-Nahrain XVII* (1976–1977). 1978. Pp. vii, 71; 5 plates, 5 figs. (Brill, Leiden. Price: Fl. 36.00)

Arabic, Ethiopic, Israeli Hebrew and Syriac — even Persian Jewish amulets — are featured in this issue; the article most relevant to O.T. studies is 'The Argument that West Semitic *Dawidum* originally meant "Champion"', by J. MacDonald. He argues that, although *dawidum/dabdūm dakū* in Akkadian became equivalent to 'to defeat', it originally referred to single combat between opposing champions. The debate will continue.

D. R. AP-THOMAS

*BRYANT, T. A.: *The New Compact Bible Dictionary*. 1977. Pp. 621, over 300 photographs and illustrations, 16 pages of maps. (Zondervan, Grand Rapids, Michigan. Price: \$2.25)

This dictionary, now in its twenty-first printing in paperback (it was first published in 1967) provides a convenient and concise definition of words and proper names used in the Bible. In addition to explanations which deal with places, objects and events there are summaries of various biblical books. Intended primarily for non-specialists, the volume is rigidly conservative in tone and has a strong homiletic component.

P. W. COXON

CAZELLES, H. and FEUILLET, A. (ed.): *Supplément au Dictionnaire de la Bible*. Commencé par L. Pirot et A. Robert. Vol. ix. Fasc. 50b. *Qa'aqir – Quirinius*. 1977. Cols. 569–720, including 5 plates and 2 plans in text. Price: Fr. 80.00. Fasc. 51. *Qumrân – Rabbinique (Littérature)*. 1978. Cols. 737–1024, including 16 plates, 1 map in text. Price: Fr. 150.00. (Letouzey & Ané, Paris)

The major article in fasc. 50b (see *B.L.* 1975, p. 10; 1976, p. 10 for the preceding fascicles) is a very full introduction to Qoheleth by A. Barucq (cols. 609–74). There are several articles on countries, places and archaeological sites: J. Briand writes on Djebel Qa'aqir, Qarta (the Levitical city Kartah), Qiryat-Sepheer (Debir) and Quailbe (Abila in the Decapolis), A. Mazar on Tel Qasilé (with two plans and five plates), C. Rabin on Qataban and J. Asumendi on Qué (Kue). There is an article by A. Paul and H. Cazelles on Qaraïsme, the former discussing its origins and the latter 'le Qaraïsme et la Bible', with due attention to the problem of Moshe Ben Asher and to the work of Abraham Firkowicz. H. Cazelles also contributes a short note on the expression *q^ehal yhw^h*. The remaining articles are by M. du Buit on the divine name Qos (Qaus), B. Botte on the work of Dom Henri Quentin on the Vulgate, P. Benoit on Quirinius and his census and S. Sempore on the 'Mont de la Quarantaine' (Djebel Qarantal, near Jericho).

Almost the whole of fasc. 51 (i.e. cols. 737–1014) is devoted to the article on Qumran, the work of an entire team of specialists. This is a magisterial survey covering every major aspect of the subject: topography and archaeology (E.-M. Laperrousaz, cols. 738–89), history of the sect (Laperrousaz, cols. 789–98), languages (J. Margain and P. Grelot, cols. 798–805), a very extensive section on Qumran literature, both biblical and apocryphal (P. W. Skehan, cols. 805–28) and specifically 'Essene' (M. Delcor, cols. 828–960), the doctrine of the sect (M. Delcor, cols. 960–80) and Qumran and the N.T. (E. Cothenet, J. Starcky and J. Schmitt, cols. 980–1014). (A further section by M. Broshi on Israeli archaeological work in the Qumran region will be included in a later fascicle as part of an article entitled 'Recherches archéologiques'.) Both the vast amount of factual information provided and the comprehensive nature of the survey of scholarly opinion on the various aspects of the subject make this article in itself an admirable handbook. The bibliographies are copious and the plates include maps and plans, photographs of a number of Qumran texts and a table showing the evolution of the Hebrew script at Qumran.

The fascicle concludes with short articles on the archaeological sites of Qurayya in Arabia and Quttein in the region of Jericho, both by J. Briand, and the first part of an article on the rabbinic literature by C. Touati.

R. N. WHYBRAY

CLAASSEN, W. T. (ed.): *OT/ANE Permucite Index*. Vol. 1, Part 1 (Nos. 00001-00476). 1978. Pp. 251. (Infodex, Stellenbosch, South Africa. Price: \$150.00)

The launching of this immense citation-indexing project, of which the present impressive tome is but the first part of the first volume, brings a new dimension into O.T. scholarship. Like the Science Citation Index and the Social Sciences Citation Index published by the Institute for Scientific Information, Philadelphia, it is based on the assumption that 'there is some connection . . . between a document and the documents that it cites . . . and the convention of scholars to use bibliographic references in their papers'. It comprises four indices linked by a simple but comprehensive system of cross-references. The Master Index (pp. 35-130) lists references cited in every article published during a given period, in this case the first half of 1976; thus under J. A. Emerton, *VT* 26/1 (1976), pp. 79-98 are listed nineteen references, from R. H. Charles to R. N. Whybray, cited by Emerton in connection with 'An examination of a recent structuralist interpretation of Genesis xxxviii'. The Citation Index lists alphabetically by author all the references given in the Master Index. The Permutitle Index is a type of subject index to these references arranged alphabetically by two key-words in their titles, and the fourth index, the Author Index, gives all the authors whose articles are listed in the Master Index. Even one part of one volume gives easy access to a good many more references to relevant work than any of the existing bibliographical aids (e.g. IZBG, IRPL), and clearly this could be an invaluable aid to OT/ANE scholarship. In spite of the scale and technicality of this work, the format is not as forbidding as one might expect. The only problem is to ensure that all the relevant journals are covered, and to this end the editor invites scholars, editors and publishers to send him copies of their publications as soon as possible. He also offers to send anyone interested an information brochure or an inspection copy on request.

J. F. A. SAWYER

Congress Volume, Göttingen, 1977 (Supplements to *Vetus Testamentum*, 29). 1978. Pp. viii, 417. (Brill, Leiden. Price: Fl. 220.00 (sub. Fl. 196.00))

This rich volume contains all but two of the papers read at the Ninth Congress of the International Organization for the Study of the Old Testament held at Göttingen in August 1977 under the presidency of Professor Walther Zimmerli. The nineteen papers are preceded by the presidential address and are arranged in alphabetical order of the names of their authors. The presidential address is on a theme to which few other scholars would be able to do justice as well as the author of the great Ezekiel commentary: 'Wahrheit und Geschichte in der alttestamentlichen Schriftprophetie'. The papers which follow cover a wide range. In the textual field B. Albrektson offers reflections on the emergence of a standard text of the Hebrew Bible while J. W. Wevers and M. Greenberg examine respectively the text history and text criticism of the LXX and the value of the ancient Versions for biblical interpretation, a passage from Ezekiel being used as an example of the latter. B. S. Childs discusses the significance of the phenomenon of canon for O.T. exegesis. Linguistic studies are represented by M. J. Dahood on 'Ebla, Ugarit and the Old Testament' (he also touches on religious and cultural affinities) and A. Lemaire on the value of palaeo-hebraic epigraphy for O.T. study. The history of O.T. interpretation is represented by R. Smend's contribution on Lessing and its methods of interpretation by S. Talmon's paper on the need

for a proper methodology in making comparisons between biblical and other areas of research. M. Sekine discusses the problems involved in attempting to construct a history of Israelite literature.

About half the papers deal with more particular fields of O.T. study. On the Pentateuch, H. Lubczyk takes up again the question of Yahwist and Elohist, N. Lohfink discusses the Priestly writer's understanding of history, and I. von Loewenclau wrestles with Gen. 4:6-7. I. L. Seeligmann discusses the views of prophecy expressed in the Deuteronomistic History and the work of the Chronicler. On the Psalms, S. Lach considers the theology of the Songs of Zion and S. Wagner (whose paper was read in his absence) the theology of Psalm 139. In the field of prophecy, P. R. Ackroyd sees Isaiah 1-12 as a composition intended to present a particular view of the prophet Isaiah and his authority, G. Wallis sees a connection between Zechariah's night visions and ancient Egyptian ritual drama, and H. W. Wolff attempts to discover how the prophet Micah understood his own vocation. Finally R. P. Gordon considers the Targumists as eschatologists. There is clearly something here for every one, provided that he has access to the shelves of one of the wealthier universities. If the International Organization for the Study of the Old Testament is to serve international scholarship it will have to find less expensive ways of disseminating its scholarly papers.

R. N. WHYBRAY

COPPENS, J.: *Miscellanées Bibliques LXXXIII-XC* (Analecta Lovaniensia Biblica et Orientalia, v/26). 1977. Pp. 30 (=185-214). (Editions Peeters, Leuven-Louvain. Price: B.Fr. 200.00)

Eight brief studies (not seven, as stated on front and back covers) by Mgr Coppens are included in this extract from *Ephemerides Theologicae Lovanienses*. The first five deal with O.T. subjects, but only cover seven pages between them, and so are little more than footnotes to various contemporary debates. They relate to Exod. 19:6; Isa. 61; Dan. 7; the collective interpretation of the Son of Man; and Ps. 110.

R. J. COGGINS

CZECH, J. and others: *Judentum* (Weltreligionen). 1978. Pp. vi, 149, 22 illustrations, 4 maps. (Verlag Moritz Diesterweg, Frankfurt; Kösel-Verlag, Munich. Price: DM. 9.80)

This attractive paperback belongs to a series of presentations of leading non-Christian religions designed to promote a more positive attitude to their adherents on the part of committed Christians and a clearer understanding of their essential elements among those engaged in general religious studies. Considering its limited size and popular nature, the volume is remarkably comprehensive and accurate and covers the beliefs and practices of Judaism, the development of Jewish religious thought, the history of the Jews in the Holy Land and Diaspora from Biblical times to recent events, the nature and manifestations of antisemitism, and contemporary efforts to develop a Jewish/Christian dialogue, as well as providing pointers to further study. Although the topics are viewed sympathetically rather than dispassionately and quotations are made from journalistic as well as scholarly material, there is little with which the serious scholar would quarrel. An English translation would find a ready market.

S. C. REIF

CZEGLÉDY, K. and TÖKEI, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, 31, fasc. 3. 1977. Pp. 279–400. 32, fasc. 1. 1978. Pp. 1–126. (Akadémiai Kiadó, Budapest. Price per volume: 31, \$32.00; 32, \$36.00)

These two fascicles contain nothing directly concerned with the O.T., but there is an article by G. Komoróczy on 'Die Königshymnen der III. Dynastie von Ur'.

J. A. EMERTON

DESTRÉE, A. (ed.): *Mélanges Armand Abel*. Vol. III. 1978. Pp. 235, 14 plates. (Brill, Leiden. Price: Fl. 84.00)

Many of the eighteen essays in this collection honouring the Islamic scholar Armand Abel, though only now published, were written as early as 1972. Most are in French, one is in Dutch, and one in English. They are a disparate collection. The following bear directly on O.T. Studies: 'Le bouc et le nomade. Essai sur le symbolisme du bouc dans la Bible' (W. Bok), 'Réflexions sur l'onomastique de Mari et le dieu des Hébreux' (A. Finet), 'Les formes inférieures de la mystique dans l'Ancien Testament' (Ch. Fontinoy), 'L'archange Michel et l'héritage eschatologique pré-chrétien' (M. Martens; illustrated) which touches briefly on Daniel, 'Sédentaires et nomades devant les vestiges de leurs habitats' (J. Koenig) which includes a discussion of the root *hrb*, and concludes that its basic meaning is 'to be uninhabitable', which for a sedentary population, means 'to be in ruins', and for a nomadic people 'to be dry'. Qumran texts are discussed in 'Le célibat essénien' (J. Coppens). M. M. Rassart assesses Coptic influence on Christian art in Nubia (illustrated), and A. Mekhitarian offers 'Considérations sur l'art arméno-perse' (illustrated). The remaining essays range from ancient to modern topics, from the Greek and Roman world to Indian, African and Mexican studies.

G. I. EMMERSON

ELLIS, M. DE J. (ed.): *Essays on the Ancient Near East in Memory of Jacob Joel Finkelstein* (Memoirs of the Connecticut Academy of Arts and Sciences. Vol. XIX (December 1977)). 1977. Pp. xviii, 235, some figs. and plates, portrait. (Archon Books, Hamden, Connecticut, for the Connecticut Academy of Arts and Sciences. Price: \$17.50)

Among these papers of mainly cuneiform interest, the following especially may prove of value to O.T. scholars. E. Cassin writes on the legal background of the case of Mephibosheth ('Le droit et le tordu'); both J. S. Cooper and J. H. Tigay deal with the historical development of the Gilgamesh epic, which has relevance for the development of traditional Hebrew literature; M. Greenberg offers a suggestion on *nhštk* in Ezek. 16:36; J. C. Greenfield expounds pairs of verbs used for the sale of property, including the Hebrew *lqh-nm*; M. H. Pope deals at length with the Ugaritic Rephaim texts; J. J. M. Roberts writes on 'Nebuchadnezzar's Elamite Crisis in Theological Perspective'; and H. Tadmor on Assyrian historiography.

W. G. LAMBERT

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. xiii. *Moshe Stekelis Memorial Volume*, edited by B. Arensburg and O. Bar-Yosef. 1977. Pp. xii, 1-294 (English), 1-128 (Hebrew), 32 plates, numerous figs. (Israel Exploration Society; Institute of Archaeology, Hebrew University, Jerusalem. Price: \$25.00)

A volume dedicated to Moshe Stekelis, doyen of Israeli prehistorians, is unlikely to contain much of direct relevance to O.T. studies. In fact among the thirty-five articles, twenty-two of them in English, two only (in Hebrew) are of direct interest to biblical scholars, one on Tel Haror (Gerar) by the late Professor Aharoni, and the other on six Moabite and Ammonite seals in the Israel Museum by N. Avigad. Others, such as A. Ben-Tor's examination of a cylinder seal from EB Gezer and Yadin's lengthy study of MB IIA fortifications at Aphek, are less relevant, and in any case the latter is to appear in English in ZDPV. Nevertheless there are archaeologists in the Society for Old Testament Study including several prehistorians, and there is certainly much to interest them in this worthy memorial.

J. F. A. SAWYER

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. xiv. *H. L. Ginsberg Volume*. 1978. Pp. xii, 130 (English), 29, 194 (Hebrew), portrait, 8 plates, numerous figures and tables. (Israel Exploration Society, Jerusalem in co-operation with the Jewish Theological Seminary of the U.S.A. Price: \$25.00)

Eighteen essays in English and thirty-one in Hebrew are collected to honour Ginsberg, with an appreciation of him by A. S. Halkin, and a Bibliography of 205 books, articles and reviews. The essays range as widely as Ginsberg's interests, from Assyrian historiography (W. W. Hallo) to Palmyrene divinities (R. du Mesnil du Buisson), from the Barth-Ginsberg Law in the El-Amarna Letters (A. F. Rainey) to the language of Targum Onqelos (M. H. Goshen-Gottstein). A. Caquot, E. Ullendorff, M. Tsevat and S. E. Loewenstamm write on Ugaritic, J. C. Greenfield, A. Demsky, F. Rosenthal, N. Avigad, B. Porten and J. Naveh on West Semitic inscriptions (respectively Karatepe, Ahiiram, Laghmân II, the seal of Seraiah son of Neriah (probably the man of Jer. 51:59 ff.), Elephantine, N. Arabian). O.T. literature and history have a major share. Among these essays are J. A. Emerton's on Judg. 6:25-28, D. N. Freedman's on Psalm 113 and Hannah's Song, E. Lipiński's on Isa. 23, N. M. Sarna's on Jer. 27-29, and M. Greenberg's on Ps. 140. H. Cazelles discusses the Syro-Ephraimite War in the light of recent historical studies, while M. Cogan and H. Tadmor examine 2 Kings 16:5-9, and B. Oded investigates Assyrian records of deportations. Y. Muffs's essay on Prophetic Prayer, M. Weinfeld on Divine Intervention in War, S. Talmon on the use of Ugaritic for emendation of the O.T. text, W. L. Moran on Puppies in Akkadian and Greek proverbs, and R. D. Barnett on the Earliest Representation of Anath show the variety and wealth of learning in this volume. Each essay has a summary in the alternate language, and several of the Hebrew ones are published in English elsewhere, or will be soon.

A. R. MILLARD

EVEN-SHOSHAN, A.: *A New Concordance of the Bible*. Vols 1 and 2. 1977, 1978. Pp. xl, 1-342 and viii, 343-728. (Kiryat Sepher Publishing House, Jerusalem. Price: Isr. £240.00 or \$15.00 per volume)

Volume 1 of this valuable new tool for O.T. scholars, which is written in Hebrew, begins with an introduction, a discussion of earlier concordances, a description of this new work, a list of abbreviations, and a table of the numbers of chapters, verses, words, and letters in each book of the O.T. The concordance lists words and names, and the different grammatical forms of each word are listed together and printed in pointed Hebrew together with the rest of the phrases in which they occur; and every occurrence of a word is given a number. Each article first defines the meaning or meanings of the words by quoting synonyms, and the principal phrases in which it appears are listed by reference to the numbers given to the occurrences later in the article. Volume 2 goes to the end of the letter *mem*, and the concordance will be completed by a third volume.

J. A. EMERTON

FISCHER, R. H. (ed.): *A Tribute to Arthur Vööbus. Studies in Early Christian Literature and its Environment, Primarily in the Syrian East*. 1977. Pp. xxxi, 441, with frontispiece and 25 plates. (Privately published by the Lutheran School of Theology, Chicago. Price: \$45.00 post paid)

This *Festschrift* for the great Estonian researcher into Syriac manuscript traditions, the N.T. text and Syrian asceticism contains contributions by most of the leading *syriacisants*, including some dozen essays of direct interest to students of the O.T. or of Judaism. M. H. Goshen-Gottstein presents 'A New Text from the Syro-Hexapla: Deuteronomy 34'; L. Schlimme, 'Die Bibelkommentare des Moses bar Kepha' including a section on the latter's commentary on the Hexaemeron and on Paradise; P. A. H. de Boer, 'A Note on Ecclesiastes 12:12a'; A. Guillaumont, 'Un midrash d'Exode 4, 24-26 chez Aphraate et Ephrem de Nisibe'; J. Molitor, 'Urchristliches Kerygma in seiner Abhängigkeit von der aramäischen Verkehrs- und Kanzleisprache und seine Nachwirkung im Koran'; R. Murray, 'Some Rhetorical Patterns in Early Syriac Literature' (a study of passages listing O.T. exemplary figures, with their Jewish background); J. Neusner, 'Form-Analysis and Source Criticism: The Case of Mishna Kelim 1:1-4'; W. Strothmann, 'Jesus-Sirach-Zitate bei Afrahat, Ephraem und im Liber Graduum'; J. A. Thompson, 'The Root '-L-M in Semitic Languages and some Proposed New Translations in Ugaritic and Hebrew'; J. Ouellette, 'Sens et portée de l'argument scripturaire chez Aphraate'; J. Bowman, 'Exorcism and Baptism'; S. P. Brock, 'Some Syriac Accounts of the Jewish Sects'; E. R. Hardy, 'Jewish and Christian Baptism: Some Notes and Queries'. The first three plates illustrate Syriac O.T. manuscripts in Professor Vööbus's collection.

R. MURRAY

FRIEDRICH, G. (ed.): *Theologisches Wörterbuch zum Neuen Testament*^f (begun by G. Kittel). Band x/1 (Register). Lieferung 15. 1978. Pp. 48. (Kohlhammer, Stuttgart. Price: DM. 16.00)

The note on p. 14 of the 1978 *Book List* indicated that one Lieferung only was to be expected to complete vol. x. This has now appeared, completing the N.T. references and adding references to the Apostolic Fathers, the Apocryphal Gospels and the Apologists. It seems, however,

that, surprisingly, there is still more to follow. It turns out that the completed volume, which is now also available bound, is x/1. Volume x/2 will contain a supplement on Literature. The steep inflationary cost can be estimated by comparing vol. ix (pp. 684) published in 1973 which cost £20.50 with vol. x/1 (pp. 944) which costs approximately £77. The Index Volume to the English edition, published in 1976 and much more modest in scope, cost \$20.50 = £12.50 (see *B.L.* 1978, p. 16). N. W. PORTEOUS

GECSE, G. and HORVÁTH, H.: *Bibliai Kislexikon* (A Short Bible Lexicon). 1978. Pp. 246. (Kossuth könyvkiado, Budapest. Price: Ft. 34)

Two Marxist scholars try to help the reader to a 'right orientation about a book the knowledge of which belongs to the foundations of a general education like that of a Homer or a Shakespeare'. This is indeed a good and objective small Bible encyclopaedia giving information not only on archaeological themes, but also on matters like allegory, revelation, liberal theology, etc.

M. BİÇ

Girisha Shisō to Heburai Shisō (Hellenism and Hebraism) (Japan Society of Ethics Bulletin, 13). 1978. Pp. 307. (Ibun-sha, Tokyo, Price: ¥2,800)

Two articles are directly related to the O.T. K. Namiki, 'The idea of covenant in ancient Israel', traces the development from a thought-historical viewpoint. The patriarchal clans and Moses' group appear as an oath-bound confederation. At the entry into Palestine Yahweh's covenant was accepted by new partners as an idea rather than as the reality which it had previously been. During the monarchy, the Elohist and the pre-exilic prophets contributed to the intellectualization of the covenant idea. M. Sekine, 'The view of human nature in the prophets of Israel, especially Proto-, Deutero- and Trito-Isaiah', sees the prophets as concerned with the restoration of a proper state of being both in a vertical and a horizontal relationship in the time of the hiddenness of God, against the background of the general Israelite view of human nature as defined in Pedersen's *Israel*.

K. K. SACON

GUTMANN, J. (ed.): *The Image and the Word: Confrontations in Judaism, Christianity and Islam* (Religion and the Arts, 4). 1977. Pp. 175. (Scholars Press, Missoula, Montana, for the American Academy of Religion and the Society of Biblical Literature. Price: \$9.00 (members \$7.50))

This is a collection of seven essays on Iconoclasm, only one of which is on the O.T. It is entitled 'Deuteronomy: Religious Reformation or Iconoclastic Revolution?' and is by the editor himself. He argues that Josiah saw himself as both Moses and David *redivivus* and that his act of centralization secured additional revenues needed to strengthen his army, court and Temple. He accepts too uncritically the often speculative theses of earlier scholars, but his bibliographical notes are useful. J. W. MCKAY

HAUSS, F.: *Biblische Taschenkonkordanz. Darstellung und Erläuterung der wichtigsten biblischen Begriffe*. 1978. Pp. 245. (Hänsler-Verlag, Neuhausen-Stuttgart. Price: DM. 7.80)

HAUSS, F.: *Biblische Gestalten. Die Menschen der Bibel als Zeugen Gottes. Eine Konkordanz*. 1977. Pp. 295. (Hänsler-Verlag, Neuhausen-Stuttgart. Price: DM. 8.80)

These volumes are paperback reissues of the hard-back editions put out by the Furcht-Verlag in Hamburg. The foreword to the Pocket Concordance refers to a seventh edition of the work, dated to 1957, whilst the Concordance of Biblical Characters dates the copyright in 1959, although it is clearly a volume of longer standing. The Concordance is not satisfied simply in listing passages, but provides a concise introduction to each word's theological significance. The influence of Kittel's theological dictionary is evident, whilst the Lutheran background of the compiler is seen in the length of the introductions to such words as *Glaube*, *Gerechtigkeit* and *Gericht*! Words such as *Heilig*, *Kraft* and *Liebe* receive helpful introductions, but, in most cases, the summary is too slight to be of much use. The Concordance of Biblical Characters, so far as the O.T. is concerned, keeps closely to the Biblical chronological sequence. It is largely uncritical in character, concerned to theologize upon the Biblical material itself. It is useful, however, in its presentation of its content.

R. J. HAMMER

HIDAL, S. and others (ed.): *Annual of the Swedish Theological Institute, XI. Festschrift Gillis Gerleman*. 1978. Pp. xi, 155; portrait. (Brill, Leiden. Price: Fl. 68.00)

Fifteen Scandinavian scholars and one Scot each write on some aspect of O.T. studies in this fitting tribute to a scholar held in affectionate esteem by a wide circle. Space forbids individual appraisal of the contributions: B. Albrektson, '... Two Oracular Passages in 1 Sam.' (sc. 10:22; 14:41); G. W. Anderson, 'The Idea of the Remnant in ... Zephaniah'; S. Hidal, 'Some Reflections on Deut. 32'; S. Holm-Nielsen, 'The Exodus Tradition in Ps. 105'; B. Johnson, 'Der Bedeutungsunterschied zw. *sedeq* u. *sedaga*'; A. S. Kapelrud, 'The Spirit and the Word in the Prophets'; T. Kronholm, 'The Trees of Paradise in ... Ephraem Syrus'; A. Lauha, '... die Wortwurzel *GML* u.d. Psalmenfrömmigkeit'; G. Lindeskoog, 'Jews and Judaism in the N.T.: Four Theses'; T. N. D. Mettinger, 'Die Ebed-Jahweh Lieder. Ein fragwürdiges Axiom'; E. Nielsen, '... North-Israelite Elements in Deut.'; S. Norin, 'Ps. 133 ...'; B. Otzen, 'Israel under the Assyrians ...'; L. G. Rignell, '... some *cruces interpretum* in ... Job'; H. Ringgren, '... the Qumran Targum of Job'; M. Saebø, 'From Pluriformity to Uniformity, ... the Emergence of the M.T. with special ref. to its Theol. Significance'; I. Soisalon-Soininen, 'Wiedergabe ... mit ... *be* ausgedrückter Zeitangaben i.d. Septuaginta'; and finally the Gerleman bibliography by E. Strömberg. All in all, a very varied and interesting offering.

D. R. AP-THOMAS

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Vol. 24 (1977/78). 1978. Pp. xiv, 369. (Patmos Verlag, Düsseldorf. Price: DM. 110.00)

The latest number of this valuable work contains 2,829 classified items. Most of these are articles from periodicals, mainly published in 1976, but 115 books are noted in the final section.

R. N. WHYBRAY

JEPSEN, A.: *Der Herr ist Gott. Aufsätze zur Wissenschaft vom Alten Testament*. 1978. Pp. 280. (Evangelische Verlagsanstalt, Berlin. Price: M. 24.00)

Jepsen has here collected twenty-two articles published in various places, largely in Festschriften, grouping them under five heads. 1. Under *Method* he discusses the conflict in O.T. study between the intellectual and the practical, using Wellhausen's dilemma between the two as an example of the difficulty of limiting study to biblical canon. He pleads for O.T. study as part of the whole theological discipline of the church without too much isolation. He then briefly discusses the task of the textual critic. 2. Three essays on Tradition start with a study of tradition-history of places and persons in the patriarchal narratives, followed by a survey of work on the Decalogue by men like Alt, Reventlow and Zimmerli up to 1967, and finally a short piece on Ibn al-Kalbi's 'Book of Idols'. 3. Four articles follow on the exposition of the *Book of Kings*: the prophet in 1 Kings 13, the prophecy of Elijah as told in narrative not as speech, Ahab's 'repentance' in 1 Kings 21:27-29, and Josiah's reform. 4. Under *Theology* appear a survey of various theologians of the O.T., a discussion of 'law' in the O.T. with its complement in the N.T., consideration of text, form, style and meaning of the book of Jonah, and a discussion of the phenomenology of religion. 5. Among *Theological Expressions* he considers terms for redemption, the commandment against murder, various words including *b'rith*, *hesed*, *sdq* and *sdqh*, *lamah* (*sic*) and *maddua'*, and lastly phrases for introducing a new subject (e.g. *hinneh* + participle). Finally come two biographical articles on the work of Ludwig Diestel and on Wellhausen at Greifswald. The volume ends with a very full index of biblical passages, but there is no index of authors or of subjects. The articles appear as originally written.

J. G. SNAITH

JERVELL, J. and KAPELRUD, A. S. (ed.): *Studia Theologica, Scandinavian Journal of Theology*, Vol. 31, no. 2, 1977, pp. 65-152. Vol. 32, no. 1, 1978, pp. 1-93. (Universitetsforlaget, Oslo. Sub. price per volume: Vol. 31, N.Kr. 70.00; \$14.00; DM. 35.00; Vol. 32, N.Kr. 75.00; \$15.00; DM. 35.00)

The first issue of volume 31 was noted in *B.L.* 1978, p. 16. The second issue contains a study by R. Leivestad on the Qumran blessings text (1Q Sb), criticizing the view that III, 1-21 represents a blessing of the high priest, and two short studies by K. G. Sandelin relevant to Alexandrian Judaism, one on anthropomorphism and its interpretation in Aristobulos (Eusebius, *Praep. Ev.*, viii, 10, 1-17), the other on Wisd. 13:1-9. In addition, there is a study by M. Müller on the 'Son of Man' in the Gospels, and one by S. Pedersen on the canon as a historical and theological problem, which is devoted entirely to N.T. aspects of the matter. Volume 32, no. 1 contains one article on an O.T. theme: H. M. Barstad, '*HBL* als Bezeichnung der fremden Götter im Alten Testament und der Gott Hubal' (pp. 57-65). An analysis of the usage of the root *hbl* is held to suggest that an alien deity is clearly referred to in certain instances. The suggestion is worthy of attention; though the relating of this to the later, pre-islamic deity Hubal appears to be more speculative. The four remaining essays are on the N.T. and related themes.

P. R. ACKROYD

KAISER, O. (ed.): *Denkender Glaube. Festschrift Carl Heinz Ratschow zur Vollendung seines 65. Lebensjahres . . . gewidmet von Kollegen, Schülern und Freunden*. 1976. Pp. viii, 363. (De Gruyter, Berlin. Price: DM. 96.00)

The essays in this handsome volume are arranged in two parts, the first being on historical and the second on contemporary matters. For the most part they are occupied with the history of thought or with contemporary philosophical, theological and social problems, but they are edited by an O.T. scholar who also contributes an essay ('Den Erstgeborenen deiner Söhne sollst du mir geben. Erwägungen zum Kinderopfer im Alten Testament'), and there is a second O.T. essay by S. Holm-Nielsen ('Die Sozialkritik der Propheten'). Kaiser argues that the practice of human sacrifice, attested by Canaanite religion, is a secondary, rationalist expansion of an older rite which required that male firstlings of sheep and cattle should be offered but which excluded the ass and man. Nielsen's thesis is that the prophets were not political or social activists, that their concern for the poor has theological foundations and is not an end in itself and that their criticism of society will not serve Marxist theory.

W. MCKANE

Kirisutokyo Gaku (Christian Studies). New Series, 19. (Japanese). 1977. Pp. 99. (St Paul's (Rikkyo) University, Tokyo)

The only article on the O.T. in this issue is that of K. Nakazawa, 'On the *Dénouement* of the Joban Poem', in which he argues that the real subject of the poem of Job is the righteousness of God. The meaning of Job's repentance (42:1-6) is that he at last realizes that his tenacious assertion that he is righteous partakes of the sin of *hubris*: Eliphaz was on the right track when he asked, 'Can mortal man be more righteous than God?' (4:17).

R. N. WHYBRAY

KOCH, K., OTTO, E., ROLOFF, J. and SCHMOLDT, H. (ed.): *Reclams Bibel Lexikon*. 1978. Pp. 581, 132 figs., 6 maps. (Philipp Reclam jun., Stuttgart. Price: DM. 45.00 (cloth), DM. 36.80 (paper))

Several thousand entries (together with many illustrations and maps) deal concisely and clearly with the people, places, and 'realia' of the Bible; offer analyses of the biblical books (indicating significant problems); outline major critical methods; and take some account of post-biblical aspects of central themes. Brevity sometimes allows little more than a summary of biblical content (often the case with entries on people) but the thousand words on the Book of Isaiah (and a further thousand on the Servant of the Lord), to take an example, pack in a surprising amount of information on the 'critical consensus'. A tendency to offer comment or information which has particular German interest (e.g. on matters of translation or of biblical material in German cultural and theological history) reflects the fact that the dictionary is designed primarily for the German-speaking layman or student. Given its scope and purpose the book is exceedingly well done.

D. M. GUNN

KOSMALA, H.: *Studies, Essays and Reviews*. Three volumes: i. Old Testament. ii. New Testament. iii. Jews and Judaism. 1978. Pp. xii, 164; x, 231; x, 229. (Brill, Leiden. Price: Fl. 44.00; 60.00; 60.00)

These three volumes bring together, in photographic reproduction (misprints and all), forty-nine papers by the former director of the Swedish Theological Institute in Jerusalem. Some of those in volume iii remind us how certain Christian theologians of integrity, like Kosmala, did not refrain in Germany under Hitler from publicly criticizing Antisemitism. Of the sixteen papers in volume i, the first, on 'The Name of God', follows Mowinckel in relating YHWH to the pronoun *hû* (which repeatedly 'stands for the divine name'). In 'The "Bloody Husband"' it is argued that the incident of Exod. 4:24-26 is misplaced, belonging properly to a period soon after the birth of Zipporah's firstborn: Zipporah addresses her son in a ritual formula, 'A blood-circumcised one art thou with regard to me', thus saving his life from the divinity which would otherwise have claimed it. Three articles on form and structure in ancient Hebrew poetry maintain that it was not the number of stressed syllables that was metrically decisive but the number of 'word-units' or 'thought-units'.

F. F. BRUCE

KRAUSE, G. and MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE). Band i. Lief. 4 (*Ägypten – Afrika*). 1977. Pp. 481-640, 5 folding maps. Band ii. Lief. 5 (*Analogie – Anselm von Canterbury*). 1978. Pp. 641-798, 16 plates. Band iii. Lief. 1 (*Anselm von Laon – Antisemitismus*). 1978. Pp. 1-160. Lief. 2/3 (*Antisemitismus – Apostel/Apostolat/Apostolizität*). 1978. Pp. 161-480, 1 map. Lief. 4/5 (*Apostel – Aristoteles*). 1978. Pp. 481-826. (De Gruyter, Berlin. Sub. price per single Lieferung, DM. 38.00; per double Lieferung, DM. 76.00)

On the general character of this work see *B.L.* 1978, p. 17. In Band i, Lief. 4, which was received too late for mention in the 1978 *Book List*, the main item of interest to O.T. scholars is the very long article on Egypt (pp. 465-533), begun in Lief. 3. J. Bergman (pp. 465-92) surveys ancient Egyptian religion; R. J. Williams writes (pp. 492-505) on Egypt and Israel (historical, linguistic and literary relationships, concepts of kingship, administrative, religious and architectural influences); and H.-F. Weiss (pp. 505-12) on the origin, history and character of Egyptian Judaism. The final section by C. D. G. Müller is on early Egyptian Christianity. The only other article in any way relevant to the concerns of the *Book List* is that on Ethiopia by F. Heyer, in which Ethiopian traditions about Solomon and the Queen of Sheba are mentioned. In Band ii, Lief. 5 (see *B.L.* 1978 for earlier Lieferungen), which completes the second volume there is nothing specifically on the O.T. or Judaism. It concludes with biblical and general indices, a table of contents, and sixteen plates, and is distributed with a title page and a binder for the whole volume, as also is Band iii.

In Band iii, Lief. 1 two articles contain substantial material on the O.T. and Judaism. In the article on Antichrist (pp. 20-50, by various authors) the background to the figure (in apocalyptic and in ancient Near Eastern cult and mythology) together with Antichrist in Islam are dealt with by S. S. Hartman (pp. 20-21), and O. Böcher writes on the Jewish background to the N.T. figure (Isa. 14; Dan. 8; pseudepigrapha and Qumran) (pp. 21-24), the remainder of the article pursuing its further history up to Nietzsche and beyond. Antisemitism (pp. 113-68, completed in Lief. 2/3)

receives a similarly chronological treatment, again with multiple authorship. It begins with sections on pre-Christian antisemitism (N.R.M. de Lange and C. Thoma, pp. 113–19) and the Jewish reaction to this (pp. 119–22, signed 'G.B.'), and the N.T. evidence (T. C. de Kruijf, pp. 122–28), and after a survey of later periods a final section (Thoma, pp. 165–68) deals with its consequences for the present time and possible ways of counteracting it.

In the remainder of Band III, Lief. 2/3 the two articles most relevant to readers of the *Book List* are two very substantial ones: those on Apocalyptic and Apocalypses (seven contributors, pp. 189–289) and on Apocrypha (H.-P. Rüger and R. McL. Wilson, pp. 289–362). In the former article, after a short contribution on the history of religions aspect of Apocalyptic (G. Lanczkowski, pp. 189–91) there follow two sections on O.T. Apocalyptic (J. Lebram, pp. 192–202) and Jewish Apocalyptic (K. Müller, pp. 203–51) respectively. These overlap to some extent. They include a survey of earlier and current theories of the origins of Apocalyptic and attribute an important role to the wise men in this connection. The sections on the N.T. (A. Strobel, pp. 251–57) and the early Church (K.-H. Schwarte, pp. 257–75) are also in part relevant to the interests of *Book List* readers. The article concludes with sections on Apocalyptic in the Middle Ages and in the Reformation and subsequent periods. The article on Apocrypha is divided into two: that on the O.T. is by H.-P. Rüger and that on the N.T. by R. McL. Wilson. The former consists of a short introduction (pp. 289–96) followed by sections on thirteen apocryphal works (pp. 296–316). These two articles are each provided with very full bibliographies. Of the other articles in this *Lieferung* mention may be made of that on Apostles and Apostolate, in the first section of which J. Roloff, writing on the N.T. period (pp. 430–45) discusses *inter alia* the question of a possible Jewish background to the concept of apostleship (the *shaliach*-theory).

Band III, Lief. 4/5 contains the following short articles (ten pages or less) relevant to the O.T.: H.-P. Müller on Arabia and Israel; Y. Aharoni on Arad; E. Lipiński on the Aramaeans and Israel; and K. Müller on the Letter of Aristeas. The article on Aramaic (pp. 599–613) is divided into three sections: Aramaic in the O.T. (R. Degen), in the N.T. (H.-P. Rüger) and in Judaism (R. Degen). In a long article entitled 'Arbeit', covering all periods from work in the O.T. to contemporary problems connected with work, the O.T. is dealt with by H. D. Preuss (pp. 613–18) and Judaism (all periods) by M. Brocke (pp. 618–22). In addition the article on Aristotle and Aristotelianism (pp. 726–96) has a section (pp. 779–82) on Aristotle and Aristotelianism in Judaism by H. Greive. The indices, corrigenda etc. occupy twenty-nine pages.

R. N. WHYBRAY

KUTSCHER, E. Y.: *Hebrew and Aramaic Studies*. Edited by Z. Ben-Hayyim, A. Dotan and G. Sarfatti, with the assistance of M. Bar-Asher. 1977. Pp. xii, 184 (English or German), xxxi, 532 (Hebrew), 1 plate, portrait. (Magnes Press, Hebrew University, Jerusalem for the Academy of the Hebrew Language, Jerusalem. Price: \$30.00)

This volume reprints thirty-eight articles and reviews published by Kutscher between 1934 and his death in 1971. There are also a photograph of him, an assessment by A. Dotan of the man and his work, a list of his publications, and indexes of words and names in several languages. This collection of works by a distinguished Hebrew and Aramaic scholar is very welcome.

J. A. EMERTON

LEVIN, S.: *The Father of Joshua/Jesus*. 1978. Pp. 195. (State University of New York, Binghamton, N.Y. Price: \$4.00)

The starting-point of this work is the divergence between the MT and LXX traditions of the name of Joshua's father. Levin, who is Professor of Ancient Languages at the State University of New York, argues that MT 'son of Nun' conceals an original 'son of the LORD'. In support of his theory he argues that this may be an unattested addition to the *tiqqune soperim*. Two final chapters, only loosely related to the main theme, explore ideas of fertility in the O.T. and elsewhere, and the persistence of Joshua and David motifs in the Gospels. The whole is very speculative, often improbable, but not lacking in perceptive and entertaining sidelights on the way in which the official O.T. religious tradition has overlaid popular tradition and practice.

R. J. COGGINS

The Lion Encyclopedia of the Bible. 1978. Pp. 328, including more than 500 illustrations in colour and a 32-page Bible Atlas. (Lion Publishing, Berkhamsted, Herts. Price: £5.95)

This attractively presented and highly readable volume is likely to have a wide appeal. Technical language is avoided. Entries are easily located, those on people, places and Bible words being arranged alphabetically, and the rest helpfully grouped under headings such as Environment, Archaeology, Religion and Worship, Home and Family Life etc. The wise comment on the need for caution in interpreting archaeological evidence is to be welcomed. In addition to the many excellent photographs, there are useful charts and maps. A concise survey of history is thoughtfully included in the Atlas section.

G. I. EMMERSON

MERRILL, A. L. and OVERHOLT, T. W. (ed.): *Scripture in History and Theology: Essays in Honor of J. Coert Rylaarsdam* (Pittsburgh Theological Monograph Series, 17). 1977. Pp. ix, 413. (Pickwick Press, Pittsburgh. Price: \$8.95)

A fascinating Festschrift, illustrating the wide-ranging theological (and extra-theological) interests of this professor emeritus of Chicago. The papers are almost all by American theologians and are divided into two sections entitled: 'Understanding Scripture' and 'Interpreting Scripture', and there is an introductory Appreciation entitled 'The Two Covenants: The Thought of J. Coert Rylaarsdam'. There is also a full bibliography of Rylaarsdam's works. Of particular interest are such papers as A. B. Rhodes's 'Israel's prophets as intercessors' and J. A. Wilcoxon's 'The Political Background of Jeremiah's Temple Sermon'; but all aspects of O.T. study from Assyriology to 'The Contemporaneity of the Bible' give tribute to the multi-faceted interests of Coert Rylaarsdam.

P. C. ROBSON

MÜLLER, G. (ed.): *Rechtfertigung, Realismus, Universalismus in Biblischer Sicht. Festschrift für Adolf Köberle zum 80. Geburtstag*. 1978. Pp. xi, 388. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 69.00)

Two out of the twenty-two essays in this volume are of direct interest to O.T. scholars: that of O. Kaiser, 'Die Sinnkrise bei Kohelet' and that of

H. Lamparter, 'Das Christuszeugnis in den Psalmen'. The contribution of O. Betz, 'Rechtfertigung und Heiligung', dealing with the Qumran Community, and O. A. Dilschneider's essay 'Von den Quellen zum Wesen der Apokalyptik' are also of some interest to O.T. scholars.

E. W. NICHOLSON

Old Testament Abstracts. Edited by Bruce Vawter. Vol. 1, No. 1 (February, 1978). Pp. (4), 1-112. No. 2 (June, 1978). Pp. 113-210. (The Catholic Biblical Association of America and the Catholic University of America, Washington, D.C. Sub. price: \$11.00 per annum (three issues); single issues \$4.00)

We extend a warm welcome to this additional bibliographical aid to O.T. scholarship, which will supplement the other publications in the field, none of which can claim complete coverage of new books or articles. There are to be three issues a year, each divided into two main sections covering respectively articles in periodicals and books. In the first two issues 600 articles (mainly published in 1977 or 1978) are abstracted. The number of journals covered is already considerable and will no doubt be increased. In the book section there are 82 items in the first number and 35 in the second. Of these, three were published in 1978, 52 in 1977, 43 in 1976 and 19 earlier than 1976. Each section is classified, the items in each section being arranged in alphabetical order of authors' names. Each issue concludes with a list of other books received, names of reviewers and titles of journals abstracted. The reviews are most competently done, and those of books are similar in character to those in the *Book List*, with a slight tendency to greater length. The overlap with *Book List* items is of course considerable: only 14 items in these two issues have not been reviewed in, or received for subsequent notice in the *Book List*, and some of these (e.g. J. M. Robinson (ed.), *The Nag Hammadi Library*) are not particularly relevant to O.T. studies. But it is obviously too early to estimate eventual coverage. The second issue contains an appeal to authors and publishers to supply review copies. Some of the missing prices could have been obtained, with persistence, from the publishers.

R. N. WHYBRAY

PICK, A.: *Dictionary of Old Testament Words for English Readers*. 1977. Pp. xii, 589. (Kregel Publications, Grand Rapids, Michigan. Price: \$12.95)

This book was originally published in London in 1845 as *The Bible Students Concordance*. As the title of the reprint suggests, it is intended for students who have no knowledge of Hebrew but who may wish to discover the literal meaning of the Hebrew equivalent of every English word found in the Bible. A list of Hebrew proper names with their supposed meanings is appended at the end of the book.

G. LL. JONES

RAPCSÁNYI, L. (ed.): *Beszélgetések a Bibliáról. Mítoszok és legendák a Bibliában*. 1978. Pp. 314. (Minerva, Budapest. Price: Ft. 50)

In this volume the editor offers a symposium of broadcast lectures on the history of civilization. Various scholars, philosophers, theologians, orientlists and Marxists, discuss with the editor different themes of the Bible, beginning with the *Urgeschichte* through the historical period to the

problems of mythology, apocalyptic, foreign influences, literary forms, etc. The work offers in a popularizing form well founded information about many important questions. This is a continuation of the first series, *A Biblia világa* (The World of the Bible), ed. L. Rapcsányi, 1972, Minerva, Budapest (see *B.L.* 1975, p. 19).

M. Bič

RIESENFELD, H. (ed.): *Svensk exegetisk årsbok*, 43. 1978. Pp. 169. (Gleerup, Lund. Price: Sw.Kr. 60.00)

As work on the new official Swedish translation of the Bible proceeds, some of its important by-products are finding their way into this invaluable annual. Though it does not deal directly with the O.T. but rather discusses some questions of method, with illustrations from the N.T., H. Riesenfeld's article (in Swedish) on the surprises which the conscientious translator will encounter is of particular importance, not least because of its adverse criticism of Nida's method. K. Brandt discusses (in Swedish) some twenty-five passages in 1 Samuel which present textual or translational difficulties. In a detailed and fully documented article (in English) B. Wiklander examines the possible meanings of NHR 'L in Jer. 51:44 and concludes that it expresses an attitude rather than a movement towards. E. Lövestam writes on the Synoptic sayings of Jesus on divorce and remarriage, and R. Gyllenberg reconsiders the Fourth Gospel as a historical source (both articles in Swedish). Of the numerous reviews of recent books, special mention should be made of T. N. D. Mettinger's detailed and penetrating critique (in Swedish) of S. Norin's *Er spaltete das Meer*.

G. W. ANDERSON

SCHMIDT, W. H. (ed.): *Verkündigung und Forschung: Altes Testament* (Beihefte zu Evangelische Theologie, 22. Jahrgang, Heft 1). 1977. Pp. 98. (Kaiser Verlag, Munich. Price: DM. 12.50)

The five bibliographical essays contained in this special supplement to the journal *Evangelische Theologie* provide an excellent coverage of major themes that have occupied recent O.T. research. W. Schottroff writes on the study of law, especially apodictic law, with reference to the debate about its form and setting. Martin Metzger examines the early history of Israel, with special attention to the thesis of an amphictyony, and W. Dietrich writes on 'David in Tradition and History'. J. M. Schmidt contributes an essay on the starting-point and aim of eighth century prophecy and E. Otto surveys recent Pentateuchal criticism, especially in the light of R. Rendtorff's hypothesis. It is scarcely practicable to summarize essays that are already themselves compressed surveys of a wide range of work, but the value of these contributions for bibliographical purposes, as well as aids to further research, needs no additional commendation.

R. E. CLEMENTS

Seisho ni okeru Kōi to Kaishaku (Deeds and Interpretation in the Bible) (Annual of the Japanese Biblical Institute: Seisho-Gaku Ronshū, 13). 1978. Pp. 154. (Yamamoto Shoten, Tokyo. Price: ¥1,800)

Three articles are related to the O.T. T. Ishida, 'On the methodology of the study of the history of ancient Israel', makes the point that this discipline is a branch of oriental studies and defends the credibility of the O.T. as a historical source in the light of the high literacy of the surrounding

world. T. Nishimura, 'A *Māshāl* of Qoheleth 1:2-11', views this section as a well-ordered composition structured round a *māshāl* (verse 8b) as its centre. Verses 2-3 correspond to verses 9-11, and verse 8a forms a link between verses 4-7 and 9-11. S. Sekine, 'An attempt to reconstruct the redaction-history of Second Isaiah', distinguishes Basic Stratum A (chapters 40-48) and B (chapters 49-55), Servant Songs I, II and III and their Additions (42:5-9; 49:7-12; 50:10 f.) and Servant Song IV. A and B, written by Second Isaiah himself, one before and the other after 539 B.C., refer to national and political deliverance, whereas Servant Songs I-III, written also by him in his last years, and Additions, written by a disciple, refer to universalistic and religious salvation. The disciple may be regarded as the author of Servant Song IV who connects political with religious salvation, and who is the redactor of the whole.

K. K. SACON

SEKINE, M. and SATAKE, A. (ed.): *Annual of the Japanese Biblical Institute*. Vol. III. 1977. Pp. 268. (Yamamoto Shoten, Tokyo. Price: ¥3,000; \$10.00)

Although this volume is not formally called a *Festschrift*, five of its seven contributors dedicate their articles to Professor Leonhard Rost on his eightieth birthday. Three of the articles are on O.T. subjects, one on the Apocrypha and three on the Gospels. Four are in German, two in English and one in French. All the contributors are Japanese, but it is interesting to note that three of them write from addresses in Germany or Sweden. Of the four articles relevant to readers of the *Book List*, F. Kohata's 'Die priesterschriftliche Überlieferungsgeschichte von Numeri xx 1-13' argues for the existence of three layers of tradition and interpretation in this section. T. Ishida, '*nāgid*. A Term for the Legitimization of the Kingship', rejects attempts to ascertain the meaning of this term by philological methods and concludes from an analysis of the O.T. passages in which it occurs that it was first used in the period of the early monarchy to denote a person designated, whether by divine or human agency, as a legitimate monarch. M. Sekine, 'Elias Verzweiflung — Erwägungen zu 1. Kö XIX', has some interesting things to say about the causes of Elijah's 'despair' and about the 'lyrical' quality of this story. K. Toki, 'The Dates of the First and Second Books of Maccabees', proposes 134-124 B.C. for the former and c. 124 B.C. for the latter. The quality of the contributions remains high.

R. N. WHYBRAY

SHEWELL-COOPER, W. E.: *God Planted a Garden (Horticulture in the Bible)*. 1977. Pp. 221. (Arthur James, Evesham. Price: £5.25)

The following are the topics dealt with: flowers, fruit trees, vegetables and herbs, trees, farm plants, hoeing, digging, humus and weeds, diseases and pests, manuring and irrigation. There is no doubt about the horticultural qualification of the author, but one is not so certain of the guidance given in interpreting these topics. In the majority of cases he relies on the text of the Authorised Version, though an occasional reference is made to Hebrew and Greek terms. The value and usefulness of the book would have been enhanced if use had been made of other attempts to understand the meaning of the original names applied to plants named in the Bible.

E. R. ROWLANDS

Shnaton. An Annual for Biblical and Ancient Near Eastern Studies, II. 1977. Pp. 289 (Hebrew), xxviii (English). (Newman Publishing House, Jerusalem and Tel Aviv, for the Israel Bible Company. Price: \$25.00)

The second issue of this Annual, now under the sole editorship of M. Weinfeld, appeared two years after the first (cf. *B.L.* 1977, pp. 18–19) and contains eighteen articles in Hebrew, with English summaries, and two lectures given at a congress on 'The Bible and its Environment' in March 1977. In the field of Hebrew language, Y. Avishur cites Akkadian parallels for interpretations of 'admātō in Dt. 32:43, some uses of the root 'zz, and the words *bērūt* and *mablīgt*; J. Blau studies some special categories of relative clause; R. Weiss considers the phenomenon of 'double-duty' *lō'*; Y. Zakovitch applies 'fixed pairs' theory to some unusual explanations of names (e.g. Ex. 3:2–4, Dt. 33:24); M. Z. Kaddari analyses the uses of *mī yittēn*; S. Kogut identifies some passages where the presence of chiasmus aids exegesis (including Gen. 1:1–2); and N. Šcupak compares words with equivalent meanings in Hebrew and Egyptian wisdom literature. Textual criticism is represented by E. Tov's lecture on recent developments (post-Qumran) and S. Talmon's 'new outlook' (already available in English in *Qumran and the History of the Biblical Text* (*B.L.* 1977, p. 35), pp. 321–400), and by specialised studies by A. Rofé on LXX of Jos. 24:28–33 and A. Shinan on the influence of Ps. 104 on the Targumim to Gen. 1:1–2:3. A. Altman and H. Reviv contribute studies on the purpose of the historical prologue in Hittite treaties and the legal term *kidinnu* respectively; while N. Naaman, in a further examination of the text, probably of Sennacherib, discussed by him in *BASOR* 214 (1974), pp. 25–39, and B. Oded, in the first part of a major study of the practice of deportation, show the more direct contribution of Assyriology to the history of Israel. The remaining articles deal with aspects of Israelite religion: the antiquity of the divine title in Gen. 14:18 ff. (B. Uffenheimer); epigraphic evidence of the pre-exilic priesthood (M. Heltzer); the accounts of Elisha's designation as Elijah's successor (Z. Weisman); and the regulations of 1QS, seen against the background of Hellenistic religious associations (Weinfeld). The editor also contributes an annotated translation of the Shamash hymn into modern Hebrew, comments on some recent (1972–74) publications and adds a lecture underlining the interdisciplinary character of Biblical studies. The volume is completed by five long reviews, three obituaries and a list of books received.

G. I. DAVIES

STEMBERGER, G.: *Geschichte der jüdischen Literatur. Eine Einführung*. 1977. Pp. 257. (Verlag C. H. Beck, Munich. Price: DM. 24.00)

In a book which seeks to provide an introduction to the whole range of Jewish literature up to the present day, the chapters of particular interest to readers of this *Book List* are the first three which cover, firstly, the Bible, next, the period from 200 B.C. to A.D. 100 and, thirdly, the Talmudic age. Belonging as it does to a series of basic text-books, the volume provides little new for the scholar, but within its limitations it does give a succinct account of the commonly accepted critical position of the literature examined. The first chapter not only surveys the Biblical material but also discusses the formation of a canon. The second chapter looks at both the Palestinian and Greek materials, and has useful summaries of Qumran material as well as a look at Philo and Josephus. The third chapter provides sufficient information for a first-year University student to distinguish between Mishnah, Tosefta, the Targums and the

Talmuds. The bibliographies provided are somewhat eclectic and go far beyond what a basic, introductory volume would seem to demand. They probably reflect the writer's own reading!

R. J. HAMMER

Studii Biblici Franciscani Liber Annuus XXVII. 1977. Pp. 267 including numerous figs. and photographs; 44 plates. (Franciscan Printing Press, Jerusalem. Price: Isr. £240; \$15.00)

This number contains eleven articles in Italian, four in French and two in English. Two are on specifically O.T. themes: D. Cox writes in English on the concept of righteousness in Prov. 1-9, Ecclesiastes and Job, and L. Viganò in 'Quelques exemples du singulier féminin en Ezéchiel' points out several passages where the recognition of Phoenicianizing singular forms in *-ôt* is preferable to emendation of the Hebrew text on the supposed evidence of the LXX. On archaeology, S. Loffreda discusses Iron Age I pottery from Nazareth and V. Corbo describes the discovery of an early Roman *insula* beneath the synagogue at Capernaum (both in Italian), while J. Pouilloux edits 'Deux inscriptions au théâtre sud de Gérasa' from the late first century A.D. In addition, A. Niccacci in 'Il messaggio di Tefnakht' discusses the Stele of Piankhi and F. Manns, writing in French, cites evidence for the worship of Neotera, Serapis and Poseidon in Palestine during the first century A.D. The remainder of the articles are concerned with the N.T. and the archaeology of later periods.

R. N. WHYBRAY

WAGNER, S: *Franz Delitzsch. Leben und Werk* (Beiträge zur Evangelischen Theologie, 80). 1978. Pp. 506, portrait. (Kaiser Verlag, Munich. Price: DM. 65.00)

The first half of this book follows Delitzsch's life through childhood to student days and his conversion from Judaism to Christianity, his eventual career as a professor at Rostock, Erlangen and Leipzig, his church life, and his remarkable Jewish mission. The second part examines his scholarship by describing (often by extensive quotation/summary) his exegetical work, hermeneutical principles, particular recurring themes of interest (e.g. science, the idea of history, the ideal, progress) and his role as a controversialist (his attack on anti-semitism and apologetic for a conservative Christianity). An evaluation of the man concludes the book. The style is not encouraging (the five-page paragraph is not uncommon) and the extensive citation of contemporary comments sometimes seems counter-productive. The significance, for the English-speaking world, of Delitzsch's move towards the 'critical' position is little explored. Nevertheless, the book well locates Delitzsch within his more immediate theological and philosophical context and thereby makes a helpful contribution to the history of biblical criticism.

D. M. GUNN

*WESTERMANN, C.: *The Bible. A Pictorial History*. Photography by Erich Lessing. 1977. Pp. 144, including 70 colour plates and a pictorial index (8 pp.). (Mowbrays, London and Oxford; Seabury Press, New York. Price: £4.95)

This book was first published in French in 1976. In spite of its title it deals only with the O.T. There are two parts. In the first Professor Westermann tells the story of the people of Israel from their earliest

origins until the post-exilic period, indicating where the books of the O.T. fit into the story. He ends with a brief summary of the O.T. view of man. The second part consists of Mr Lessing's photographs of places and objects that illustrate the story. All the photographs are in colour. Interspersed among them are extracts from the text of the Bible (R.S.V.) which relate to the subjects of the photographs. The last few photographs have texts from Josephus. The text is very readable, the photographs are excellent and the whole book makes a splendid appetizer for the O.T.

J. ROBINSON

2. ARCHAEOLOGY AND EPIGRAPHY

AVI-YONAH, M. and STERN, E. (ed.): *Encyclopedia of Archaeological Excavations in the Holy Land*. Vol. 3. Ji-N. 1977. Pp. 651-934. Numerous illustrations (some in colour), plans, figures and chronological tables. (Oxford University Press, London. Price: £11.50)

Volumes 1 and 2 were reviewed in *B.L.* 1977, pp. 22-23. The general comment there is equally applicable to this volume. Again, many sites are here reported for the first time in English. The latest information and study is to be found regarding the important sites of Lachish and Megiddo. Apart from those describing individual sites there are articles on the Judean Desert Caves, Megalithic Monuments, and Monasteries.

J. R. DUCKWORTH

BERMANT, C. and WEITZMAN, M.: *Ebla. An Archaeological Enigma*. 1978. Pp. xi, 244, 11 figures, 31 photographs. (Weidenfeld and Nicolson, London. Price: £7.00)

A journalist and a lecturer in Hebrew have collaborated to write the first book in English about the outstanding discoveries at Tell Mardikh. There are nine chapters: chs. 2, 3, and 4 are surveys of ancient history, archaeology and O.T. criticism, and the decipherment of cuneiform (pp. 14-123). Chapter 1 tells how Ebla 'hit the headlines', how the Director and Epigraphist fell out, and how fanciful press reports arose. Chapters 5 and 6 describe the site, excavations and discovery of the archive, while chapter 7 summarizes most of the information G. Pettinato has published from the tablets. In chapter 9 we are given a detailed discussion of the possible relevance the Ebla texts may have for O.T. study and for Semitic linguistics. Here, for example, the claimed occurrence of Yah as a divine name is rejected (with a discursive background essay). The date of the burning of the palace is treated briefly in chapter 8. While this book may serve as an introduction to Ebla, the archaeological material is treated poorly, there is much unnecessary matter, and there are some errors. Those who want a reliable and comprehensive guide should await the English edition of Matthiae's book (see p. 34 below). A. R. MILLARD

BEYERLIN, W. (ed.): *Near Eastern Religious Texts Relating to the Old Testament*. Translated by John Bowden (Old Testament Library). 1978. Pp. xxviii, 288, 4 plates, 15 figs. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £12.50; \$22.50)

This is a translation of *Religionsgeschichtliches Textbuch zum Alten Testament* (Vandenhoeck & Ruprecht, 1975), noted in *B.L.* 1976, p. 7.

Since presumably Mr Bowden — like this reviewer — is not himself competent in all the languages in which these texts were originally written, the legitimacy of such secondhand translation may be questioned by some, though presumably each of the original translators has been given an opportunity to check the English translation of his own work. No more can be done here than to comment on the English as a translation of a German text; and with that limitation it may be said that this is a very competent piece of work. The English style has that transparent, 'neutral' quality which is most appropriate for work of this kind and reads very smoothly. Translator and publisher alike are to be congratulated on making available in English and in an attractive format a work which for some purposes is, and is likely to remain for some time, the most useful collection of its kind.

R. N. WHYBRAY

BRIEND, J. and SEUX, M. J.: *Textes du Proche-Orient ancien et histoire d'Israël*. 1977. Pp. 188. (Editions du Cerf, Paris. Price: Fr. 38.00)

This conveniently sized and well arranged students' *vade mecum* gives a French translation of near eastern texts from the second and first millennia B.C. relating to Israel's history. (The emphasis is on history; literary and theological texts are not included.) Each section begins with a brief introduction about the text's origin and nature, and ends with comment on its importance for the historian of Israel. A bibliography for each text appears at the end of the book. The translation marks lacunae and doubtful renderings, and gives modern equivalents for ancient place-names. The authors have included many texts not in *DOTT*, particularly (a) second millennium texts (e.g. Sinuhe, the execration texts, Mari references to Hazor, etc.), and (b) recently discovered Israelite texts (e.g. the Shebna (?) tomb inscription from Silwan, ostraca from Yavneh-Yam and Tell Arad). Inevitably, there are omissions; one misses, e.g. the Barhadad inscription, the Aramaic texts from Tell Deir 'Alla, the Tell el-Maskhūṭa bowl, and perhaps some of the Zenon papyri. Seals and coins are not given. But this is an excellent students' reader, and it is a pity that few English-speaking students will see it and fewer buy it. Perhaps it is already time to up-date *DOTT*.

J. R. BARTLETT

CORNFELD, G.: *Archaeology of the Bible: Book by Book*. 1977. Pp. 343, more than 400 illustrations and maps. (A. & C. Black, London; Harper and Row, New York. Price: £7.50; \$16.95)

Copiously illustrated, the volume purports to present the archaeological setting of the books of the Bible. The commentary is based on relevant archaeological discoveries and what they show of the historical and literary background of the biblical books (from Genesis to Revelation), and is intended primarily for non-specialists interested in the Bible and the ancient world. Marks of composite authorship are evident. There are spelling differences (e.g. 'Hatzor' in the photograph explanations but 'Hazor' in the main commentary) and the sequence of pictures does not always match the commentary. The serious student will deplore the complete absence of references to the primary periodicals for detailed accounts of excavations.

P. W. COXON

*FAGAN, B. M.: *Quest for the Past: Great Discoveries in Archaeology*. 1978. Pp. 300, numerous illustrations. (Addison-Wesley Publishing Company, Reading, Massachusetts. Price: \$12.95 (cloth), \$6.95 (paper))

Ten interestingly written but very untechnical chapters retell the story of eight 'scoops' in world-wide archaeology. Egypt has two chapters centring on Howard Carter; Layard, the Schliemanns, and Arthur Evans have one each. The four other fields are Mexico, Washington State, Olduvai Gorge and China.

D. R. AP-THOMAS

GIBSON, MCG. and BIGGS, R. D. (ed.): *Seals and Sealing in the Ancient Near East* (Bibliotheca Mesopotamica, 6). 1977. Pp. v, 160, 1 map, 1 chart, 20 figs., 5 tables, 1 microfiche. (Undena Publications, Malibu, California. Price: \$23.00 (cloth), \$18.50 (paper))

The use of personal and royal seals is known from the O.T., and seals and impressions have been unearthed, but the details of this institution are not recorded. Thus a general book on the use of seals in the surrounding areas would be useful. This is a collection of well-informed specialist essays, in part highly technical, on various periods and aspects, but unfortunately no one was found to deal with the periods most relevant for the O.T.: fourteenth century Ras Shamra and Late Assyrian and Late Babylonian times.

W. G. LAMBERT

GIVEON, R.: *The Impact of Egypt on Canaan. Iconographical and Related Studies* (Orbis Biblicus et Orientalis, 20). 1978. Pp. 164 including 73 figures. (Universitätsverlag Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 33.00; DM. 42.00)

This volume is not a unified, organic treatment of Egypto-Canaanite relations, but is a collection of twenty-two papers (mainly short) around this general theme. Of these, five (including the Introduction) were written for this volume, nine have been translated from earlier Hebrew publications, and eight are reprints of English-language papers in various periodicals. The first half includes essays on Egyptian determinative-signs used with Semitic loanwords in Egyptian, Egyptian temples in Canaan, Egyptian elements in decoration of ivories, new data from Egyptian mining sites in Sinai, and notes on the goddess Hathor as patroness of turquoise and of music. The remaining twelve papers deal with seal-stones and scarabs bearing Egyptian hieroglyphic and linear West Semitic inscriptions, and a variety of art-motifs, mainly examples discovered in Israel. It is useful to have this material so conveniently grouped from very scattered sources, indexed, and adequately illustrated. There are a large number of misprints.

K. A. KITCHEN

HEINTZ, J.-G.: *Index Documentaire des Textes de Mari*. Fasc. 1. *Liste/Codage des textes. Index des ouvrages de référence*. Préface d'André Parrot (Archives Royales de Mari, xvii). 1975 (1976). Pp. 52*, 342. (Librairie Orientaliste Paul Geuthner, Paris. Price: Fr. 180.00)

This is another product of the computer age. It is intended to give references to everything that has been written on texts from Mari. It comprises, in addition to a brief introduction, a section 'Liste/Codage des

textes de Mari et liste des ouvrages citants' (32 pp.) and 'Index des ouvrages de référence' (342 pp.). The latter consists wholly of entries of the type (p. 269)

I : 27-31 57 ARM 8 RV 6 414 D I

The reviewer has been unable to discover what the initial and final 'I' denote; as they run unchanged throughout the whole index they may be just ornamentation. The : is meant to be a ditto mark and here denotes that we are still considering text 1 of the volume ARM 8. Search through the codage reveals that 57 is a section listing reviews of ARM 8, and that RV 6 denotes a review by the present reviewer in JSS 5 (1960). 27-31 and 414 mean that lines 27-31 are mentioned on p. 414 of that review. Then, if one hunts in the introduction (not the codage), one finds that D 'indique un *commentaire*, ou même un début de commentaire...'. Once the system has been mastered, this will be a useful tool for anyone wishing to track down everything that has been written on a particular line of a particular Mari text. But the drawback of the method is that it makes no distinction between what is permanently valuable and what is ephemeral or nonsense.

H. W. F. SAGGS

HERR, L. G.: *The Scripts of Ancient Northwest Semitic Seals* (Harvard Semitic Monograph Series, 18). 1978. Pp. xvi, 225, 99 figs. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$9.00 (members, \$6.00))

In this Harvard doctoral thesis, which leans heavily on the work of F. M. Cross, the attempt is made to classify on the basis of script all inscribed and published ancient Northwest Semitic seals for which legible photographs are available. 363 seals are classified by their national script tradition (mostly Aramaic and Hebrew, with some Ammonite, Moabite, Edomite and Phoenician) and their script is then palaeographically analysed to suggest a probable date. Each chapter is accompanied by script charts and drawings of every seal discussed. Herr emphasizes that his conclusions must be tentative because the inscriptions are so short, some being devoid of any 'diagnostic data'. Comparison of some of the drawings with the charts underlines this conclusion, as does the observation that 'palaeographical' and actual dates (if known) do not always coincide. This is, however, a useful first collection of material hitherto found only in widely scattered publications.

H. G. M. WILLIAMSON

JAROŠ, K. and DECKERT, B.: *Studien zur Sichem-Area* (Orbis Biblicus et Orientalis, 11a). 1977. Pp. 84 including 23 illustrations and one detached map. (Universitätsverlag Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: DM.17.80)

The study is based on a survey carried out in 1976 in the Nablus district. The first chapter by B. Deckert gives a general environmental description of the Nablus area followed by an annotated gazetteer of sites and localities, each numbered so as to be identified on the detached map. The second part, by K. Jaroš, is a historical survey of the Shechem region from the Chalcolithic period to Hellenistic times. Three excursions deal with the Samaritans, Jacob's well and Joseph's grave, and some Muslim sacred tombs. The illustrations, mostly reproduced from elsewhere, are

clear enough. The bibliography cites only the works not contained in Jaroš's monograph *Šichem*, reviewed in *B.L.* 1978, p. 15. A useful little book for those interested in Shechem or the Nablus area.

J. R. DUCKWORTH

KEEL, O.: *The Symbolism of the Biblical World. Ancient Near Eastern Iconography and the Book of Psalms*. Translated by Timothy J. Hallett. 1978. Pp. 422, 480 figures, 28 plates. (Seabury Press, New York; S.P.C.K., London. Price: \$24.50; £14.50)

It is to be hoped that the translation of *Die Welt der altorientalischen Bildsymbolik und das Alte Testament* (reviewed in *B.L.* 1974, p. 15) will give this valuable collection of pictures illustrating all facets of life in the world of ancient Israel the wider circulation and use it deserves.

A. R. MILLARD

KOCHAVI, M.: *Aphek-Antipatris. Five Seasons of Excavation at Tel Aphek-Antipatris (1972-1976)*. 1977. Pp. 16 (English), 12 (Hebrew); many photos and plans, 18 plates. (Institute of Archaeology, Tel-Aviv University, the Israel Exploration Society, and the Municipality of Petah Tikva. Price: \$3.00)

For the Preliminary Report see *B.L.* 1977, p. 24. The present popular bilingual summary of the results of work to date notes the continuing importance of this site from E.B. to N.T. times and after. Among the finds was an Akkadian/Sumerian/Canaanite Wordlist, and the earliest 22-letter alphabet in Proto-Canaanite script. Other discoveries shed light on the Israelite settlement pattern in the area. The illustrations include a wide range of coins, and are of excellent quality.

D. R. AP-THOMAS

KOCHAVI, M., RAINEY, A. F., SINGER, I., GIVEON, R., and DEMSKY, A.: *Aphek-Antipatris 1974-1977: The Inscriptions* (Tell Aviv Reprint Series, 2). 1978. Pp. 64, including 11 figs. and 6 plates. (Institute of Archaeology, Tel Aviv University. Price \$5.00)

Six articles dealing with the very significant inscriptional discoveries made at Aphek-Antipatris are here reprinted from the archaeological journal *Tel Aviv*, prefaced by an introductory sketch on the stratification of the seven finds. The early 13th-12th century Canaanite alphabet and practice sherd will no doubt arouse most widespread interest, but the trilingual glossary fragment, the Hittite bulla and the two Egyptian inscriptions are also of considerable cultural and historical importance. It is very useful to have this collected reprint.

D. R. AP-THOMAS

Kodai Oriento Shū (Ancient Near Eastern Literary Texts) (Chikuma Collection of World Literature, vol. 1). 1978. Pp. xviii, 669, 7 photographs. (Chikuma Shobō, Tokyo. Price: ¥2,900)

Seventy-three selected texts from the ancient Near East are translated here with introductions and notes by I. Sugi and eight specialists. They comprise 16 Sumerian, 15 Akkadian, 4 Ugaritic, 3 Hittite, 1 Aramaic, 4 Persian and 31 Egyptian texts, together with a short introduction to the O.T. by Prince Mikasa.

K. K. SACON

LLOYD, S.: *The Archaeology of Mesopotamia from the Old Stone Age to the Persian Conquest*. 1978. Pp. 252, 174 illustrations. (Thames and Hudson, London. Price: £10.50)

This offers a very concise history and a survey of the major excavations and finds, period by period and site by site. The text is abundantly and well illustrated and is helped by notes and a bibliography. The author is an experienced field archaeologist, and deals in more detail with the periods up to 2000 B.C. The later periods are of course relevant for the O.T. Despite some monumental lapses, this could serve as introductory reading.

W. G. LAMBERT

MARTIN, J.: *A Plain Man in the Holy Land*. 1978. Pp. x, 100, 21 plates. (St Andrew Press, Edinburgh. Price: £1.50)

This is a very slight travel guide mainly to Christian holy places, with occasional allusions to O.T. material. Identifications are often assumed without adequate discussion, but the interest is not intended to be at a scholarly level.

P. R. ACKROYD

MATTHIAE, P.: *Ebla. Un Impero Ritrovato* (Saggi, 586). 1977. Pp. xx, 268, 112 photographs, 48 drawings. (Giulio Einaudi, Turin. Price: Lire 10,000)

The Italian excavations at Tell Mardikh (ancient Ebla) in North Syria came to public attention with the recovery of the royal archive of c. 2300 B.C. Here the excavator describes his work at the site from 1964 to 1976. After surveying the state of archaeological research into pre-Hellenistic Syria and the genesis of the expedition, and summarizing the city's history, he devotes two chapters to the remains of the E.B. IV and M.B. I, II periods. To the first belong the impressive palace, rich in small sculpture and inlay in stone and wood, glyptic, and pottery, violently destroyed, and deserted. The M.B. city had at least one narrow stone panelled gateway leading through a massive rampart, both typical of the time. Within were houses, a palace, and temples. There are close similarities in plan between the last and the 'migdal temples' of Shechem and Megiddo, and between Temple D and Solomon's Temple. Carved stone basins and an inscribed royal statue belong to this phase. Chapter v draws upon the archives to reveal the history and culture of Ebla. Links with Palestine appear in the names Jerusalem, Lachish, Megiddo and perhaps Hazor and Gaza. The final chapters discuss the place of Ebla in early Syrian culture, its relationships with other areas, and its historical significance. Good photographs, plans, and charts of pottery forms make this a first class interim account of an outstanding excavation which will have major effects upon the archaeology of the Levant. An English edition is in preparation.

A. R. MILLARD

MELLAART, J.: *The Archaeology of Ancient Turkey*. (Drawings by Shirley Felts; maps by Edgar Holloway.) 1978. Pp. 112, 8 colour plates; numerous maps and illustrations. (The Bodley Head, London. Price: £5.25)

This covers the whole of Turkey and occasionally North Syria and adjacent regions from the Neolithic c. 7000 B.C. to c. 500 B.C., and since illustrations occupy parts of many pages it gives an extremely concise

account, first of archaeology (where the author writes from much experience and learning); but for later periods history occupies more space. The style is lucid and this is useful for gaining a quick first knowledge of the subject.

W. G. LAMBERT

MOOREY, P. R. S. and PARR, P. J. (ed.): *Archaeology in the Levant. Essays for Kathleen Kenyon*. 1978. Pp. xiv, 296; 56 plates, 76 figs., portrait. (Aris & Phillips, Warminster. Price: £17.50)

A galaxy of twenty-nine contributors here offer their homage to the *luminare magnum* of Palestinian Archaeology. There are also a Personal Appreciation and a Bibliography up to 1975. It would be quite impossible here to summarize, let alone evaluate, this remarkable volume, which ranges from the Neolithic to the Islamic, keeping mainly within the ambit of the Holy Land. Mention of the half-dozen most narrowly 'biblical' articles must suffice: M. Ibrahim, 'The Collared-rim Jar of the Early Iron Age'; Y. Yadin, 'The "House of Baal" . . . in Samaria, and . . . in Judah'; J. Prignaud, 'Scribes et Graveurs à Jérusalem vers 700 av. J.-C.'; G. E. Wright, 'A Characteristic North Israelite House'; M. Mallowan, 'Samaria and Calneh-Nimrud'; A. D. Tushingham, 'Yerushalayim'. This volume reflects credit on everyone concerned and will be needed by every serious student of Near Eastern archaeology.

D. R. AP-THOMAS

NOTH, M.: *The Old Testament World*. 1977. Pp. xxii, 404. (A. & C. Black, London. Price: £4.95)

This is an exact reprint of the English translation of this book reviewed in *B.L.* 1966, p. 14 (*Decade*, p. 634).

A. GELSTON

PHILLIPS, J. L. and BAR-YOSEF, O.: *Prehistoric Investigations in Gebel Maghara, Northern Sinai* (Qedem, 7). 1977. Pp. 250, including 113 figs.; 18 plates. (Institute of Archaeology, Hebrew University of Jerusalem. Price: \$20.00)

The discoveries reported in this monograph, made in the years 1971-76, are mainly from the Palaeolithic to Neolithic periods, and so of little direct relevance to O.T. studies. A search for more recent remains revealed a few occupation sites of the Intermediate Early Bronze-Middle Bronze period (to be added to the others known in northern Sinai) and some as yet undated burial places (tumuli), but nothing else. An important result of geomorphic studies that were carried out has been the confirmation of the view that the climate in the area has remained fairly constant for the past 10,000 years. There is evidence that prior to this there was an alternation of 'wet' and 'dry' periods.

G. I. DAVIES

PRITCHARD, J. B.: *Recovering Sarepta, A Phoenician City. Excavations at Sarafand, Lebanon, 1969-1974, by the University Museum of the University of Pennsylvania*. 1978. Pp. xiv, 162, 140 illustrations. (Princeton University Press. Price: \$16.50)

This is a superbly presented account of the excavation of Ras esh-Shiq (a port of the Roman era) and of the tell of Ras el-Qantara, biblical Zarephath, 500 m. to its north-east. Occupation of the tell (ch. v) began

c. 1600 B.C.; Pritchard describes two major periods of occupation, the first beginning in the 13th century B.C. and the second, with a 'major break in the continuity of cultural tradition' (the reasons for which are not clear), in the 9th–8th centuries B.C. To this latter belongs a shrine which Pritchard associates with the goddesses Tanit and Ashtart, on the evidence of votive-offerings and of a small ivory plaque naming Tanit and Ashtart. Other inscriptional evidence includes an ostrakon bearing six letters of a Phoenician abecedar, a Ugaritic inscription, and a seal stamp bearing the name *šrpt*. Pritchard thinks that 'writing skill was not restricted to a scribal class but functioned in daily life', and that possibly papyrus (which has perished) was used rather than clay as the usual writing material for records. Particularly interesting is the evidence for the industries of pottery, metal work, olive-pressing, and purple dye making. The book is illustrated throughout with good photographs and drawings, complete with a catalogue giving further details of the objects illustrated. This book will be an asset in any O.T. historian's library.

J. R. BARTLETT

RAINEY, A. F.: *El Amarna Tablets 359–379. Supplement to J. A. Knudtzon, Die El-Amarna-Tafeln*. 2nd edition, revised (Alter Orient und Altes Testament, 8). 1978. Pp. xii, 120. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 53.00)

Since the first edition appeared in 1970, this volume has proved its worth. The need for a reprint has allowed revisions and additions. It contains a basic bibliography, transliteration and translation for each Amarna tablet not included in Knudtzon's standard edition of 1915. The Editor's own studies, and other recent work, advance our appreciation of these documents at many points (among them are improvements upon W. F. Albright's renderings in *ANET*, pp. 484–87). A Glossary lists all the words in these texts, and adds many from Knudtzon's corpus that can be understood better in the light of increasing knowledge of the West Semitic languages. It is, in fact, a valuable compilation for studying the dialects of the Levantine states as they show through their Akkadian dress, and so is worth the attention of Hebraists and Semitists in general. The Amarna Letters have not been exhausted yet; Dr Rainey's book marks the present state of progress.

A. R. MILLARD

ROSENTHAL, R. and SIVAN, R.: *Ancient Lamps in the Schloessinger Collection* (Qedem, 8). 1978. Pp. 179 including 697 illustrations. (Institute of Archaeology, Hebrew University of Jerusalem. Price: \$18.00)

This monograph deals with those lamps of the collection which came from the Roman Provinces of Syria, Palestine, Egypt and North Africa. The material is divided according to geographical and chronological criteria beginning with Greek Hellenistic and Roman periods. Lamps from Egypt and Palestine are treated separately. The generally accepted classification is followed, and parallels are drawn mainly from museum collections, though published material from archaeological reports has also been utilized. The aim in assembling and describing these lamps, along with parallels from sites in Israel, has been to provide 'a source of reference for students, archaeologists and interested readers'. This aim has been accomplished. The methodology is clear. The illustrations are well produced, and taken with their accompanying notes should prove to be of value to the user.

J. R. DUCKWORTH

STERN, E.: *Excavations at Tel Mevorakh (1973–1976)*. Part I. *From the Iron Age to the Roman Period* (Qedem, 9). 1978. Pp. xiv, 105, with 31 + ix figures and 46 plates. (Institute of Archaeology, Hebrew University of Jerusalem. Price: \$18.00)

Tel Mevorakh is a small site in the coastal plain of Israel near Caesarea which was excavated under the direction of the author of this report. Its ancient name is not known, but the excavations indicate that it was occupied in the Middle and Late Bronze Age, the Iron Age (tenth century) and the Persian and Hellenistic periods. During most of these periods the site was occupied by a single building surrounded by a defensive wall. There are only isolated remains from later times. As well as the description of the finds, the report includes an essay on Phoenician elements in the architecture of the site and a concluding historical summary. Two appendices describe a laboratory study of the provenance of the Iron Age pottery and the analysis of shells found in the excavations. The volume is well furnished with photographs and plans, and the author is to be congratulated upon its prompt appearance. The Bronze Age remains, including what appears to be a Late Bronze Age sanctuary, are to be treated in Part II.

G. I. DAVIES

VOIGTLANDER, E. N.: *The Bisitun Inscription of Darius The Great. Babylonian Version* (Corpus Inscriptionum Iranicarum, Part I: Inscriptions of Ancient Iran. Vol. II, The Babylonian Versions of the Achaemenian Inscriptions, Texts I). 1978. Pp. xiv, 73, 1 plate, 4 figs. (Lund Humphries, London. Price: £20.00)

This contains a thoroughly competent introduction to, transliteration and translation of, and notes on the Babylonian version of this longest inscription of Darius I. It is based on new squeezes made by G. G. Cameron as well as the old squeezes and editions. While it marks a big advance, since it lacks a cuneiform text it cannot be used for further research on the text, and since the other versions of this inscription and the other inscriptions of this king are (one hopes) to appear in later volumes, this will be a very expensive series.

W. G. LAMBERT

Vos, H. F.: *Archaeology in Bible Lands*. 1977. Pp. 399, 16 maps, about 100 figs. (Moody Press, Chicago. Price: \$9.95)

This general survey of archaeological discovery in places relevant to the biblical student is mainly devoted to telling who dug what, where and when. The sites covered range from Mesopotamia to Italy. The book is thus wider in scope than the recent encyclopaedias of Avi-Yonah and Negev, but it gives less detail of excavations, and, maddeningly, often mentions important work without giving references. An important function of biblical archaeology is 'to confirm the accuracy of Scripture'; thus the only comment, for example, on Sellin and Watzinger's work at Jericho is that 'they were able to show that, contrary to the beliefs of some, the city would have been small enough for the Israelites to march around in one day'! Part I, on the nature and techniques of biblical archaeology, is inadequate, especially on matters of stratigraphy and pottery; we are not shown how the archaeologist uses his skills to interpret his finds, or how the biblical scholar relates the biblical and archaeological evidence. However, the systematic presentation of so much information on the history of biblical archaeology makes this a useful book for the student reference library.

J. R. BARTLETT

*WILKINSON, J.: *Jerusalem as Jesus knew it: Archaeology as Evidence*. 1978. Pp. 208; 101 photographs, 42 diagrams. (Thames and Hudson, London. Price: £4.95 (cloth), £2.50 (paper))

This concise and very well illustrated volume is only marginally relevant to O.T. studies in the narrow sense, but amply lives up to its full title, and may be recommended to the non-specialist for its judicious and positive handling of even the most recent discoveries from first-hand acquaintance. A.D. for B.C., with Alexandra's date (p. 67) is a self-evident slip.

D. R. AP-THOMAS

3. HISTORY AND GEOGRAPHY

*ALON, A.: *The Natural History of the Land of the Bible*. 1978. Pp. 274, numerous illustrations, many in colour. (Doubleday, New York. Price: \$12.95)

This is a book to enjoy for its beautiful illustrations and interesting account of the natural history of the Levant, mainly as it exists today. It is not a reference work — though the scientific names are mentioned — and there are unfortunately no indexes or registers. Though the book was first published in 1969, it has not hitherto been noted in the *Book List*. After a description of the flora and fauna, mainly according to ecological regions, a concluding thirteenth chapter outlines under each month what may be spotted by the observant visitor. The style is slightly repetitive and has the occasional lapse in precision, but the author clearly knows his field and imparts his own enjoyment to the reader.

D. R. AP-THOMAS

*AVI-YONAH, M.: *The Holy Land, from the Persian to the Arab Conquest (536 B.C.—A.D. 640). A Historical Geography* (Baker Studies in Biblical Archaeology). (1966) 1977. Pp. 249, 24 maps in text. (Baker Book House, Grand Rapids, Michigan. Price: \$3.95)

This book is described as a revised edition of that published in 1966 (see *B.L.* 1968, p. 14; *Bible Bibliog.*, p. 68), but it is in fact a photographic reprint, with the addition of a toponymic index by A. F. Rainey (provided with a three-page preface which is marked by rather inelegant translation from what may be assumed to be its Hebrew original). A promised foreword by C. F. Pfeiffer did not materialize because of his death. I have been unable to detect any updating in text or footnotes. It would have been more valuable had some pages of supplementary notes been added, but it remains a useful book, and in this paperback edition it is cheaper than it was eleven years earlier.

P. R. ACKROYD

BEN-SASSON, H. H. (ed.): *Yudaya Minzoku-shi*. Translated by T. Ishida and T. Muraoka. Six volumes. 1976–1978. (Rokkō Shuppan, Tokyo. Price: ¥2,500 per volume)

This is a Japanese translation from the Hebrew of the *History of the Jewish People* of which the first volume was reviewed in *B.L.* 1971, p. 19 (*Bible Bibliog.*, p. 295). The Japanese translation was published under the general editorship of T. Ishida. Volume I (*Ancient Times*), by A. Malamat and H. Tadmor, is particularly relevant to O.T. studies.

K. K. SACON

BIMSON, J. J.: *Redating the Exodus and Conquest* (Journal for the Study of the Old Testament Supplement Series, 5). 1978. Pp. 351. (Department of Biblical Studies, University of Sheffield. Price: £7.45 (cloth); £4.95 (paper))

The author argues that the conventional thirteenth century date should be abandoned in favour of a date c. 1470 for the Exodus and 1430 for the Conquest. This is suggested by the biblical chronology, where the 480 years of 1 Kings 6:1 should be taken as a round number recording the approximate time from the Exodus to the fourth year of Solomon. On the basis of this 'working hypothesis' the archaeological material is extensively discussed. It is proposed that the usual sixteenth century date given for the end of MB A should be lowered to the fifteenth century, and that the extensive destructions of Palestinian sites attested for the end of MB A were the work of the Israelite invaders. The author has clearly indicated the fragile nature of the usual dating of the Exodus and Conquest; but so much of his own view depends on the biblical chronology and the historicity of the biblical narratives that the complete absence of any adequate discussion of the literary problems of the biblical record must be taken as a serious basic weakness.

A. D. H. MAYES

BRICE, W. C. (ed.): *The Environmental History of the Near and Middle East Since the Last Ice Age*. 1978. Pp. xx, 384, with 88 figs., plans and maps. (Academic Press, London, New York and San Francisco. Price: £16.00 or \$33.15)

W. C. Brice has already written a standard textbook on the geography of the Middle East (*South-West Asia*, London, 1966) and this volume should be seen as complementary to it. The studies of the history of climate and physical conditions presented here do not constitute a comprehensive account of the environmental history of the area (which remains a task for the future), but are specialized studies of the particular topics on which the authors have been working recently. Only the introductory essay by K. W. Butzer and the editor's 'Conclusion' attempt a synthesis, in general terms, of present knowledge of the whole area. The detailed studies are grouped in four sections, each helpfully introduced and summarized by the editor: 'The Balkans, the Aegean and the Levant'; 'The Plateaux of Anatolia and Iran'; 'Mesopotamia and the Gulf'; and 'The Deserts of the Indus and of Trans-Caspia'. While rather too technical for the average O.T. scholar, this volume will be an invaluable tool for the Near Eastern historians and archaeologists on whom he has frequently to depend.

G. I. DAVIES

*BRIGHT, J.: *A History of Israel*. Revised edition (Old Testament Library). 1977. Pp. 510. (S.C.M. Press, London. Price: £4.95)

This is the soft-back version of the revised edition (1972) which was reviewed in *B.L.* 1973, p. 17 (*Bible Bibliog.*, p. 439). The only difference is that the final section made up of the maps and the map index has been omitted.

J. R. DUCKWORTH

BRIGHT, J.: *Israel történeke* (A History of Israel). Translated by J. Domján. 1978. (Press Centre of the Reformed Church of Hungary, Budapest. Price: Ft. 137)

This translation of the well known work by J. Bright is the first to appear in any socialist country. It is a pity that the Hungarian language is unintelligible to all the neighbouring peoples.

M. Bič

DAYAN, M.: *Living with the Bible*. 1978. Pp. 232, 8 maps, numerous illustrations, 8 colour plates. (Weidenfeld & Nicolson, London. Price: £6.95)

In this beautifully produced volume Moshe Dayan recounts key events in Israel's early history, which is divided into five periods: The Patriarchs, From Slavery to Freedom, The Promised Land, The Kingdom of Israel, The House of David. The dry bones of historical events are brought to life by Dayan's intimate knowledge of the land, by his experience as a fighting warrior on its terrain, by his interest in archaeology and by the many anecdotes which he so delightfully retells. His section on entering the promised land provides a good example of his technique: after a short account of the battles of Jericho, Ai and Gibeon, he moves swiftly to discuss the War of Independence and finishes with a description of some archaeological finds in the West Bank and of an earthenware jug and censer which he acquired. Not only do we see the land and its history, past and present, from a new perspective, but we also learn a good deal about the versatile and remarkable General Dayan.

G. H. JONES

DONNER, H. and CÜPPERS, H.: *Die Mosaikkarte von Madeba. Teil I: Tafelband* (Abhandlungen des Deutschen Palästinavereins). 1977. Pp. xvi, 169, with 157 illustrations (77 in colour, 4 folding plans). (Harrassowitz, Wiesbaden, with support from the Deutsche Forschungsgemeinschaft, Bad Godesberg. Price: DM. 168.00)

In 1965 a German expedition undertook the restoration and conservation of the surviving parts of the famous Madeba map, which were by that time in danger of serious deterioration. An illustrated preliminary report, describing the processes used and reporting a number of small but significant new discoveries made during the restoration, appeared in *ZDPV* 83 (1967), pp. 1–33. The authors' intention was (and still is) to produce a comprehensive new edition of the map, with (for the first time) a full series of colour photographs as well as an extensive commentary. Unavoidable delays in the preparation of the commentary have led them to the admirable decision to publish the photographic evidence first, with only a bibliography and index to the place-names on the plates, so that other scholars may have access to a fully reliable reproduction of the map. The illustrations comprise not only photographs taken both before and after the 1965 operations but reproductions of the photographs and drawings of the map made immediately after its initial discovery in 1896. A few of those included seem rather over-exposed, but taken as a whole the volume is excellently produced.

G. I. DAVIES

*EBAN, A.: *My People*. Adapted from *History of the Jews*, Vol. 1 by David Bamberger. 1978. Pp. 246 including many illustrations, some in colour, and maps. (Behrman House, New York. Price: \$4.98)

Abba Eban's history was first published under the same title in New York in 1968 and in London in 1969. This adaptation is intended for Jewish young people as an introduction to the long history of their race. It is a very well produced book. Its style is simple, direct and interesting while the accompanying colour illustrations and photographs are a very effective aid. There are twenty-six chapters covering the whole period from Abraham to the present day. In each chapter there are one or two insets dealing with special topics in a more comprehensive way. The period from the French Revolution onward is dealt with only briefly in view of a projected second volume. The book is unashamedly apologetic and gives a moving account of the achievements and the sufferings of the Jewish people over the centuries. It will fulfil its purpose excellently.

H. MOWVLEY

ELAT, M.: *Economic Relations in the Lands of the Bible, c. 1000–539 B.C.* (Hebrew). 1977. Pp. 278, 6 maps, 13 plates, 5 figs. (The Bialik Institute & the Israel Exploration Society, Jerusalem. Price: Isr. £100.00)

The English title is mistranslated: this is a comprehensive survey of economic relations *between* the Bible lands of the period named — chiefly Judah, Israel, Mesopotamia, Phoenicia and Egypt. Elat first deals with the data, with chapters on e.g. Assyrian booty lists; metals in the Assyrian economy; horses; cloth, garments and wool. Then he proceeds to discuss relationships, giving most attention to Phoenicia and to the Hebrew kingdoms. Based on a doctoral thesis, the book is a very useful collection of data and information, thoroughly documented, which will provide the raw material to enable future historians of the Near East to give much more attention to economics than they have achieved hitherto. The maps, tables and indices are helpful; it is a pity that there is no index of biblical references. The Hebrew is easy to read, but there is no English summary.

D. F. PAYNE

FOHRER, G.: *Geschichte Israels. Von den Anfängen bis zur Gegenwart* (Uni-Taschenbücher, 708). 1977. Pp. 290, including 9 maps. (Quelle und Meyer, Heidelberg. Price: DM. 19.80)

This book, intended for theological students, opens with a sketch of the ancient Near East prior to the emergence of Israel and concludes with a chapter of 39 pages covering the history of Judaism from A.D. 135 to the present day, which is intended to reflect the continuity of Judaism in biblical, classical, mediaeval and modern times. The limitations of space hardly permit the accomplishment of this worthwhile aim. The book is therefore largely devoted to the biblical period, to which all of the nine maps refer. There are no footnotes, but bibliographies occur throughout and also at the end. Historians will doubtless disagree with several aspects of the presentation and especially with the inevitable lack of qualification and uncertainty which the subject frequently imposes. Yet within the limitations imposed, the author has achieved a considerable success.

P. R. DAVIES

FRICK, F. S.: *The City in Ancient Israel* (S.B.L. Dissertation Series, 36). 1977. Pp. xiii, 283. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$7.50 (members \$5.00))

Sociological theory concerning pre-industrial urbanization provides the framework for this study (originally written in 1970; marginally updated). After examining urban terminology in the O.T., the author surveys O.T. and archaeological evidence for the physical, social, economic and political nature of the ancient Israelite city. He then attempts a diachronic account of urbanization in Palestine, concentrating upon the Israelite 'settlement' (drawing upon Mendenhall) and monarchic periods, and discusses finally how the city is evaluated in the O.T., especially by the prophets (who were not ideologically 'anti-urban'). The book usefully brings much pertinent material into contact with sociological theory. But there is room for more circumspection in the derivation of evidence from the O.T., and the amount of significant new data adduced is disappointingly meagre. Too many slightly based generalizations point to the present need for detailed studies of archaeological data relating to particular cities, regions, and periods.

D. M. GUNN

*GROLLENBERG, L. H.: *The Penguin Shorter Atlas of the Bible*. 1978. Pp. 265, 10 maps, 199 plates, 9 figs. (Penguin Books, Harmondsworth. Price: £5.95 (cloth); £1.75 (paper))

The 1959 English edition of this book was noted in the *Book List* (1960, p. 13; *Decade*, p. 193), as was the German one (1977, p. 31). This reissue as a Penguin only corrects a few minor errors, adds metric equivalents, and rearranges illustrations and notes. It is preponderantly a historical rather than a geographical atlas. Only five maps of Palestine proper are included; yet, though the metric scale-bars give an odd assortment of equivalents, the smallish format maps are themselves very legible — but at the expense of limiting the information thereon. A more thorough revision of the text would have improved what is still one of the most attractive small Bible atlases for background study to undergraduate level.

D. R. AP-THOMAS

HERZOG, C. and GICHON, M.: *Battles of the Bible*. 1978. Pp. 247, 36 maps, numerous illustrations, some in colour. (Weidenfeld & Nicolson, London. Price: £7.95)

Two men of tested military experience have come together here to apply to biblical narrative modern military thinking and understanding. The result is a fascinating book in which the battles reported in the O.T. have been examined and analysed, beginning with the campaigns of Joshua, whom the authors place high 'among the great captains of history', and ending with Judah's last battle at Elasa. The latter also is accorded high praise as a military leader. Diagrams of the various battles are clearly set out and there is ample accompanying geographical and archaeological illustration relevant to the text. The colour photographs are of excellent quality. The authors themselves describe the work as a joint endeavour, and, indeed, both are to be commended for a fine book.

J. R. DUCKWORTH

JOHNSTON, L.: *A History of Israel*. 1978. Pp. vii, 177, 2 maps. (Sheed and Ward, London. Price: £1.95)

This is the third impression of a volume published in 1964 and noted in *B.L.* 1965, p. 17 (*Decade*, p. 569). The literature cited remains the same as in 1964, but the present volume has only 177 pages compared with the 248 pages of its predecessor, while the number of maps has doubled.

G. H. JONES

MALAMAT, A.: *Early Israelite Warfare and the Conquest of Canaan*. The Fourth Sacks Lecture delivered on 21st June 1977. 1978. Pp. 23, 1 fig. (Oxford Centre for Postgraduate Hebrew Studies, Oxford. Price: 50p)

The author presents again (see his *Conquest of Canaan* (*B.L.* 1978, p. 38)) his distinctive approach to the biblical conquest traditions. He hopes, through looking at the traditions from the point of view of military tactics, to restore 'the tenability of much of the biblical tradition' and to retrieve it 'from the clutches of current, mainstream Bible criticism'.

A. D. H. MAYES

MATTHIAE, K.: *Chronologische Übersichten und Karten zur spätjüdischen und urchristlichen Zeit*. 1978. Pp. 48, 12 detached charts and maps, some folding. (Calwer Verlag, Stuttgart. Price: DM. 9.80)

This material is contained in a plastic cover. A brochure of 48 pages presents a sort of classified 'Who's Who' of the Hasmonaeans and the Herods, the Seleucids from Antiochus III, the Ptolemies from Ptolemy IV, and the imperial Julio-Claudian house, with an explanatory list of technical terms used by historians of this period. The separate sheets include genealogical tables of the five families mentioned above, two comparative chronological tables and four maps in colour. The student of biblical history between 200 B.C. and A.D. 70 will find useful reference material here.

F. F. BRUCE

METZGER, M.: *Grundriss der Geschichte Israels*. 4., überarbeitete und erweiterte Auflage (Neukirchener Studienbücher, 2). 1977. Pp. 249. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 18.00)

The enlargements and additions made in this fourth edition occur mainly in the first three chapters: Time before the Settlement; The Settlement; Israel in pre-Monarchic Times. In ch. 3 especially the author makes contributions to the question of Israel's make-up during this period, and to the discussion regarding Noth's amphictyony hypothesis. In the remaining chapters, apart from bibliographical additions, little of importance is changed. For those not familiar with this 'Outline', the author's method is to cite the biblical sources at the beginning of each chapter (or reign, in monarchical times), with a short bibliography pertaining to the subject under discussion. He takes the history down to the revolt under Hadrian, with a final chapter on the Old and New People of God. A number of genealogies, some outline drawings and two maps serve to illustrate the text. This is a generally useful book which carries out its purpose.

J. R. DUCKWORTH

SAFRAI, S.: *Das jüdische Volk im Zeitalter des zweiten Tempels* (Information Judentum, 1). 1978. Pp. x, 153. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.80)

This first volume in a new series originated as radio lectures and is published in agreement with Radio Israel. In two dozen chapters the author gives a survey of the period extending from the return of the Jews from the Babylonian Exile to the Arabic conquest; historical, cultural, political and religious developments are succinctly and competently outlined. As noted in a foreword by Heinz Kremers, Safrai's account of such a formative epoch, although presented as a serious and unadulterated historical study without any attempt to relate it to current problems, will nevertheless have political undertones. The relevance of examining this period, when the Jews gained an understanding of their very existence as a *people* tied to a *land* promised by God, cannot be missed.

G. H. JONES

**Student's Atlas of the Bible*. 1978. Pp. 19 of colour maps and small illustrations; no text. (Paternoster Press, Exeter. Price: 90p)

This is a paperback collection of maps attractively printed by CARTA in Israel. Maps indicate general land configuration quite effectively and colour is used to show major political developments. There are maps of the Near East from the second millennium to maps showing the split of the Christian Church in the fifth century A.D. Palestine of course has more thorough coverage. The largish format (c. 340 mm. × 240 mm.) and absence of too much detail makes the maps easy to read, and the simplification of some knotty problems and the reasonable price should make it popular for school use.

D. R. AP-THOMAS

THIELE, E. R.: *A Chronology of the Hebrew Kings* (Contemporary Evangelical Perspectives). 1977. Pp. 93. (Zondervan, Grand Rapids, Michigan. Price: \$2.95)

The author sets out here the results of over thirty years' study of the question with extensive use of diagrams, charts and tables. He maintains that the apparent discrepancies in the dates of the Hebrew kings can be reconciled through a correct understanding of the data provided by the biblical text. After presenting the basic chronological procedures in Israel and Judah (accession-year reckoning and non-accession-year dating) he supplies two key dates for establishing Hebrew chronology (853 B.C., the death of Ahab and 701 B.C., the fourteenth year of Hezekiah). Both dates are established from absolute dates in Assyrian chronology. Apart from these key dates the important factor in solving problems of dates lies in the recognition of 'dual dating' 'in connection with the regnal data in certain co-regencies and overlapping reigns'. Using this approach the author believes the problem of the dates of the Hebrew kings to have been basically solved.

J. R. DUCKWORTH

La Toponymie antique. Actes du Colloque de Strasbourg, 12-14 juin, 1975. 1977. Pp. 264. (Brill, Leiden. Price: Fl. 50.00)

The majority of these papers are in French, and are relevant to O.T. studies either directly or as background material. J. Schwartz discusses briefly the attitude to place-names evident in the Pentateuch and Joshua-Judges, and H. Cazelles surveys views on the identity of Goshen, concluding that it was a region of southern Palestine where the J source located Jacob's family far from Egypt (while E portrayed them mixing with Egyptians). P. Bordreuil has comments on Arqa, Sarepta, and Achshaph, among other towns, in the light of epigraphic discoveries, notably two seals which he explains as connected with taxes (*šr*). The origins and survival of place-names occupy S. Wild, 'Aramaic Place-Names in Palestine' (in German), and H. Limet, who gives a long documented study of Mesopotamian names, showing that most ancient ones disappeared, unlike the Syrian names which M. Astour investigates. Astour claims that West Semitic names are the oldest and most numerous in Syria, contrary to previous studies (e.g. Alt's *Völker und Staaten Syriens*). A. Kuschke supplies historical and geographical notes, in German, on Wild's book of Lebanese place-names, M. Sznycer examines Phoenician names in the eastern Mediterranean and J. Leclant Meroitic names, while J. Desanges examines links between southern Spain and north Africa shown by place-names. J. and L. Robert consider the survival of names in Anatolia, and E. Laroche their linguistic distribution. G. Dossin attempts to explain Aegean names in the light of Sumerian and Akkadian.

A. R. MILLARD

DE VAUX, R.: *The Early History of Israel*. Translated by David Smith. Vol. I. *From the Beginnings to the Exodus and Covenant of Sinai*. Vol. II. *From the Entry into Canaan to the Period of the Judges*. 1978. Pp. i-xx, 1-472; xxi-xxxviii, 473-886. (Darton, Longman & Todd, London; Westminster Press, Philadelphia. Price: £16.00; \$35.00 the set)

This is a translation of the late Père de Vaux's uncompleted *Histoire ancienne d'Israël* (see *B.L.* 1973, p. 18 (*Bible Bibliog.*, p. 440); 1975, p. 33). The text, originally divided between two volumes of very unequal length, has been redistributed, the chapter on the settlement in Canaan having been transferred to the beginning of vol. II. The chronological tables and addenda have been placed at the end, together with comprehensive biblical, historical, geographical and author indices. (Vol. I has no separate indices.) The original author's preface to the projected work which was to end with Alexander the Great has been left in its place, while the preface to the original vol. II, written by R. Tournay after the author's death, remains as the preface to the new vol. II with a footnote to indicate its original position at the beginning of the section on the period of the Judges. Each volume contains a list of abbreviations. The translation is idiomatic, so free that it sometimes comes close to being a paraphrase. The reviewer has noticed one place at least where the meaning of the French is not clear and the difficult phrase has been entirely omitted (p. 353, lines 27-31). He has not, however, observed any serious failures to represent the meaning of the original. Some explanatory glosses have been added, e.g. Zilu on p. 376, line 28. The publishers and translator have performed a notable service in bringing this outstanding work to English-speaking students of ancient Israel.

R. N. WHYBRAY

4. TEXT AND VERSIONS

BARTHÉLEMY, D.: *Etudes d'histoire du texte de l'Ancien Testament* (Orbis Biblicus et Orientalis, 21). 1978. Pp. xxv, 419. (Editions Universitaires, Fribourg; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 68.00; DM. 85.00)

Barthélemy's contributions to the textual history of the O.T., both Hebrew and Greek, are well known. This volume collects together twenty-one published and two unpublished papers, arranged chronologically (1950–1976). There are fifteen pages of additional notes and three indices: thematic, biblical passages, proper names. All these greatly add to the value of the work. Indeed, since several important articles appeared originally in somewhat out of the way publications, this is a particularly welcome and useful collection, and one that certainly deserves a place on the shelves of every serious O.T. library.

S. P. BROCK

BEIT-ARIÉ, M.: *Hebrew Codicology. Tentative Typology of Technical Practices Employed in Hebrew Dated Medieval Manuscripts* (Institut de Recherche et d'Histoire des Textes. Etudes de Paléographie Hébraïque). 1976. Pp. 110 including 32 plates. (Centre National de la Recherche Scientifique, Paris. Price: Fr. 32.00)

Scholars who have grappled with the problems of describing Hebrew manuscripts and lamented the lack of the required paleographical textbooks will be grateful to the Director of the Jewish National and University Library in Jerusalem for this informative and dependable guide, and to the distinguished Israeli and French academic bodies which have collaborated to produce this and similar works. In his detailed description of the characteristics of late medieval codices emanating from Ashkenazi, Sefardi, Oriental, Italian and Byzantine centres, the author covers the writing material used, the composition of quires and the preservation of their order, and the devices employed for ruling lines and maintaining even margins. Comparisons and contrasts are drawn with Christian and Muslim practice and reference made to the importance of recognizing where immigrant scribes have adopted local techniques but retained their native handwriting.

S. C. REIF

Biblia Hebraica Stuttgartensia. Editio funditus renovata. Ed. K. Elliger et W. Rudolph. 1977. Pp. lv, 1574. (Deutsche Bibelstiftung, Stuttgart. Price: DM. 62.00)

Pars altera. *Masora Magna. Beth Sipporah. Massorah Gedolah iuxta codicem Leningradensem B 19a*, elaboravit ediditque G. E. Weil. Vol. 1: *Catalogi*. 1971. Pp. xxvii, 463, 69. (Biblical Institute Press, Rome. Price: Lire 25,000; \$42.00)

The new edition of the Hebrew Bible (BHS) has already been reviewed as it appeared in fascicles (*B.L.* 1969, p. 16; 1970, p. 23; 1972, p. 21; 1973, p. 19 (*Bible Bibliog.*, pp. 142, 213, 365, 441); 1974, p. 23; 1975, p. 34; 1976, p. 30; 1977, p. 35; 1978, p. 41). The one-volume edition, now available, is beautifully bound and a pleasure to use. It is to be feared that the chief reaction will be one of disappointment with the critical apparatus. Much as the previous BHK was criticized, BHS seems on the whole to fall below its level in the selection of textual information.

The appearance of the one-volume edition provides an occasion to notice also the companion volume covering the Masorah Magna. The Masoretic notes of BHS contain many references which point to the fuller Masoretic lists of the MS, and these are collected in Weil's edition. The introduction is in French and Hebrew; there follow the 4271 lists of the MS, in the order of the biblical books, except that Chronicles should come as first book of the writings but has been sent off to the end by the editors of BHS in spite of the complaints of Weil. The user should be aware above all that the list material has been corrected and 'normalized' by Weil and does not appear exactly as it stands in the MS. After all the stress laid upon Masorah in the preparation of both BHK and BHS, it is most fortunate that this material has at last been provided in print, since the marginal Masorah was only of limited use without it. Professor Weil intends to publish further Masoretic material in future volumes.

J. BARR

DE BRUIN, C. C. (ed.): *Het Oude Testament, Tweede Stuk. I Kronieken — Jesus Sirach* (Corpus Sacrae Scripturae Neerlandicae Medii Aevi, Series Maior, Tom. I, Pars Secunda). 1978. Pp. ix, 404. (Brill, Leiden. Price: Fl. 100.00)

In contrast to Tom. I, 1, Gen.—Kings (see *B.L.* 1978, p. 41), the second part contains translations by more than one translator. Tobias, Judith, Esther and Job are from the same source as Part I (London, Brit. Libr. Add. 15.310–15.311, A.D. 1360). Chronicles, Ezra and Nehemiah are missing or epitomized in the *Eerste Historiebijbel*; and in order to present a complete Bible in medieval Dutch the editor uses the text of the first printed Dutch Bible, the *Delftse Bijbel* of 1477 (re-edited in 1977 by Professor de Bruin). With regard to the Book of Psalms, likewise missing in the Bible of 1360, he took a translation originating from the same circle and closely allied to the translation of 1360, Brussels, Royal Libr. 21625, late 14th century (cf. *Psalter Leningradense*, ed. J. G. Heymans, 1973; see *B.L.* 1975, p. 35). The purpose of these editions is to provide material for the study of Church history, medieval literature and translation technique.

P. A. H. DE BOER

CALOZ, M.: *Etude sur la LXX Origénienne du Psautier* (Orbis Biblicus et Orientalis, 19). 1978. Pp. 480. (Editions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 75.00)

Origenic readings are rarely cited in Rahlfs's edition of the Greek Psalter (2nd ed. 1967). This is partly attributable to the fact that the Syrohexapla, normally a reliable guide to the Origenic text, actually gives Lucianic readings for the Psalter. Even so, the Taylor and Mercati fragments and the Gallican Psalter ensure that Origen does not go altogether unrepresented. To these witnesses Caloz adds the evidence of Eusebius's commentary on Psalms 51–95 as contained in Ms Coislin 44. It is possible to make a fairly complete reconstruction of the biblical text underlying the commentary; circumstantial factors and internal investigation both point to the Origenic character of Eusebius's lemma. Caloz achieves his purpose by (1) establishing the principles governing Origen's selection of readings by a comparison of the Mercati material with other Greek witnesses; (2) checking Eusebius's text against the pre-Origenic Pap. Bodmer xxiv and the Gallican Psalter. He also discusses the question of Tetrapla and Hexapla, following Nestlé and others in explaining the 'Tetrapla' as arising

from a misunderstanding of references to the four-volume edition of the Hexapla which was issued at an early date. In LXX matters Fribourg is synonymous with the name of Père Barthélemy and the present work originated as a dissertation prepared under his supervision. It carries on the tradition most worthily.

R. P. GORDON

DAVIS, M. C.: *Hebrew Bible Manuscripts in the Cambridge Genizah Collections*. Vol. 1. *Taylor-Schechter Old Series and other Genizah Collections in Cambridge University Library*. Incorporating material compiled by H. Knopf (Cambridge University Library Genizah Series, edited by S. C. Reif, 2). 1978. Pp. xiv, 384, xix plates. (Cambridge University Library. Price: £20.00; \$40.00)

Warm thanks are due to the cataloguer and to the general editor for producing order out of what to most people would have looked like chaos. Each piece is systematically described and the valuable annotations include examples of non-standard vocalization. The method is clearly stated in the Introduction and the Indexes give good means of reference back. Between three and four thousand pieces, mostly fairly short, are described. An excellent achievement.

J. BARR

DOTAN, A.: *Thesaurus of the Tiberian Masora. Sample Volume. The Masora to the Book of Genesis in the Leningrad Codex* (Texts and Studies in the Hebrew Language and Related Subjects, 1). 1977. Pp. (24), 218, xxxii. (The Chaim Rosenberg School for Jewish Studies, Tel-Aviv University. Price: \$25.00)

Produced by typescript with a very large page size, this presents a full assemblage of the Masora Parva and Masora Magna of Genesis, arranged alphabetically in the order of the words annotated. It thus enables both Masoras to be seen together and not in separate volumes, as with the information of *Biblia Hebraica Stuttgartensia* when correlated with Weil's *Masorah Gedolah*. Moreover, the notes are presented as they stand in the MS, without alteration or rewriting. The introduction (in English and Hebrew) gives a good simple statement of the problems; the main body of the material is in Hebrew only, including the occasional explanatory remark. This sample volume is to test out the method which, it is hoped, will be extended to other biblical books and other Masoretic codices. When complete, this will be a large work!

J. BARR

VAN DER HEIDE, A.: *Hebrew Manuscripts of Leiden University Library* (Codices Manuscripti, 18). 1977. Pp. ix, 127. (Universitaire Pers, Leiden. Price: Fl. 60.00)

In the 120 years since Steinschneider published his *Catalogus Codicum Hebraeorum Bibliothecae Academiae Lugduno-Batavae* additional Hebrew manuscripts have been acquired by Leiden University Library or have come to light there, a new science of codicology has evolved and important research has been done on early Dutch Oriental scholarship. This catalogue is therefore intended to supplement Steinschneider by providing descriptions of items not included by him, additional technical details about the physical composition of the codices described by him, and an introduction to the history of the collection, particularly those parts bequeathed by

Scaliger and Warner. Students of liturgical poetry, Yemenite manuscripts, and the Biblical annotations of Dutch Orientalists will find much of specific interest while all readers will acknowledge the superior quality of its presentation and production. The corrections of Steinschneider's errors are also valuable although it is wisely stated that 'most of what he passed on to posterity . . . has yet to be used' (p. 1).

S. C. REIF

KOSTER, M. D.: *The Peshitta of Exodus. The Development of its Text in the Course of Fifteen Centuries* (Studia Semitica Neerlandica, 19). 1977. Pp. xix, 650. (Van Gorcum, Assen and Amsterdam. Price: Fl. 198.00)

This is the most detailed study of the textual tradition of any book of the Peshitta to have appeared to date, and it reaches important conclusions that are probably applicable to other books as well. Koster sees three stages in the history of the Peshitta text of Exodus, the first (and closest to MT) represented chiefly by 5b1 (he follows Pinkerton's assessment, against that of Barnes), the second by the 7th–8th century manuscripts (and the BFBS edition of the Pentateuch), the third by later manuscripts (and all other printed editions). The Peshitta, in its oldest text form, thus takes on greater importance than has generally been accorded to it for the textual criticism of the Hebrew Bible, and the citation of it in BH³ and BHS will require supplementation and correction on many points. The study falls into six parts: the ancient manuscripts, western manuscripts, eastern manuscripts, masoretic manuscripts, lectionary manuscripts, and general conclusion. For the non-specialist reader part vi and the conclusions to part i are the most important. For Koster's edition of the Peshitta Ex. see *B.L.* 1977, p. 44.

S. P. BROCK

SPRENGER, N.: *Konkordanz zum Syrischen Psalter* (Göttinger Orientforschungen, 1. Reihe: Syriaca, 10/8). 1976. Pp. xi, 331. (Harrassowitz, Wiesbaden. Price: DM. 88.00)

As the preface by W. Strothmann indicates, concordances of the Syriac Bible are very useful for Syriacists if only because the language and style of Syriac writings are so biblically based. This work lists all uses of words separately, including nouns inseparably linked with prepositions, and different suffixed forms. Different forms and persons of verbs, even suffix forms, are separately listed, and an easily recognized system of signs is adopted to enable readers to see quickly where a new root or word starts. Syriac words appear clearly in estrangela script, verbal forms are parsed, and translation of the basic forms is given in Latin. Altogether a well-produced work of reference.

J. G. SNAITH

STRELCYN, S.: *Catalogue of Ethiopian Manuscripts in the British Library Acquired since the Year 1877*. 1978. Pp. xvi, 184, 16 plates. (British Museum Publications, London, for the British Library Board. Price: £35.00)

This fine catalogue contains descriptions of the one hundred and eight Ethiopic manuscripts in the British Library acquired since the year 1877. The collection includes nine biblical manuscripts.

M. A. KNIBB

WEVERS, J. W.: *Text History of the Greek Deuteronomy* (Mitteilungen des Septuaginta-Unternehmens (MSU), XIII: Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Kl. III, 106). 1978. Pp. 148. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 68.00)

This is the companion volume to Wevers's edition of LXX Deut. (see *B.L.* 1978, pp. 45–46), and it follows much the same lines as his study of the text history of LXX Gen. (see *B.L.* 1976, p. 33). Of the seven chapters, the last deals with the establishment of the critical text, while the others concern individual manuscripts (B, 963, 848) or groups of manuscripts. There is a great deal of interest here for anyone concerned with the transmission of the LXX.

S. P. BROCK

ZIEGLER, J. (ed.): *Septuaginta. Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis Editum*. Vol. xvi, 1: *Ezechiel*. 2., durchgesehene Auflage, mit einem Nachtrag von Detlef Fraenkel. 1977. Pp. 352. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 130.00 (cloth), 120.00 (paper); sub. DM. 112.00, 102.00)

This is a reprint of the first edition (1952: see *B.L.* 1953, p. 42; *Eleven Years*, p. 495) with an appendix (also issued separately) of 22 pages giving collations of 988 (the Antiochopolis papyrus) and the Köln and Madrid fragments of 967. Ziegler had earlier provided a collation of 988 at the end of his edition of Daniel (1954), but of 967 he only knew in 1952 of the parts of this manuscript preserved in the Chester Beatty and Scheide collections.

S. P. BROCK

5. EXEGESIS AND MODERN TRANSLATIONS

ALONSO-SCHÖKEL, L. and ZURRO, E.: *La Traducción Bíblica: Lingüística y Estilística* (Colección Biblia y Lenguaje, 3). 1977. Pp. 451. (Ediciones Cristiandad, Madrid)

In this book the authors give an account of the linguistic and stylistic criteria employed in the translation of *Nueva Biblia Española* (see *B.L.* 1977, p. 41). But this work goes beyond that: it seeks to establish principles of translation derived from a literary study of the Bible and the contributions of modern linguistic theory. To exemplify the theory, the authors offer a variety of Scripture texts where they apply these principles. At the same time, they include examples taken from Spanish literature, comparing them with Hebrew poetry, proverbs, and idioms. To translate is to transpose a literary text from one linguistic structure into another. The translator must therefore find the basic sense-unit in the phrase, not just in the word. This book represents an important contribution to modern Bible translation.

L. O. TORRES

AYMARD, P.: *Prier avec les Psaumes. Présentation et choix de textes*. 1977. Pp. 152. (Desclée De Brouwer, Brussels. Price: B.Fr. 270.00)

Recognizing both the value of the Psalms in personal devotion and the difficulty in using parts of them, the author has provided an arrangement of them in a new translation according to prayer themes. He has also modified certain Psalms by replacing seemingly irrelevant passages with quotations from other Psalms. So Ps. 95:1–7 is followed not by verses

8–11 but by Ps. 53:6. This raises important questions. The method is briefly justified in the Introduction by the claim that it is already used in the Bible by the Chronicler and by Jesus himself when he quotes Ps. 109. Whatever one's reservations, this is a useful aid to personal devotion for those who read French.

H. MOWVLEY

BISER, E. and others: *Fortschritt oder Verwirrung? Die neue Bibelübersetzung*. 1978. Pp. 102. (Pustet Verlag, Regensburg. Price: DM. 13.50)

This brief interim evaluation of the new official unitary Catholic translation of the Bible scarcely refers to the O.T. However, the problems which are here raised with regard to the N.T. are only too well known to the English translators of both Testaments. 'By their language you shall know them' is a citation from Karl Kraus which hits all contemporary efforts, and as Mario Wandruszka shows in a brilliant introduction, the German translator's plight is probably more perilous than that of others. Archaic expressions, change of style and individual words, false evocations of meaning (or none), regionalism and dialect, traditionalism, right and wrong, combine to make a team's task almost impossible. 'Good news' style and wording are wholly misleading, quite apart from the banality which offends. The authors are not blind to 'progress', but since there is so much 'straying' the plea for a revision cannot be ignored. New and fresh eyes and ears will have to be called upon, and even they cannot afford to forget the deep resonances of the Luther Bible. I was very disappointed to find no reference at all to Buber-Rosenzweig. This is inexcusable.

U. E. SIMON

BLACKWOOD, A. W., Jr.: *Commentary on Jeremiah*. 1977. Pp. 326, one map. (Word Books, Waco, Texas. Price: \$9.95)

This commentary has a slight Introduction and its author tells us that his principal concern is to raise the questions which are most important for a preacher (p. 13). He shows an acquaintance with Jeremican scholarship and he adopts the straightforward style of a running commentary. The book will help those for whom it is written, but it does not represent an important advance in the study of the book of Jeremiah.

W. MCKANE

BUBER, M. and ROSENZWEIG, F.: *Bücher der Kündung* (Die Schrift Verdeutscht, 3). 7. Auflage. 1978. Pp. 782. (Verlag Lambert Schneider, Heidelberg. Price: DM. 46.00)

The recently published Buber correspondence illumines the origins and massive problems surrounding the projected translation of the O.T. into German. Franz Rosenzweig and Buber had already been in an intimate friendship, which surveyed, and struggled with, all the great theological issues of contemporary Judaism, before Lambert Schneider, a young and by no means wealthy publisher, wrote to Buber in May 1925 asking for a 'handy edition', and not a luxury. Within a month the ailing friend is drawn into the grand design. On Buber's first draft of Genesis he comments: 'astonishingly German. Luther by way of contrast sounds almost jiddish. Perhaps too German?' — Volume 3 now before us completes the publication of four 'handy' and yet luxuriously printed books. It contains the prophetic corpus where the poetic diction is perhaps

more appropriate than anywhere else. The Letters yield a running commentary to the translator's task, misgivings, hesitations, reflections, and final decisions. For example, Scholem writes in 1930 after Rosenzweig's death from Jerusalem to express his doubts about the *pathos* in the translation of Isaiah and also complains about the length of certain paraphrases. Somewhat cheekily he suggests that Buber ought to learn the Hebrew text by heart before, in order to suppress the false sentiment which induces errors and solemnities. Scholem pleads for *chawurato* in Isa. 53 as meaning *community*, not 'stripes'. Buber humbly accepts the advice, i.e. to learn the text by heart, but defends 'stripes, wounds' with modest courtesy. Thus greatness is seen in the making and we inherit a treasure.

U. E. SIMON

DALGLISH, E. R.: *The Great Deliverance. A Concise Exposition of the Book of Exodus*. 1977. Pp. 140. (Broadman Press, Nashville. Price: \$2.50)

This is the kind of work that should be much welcomed by clergy and in theological colleges. The book of Exodus is discussed, not in a verse-by-verse commentary, but in four topical sections headed 'Israel in Egypt', 'The Emancipation of Israel', 'The Covenant at Sinai', and 'Israel's Worship'. The author's aim is not to introduce the reader to the findings of critical scholarship, but to elucidate the text as it stands and to indicate a Christian interpretation of modern relevance. Thus the reader will search in vain for references to sources such as J, E, or P, or to the findings of form criticism and the like, though he will find plenty of information on ancient history, many useful references to the N.T. and some valuable homiletical reflections. The scholarly presuppositions are conservative, but the spiritual sensitivity is reverent and impressive.

J. W. MCKAY

EFIRD, J. M.: *Daniel and Revelation. A Study of Two Extraordinary Visions*. 1978. Pp. 144. (Judson Press, Valley Forge, Pennsylvania. Price: \$4.95)

Apprehensions aroused by the title are stilled by the excellence of this little book, which has an introductory chapter explaining the methods and style of Jewish apocalyptic followed by brief commentaries on Daniel and Revelation in which these features are worked out. The whole is informed by modern scholarship and a sense of humour, and is pervaded by a sanity not always present in works about these extraordinary books.

P. C. ROBSON

ELLIGER, K.: *Deuterocesaja* (Biblischer Kommentar, A.T., xi, 6). 1978. Pp. xii, 401-531, portrait. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 25.00; bound complete vol. (BKAT xi/1), DM. 96.00)

Regrettably, this fascicle marks the end of Elliger's contribution to the study of Deutero-Isaiah. Before his death he had completed reading the proofs of his commentary to 45:1-7. Accordingly his work to that point subsequent to fasc. 5 (noted in *B.L.* 1975, p. 44) has been presented here and provided with title pages and indices — and the addition of six pages of textual notes on later verses. H.-J. Hermisson will prepare the remainder of the commentary.

A. G. AULD

FREEHOF, S. B.: *The Book of Jeremiah. A Commentary* (The Jewish Commentary for Bible Readers). 1977. Pp. 295. (Union of American Hebrew Congregations, New York. Price: \$10.00)

This commentary is based on the Jewish Publication Society translation (1966) of the book of Jeremiah and is directed to the general reader rather than to the specialist. If, however, it reminds non-Jewish scholars of the sharpness and high relevance of the medieval Jewish commentators on the book of Jeremiah, it will have performed an important service to scholarship. Those biblical scholars who do not have direct access to medieval and modern Hebrew commentaries on the book of Jeremiah will find much of value in this book.

W. MCKANE

FRETHEIM, T. E.: *The Message of Jonah. A Theological Commentary*. 1977. Pp. 142. (Augsburg Publishing House, Minneapolis. Price: \$4.95)

These ten relatively short chapters on the book of Jonah move freely between the devotional-homiletical type of interpretation and the more strictly technical. The book is interpreted against the background of the age of Malachi, with its spiritual nonchalance and cynicism, which the author of Jonah seeks to rebut. There are some useful comments on the structure and style of the narrative, and a number of personal questions directed to the reader at the end of each section. The exposition is well done, though leaning rather heavily in the direction of a personal and subjective meaning for the book.

R. E. CLEMENTS

FREY, H.: *Das Buch der Anfänge. Kapitel 1–11 des ersten Buches Mose*. 1977. Pp. 170. (Calwer Verlag, Stuttgart. Price: DM. 14.80)

FREY, H.: *Das Buch des Glaubens. Kapitel 12–25 des ersten Buches Mose*. 1978. Pp. 207. (Calwer Verlag, Stuttgart. Price: DM. 14.80)

These volumes are, respectively, the eighth and seventh reprints of works copyrighted in 1950 and are the first two works in a series of interpretations of O.T. writings under the general title of 'The Message of the Old Testament'. They still retain the gothic script in which they were first issued. The commentary is expository rather than exegetical and the theological summaries interspersed through the commentary reflect the standpoint of 'Biblical Theology' with its emphasis upon a unified message to be understood through a Christ-centredness. Whilst there is the claim that the Biblical message is being interpreted as it is, it is quite clear that the material is being accommodated to a basically orthodox Protestant standpoint. There is, nonetheless, much that the preacher will find of value.

R. J. HAMMER

FREY, H.: *Das Buch der Kirche in der Weltwende. Die kleinen nachexilischen Propheten*. 6. Auflage (Die Botschaft des Alten Testaments, 24). 1977. Pp. 352. (Calwer Verlag, Stuttgart. Price: DM. 24.00)

This is the sixth reprint of the volume noticed in *B.L.* 1947, p. 20 (*Eleven Years*, p. 82). No effort has been made to update the minimal bibliographical references, but nothing in the last thirty years has invalidated Eissfeldt's judgement: 'Even those to whom this kind of christological . . . interpretation of the Old Testament does not appeal can learn much from the author's effort to derive a permanent religious content from these texts.'

D. R. JONES

GAEBELEIN, F. E.: *Four Minor Prophets. Their Message for Today. A Devotional Commentary on Obadiah, Jonah, Habakkuk, and Haggai.* 1977 (1970). Pp. 253. (Moody Press, Chicago. Price: \$3.95)

This is the fourth printing of a book originally published in 1970, but not previously noted in the *Book List*. Each prophetic book is supplied with a brief introduction, a verse by verse homiletical exposition and a short concluding chapter which seeks to apply its message to the Christian community. The author's standpoint is that of moderate pre-millennial dispensationalism. Despite a claim to the contrary, there is no attempt to benefit from or to interact with modern critical work on these prophets, and, while preachers may find some helpful material here, the exposition, even within its own frame of reference, was found to be disappointingly superficial.

H. G. M. WILLIAMSON

Geschichten von den Anfängen (Elementar Bibel, Teil 4). Ausgewählt und in einfache Sprache gefasst von Anneliese Pokrandt. Gestaltet und illustriert von Reinhard Herrmann. 1978. Pp. 96, numerous coloured illustrations in text. (Verlag Ernst Kaufmann, Lahr; Kösel-Verlag, Munich. Price: DM. 10.80 (cloth), DM. 6.80 (paper))

In the pattern of the series (see *B.L.* 1977, p. 45), biblical stories are retold in simple language, accompanied by illustrations. Here the selection is from the books of Judges, Ruth, Genesis and Psalms. A short appendix explains some terms and names appearing in the stories.

A. D. H. MAYES

GOLDINGAY, J.: *Songs from a Strange Land. Psalms 42-51* (The Bible Speaks Today). 1978. Pp. 172. (Inter-Varsity Press, Leicester. Price: £2.15)

The format is that of traditional commentaries with a brief introduction ranging over the wider field of modern Psalm-studies and a series of comments generally following the verse arrangement of the ten psalms studied. The work is essentially expository and has a distinctly conservative flavour, but the author makes use of a wide variety of scholarly and exegetical literature, and to good effect. Whilst this book will prove valuable as a general aid to contemporary devotional use of the psalter, it is not popular literature and its greatest appeal will probably be to those who have already been introduced to O.T. scholarship, particularly clergymen and theological students, such as Mr Goldingay is himself accustomed to teach at St John's College, Nottingham.

J. W. MCKAY

GOTTLIEB, H.: *A Study on the Text of Lamentations* (Acta Jutlandica 48; Theology Series, 12). 1978. Pp. 80. (University of Aarhus. Price: D.Kr. 54.00)

This series of notes (translated by J. V. M. Sturdy) on textual and philological problems treats the MT with great respect, and is influenced by B. Albrektson, *Studies in the Text and Theology of the Book of Lamentations* (Lund, 1963; see *B.L.* 1964, p. 29 (*Decade*, p. 497)), but does not always follow him. Suggestions made in more recent publications are critically assessed, and there is a bibliography. This work will be indispensable for future work on the text of Lamentations.

J. A. EMERTON

GORDIS, R.: *The Book of Job. Commentary, New Translation and Special Studies* (Moreshet Series, Studies in Jewish History, Literature and Thought, 2). 1978. Pp. xxxiii, 602. (The Jewish Theological Seminary of America. Distributed by Ktav, New York. Price: \$25.00)

This beautifully produced book, made available to the reader at an astonishingly low price thanks to subvention from the Joseph Meyerhoff Fund, represents the author's mature harvest of research, already anticipated by *The Book of God and Man*, 1965. This is the Jewish equivalent of Dhorme's Christian exposition. Gordis's firm basis of monotheism secures him against both fundamentalism and fantasy. He is conservative in his approach to the text, but carefully evaluates all the conclusions drawn from comparative methods of research. The commentary is a model of judicious and rich exegesis. Gordis finds a 'congruence of structure within the various elements of the book'. He always aims at answering the test of exegesis 'in the deepest sense', namely aesthetic and resulting in a voyage of exploration. Snaith's BFBS text is printed on the right-hand pages with Gordis's own translation on the left. He avoids both archaic diction and banal modernity. We hear echoes from Targum, Talmud, Sa'adia, Rashi and the great Jewish sages more than from the Christian Fathers and the ancient Versions. The Special Notes (1-42) provide instructive comments on controversial passages: for example, the Arbiter —Witness — Redeemer is one person who evokes in Job three different levels of faith: there is no unknown 'third party'. Job's progress to the vision and vindication is dynamic, and the whole book defies a static concept of faith. Some dislocation in the third cycle (note 20) and a few editorial glosses (e.g. 42:11) are allowed, but these emendations do not deflect from the whole majestic edifice. Indices A and B list passages, in Job and in other Biblical books, which are given new and unfamiliar interpretations.

U. E. SIMON

HARTMAN, L. F. and DI LELLA, A. A.: *The Book of Daniel. A New Translation with Notes and Commentary on Chapters 1-9 and Introduction and Commentary on Chapters 10-12* (Anchor Bible, 23). 1978. Pp. xiv, 345. (Doubleday, New York. Price: \$12.00)

This new volume of the Anchor Bible is a welcome addition to the available commentaries on Daniel, the authors being two Roman Catholic scholars. L. F. Hartman, to whom the work was originally assigned, died after completing the translation, textual apparatus and explanatory notes on chapters 1-12 and the detailed commentary on chapters 1-9. His successor, A. A. Di Lella, has added the commentary on chapters 10-12 with the same high level of competence and added an elaborate Introduction covering a large number of relevant topics, due attention being paid to historical, literary, theological and textual matters. It is cogently argued that the saints of the Most High in chapter 7 are not the angels. Approval is given to Ginsberg's controversial handling of the descriptions of the first two mythical monsters in chapter 7 and, in agreement with Ginsberg, Noth and others and in disagreement with Lacocque, a number of Maccabaeic glosses are found in the chapter. A special feature of the treatment of chapters 8-12 is the elaborate demonstration of Ginsberg's view that these chapters were translated from Aramaic into Hebrew by someone with a very defective knowledge of Aramaic. Particularly useful is the detailed exposition of chapter 11 and of the verses about resurrection in chapter 12. There is a very full bibliography.

N. W. PORTEOUS

HESSE, F.: *Hiob* (Zürcher Bibelkommentare AT, 14). 1978. Pp. 218. (Theologischer Verlag, Zurich. Price: S.Fr. 27.00; DM. 29.00)

The modern rush to produce original, sometimes eccentric, work on Job is here notably resisted. Hesse gives us a normative, middle-of-the-road commentary. All the facts and facets listed and interpreted in the standard English and American commentaries are deployed in this meticulous revision of older German treatment. Hesse either is not aware of, or deliberately eschews, the more extreme and speculative exegetical fancies; yet he acknowledges that our rational categories may not be commensurate with the book's intentions, and that its form and content must remain enigmatic. He hardly bothers to employ form-critical approaches to account for the well-known puzzles in Job, though he stresses the place of the individual lamentation in the monologues and the forensic nature of the friends' intervention. He brings out the loose and yet indispensable connection between the tale, which is old but refurbished (the Satan), and the cycles of speeches, which 'go on' without forming a dialogue or progressive argumentation. Only Job discovers new perspectives, whose climax is not eschatological but God's self-manifestation as Advocate. The translation and notes on the text give a valuable assessment of the many *crucis interpretum* discussed by Fohrer, Tur-Sinai, Weiser, Westermann *et al.*

U. E. SIMON

JACQUET, L.: *Les Psaumes et le cœur de l'homme. Etude textuelle, littéraire et doctrinale*. Vol. 2. 1977. Pp. 855. (Duculot, Gembloux. Price: B.Fr. 1,650)

For volume 1, see *B.L.* 1977, p. 46. The second volume covers Pss. 42–100 in the same style. The immense wealth of material and the thorough discussion of the issues, with particular regard to traditional styles of interpretation, and with balanced judgement on controversial issues, make this commentary one which can be used with great profit. In particular, one may note the degree to which cross-reference is made both within the Psalter and within the biblical literature as a whole. It may be assumed that volume three will complete the work.

P. R. ACKROYD

KIENE, P. F.: *The Tabernacle of God in the Wilderness of Sinai*. Translated by John S. Crandall. 1977. Pp. 176, including 39 illustrations in colour. (Zondervan, Grand Rapids, Michigan. Price: \$19.95)

This is a translation of *Das Heiligtum Gottes in der Wüste Sinai* (*B.L.* 1978, p. 52), the only change apparently being the introduction into the Bibliography of references to similar typological treatments of the Tabernacle in English.

G. I. DAVIES

KRAUS, H.-J.: *Psalmen*. 5., grundlegend überarbeitete und veränderte Auflage (B.K.A.T., xv). Two vols. 1978. Pp. vii, 1–584; 585–1171. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 188.00)

Possessors of earlier editions of this leading commentary (see *B.L.* 1974, p. 35) will nevertheless rejoice in its reappearance in this fifth edition. The pagination is changed, the excursions being collected into the Introduction. Bibliography has been augmented, partially including 1976. The treatment of the autumn festival remains unchanged, as does the

substance of the commentary; but there has been a change in the view of the *Gattungen*, Gunkel being repudiated at some points. Kraus now prefers a two-stage approach. Firstly he arranges the psalms in complex 'Formengruppen', not 'Gattungen': Loblieder, Gebetslieder, Königslieder, Zionslieder, Lehrdichtungen, and Festpsalmen und Liturgien. Secondly he arranges psalms within these groups according to themes, clarifying their setting. Thus the Loblieder are distinguished under thematic headings; Lobpreis des Schöpfers, Jahwe-Königs-Hymnen, Erntelieder, Geschichtshymnen, Einzugs hymnen. The Gebetslieder comprise G. eines Einzelnen, G. der Volksgemeinde, and Danklieder: of these the G. eines Einzelnen are further divided thematically as G. eines Kranken, G. Angeklagter und Verfolgter, G. eines Sünders, and, less clearly, Aufruf zum Dank, and Gebetsliteratur. The moral seems to be that if we practise form-criticism in a somewhat legalistic spirit we must ever be reformulating our laws and terms as their shortcomings become apparent. This monumental and beautifully printed work is dedicated to the memory of the author's wife, who died in 1978.

J. H. EATON

LACOCQUE, A.: *The Book of Daniel*. Translated by David Pellauer. English edition revised by the author. Foreword by Paul Ricoeur. 1979. Pp. xxvi, 302. (S.P.C.K., London; John Knox Press, Atlanta. Price: £11.50; \$12.00)

The original French edition of this work was published in 1976 and reviewed in *B.L.* 1977, p. 46. The important Foreword by Paul Ricoeur on 'the modes of discourse brought into play by the biblical writings' (p. xvii) has been retained. The author, now a professor at the Chicago Theological Seminary, has made some slight revisions. The commentary has been translated in a somewhat stilted style: one is always aware that it is a translation. It also contains not a few Gallicisms unintelligible to English readers (e.g. on p. 54, 'On this point, wisdom literature is formal' (meaning 'categorical')) and some confusing Americanisms (e.g. 'Through chapter 7' on p. 39, note 16 means 'Up to the end of chapter 7'). The translation of the text of Daniel, which according to the information given on the dust cover is that of Lacocque himself, also leaves much to be desired, being over-literal and sometimes unnatural (e.g. 'who made yourself a fame as you have today' in 9:15) and often ungrammatical, particularly in the frequent incorrect use of the comma. In spite of these faults, which greater care could have eliminated, readers unable to read the original French will welcome the appearance in English of a first class commentary on the book of Daniel. The usefulness of this edition is enhanced by the addition of indices — of subjects, authors, biblical references and references to the Apocrypha and Pseudepigrapha, rabbinic literature, Qumran texts and other ancient texts — compiled by Carol P. Wilson.

R. N. WHYBRAY

LAUHA, A.: *Kohelet* (Biblischer Kommentar, Altes Testament, xix). 1978. Pp. viii, 232. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 53.00)

This is a solid and sober piece of work worthy of the series. It offers few surprises. Qoheleth was a wisdom teacher who wrote in Palestine c. 250–200 B.C. The book is entirely his own work with the exception of the epilogue and a few other editorial additions by a friend and pupil, and a few orthodox 'corrections' made mainly in connection with Qoheleth's

views on retribution. Excessive attribution of passages to this hand in the interests of western ideas of logic is however to be deprecated. The book is a series of 'sentences' only loosely arranged, and there is no continuous progression of thought. There is evidence of a general familiarity with ideas current generally in the ancient Near East, but no specific literary dependence and little evidence of dependence on Greek thought. Qoheleth's main concern was to question traditional Israelite optimistic notions about human life and its relation to God in the light of his own experience and he may justifiably be called a sceptic. On specific points it may be mentioned that *b^elibbām* in 3:11 is held (partly following Galling) to refer to the world and not to the human heart, and that the reference to the Creator in 12:1 (like 11:9c) is considered to be an orthodox addition.

R. N. WHYBRAY

Lys, D.: *L'Ecclesiaste ou Que vaut la vie? Traduction, introduction générale, commentaire de 1/1 à 4/3*. 1977. Pp. 432. (Letouzey et Ané, Paris. Price: Fr. 140.00)

The most remarkable feature of this book is the new French translation of Ecclesiastes offered by the author. Aware of recent developments in semantics, he has attempted to convey the 'dynamic equivalent' of the words of the original while at the same time preserving as far as possible its cultural flavour. This has resulted in a bizarre and cumbersome style quite different from that of ordinary modern French which must often be obscure to those who have not already read the commentary or at least the Hebrew text. Thus we find 'tout n'est que fumée et pâturage de vent' (1:14); 'il y a profit à la philosophie par rapport à l'ahurissement semblable au profit de la lumière par rapport aux ténèbres' (2:13 — RSV 'wisdom excels folly as light excels darkness'!) and 'que ton moi ne se dépêche pas' (5:1 — RSV 'nor let your heart be hasty'). The translation thus appears to be intended rather as an exercise in semantics rather than as a version to be used for either private or public reading. The commentary — presumably to be completed in a subsequent volume — is very full (337 pages on 1:1–4:3) and does justice to textual, critical and exegetical problems. The introduction (37 pages) is competent and contains no great surprises.

R. N. WHYBRAY

MAILLOT, A.: *Jonas (ou Les farces de Dieu). Sophonie (ou L'erreur de Dieu)*. 1977. Pp. 134. (Delachaux et Niestlé, Neuchâtel, Switzerland. Price: S.Fr. 17.00; Fr. 25.00)

The fact that an earlier draft of these two studies appeared in the journal *Le Christianisme au XX^e siècle* sufficiently indicates the author's conviction that, as the prophets spoke to their own time, so too must the exegete address his own contemporaries. Writing for the non-specialist, he stimulates to meditation and reflection.

G. I. EMMERSON

NELIS, J. T. and POULSEN, N.: *I Makkabeeën*. 1972. Pp. 255. *II Makkabeeën*. 1975. Pp. 293. *Tobit*. 1968. Pp. 55. *Judith*. 1969. Pp. 91. *Esther* (De Boeken van het Oude Testament, vi). 1971. Pp. 126. (Romen & Zonen, Roermond. Price: Fl. 125.00)

These five separate commentaries, of which only *Tobit* has been noticed so far in the *Book List* (1970, p. 80; *Bible Bibliog.*, p. 270), have

now been bound together as Deel VI. It is not clear why the two books of Maccabees should come first, but certainly they receive the most detailed treatment. Nelis's commentaries on them provide valuable studies of Jewish history in the relevant period. The Hebrew Esther and the Septuagintal 'plus' are dealt with separately from each other. Like all parts of this series, these commentaries present an introduction, a new translation from the Hebrew or Greek (Hebrew in this volume only for the Hebrew Esther), exegetical notes and an apparatus of textual alterations. Tobit and Esther (the latter a cultic legend for the feast of Purim) are assigned to the fourth or third century B.C., Judith to the second century.

F. F. BRUCE

PATRICK, D.: *Arguing With God. The Angry Prayers of Job*. 1977. Pp. 121. (Bethany Press, St Louis. Price: \$5.95)

This successful popular presentation of Job appears to have originated with its dramatization some years ago. The author chanced to look again at his poetic paraphrases and judged that they were too good to be lost. His selection of the text is appropriate for the purpose and surprisingly faithful to the structure of the original. Patrick acknowledges his debt to Westermann's *Hiob* and is clearly at home with Dhorme, Pope, and Terrien. His verses are clear and occasionally impressive but hardly the product of a major poetic inspiration. The commentary which follows does not break new ground, except that the author speaks in the first person, the 'I' being Job. The attempt to give a prose account of poetry falls somewhat flat, but at a simple level Patrick is an acceptable expositor. He cannot quite make up his mind about the non-eschatological character of the divine answer, nor evaluate convincingly the Jobian vindication in the light of the Christian claims. His best contribution is to be found in his advocacy of Jobian 'prayer' as a spiritual answer to human needs. God argues with us as we argue with him, and to judge from this and other books American authors make Job into their contemporary.

U. E. SIMON

PEROWNE, J. J. S.: *The Book of Psalms. A New Translation with Introduction and Notes, Explanatory and Critical. 2 Volumes Complete in One* (Zondervan Commentaries). 1978, reprint of 4th edn. of 1878. Pp. xxxviii, 1-576; 1-523. (Zondervan, Grand Rapids, Michigan. Price: \$19.95)

The reprinting of nineteenth century works of Biblical scholarship is fast becoming an industry in itself and presumably there is a market for its products (on the Psalms, see already *B.L.* 1976, p. 33). But one wonders about the value of reissuing so many old books. Dr J. J. Stewart Perowne, Bishop of Worcester, was an acknowledged theologian and expert in O.T. studies in his day, being at various times Hulsean Professor of Divinity at Cambridge and Professor of Hebrew at St David's College, Lampeter, and his commentary, first published in 1864, aptly attests to the impressiveness of his scholarship. It offers a great deal of erudite discussion of the Hebrew text and the versions and many references to earlier scholarly writings. It also contains many keen insights that are lacking in modern commentaries, especially insights of a more spiritual nature, but it represents a mode of scholarship that is rarely evidenced

today, in which, for example, an appreciation of David's character and inner spiritual life is pivotal for the understanding of many psalms, or a grasp of Israel's Messianic hope for the interpretation of the theology of the Psalter.

J. W. MCKAY

POPE, M. H.: *Song of Songs. A New Translation with Introduction and Commentary* (Anchor Bible, 7c). 1977. Pp. xxi, 743, 12 line drawings, 14 plates, frontispiece. (Doubleday, New York. Price: \$12.00)

History of interpretation has a field-day in this mammoth addition to the Anchor Bible series; it would be difficult to imagine a school or period which is not represented somewhere, often at considerable length. Pope himself favours the cultic approach; he proposes a connection between the Song and the ancient funeral celebration of the *marzēah* which, after a fashion, reconciled the polarities of love and death. Chapter 8:6 ('love is strong as death') is 'the climax and immortal message of the Sublime Song'. The commentary on the individual verses deals comprehensively with textual and interpretative problems, invoking Ugaritic evidence at many points (there is a separate index for Ugaritic references). Samples of traditional Jewish and Christian interpretations are also given for each verse, as is a translation of the Targum (perhaps as adumbrating the twentieth century French school of historical allegorists). While erogenous zones and *double entendre* make frequent appearance in the commentary the translation which emerges is fairly discreet. There are over fifty pages of bibliography and several useful indexes.

R. P. GORDON

The Prophets (Nevi'im). A New Translation of the Holy Scriptures according to the Masoretic Text. Second Section. 1978. Pp. xviii, 898. (The Jewish Publication Society of America, Philadelphia. Price: \$15.00 (leather), \$9.00 (cloth))

This beautifully produced modern translation continues the series begun with *The Torah* (1962), which apparently failed to be noted in the *Book List*. Former and Latter Prophets are here presented in one volume. The Preface informs us about general principles, and makes it clear that H. L. Ginsberg and H. M. Orlinsky have been particularly associated with the work. The main translation is done from MT but versional texts and emendations are adduced in the footnotes: e.g. at 1 Sam. 14:41 the long LXX reading appears at the bottom of the page. All in all, a substantial and responsible piece of work, and a good counterpoise to the speculative rewritings of the Bible now being foisted upon the public in the name of philology.

J. BARR

Le Psautier. Version œcuménique. Texte liturgique. 1977. Pp. 381. (Les Editions du Cerf, Paris. Price: Fr. 27.00)

This volume, which carries the approval of the bishops of the French-speaking countries, is the fruit of thirty years' experiment which has produced about twenty Psalm translations into French, one of the most recent of which was the *Psautier français* (1973; see *B.L.* 1975, p. 49). It represents a substantial revision of the latter, taking account of subsequent experimental use. It marks a return to a somewhat more literal and traditional rendering and also an increased attention to liturgical needs.

Each psalm is pointed for chanting and is followed by a prayer which picks up its main theme. The 150 psalms are followed by 44 O.T. 'canticles' (including selections from the prophets and other O.T. and Apocryphal books as well as the more obvious examples) and 12 N.T. 'canticles'. The volume concludes with textual notes (pp. 343-44), a chapter on the Christian use of the Psalms (pp. 345-56), a note on principles of translation (pp. 357-60), an explanation of the pointing system used and tables setting out the Psalms used for the Offices of the Roman Catholic Church.

R. N. WHYBRAY

SCHMIDT, W. H.: *Exodus* (Biblischer Kommentar, A.T. II, 2). 1977. Pp. 81-160. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.00)

The second fascicle, with the clarity and comprehensiveness which marked the first (for which see *B.L.* 1975, p. 50), brings the commentary up to the exegesis of 3:7-10. The importance of Ex. 3 for distinguishing J and E is stressed. The doublets within 3:7 ff. are taken to show the combination of two sources and to exclude the theory of one source as the supplement of the other. For J the freeing of Israel from Egypt is the work of Yahweh which Moses is to announce; for E it is Moses himself who delivers the people. The redaction which joined the sources shows links with the deuteronomic literature. Two sagas are contained in the sources. The first is a 'sanctuary legend' telling of the discovery of a holy place. The original context of this saga is now lost; it has been secondarily made to serve the aim of setting the scene for the second saga telling of Moses' call. An excursus describes the form of the call formula and refers to various views on its background and origin.

A. D. H. MAYES

SCHNEIDER, D.: *Der Prophet Jeremia* (Wuppertaler Studienbibel). 1977. Pp. 302. (Brockhaus Verlag, Wuppertal. Price: DM. 19.80)

This is the first volume of a projected O.T. series of the Wuppertaler Studienbibel. The aim in this book, as in the N.T. volumes already published, is to do justice to the dual character of scripture, to explore its human aspects and origins, but to treat it as ultimately Word of God. The book is directed at the general reader of the Bible who wishes to acquire a comprehensive understanding of the book of Jeremiah, and also at lay preachers and house groups engaged in Bible study. The commentary is attractively set out, shows marks of scholarship, and appears well suited to the ends for which it is designed. W. McKANE

SCHULTES, J. L.: *Im Anspruch Gottes. Ein Arbeitsheft zum Buch Jesaja* (Gespräche zur Bibel, 3). 1978. Pp. 44. (Price: Sch. 36.00; DM. 5.00)

SCHULTES, J. L.: *Umkehr ist immer möglich. Ein Arbeitsheft zum Buch Jeremia* (Gespräche zur Bibel, 6). 1978. Pp. 40, one illustration. (Österreichisches Katholisches Bibelwerk, Klosterneuburg, Austria. Price: Sch. 42.00; DM. 6.80)

These are the first O.T. volumes in a series designed to assist adult Christians to read the Bible intelligently and to appreciate its spiritual message and its relevance for the present day. The series is primarily

intended for Roman Catholic readers, but others could also profit from it. The Isaiah volume consists of a short introduction to the book of Isaiah followed by a brief commentary on passages selected from the Church lectionary: Isa. 6:1-10; 7:1-17; 9:1-6; 11:1-10; 35:1-10; 40:1-11; 42:1-7; 52:13-53:12; 55:1-11; 62:1-12. The Jeremiah volume is similar in form, with commentary on Jer. 1:4-19; 2:1-13; 7:1-16; 17:5-18; 20:7-18; 28:1-17; 31:2-14; 31:31-34; 33:14-26; 38:1-13. The texts are printed in full from the *Einheitsübersetzung* (see *B.L.* 1976, p. 34). There are useful bibliographies. The basis is that of sound scholarship.

R. N. WHYBRAY

Starý zákon: překlad s výkladem: 5. Knihy Samuelovy a První Paralipomenon (The Old Testament: translation with commentary: 5. The Books of Samuel and the First Book of the Chronicles). 1978. Pp. 420. (Kalich, Prague. Price: Kčs. 38)

This volume of the new Czech commentary series (mentioned in *B.L.* 1972, p. 31; *Bible Bibliog.*, p. 375) contains a new translation of the Hebrew text of the books of Samuel and the First Book of Chronicles together with a comparative commentary. It is a co-operative work on an ecumenical basis carried out by representatives of six churches, Protestant, Catholic and Orthodox. On the earlier volumes see the notes in the *Book List* from 1969, p. 27 (*Bible Bibliog.*, p. 153). The present volume is the eighth of the fourteen ones planned. Further volumes are ready for the press.

M. BIČ

STIGERS, H. G.: *A Commentary on Genesis*. 1976. (Zondervan, Grand Rapids, Michigan. Pp. (6), 352, 6 maps. Price: \$12.95)

This is a commentary of 'conservative character'. It states that Moses wrote the book of Genesis, making use of notes handed down by the ancestors who were eye-witnesses of the events. Canonicity, inspiration and revelation are determined by prophetic authorship; Moses was a prophet. Therefore Genesis laid the foundation for all subsequent revelation from God. Gen. 3:15 foretells the Resurrection and is 'the most important verse in the whole Bible' (p. 78). The account of the Flood is factual, and the Babylonian and Sumerian stories are crude and humanistic myths. The depth of the Flood (over the tops of the mountains) and the adequacy of the Ark as providing space and room for provision for the animals on board must be accepted as fact. Gen. 32:22-32 describes Yahweh's wrestling with Jacob's obstinacy.

A. S. HERBERT

STRANGE, K. H. and SANDBACH, R. G. E. (ed.): *Psalm Twenty Three. Versions Collected and Annotated*. 1978. Pp. ix, 118. (St Andrew Press, Edinburgh. Price: £2.45)

In 1969 some twenty-six versions of Psalm 23 in English were collected and put together by Miss Strange. These have now been added to by some further seventy, some in metrical form. The last two of these are 'The Lord is like my Probation Officer' from *God is for Real, Man*, and 'A twenty-third Psalm for the Space Age', by E. Hayman.

A. S. HERBERT

VAWTER, B.: *On Genesis: A New Reading*. 1977. Pp. 501. (Doubleday, New York; Geoffrey Chapman, London. Price: \$10.00; £8.00)

Bruce Vawter has produced a stimulating and interesting commentary on the Book of Genesis. He has acquainted himself with the vast background material, and this is used in a competent manner to produce a clear exposition of the text. The English text quoted is that of the New American Bible, but the author does not hesitate to challenge some of the readings if he feels this is necessary. All interested in the text of Genesis will be indebted to the author for the way he guides them through the text, and that in a readable and lucid style.

E. R. ROWLANDS

VERMEYLEN, J.: *Du prophète Isaïe à l'apocalyptique. Isaïe I-XXXV, miroir d'un demi-millénaire d'expérience religieuse en Israël* (Etudes Bibliques). Vol. I. 1977. Pp. x, 1-446. Vol. II. 1978. Pp. 449-821. (Gabalda, Paris. Price: Fr. 212.00 and 235.00)

This massive work is an expansion of a doctoral dissertation, and in its present form won for the author the degree of maître agrégé at Louvain University. After an introduction in which the principal suggestions and types of answer are surveyed, the first part contains a detailed study of the composition of Isa. 1-35. The second part discusses the composition of 56-66, the editing of Amos and Micah by the Deuteronomists, and the use of *hōy* in prophetic texts. The third part offers an historical synthesis and summarizes the book's conclusions. There follow a list of abbreviations, a select bibliography, an index of biblical references, and a list of corrigenda. The writer seeks to reconstruct the history of the prophecies attributed to Isaiah for nearly half a millennium from the reign of Manasseh, and to show how the prophet's teaching was re-interpreted and expanded — sometimes in ways that differed strongly from his own point of view. Special attention may be drawn to the theory that two editions were prepared by Deuteronomists after 586 B.C. (and that the Song of the Vineyard in 5:1-7 comes from that period and is not the work of Isaiah).

J. A. EMERTON

WATTS, J. W.: *A Distinctive Translation of Exodus with an Interpretative Outline*. 1977. Pp. xv, 156. (Jameson Press, South Pasadena, California. Price: \$5.95)

Professor J. Wash Watts died in 1975 and this text, with its self-explanatory title, has been reproduced photo-mechanically from a work prepared for his students. It seeks to bring out in translation the distinctive character of the Hebrew syntax on the principles set out in the author's *A Survey of Syntax in the Hebrew Old Testament* (1963; see *B.L.* 1965, p. 67; *Decade*, p. 619). A comparable translation of Genesis was published in 1963. The book will be useful to students whose Hebrew is limited, and will enable them to appreciate some facets of the character of the language. However, it results in a rather clumsy style of English. It has not been the author's intention to present any special novelties of exegesis.

R. E. CLEMENTS

WESTERMANN, C.: *Genesis* (Biblischer Kommentar, AT 1, 11, 12). 1977. Pp. 1-160. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.00 each fascicle)

For the first volume of this commentary see *B.L.* 1975, p. 53, with references to earlier fascicles. The second volume begins with introductory material covering 149 pages; this is followed by the as yet incomplete notes on 11:27-32. The introduction covers the significance of the patriarchal narratives and a full discussion, incorporating a historical survey, of the analysis of the various types of material they include. This is followed by a full and critical survey of the attempts at discovering a 'patriarchal age', with assessment of the limits of the contributions of archaeological evidence. Bibliographies relevant to all this material follow. The discussion of the religion of the patriarchs is treated separately, with its own bibliography; this discussion raises important questions concerning the nature of what is being attempted in any such approach to the religious questions. A short section deals with structure. The treatment is throughout exhaustive.

P. R. ACKROYD

WILDBERGER, H.: *Jesaja* (Biblischer Kommentar, AT x, 11, 12). 1978. Pp. x, 817-1039. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 41.00 including binder)

This double fascicle (see *B.L.* 1978, p. 57 for the previous one) concludes the discussion of 22:1-14, and continues the commentary until the end of chapter 27. The nucleus of the so-called Isaiah Apocalypse of 24-27 is dated in the fifth century B.C., although it may contain some older material, and it was edited and expanded at various times until it reached its final form before 300 B.C., or even before 400 B.C. This fascicle completes the second volume, and contains indexes of references to the Bible and other ancient texts, of names and subject matter, and of Hebrew words, and there is a list of corrigenda.

J. A. EMERTON

WOLFF, H. W.: *Dodekapropheton 3, Obadja und Jona* (Biblischer Kommentar, AT, xiv, 3). 1977. Pp. x, 161. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38.00)

This commentary continues in the same vein as the earlier fascicles on Hosea, Joel and Amos, and the opportunity is taken to bring the general literature on the Twelve Prophets up to date. Wolff's skill as a form critic and his illumination of the background and overtones of individual words are much in evidence. Obadiah is seen as a cult prophet, mediating the divine answer to the community lament at the exilic fast (Zech. 7:3, 5; 8:19) in the form of a threat of judgement against the enemy (cf. Lam. 4:21 f.). The main part of his book is a collection of such oracles, several of them earlier prophecies which the prophet reapplies to the exilic situation. The study of Jonah pays special attention to the narrator's skill, and to the humour and irony in the narrative. The book is dated in the late

fourth or the third century B.C., and its abrupt ending is explained as due to the writer's intention to bring the reader to face the question put to Jonah and answer it for himself. This commentary is a valuable addition to the literature available on these two prophets.

A. GELSTON

VAN DER WOUDE, A. S.: *Jona, Nahum* (De Prediking van het Oude Testament). 1978. Pp. 152. (Price: Fl. 49.50)

VAN DER WOUDE, A. S.: *Habakuk, Zefanja* (De Prediking van het Oude Testament). 1978. Pp. 162. (Callenbach, Nijkerk. Price: Fl. 49.50)

These are commentaries on four books of the Dodekapropheton. *Jonah* is a *novelle*, written in the Persian period, a precursor of haggadic midrash, of a simple style but familiar with the ingenious figure of speech ('*nachholende Erzählung*'), a figure which according to the author explains the difficult composition of 4:1–11. Chapters 1 and 2 illustrate how a prophet cannot escape the divine call; chapters 3 and 4 that Yhwh is free to deviate from a previously announced condemnation. The explanation of *nîm 'al* given here does not reckon with the meaning 'to forbear, abandon' (see *V.T.* 26 (1976), pp. 369 ff. and *Ned. Th. Ts.* 31 (1977), pp. 189 ff.). *Nahum's* prophecy is treated along the lines of van der Woude's paper read at Louvain in 1976, published in *O.T.S.* 20, Leiden, 1977, pp. 108–26. *Habakkuk*: The bulk of this booklet is held to be from a single hand. 1:5–11 was written c. 605 B.C., 1:12–2:20 somewhat later, and 3:2–16 c. 599/8. The texts were revised at a later time with eschatological colouring; chapter 3 was reshaped as a congregational song during the Babylonian exile or shortly afterwards. *yshrh* in 2:4 is understood as the impf. Niph. of *shrh*, 'to release'. *Zephaniah*: The prophet Zephaniah was an inhabitant of Jerusalem who preached c. 630. The booklet has the Day of Yhwh as its central theme and is a kerygmatic unity. The influence of Isaiah is evident. The style and some additions indicate a revision at a later date. In these books the reader is given a short but well-informed guide, enriched by Notes, a Bibliography and Indexes. Both books (why are they not published in one volume?) are outstanding parts of the Series and are valuable for the educated reader and for the learned author's fellow-students alike.

P. A. H. DE BOER

ZENGER, E.: *Das Buch Exodus* (Geistliche Schriftlesung, 7). 1978. Pp. 290. (Patmos Verlag, Düsseldorf. Price: DM. 26.00)

The series of commentaries to which this belongs is devoted to a theological exposition of the O.T. on the basis of the view that the O.T., though containing words and thoughts which do not always conform with the teaching of Christ, is given us by the Church as the word of God. Its independent value is fully recognized and rash connections with the N.T. are avoided. The critical approach of the well-informed, though brief, introductory account of the structure and formation of Exodus is consistently maintained in the theological commentary which follows. The commentary takes the form of a continuous text based on shorter or longer paragraphs of the biblical text which is included. The amount of detail which it has been possible to include in the commentary is restricted, but the fairly full notes do provide further discussion.

A. D. H. MAYES

6. LITERARY CRITICISM AND INTRODUCTION

(including History of Interpretation, Canon, and Special Studies)

*ACHTEMEIER, E.: *Deuteronomy, Jeremiah* (Proclamation Commentaries). 1978. Pp. 96. (Fortress Press, Philadelphia. Price: \$2.95)

Despite the series title, this is not a commentary in the traditional sense of chapter by chapter analysis, but rather a very thorough presentation of the kind of material usually found in introductions to Biblical commentaries. The primary intention of the series is to assist the reader in 'the specific tasks of preaching and teaching the Word of God to audiences today'. Hence there is a strong emphasis on N.T. parallels and the relationship of the O.T. to Christian belief and expectation. But the author's main aim is to let the O.T. speak with its own voice, and in this she succeeds admirably. She is also solidly grounded in current O.T. scholarship and her work will therefore prove useful to academics and students as well as to preachers. Particularly interesting is her discussion of the relationship between Jeremiah and the deuteronomistic reform and of the presentation of Jeremiah as the 'prophet like Moses'.

J. W. MCKAY

ALLENBACH, J. and others: *Biblia Patristica. Index des citations et allusions dans la littérature patristique. II. Le troisième siècle (Origène excepté)*. 1977. Pp. 468. (Editions du Centre National de la Recherche Scientifique, Paris. Price: Fr. 130.00)

For the scope and plan of this work see *B.L.* 1977, p. 55. If the starting-point of vol. II is somewhat vague, it follows on duly from vol. I in what is clearly planned as an exhaustive list of early Christian texts. The scope includes the Pseudoclementines, Cyprian, Dionysius of Alexandria, Methodius and Hippolytus with their respective 'Pseudo-' and Dubia, together with several categories of anonymous works including many papyri. Origen is excluded in the expectation that he will occupy a whole volume. As before, the entries do not distinguish between quotation and allusion nor evaluate the importance, textual or exegetical, of citations. Nevertheless the work will save researchers many hours of tedious hunting.

R. MURRAY

ANDERSEN, F. I.: *Style and Authorship. The Tyndale Lecture 1976* (Tyndale Papers, vol. XXI, 2). 1976. Pp. 44, 12 figs. (Tyndale Fellowship for Biblical Studies in Australia (Ridley College, Parkville, Victoria) under the sponsorship of the Australian Institute of Archaeology. Price: A\$1.00)

After a brief history of attempts to solve problems of disputed authorship since the eighteenth century, Andersen takes a critical look at recent attempts, especially those of A. Q. Morton and Y. T. Radday, to apply modern techniques, by means of the computer, to biblical writings. These raise peculiar problems which make him pessimistic about the possibility of achieving definite results on the basis of present knowledge and cautious about presenting any proposal of his own. This is an extremely helpful paper, not too technical for the layman and a valuable companion to the Computer Bible Project in which Andersen is involved. The twelve-page bibliography consists mainly of Russian publications, but the additional notes contain some useful references to recent publications in English.

J. F. A. SAWYER

ANDERSEN, F. I. and FORBES, A. D.: *A Linguistic Concordance of Jeremiah: Hebrew Vocabulary and Idiom* (The Computer Bible, 14 and 14a). 2 Vols. 1978. Pp. xii, 1390. (Biblical Research Associates, Wooster, Ohio. Price: \$42.00)

A brief introduction illustrates the usefulness of this concordance as a tool for tackling questions of idiom, grammar, style and spelling, and describes some improvements in format and procedure that have been incorporated into these volumes. Greater delicacy and at the same time flexibility in the division of vocabulary into 'families' have been aimed at, for example, on the matter of active participles versus nouns and generic nouns versus proper nouns. An 88-page alphabetically-ordered Directory is an important new feature at the end. In every respect this new type of concordance is characterized by meticulous scholarship and mathematical objectivity.

J. F. A. SAWYER

ANDERSEN, F. I. and FORBES, A. D.: *A Linguistic Concordance of Ruth and Jonah: Hebrew Vocabulary and Idiom* (The Computer Bible, 9). 1976. Pp. 197. (Biblical Research Associates, Wooster, Ohio. Price: \$12.00)

Volume ix in the Computer Bible Series begins with a 49-page introduction on theory, terminology and organization, which is relevant to other volumes in the series as well as the present one (see *B.L.* 1978, p. 59). Working now from both BH³ and BHS, and combining mathematical with linguistic skills, the authors are to be congratulated on carrying this useful project a stage further. But why the anti-canonical removal of Jonah from his place among the Twelve Minor Prophets?

J. F. A. SAWYER

ANDERSON, B. W.: *The Living World of the Old Testament*. Third edition. 1978. Pp. 649, 70 photographs and illustrations, 17 maps, 22 charts and tables. (Longmans, London. Price: £12.00 (cloth); £6.95 (paper))

The third edition of this well known work, published in the U.S.A. by Prentice-Hall, Englewood Cliffs, New Jersey with the title *Understanding the Old Testament* (price: \$20.75; on the earlier editions see *B.L.* 1958, p. 25 (*Decade*, p. 101); 1968, p. 31 (*Bible Bibliog.*, p. 85); 1976, p. 44) contains 63 pages more than its immediate predecessor. The number of items in the Bibliography has risen from 255 to 415. The increase in size is due partly to the expansion of some topics where it has been judged that the beginner can assimilate more information than he was previously given, but partly also to the need to deal with more recent O.T. studies. The number of chapters has been increased, one of the chapters on the pre-Settlement period having been divided into two to accommodate new material. The general treatment, which is explained in the new Preface, remains the same; but this is a substantially new and improved edition.

R. N. WHYBRAY

BARTH, H.: *Die Jesaja-Worte in der Josiazeit. Israel und Assur als Thema einer produktiven Neuinterpretation der Jesajaüberlieferung* (WMANT, 48). 1977. Pp. xiv, 361. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 60.00)

Most of the detailed argument in this important monograph provides exegetical defence for the main thesis: that Isaiah 8:9 f.; 8:23b-9:6; 10:16-19; 14:24-27; 30:27-33 and 31:5, 8b-9 are the most substantial examples of a comprehensive reinterpretation of Isaiah's message about Israel and Assyria. Many of these passages, and some related verses, appear immediately after Isaiah's own words on Assyria; while using much of his terminology, they may be interpreted best against the background of Josiah's rise and the impending demise of Assyria — around 620 B.C. Some wider implications of this detection of a late seventh century 'Assyria edition' of Isaiah are briefly sketched: the shape of the earlier collection of Isaianic material is more clearly glimpsed; the later editorial history of Isa. 1-35 can be more securely plotted; and a contribution is made to our understanding of early prophetic interpretation and authority.

A. G. AULD

BEYERLIN, W.: *'Wir sind wie Träumende'*. *Studien zum 126. Psalm* (Stuttgarter Bibel-Studien, 89). 1978. Pp. 79. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 16.00)

The small Psalm 126 has a book devoted to it, yet only to a part of its rich interest, as the experienced author points out. He resolves the contrast between its depictions of joy and need by his interpretation of 'like dreamers'. In a situation of need the people have a revelation of joy to come, a vision comparable with those which God gives in dreams. By contrast several recent English versions follow J.T.S. 1956, p. 239 f.; so NEB 'like men who had found new health', and similarly *The Revised Psalter* and *The Psalms, A New Translation for Worship*.

J. H. EATON

BLINKINSOPP, J.: *Prophecy and Canon. A Contribution to the Study of Jewish Origins* (University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity, 3). 1977. Pp. xi, 206. (University of Notre Dame Press, Notre Dame and London. Price: \$12.95; £9.10)

That the O.T. canon is built on the two major collections of Law and Prophets, beside which the Writings occupy a distinctively derivative and less authoritative position, provides the author with the starting point for his enquiry into the theological structure of the canon. The juxtaposition of Law and Prophets as canonical collections, and the complex literary, religious and institutional factors which underlie this final canonical form raise a host of questions about the nature and source of religious authority. After a brief summary of Wellhausen's work and the primacy which he awarded to prophecy, and an exploration of some recent work on redactional history, the author uses literary criticism to address some pertinent theological questions. The transition from prophecy to apocalyptic is fully surveyed, and the book displays freshness and originality in drawing together literary-critical and theological aspects of O.T. study. The conclusions are fairly tentative: that some creative

tension exists between the two types of authority reflected in Law, with its theocratic basis, and Prophecy, with a charismatic-eschatological foundation is not new, but some important questions are raised; and the book may be regarded as a starting point for a relatively new field of enquiry.

R. E. CLEMENTS

BOHLEN, R.: *Der Fall Nabot. Form, Hintergrund, und Werdegang einer alttestamentlichen Erzählung (1 Kön 21)* (Trierer Theologische Studien, 35). 1978. Pp. 440 (text & bibliog.), 179 (notes) and 21 unnumbered pages. (Paulinus-Verlag, Trier. Price: DM. 79.00)

After an outline of the research into the Naboth story since the end of the nineteenth century, the author proceeds with a detailed textual and literary criticism of 1 Kings 21. He isolates a smaller unit within the chapter and considers this separately, dealing with its structure, characteristic elements, aim, etc. The rest of the chapter is made up of fragments and expansions which are also given extensive treatment. Two chapters examine the genre of this smaller unit, the motive for the story, and its characteristic theme and elements. The tradition, composition and redaction of 1 Kings 21 are then considered with reference to 2 Kings 9. The 'Sachexegese' deals with the question of inheritance in Israel's land law; Jezebel's role in the story, preceded by consideration and criticism of Steck's views on 1 Kings 21; and the proceedings against Naboth. The work concludes with theological assertions at the literary level, the theological aspects of the smaller unit, and finally the theology of the later redaction. Not only is this a major work on the Naboth affair but it also contributes to the study of the literary form and theology of O.T. story in general.

J. R. DUCKWORTH

LA BONNARDIERE, A.-M.: *Biblia Augustiniana A.T. Le Livre des Proverbes*. 1975. Pp. 234. (Etudes Augustiniennes, Paris. Price: Fr. 140.00)

This work follows the author's previous volumes mentioned in *B.L.* 1975, p. 55, and shows a similar scope and method. Successive chapters discuss the text of Proverbs attested by Augustine, his evidence for its use in liturgy and controversy, his exegesis of the book and use of it in education, and his view of its theology. Finally all Augustine's citations from Proverbs are tabulated.

R. MURRAY

CAZEAUX, J.: *Critique du langage chez les prophètes d'Israël* (Collection de la Maison de l'Orient Méditerranéen Ancien, 2: Série littéraire et philosophique, 1). 1976. Pp. 225. (Centre National de la Recherche Scientifique, Paris. Price: Fr. 115.00)

The title of this book is misleading. It is a series of essays in structural exegesis, but of a kind peculiar to the author: he rejects structuralism as that term is generally understood, though he accepts two of its main principles: the fundamental importance of structural polarities in determining the meaning of a text, and the need (in the case of biblical literature) to interpret a text in its final form regardless of sources and redactional history. The texts studied are: the book of Jonah, Exod. 32-34, Hos. 1-3, 1 Kings 17-19, Isa. 6-12, Ps. 147, Isa. 40 and Acts 10-15. Although he dismisses current structuralism as too vague, the author admits (p. 9)

that his own method is largely governed by intuition, and although at some points he has uncovered significant patterns, much of his exegesis clearly reveals the inadequacy of intuition as an exegetical control. The conclusions of historical and literary criticism are accepted (e.g. the fictional character of the book of Jonah and an exilic date for Deutero-Isaiah); but this is a very personal piece of work. There is no index and no bibliography.

R. N. WHYBRAY

CLEMENTS, R. E.: *Kindai Kyūyaku-Seisho Kenkyū-shi*. Translated by T. Muraoka. 1978. Pp. 244, index. (Kyōbunkwan, Tokyo. Price: ¥1,750)

This is a Japanese translation of the author's *A Century of Old Testament Study*, 1976 (B.L. 1977, p. 58).

K. K. SACON

CLEVENOT, M.: *So kennen wir die Bibel nicht. Anleitung zu einer materialistischen Lektüre biblischer Texte*. 1978. Pp. 191. (Kaiser Verlag, Munich. Price: DM. 17.80)

The original French title of this book is *Approches matérialistes de la Bible* (Editions du Cerf, 1976). Following F. Belo's *Lecture matérialiste de l'évangile de Marc* (1974), the book is mainly devoted to an interpretation of Mark's gospel in Marxist-structuralist terms. Fifty pages are devoted to the O.T., including the 'Succession Narrative', the J, E and P sources, the deuteronomistic lawbook, and later 'Wisdom' and apocalyptic writings. In his treatment of the O.T. the author relies mainly on the critical positions set out in standard French Catholic works, which he has obviously read carefully. He sees in the 'Succession Narrative', the J source and the Priestly legislation texts which express varying forms of absolutist government and class-divided society, whereas E and the deuteronomistic lawbook imply greater equality in society, reinforced by an economic system of mutual exchange. Mark's presentation of Jesus opposes absolutism, and reaffirms the view of E and the deuteronomistic lawbook. Thus, for readers who work to achieve a classless society and the ending of the exploitation of men by men, Mark (and, implicitly, some parts of the O.T.) can be 'good news' today, if given a 'materialistic' reading. A concluding article by K. Füßel serves as an introduction to the methods of interpretation employed in the book, with useful references to the relevant literature.

J. W. ROGERSON

COLLINS, J. J.: *The Apocalyptic Vision of the Book of Daniel* (Harvard Semitic Monographs, 16). 1977. Pp. xx, 239. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$6.00 (members \$4.00))

This is a book so full of interesting detail that justice cannot be done to it in a brief notice. The author argues persuasively for the Canaanite origin of much of the mythology, but warns against the genetic fallacy and also against pressing details and reducing symbolism to direct statement. Chapters 1-6 reflect an earlier period of composition than the rest of the book which is Maccabaeian. Chapter 2 reflects restlessness under Seleucid rule. Collins connects Daniel with wisdom, but with mantic rather than proverbial wisdom, the former being closer to prophecy than the latter. He identifies the saints of the Most High with the angels, but

admits that the faithful in Israel are involved. The author of Daniel is found, not among the Hasidim, but among the Maskilim who are compared with Taxo and his followers in *T. Moses*. The one like a son of man is probably Michael whose victory will bring the end and the exaltation to the angels of the Maskilim and their disciples.

N. W. PORTEOUS

COLLINS, T.: *Line-Forms in Hebrew Poetry. A Grammatical Approach to the Stylistic Study of the Hebrew Prophets* (Studia Pohl; Series Maior, 7). 1978. Pp. ix, 303. (Biblical Institute Press, Rome. Price: Lire 13,000; \$16.25)

This very technical book supplements the study of Hebrew poetry through metre and parallelism by developing a grammatical approach. The field of study is the prophetic literature and the tool is generative grammar, with its distinction between deep and surface structures. This is used to create a system of classification out of all the grammatical variations encountered in lines of Hebrew poetry. Such a study makes possible a more comprehensive appreciation of Hebrew poetry in which syntactical no less than semantic and metrical elements are incorporated. Moreover, the discovery of deep syntactical structures produces a better understanding of the patterns which are present in lines of poetry; it assists the process of defining a line of poetry and of differentiating between poetry and prose. It facilitates the proper division of the lines and helps with the analysis of larger poetic unities, since the larger composition is better appreciated when the syntactical patterns of the individual lines are fully understood. The book would have been more convenient to use if Hebrew characters had been printed rather than transliteration, and the page numbers in the table of contents do not correspond consistently with the body of the text.

W. McKANE

COMAY, J.: *The World's Greatest Story. The Epic of the Jewish People in Biblical Times*. Drawings by Edward Bawden. 1978. Pp. 384, numerous illustrations. (Weidenfeld and Nicolson, London. Price: £7.95)

This handsomely produced volume contains an extremely well written and skilfully arranged survey of the contents of the O.T. and the Apocrypha: first, an extended presentation of the narrative books from the creation to Nehemiah and Ezra, with an appended treatment of Ruth, Jonah, Esther, and Daniel 1-6; second, an account of the Law Codes, the poetical (Psalms, Lamentations, Song of Songs) and Wisdom books, and the Prophets (here a surprisingly brief account is given of Isaiah 40-55); third, a very concise introduction to the Apocrypha, followed by summaries of Tobit, the story of the three guardsmen, Susanna, and Bel and the Dragon, and a more extended treatment of the Maccabean Revolt (the books of the Maccabees, Daniel 7-12, and Josephus are discussed here). This is followed by a fourth section on biblical geography, the ancient Near East, and methods and results. The critical and historical knowledge which underlies the work is skilfully used without being obtruded. The book is illustrated not only by Edward Bawden's drawings but by reproductions of paintings and woodcuts and by some admirably clear maps and chronological charts.

G. W. ANDERSON

CRÜSEMANN, F.: *Der Widerstand gegen das Königtum. Die anti-königlichen Texte des Alten Testaments und der Kampf um den frühen israelitischen Staat* (WMANT, 49). 1978. Pp. iv, 257. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 45.00)

The author's main concern is the problem regarding the anti-kingship texts in the O.T. He begins with the literary traditions and considers in detail Judg. 8 and 9 and 1 Sam. 8–12. From the historical point of view he looks at Hosea's criticism of the monarchy; the consequences of the North's revolt; and opposition to the early monarchy as being the point of the texts hostile to the monarchy. He then deals with the opposite position and the beginnings of a change of attitude with the legitimizing of David's dominion. Judg. 17–21 show the pre-monarchical period to have been one of anarchy, made up of a segmented society with no centralization. The Yahwist's attitude is outlined and the Succession Narrative seen as the courtly-wisdom's criticism of kingship. The final section deals with the social-historical considerations by way of tradition history and sociology. The author makes a valid contribution to the discussion regarding this early period of Israel's history.

J. R. DUCKWORTH

DETWEILER, R.: *Story, Sign, and Self. Phenomenology and Structuralism as Literary-Critical Methods* (Semeia Supplements). 1978. Pp. 224. (Fortress Press, Philadelphia; Scholars Press, Missoula, Montana. Price: \$5.95)

Though not directly relevant to O.T. scholarship, this book has a potentially creative significance for O.T. specialists. After a brief and perhaps too dense survey of the nature of phenomenology as a philosophical movement exploring the nature of consciousness, and of structuralism as an anthropological-linguistic view of the nature of reality as a set of systems, the book is largely devoted to brief expositions of the work of literary critics who share these approaches. Many studies reviewed are of Biblical interpretations (including Barthes on Gen. 32:23–33), but the scope of the work is a further reminder of how closely the character of Biblical interpretation parallels that of other literary interpretation and of how much we have to learn about the arts and sciences of interpretation in order to do justice to the 'infinite complexity and subtlety of language and to the text composed of this intractable language'.

D. J. A. CLINES

EISSFELDT, O.: *The Old Testament. An Introduction including the Apocrypha and Pseudepigrapha, and also the Works of a Similar Type from Qumran. The History of the Formation of the Old Testament*. Translated by Peter R. Ackroyd. Reprint of the 1974 edition. Pp. xxiv, 861. (Basil Blackwell, Oxford. Price: £9.50)

The reprinting in a paperback edition with some corrections of the English translation (1965) (see *B.L.* 1966, p. 34; *Decade*, p. 654) of this monumental work, of which the first (German) edition first appeared in 1934, attests to its continuing popularity. It is hardly imaginable that there are many undergraduates sufficiently affluent to pay £9.50 for a paperback, however large and important, but the decision of the publishers to put this latest printing in soft covers may reflect the inability of even professors to afford what would presumably be the astronomical price of a new cloth-bound version. The most recent German printing (1976 — see *B.L.* 1977,

p. 62) is priced at DM. 98.00. While this work will long continue to be consulted as the best work of its kind for the period up to about 1964, it can no longer be recommended as a compendium of *modern* scholarship, even with regard to bibliography.

R. N. WHYBRAY

EMERY, D. L.: *Daniel: Who Wrote the Book? New Answers to the Old Problems*. 1978. Pp. xi, 155. (Arthur Stockwell, Ilfracombe. Price: £4.00)

The author argues that the twelve chapters of Daniel are diary-like accounts written by Daniel in the course of his long lifetime in exile. This accounts for such difficulties as postscripts and additions to various passages which 'conservatives' have never been able to explain satisfactorily. Age-old difficulties contradicting the traditional dating are aired and new explanations offered. But some of these only re-state theories which have been popular for many years. Thus 'Darius the Mede' is a surrogate for Cyrus, the description of his age and activity in chapter 6 according well with what is known of that king. 6:28 contains a *waw* explicative ('... the reign of Darius, that is, in the reign of Cyrus the Persian') and internal confirmation is claimed for the identification. Unfortunately no secular evidence remains for this. The many historical inaccuracies attributed to the book are discussed, and explanations offered, e.g. the old view that the second kingdom of chapters 2 and 7 is composite (Medo-Persian), leaving the fourth to be Roman. The authority for the author's position is found in the chapter entitled 'The Supreme Testimony of the Lord Jesus Christ'.

P. W. COXON

FELD, H.: *Die Anfänge der modernen biblischen Hermeneutik in der spätmittelalterlichen Theologie* (Institut für Europäische Geschichte, Mainz: Vorträge, 66). 1977. Pp. 106. (Franz Steiner Verlag, Wiesbaden. Price: DM. 16.40)

This is the published (and presumably amplified) form of a lecture delivered in November 1975 in the Division of Western Religious History of the Institute for European History in Mainz. It surveys the course of biblical exegesis in the two centuries preceding the Reformation, with special reference to the work of nine men, from Marsilius of Padua (c. 1275–1342) to John Major (c. 1469–1550). These men in various degrees tried to let the canonical writings speak for themselves and not simply provide confirmation of traditional dogma; yet the impression left is that they could not reach the standard set by some of their early medieval predecessors, such as the twelfth-century Hugh and Andrew of St Victor. They remained tied to the premiss of the unanimity of the biblical writers, and even when the primacy of the literal sense was emphasized, the 'literal sense' of the O.T. tended to be the christological.

F. F. BRUCE

FUNK, R. W. (ed.): *Semeia. An Experimental Journal for Biblical Criticism. No. 8. Literary Critical Studies of Biblical Texts*. 1977. Pp. vii, 131. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature. Price: \$6.00 (members \$4.00))

Five essays here, not perhaps brilliant, but very valuable for undergraduate and scholar alike, on O.T. texts as literature. W. Roth offers a structuralist (but not over-technical) analysis of 2 Samuel 10–12, drawing

on Greimas's actantial model and Crossan's narrative typology (see *B.L.* 1978, pp. 63 f.). K. R. R. Gros Louis's exploration of the tension in the figure of David between his private and public roles is thoughtful, but leaves room for subtler exposition. David Robertson's essay on Psalm 90 forms a chapter of his *The Old Testament and the Literary Critic* (see *B.L.* 1978, p. 76). J. G. Williams on irony and lament makes a tantalizing probe into the prophetic consciousness. Perhaps the most satisfying contribution is by Toni Craven on the structure of the Book of Judith: chapters 1-7 are not, as commonly thought, an over-blown introduction to the story itself, but through their symmetry with chapters 8-16 provide a foil for Judith's actions.

D. J. A. CLINES

GEISLER, N. L.: *A Popular Survey of the Old Testament*. 1977. Pp. 299. (Baker Book House, Grand Rapids, Michigan. Price: \$6.95)

This survey, whilst clearly presented and well illustrated, can only really be of help to those who share the fundamentalist presuppositions of the writer. Christ is seen as the key to the O.T. with the Law as the Foundation for Christ, the historical books as the Preparation for him, the poetical books as Aspiration and the prophets as the Expectation. Each chapter ends with questions geared to the understanding of the contents, including the following — 'For what reasons do we believe that Moses is the author of Genesis?'; 'What evidence is there that only one author wrote the entire book of Isaiah?'

R. J. HAMMER

GERLACH, M.: *Die prophetischen Liturgien des Alten Testaments*. 1967. Pp. 120. (Doctoral Dissertation, University of Bonn)

This is an attempt to define the term 'prophetic liturgy', first used by Gunkel, to determine its function and *Sitz im Leben*, and to identify examples of it in the O.T. Passages from all parts of Isaiah (including chapters 24-27 and 52:13-53:12), Jeremiah (including the 'confessions'), Hosea and Micah and the books of Joel, Habakkuk and Nahum are examined. The author distinguishes between the prophetic use of whole 'liturgies' and of isolated liturgical elements. He also attempts to trace the history of the genre. He concludes that 'prophetic liturgy' is a genuine phenomenon, but is sceptical about the designation of whole books or very lengthy sections — Joel, Habakkuk, Nahum, Isaiah 24-27 — as single extended examples. He does not entirely rule out the possibility that some of the liturgies may actually have been used on cultic occasions at which the prophet played a leading part, but on the whole favours the view that this was a literary form taken over and used by prophets simply as a means of adding force to their teaching.

R. N. WHYBRAY

GOSSELIN, E. A.: *The King's Progress to Jerusalem: Some Interpretations of David during the Reformation Period and their Patristic and Medieval Background* (*Humana Civilitas*, 2). 1976. Pp. x, 131. (Undena Publications, Malibu, California, under the auspices of the Center for Medieval and Renaissance Studies, University of California. Price: \$16.00 (cloth); \$12.00 (paper))

As a preparation for his examination of selected Protestant interpreters of the Psalms during the Reformation period, the author first

considers three pre-Reformation expositors: (1) Augustine, whose predominantly Christological interpretation gave to the Psalms, and to David their presumed author, little significance except as adumbrating N.T. teaching; (2) Nicholas of Lyra, whose interpretation combined a Christian application with an appreciation of the significance of the historical David; (3) Lefèvre d'Étaples, who spiritualized the Psalms and regarded David as a prophet of N.T. truth. He then passes to the Reformers, dealing briefly with Luther, but emphasizing the decisive change which took place in his treatment of the Psalms, when he moved away from a medieval hermeneutic to one 'wherein the Old Testament attains theological independence.' In a fuller treatment of Melancthon, Calvin, and Beza, he shows how these found Reformation theology in the Psalms, seeing David as a theologian of faith and promise and the pious remnant of Israel as a counterpart of sixteenth century Protestants. This learned and well documented work repays careful study. It is unfortunate that at times there is some confusion in the numbering of the Psalms.

G. W. ANDERSON

GOULDER, M. D.: *The Evangelists' Calendar. A Lectionary Explanation of the Development of Scripture* (The Speaker's Lectures in Biblical Studies, 1972). 1978. Pp. xiv, 334, one folding table. (S.P.C.K., London. Price: £17.50)

Goulder's earlier study, *Midrash and Lection in Matthew* (see *B.L.* 1976, p. 86) included some indications of his maturing views on the structuring of some O.T. books. This volume, while its interest remains focused in the N.T., attempts to carry through a complete view of the development of virtually all biblical writings within the context of liturgical use. The danger of such a comprehensive view is that it may attempt to see *Helena in jedem Weibe*; but it raises fundamental questions about the nature and function of the writing of the O.T. books. A danger lies also in a tendency to argue that if a correspondence can be shown which points to a liturgical arrangement of material, then this confirms the overall theory; if such a correspondence is missing, or the order of the materials does not fit, then the discrepancy is due to some secondary cause. But to say this is not to underestimate the radical questioning of too narrowly literary theories of the shaping of biblical books; and the discussion of such shaping must take serious account of the many suggestive allusions here noted.

P. R. ACKROYD

*GROLLENBERG, L.: *Rediscovering the Bible*. Translated by R. Rutherford. 1978. Pp. viii, 408. (S.C.M. Press, London. Price: £3.95)

In the Foreword the author recounts how continuing demand for his book, originally published in Dutch, has resulted in many reprintings and translations. This edition, the first to be published in Britain, is a reissue of the American translation reviewed in *B.L.* 1971, p. 40 (*Bible Bibliog.*, p. 316), and in itself attests to the work's continuing popularity. It will prove most useful in schools and theological colleges, in the training of lay readers and preachers and the like, though university students will usually require something more substantial.

J. W. MCKAY

GUNN, D. M.: *The Story of King David. Genre and Interpretation* (J.S.O.T. Supplement Series, 6). 1978. Pp. 164. (Journal for the Study of the Old Testament, Department of Biblical Studies, University of Sheffield. Price: £5.45, \$10.75 (cloth); £2.95, \$5.75 (paper))

This is a valuable study, critical of the variety of recent interpretations of the so-called 'Succession Narrative' and producing further reasons for viewing with suspicion the commonly affirmed supposition that there was a 'Solomonic enlightenment' to which this hypothetical work provides witness. On the positive side, the study traces the extent to which the narrative makes use of traditional motifs, a consideration which supports Dr Gunn's view of it as story rather than as tied to a particular motivation. But while his conclusion amplifies this, and suggests a threefold interweaving of themes, the study is weakened by the rather less conclusive study of the boundaries of the section. Dr Gunn is aware of the methodological difficulty here; his arguments point to a much looser degree of interconnection of a rather wider range of material. The study raises the question whether it is possible to construct a separable narrative concerning David, or whether we may not need to consider the material in relation to its final function within the Deuteronomistic History. But this is a stimulating and lively piece of scholarship.

P. R. ACKROYD

HARDMEIER, C.: *Texttheorie und biblische Exegese. Zur rhetorischen Funktion der Trauermetaphorik in der Prophetie* (Beiträge zur Evangelischen Theologie, 79). 1978. Pp. 412. (Kaiser Verlag, Munich. Price: DM. 42.00)

This study, which deals primarily with the 'woe' or 'alas' (*hōy*) cries in the prophetic literature, was presented as a Heidelberg dissertation in 1975. The basic thesis is that the woe-cry is a stylistic form for opening a speech, and belonged to a lamentation metaphor which becomes tangible for the first time in the eighth-century Judaeans prophets of doom. To establish his thesis Hardmeier considers the extent and function of prophetic lamentation and then discusses more specifically the function and motivation of the woe-cries. This basic thesis serves as a launching ground for a critical analysis of the form-critical method. The woe-cry does not indicate a specific *Gattung*, but is a rhetorical motif which appears as a stylistic element in various *Gattungen*. Into his discussion of the form-critical method Hardmeier brings the methods of textual and linguistic analysis employed by non-biblical literary critics, most notably S. J. Schmidt. This is a challenging study whose implications deserve consideration by all concerned with literary forms in the prophetic books.

G. H. JONES

HASSLBERGER, B.: *Hoffnung in der Bedrängnis. Eine formkritische Untersuchung zu Daniel 8 und 10–12* (Münchener Universitätsschriften, Fachbereich Kath. Theologie: Arbeiten zu Text und Sprache im Alten Testament, 4). 1977. Pp. xiv, 451. (Eos Verlag, St Ottilien. Price: DM. 45.00)

This is an elaborate form-critical investigation of two literary units of Daniel. The Hebrew text is compared with the Greek versions and the Vulgate and scrutinized with reference to style and to the usage of the

different parts of speech: a study, in fact, in Hebrew rhetoric. The conclusion is that although the two units have the same aim, their treatment is different, and they are therefore probably to be attributed to different authors. The text is given in full, but transliterated according to a peculiar system very different from the one internationally recognized, unnecessarily cumbersome and difficult to read. The vocalization differs in certain respects and without explanation or justification from the Massoretic: e.g. segholate nouns are vocalized as monosyllables. The author appears to be irrelevantly introducing novel views on Hebrew vocalization. There is a tiresome system of abbreviations only partly detailed in the list on p. 413. There are shrewd and penetrating remarks on text and interpretation and also not a few glimpses of the obvious. Previous commentators are dealt with faithfully, but it is a pity that what is excellent should be almost inaccessible to all but the most determined readers. A dissertation is one thing; a book should be something rather different.

N. W. PORTEOUS

HENTSCHEL, G.: *Die Elijaerzählungen* (Erfurter Theologische Studien, 33). 1977. Pp. xxvii, 370. (St Benno-Verlag, Leipzig. Price: M. 28.00)

This book (foreword dated 1974) is an analysis of the Elijah stories using the methods and assumptions of source-, tradition-, and redaction-criticism. The author distinguishes in detail many separate 'sources' and secondary (etc.) insertions, isolates three literary genres (prophetic miracle stories, a prophetic lament story, and 'political-critical' prophet stories), traces the evolution of the various traditions, and discerns pre-deuteronomistic and deuteronomistic redactional phases. The theological content of the stories and the historical events depicted are the subject of examination, and a final chapter relates the foregoing analysis to the question in what sense the narrators, traditionists, and redactors of this material could be said to be writing 'history'. A positive answer is found through the familiar distinction between mere-historical (*historische*) event and evaluated-historical (*geschichtliche*) experience. Within the limits of his chosen approach the author moves with competence, but for the present reviewer some central questions regarding the historicity of this material remain to be discussed.

D. M. GUNN

HIERS, R. H.: *Reader's Guide to the Bible including the Apocrypha*. 1978. Pp. 160. (Abingdon Press, Nashville. Price: \$3.95)

The author has undertaken a formidable task in attempting in so limited a compass to present a general introduction to the entire Bible and separate introductions to each of the eighty-one books. The work is intended for those who are reading the Bible or any part of it for the first time. It will provide them with a readable and, on the whole, a clear and reliable account of contents, criticism, and background. Some statements may tend to mislead (e.g., the hypothesis of a Deuteronomistic History is accepted, but J and E are found in it); and at times the need for compression seems to the reviewer to have led to some distortion (e.g., the accounts of the *Gattungen* in the Psalms and of the Servant problem); but the book should give the beginner a good stimulus for further study.

G. W. ANDERSON

HOFFMANN, Y.: *The Prophecies Against Foreign Nations in the Bible*. (Hebrew). 1977. Pp. 331, iv (English summary). (The Chaim Rosenberg School for Jewish Studies, University of Tel-Aviv. Price: Isr. £70.00)

This is an important study of the O.T. prophecies against foreign nations, which examines questions of identification and *Gattung*, content and function, historical context and cultic setting. Few relevant topics are left untreated: for instance, the duplicated prophecies of the O.T. are investigated in detail, as being of special interest. Hoffmann concludes that most of the prophecies (i) have a clearly visible form and structure, (ii) belong to the prophet to whom they are attributed, (iii) are not cultic. His study is well documented, though he does not always seem to have used his own bibliography to full advantage. The English summary is poorly spelled, and the bibliography of books other than in Hebrew is set out in the alphabetical order of its transliteration into Hebrew (i.e., it runs from 'Everson' to 'Thompson')! These are however minor irritations.

D. F. PAYNE

HUBMANN, F. D.: *Untersuchungen zu den Konfessionen Jer 11, 18–12, 6 und Jer 15, 10–21* (Forschung zur Bibel, 30). 1978. Pp. 395. (Echter Verlag, Würzburg. Price: DM. 30.00)

This is massive scholarship applied to a few verses of Jeremiah, valuable as a history of earlier work no less than as an endeavour to say something new. 11:18–12:6 contains two originally separate confessions, (a) 11:18–23 and (b) 12:1–6, of which 11:21 and 12:6 are additions intended to make a unity out of them. The explicitness of 12:6 has the effect of reducing the significance of the original allusive answer in 12:5. Once a continuity is created between 11:18–23 and 12:1 the point of Jeremiah's question in 12:1 is altered and his vocation is no longer at stake, since 12:1 becomes simply an expression of his impatience. But this redaction, in deflecting the original concern of 12:1–5, makes 12:3 appear inappropriate. The link with 12:7 makes Jeremiah a prophet who suffers rejection along with Yahweh — an entirely different portrayal from 12:1–5. There are also two confessions in 15:10–21, (a) 15:10–14 and (b) 15:15–21, with 13–14 and 20–21 expansions of 12 and 19 respectively. Both deal with a crisis of vocation. But it is made clear by the additional verses appropriated from the call narrative (20–21) that Jeremiah will have to come to his senses and recover his faith. The function of the addition to the first confession is to connect the loss of possessions with Jeremiah's repentance (13–14). The joining of the two confessions presents an intensifying crisis leading to a loss of vocation but then to a change of heart and a resumption of the prophetic task.

W. MCKANE

HUSSON, P. and NAUTIN, P. (ed.): *Origène: Homélies sur Jérémie. Tome II. Homélies XII–XX et Homélies latines* (Sources Chrétiennes, 238). 1977. Pp. 472. (Les Editions du Cerf, Paris. Price: Fr. 207.00)

Twenty of Origen's 45 homilies on Jeremiah survive in Greek, and two more in Jerome's Latin translation. Homilies I–XI were published, with an introduction, in vol. I (Sources Chrétiennes 232, 1976); vol. II contains the remaining texts, together with some short Greek fragments. These are the only homilies of Origen to have come down to us in the original Greek (apart from the paschal homily preserved among the

Tura papyri, and as yet unpublished), and they form an invaluable document for the appreciation of Origen as preacher and exegete. The present edition is furnished with brief but helpful notes, and a useful index of Greek words.

N. R. M. DE LANGE

IRSIGLER, H.: *Gottesgericht und Jahwetag. Die Komposition Zef 1, 1-2, 3, untersucht auf der Grundlage der Literarkritik des Zefanjabuches* (Arbeiten zu Text und Sprache im Alten Testament, 3). 1977. Pp. xv, 521, 4 folding tables. (Eos Verlag, St Ottilien. Price: DM. 48.00)

The author submitted this work as a dissertation in the University of Munich in 1976, and unfortunately it has been published in this indigestible form. It falls basically into two parts, a detailed literary-critical analysis of the whole of Zephaniah and an even more detailed and technical *Formkritik* of the contents of 1:1-2:3. The gist of his findings is that 1:7-13, with its invective against local abuses in Jerusalem, is the earliest nucleus dating from the (early) exilic age, that 2:1-3 belongs, with the oracles against the nations in the rest of chapter 2, to some later period (unspecified), and that the remainder of chapter 1, with its vision of world judgement, post-dates the exile. A total of twelve minor additions are also identified and ascribed to the post-exilic period. It is doubtful whether many will find the author's method of subjecting a prophetic text to such quasi-mathematical analysis either appealing or convincing.

J. W. MCKAY

IRVIN, D.: *Mytharion. The Comparison of Tales from the Old Testament and the Ancient Near East* (A.O.A.T., 32). 1978. Pp. xv, 135. (Butzon and Becker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 79.00)

This is that rare book which does something new. Taking up where Gunkel left off, the author draws upon modern studies of traditional narrative to produce an analysis of 'plot-motifs' (with recourse to Thompson's *Motif-Index*) and 'traditional episodes' in the messenger stories of Genesis 16; 18-19; 21; 22 and 28, together with a comparative analysis of ancient Near Eastern stories. She then relates her results specifically to the question of the meaning and literary-historical implications of the 'angels' in the O.T. stories, who are shown to function not as messengers but as gods. Finally she discusses the important and wide-ranging implications of this 'folktale method' for the study of O.T. narrative — e.g., in source or redaction criticism, for theories of literary borrowing, and in the reconstruction of social or legal history. The book offers an approach to O.T. stories which, while not without problems of its own, demands serious attention.

D. M. GUNN

JENKS, A. W.: *The Elohist and North Israelite Traditions* (S.B.L. Monograph Series, 22). 1977. Pp. xiv, 147. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$6.00 (members \$4.00))

Jenks tackles boldly the various attempts to deny that there ever was a separate Elohist document. He argues that the Elohist source of the Pentateuch takes its place as one of the earliest expressions of Hebrew literary activity and dates it in the latter part of the tenth century. 'The

attitudes and beliefs which find utterance in this early body of traditions reach their culmination in the prophetic address to all Israel of Elijah, Elisha, Hosea and Jeremiah, and in the powerful expression of Israel's covenant faith in Deuteronomy.' A refreshing reappraisal of an old problem.

E. W. NICHOLSON

JOBLING, D.: *The Sense of Biblical Narrative. Three Structural Analyses in the Old Testament* (J.S.O.T. Supplement Series, 7). 1978. Pp. 102. (Department of Biblical Studies, University of Sheffield. Price: £6.85 (cloth); £3.00 (paper) (sub. prices: £4.45, £1.95))

This monograph offers a good introduction to the contribution of structural exegesis to the study of the O.T. The methodology is illustrated by examining three different biblical passages, namely (a) 1 Sam. 13–31; (b) Num. 11–12, and (c) 1 Kings 17–18. A postscript is added, and here the author offers 'some thoughts on the broad issues which the studies have raised'. A useful bibliography is supplied, and this will serve as a guide to those who desire to become acquainted with this type of study.

E. R. ROWLANDS

JÖCKEN, P.: *Das Buch Habakuk. Darstellung der Geschichte seiner kritischen Erforschung mit einer eigenen Beurteilung* (Bonner Biblische Beiträge, 48). 1977. Pp. xviii, 570. (Peter Hanstein, Cologne. Price: DM. 130.00 (cloth); 118.00 (paper))

This dissertation is a comprehensive survey of critical work on Habakkuk from 1820 to the beginning of 1975 (thus unfortunately excluding Rudolph's important commentary). It is a well-documented reference book which will be indispensable for future students of Habakkuk. Jöcken's own position emerges piecemeal in the critical evaluations following the account of the work of each scholar. A fuller summary of his position at the end would have been useful. He draws attention to the four main problems of the interpretation of Habakkuk: the identity of the 'wicked' and 'righteous', the date and the unity of the book, and the question of its cultic interpretation. He outlines a future programme of research on the lines of redaction criticism, seeking to establish the original kernel and reconstruct the addition of subsequent layers of interpretation, and including a critical examination of the cultic line of interpretation (both the designation of 1:2–2:4 as a 'prophetic liturgy' and the theory that the whole book is a liturgical composition).

A. GELSTON

KAISER, O.: *Einleitung in das Alte Testament. Eine Einführung in ihre Ergebnisse und Probleme*. 4., erweiterte Auflage. 1978. Pp. 404, 1 map. (Gerd Mohn, Gütersloh. Price: DM. 48.00)

The fourth edition of this well-known introduction has been reset, so that substantially more material is contained in the same number of pages, and the alterations in the text are more far-reaching than in previous new editions. The chapters on the Pentateuch have been completely

rewritten, to take account of recent developments. Kaiser stresses the openness of the present position. The sections on Zephaniah and Proverbs too have been completely rewritten, while in the rest of the book constant small modifications are made. The English translation (1975), which is of the second edition with revisions by the author, remains serviceable for student use, but scholars wanting to refer to Kaiser's views would be wise to check by this new edition of the German that they have not changed.

J. V. M. STURDY

KEEL, O.: *Jahwes Entgegnung an Ijob. Eine Deutung von Ijob 38–41 vor dem Hintergrund der zeitgenössischen Bildkunst* (F.R.L.A.N.T., 121). 1978. Pp. 192, 7 plates, 102 figs. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 48.00)

Keel brings to bear on the interpretation of the divine speeches in Job his superb knowledge of Near Eastern iconography. In the first speech, Yahweh is depicted not only in the conventional lineaments of the world-creator, but also as 'lord of the beasts'. This lordship is not conceived as a kindly, pacific rulerhood, but, in the light of Assyrian depictions, as a dynamic control of powerful hostile forces. In the second speech, the hippopotamus and crocodile embody forces of evil, as in Egyptian iconography, while Yahweh is depicted as Horus who does not simply master, but annihilates, evil. Richly instructive though this book is, it is doubtful whether its thesis is soundly enough based in the text, where, for example, there is no hint of Yahweh as destroyer of Behemoth and Leviathan, but rather a suggestion of his pride in his workmanship, grotesque though it may appear to men.

D. J. A. CLINES

KEEL, O.: *Jahwe-Visionen und Siegelkunst. Eine neue Deutung der Majestätsschilderungen in Jes 6, Ez 1 und 10, Sach 4*. Mit einem Beitrag von A. Gutbub über die vier Winde in Ägypten (Stuttgarter Bibel-Studien, 84/85). 1977. Pp. 410, 241 figs., 5 plates. (KBW Verlag, Stuttgart. Price: DM. 34.00)

Keel offers an explanation of the imagery in these four major visions through numerous ancient pictures. After investigating the cherubim in the light of Egyptian winged sphinxes and derivatives, he turns to the rich passages of Isa. 6 and Ezek. 1. Keel holds the seraphim to be serpents, linked with the Egyptian uraeus copied in Levantine art. He concludes that the *trishagion* of Isa. 6 is a relic of the serpent cult destroyed by Hezekiah, used polemically by Isaiah. Ezekiel's creatures are set beside four-winged, many-faced and bull-headed beings. The eyes on the wheels in Ezek. 1 are the nails around the edges of chariot wheels. Inspiration for the lampstand vision of Zech. 4 Keel finds in the moon crescent upon a beribboned pole between trees, common in the first millennium B.C. The whole book is a mine of fascinating details, but not all its conclusions are acceptable, and some material is overlooked (e.g. calf-footed furniture is not peculiar to the Persian era, and so is not a means of dating Ezek. 1:7). Literary imagination, it must be allowed, may express pictures that can never be drawn.

A. R. MILLARD

KOCH, K. and others: *Amos untersucht mit den Methoden einer strukturalen Formgeschichte*. Teil 1. *Programm und Analyse*. Teil 2. *Synthese*. Teil 3. *Schlüssel* (A.O.A.T., 30). 1976. Pp. 292, 159, 32. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 58.50)

As the Preface states, this is an approach to the exegesis of Amos with a micrometer. The core of the work is a line by line analysis of Amos set out on double pages in eighteen sections. These deal with textual criticism, grammatical and translation problems, parallel uses and expressions, literary criticism and composition in summary form. The various blocks of text are then tabulated according to introductory formulae and inter-relationships, composition, supposed legal, wisdom and cultic content or context. In the second part the results are analysed and evaluated, particular attention being paid to the syntactical aspect. Features of Amos's 'Idiolekt' are identified, and links with other prophets examined. In some cases, it is claimed, the result of so minute an investigation alters common opinion of Amos's picture of God and his attitude to man. So long as there are no other pieces of ancient Hebrew literature available than those in the O.T., studies of this sort run the risk of imbalance. At the lowest level this is a valuable compilation of facts and opinions about Amos, but in fact it goes far beyond that to provide a pattern and a stimulus for further study of the prophets, whether or not all its conclusions can be accepted.

A. R. MILLARD

LANG, B.: *Kein Aufstand in Jerusalem. Die Politik des Propheten Ezechiel* (Stuttgarter Biblische Beiträge). 1978. Pp. 205. (K.B.W. Verlag, Stuttgart. Price: DM. 28.00)

Earlier exegesis of the book of Ezekiel has concerned itself largely with interpretation of the prophet's criticism of Israel and its history in terms of its religious failures, especially its idolatry. The contemporary political scene has been felt to occupy no significant place in the prophet's thinking. Lang opposes such a view, and endeavours to show by a process of *Motivgeschichte* that Ezekiel followed carefully the political developments in Judah under Zedekiah, and reflected this in his preaching. The passages dealt with are Ezek. 12:1-15; 17; 19; 21:23-37. In these sections Lang finds only a minimum of secondary additions and a careful monitoring and criticism of the growth of an anti-Babylonian politic in Judah. He sees 12:1-15 in particular as directed primarily against the politics of rebellion against Babylon. The exegesis is very detailed and well done, even though the main thesis is upheld more by inference than by much clear evidence of denunciation of Judah's politics in the text itself. The work, however, must rate as a careful and conscientious contribution to Ezekiel studies.

R. E. CLEMENTS

LICHT, J.: *Storytelling in the Bible*. 1978. Pp. 154. (Magnes Press, The Hebrew University, Jerusalem. Distributed in Great Britain by Aris & Phillips, Warminster. Price: \$15.00; £10.75)

After discriminating between historical and aesthetic aspects of O.T. narrative (Licht takes a conservative, though not rigid, view of the historicity of his material), the author moves to the heart of the book, an exposition of O.T. narrative technique. He argues, first, that the tendency of the O.T. is to use the scenic mode (rather than straight narration,

description or comment). Chapters follow on the variety and functions of repetitions, the manipulation of time, and the coherence of the more complex stories. An epilogue deftly defends the author's 'habit of taking the integrity of the examined texts for granted', and sets values on, and limitations around, his aesthetic approach. Licht is writing for a lay as well as a professional audience. Theory is presented simply and is always well illustrated by discussion of whole scenes or stories. The book is full of interest to the student of O.T. narrative, whether teacher or pupil, and is warmly recommended as an introduction.

D. M. GUNN

LUDWIG, O.: *Die Stadt in der Jesaja-Apokalypse. Zur Datierung von Jes. 24–27*. 1961. Pp. viii, 156. (Dissertation, University of Bonn)

This doctoral dissertation, examined and published in 1961, has until now escaped the *Book List*'s net. The thesis involves a detailed examination of the so-called 'songs of the city' in Isaiah 24–27. The author argues for a fundamental distinction between *qirjah* and 'city', and concludes that the poems reflect a situation where the Jewish inhabitants of the city are confronted by a military citadel within it in the hands of a heathen enemy. This, he claims, corresponds to the Syrian occupation of the Akra during the time of Simon in 141 B.C., with the consequence that the poems must belong to the period 167–141, and the whole composition to 145–140. The tendency today will be to dismiss the thesis because this conclusion is improbable, if not impossible. But it is a pity that recent major commentaries have overlooked an exposition which has value independently of its claims.

D. R. JONES

MAIER, G.: *The End of the Historical-Critical Method*. Translated by Edwin W. Leverenz and Rudolph F. Norden. 1977. Pp. 108. (Concordia, St Louis. Price: \$4.50)

In this polemical work the author argues that a critical approach to the Bible — by which he means primarily the search for a normative canon within the canon — is inappropriate to the nature of the Bible as Word of God. As a protest against the hermeneutics of suspicion and the unexamined adoption of the principle of analogy from secular historical criticism, the book makes some fair points. But Maier's 'historical-biblical' method seems merely an unsubtle biblicism that turns its back on the critical problems raised by the text itself. His work, translated apparently to fuel a current controversy in American Lutheranism, shows no knowledge of the massive debate over such problems in the English-speaking world, and, in adopting Bultmannian *Sachkritik* and Käsemann's *Das Neue Testament als Kanon* as the targets of criticism, ignores more positive contemporary attitudes to 'secondary' material and the 'canonical-critical' approach.

D. J. A. CLINES

AUF DER MAUR, H. J.: *Das Psalmenverständnis des Ambrosius von Mailand*. 1977. Pp. xxi, 645. (Brill, Leiden, Price: Fl. 164.00)

This *Habilitationsschrift* at the Liturgisches Institut, Trier (1972) reflects liturgical concerns, contemporary as well as historical, but is an exhaustive work of scholarship. An excellent introduction surveys all previous work on early Christian Psalms exegesis. Ambrose's comments on Psalms, in homilies and treatises of various kinds, are then examined:

these deal with (LXX numbering) Psalms 1; 35–43; 45; 47–48; 50; 61; 72; 114 and 118. Next Ambrose's close exegetical dependence on Origen's Psalms commentary is carefully established on the basis of thorough manuscript research. This study thus joins that of M. Harl on the Palestinian Catena on Ps. 118 (*B.L.* 1974, p. 49) in contributing further to our knowledge of Origen's mainly lost commentary. Ambrose is judged, however, to evince a feeling for the Psalms in their new Christian liturgical context which is his own.

R. MURRAY

MILLER, P. D., Jr: *Genesis 1–11. Studies in Structure and Theme* (JSOT Supplement Series, 8). 1978. Pp. 50. (Department of Biblical Studies, University of Sheffield. Price: £1.25 or \$2.30 (subscribers to JSOT, 80p or \$1.50))

The use of J and P is governed by the theme of Primeval History. Special attention is given to the use of plural and singular in Gen. 1:26; 3:22 and 11:7 (with Isa. 6:8), understood as references to the divine assembly in which God takes the initiative. The second theme is the Correspondence of Sin and Judgement; the third is the *'adamah* motif.

A. S. HERBERT

MILLER, P. D., Jr and ROBERTS, J. J. M.: *The Hand of the Lord. A Re-Assessment of the 'Ark Narrative' of I Samuel*. 1977. Pp. viii, 119. (Johns Hopkins University Press, Baltimore. Price: \$11.00)

Taking issue with the monographs of both Schickelberger (*B.L.* 1975, p. 70) and Campbell (*B.L.* 1976, p. 47), the authors define the Ark Narrative as the non-Samuel material of 1 Sam. 2 and virtually the whole of 1 Sam. 4–7:1. Its theme is not the ark, but divine supremacy, affirmed in response to the return of the ark by the Philistines, and in reaction to a previously prevailing mood of despair engendered by its loss. This analysis is inspired by accounts of the capture and return of divine images in Mesopotamian literature, especially the so-called 'Prophecy of Marduk' from the period of Nebuchadrezzar I, which display a similar response to a parallel predicament. The narrative is dated to the period between the loss of the ark and its installation in Jerusalem. 2 Sam. 6 is a later composition, dependent partly on the earlier narrative and partly on historical reminiscence. The text is subjected to an attentive exegesis, whose conclusions offer a stimulating new perspective on a vexing problem. But too uncritical an assumption of the historicity of the events narrated — especially of chapter 4 — seriously undermines the cogency of the analysis.

P. R. DAVIES

MÜHLENBERG, E.: *Psalmekommentare aus der Katenenüberlieferung* (Patristische Texte und Studien, 15, 16, 19). Vol. i. 1975. Pp. xxxiii, 375. Vol. ii. 1977. Pp. xxxiv, 398. Vol. iii. 1978. Pp. xii, 293. (De Gruyter, Berlin. Price: DM. 118.00, 142.00, 98.00)

The work of recovering patristic biblical commentaries out of catenae for the preceding volume in this series — see G. Hagedorn (*B.L.* 1975, p. 58) — is furthered by this fine critical edition of the excerpts preserved from the commentaries on the Psalms by Apollinaris of Laodicea (c. 310–390) and Didymus the Blind (d. 398). Volume I contains all the excerpts from Apollinaris and those from Didymus on Psalms 1–50, with an

introduction on the manuscript traditions and the texts. Volume II, after a similar introduction, contains the rest of the text of Didymus and indices to both volumes. Volume III presents detailed analytical studies by which the editor tests his thesis about the Psalms catena traditions: most catenae are secondary or tertiary, i.e. based on previous catenae and not on direct access to full texts of the commentaries used; seven basic types of catena can be identified, of which Apollinaris and Didymus come in only one, the Palestinian tradition. This type, already studied in detail by M. Harl (see *B.L.* 1974, p. 49), is well described here (pp. 48–52). These studies enable us to trace the main lines of psalm interpretation in Eastern Christian tradition.

R. MURRAY

MÜLLER, C. D.: *Die Erfahrung der Wirklichkeit. Hermeneutisch-exegetische Versuche mit besonderer Berücksichtigung alttestamentlicher und paulinischer Theologie*. 1978. Pp. 234. (Gerd Mohn, Gütersloh. Price: DM. 52.00)

This volume is of more interest to the N.T. than the O.T. scholar. Yet the author does make fairly extensive use of the O.T. in developing his thesis. In the section dealing with 'the saints' (the holy ones) he offers a full and interesting discussion of the O.T. use of 'holiness'. Again in the treatment of the death of Jesus, use is made of the O.T. conception of life and death. The book provides a good example of the way in which the O.T. can be used for the understanding of N.T. theology.

E. R. ROWLANDS

MÜLLER, H.-P.: *Das Hiobproblem* (Erträge der Forschung, 84). 1978. Pp. x, 187. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 25.00)

This is a most useful 'present state of the game' report on two centuries' research and speculation on the form, content, and meaning of the book of Job. Beginning with Herder, who already exhibited and clarified the lasting problems, and tracing briefly the reactions of Hegel, Kierkegaard and Otto, Müller turns to the contemporary debate, especially as it has developed since C. Kuhl's important articles in *Theologische Rundschau* 1953 and 1954. In the last twenty-five years an immense amount of work has concentrated not only on the challenge of the book as a theological protest, but also on the nature of its presentation. Indeed, some of the most entertaining and searching publications are found in the area of form-criticism, since *Job* defies facile classification. None of the usually accepted labels seems to stick, and the author's survey, which distinguishes between such categories as Wisdom, Lamentation (Psalm), and RIB (legal dispute), brings the reader to the heart of the matter. The author favours some form of synthesis, but does not close the debate by any means. In a tantalizing postscript he opens the hermeneutical perspective of interpretation and concepts and criteria of truth.

U. E. SIMON

*MURPHY, R. E.: *The Psalms, Job* (Proclamation Commentaries). 1977. Pp. 96. (Fortress Press, Philadelphia. Price: \$2.95)

The Proclamation Commentaries aim to provide background material to O.T. books by summarizing scholarly positions on literary forms and theological themes. The Psalms are accordingly discussed in terms of

their type and cultic setting, leading to suggestions how they can assist modern prayer. There is a useful summary of the argument and structure of Job. One of the presuppositions of the book is that 'there is an innate poetic potential in all of us to react to reality by means of imagery. The biblical word actualizes this potential . . .' (p. 13). Lay people and sixth form students will find this a useful introduction.

J. W. ROGERSON

NAKAZAWA, K.: *Yobu-ki no Mochifu* (Motifs of the Book of Job). 1978. Pp. 221. (Yamamoto Shoten, Tokyo. Price: ¥1,400)

The author attempts to clarify the main theme of the book of Job in terms of various key-words extracted from each section. This theme is to be understood as a confrontation between divine and human righteousness ending with Job's admission of defeat in 42:6. The author's fluent Japanese translation of the Hebrew text is particularly enjoyable.

K. K. SACON

NIELSEN, K.: *Jahve som anklager og dommer. En undersøgelse af de profetiske retstaler (RIB-Pattern)*. 1977. Pp. 189 with 113 pages of notes. (Teoltryk (University of Aarhus), Denmark. Price: D.Kr. 25.00)

The author first surveys interpretations of the 'prophetic lawsuits', with special attention to the question whether they belong formally to secular law or to the cult, or are imitations of messengers' speeches delivered in cases of breach of international treaties. The point is made that though the analysis of form may establish where a text properly belongs, it is not thereby proved that it was actually used in that situation. In the main section of the book, after an analysis of the use of the root RIB in the O.T., fifteen O.T. texts are presented. The word RIB, which may be used for convenience, involves the preparations for the trial, the accusation itself and finally the verdict, either negative or positive. The RIB differs from secular lawsuits in that it does not include the defence of the adversary and that the injured party — Yahweh — is judge as well as interested party. The 'Sitz im Leben' of the lawsuits presents a problem. They were most frequently used by the prophets to admonish the people when they had broken the covenant with Yahweh. But this does not exclude the possibility that the texts may have been used at, or may reflect the usage of, festivals of atonement. Some relationship between them and the New Year Festival with its ritual for the renewal of the Covenant is thus suggested. This study will be of importance for the O.T. concept of the nature of Yahweh, but this will require further investigation.

E. HAMMERSHAIME

NIELSEN, K.: *Yahweh as Prosecutor and Judge*. Translated by Frederick Cryer (J.S.O.T. Supplement Series, 9). 1978. Pp. 104. (Department of Biblical Studies, University of Sheffield. Price: £6.85 (cloth), £3.00 (paper); sub. prices £4.45 and £1.95)

This study of the RIB is a revised and abridged version of the author's thesis *Jahve som anklager og dommer*, published in 1977 and reviewed above.

A. D. H. MAYES

NOORT, E.: *Untersuchungen zum Gottesbescheid in Mari. Die 'Mari-prophetie' in der Alttestamentliche Forschung* (A.O.A.T., 202). 1977. Pp. x, 159. (Butzon und Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 50.00)

In this abridged Göttingen thesis Noort argues that the so-called 'prophetic' texts from Mari have few similarities with O.T. prophecy. He makes a formal analysis of the means of revelation, especially by ecstasy, the circumstance, whether spontaneous or invited by man, and the role of the recipient. Such great variety is found at every point that the only common factor within the Mari texts seems to be a word from the god in a moment of crisis. The texts were linked with the cult at Mari, although not all oracles were given through cultic officials, and some were reported from gods of other cities as far away as Sippar and Aleppo, showing that this was not a local phenomenon. Means of discovering God's will in the O.T. by Urim and Thummim and by the Ephod are discussed. Noort concludes that there is no compelling reason to hold the Mari 'prophecies' as related or ancestral to Israelite prophecy.

A. R. MILLARD

ORLINSKY, H. M. and SNAITH, N. H.: *Studies on the Second Part of the Book of Isaiah*. Reprint with additions and corrections (Supplements to *Vetus Testamentum*, 14). 1977. Pp. 264. (Brill, Leiden. Price: Fl. 82.00)

On the first (1967) edition of this work see *B.L.* 1968, p. 38 (*Bible Bibliog.*, p. 92). This is an almost exact reprint. The number of pages is the same; and apart from a short additional note by Orlinsky on page 5 in which he refers to some more recent articles by himself on kindred subjects, the only additions to his part of the book are few and very brief. Not all the printer's errors have been corrected, for example 'Christinaity' (*sic!*) on p. 63. There is no additional preface by Snaith to his part of the book, and again there appear to be no significant changes. But a reprint is welcome.

R. N. WHYBRAY

PETERSEN, D. L.: *Late Israelite Prophecy: Studies in Deutero-Prophetic Literature and in Chronicles* (S.B.L. Monograph Series, 23). 1977. Pp. viii, 104. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$7.50 (cloth), \$6.00 (paper) (members \$5.00 and \$4.00))

This is a further development of ideas associated in recent years particularly with P. D. Hanson and O. Plöger, namely that it is possible to trace a sharp division in the post-exilic period between a visionary, prophetic, eschatological 'party' and an establishment, hierocratic 'party'. Here the discussion is linked to an attempt at redefining the nature of prophecy in the later period; and an examination of specific texts — Jer. 23:34–40; Zech. 13:2–6; Joel 3:1–5; Malachi — and a consideration of materials regarding levitical prophets in Chronicles enable a sharp opposition to be suggested. That sharp divisions existed in the post-exilic period is clear, and the endeavour to clarify their nature is important. Like other recent and much older attempts, this study appears to oversimplify the issues, while making valuable contributions to the elucidation of particular texts and raising questions to which an answer would further help our understanding. The text is well-annotated; the lack of a biblical index makes it less easily usable than it might be.

P. R. ACKROYD

POHLMANN, K.-F.: *Studien zum Jeremiabuch. Ein Beitrag zur Frage nach der Entstehung des Jeremiabuches* (FRLANT, 118). 1978. Pp. 229. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 49.00)

Pohlmann argues that behind the present text of Jeremiah 37–44 an earlier narrative can be discerned which expressed the belief that the community left in Judah after 587 B.C. was the object of Yahweh's future activity independently of a return of the exiles. It was a later redactor who worked over this earlier narrative and, with 21:1–10 and 24, presented an interpretation of the events there described as pointing to the Babylonian exiles as the sole agents through whom Israel's future was to arise. An important contribution.

E. W. NICHOLSON

POLZIN, R. M.: *Biblical Structuralism: Method and Subjectivity in the Study of Ancient Texts* (Semeia Supplements, 5). 1977. Pp. vii, 216. (Fortress Press, Philadelphia; Scholars Press, Missoula, Montana. Price: \$5.95)

This book contains stimulating thinking about structuralism, and is unusually apposite to O.T. scholarship. The first section describes what structuralism is; the second seeks to apply it to the Book of Job; the third is an interesting study of major works by Wellhausen, von Rad and Noth, stating how they are related to structuralist thought. The book is algebraic and obscure on Job, otherwise clear and powerful.

J. BARR

RENAUD, B.: *La Formation du Livre de Michée. Tradition et Actualisation* (Etudes Bibliques.) 1977. Pp. xx, 465. (Gabalda, Paris. Price: Fr. 200.00)

This is the latest of a number of recent works which show a renewed interest in the book of Micah, especially from a redaction-critical point of view. Renaud had already published a monograph on Micah 4–5 in 1964 (*B.L.* 1965, p. 39) (*Decade*, p. 591), and has now produced a masterly account of the long process of composition of the whole work. Each chapter is analysed separately, with full textual and philological discussion, and a final section presents a synthetic account of the development of the book as a whole. Renaud distinguishes four phases in this: Micah's own preaching (most of ch. 1–3; 6:9–15); a deuteronomistic editing in the exilic period, which added 6:2–8 and 7:1–6 as well as making minor changes elsewhere; the definitive arrangement of the book in the fourth century, carried out by temple scribes who incorporated ch. 4–5 and 7:7–20 into it; and some final modifications, including the transposition of 2:12–13 from after 4:7 to their present position. This is certainly the most thorough work on this subject which has been published.

G. I. DAVIES

RICOEUR, P.: *Ermeneutica filosofica ed ermeneutica biblica* (Studi Biblici, 43). 1977. Pp. 100. (Paideia Editrice, Brescia. Price: Lire 2,000)

In this translation of an extended essay originally published in *Exegesis. Problèmes de méthode et exercices de lecture* . . . (edited by Bovon and Rouiller: see *B.L.* 1976, p. 46), the author first reviews the history of the discussion of hermeneutics, concluding with sections on

Heidegger and Gadamer. His own contribution includes an investigation of the concept of 'distance' between the 'world' disclosed in the text and the reader's own situation. Some stress is laid on the unit of communication as '(completed) work' ('*opera*'), and on the significance of the concept of 'style'. The discussion is mainly philosophical, and is applied to biblical hermeneutics in a rather general way in the last chapter.

C. J. A. HICKLING

SAKENFELD, K. D.: *The Meaning of Heseḏ in the Hebrew Bible* (Harvard Semitic Monographs, 17). 1978. Pp. x, 263. (Scholars Press, Missoula, Montana, for the Harvard Semitic Museum. Price: \$9.00 (members \$6.00))

There have been so many divergent interpretations of *heseḏ* since Glueck wrote his well known monograph that there was need of a fresh critique of differing views and of a new look at the available data. The present study (originally a Harvard dissertation) provides both. The survey of Glueck's work and of the principal studies of *heseḏ* which have appeared since is brief but discerning. The review of the relevant O.T. passages is full and marked by a sensitive awareness of different shades of meaning. These passages are arranged under the following heads: the secular use of *heseḏ* in pre-exilic prose; the *heseḏ* of God in pre-exilic prose; human and divine *heseḏ* in post-exilic narrative; human and divine *heseḏ* in the prophetic literature; *heseḏ* in Psalms, Proverbs, and related literature (there is also a brief appendix on *hasid*). In early secular use, *heseḏ* is seen as action based on an intimate or a voluntary non-intimate relationship. It is not legally enforceable. Nor is it ever a special favour, but 'always the provision for an essential need'. In religious (and particularly prophetic) usage, this range of meaning is extended to include Israel's faithfulness towards Yahweh (the weaker and inferior towards the stronger and superior). In the treatment of the *heseḏ* of Yahweh, emphasis is laid on the contrasted senses of protection afforded to the faithful and forgiveness to the disobedient. In a brief notice it is impossible to do justice to the detail of this study, which is worthy to be put alongside that of Glueck.

G. W. ANDERSON

SEEBASS, H.: *Geschichtliche Zeit und theonome Tradition in der Joseph-Erzählung*. 1978. Pp. 152. (Gerd Mohn, Gütersloh. Price: DM. 48.00)

While conscious of the artistry of Gen. 37-50 as it stands, Seebass argues that an even better story results from the removal, with the few P-elements, of the material on Joseph as Egyptian vizier. The analysis of the remainder (which would be endangered by any hasty excision of Gen. 38 or 49) requires the traditional JE hypothesis, though both sources have gaps. E, though reflecting Israel's post-Omri hegemony, has drawn on early tradition and so offers the better starting point for surveying the history of the Joseph tradition. Seebass proposes a historical milieu for each layer in the tradition. He recognizes arguments for J being later than E, but opts for the usual view. A final chapter sketches some interpretations of Joseph within Judaism, Christianity and Islam.

A. G. AULD

SEIDL, T.: *Formen und Formeln in Jeremia 27–29. Eine literaturwissenschaftliche Untersuchung*. 2. Teil (Arbeiten zu Text und Sprache im Alten Testament, 5). 1978. Pp. XIII, 391, two detached folding tables. (Eos Verlag, St Ottilien. Price: DM. 38.00)

After an exhaustive form-critical enquiry Seidl confirms and elaborates the conclusions stated at the end of his first volume (*B.L.* 1978, p. 78). Chapters 27–29 have been unified by a redaction which may consist of more than one stage, characteristics of which are the superimposition of a theme (Jeremiah bearing the yoke) and of a theological aim (the clarification of Jeremiah's role in prophetic conflict). Chapter 27 is not explicable as a kernel of small compass which was subjected to secondary expansion, but is a literary product deriving from a late and skilful author using theological traditions available to him. Chapter 28 is also an artistically constructed unity which contains many Deuteronomic and Deuteronomistic features. The joining together of the originally independent units in chapter 29 was a complicated process, the latest stage of which established connections between chapter 29 and the two preceding chapters. Nowhere in chapters 27–29 have the words of the historical Jeremiah been completely preserved. These chapters are part of a later post-Jeremianic literature, but the 'latent' preservation of Jeremianic elements is, nevertheless, to be supposed.

W. MCKANE

SEKINE, M.: *Kyūyaku-Seisho Bungaku-shi Jō* (A History of Old Testament Literature, vol. 1). 1978. Pp. 294 with a 16-page bibliography. (Iwanami-shoten, Tokyo. Price: ¥1,200)

This is a painstaking effort to open up a new field in O.T. study. Methodologically the author attempts to synthesize the synchronic aspect of the science of literature and the diachronic aspect of the sociology of literature so as to overcome the paucity of literary documents. In this first volume he classifies O.T. literature from the beginning to the Solomonic period into four categories: the literature of the family community, the clan community, the tribal union and the monarchical community, basing his judgements on the mood and atmosphere characteristic of each particular group in particular periods. Underlying them all he sees a common theme of life and death before God, culminating in what he calls 'the beauty of crisis'.

K. K. SACON

SEYBOLD, K.: *Der aaronitische Segen. Studien zu Numeri 6, 22–27*. 1977. Pp. 79. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 12.80)

This is a compact but thorough study of the Aaronide blessing, prompted by the problems of meaning inherent in its continuing use by the church. In structure the blessing is a text composed for recitation. Its kernel is a form of greeting which may be supplemented in different ways in order to adapt it to different specific situations. The present form expresses the blessing activity of Yahweh in the daily life, the cultic life and the social life of man. Contacts with the psalms indicate that it was used in Jerusalem temple worship; although the precise context of its use is uncertain, it forms a highpoint coming at the end of a liturgical unit. The blessing is preserved within a secondary layer of P and cannot be dated earlier than the post-exilic period.

A. D. H. MAYES

SMEND, R.: *Die Entstehung des Alten Testaments* (Theologische Wissenschaft, 1). 1978. Pp. 237. (Kohlhammer, Stuttgart. Price: DM. 28.00)

This Introduction is a students' textbook, and is warmly to be welcomed. After brief sections on Canon and Text, the remainder of the Introduction follows the divisions of the Hebrew Bible. (The deuterocanonical books are not included.) The method employed is to work backwards from the O.T. as it now exists to a hypothetical reconstruction of sources and source material. The book is mainly concerned with source-criticism and form-criticism, and is presented in such a way as to lead the student directly to the text, while giving him adequate information about the most important secondary literature. It is written from the standpoint of critical orthodoxy, but with a deep awareness of the provisional nature of many of the conclusions of modern scholarship. It is a lucid and readable textbook, and should kindle a genuine interest in the O.T. in the minds of the students for whom it is intended.

A. GELSTON

SOULEN, R. N.: *Handbook of Biblical Criticism*. 1976. Pp. 191. (John Knox Press, Atlanta; Lutterworth Press, Guildford. Price: \$7.95; £2.95)

This is an excellent reference tool for students of O.T. or N.T. Among the five hundred entries are descriptions of methodologies, definitions of technical terms, explanations of common abbreviations and foreign language phrases, together with brief biographies of sixty leading Biblical scholars of the past. Every teacher could no doubt offer a few more suggestions for entries, but in general the work is comprehensive, concise and well written. Longer entries on form-criticism, hermeneutics, structuralism, and tradition-criticism are masterly. This is an indispensable addition to every university and college library, and a worthwhile investment for any serious student.

D. J. A. CLINES

SPIEGEL, Y. (ed.): *Doppeldeutlich. Tiefendimensionen biblischer Texte*. 1978. Pp. 239. (Kaiser Verlag, Munich. Price: DM. 29.80)

Spiegel is interested in bringing together psychoanalysis (in various forms) and the biblical text. Ten topics, mostly centred on particular texts, are examined, each by two writers, one a psychoanalyst and the other a theologian by profession (though a considerable overlap of interest is apparent in most cases). Of particular interest for O.T. interpretation are the explorations of Gen. 3 (sexuality), Gen. 32:22-32 (images of God), Ex. 32:15-26 (biblical imagination) and Ps. 93 (individual-psychological or collective interpretation?). Styles of discussion vary considerably. Thus W. Kühnholz (a pastor) anchors his analysis of Gen. 3 in an improvised play on the Fall; H. Schulz (O.T. Professor at Marburg), more familiarly, begins his interpretation of Ps. 93 with an account of O.T. critical debate. But Freud, the Oedipus-complex, and the Narcissus-concept provide a constant unifying thread. Though somewhat daunting to the uninitiated the book is never dull, and to anyone looking beyond the historical-critical method it offers a challenge.

D. M. GUNN

SPRENGER, H. N. (ed.): *Theodori Mopsuesteni Commentarius in XII Prophetas. Einleitung und Ausgabe* (Göttinger Orientforschungen, v. Reihe: Biblica et Patristica, 1). 1977. Pp. vii, 1-174 (introduction), 1-475 (commentary). (Harrassowitz, Wiesbaden. Price: DM. 94.00)

Theodore of Mopsuestia (d. 428) was the 'greatest exegete of the Antiochene school' and 'wrote commentaries on almost the whole Bible with a critical acumen quite extraordinary in the ancient Church' (B. Altaner). His Commentary on the Twelve Prophets, his only work to be preserved completely in the Greek original, is now presented for the first time in a satisfactory critical edition. The Syriac fragments of the commentary are reproduced at the end with the corresponding Greek portions on facing pages. In his introduction the editor discusses the manuscript tradition of the work, Theodore's biblical text, and his principles of exegesis, both historico-grammatical and typological. The discussion of his biblical text is particularly important for the early history of the O.T. in Syriac.

F. F. BRUCE

TIGCHELER, J.: *Didyme l'Aveugle et l'exégèse allégorique. Etude sémantique de quelques termes exégétiques importants de son commentaire sur Zacharie* (Graecitas Christianorum Primaeva, 6). 1977. Pp. xiii, 196. (Dekker & Van de Vegt, Nijmegen. Price: Fl. 75.00)

Didymus the Blind (d. c. 398), for over half a century head of the catechetical school in Alexandria, produced a succession of biblical commentaries (that on the Psalms being the best known), in which he shows himself a master of allegorization. Some of his work which had been lost was recovered among the papyrus finds at Tura in Egypt in 1941, including his commentary on Zechariah (critically edited and translated by L. Doutreleau in 1962). The present work deals with the principles of allegorical interpretation followed in this commentary and examines some of Didymus's technical terms: in particular, *pros rhêton* is not identical with *kath' historian* (the former relating to the text and the latter to the facts) and *kat' anagōgên* is not identical with *kat' allēgorian* (the former meaning 'in an extended sense' and the latter 'in a figurative sense').

F. F. BRUCE

TOEG, A.: *Mattan Torah b'Sinai. (Lawgiving at Sinai)*. 1977. Pp. 171 (Hebrew), xv (English summary), with author's portrait. (Magnes Press, The Hebrew University, Jerusalem. Price: \$13.00)

It is sad to have to begin this notice by recording that this is a posthumous publication of the work of a young scholar who was killed in 1973 soon after the acceptance of his doctoral dissertation at the Hebrew University. Its theme is one of major importance, the literary and tradition-historical analysis of Exodus 19-24, beginning from the earliest written account which, according to the author, included neither the Decalogue nor the 'Book of the Covenant' and consisted of Exod. 19:3-8, 10-19; 20:18-21 and 24:3-8. The purpose of the introduction of the legal material at the 'JE' stage is examined, with problems arising from it. A final chapter shows how the theme of lawgiving is presented differently in Joshua 24, and how the Sinai tradition was reshaped in Deuteronomy and the Priestly Work. The author not infrequently disagreed with the current consensus, but only after taking full account of other views (though not those of Perlitt). There is an extensive bibliography.

G. I. DAVIES

VALENTIN, H.: *Aaron. Eine Studie zur vor-priesterschriftlichen Aaron-Überlieferung* (Orbis Biblicus et Orientalis, 18). 1978. Pp. viii, 441. (Universitätsverlag Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 68.00; DM. 85.00)

The largest part of Valentin's study of the pre-P Aaron-tradition is a close examination, following W. Richter's strict methodology, of four passages: Exod. 4:10-17; 17:8-16; 32 (with Deut. 9:7-10:11); Num. 12. All non-Pentateuchal mention of Aaron is deemed post-exilic, and the other non-'Priestly' passages are briefly handled. After full discussion the first is found to be post-exilic, though non-P, and so of no further relevance. Only in the Amalek-tradition is Aaron found securely at home. In neither of the others is he central — only a figure from the Moses-circle available for a role, as Moses' deputy or prophets' spokesman. While in no way minimizing the chasm between this Aaron and P's father of the priesthood, Valentin has made some suggestions for a bridge. This is a useful and clearly presented review of a problem with wide ramifications.

A. G. AULD

VANONI, G.: *Das Buch Jona. Literar- und formkritische Untersuchung* (Münchener Universitätsschriften: Arbeiten zu Text und Sprache im Alten Testament, 7). 1978. Pp. xx, 172. (Eos Verlag, St Ottilien. Price: DM. 28.00)

This is an extensive examination of the book of Jonah from a literary, and form-critical, point of view. But most of all it represents a structuralist approach, and so contains a complex series of tables and lists of the make-up of the various scenes. It concentrates on various *Leitworte*, repetitions and thematic correspondences, all of which are judged to be of great significance. To those unfamiliar with the methods and assumptions of structuralism it is rather bewildering. Vanoni concludes that the work is a carefully worked out scribal desk-production employing a great variety of artistic techniques. As far as the main purpose of Jonah is concerned Vanoni interprets the story in a relatively traditional way. It is often difficult to see the point of so detailed a series of analyses, when the conclusions reached lie below the sense level of the narrative itself. The scope of the critical analyses threatens to swamp a small book of the size of Jonah; but this is probably to carp at the assumptions of structuralism rather than at the careful way in which Vanoni has endeavoured to use it.

R. E. CLEMENTS

VINCENT, J. M.: *Studien zur literarischen Eigenart und zur geistigen Heimat von Jesaja, Kap. 40-55* (Beiträge zur Biblischen Exegese und Theologie, 5). 1977. Pp. 287. (Peter Lang, Frankfurt and Berne. Price: S.Fr. 36.00)

Vincent bids farewell to the 'Great Unknown' of the Exile. The hypothesis of a prophetic personality as creator of Isaiah 40-55, however romantically appealing, is not grounded upon the text. Taking several passages generally regarded as typically 'Deutero-Isaianic' (42:10-17; 55:1-5; 51:9-11; 41:8-13, 14-16 and 43:1-7; 40:1-8), the author concludes

from a thorough traditio-historical analysis that the origin of their motifs, images and literary forms is the cultic prophecy of the Jerusalem temple. Isaiah 40–55 belongs principally to a large group of ‘open’ texts with a long history of oral transmission, which are to be found throughout the whole book of Isaiah in its first-and-last ‘composition’ (not ‘redaction’) in the post-exilic period. The coherence of Isaiah 40–55 is not denied, only the view that its literary origins and history are distinct from those of the remainder of Isaiah. This provocative thesis demands further consideration within the context of the Isaianic book as a whole.

D. J. A. CLINES

VIVIAN, A.: *I campi lessicali della ‘separazione’ nell’ebraico biblico, di Qumran e della Mishna; ovvero, applicabilità della teoria dei campi lessicali all’ebraico* (Quaderni di Semistica, 4), 1978. Pp. viii, 381. (Istituto di Linguistica de Lingue Orientali, University of Florence. Price: Lire 9,500)

After a well-documented definition of his corpus and an impressive methodological introduction, which owe much to Rabin and Coseriu respectively, Vivian proceeds to analyse the meaning of twelve terms from the ‘separation’ field including QDŠ and ḤRM, first synchronically in fifteen varieties of Hebrew (pre-exilic narrative, pre-exilic poetic, etc.) and then diachronically in (a) narrative, (b) poetic and (c) juridico-ritual Hebrew. He identifies twenty-two distinct semantic components by Mishnaic times and shows how they are related to the terms used. He allows himself only ten pages at the end to summarize his conclusions on the evolution of the field and the relationship between grammatical class and meaning in the verbs. By including some post-Biblical Hebrew in his corpus, the author has plenty of data to work with (without any comparative philology!) and the spadework that has gone into this study in Biblical Semantics will be invaluable for any future lexicographers or anyone else interested in nuances and the finer distinctions between words of related meaning. The typescript and lay-out are clear, and the twenty-five page bibliography, containing (a) Linguistics and (b) Linguistics and Hebrew Philology, is most useful, although there are a good many misprints in it and I must disclaim the credit for a well known work on comparative philology erroneously attributed to me on p. 379.

J. F. A. SAWYER

DE VRIES, S. J.: *Prophet Against Prophet. The Role of the Micaiah Narrative (I Kings 22) in the Development of Early Prophetic Tradition*. 1978. Pp. xix, 162. (Eerdmans, Grand Rapids, Michigan. Price: \$9.95)

This book attempts to solve many distinct but inter-related problems. The investigation of the story of Micaiah in all its aspects from textual to theological is undertaken in order to shed light upon the causes, nature and consequences of conflict between ‘pre-classical’ prophets; and this new insight is seen in turn as providing a clue to the understanding of ‘classical’ prophecy itself and of the causes of the political collapse of Israel. On the literary plane the analysis of the chapter is made a starting-point for the classification of types of prophetic narrative, which itself is used

to clarify religio-historical problems and is also linked with a comprehensive theory of the redaction-history of the cycles of prophetic narrative in the books of Kings. Attention is also paid to such matters as the historical problems raised by the chapter and the criteria for testing prophetic authority. Some of the most crucial matters — particularly the literary analysis of the chapter into two originally separate narratives — seem to be dealt with rather too summarily. The author tends rather too frequently to use phrases like 'We are prepared now to draw the confident conclusion that . . . ' (p. 103). Readers may not always share that confidence; nevertheless the author has ventured on to new ground, placed familiar problems in a new light, and stimulated further discussion of important themes.

R. N. WHYBRAY

WEISER, A. (ed.): *Ibn Ezra: Perushey Hatorah. I. Bereshith. II. Shemoth. III. Wayiqra, Bemidbar, Devarim*. 1977. Pp. 71, 197, 1 plate; 355; 330. (Mossad Harav Kook, Jerusalem. Price: \$13.70)

Those who have experienced optical and intellectual difficulties with the microscopic type in which this classical Jewish exegete is usually printed will be grateful for this edition. It comprises a bold text of his Pentateuchal commentary, including the 'other recension' of the Genesis section and the 'shorter commentary' on Exodus, and notes summarizing the explanations traditionally offered of his remarks. A modest introduction characterizes the man and his exegesis, touches on the literary problems connected with his commentaries, and enumerates the authors cited by him, devoting a disproportionate amount of space to Yehuda Halevi. Unfortunately the work fails to meet the specialist's need for a truly scientific edition and critical study of the commentary. It even requires tenacious research to discover that the text is based mainly on that found in the popular Pentateuch published by 'Horeb' in 1961 collated with one Bibliothèque Nationale manuscript (Sorbonne 165, Zotenberg 176).

S. C. REIF

WHITE, J. B.: *A Study of the Language of Love in the Song of Songs and Ancient Egyptian Poetry* (S.B.L. Dissertation Series, 38). 1978. Pp. 217. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$7.50 (members \$5.00))

In this doctoral thesis the author seeks to understand Canticles against the background of Egyptian love poetry. The opening chapter offers a comprehensive survey of the various interpretations of the biblical composition. This is followed by a discussion of the cultural milieu which gave rise to the Egyptian love songs of the New Kingdom. The third chapter relies heavily on the work of A. Hermann in analysing the structure and language of the Egyptian poems. In chapter iv the various topoi and genres present in the Song of Songs are examined and compared with those in the Egyptian lyrics. White concludes from this exercise that the Hebrew and the Egyptian poems have much in common. On the other hand, what little has been preserved of love poetry in Akkadian is less similar and rooted in the cult. A final brief chapter summarizes the results of the investigation: the author believes that the Hebrew work is a collection of disparate poems expressing the joy of human love. An appendix offers the author's translation of the known Egyptian love songs.

R. J. WILLIAMS

WHYBRAY, R. N.: *Thanksgiving for a Liberated Prophet. An Interpretation of Isaiah Chapter 53* (Journal for the Study of the Old Testament Supplement Series, 4). 1978. Pp. 184. (Department of Biblical Studies, The University of Sheffield. Price: £5.25, \$10.75 (cloth); £2.75, \$5.75 (paper))

No one could argue even yet, after so much has been written in recent years, that all the problems of interpreting Isaiah 53 have been satisfactorily resolved. In his 1975 commentary on Isaiah 40–66 (see *B.L.* 1976, p. 42), Professor Whybray argued for the following main conclusions: that the Servant is the prophet himself; that he had not suffered death and that the language does not imply this; that he had been released, or escaped, from a Babylonian prison, and that the Fourth Song has the form of a Song of Thanksgiving. In this more detailed study of some aspects of the Song these conclusions are adhered to. There are three sections, the first dealing with the supposed vicariousness of the Servant's sufferings, with a special appendix on the usage of *nāšā' 'āwōn*. The second section deals with the contention that the Servant had not died, with a careful examination of the phrases (and emendations) that have been held to imply that he had. The third part looks in closer detail at the form of the Song and its parallels with the form of Psalms of Thanksgiving. Every one who is interested in the Servant Songs will value the study and the freshness of its approach to such a difficult subject. Some points carry greater conviction than others. A major objection to such a view as the autobiographical one advocated must surely lie in the need it arouses to postulate a different authorship for the Fourth Song from the other three. Also it leaves unexplained why the identity of the Servant is so differently presented in the remainder of the prophecies and there identified with Israel-Jacob. Whybray is inclined to press a rather literal interpretation of the language by limiting the scope of its meaning. Certainly this is a worthy and interesting study.

R. E. CLEMENTS

WILMS, F.-E.: *Didaktik des Alten Testaments. Ein Handbuch für die Sekundarstufe I*. 1978. Pp. 294. (Kösel-Verlag, Munich. Price: DM. 29.50)

In order to assist teachers in Catholic secondary schools, the author has provided material for lessons on the following subjects: the exodus, Yahweh and the patriarchs, Yahweh or a king?, words and deeds of the prophets, cultic texts and festivals, wisdom and life-experience in Israel, ethical and legal texts, Israel's pictures of the beginning and end of the world. Each subject is fully treated in regard to literary and historical criticism, the ancient Near Eastern background, and classroom presentation. The overall aim is to show that while the O.T. must be understood in the light of the culture in which it arose, it possesses a unique witness to the revelation of God, which has made it down the ages part of the 'Buch unserer Kirche'.

J. W. ROGERSON

WITZENRATH, H.: *Das Buch Jona. Eine literaturwissenschaftliche Untersuchung* (Arbeiten zu Text und Sprache im Alten Testament, 6). 1978. Pp. viii, 111. (Eos Verlag, St Ottilien. Price: DM. 25.00)

Witzenrath's book is almost bewildering in its complexity, certainly to anyone who has not become immersed in the structuralist approach to literature. Here the book of Jonah is carefully examined in its structure,

both as regards its 'outward form' and its 'inner form'. Both the scenes of the story, with the use by the author of carefully constructed settings, and the patterns of interchange and dialogue between actors, are scrutinized and analysed meticulously. There are a number of tables concerning the patterns of the syntactical structure of the scenes, as well as diagrams. As far as the major conclusions regarding the interpretation of the book are concerned, these are much more traditional. The main emphasis of the author is deemed to be on the possibility of repentance, and Witzernath draws interesting comparisons with the Elijah stories of I Kings 17 and 19, as well as the books of Jeremiah and Joel. This is not an easy study to read, but it reflects a sincere effort to take fuller account of the literary structure of the book.

R. E. CLEMENTS

7. LAW, RELIGION AND THEOLOGY

AGRELL, G.: *Work, Toil and Sustenance. An Examination of the View of Work in the New Testament, taking into Consideration Views Found in Old Testament, Intertestamental, and Early Rabbinic Writings*. 1976. Pp. x, 261. (Verbum. Håkan Ohlssons Förlag, Lund. Price: Sw.Kr. 58.00)

The relevant material in the literature listed in the title has been carefully worked through in order to present answers to the questions, reiterated in each section, of the relation between the affirmations 'man works' and 'man serves God', 'man receives his sustenance', and 'man toils/suffers'. Work is shown to be consistently regarded in an ambivalent manner as both laborious, involving suffering, and also in various ways as capable of being considered more positively: in the case of some of the inter-testamental writings, for example, it is only in so far as it belongs to the present world-order that work is burdensome. This is a painstaking piece of research clearly and helpfully presented.

C. J. A. HICKLING

ALBERTZ, R.: *Persönliche Frömmigkeit und offizielle Religion. Religions-interner Pluralismus in Israel und Babylon* (Calwer Theologische Monographien, Reihe A (Bibelwissenschaft), 9). 1978. Pp. x, 302. (Calwer Verlag, Stuttgart. Price: DM. 54.00)

This Heidelberg Habilitationsschrift sets out to prove a difference between public and private religion in Israel, 'private' meaning 'within the family'. Most of the work is devoted to ascertaining the nature of this personal religion; 'official' religion is left rather ill-defined. For Israel evidence is gathered from a contrast between collective and individual complaint psalms, from personal names, and from patriarchal religion. Confirmation that these sources present a valid picture of personal piety is then sought from ancient Mesopotamia, where conventional blessings and such-like in Old Babylonian letters, Akkadian personal names from all periods, and selected Cassite-period seal inscriptions are used to document a very similar personal religion. Finally the interaction of private and public religion in Israel is studied. In one aspect the case is obvious: public and private enemies are different. On the other hand the lack of emphasis on sin and its punishment in personal names and the patriarchal narratives hardly proves that personal piety was little concerned with this theme. One may suspect that the personal religion of a highly

intelligent royal scribe and of a labourer of low intellect were poles apart, though they may have borne the same name. And in Israel personal piety was much tied up with public festivals. The Mesopotamian evidence is usually correct as cited, but the total impression given is misleading. The personal names are selected to illustrate the conclusion adopted; the many illustrative of 'official' religion are not used. The Old Babylonian letters and Cassite seal inscriptions were conveniently available in secondary publications, while the Old Babylonian seal inscriptions, which are not easily accessible, commonly document 'official' religion.

W. G. LAMBERT

ALBRIGHT, W. F.: *Kodai Paresutina no Shūkyō*. Translated by Y. Onodera. 1978. Pp. 380. (Nippon Kirisuto-Kyōdan Shuppan-kyoku, Tokyo. Price: ¥4,800)

This is a translation of the author's *Yahweh and the Gods of Canaan*, 1968 (B.L. 1969, p. 45 (*Bible Bibliog.*, p. 171)).

R. K. SACON

BADHAM, P.: *Christian Beliefs about Life after Death* (S.P.C.K. Large Paperbacks, 34). 1978 (1976). Pp. x, 175. (S.P.C.K., London. Price: £3.50)

The larger part of this volume is concerned with a critique of Christian beliefs; the discussion is prefaced by a fifteen-page chapter on 'The Contribution of the Old Testament to the Development of the Christian Hope'. This offers a fair coverage of the biblical material relevant to the topic, with some detailed discussion of particular texts. The notes show both the extent and the limitations of the writer's knowledge of recent O.T. scholarship. He could usefully have consulted a biblical scholar more closely in touch with the matter.

P. R. ACKROYD

BAKER, W. C.: *Reliving Genesis and Exodus*. 1978. Pp. 95. (Judson Press, Valley Forge, Pennsylvania. Price: \$3.50)

The Presbyterian Church of Wayne, Pennsylvania has devised a method of reflection on biblical material for small groups, based on lectionary readings (in this case Gen. 12–Exod. 20), but not presupposing any existing religious commitment. Though slight in itself (and very American!) the book is an interesting example of the way in which both the historical-critical approach and an anti-critical fundamentalism are seen as inadequate ways of hearing the biblical message.

R. J. COGGINS

BALL, M.: *Singing to the Lord. The Psalms as Hymns*. 1979. Pp. 78. (Bible Reading Fellowship, London. Price: £1.25)

This is not a study in O.T. psalmody, but a delightful and informative account of how the Biblical psalms have been rendered in English by Christian hymn-writers.

J. W. MCKAY

BECKWITH, R. T. and STOTT, W.: *This is the Day. The Biblical Doctrine of the Christian Sunday*. 1978. Pp. x, 181. (Marshall, Morgan & Scott, London. Price: £5.95)

This book argues for a strong connection between Sabbath and Sunday, using evidence from the Bible and the Church Fathers. The biblical evidence occupies about a third of the book. The O.T. material is handled in a very conservative way. Sunday is seen as a 'creation ordinance' binding on all mankind but disregarded, after the Fall, by all except the Israelites. Even they nearly forgot it and had to be reminded of it at the Exodus, as a result of which it became associated with the deliverance from Egypt. The N.T. restores it to its proper place as a 'creation ordinance' while re-interpreting its Mosaic aspects in the light of the experience of Christ and his resurrection. The concluding comments about the meaning of Sunday and its present observance are helpful even if one cannot agree with the arguments by which they have been reached.

H. MOWVLEY

BERGER, D. and WYSCHOGROD, M.: *Jews and 'Jewish Christianity'*. 1978. Pp. 71. (Ktav, New York. Price: \$2.50)

This booklet has been written by a historian and a philosopher primarily as a Jewish polemical response to Christian missionary activity and the 'Jewish Christianity' professed by its resultant converts, but it also serves as a brief introduction to Jewish attitudes to Jesus and Church teaching. Among the controversial topics discussed are the criteria by which the Hebrew Bible is to be interpreted and its message identified, the Biblical concept of the Messiah and its subsequent development, and the relationship between the human and the divine. Modern O.T. and N.T. scholarship is contrasted with certain Christian fundamentalist notions but the tone remains respectful and restrained throughout.

S. C. REIF

BRAUNSCHÖN, E.: *Alttestamentliche Predigten für das Kirchenjahr* (Dienst am Wort, 33). 1978. Pp. 185. (Ehrenfried Klotz Verlag; Vandenhoeck & Ruprecht, Göttingen. Price: DM. 19.80)

This is a collection of sermons on O.T. passages which will serve as an example and an encouragement to German-speaking preachers. Of the twenty-eight sermons eighteen are on passages from Genesis and Samuel, the preference given to sermons on narrative passages being a deliberate attempt to counter neglect in this area. The sermons are prefaced by a few general remarks on O.T. preaching, and followed by an outline of a four-day Biblical Seminar on Judges 6-9 to illustrate the kind of O.T. study that must underlie preaching. One hopes that this book will stimulate preaching on the O.T. in German-speaking countries.

A. GELSTON

BRUEGGEMANN, W.: *The Bible Makes Sense*. 1977. Pp. 155. (John Knox Press, Atlanta. Price: \$3.95)

O.T. interests are prominent in this programme for dialogue with the Bible. It reviews 'the possibility of a fresh perspective'; historical imagination; 'making sense as an insider'; God as the centre of the Bible's odd perspective; 'more of the same still to come'; 'turn and Live!'; 'from death to life'; the 'power to become children of God'; 'the Bible and its community'; and some concluding perspectives. All chapters but the last have

suggestions for discussion and further study. Brueggemann writes simply; but his recommended perspective — 'covenantal-historical' — is unhappily resistant to his otherwise fresh approach. Then the Prophets' (and Jesus') promises rate fuller mention than their warnings. Von Rad is closely followed on the 'primal narrative' (creed). And a bare mention of Wisdom and but scanty use of the Psalter may be concomitant on our author seeing in the Bible a 'central agenda' and 'disciplined constancy'.

A. G. AULD

BRUEGGEMANN, W.: *The Land. Place as Gift, Promise, and Challenge in Biblical Faith* (Overtures to Biblical Theology, 1). 1978. Pp. xviii, 203. (S.P.C.K., London. Price: £4.95)

This is the English edition of the volume first published in the U.S.A. in 1977 (*B.L.* 1978, p. 86).

P. R. ACKROYD

BRUEGGEMANN, W.: *The Prophetic Imagination*. 1978. Pp. 127. (Fortress Press, Philadelphia. Price: \$4.95)

The political machinery of the state, in its efforts to secure stability and affluence, tends to suppress the voice of protest and impose a flat uniformity that permits no clear vision of an alternative Utopia. The prophetic vocation is to criticize this state's fundamental presuppositions and to stimulate the vision of an alternative, radically renewed community. Thus Solomon suppressed the vision of Moses by encapsulating the God of Israel and creating a flat society without hope or vision, Jeremiah in particular raised the voice of protest by spelling out the death of this benumbing royal consciousness, and Isaiah's was the voice that 'energized' hope of rebirth for the Mosaic ideal. The pattern was fully seen in Christ, and the Christian ministry today has a similar vocation to call forth the prophetic alternative community. This book, by one already well known for his efforts to relate O.T. faith to Christian living, merits the attention of academics and ministers alike.

J. W. MCKAY

CRISWELL, W. A.: *Expository Sermons on the Book of Daniel*. Four volumes in one. 1976 (reprinted 1977). Pp. 1-123, 1-147, 1-189, 1-192. (Zondervan, Grand Rapids, Michigan. Price: \$12.95)

The final volume of this four-volume exposition of Daniel, now published as a single volume, was noted in *B.L.* 1974, p. 31. The original dates of publication were 1968, 1970, 1971 and 1972. The first volume is an introduction to the book, mainly devoted to a defence of its 'authenticity'. Sadly it repeats the familiar conservative misunderstanding of the position of those whom the author calls 'liberal theologians', asserting that they regard the book as a 'blatant, patent forgery' (p. 15).

R. N. WHYBRAY

CRISWELL, W. A.: *Isaiah: An Exposition*. 1977. Pp. 316. (Zondervan, Grand Rapids, Michigan. Price: \$9.95)

This volume consists of sermons, perhaps better described as Christian homilies based on select passages from Isaiah. Extremely fundamentalist in tone, they are designed for a particular audience and will not appeal to the critical student.

P. W. COXON

DALY, R. J.: *The Origins of the Christian Doctrine of Sacrifice*. 1978. Pp. viii, 152. (Fortress Press, Philadelphia; Darton, Longman & Todd, London. Price: \$5.50; £2.50)

This work sets out to trace the roots of the Christian doctrine of sacrifice in the O.T. and inter-testamental periods and its development in the N.T. and the early Church. The author concentrates in the first two of these main sections (pp. 11–52) on showing that a spiritualizing tendency was already well under way before Christian times.

J. W. MCKAY

DREWERMANN, E.: *Strukturen des Bösen. Die jahwistische Urgeschichte*. Teil I. *Die jahwistische Urgeschichte in exegetischer Sicht*. 1977. Pp. LXIV, 355. Teil II. *Die jahwistische Urgeschichte in psychoanalytischer Sicht*. 1977. Pp. XXXIV, 680. Teil III. *Die jahwistische Urgeschichte in philosophischer Sicht*. 1978. Pp. LXVIII, 656. (Schöningh, Paderborn. Price: DM. 44.00, 68.00, 68.00 respectively)

It is not possible in a short review to do justice to the comprehensive study presented in these three volumes. As the main title indicates, the author has chosen to examine the concept of evil presented in Gen. 2–11. He believes that these chapters form a unity and that the Yahwist approaches the question of evil systematically: hence the word 'structure' in the title. In vol. I the text of Gen. 2–11 is carefully examined and submitted to the scrutiny of literary, traditio-historical and redaction analysis to discover how the Yahwist defines 'evil' or 'sin'. Careful note is also made of relevant extra-biblical literature. In vol. II there is a fairly complicated treatment of the psycho-analysts' approach to the question of sin, and this is compared with the ideas found in the Yahwist's literature. Volume III devotes attention to the treatment of sin by the philosophers, especially Kant, Hegel, Sartre and Kierkegaard. The author is convinced that such a study is necessary in order to appreciate the biblical conception of evil. Each volume provides a very comprehensive bibliography which will serve as a useful guide to scholars who wish to continue this line of study. One has to admire the industry and the amount of patient work that has been involved in producing these volumes, and though one may not always agree with some of the points of view expressed, it will be impossible to ignore such a full examination.

E. R. ROWLANDS

ELLISON, N. L.: *Fathers of the Covenant. Some Great Chapters in Genesis and Exodus*. 1978. Pp. 128. (The Paternoster Press, Exeter. Price: £1.90)

Eleven of the twelve studies in this book have appeared in *The Hebrew Christian* over a period of some three years. There is, therefore, some unevenness of style. Some are straightforward studies of the text; others tend to re-tell the story, filling in details from the imagination and drawing out edifying points along the way. All are written from a conservative point of view and are understandably slanted towards the readership for whom they were first intended. There is little, if anything, that will be unfamiliar to O.T. specialists but some general readers will find them helpful.

H. MOWVLEY

FRITZ, V.: *Tempel und Zelt. Studien zum Tempelbau in Israel und zum Zeltheiligtum der Priesterschaft* (W.M.A.N.T., 47). 1977. Pp. x, 208. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 45.00)

This well-presented dissertation is concerned with the role of temples, and especially that of Jerusalem, in the religion of ancient Israel. The first section deals with the account in 1 Kings 6–7 of the building and furnishing of the Jerusalem temple; the second with the archaeological evidence from Tell Arad concerning the temple which once stood there. A number of sketches of this are included. The third section deals with the rather meagre evidence for temples devoted to Yahweh in the post-exilic era apart from that of Jerusalem. The last part re-examines the account of the Tabernacle given in the Priestly narrative of the Pentateuch. Here Fritz generally follows the main conclusions where have prevailed since Wellhausen, with some interesting modifications. He sees in the Priestly Tabernacle the ultimate theologizing and spiritualizing of the concept of a temple, with its sacred symbolism, in ancient Israel. Most of the conclusions are not new, although the attempt to incorporate the recent archaeological evidence is fresh. The soundness and coherence of this study make it a useful addition to the study of worship in the O.T.

R. E. CLEMENTS

FROST, G. E.: *The Color of the Night. Reflections on The Book of Job*. 1977. Pp. 144. (Augsburg Publishing House, Minneapolis. Price: \$3.50)

The author uses a selection of texts from the RSV of Job as the basis for slight devotional observations.

P. W. COXON

GUNNEWEG, A. H. J.: *Understanding the Old Testament* (Old Testament Library). 1978. Pp. 265. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £7.00; \$12.00)

The recommendation made in the review of the original German edition of this book (*Vom Verstehen des Alten Testaments*, reviewed in *B.L.* 1978, p. 92) that it should be translated into English has been very quickly acted upon. Unfortunately the translation, by John Bowden, is not entirely satisfactory. There are irritating colloquialisms like 'toing and froing' (p. 39) and 'cope with' (p. 124), and Jerome is said on p. 145 to have been 'faithful to the party line', i.e. orthodox. On the other hand the English sometimes follows the German too closely, resulting in phrases like 'In other words, that means that . . .' (p. 54) and 'a symbolically real reality' (p. 102). The Germanic style, with its long and involved sentences which should have been broken up (e.g. in the final paragraph on p. 51) sometimes makes comprehension difficult.

R. N. WHYBRAY

HAACKER, K., STUHLMACHER, P., KRAUS, H.-J. and SCHMID, H. H.: *Biblische Theologie heute* (Biblich-theologische Studien, 1). 1977. Pp. 124. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 18.00)

This book contains a group of essays by different writers as a contribution to the ongoing debate about the possibility of a biblical theology — a debate which in its modern form was inspired by von Rad and has been carried on by men like G. Ebeling, H. W. Wolff, H. Gese, W. Pannenberg,

H.-J. Kraus and others. The main questions at issue are whether O.T. theology can be equated with Israel's religious tradition-history and whether, when the N.T. is brought in, as it is by von Rad, a phenomenology of Israel's religion has to be replaced by a biblical theology in the true sense of the word 'theology'. Readers of this book might find it helpful to read first the two essays by Kraus. It is not easy to listen in to a discussion between participants who are writing primarily for each other and who do not make clarity of expression their first consideration.

N. W. PORTEOUS

HAAG, H.: *Und du sollst fröhlich sein. Lebensbejahung im Alten Testament*. 1978. Pp. 112, 12 photographs. (KBW Verlag, Stuttgart. Price: DM. 17.80)

The use of O.T. readings in the worship of the Church may often leave the reader bewildered about their relevance. It is the purpose of this booklet to point out certain aspects of life, which are assumed in the N.T. but not explicitly taught there because they are already made clear in the O.T. Specific attention is given to the world with its glory and mystery, to the land which is God's gift, to the man/woman relationship, and to the family. It is in this world that life and faith are experienced.

A. S. HERBERT

HUGHES, P. E.: *Interpreting Prophecy. An Essay in Biblical Perspectives*. 1976. Pp. 135. (Eerdmans, Grand Rapids. Price: \$2.95)

The N.T. teaching about eschatology, and to a lesser extent about the law and atonement, are expounded, with special reference to the O.T. passages held to anticipate or underlie this teaching, on the basis of a doctrine of literal inspiration.

C. J. A. HICKLING

HUNTER, J. E.: *Major Truths from the Minor Prophets*. 1978. Pp. 128. (Zondervan, Grand Rapids, Michigan. Price: \$1.75)

The 'major truths' discussed in this book are not so much historical or doctrinal as moral and spiritual, concerning such matters as commitment, the importance of knowing God, sin, judgement, repentance and the like, particularly as they relate to present-day Christian living. The author's purpose is essentially hortatory.

J. W. MCKAY

KENDALL, R. T.: *Jonah. Sermons Preached at Westminster Chapel, London*. 1978. Pp. 268. (Hodder and Stoughton, London. Price: £4.95)

This volume comprises sermons preached extemporaneously from notes and subsequently put into print with no further redaction. Rigorously conservative in tone, they interpret the hero of the biblical story as an allegory of the recalcitrant church in modern times.

P. W. COXON

KLINGENBERG, E.: *Das israelitische Zinsverbot in Torah, Mišnah und Talmud* (Abhandlungen der Akademie der Wissenschaften und der Literatur, Mainz: Geistes- und Sozialwissenschaftlichen Klasse, 1977/7). 1977. Pp. 102. (Franz Steiner Verlag, Wiesbaden, for the A.W.L., Mainz. Price: DM. 25.00)

This monograph constitutes an historical summary of the development of the Jewish prohibition of interest from the idealistic Biblical approach to the halakhic discussions of modern times. Its three parts deal with the relevant formulations, terminology and underlying legal philosophy of the Pentateuchal, Talmudic and later Rabbinic sources and the degree to which the injunction was applied in various epochs, with respect to non-Jews as well as Jews. The emphasis is on the influence of changing social and economic conditions on the interpretation of Jewish law rather than on literary-critical study and the work is useful for the synopsis it provides rather than for any significant originality. Among the views which will particularly excite debate are the dating of the Exodus and Deuteronomic legislation in the pre-Settlement period, the global approach to Rabbinic literature and the assumption of an inherent dichotomy between the historical study and the halakhic application of Jewish law.

S. C. REIF

ŁACH, S. and FILIPIAK, M. (ed.): *Królestwo Boże w Piśmie Świętym* (The Kingdom of God in the Holy Scriptures). 1976. Pp. 216. (Towarzystwo naukowe Katolickiego Uniwersytetu, Lublin. Price: Zł. 90)

This book is the collective work of thirteen scholars of the Roman Catholic University of Lublin, Poland. The themes dealt with are the problems of the Divine Kingdom in the O.T., the non-canonical literature and the N.T. The present symposium is a continuation of an earlier work: *Mesjasz w biblijnej historii zbawienia* (The Messiah in the Biblical History of Salvation), Lublin, 1974. The earlier work discusses the idea of the Messiah fulfilled in Jesus Christ; the present one is concerned with the development of the concept of God from O.T. times to the teaching of Jesus and the Apostles. O.T. texts specifically studied include: Ps. 47; 93-99; Isa. 2:2-4; 9:5 f.; 11:1-10; Micah 4:1-4; Daniel. Like other biblical studies published by Lublin scholars this symposium merits grateful attention.

M. BİÇ

LEVI-STRAUSS, C.: *Myth and Meaning*. 1978. Pp. vii, 54. (Routledge & Kegan Paul, London and Henley. Price: £1.50)

Based upon lectures broadcast in English to Canadian listeners in December 1977, this little book will serve as a useful introduction to Lévi-Strauss's understanding of 'primitive' and scientific thought, structuralism, mythology and symbolism, and music including Wagner's 'The Ring'.

J. W. ROGERSON

LOHFINK, N. and PESCH, R.: *Weltgestaltung und Gewaltlosigkeit. Ethische Aspekte des Alten und Neuen Testaments in ihrer Einheit und ihrem Gegensatz* (Schriften der Katholischen Akademie in Bayern, 87). 1978. Pp. 80. (Patmos Verlag, Düsseldorf. Price: DM. 9.80)

This Patmos paperback contains four lectures given by two Roman Catholic professors from Frankfurt to a day-school in Munich in January 1978. The two themes, world-order and non-violence, are investigated because of the terrorism prevalent in modern society. Both the unity and the contrast between the two Testaments in their ethical teaching are underlined. Professor Lohfink, the O.T. contributor, shows the relevance of its concept of world-order and of its unmasking of violence; he also seeks to demonstrate how it prepares for the fulfilment in the N.T. Naturally, the discussion is general and non-technical.

G. H. JONES

MANN, T. W.: *Divine Presence and Guidance in Israelite Traditions: The Typology of Exaltation* (Johns Hopkins Near Eastern Studies). 1977. Pp. x, 310. (Johns Hopkins University Press, Baltimore and London. Price: \$14.00; £10.50)

This revised Yale thesis investigates the *modi operandi* of the divine leading and guidance of Israel at the time of the exodus and wilderness journey especially, but including episodes up to Solomon. The genre comprises both literary criticism and theology. First, the history of interpretation beginning with Gunkel is given. Next, ancient Mesopotamian examples of 'motifs of divine presence' from c. 2300–600 B.C. are cited and explained. A very short chapter deals with Northwest Semitic material. Finally the Hebrew material in chronological order follows: fire, cloud, the ark, particular people, etc. The book is clearly written and provided with copious footnotes and bibliography, but the author is so engrossed in 'typology of exaltation' and 'vanguard motif' as not to see the problems. The scattered Mesopotamian material has been combined and squeezed to provide parallels whose pertinence is simply taken for granted. While this new approach is stimulating, it is perhaps overdone.

W. G. LAMBERT

MISKOTTE, K. H.: *Biblisches ABC. Wider das unbiblische Bibellesen*. Mit einem Vorwort zur deutschen Ausgabe von Adriaan Geense. 1976. Pp. 213. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 24.00)

This is a German translation of a work first published in the Netherlands in 1941. The original, intended for laymen living in the days when their Jewish compatriots were being transported, aimed at presenting a dialogue between Biblical thinking, theological tradition, modern questioning and Jewish theology. The essentials of Biblical faith are clearly presented; the style is direct and popular in appeal. As evidence of the volume's success it may be noted that there was a thorough revision for a second edition in 1966 and that this German version is based on the fourth edition published in 1971. Previous editions have not been reviewed in the *Book List*.

G. H. JONES

MOSES, R. (ed.): *Exil-Diaspora-Rückkehr. Zum theologischen Gespräch zwischen Juden und Christen*. 1978. Pp. 110. (Patmos Verlag, Düsseldorf. Price: DM. 16.00)

This is an unusually fascinating symposium on all aspects of the theme of Exile. In their broad sketch of the biblical background the five distinguished authors (F. Heer, S. Talmon, Moses, C. Thoma, A. Altmann) do not offer anything startlingly new to the O.T. specialist; but when historical reconstruction yields to interpretation the high drama begins. The N.T. writers are rightly cited as exegetes of what had already become a major theme, viz. the continuing and growing *Galut* of the Jews in foreign lands. The confrontation of the varied messianic claims, especially as found at Qumran, adds an important dimension to any contemporary review of the beginnings of Judaism and Christianity. Their tragic divergence, culminating in centuries of hostility, is brilliantly portrayed in Altmann's final article. But Heer shows right at the start that Exile is part of the human condition and not only a religious phenomenon — an existential view which does not, however, create a fatalistic attitude: the sufferings of Jews and Christians stress the universal nature of the longing for the Return. The former still look to the land of Israel (and the state) as the pivot of their hopes, while the latter, deprived of triumphalist institutions, expect an eschatological and heavenly answer. This book (which ought to be translated) may help to unite the two poles of expectation.

U. E. SIMON

NINEHAM, D. E.: *The Use and Abuse of the Bible. A Study of the Bible in an Age of Rapid Cultural Change* (S.P.C.K. Large Paperbacks, 33). Paperback edition 1978. Pp. xii, 295. (S.P.C.K., London. Price: £3.95)

The original hardback edition (published by Macmillan, 1976) was not noted in the *Book List*. It is good to see this reappearance in paperback of a book which faces the difficult questions of how the Bible has been and is understood and misunderstood, used and misused. This is very much a study of the nature of authority, biblical primarily, but extending beyond that to the whole question of religious authority. It is also a detailed critique of a very wide range of approaches to the problems of biblical interpretation in the past decades — and earlier. And it repeatedly raises questions about the nature and the possibility of translation.

P. R. ACKROYD

OTTO, E. and SCHRAMM, T.: *Fest und Freude* (Kohlhammer Taschenbücher, 1003: Biblische Konfrontationen). 1977. Pp. 168. (Kohlhammer, Stuttgart. Price: DM. 10.00)

The authors examine the nature of the religious experience underlying the festivals of the O.T. (Otto, pp. 9–76) and the reorientation of belief in the N.T. (Schramm, pp. 77–162). Otto's approach is historical, though somewhat idiosyncratic. Passover, he argues, was originally an apotropaic ritual of semi-nomadic shepherds and represents the heritage of the Patriarchal age in Israel's festal calendar. The Feast of Unleavened Bread dominated the era of the Judges, forming the focus of a tribal assembly at Gilgal (complete with ritual processions round the mound of Jericho), the purpose of which was to celebrate the conquest, national solidarity, victory over paganism, and the like. The age of the Kings was the hey-day of a Jerusalemite autumn festival that owed much to Jebusite

beliefs, celebrating the cosmic kingship of Yahweh. Finally, the post-Exilic festivals were dominated by the need for atonement (this section is the most sketchy). Those interested in cultic hypotheses should find plenty of entertainment in this little study.

J. W. MCKAY

PAYNE, J. B.: *Biblical Prophecy for Today*. 1978. Pp. 93. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95)

An ultra-conservative tract whose purpose is to demonstrate how the ills of the modern world are foretold in Daniel and Revelation as well as in less highly coloured books. It should be read with heavy corrective doses of James Barr's *Fundamentalism*. Better still, read *Fundamentalism* instead.

P. C. ROBSON

PREUSS, H. D. (ed.): *Eschatologie im Alten Testament* (Wege der Forschung, 480). 1978. Pp. vii, 513. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 78.00)

The established pattern of this series is here followed. A brief introduction by the editor surveys previous study and outlines different definitions of eschatology, together with views concerning its origin and development and place in O.T. theology. There follow twenty-three articles on O.T. eschatology which appeared originally in journals and *Festschriften* during the period 1951-74 (together with one from 1929). Those originally written in English or French are now translated into German, the original language of the majority of the pieces. An extensive bibliography and two indexes complete the collection. Some of the articles are familiar, but it will be useful to have such a wide-ranging collection of material on this still much-disputed theme gathered together into one volume.

R. J. COGGINS

VON RAD, G.: *Biblical Interpretations in Preaching*. Translated by John E. Steely. 1977. Pp. 125. (Abingdon Press, Nashville. Price: \$5.95)

An admirable and brief collection of twenty-one sermon 'backgrounds' from the O.T. and one from the N.T., this book shows, without parading its author's tremendous erudition, a warm sensitivity to pastoral needs. The backgrounds are prefaced by an excellent essay 'About Exegesis and Preaching' which ought to be required reading in all theological colleges.

P. C. ROBSON

ROSE, M.: *Jahwe. Zum Streit um den alttestamentlichen Gottesnamen* (Theologische Studien, 122). 1978. Pp. 44. (Theologischer Verlag, Zurich. Price: S.Fr. 6.00; DM. 6.00)

This brief but compact study examines the way in which the divine name is presented in the Patristic Literature, draws attention to the information which can be gleaned from the Elephantine material, and discusses the etymology of the name Yahweh. The three forms YHWH, YHW, and YH are noted, and there is a leaning towards accepting the priority of the form YHW.

E. R. ROWLANDS

RÖSSLER, E.: *Jahwe und die Götter im Pentateuch und im deuteronomistischen Geschichtswerk*. 1966. Pp. 284. (Dissertation, University of Bonn)

When examined from the perspective of the history of religion the Israelite tradition shows evidence of the acceptance of cultic traditions relating to other gods and their acceptance into the cultus of Yahweh. At the same time there developed a sharp polemic against certain other deities, culminating in a sharply defined cult-polemic in the Deuteronomistic-Deuteronomistic literature. Rössler's dissertation looks at these contrasting developments, endeavouring to show the validity of both and the distinctive features which gave rise to a measure of religious tolerance on one side, and a sharp hostility and polemical rejection on the other. Only the O.T. literature from Genesis to 2 Kings is covered, which leaves untouched almost all the prophetic material; but the groundwork of an interesting field of enquiry is laid bare. Since the date when the original dissertation was completed, this area of religious polemic has come in for yet further study, which makes this contribution significant, even though it also invites further examination and more closely defined conclusions.

R. E. CLEMENTS

RÜESCH, P.: *Die unbekannte Frau. Eine biblische Schau zu ihren Wesen und Auftrag*. 1978. Pp. 80. (Brunnen Verlag, Basle and Giessen. Price: DM. 7.80)

The author looks at the roles of twelve women in the O.T.: the Shunammite (2 Kings 4), Jochebed, Hannah, Miriam, Deborah, Abigail, the widow of Zarephath, Michal, Jephthah's daughter, Bathsheba, Esther and Rebekah. Each small study is self-contained, though there is perhaps a common theme which emerges through the author's attempt to argue that women and men have distinctive, usually complementary, roles to play. Interpretation is related to present-day situations. While there are some nice observations the approach is circumscribed by its traditional Christian perspective and its essentially homiletical or devotional purpose.

D. M. GUNN

SAEBØ, M.: *Gjennom alle tider. Det gamle Testamente i kirken*. 1978. Pp. 176. (Land og Kirke/Gyldendal Norsk Forlag, Oslo. Price: N.Kr. 85.00)

This book has been written to meet the need in the Norwegian Church for guidance on the homiletic treatment of the O.T., a need created by the recent inclusion of O.T. passages in the cycle of texts prescribed for preachers. It begins with a discussion of the place of the O.T. in the Christian Church, of the relationship of the O.T. to the N.T., and of some of the central themes in the O.T. Then follow twenty sermons and addresses on O.T. texts: six from the Historical Books, eleven from the Prophets, and three from the Psalms. Each group is introduced by a short discussion of how that type of literature should be treated in preaching, and each individual sermon is followed by concise notes giving the occasion(s) on which the sermon was delivered, the reasons for the line taken, and a brief bibliography. The book also includes a comprehensive, up-to-date bibliography. The entire treatment is balanced and eminently practical.

G. W. ANDERSON

SAEBØ, M.: *Kirken trenger teologien*. 1978. Pp. 77. (Luther Forlag, Oslo. Price: N.Kr. 35.00)

Eight short talks delivered at the opening and closing of the autumn and spring terms at the Church Theological Faculty in Oslo between 1975 and 1977, together with an obituary address on Professor A. Seierstad. As the title indicates, the talks deal in varying ways with the relations between Church and Theology. In some of them, O.T. themes are prominent, e.g. religion and ethics, the prophetic experience, religion and culture, the importance of tradition. Throughout, shrewdness of judgement is combined with lightness of touch in presentation. G. W. ANDERSON

SAGGS, H. W. F.: *The Encounter with the Divine in Mesopotamia and Israel* (The Jordan Lectures, 1976). 1978. Pp. xviii, 243. (Athlone Press, University of London. Price: £8.50)

Six lectures in comparative religion have here become six chapters supported by extensive footnotes, a bibliography and an index. The first insists on treating dispassionately all evidence from both areas. The second deals with creation: Yahweh, unlike El, had at first no association with creation, which only appears in Jeremiah and Deutero-Isaiah in response to claims made for Marduk. Gunkel's view that a battle always preceded creation is challenged. Chapter 3, 'The Divine in History', debunks 'saving acts' as a central part of Israel's faith, defends Albrektson, and finds the same purpose in Yahweh's maintaining the Judaean throne as in Ashur's doing the same for Assyria. Chapter 4, on good and evil, gives some account of Mesopotamian demons, reviews Volz's *Das dämonische in Jahwe*, and comments on the problem of suffering. Chapter 5, 'Communication with the Divine', deals with non-deistic foretelling of the future and the vocation of prophets, observing that only those of Israel preached a way of life. The last chapter considers the impact of religion on daily life and then concern for the whole world, concluding that the different historical backgrounds explain the differences between these two religions. This is a controversial work by one who could accept both religions as having illumination from the divine. Its value is limited by its being largely based on recent secondary sources, some of which, especially on the Mesopotamian side, are not reliable. Also the handling of the evidence is at times weighted to preconceived conclusions. While more a tract for the times than a standard work, its trenchant criticisms of accepted views and its wide spread of knowledge give it a value for O.T. scholars.

W. G. LAMBERT

SCHELKLE, K. H.: *Der Geist und die Braut. Frauen in der Bibel*. 1977. Pp. 176. (Patmos Verlag, Düsseldorf. Price: DM. 19.80)

In response to International Women's Year (1975) the professor of N.T. in the Catholic Faculty at Tübingen has assembled and briefly discussed all the passages in the Bible (including the Apocrypha) which have to do with women, marriage and family life, and women's part in religious ministries. Because the aim is to provide material for discussion rather than to stress a particular view, the comments on the texts serve to illustrate their literary types and social background. The author does,

however, end with two rhetorical questions: 'Wenn die Kirche unter dem Symbol der Braut geschaut ist, kann sie sich dann nicht unter der wirklichen Gestalt einer Frau darstellen? Kann dann nicht die Frau in der Kirche prophetisch und priesterlich wirken (wie sie es 1 Kor. 11, 5 tut)?'

J. W. ROGERSON

SCHMID, H. H.: *Šālôm. La pace nell'antico Oriente e nell'Antico Testamento*. Translated by G. Massi, revised by F. Montagnini (Studi Biblici, 44). 1977. Pp. 129. (Paideia Editrice, Brescia. Price: Lire 3,000)

The original German (1971) of this short study was noted in *B.L.* 1976, p. 76. This is a straight translation of that original, with no modifications or updating.

P. R. ACKROYD

SCHMIDT, P.: *Vater – Kind – Bruder. Biblische Begriffe in anthropologischer Sicht*. 1978. Pp. 135. (Patmos Verlag, Düsseldorf. Price: DM. 15.80)

A practical theologian's attempt to assess the crisis for faith of our contemporary father-image. His third chapter contrasts the O.T.'s transcendent father-god with the magical father-god of its surroundings, discusses some readings of Gen. 22, and regrets the near equivalence of obedience and love when dealing with an authoritarian god. The seventh chapter mentions hints (especially among the prophets and in the Genesis prologue) of an attitude to women in advance of the O.T.'s time.

A. G. AULD

SCHULTE-UEBBING, C.: *Biblische Sachkonkordanz zu Fragen der Endzeit*. 1978. Pp. 96. (Verlag der Liebenzeller Mission, Bad Liebenzell, Germany. Price: DM. 8.80)

This booklet assembles, in the Luther translation, passages from the Bible (exclusive of the Apocrypha) which, on old-style evangelical assumptions, are thought to be appropriately listed under such headings as 'the people of Israel in the kingdom of the millennium'.

C. J. A. HICKLING

SCHWAGER, R.: *Brauchen wir einen Sündenbock? Gewalt und Erlösung in den biblischen Schriften*. 1978. Pp. 239. (Kösel-Verlag, Munich. Price: DM. 25.00)

The Professor of Dogmatic Theology at the University of Innsbruck reconsiders the Biblical theme of violence and redemption, and its relevance to our present-day experience of terror and crime, war and the arms race. It is claimed that a better understanding of the Bible is gained by approaching it in the light of the writings of René Girard (e.g. *La violence et le sacré*, Paris, 1972). Schwager's treatment falls into three natural divisions: René Girard, the O.T. and the N.T. It is the second section, under the sub-title 'From God of vengeance to God of peace', and running to some 90 pages, that is of direct interest to the *Alttestamentler*. All

relevant material from the O.T. is neatly classified under eight sub-headings, beginning with such concepts as violence among men, rivalry and jealousy, the violent God, the jealous God, and reaching a climax with the O.T. critique of sacrifice, the revelation of the true God and the concept of suffering in Deutero-Isaiah.

G. H. JONES

SCHWANTES, M.: *Das Recht der Armen* (Beiträge zur Biblischen Exegese und Theologie, 4). 1977. Pp. 312. (P. Lang, Frankfurt and Berne. Price: S.Fr. 58.00)

This careful and passionate study opens with a thorough discussion of the O.T.'s four main terms for 'poor' (*rš*, *dl*, '*ny*', '*bywn*'), then offers a comprehensive review of 'the right of the poor' in three corpora. Legal texts highlight their rights — the book of the covenant calls them Yahweh's people, while sacral provisions show that in the cult all are ideally alike. Earlier prophets, though in great variety, reinforce these observations; after the exile, '*ny*' shifts its sense, becoming a suitable description of the new situation. Only in Wisdom literature does the *rš* figure: he is the poor man, often responsible for his own fate. In its use of the other three terms, Wisdom demonstrates too that the poor have rights and that God makes himself responsible for their care. Schwantes concludes, 'In God's people they are more than a "scandal" (G. Gutiérrez), they are a power.'

A. G. AULD

SPURGEON, C. H.: *Aus der Schatzkammer Davids*. 2 vols. 1977. Pp. 244, 277. (Oncken Verlag, Wuppertal. Price: DM. 8.80 each volume)

This is the second edition of a translation of Spurgeon's comments on forty psalms that was first published in four parts between the years 1962 and 1966. The selection is arranged thematically: (i) faith and salvation, (ii) the splendour of God in creation, (iii) sin and grace, (iv) the glory of the people of God.

J. W. MCKAY

TELLENBACH, H. (ed.): *Das Vaterbild in Mythos und Geschichte. Ägypten, Griechenland, Altes Testament, Neues Testament*. 1976. Pp. 164. (Kohlhammer, Stuttgart. Price: DM. 19.80)

This is a collection of papers arising from an interfaculty seminar held in Heidelberg University. The editor, a psychiatrist, introduces the volume with an account of the disturbing situation created by the eclipse of the role of the father in modern society and the problem it creates for an understanding of the doctrine of the Fatherhood of God. The first essay by J. Assmann is a well-documented exposition of the ancient Egyptian view of the father's position in the family and the eldest son's duty of filial piety towards his deceased father. L. Perlitt contributes the longest study dealing with the father-figure in the O.T. H.-G. Gadamer briefly discusses the crisis brought about by the weakening of parental authority in Athens during the late fifth century B.C. and the response of the Greek philosophers. W. Lemke complements this with a survey of the concept of the father in classical Greek poetry. G. Bornkamm concludes with a statement of the N.T. teaching on the Fatherhood of God and the Sonship of Christ. Altogether a stimulating work, although one would like to have seen a comparable essay on the situation in ancient Mesopotamia.

R. J. WILLIAMS

TREASURE, G.: *The Man Who Said 'No'. The Story of Jonah*. Illustrated by Annie Vallottin (Today's Good News). 1977. Pp. 88, numerous drawings.

SUGDEN, C.: *That's Life. The Book of Proverbs*. Illustrated by Annie Vallottin (Today's Good News). 1977. Pp. 89, numerous drawings. (Collins/Fount Paperbacks; Church Pastoral Aid Society (Falcon Books). Price: 60p each)

If translated into acceptable English from the American vernacular in which they are written, these two popular homiletic expositions might appeal to unsophisticated adult readers.

R. N. WHYBRAY

TROEGER, T. H.: *Rage! Reflect! Rejoice! Praying with the Psalmists*. 1977. Pp. 96. (Westminster Press, Philadelphia. Price: \$3.95)

This book, by an American professor of Preaching and Worship, is more about prayer than about the Psalms and is written for 'all who would develop a vital devotional life'. The style is light and epigrammatic. It should appeal to preachers.

J. W. MCKAY

TURNER, H. W.: *Commentary on a Shortened Version of Rudolf Otto's The Idea of the Holy. A Guide for Students*. Reprinted 1977. Pp. 52. (Aberdeen People's Press. Price: 75p)

In this convenient reprint of Dr Turner's study guide, 'The essential Otto has been freed from some of his illustrative material that has not worn well, from most references to German literature and philosophy, and from some applications of his analysis to fields that do not concern most readers'. The author stresses that it is to be used alongside Otto's book, not as a potted version of it but as a commentary on it. He thus not only summarizes each chapter (omitting chapters 12, 19 and 20, and parts of 15 and 18), but adds critical 'reflections' at the end of each (e.g., Otto surprisingly omits Eliphaz's night-vision from his discussion of Job). Dr P. R. McKenzie's brief biography of Otto, together with the photograph on the front cover, is illuminating, and the difference in price and format between this and Colpe's grand *Diskussion um das Heilige* (see *B.L.* 1978, p. 88) is by no means commensurate with their relative value, particularly for students of the O.T.

J. F. A. SAWYER

WAGNER, G.: *La justice dans L'Ancien Testament et le Coran aux niveaux des mariages et des échanges de biens* (Collection Langages). 1977. Pp. 279. (Editions de la Baconnière, Neuchâtel. Price: S.Fr. 30.00)

This study arose from an interest in the task of expressing the Gospel in Arabic language and milieu. To what extent could one use the theological language of the Koran? The present investigation is limited to a comparison of two social situations in the O.T. and the Koran: marriage, and exchange of goods. It is concluded that in these areas, the ideas of what is right and honourable are fundamentally the same in the two scriptures. This sample suggests that a good basis exists for communication between the heirs of the Bible and those of the Koran. This readable study is valuable for academic and for wider practical purposes.

J. H. EATON

WATTS, J. W.: *Glimpses of God*. 1977. Pp. vi, 217. (Jameson Press, Pasadena, California. Price: \$6.95)

J. W. Watts was Professor of Old Testament Interpretation at New Orleans Baptist Theological Seminary from 1930 to 1968. He died in 1975. This book is a commemorative volume of some of his writings edited by his son J. D. W. Watts. It contains a short biographical sketch and an account of the growth of the New Orleans Seminary together with two of J. W. Watts's writings. The first is a brief statement of his general line of interpretation of the O.T. The second consists of eleven studies of passages from Genesis. These all display a strong homiletic interest based upon the Southern Baptist view of the interpretation of Scripture.

J. ROBINSON

WESTERMANN, C. (ed.): *Verkündigung des Kommenden. Predigten alttestamentlicher Texte*. 2. Auflage. 1978. Pp. 189. (Kaiser Verlag, Munich. Price: DM. 10.80)

Westermann has reproduced here with helpful discussion-notes twenty-two 'sermons on O.T. texts' by almost as many O.T. scholars, theologians, and pastors, preached mostly in the early and mid-fifties. 'Proclamation of the coming one' does scant justice to their breadth of interest. He has contributed a short general introduction on preaching the O.T.; then the samples are grouped according to the three sections of the canon (historical, prophetic and didactic!), each with its own preface — the third is confessedly the most problematic, prayer and teaching providing a less satisfactory platform for announcing events. But for a brief new foreword with its promise of a second volume, this is a simple re-issue of the first edition of 1958 (not earlier reviewed in the *Book List*).

A. G. AULD

WHITE, J.: *People in Prayer. Ten Portraits from the Bible*. 1978. Pp. 160. (Inter-Varsity Press, Leicester. Price: £1.10)

The author is not concerned with critical questions. Written from the standpoint of a conservative evangelical view of Scripture, his book is a series of helpful devotional and homiletical reflections on ten biblical prayers — eight from the O.T. and two from the N.T.

G. H. BOOBYER

WOLFF, H. W.: *Jonah: Church in Revolt*. Translated by E. Kohl and R. Hutton. 1978. Pp. 78. (Clayton Publishing House, St Louis. Price: \$2.95)

This short volume contains three lectures on the book of Jonah given by Professor Wolff in the U.S.A. There is also a fresh translation of the book, set out as a drama in five acts. The lectures cover the themes of human freedom, man's fear of his responsibility and the divine compassion. The material is related to that contained in the author's *Studien zum Jonabuch* (see below), but covers much less ground.

R. E. CLEMENTS

WOLFF, H. W.: *Mit Micha Reden. Prophetie einst und heute*. 1978. Pp. 232. (Kaiser Verlag, Munich. Price: DM. 19.80)

This is primarily a book for preachers, and it will encourage them to study a less familiar part of the O.T., relate it to the problems of the modern world, and thus integrate their study of the O.T. with their preaching ministry. Most of the book originated in addresses and sermons on various occasions, and this leads to a certain amount of overlap. The book begins with two introductory chapters on Micah and his historical setting; Wolff's theory that Micah was one of the elders of Moresheth is briefly set out with evidence. Then follows a series of expositions covering the whole book of Micah, though only 1:7–2:11 and 3:1–12 are assigned to Micah himself with confidence. The book closes with further expositions of a more popular character, where the emphasis falls more strongly on the application of Micah's message to the modern world. This useful book will stimulate preachers, and it whets our appetite for Wolff's full-scale commentary on Micah.

A. GELSTON

WOLFF, H. W.: *Studien zum Jonabuch*. Second edition, 1975. Pp. 132. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 12.50)

This revised edition of H. W. Wolff's study of Jonah contains few changes from the first edition (*B.L.* 1966, p. 55; *Decade*, p. 675). Some printing errors have been corrected and additions have been made to the list of works dealing with the book of Jonah.

R. E. CLEMENTS

WOOD, L. J.: *The Holy Spirit in the Old Testament* (Contemporary Evangelical Perspectives). 1976. Second printing, 1978. Pp. 160. (Zondervan, Grand Rapids, Michigan. Price: \$3.95)

This study of the evidence for the activity of the Holy Spirit in the O.T. dispensation is written by a conservative scholar for conservative readers and will be found useful by those who accept the premisses on which the argument is based. The writer shows awareness of the results of critical study of the O.T. but makes few concessions to them. He has a predetermined point of view which the evidence must be shown to support. At the same time some of the convictions of the writer are worthy of respect, even though his reasoning will not commend itself to most users of the *Book List*.

N. W. PORTEOUS

YAMAMOTO, K. (ed.): *Gendai ni okeru Kami no Mondai* (The Problem of God in our Time) ('Proclamation Today', 9). 1978. Pp. 271. (Sōbunsha, Tokyo. Price: ¥2,000)

Of ten articles, one is directly concerned with the O.T.: K. K. Sacon, 'Yahweh the God of Israel — Original Character and Early Development'. After a philological study of the Tetragrammaton, the Shosu documents are examined for its possible historical provenance. The result is then placed in the setting of religio-historical interactions with El and the God of the Fathers in South Palestine. The emergence of the 'particularly Yahwistic' is traced to the Sinai theophany revealed to the Exodus group, which may have been petrified in the self-revelatory formula of the Decalogue and other similar passages.

K. K. SACON

ZERAFA, P. P.: *The Wisdom of God in the Book of Job* (Studia Universitatis S. Thomae in Urbe, 8). 1978. Pp. 282. (Herder, Rome. Price: Lire 9,000)

Discussions of Job 28 are often vitiated by what the author calls 'the amorphous figure of divine wisdom, based on reminiscences of the Books of Job and Proverbs, but alien to the specific doctrine of both books'. Ben Sirach and his heirs brought together unconnected ideas of different provenance and thus created obfuscation. Fr Zerafa is not content to separate out 'practical' and 'metaphysical' strands of *Chokmah*, nor does he find a solution in a chronological or evolutionary approach. He examines the question of the integrity of Job and the place of chapter 28 in the composition, and concludes that far from moving on the periphery of the author's polemic it enshrines a returned exile's powerful plea against human wisdom. There is a careful analysis of all the related terms (understanding, knowledge, concept, riddle, imagination etc.) and of the textual passages outside chapter 28 as well as each verse of the great hymn. Finally the author turns to the dogmatic implications and the truly astonishing range of *Chokmah* which comprehends the simplest human skills and the cosmic processes, and, as in this chapter, the 'exclusive attribute of God'. This monograph should not be missed by anyone concerned with the exegesis of pre-Gnostic Biblical material.

U. E. SIMON

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

BECKMAN, G.: *Hittite Birth Rituals: An Introduction* (Sources and Monographs, Sources from the Ancient Near East, vol. 1, fascicle 4). 1978. Pp. 21. (Udenna Publications, Malibu, California. Price: \$1.75)

This article presents seven texts in translation with commentary and an introduction. For those who are not Hittite scholars this is a useful and reliable treatment of the subject.

W. G. LAMBERT

BERNHARDT, K. H.: *Der alte Libanon*. 1976. Pp. 240, including 94 plates, 4 in colour, and 220 plans and drawings; 1 folding map. (Koehler & Amelang, Leipzig. Price: M. 28.00)

This is a history of Lebanon from the earliest settlements down to the beginning of the Christian period. Although Lebanon never became the seat of a great imperial power its geographical position meant that it always had an interest in the power struggles of the near east, as Bernhardt amply illustrates. There are separate chapters on the Lebanese cedar forests, the cedar in poetry and myth, purple-dyed ware, trade, shipbuilding, colonies, gods and cults. The net is cast over a wide range of literature — biblical, rabbinical and classical Greek, as well as the more obvious Egyptian and Mesopotamian sources — in order to assess Lebanon's reputation in the ancient world. The text is copiously illustrated with drawings and photographs, though some of the latter are so old that they would better have been omitted.

R. P. GORDON

BURKARD, G.: *Textkritische Untersuchungen zu Ägyptischen Weisheitslehren des Alten und Mittleren Reiches* (Ägyptologische Abhandlungen, 34). 1977. Pp. xiv, 341. (Harrassowitz, Wiesbaden. Price: DM. 68.00)

In this work, the author attempts a systematic treatment of textual errors and variants in the MSS for five of the oldest Egyptian instructional wisdom-writings: those of Ptahhotep, for Merikare, of Amenemhat I, 'Duakhety' (Khety son of Duauf), and A Man for his Son, all originating in the third to early second millennia B.C. He surveys in each work possible 'mechanical' errors (of visual copying, of writing-down from memory, of hearing dictation, minor carelessnesses, and neologisms subsequently intruded into the text). He then deals with redactional or editorial changes and with problem passages and obscurer corruptions. After a summary of a possible formal structure-analysis of Ptahhotep, he then offers a series of fresh interpretations of passages in all five works. He ends with summary conclusions: visual copying and memory errors are well attested, but not errors by dictation; some editing can be seen. This work will be of great value to Egyptologists or anyone working on these important texts with a first-hand knowledge of Egyptian. O.T. scholars will mainly benefit when its results have been sieved through and incorporated in fresh translations of these works by Egyptologists.

K. A. KITCHEN

CAMINOS, R. A.: *A Tale of Woe, from a Hieratic Papyrus in the A. S. Pushkin Museum of Fine Arts in Moscow*. 1977. Pp. xii, 99, 13 plates. (The Griffith Institute, Ashmolean Museum, Oxford. Price: £12.00)

This stately volume is the definitive edition of Papyrus Pushkin 127 (commonly dubbed 'the Moscow literary letter'), first published by M. A. Korostovtsev in 1961. The present papyrus dates to c. 1000 B.C., and is a copy of a work composed not more than three centuries earlier. It takes the form of a letter from a priest of the sun-god at On (Heliopolis) to his friend at court, appealing for his mediation with a higher power — doubtless the pharaoh — after he has been stripped of office, home and possessions and left to roam the country, ending up in an oasis village tyrannized by the local chief. There are touches of Job and of oppression such as an Amos condemns. Caminos views the whole piece as one of 'epistolary fiction', a thousand years before early Roman examples. There are enigmatic references to (Ne)har and Nay-sa'ar ('those of Se'ir'), whether in Palestine or Egypt. The W. Semitic *nhrt*, 'streams' may be noted, with dual divine determinatives (Caminos: 'sacred wells (?)'). The fear of loneliness and graphic pictures of oppression are remarkable.

K. A. KITCHEN

COHEN, M. E.: *Balag-compositions: Sumerian Lamentation Liturgies of the Second and First Millennia B.C.* (Sources and Monographs from the Ancient Near East, vol. 1, fascicle 2). 1974. Pp. 33. (Undena Publications, Malibu, California. Price: \$2.85)

This is a concise but authoritative introduction to Sumerian laments, which continued in use in Mesopotamia until Seleucid times. The essential facts about them are given first, then specimens are translated with notes. This is essential reading for students of the O.T. book of Lamentations.

W. G. LAMBERT

*COOGAN, M. D.: *Stories from Ancient Canaan*. 1978. Pp. 120. (Westminster Press, Philadelphia. Price: \$4.95)

This delightful little book contains an English translation of Keret, Aqhat, Baal and Rephaim with a very brief introduction to Ugaritic literature. It will be useful in schools and for the general reader.

M. E. J. RICHARDSON

DEISSMANN, A.: *Light from the Ancient East. The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*. Translated by Lionel R. M. Strachan. Revised Edition (1929), reprinted 1978. Pp. xxxii, 535, 85 illustrations. (Baker Book House, Grand Rapids, Michigan. Price: \$8.95)

For a long time Deissmann's outstanding volume has been available only second-hand. Baker Book House has served scholarship well in issuing this cheap reprint. The five chapters describe the recovery of inscriptions, papyri and ostraca of Hellenistic and Roman times up to the date of writing, show how they improve understanding of N.T. Greek as language and as literature and how they illumine the social and religious life of the era, and suggest work to be done. Although fifty-five years old, this remains the best detailed introduction to the non-traditional Hellenistic sources. It is richly furnished with examples of texts of every sort in Greek, with translations and explanatory notes. The majority of the photographs are reproduced legibly. Thus the work is profitable for students of LXX, of N.T., and of the early history of Judaism in Egypt.

A. R. MILLARD

ELLERMEIER, F.: *Alttestamentliche Wissenschaft und Sumerologie grundlegende Arbeit: sumerisches Glossar. Bericht über ein Forschungsprogramm zugleich ein Beitrag zur Aufgabe des Geisteswissenschaftlers in unserer Zeit* (Theologische und Orientalische Arbeiten aus Göttingen, 3). 1977. Pp. 47. (Privately printed for Dr F. Ellermeier, Nörten-Hardenberg bei Göttingen. Price: DM. 12.80)

This announcement of a forthcoming Sumerian glossary is, despite the title, of interest to O.T. scholars only if they read or plan to read Sumerian. In due course it may result in improved translations of relevant Sumerian texts, which will be of general interest to O.T. scholarship.

W. G. LAMBERT

ERMAN, A.: *Ägypten und ägyptisches Leben im Altertum*. Neu bearbeitet von Hermann Ranke. 1977. Pp. xxvii, frontispiece, 42 plates and 279 text-figures. (Gerstenberg, Hildesheim. Price: DM. 168.00)

This solid volume is an unchanged reprint of Ranke's fifty-five year old revision (1923; French translation, 1952) of Erman's book of ninety-two years ago (English translation, 1894). Both the original and this revision were classic expositions of ancient Egyptian civilization in all its aspects (in twenty chapters). But even the revision is now distinctly dated, given the vast array of information and fresh views accumulated in the last

half century. Thus, the work is founded on a basis of good, factual data, but the user will always need to consult half a century's subsequent work in order to know the up-to-date position on anything. A replacement would have been better than such a reprint as this. K. A. KITCHEN

FANTAR, M.: *Le dieu de la mer chez les Phéniciens et les Puniques* (Publicazioni del Centro di Studio per la Civiltà Fenicia e Punica, 16: Studi Semitici, 48). 1977. Pp. 131, 8 plates. (Consiglio Nazionale delle Ricerche, Rome. Price: Lire 10,000)

This work was completed in Tunis where the author is preparing an official description of the site of Kerkouane. There a small piece of decorated clay has been found, imprinted with a figure riding a composite beast, half horse and half fish. This discovery and its implications are discussed at length in the main body of the book (pp. 43-94). In addition there is a presentation of the god Poseidon as he is depicted at Carthage and in Phoenicia. Ugaritic, Phoenician and Punic texts are discussed in the last chapter where the names and epithets of the Lord of the Sea are mentioned. Much of the work is dependent on older studies in this field.

M. E. J. RICHARDSON

FRANKFORT, H., FRANKFORT, H. A., WILSON, J. A., JACOBSEN, T., and IRWIN, W. A.: *The Intellectual Adventure of Ancient Man*. With revised Bibliographies. 1978 (1946). Pp. vii, 401. (University of Chicago Press, Chicago. Price: \$4.95)

FRANKFORT, H.: *Kingship and the Gods. A Study of Ancient Near Eastern Religion as the Integration of Society and Nature*. With a new Preface by Samuel Noah Kramer. 1978 (1948). Pp. xxv, 444, frontispiece, 52 illustrations. (University of Chicago Press, Chicago and London. Price: \$7.95; £5.60)

These are unchanged paperback editions, save for the updated bibliographies and new preface respectively, of works noted in *B.L.* 1947, p. 8 and 1948, p. 42 (*Eleven Years*, pp. 70, 152). The former includes Irwin's chapters on the Hebrews, which were dropped from the Pelican edition *Before Philosophy*. While the stimulus of these works remains, the parts on Egypt have perhaps kept their value better than those on Mesopotamia.

W. G. LAMBERT

FULCO, W. J.: *The Canaanite God Rešep* (American Oriental Studies, Essay 8). 1976. Pp. 71, 2 plates. (The American Oriental Society, New Haven, Connecticut. Price: \$4.00)

This is a very thorough review of the Near-Eastern material, epigraphic and iconographic, for the character of the god Rešep in the ancient Near East, whose cult the author establishes on the evidence of onomastica as originally Amorite. He was a god of plague — 'Rešep, Lord of the Arrows' — repeatedly identified with Apollo in Cyprus, where, as in the western Mediterranean, he was introduced by the Phoenicians. His chthonic character (rather than fertility connections) is rightly emphasized, Rešep being equated with Mesopotamian Nergal in Ugaritic texts. The O.T. evidence for the demythologization of Rešep as a sinister scourge of society especially associated with fire and plague is convincingly advanced.

J. GRAY

GIBSON, J. C. L. and DRIVER, G. R.: *Canaanite Myths and Legends*. 1978. Pp. xx, 168, with frontispiece. (T. and T. Clark, Edinburgh. Price: £9.80)

G. R. Driver's *Canaanite Myths and Legends* was published in 1956 (see *B.L.* 1957, p. 60; *Decade*, p. 60). Driver himself, at an early stage, saw the need for a second, revised edition. The texts are here printed in a different order and in poetic parallelism wherever possible, with each column of text and its translation next to each other. Transliterations differ in detail at numerous points from Driver's edition; the glossary has been thoroughly revised and the items re-arranged along conventional lines; the amount of comparative Semitic philology has been reduced, whereas the number of O.T. references has been increased; the introductions have been updated and rewritten; the bibliography has been greatly expanded; Driver's chapter on philology and grammar has been omitted and has been replaced by a short note on phonology; a concordance of tablets has been added; some of the badly damaged texts (e.g. some columns of the Anat text) have been put in an appendix which also contains some (untranslated) texts published since 1956. Dr Gibson has put us all in his debt by publishing this thorough revision in which most of Driver's idiosyncracies and errors have been eliminated and account has been taken of work done since 1956.

P. WERNBERG-MØLLER

HAJJAR, Y.: *La Triade d'Héliopolis-Baalbek. Son culte et sa diffusion à travers les textes littéraires et les documents iconographiques et épigraphiques* (Etudes préliminaires aux religions orientales dans l'Empire Romain, 59). 2 volumes. 1977. Pp. 1-417, 418-641, 128 plates, 3 maps. (Brill, Leiden. Price: Fl. 368.00 the set)

The triad of divinities worshipped at Syrian Heliopolis (Baalbek) are known in Greek as Zeus, Aphrodite and Hermes, in Latin as Jupiter, Venus and Mercury. It is impossible to guess with any confidence at the Semitic original of Hermes-Mercury. Zeus-Jupiter and Aphrodite-Venus are commonly thought to correspond respectively to Hadad and Atargatis (the 'Syrian goddess'), but a correspondence with Ba'al-šamin and Astarte is not to be excluded. Like Ephesian Artemis (worshipped by 'all Asia and the world'), the three Heliopolitan divinities were venerated far beyond their home territory. Professor Hajjar brings together here over 300 epigraphic and similar references to them from places as far distant as Britain, Germany, Gaul and Numidia, and ten accounts of them in Greek and Latin literature. For good measure, he lists further occurrences which have been supposed to allude to them but actually do not. In two concluding chapters he discusses the iconography and cult of the triad, and the diffusion of the cult throughout the Roman Empire. The work is exhaustively indexed and amply illustrated.

F. F. BRUCE

JOHNSON, P.: *The Civilization of Ancient Egypt*. 1978. Pp. 240 with many illustrations (unnumbered) and 2 maps. (Weidenfeld and Nicolson, London. Price: £6.25)

This work, by an amateur for a broad public, is well done overall. Its nine chapters follow a historical thread from Egypt's beginnings to Roman times and the modern rediscovery of ancient Egypt. The middle chapters in particular sketch outlines of Egyptian society, living conditions, technical accomplishments, religion, funerary practices, forms and function

of art, hieroglyphs, and literature. Illustration is generous and mainly good; a brief bibliography and index complete the book. Not surprisingly, such a work has its share of errors and misconceptions (mainly minor, one may happily add). But it will well serve as a useful popular introduction alongside others of its genre.

K. A. KITCHEN

LINDNER, M. (ed.): *Petra und das Königreich der Nabatäer. Lebensraum, Geschichte und Kultur eines arabischen Volkes der Antike*. 2., verbesserte Auflage. 1974. Pp. 224, numerous illustrations, maps and plans. (Delp'sche Verlagsbuchhandlung, Munich. Price: DM. 28.00)

Books on Nabataea are rare and welcome. This revised edition of a book first published in 1970 (not reviewed in the *Book List*) is perhaps best described as a scholarly *vade mecum* for the determined Petra tourist. It is the work of ten contributors. The editor writes on the discovery and exploration of Petra, describes the ancient city, and considers different travellers' experience of it. He also contributes a lengthy survey of the history of Nabataea. Other contributors survey the landscape and plant life of Petra (M. Wanke), the spices of the ancient world (K. Gauckler), the life of a Jordanian field archaeologist in Petra (M. M. Khadiya), and the Nabataeans in the Negeb (A. Raum). Shorter articles cover such subjects as the asphalt industry of the Dead Sea, the Nabataean gods, Petra's triclina and sanctuaries, and Nabataean kings and chronology. Important are F. Zayadine's article on the development of Petra's rock architecture, K. Schmitt-Korte's on its painted pottery and P. Parr's survey of forty years' excavation at Petra. All articles are fully annotated with references to writers ancient and modern and good illustrations and photographs. There is no specific treatment of Nabataean script, texts, or coinage. This is not a comprehensive scholarly survey of the Nabataean world, but is a well documented introduction from which those many biblical scholars with only a passing knowledge of the Nabataeans will learn much.

J. R. BARTLETT

MARZAL, A.: *Gleanings from the Wisdom of Mari* (Studia Pohl, 11). 1976. Pp. vii, 105. (Biblical Institute Press, Rome. Price: Lire, 3,200; \$4.00)

This is a competent if wordy study of proverbs (very few in number) and proverbial sayings in the Mari letters. It applies to them a particular system of analysis, which is the chief value of this booklet. The reviewer is not wholly convinced, but a consideration of this approach will stimulate thought on ancient Near Eastern proverbs generally.

W. G. LAMBERT

SANDARS, N. K.: *The Sea Peoples. Warriors of the Ancient Mediterranean* (Ancient Peoples and Places, 89). 1978. Pp. 224, 140 illustrations, 8 in colour. (Thames & Hudson, London. Price: £7.50)

Here is another indication of the interest which the Sea Peoples have been attracting in recent years (witness the Sheffield colloquium of 1973, and see *B.L.* 1977, pp. 32, 97 f.; 1978, pp. 108 f.). Sandars proceeds with the utmost caution, so that this well-informed review of the problems will be a useful antidote to some of the far-fetched solutions already in circulation. The first half of the book surveys conditions prevailing in the

Mediterranean world and in Central Europe prior to the upheavals of the thirteenth and twelfth centuries. Several students to whom the book was recommended found this part heavy going. No single explanation is adduced for the phenomenon of the Sea Peoples; rather, a coalition of factors — natural disaster and economic collapse in Greece, revolt of border provinces in Anatolia, economic and political breakdown in Egypt — shares responsibility for the course of events. As for matters directly relating to the O.T. the Philistines are traced to Anatolia rather than to Greece or Crete, and the hypothetical connection between the Denyen and the biblical Danites is viewed favourably. The Philistines/Peleset were the landlubbers among the migrants; there is scarcely anything to connect them with the sea.

R. P. GORDON

SCHMANDT-BESSERAT, D.: *An Archaic Recording System and the Origin of Writing* (Syro-Mesopotamian Studies, vol. 1, issue 2). 1977. Pp. 32, 8 plates, many illustrations. Price: \$4.70

ASTOUR, M. C.: *The Rabbeans: A Tribal Society on the Euphrates from Yahdun-Lim to Julius Caesar* (Syro-Mesopotamian Studies, 2/1). 1978. Pp. 12, one map. Price: \$1.10

MATTHIAE, P.: *Preliminary Remarks on the Royal Palace of Ebla* (Syro-Mesopotamian Studies, 2/2). 1978. Pp. 20, 6 figs., 8 plates. Price: \$4.10. (Undena Publications, Malibu, California)

For this series see *B.L.* 1978, p. 106. Schmandt-Besserat, following a lead of P. Amiet, unveils a new chapter in the prehistory of writing. From neolithic times onwards small clay tokens of varying shape and size served for simple accounting. In the fourth millennium B.C. these were sometimes enclosed in clay balls which were marked on the outside to indicate the number and kind of tokens within. About 3,000 B.C. this inspired the invention of marked clay tablets with nothing inside. So came the invention of writing. The matter of the tokens is fully convincing, but the brief analysis of signs on the earliest tablets less so. Astour connects a tribe known from the Mari texts with people occupying the same mid-Euphratean region and bearing a similar name in the first century B.C. Matthiae's paper is one he read in 1976, with an additional note from 1978. It is well illustrated.

W. G. LAMBERT

SCHMANDT-BESSERAT, D. (ed.): *Immortal Egypt. Invited Lectures on the Middle East at the University of Texas at Austin*. 1978. Pp. viii, 62 including 1 map, 47 plates, 1 photograph. (Undena Publications, Malibu, California. Price: \$16.00 (cloth), \$9.50 (paper))

This slim, attractive volume was occasioned by a series of lectures and study-sessions centred on an exhibition. It contains an appreciation of the late J. A. Wilson (eminent American Egyptologist) by G. R. Hughes, and seven essays. Of special interest to O.T. scholars are: Denise Schmandt-Besserat on a form of record-keeping (eighth to second millennia B.C.) by use of geometrically-shaped clay blobs and small stones that (via marked bullae) passed eventually into pictographic and cuneiform writing on clay tablets — of importance for the origins of writing; K. W. Butzer on interrelation of irrigation and civilization in Egypt; H. A. Liebowitz on 'The Impact of the Art of Egypt on the Art of Syria and Palestine'. T. A.

Wertime gives new data on sources of tin (Egypt, Levant and beyond) utilizable by the ancients. More purely egyptological are W. K. Simpson on function and aesthetics in Egyptian art, L. M. Gallery on ancient Egyptian gardens (using some very 'dated' sources), and C. Aldred on Eighteenth Dynasty Egyptian art.

K. A. KITCHEN

SHORTER, A. W.: *The Egyptian Gods. A Handbook*. 1978. Pp. xii, 144, 4 plates. (Routledge & Kegan Paul, London and Henley. Price: £3.95)

This work is an unaltered reprint of a small popular book first issued in 1937. In very simple style, it gives an elementary outline of Egyptian beliefs in the New Kingdom about the sun-god, creation-myths, Amun of Thebes; Osiris, the afterlife and last judgement; the role of magic; and Akhenaten's 'monotheism'. Included are brief accounts of Egyptian temples, popular cults, the Book of the Dead, etc., and a list of deities. After forty years the book has aged little, because its author had close knowledge of first-hand sources of permanent value. The bibliography is the most obviously dated feature. For a fuller, modern account of the subject, see S. Morenz, *Egyptian Religion*, Methuen, 1973 (cf. *B.L.* 1974, p. 79).

K. A. KITCHEN

VELIKOVSKY, I.: *Ramses II and his Time* (Ages in Chaos Series). 1978. Pp. xii, 270, 30 illustrations. (Sidgwick & Jackson, London; Doubleday, New York. Price: £6.95; \$10.00)

The author of this work has convinced himself that Ramesses II is identical with the Pharaoh Neco (Neko II) of Jeremiah's day, and is thus the opponent of Nebuchadnezzar II of Babylon — the latter himself being the same as Hattusil III. This is in line with the rest of his writings, placing the Ramesside kings after the Libyan dynasties, and generally reducing the dates of ancient Egyptian history by some five centuries. This volume is steeped in factual errors and misconceptions from cover to cover, and (like its companions) is pure fiction, and is of not the slightest value to anyone having a genuine interest in the real course of ancient history. Of first-hand evidence available, ten per cent is manipulated and distorted, the other ninety per cent simply ignored.

K. A. KITCHEN

XELLA, P.: *Problemi del Mito nel Vicino Oriente Antico* (Supplemento n. 7 agli Annali — vol. 36 (1976), fasc. 2). 1976. Pp. 91. (Istituto Orientale di Napoli. Distributed by Herder, Rome. Price: Lire 2,500)

This volume offers three essays in which the author criticizes much of contemporary understanding of myth, especially the antinomy myth/history. Observing that many primitive societies show no awareness of the distinction between 'historical' and 'non-historical' narratives, Xella considers in his first essay the relationship between historical experience and myth within the Mesopotamian cultural tradition. Adopting what he calls a 'religio-historical' method of analysis, he suggests that historical recollection became transformed into myth as a continuous process of appropriating the past to cultural developments. The second and third essays illustrate this thesis with reference to the story of Adapa and the South Wind and the Aqhat poem. Xella's perception of what he calls the 'convergence' of history and myth deserves attention, not least because of its considerable relevance to O.T. issues.

P. R. DAVIES

9. APOCRYPHA AND POST-BIBLICAL STUDIES

AMRAM, D. W.: *The Jewish Law of Divorce according to Bible and Talmud, with some Reference to its Development in Post-Talmudic Times*. 1975. Pp. 224. (Sepher-Hermon Press, New York. Price: \$6.50)

This is a reprint of a book first published in 1897. The author was Professor of Law at the University of Pennsylvania, and a pioneer in the application of legal-historical approaches to Jewish law. Today, the book is of value as a primary source for the study of the scholarship of its period.

B. S. JACKSON

Apocalypses et Théologie de l'Espérance. Congrès de Toulouse (1975). Présentation de Louis Monloubou, Préface de Henri Cazelles (Lectio Divina, 95). 1977. Pp. 486. (Editions du Cerf, Paris for the Association Catholique Française pour l'Etude de la Bible. Price: Fr. 95.00)

The first section (O.T.) contains papers by M. Delcor (history of research), E. Jacob (biblical roots of apocalyptic) and J. Stiassny (apocalyptic among the rabbis) occupying more or less conventional positions. P. Grelot considers, pedantically but perceptively, history and eschatology in Daniel, A. Caquot suggests the son of man as incarnation of wisdom in 1 Enoch 70–71, P. M. Bogaert links Revelation with 4 Esdras and 2 Baruch and the destruction of the Temple, and M. Delcor suggests that apocalyptic appears as 'remythisation of the Jewish religion'. The N.T. section includes valuable studies of Mark 13 (J. Dupont) and on the development of apocalyptic language in Paul (P. Benoit). The last section is called 'From critical study to hermeneutic'. The volume can be recommended for selected reading, although the price may deter the would-be purchaser. Predictably, the book augments the question 'What is apocalyptic?' without betraying any progress in providing an answer.

P. R. DAVIES

AUERBACH, L.: *Das jüdische Obligationenrecht*. With Introduction and Supplementary Notes by A. M. Fuss. 1976. Pp. 627. (M. Shalom, Gederä. Price: \$25.00)

This welcome reprint of Auerbach's classic is much enhanced by Dr Fuss's introduction, in which he tells what is known of Auerbach, relates him to the major nineteenth century schools of German legal scholarship, and provides a set of Supplementary Notes (pp. 10–16) bringing Auerbach's work up to date by reference to later writers who have discussed his theories or addressed themselves to the same problems. *Das jüdische Obligationenrecht* represents only the first part of the author's projected study; it commences with an extensive introduction to the nature and history of Jewish Law (pp. 1–156), and covers the Concept of Obligation, Types of Obligations, and Subjects of Obligations. Prominent amongst the author's concerns are the use of written evidence in establishing obligations, and the development of negotiable instruments from Talmudic times to the modern period. Auerbach's combination of legal and rabbinic knowledge was unique in his day, and the book was well ahead of its time. In some respects it has yet to be surpassed.

B. S. JACKSON

BAUMGARTEN, J. M.: *Studies in Qumran Law* (S.J.L.A., xxiv). 1977. Pp. xii, 209. (Brill, Leiden. Price: Fl. 64.00)

During the past twenty-five years, Professor Joseph Baumgarten, a rabbinic expert of high standing, has brought his profound halakhic learning to bear on the interpretation of various legal issues in the Dead Sea Scrolls, in particular in the field of Temple worship and calendar problems in Jubilees and at Qumran. The present volume, divided into four sections (Rabbinic methodology and Qumran — Purity and the Temple — The Calendar — Jurisprudence), includes thirteen previously published papers and a fresh contribution to the question of Essene attitudes to the Temple (arguing for a continued sectarian participation in the Jerusalem cult). They will be greatly welcomed by all Qumran scholars, and especially by those not fully familiar with rabbinic matters, for no reasonable student of the Scrolls can question the validity of Baumgarten's remark 'that without a careful evaluation against the norms of the halakha as distilled in rabbinic sources, the religious regimen which governed the Essene community will never be fully comprehensible'. The collected papers contain also the author's well-known article in which he criticizes Y. Yadin for his interpretation of the verb *talah* as meaning 'to crucify'. On this topic, see now Yadin's reaction in the Hebrew edition of *The Temple Scroll*, vol. 1 (1977), pp. 285–89.

G. VERMES

BLOCH, A. P.: *The Biblical and Historical Background of the Jewish Holy Days*. 1978. Pp. xii, 281. (Ktav, New York. Price: \$15.00 (cloth), \$5.95 (paper))

In this collection of fifteen essays, a Brooklyn rabbi calls attention to the mutations undergone by the fasts and feasts at critical points in Jewish history and to the manner in which their celebration and religious function may be seen to diverge from Biblical precedent, particularly during the emergence of rabbinic Judaism. Among interesting topics covered are the shift in the theological significance of the New Year, Yom Kippur's adjustment from temple ritual to synagogal pietism, the dual nature of the Passover festival and the mutually contradictory sources of the Chanukah story. The general impression is of a strange admixture of the naive, fundamentalist and conjectural with the perceptive, historical and well-documented, the whole presented in a somewhat prolix fashion. The volume is primarily intended to inspire the Jew rather than enlighten the scholar but there is much information and some remarkable insights for the reader patient enough to sift through the remainder.

S. C. REIF

BÖHL, F.: *Aufbau und literarische Formen des aggadischen Teils im Yelammedenu-Midrash*. 1977. Pp. 122. (Franz Steiner Verlag, Wiesbaden. Price: DM. 28.00)

In the first of the three main sections of this *Habilitationsschrift* Böhl discusses the literary precursors of the Yelammedenu Midrashim, finding examples of this form already in the Tannaitic period. The *Schülerunterweisung* of the Tosephta and the Yelammedenu-type responses of the Babylonian Talmud stand in the same tradition as the classical Yelammedenu Midrashim, with the differences being put down to life-setting. Parts two and three are given over to an analysis of the haggadic

components of Yelammedenu, discussion being arranged according to the various structural types which Böhl identifies. Pp. 93–106 give a very full register of the rabbinic authorities cited in these Midrashim together with the literary references.

R. P. GORDON

DE BREFFNY, B.: *The Synagogue*. Photography by George Mott. 1978. pp. 215, numerous plates (23 in colour). (Weidenfeld & Nicolson, London. Price: £12.50)

The appeal of this sumptuous volume is architectural, but it begins with a generally reliable summary of what is known from literary sources of the synagogue in antiquity. Excellent photographs of surviving remains of ancient synagogue buildings in Israel, Ostia, Delos etc. are included, as also ground plans and an isometric reconstruction of the synagogue at Sardis. The bulk of the book, however, deals with late medieval, renaissance and modern Europe and its extensions — especially in America, but also, e.g., in South Africa. The illustrations well reflect the influence of successive phases of European art, and the book contains sections on the search for a style and on the modern synagogue — the latter illustrating some interesting experiments. The book is well indexed, and few if any of the historically important synagogues of Europe can have escaped the author's notice.

R. LOEW

BRUCE, F. F.: *The Time is Fulfilled. Five Aspects of the Fulfilment of the Old Testament in the New* (The Moore College Lectures, 1977). 1978. Pp. 128. (Paternoster Press, Exeter; Eerdmans, Grand Rapids, Michigan. Price: £3.60 (cloth); £1.90 (limp); \$2.95)

The lectures discuss respectively the mission and self-understanding of Jesus, some leading images in Johannine christology, the place of Abraham in the N.T., typology (especially in Hebrews), and the meaning of prophecy in the N.T. (mainly in the context of Revelation). They usefully indicate, in a variety of ways, the importance of O.T. references and allusions in the N.T. A number of much-debated questions are briefly but decisively dealt with.

C. J. A. HICKLING

CHARLESWORTH, J. H.: *Rylands Syriac ms. 44 and a New Addition to the Pseudepigrapha: The Treatise of Shem, Discussed and Translated* (Reprinted from the *Bulletin of the John Rylands Library of Manchester*, Vol. 60, No. 2, 1978). Pp. 376–403. (The John Rylands University Library of Manchester. Price: £1.25)

The 'Treatise of Shem' in Rylands syr. 44 (a different work from the palmomantic text attributed to Shem, known from the Cairo Geniza) was originally edited by Mingana (in *B.J.R.L.* 1917/18); Charlesworth here rescues it from virtual oblivion by retranslating it and suggesting a Jewish origin of shortly after 31 B.C. (which would, as he points out, render it a work of considerable interest). Unfortunately the grounds for such a dating and provenance are very slender (the mention of rice in 5:3, evidently as a staple crop, indeed points to a considerably later date), and neither Mingana nor Charlesworth has noticed that the work is

related to the Greek *Dodekaeteris chaldaica* (examples in *Cat. Cod. Astrol. Graec.* II, pp. 138 ff.; XI, pp. 159 ff. etc.); the attribution to Shem may thus well be secondary, and the work is not necessarily of Jewish origin (*peṣḥa* could be Easter rather than Passover). There is a related Syriac text (without attribution to Shem) in Mingana syr. 266; shorter Syriac texts of the same genre will be found in Budge's *Syriac Book of Medicines*, II, pp. 522–24.

S. P. BROCK

COLEMAN, W. L.: *Those Pharisees*. 1977. Pp. 147. (Hawthorn Books, New York. Price: \$3.95)

The author is a pastor of the Evangelical Free Church in Nebraska. He informs us in his Introduction that he assumes 'that the New Testament is accurate and its stories are true'. Consequently we are offered the picture of the Pharisees which is traditionally associated with the authors of the Gospels. Matthew 23 is taken at its face value with no consideration whatever of its '*Sitz im Leben*'. Occasionally there appears an ameliorating remark which reflects the standpoint of Abrahams and Herford, but on the whole the author takes a dim view of Pharisaism. The book is meant for the layman, rather than the scholar or the serious student. Such chapter headings as 'Sourpuss Sacrifice', 'Beware Bigger Bigots' and 'The Big Show', suggest that the emphasis is on the medium rather than the message. Appended to each chapter is a list of questions on which the reader is presumably intended to reflect. There is a brief bibliography.

G. LL. JONES

COPPENS, J.: *L'Apocalyptique. Son dossier. Ses critères. Ses éléments constitutifs. Sa portée Néotestamentaire* (Analecta Lovaniensia Biblica et Orientalia v/23). 1977. Pp. 23. (Ephemerides Theologicae Lovanienses; Editions Peeters, Leuven — Louvain. Price: B.Fr. 200.00)

This monograph is divided into five short sections. The author begins by reviewing the attitudes of different scholars towards apocalyptic from the nineteenth century to the present day. He then proceeds to note the chief characteristics of the literature, in particular pseudonymity and eschatology, its milieu, and its influence on N.T. writers, especially Paul. This constitutes a brief but useful and well-documented survey.

G. LL. JONES

DELLING, G. (in collaboration with M. MASER): *Bibliographie zur jüdisch-hellenistischen und intertestamentarischen Literatur 1900–1970*. 2., überarbeitete und bis 1970 fortgeführte Auflage (Texte und Untersuchungen, 106). 1975. Pp. xxxiv, 202. (Akademie-Verlag, Berlin. Price: M. 45.00)

The first edition of this important bibliography, not noticed in *B.L.*, was published in 1969 and covered the years 1900 to 1965; the second edition extends the coverage to 1970. It embraces within its scope the works of Philo, Josephus, and other Hellenistic-Jewish authors as well as the Apocrypha and the more important Pseudepigrapha, but excludes the Dead Sea Scrolls and the Rabbinic writings. It differs from the comparable work of Charlesworth (see *B.L.* 1978, p. 115) in its aims (there is no attempt to provide anything more than a bibliography),

in the selection of works treated, and in the period with which it deals (1900–1970 as opposed to 1960–1975). The author's intention has not been to list every single work that is remotely relevant, but rather to make an informed selection; the result is a volume which will be of considerable assistance to all who are concerned with the writings of the intertestamental period.

M. A. KNIBB

DERRETT, J. D. M.: *Studies in the New Testament*. Volume One. *Glimpses of the Legal and Social Presuppositions of the Authors*. 1977. Pp. xxvi, 220. Volume Two. *Midrash in Action and as a Literary Device*. 1978. Pp. x, 229. (Brill, Leiden. Price: Fl. 80.00; Fl. 72.00)

This rich collection of previously published articles illustrates the qualities we associate with their author: encyclopaedic acquaintance with the literature, an astonishingly wide and imaginative range of allusion to the O.T., targumic and rabbinic passages claimed to be connected with the text under study, a persistently pressed conviction that the N.T. is to be read as Asian literature, and an amazing fertility in novel speculation rigorously backed up with compressed argumentation. Most of the studies here assembled will be of interest to those concerned with interpretation of the O.T., though many will suspect that Derrett's ingenuity in detecting midrashic intention exceeds even that of early practitioners. An important programmatic article is in Italian: 'Jesus as a Master of the Law'. Here, as in the long preface to vol. 1 — and, by implication, in most of the essays, many of which are devoted to parables — Derrett argues that Jesus was himself an accomplished interpreter of the O.T., well versed in contemporary techniques.

C. J. A. HICKLING

DEXINGER, F.: *Henochs Zehnwochenapokalypse und offene Probleme der Apokalyptikforschung* (Studia Post-Biblica, 29). 1977. Pp. xx, 204. (Brill, Leiden. Price: Fl. 79.00)

This monograph falls into two almost exactly equal halves. The first part is devoted to a survey of scholarly discussions of apocalyptic which is intended to isolate the many problems connected with this genre that remain open. In the second part the author subjects the Apocalypse of Weeks to a detailed analysis in an attempt to see what answers this document gives to the problems raised in the first half. The choice of the Apocalypse was governed partly by the author's beliefs about its age and the circles in which it was composed — he argues that it is pre-Danielic, dating perhaps from 166 B.C., and that it reflects the viewpoint of a distinct group, namely the Hasidim — and partly by the availability (from 1976) of the Qumran Aramaic fragments which cover this section of Enoch. In the course of his discussion the author makes a number of interesting observations about both the Apocalypse of Weeks and the apocalyptic writings in general, and he is surely right in his assumption that the only way forward in the study of apocalyptic is by the detailed examination of individual texts. It may be questioned, however, whether his suggestion that the Apocalypse of Weeks is the first real apocalypse is correct; other sections of Enoch, particularly 6–36, seem to be older and in any case offer a broader basis for the study of early apocalyptic. There are a number of mistakes in the second half, and the volume shows signs of having been finished in haste.

M. A. KNIBB

DUGANDZIC, I.: *Das 'Ja' Gottes in Christus. Eine Studie zur Bedeutung des Alten Testaments für das Christusverständnis des Paulus* (Forschung zur Bibel, 26). 1977. Pp. 352. (Echter Verlag, Würzburg. Price: DM. 34.00)

This is a doctoral thesis accepted by the Julius Maximilian University in Würzburg. It offers a detailed exposition of the most important passages in the Pauline epistles which draw on the O.T. in support of Paul's understanding of Christ. Paul, it is argued, interprets the O.T. entirely from the standpoint of his faith in Christ, and finds support there for this faith mainly in terms of the concept of promise. The God of the O.T. and the N.T. is one and the same God whose promises of salvation recorded in the O.T. are now being finally fulfilled in and through Jesus Christ. The exegetical freedom with which Paul uses the O.T. is fully brought out, and G. von Rad's designation of this hermeneutical procedure as charismatic is approved. The book is a clearly written and very competent study which must not be overlooked by any scholar concerned with its theme.

G. H. BOOBYER

FALK, Z. W.: *Introduction to Jewish Law of the Second Commonwealth* (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, xi). Part 2. 1978. Pp. 145–369. (Brill, Leiden. Price: Fl. 96.00)

This is the second part of the author's work of which the first was noted in *B.L.* 1974, p. 84. This part is no longer concerned with the general historical setting of the development of the Jewish Law in the Second Commonwealth but discusses the Law in its details during that time under the headings of crimes, torts, contracts, persons in general and especially those of the family and with regard to their inheritance.

H. KOSMALA

FARANDOS, G. D.: *Kosmos und Logos nach Philon von Alexandria* (Elementa. Schriften zur Philosophie und ihre Problemgeschichte, 4). 1976. Pp. iii, 320. (Rodopi, Amsterdam. Price: Fl. 70.00)

Philo is viewed as a philosopher who brings to a conclusion the problem of *kosmos* and *logos* in classical metaphysics. The kernel of Philo's thought is *metanastasis* ('migration'), the process of self-knowledge, escape from the material and sensible, of the return of spirit to itself. The conclusion that Philo is unsystematic or merely eclectic is denied, firstly in a lengthy review of Philo research since the early 19th century, dominated by a critique of F. Staudenmaier (1840), and secondly by an exposition of 'migration' in Philo's thought, pursued under the headings of the *on, kosmos* and *logos*. The result is a less than convincing effort to impose a rigid system on a Hellenistic Jewish exegete. The close attention paid to terminology is undermined by the author's list of thirteen different terms used by Philo to denote his basic idea of 'migration'.

P. R. DAVIES

FISCHER, U.: *Eschatologie und Jenseitserwartung im hellenistischen Diasporajudentum* (BZNW, 44). 1978. Pp. viii, 272. (De Gruyter, Berlin and New York. Price: DM. 62.00)

Ideas about the end of history and life after death, as found in Slavonic Enoch, 4 Maccabees, Joseph and Asenath, Pseudo-Phocylides, Josephus, Philo of Alexandria, and Jewish funerary art, form the subject of this monograph. Fischer's main contribution is to have collected the

texts and provided them with a sane analysis. In particular his section on funerary art and inscriptions is substantial and significant. But his conclusions are rather thin. No one will be surprised to be told that 'hellenistic Diaspora-Judaism' had little interest in the 'cosmological-apocalyptic view of the future', or in the coming of a personal, political Messiah, but laid stress on the fate of the individual after death. It is a pity that Fischer treats 'hellenistic Diaspora-Judaism' as a more or less homogeneous entity, and fails to justify his sharp distinction of this entity from 'Palestinian Judaism'.

P. S. ALEXANDER

FITZMYER, J. A.: *The Dead Sea Scrolls. Major Publications and Tools for Study* (Sources for Biblical Study, 8). 1977. Pp. xiv, 178. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$4.20 (members \$3.00))

This excellent introductory bibliography to the Dead Sea Scrolls first appeared in 1975 (see *B.L.* 1977, p. 102). The reissue contains an Addendum which updates the information to January 1977. It would be a great service if this work could be revised periodically. However, one would hope that in future editions the new material would be incorporated directly into the text, and not simply tacked on to the end.

P. S. ALEXANDER

FUSS, A. M. (ed.): *Studies in Jewish Jurisprudence*. Vol. IV. 1976. Pp. xii, 298. (Sepher-Hermon Press, New York. Price: \$14.50)

This is the fourth volume in a series which reprints studies in Jewish law, many of which are no longer readily accessible. Those included in the present volume are Moses Jung, *The Jewish Law of Theft* (Philadelphia: Dropsie College, 1929); I. Steinberg, 'Rechtswidrigkeit und Schuld im Strafrecht des Talmud', *Zeitschrift für vergleichende Rechtswissenschaft*, 25 (1911); J. Ostrow, 'Tannaitic and Roman Procedure in Homicide', *JQR* 48 (1958); P. H. Vishny, 'The Informer as a Defendant in Jewish Criminal Procedure', *Mayer Waxman Jubilee Volume* (Chicago, 1966); S. M. Passamaneck, 'The Talmudic Concept of Defamation', *Revue internationale des droits de l'Antiquité* 12 (1965); and D. W. Amram, 'The Summons: A study in Jewish and Comparative Procedure', *University of Pennsylvania Law Review* (1919). The editor's introduction includes reference to subsequent literature on the topics of these studies.

B. S. JACKSON

GARNET, P.: *Salvation and Atonement in the Qumran Scrolls* (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe, 3). 1977. Pp. vii, 152. (Mohr, Tübingen. Price: DM. 24.00)

This is a revision of the author's 1971 McGill University thesis. The centre of focus is the use of the root *KPR* in the Qumran documents, but the scope is broader, as in the title. Following the chronological classification proposed by J. Starcky in 1963 for all the documents and by J. Becker in 1964 for the Hymns, all the literature is examined in turn for usage and possible development. Results are clearly tabulated at each stage.

The work makes a useful contribution to the study of Jewish ideas at the time when the Christian movement began. A valuable final table clarifies — chronologically (as far as possible) and according to context and use — all instances of *KPR* in the O.T. and Qumran literature. R. MURRAY

GOLDIN, J.: *The Living Talmud. The Wisdom of the Fathers* (A Mentor Book). (1957). Reprinted with additions, 1978. Pp. 247. (New American Library, Bergenfield, New Jersey. Price: \$1.50)

This attractive introduction to *Pirquei Aboth* and its classic commentaries has already been reviewed in *B.L.* 1960, p. 55 (*Decade*, p. 235). A feature of this new printing is an appendix (written in collaboration with the late E. Y. Kutscher) on the Hebrew of the Mishnah. This contains the dubious assertion that a verbal-system such as we find in Biblical Hebrew 'is hardly suitable for the needs of societies as they grow more complex' and 'is especially difficult to operate with when you want to define the innumerable subtleties of law'.

P. S. ALEXANDER

GREEN, W. S. (ed.): *Persons and Institutions in Early Rabbinic Judaism* (Brown Judaic Studies, 3). 1977. Pp. xvii, 298. (Scholars Press, Missoula, Montana for Brown University. Price: \$7.50 (members \$5.00))

This volume, produced from a camera-ready typescript, is edited and introduced by Professor William Green, a former member, like all the other contributors, of Jacob Neusner's Judaic Studies seminar at Providence. The subjects treated by the five essayists are, in chronological order, 'The Men of the Great Assembly' (I. J. Schiffer); 'The Deposition of Rabban Gamaliel II' (R. Goldenberg); 'Sadoq the Yavnean' (J. N. Lightstone); 'Eleazar Hisma' (D. Levine) and 'The Beruriah Traditions' (D. Goodblatt). The technique used is that championed by Neusner: all relevant literary sources are collected and analysed with a view to determining editorial aims and biases. 'The examination of these . . . ' — writes the editor — 'can show how a given . . . story was revised and thus may help to establish the circle(s) responsible for the formation and transmission of the tradition. Only after this is done is it possible to raise more conventional historical problems and adequately to assess the probabilities of solving them.'

G. VERMES

GROSSFELD, B.: *A Bibliography of Targum Literature*. Vol. II (Bibliographica Judaica, 8). 1977. Pp. xxxi, 113. (Hebrew Union College Press, Cincinnati and Ktav, New York. Price: \$20.00)

After a promising start made in 1972 (see *B.L.* 1974, p. 85), Professor Grossfeld now offers a second instalment of 768 titles to be added to the original 1054 entries of his Targumic bibliography. The numbering is continuous (Vol. II beginning with no. 1055), and the index appended to vol. II covers all the 1822 books, articles and book reviews. In addition to the ten headings of vol. I (General Targum, Onkelos, Palestinian Targum, Prophets, Hagiographa, Targum and N.T., Translations, Editions, Language, Reviews), vol. II has a further section, Theses. There are even six pages of Addenda and Late Addenda, the closing date being the end of 1976. Volume II lists not only works published since 1972, but fills many of the gaps in vol. I. The principal remaining weakness concerns section

VIII.B: Targum editions (as distinct from VIII.A, Editio princeps). Volume I contained no such rubric, yet the present tome gives only five items! (Should not nos. 1272 and 1401 have appeared here?) These two volumes are indispensable to Targum scholars.

G. VERMES

HARRINGTON, D. J. and CAZEAUX, J.: *Pseudo-Philo: Les Antiquités Bibliques* (Sources Chrétiennes, 229). 1976. Pp. 391. (Les Éditions du Cerf, Paris. Price: Fr. 135.00)

The new edition of Ps.-Philo is to be completed in two volumes. The introduction to this first volume consists of an analysis by Harrington of the manuscripts and their relations, and then in the body of the book the Latin text is set out with a French translation (by Cazeaux) on facing pages. Textual variants are noted, but all other commentary is to be in the second volume, which will also contain more general studies on Ps.-Philo and a bibliography.

R. J. COGGINS

HOLLADAY, C. H.: *Theios Aner in Hellenistic-Judaism: A Critique of the Use of this Category in New Testament Christology* (S.B.L. Dissertation Series, 40). 1977. Pp. xiv, 284. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$6.00 (members \$4.00))

Working backwards through the writings of Josephus, Philo and Artapanus, the author shows that there is no basis for the supposition of many scholars that a *theios aner* christology could have emerged from *theios aner* as an accepted concept in Hellenistic-Judaism. Though this study is chiefly concerned to block off a false track in the search for the origins of christology, it also contributes to discussion of Jewish apologetic in the Hellenistic world.

B. LINDARS

HOLM-NIELSEN, S.: *Die Psalmen Salomos* (Jüdische Schriften aus hellenistisch-römischer Zeit, IV/2). 1977. Pp. 49–112. (Gerd Mohn, Gütersloh. Price: DM. 32.00)

In the latest fascicle of this new German translation of the Apocrypha and Pseudepigrapha S. Holm-Nielsen provides a balanced and helpful treatment of the Psalms of Solomon. The format is identical to that of earlier fascicles; see the description in *B.L.* 1975, pp. 94 f., and for other fascicles see *B.L.* 1974, p. 82; 1976, pp. 87 f.; 1977, p. 114. Among the points raised by Holm-Nielsen, the insistence that there is no reason to regard the Psalms of Solomon as a unified collection from a single period is surely correct; but it may be questioned how far he is right to assume that the Psalms reflect a Pharisaic viewpoint.

M. A. KNIBB

HOPKINS, S. A.: *A Miscellany of Literary Pieces from the Cambridge Genizah Collections. A Catalogue and Selection of Texts in the Taylor-Schechter Collection, Old Series, Box A45* (Cambridge University Library Genizah Series, 3). 1978. Pp. x, 110 including 97 plates. (Cambridge University Library. Price: £16.00; \$30.00)

This first volume of a Genizah Series, published under the editorship of Dr S. C. Reif, consists of about thirty fragmentary MSS from one box. They are a varied assortment of Hebrew, Aramaic and Arabic texts,

including several copies of the *Apocalypse of Zerubbabel* and the *Scroll of Antiochus*, one with part of the introduction by Saadya Gaon, other fragments of Saadyana, magical treatises and several *piyyutim*. We are given admirable plates of each MS, a transliterated text where this has not appeared elsewhere in print, a translation where the text is in Arabic, and throughout careful and helpful notes by Dr Hopkins to guide the scholar who may wish subsequently to work on the documents. Although these texts are of minor significance, the volume is a treat for the student of Jewish thought and for the palaeographer; it is a foretaste of the precious harvest that awaits us in the Cambridge *genizah*.

J. B. SEGAL

VAN DER HORST, P. W.: *The Sentences of Pseudo-Phocylides with Introduction and Commentary* (Studia in Veteris Testamenti Pseudepigrapha, 4). 1978. Pp. xii, 296. (Brill, Leiden. Price: Fl. 76.00)

The main part of this book consists of a detailed exegetical commentary on the Sentences of Pseudo-Phocylides in which the author draws upon a mass of parallels from biblical and classical sources in an attempt to clarify the nature and purpose of this pseudepigraphic collection of gnomic sayings. The commentary is preceded by a substantial introduction, the major part of which is devoted to a *Forschungsbericht*; only thereafter does the author attempt to summarize briefly what can be known about this work. The author of the Sentences was clearly a Jew, and van der Horst believes that the collection probably dates from between approximately 30 B.C. and A.D. 40 and was composed in Alexandria. But he argues that it is very difficult beyond this to define the exact purpose of the composition. This proper note of caution is an admirable feature of this commentary which represents a considerable work of scholarship, of interest to both biblical and classical scholars. There is an extensive bibliography, and a concordance of the words occurring in the Sentences, but regrettably only an index of biblical passages.

M. A. KNIBB

JACKSON, B. S. (ed.): *The Jewish Law Annual*. Vol. 1. 1978. Pp. x, 274. (Brill, Leiden. Price: Fl. 84.00)

This is the first volume of a new journal which will promote research in Jewish Civil Law in all its historical and factual concerns and in its comparison with the other legal systems of the world including any international law issues affecting the Jewish people. The editor and the Editorial Advisory Board point out that the Annual is independent and invites contributions from all, irrespective of religious faith. This first issue is divided into two parts: 1) *Mishneh Torah* studies and the work of Maimonides; 2) 'Chronicle' — consisting of shorter studies on various aspects of Jewish Law in different countries down to the present time.

H. KOSMALA

DE JONGE, M., in co-operation with HOLLANDER, H. W., DE JONGE, H. J. and KORTEWEG, T.: *The Testaments of the Twelve Patriarchs. A Critical Edition of the Greek Text* (Pseudepigrapha Veteris Testamenti Graece, 1/2). 1978. Pp. xlvi, 252. (Brill, Leiden. Price: Fl. 76.00)

This volume represents the culmination of many years' work on the text of the Testaments of the Twelve Patriarchs. It provides an introduction, a critical edition of the Greek text with a full apparatus, two

appendices which deal respectively with the variants of the two families of Greek manuscripts and with variants attested by the Armenian version, and a valuable index of the words occurring in the text. The introduction is relatively brief — although the manuscripts themselves are described in some detail — because the full justification for the views presented here has already been provided in the series of articles printed in *Studies on the Testaments of the Twelve Patriarchs* (see *B.L.* 1977, p. 105). The text itself is eclectic, but the editor has followed the evidence of his family I — in practice often represented only by Cambridge University Library Ff. 1.24, the manuscript used in his *editio minima* (see *B.L.* 1973, pp. 59 f.; *Bible Bibliog.*, pp. 481 f.) — not only in the cases where he believes its readings to be superior, but also in the cases where he feels unable to decide between the relative merits of family I and family II. No account has been taken in the apparatus of the Slavonic version, and only very limited account of the Armenian; this is partly because of the unavailability of modern critical editions, and partly because of the limited importance of these versions, particularly the Slavonic. This edition of the Testaments represents a very significant advance on the one issued by Charles in 1908, not least because of the infinitely greater clarity with which the material is presented.

M. A. KNIBB

KLEIN, C.: *Anti-Judaism in Christian Theology*. Translated by Edward Quinn. 1978. Pp. xi, 176. (S.P.C.K., London. Price: £3.95)

This is a translation of *Theologie und Anti-Judaismus* (Kaiser Verlag, Munich, 1975) supplemented by a short chapter on Anglo-American authors. The writer contends that, lacking an adequate theology of Judaism as a valid contemporary faith, Christian biblical scholars persist in a prejudiced and sometimes ignorant anti-Judaism. This indictment is sustained by the citation of disparaging statements (drawn mostly from the writings of German biblical scholars) about late Judaism, Jewish piety, scribes, Pharisees and Jewish complicity in the death of Jesus. Much of the blame for this 'wrong view of Judaism' is attributed to over-reliance upon the work of E. Schürer and the Strack-Billerbeck *Kommentar zum N.T. aus Talmud u. Midrasch*. Klein rightly recognizes that anti-Judaism, whether in the N.T. or in the recent writing of Christian theologians, is not to be equated with anti-Semitism, though it may contribute to it. She is calling attention to a serious and difficult problem with which biblical specialists and Christian apologists must grapple in truth and charity.

G. H. BOOBYER

KLIJN, A. F. J.: *Seth in Jewish, Christian and Gnostic Literature* (Supplements to *Novum Testamentum*, 46). 1977. Pp. viii, 145. (Brill, Leiden. Price: Fl. 84.00)

With impressive and wide-ranging erudition the author studies the ancient traditions concerning the figure of Seth, in an attempt to clarify the historical relationship between Jews, Christians and gnostics. Starting 'from the assumption that Christians and gnostics possessed a greater number of strong convictions than the Jews' (p. 119), he finds that the Jewish traditions represent pure, untendentious exegesis, concerned with solving problems in the text, whereas in the Christian and gnostic documents doctrinal prejudices are to the fore. Both Christians (especially in

the Aramaic-speaking east) and gnostics made use of the Jewish *aggadah*, but they tended to ignore those elements which had no direct bearing on their own characteristic teachings. The work is a valuable contribution to the study of exegetical traditions, but the historical conclusions are disappointingly vague.

N. R. M. DE LANGE

KRUPP, M.: *Mischnatraktat 'Arakin. Computergesteuerte textkritische Ausgabe* (Judaistische Texte und Studien, 5). 1977. Pp. xxxvi, 49. (Olms, Hildesheim. Price: DM. 24.80)

Krupp's edition of *'Arakhin*, a by-product of his work on this tractate for the Giessen Mishnah (see *B.L.* 1972, p. 72 (*Bible Bibliog.*, p. 416)), is offered as a contribution to the discussion on the methodology of editing Rabbinic texts. Krupp enlisted the help of a computer to achieve speed and accuracy of working. The base-text, Codex Kaufmann (K), is furnished with a 'multi-decker' *apparatus criticus* which gives: (1) variants from the first and second hands of K; (2) an index of *pisqaoth* and fragments of the text; (3) variants from manuscripts, fragments and early printings of the Mishnah and the Talmud; (4) variants regarding chapter and verse divisions of the text; (5) an index of parallel passages in Rabbinic literature; (6) selected variants from the parallel passages. The complicated apparatus proves easy to handle with a little practice. Its accuracy and its sophisticated layout must surely set new standards in the editing of Rabbinic texts. However, the English rendering of the German introduction is not always reliable, and fuller information on the sigla would have been helpful; the common sign *b*, for example, does not seem to be adequately explained.

P. S. ALEXANDER

KUHN, P.: *Gottes Trauer und Klage in der rabbinischen Ueberlieferung (Talmud und Midrasch)* (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, xiii). 1978. Pp. xiii, 559. (Brill, Leiden. Price: Fl. 140.00)

Motif-analysis has proved in recent years to be a fruitful approach to the study of Rabbinic literature. This elaborate study of the theme of God's grieving and sorrowing follows the now familiar pattern of German dissertations on Rabbinic subjects — 'Einführung' (covering the state of the question and problems of method), 'Texte mit Kommentar', and 'Zusammenfassende Untersuchungen'. This format ensures that the work has some use, since collecting and commenting on the basic texts is a necessary preliminary to any further study, but it can lead to prolixity. Kuhn wastes too much time stating the obvious, and the results of his analysis are poor reward for his labour. For all its apparent thoroughness parts of the work are barely adequate. Excursus I on the 'tradition-history' of the texts does not even begin to fathom the problems. It is curious to find no reference in it to the studies of Jacob Neusner and his pupils. Excursus II, 'Trauer Israels als Nachahmung der Trauer Gottes in der Geschichte der jüdischen Religion', does not fulfil the promise of its rather ambitious title. Some reference to the Gaonic debate on the anthropomorphisms of the Talmud would have helped to put Kuhn's discussion of this subject (Teil III, Kap. III) into sharper perspective.

P. S. ALEXANDER

Kyūyaku Gaiten II (The Old Testament Apocrypha, 2) (The Apocrypha and Pseudepigrapha of the Bible, vol. 2). 1977. Pp. 556. (Kyōbunkwan, Tokyo. Price: ¥3,500)

This completes the seven-volume Japanese translation of the apocryphal and pseudepigraphical books of the Old (the first five volumes) and New Testaments from the original text with an introduction and exegetical notes by the translators (see *B.L.* 1976, p. 90 and 1977, p. 105). This volume contains Wisdom of Solomon (translated by M. Sekine from the text edited by J. Ziegler), Ecclesiasticus (T. Muraoka from Ziegler), Baruch (M. Morita from Ziegler), The Letter of Jeremiah (T. Odazima from Ziegler), The Prayer of Manasses (K. Fujimura and K. Toki from A. Rahlfs), The Additions to Daniel (H. Shinmi from Ziegler) and the Greek Book of Esther (K. Toki from R. Hanhart).

K. K. SACON

LAMBERT, W. G.: *The Background of Jewish Apocalyptic*. 1978. Pp. 20. (Athlone Press, University of London. Price: 75p)

This is the text of the Ethel M. Wood Lecture delivered by the author before the University of London in February 1977. While not denying or minimizing the influence of prophecy on the Book of Daniel, Professor Lambert makes out a convincing case for supposing that the author also made use of material found in Persian and Babylonian literature. Motifs like those of the four world ages and the four world empires, and 'the technique of presenting history in concise annalistic form with names omitted and with verbs in the future tense' appear also in extra-biblical texts. Such texts could have been disseminated in a form intelligible to Jews in either Greek or Aramaic.

G. LL. JONES

MAIER, J.: *Jesus von Nazareth in der talmudischen Überlieferung* (Erträge der Forschung, 82). 1978. Pp. xvii, 367, 2 folding charts. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 59.00)

This useful and intelligent study presents the various rabbinic texts which refer or which have been taken to refer to Jesus, and situates them in their literary and historical context. The evidence of Josephus and of non-Jewish authors is not ignored, and room is given to some methodological and historical considerations of a general nature. The twenty-page bibliography is an undifferentiated jumble of old and new, general and particular, good and bad, but there are thorough indexes, and the book as a whole serves as a helpful guide through difficult, complicated and often misunderstood territory.

N. R. M. DE LANGE

MOTYLEWSKI, L. F.: *The Essene Plan*. 1976. Pp. 164. (Philosophical Library, New York. Price: \$8.75)

The 'plan' in question is ingeniously reconstructed as the true explanation of the rise of Christianity.

R. MURRAY

NEUSNER, J.: *The Tosefta, Translated from the Hebrew, Sixth Division: Tohorot (The Order of Purities)*. 1977. Pp. xxii, 366. (Ktav, New York. Price: \$29.50)

An offshoot of Professor Neusner's twenty-two volume *History of the Mishnaic Law of Purities*, this translation of Tosefta Tohorot inaugurates what promises to be the first complete translation of the Tosefta into any language, ancient or modern. The author states his philosophy of translation with clarity and vigour. He rejects an elegant paraphrase, à la Danby, opting instead to reproduce the formulaic patterns and frequent obscurities of the original: 'If the Hebrew is not smooth, then the English should not be smooth . . . My version of Tosefta on every page preserves the obscurity of Tosefta when read out of correlation with Mishnah'. The translation thus follows the style of the translations in *Purities*, though corrected and revised on some points. Some will regret the loss of this opportunity to make Tosefta more accessible to circles lacking the expertise or perseverance required to penetrate the original. Nevertheless, this translation is a major contribution to early rabbinic scholarship, not least for the interpretations it contains (for explanation of which the reader should consult *Purities*) and for Neusner's view of the original text (using Rengstorf, but modified in the light of Samson of Sens and Lieberman).

B. S. JACKSON

NIKIPROWETZKY, V.: *Le Commentaire de l'Ecriture chez Philon d'Alexandrie: Son caractère et sa portée. Observations philologiques* (Arbeiten zur Literatur und Geschichte des hellenistischen Judentums, 11). 1977. Pp. viii, 293. (Brill, Leiden. Price: Fl. 80.00)

One of the most valuable sections of this work on Philo's biblical exegesis presents a careful examination of the arguments which have been adduced to show that Philo knew some Hebrew and concludes that there is no evidence that he knew any. The thesis of the monograph as a whole is that, while many writers on Philo have acknowledged the basically exegetical character of his commentary on the Pentateuch, few have drawn the logical conclusions from this acknowledgement. The author insists that Philo did not force the text to express what he antecedently believed to be its meaning, but studied it in order to discover and express what it meant. He adduces, e.g., the treatment of Gen. 27:1 in QG iv.196, where Philo first states the literal sense and then explains that, as physical vision fails, the soul sees reality more clearly and becomes an instrument from which God brings forth the sound of revelation by his plectrum, the *logos*. This insistence is a helpful corrective to (e.g.) E. R. Goodenough, but Philo's allegorical interpretation is the application of a philosophy which, while he believed Scripture to teach it, was not as such derived from Scripture.

F. F. BRUCE

PETUCHOWSKI, J. J. and BROCKE, M. (ed.): *The Lord's Prayer and Jewish Liturgy*. 1978. Pp. viii, 224. (Seabury Press, New York; Burns & Oates, London. Price: \$14.50; £7.00)

A valuable and readable collection of essays studying the Lord's Prayer from various angles and setting it against its historical background. There is one O.T. study: Alfons Deissler, 'The Spirit of the Lord's Prayer in the Faith and Worship of the Old Testament', but several of the fourteen

contributions will interest O.T. as well as N.T. students. The background in Jewish worship is well covered by J. J. Petuchowski, B. Graubard, S. Lauer and J. Heinemann, the N.T. setting by A. Vögtle, J. M. Oesterreicher and J. Carmignac. A section on 'Practical Applications' concludes with a survey of the modern literature by M. Brocke. The volume furnishes incidentally an extremely useful introduction to ancient Jewish worship. The absence of an index is regrettable.

N. R. M. DE LANGE

POUILLY, J.: *La Règle de la Communauté de Qumrân. Son Evolution Littéraire* (Cahiers de la Revue Biblique, 17). 1976. Pp. 144. (Gabalda, Paris. Price: Fr. 120.00)

The evidently composite nature of the *Manual of Discipline* (= Rule of the Community) has been clear to scholars for a long time, and various attempts have been made to solve the problem of the literary genesis of this document. In this book, after a preface by J. Murphy-O'Connor and a short introduction, the author examines (in chs. I-IV) the literary structure, contents, vocabulary and ideology of each main section, and discusses the nature of the *Yahad* (in ch. V). A short summary of conclusions and a translation of the *Manual*, followed by the usual indexes, conclude the work. The author accepts in the main the view of J. Murphy-O'Connor (see *Revue Biblique*, 1969) who sees in the *Manual* a collection of texts reflecting four different stages in the development of the Qumran community. Pouilly underpins this argument by a careful and thoughtful analysis of the document concerned and shows how, through a gradual process of institutionalization and democratization, the Qumran 'group' eventually developed into a carefully organized community, and how alongside this organizational growth it changed ideologically and theologically.

P. WERNBERG-MØLLER

REICKE, B.: *The New Testament Era. The World of the Bible from 500 B.C. to A.D. 100*. Reprinted 1978. Pp. x, 337. (A. & C. Black, London. Price: £4.75)

This book was reviewed in the *Book List* (1970, p. 22 (*Bible Bibliog.*, p. 212)) on its first appearance in an English translation in 1968. The paperback edition will commend the work to a wider audience and for this reason is to be welcomed.

G. LL. JONES

ROSNER, F.: *Medicine in the Bible and the Talmud* (The Library of Jewish Law and Ethics, vol. 5). 1977. Pp. xiii, 247. (Ktav, New York; Yeshiva University Press, New York. Price: \$12.50)

This work does not, in fact, confine itself to Bible and Talmud, but ranges widely through medieval and modern Jewish literature. O.T. scholars should note the chapters on 'Gout' (1 Kings 15:23), 'Sunstroke' (2 Kings 14:17 ff.), 'Yerakon' (Deut. 28:22), and 'The Heart', as well as the general prefatory essay by S. Muntner on 'Medicine in Ancient Israel'. Rosner is a physician by calling, and doubtless his medical qualifications are excellent, but his fundamentalist approach to the ancient sources

leaves much to be desired. He reads the Bible and the Talmud uncritically in the light of the traditional Jewish commentaries, and seems to be unaware of modern academic study of these texts. Where close analysis is required, he offers a catalogue of opinions, and his questions are too often naive. (Was the blindness with which the Sodomites were afflicted in Gen. 18 trachoma? Was it physical, mental or psychological blindness? Was it temporary or permanent?) The most substantial part of the book is the essay on Preuss's classic *Biblich-Talmudische Medizin*, which Rosner is currently translating into English.

P. S. ALEXANDER

RUSSELL, D. S.: *Apocalyptic: Ancient and Modern*. 1978. Pp. viii, 86. (S.C.M. Press, London; Fortress Press, Philadelphia. Price: £1.10; \$3.50)

This book originated as four lectures delivered by Dr Russell in Switzerland and Nova Scotia. In it he attempts to spell out what the Jewish apocalyptists had to say to their contemporaries, and to relate that message to the twentieth century. He defends the attempt, made by others before him, to discover the 'relevance' of the apocalyptic literature for a later age. He compares the historical situation of then and now and regards both as periods of crisis. Apocalyptic flowered during the turmoil of the second century B.C. and contributed substantially to the methods adopted by the N.T. writers to propagate their message. The clarity with which the issues are presented and the sane, balanced way in which their relevance to the modern world is examined make the book a useful companion for those concerned with relating apocalyptic to some of the major problems facing mankind at the present moment. The work is fully documented and contains indexes of subjects, authors and biblical texts.

G. LL. JONES

SABAR, Y.: *Pešať Wayehi Bešallah. A Neo-Aramaic Midrash on Beshallah (Exodus). Introduction, Phonetic Transcription, Translation, Notes and Glossary*. 1976. Pp. XLVIII, 178. (Harrassowitz, Wiesbaden. Price: DM. 98.00)

Sabar has exploited a sound training in Semitics acquired in Jerusalem and at Yale, and a personal acquaintance with Kurdish Jewish traditions surviving in Israel, to produce this competent and attractively presented work, based on his doctoral dissertation. The central section consists of an edition of an otherwise unknown midrash reconstructed from three seventeenth-century manuscripts written in the neo-Aramaic dialect of the Jews of Nerwa and 'Amidya in Kurdistan and extant at Columbia and the Hebrew University, followed by a phonetic transcription and an English translation with explanatory notes. There are also useful introductions to this vernacular and its place among the Aramaic dialects, the traditions underlying the homilies here reproduced, and the literature of the Kurdish Jews. Students of Semitics, Rabbinics and Near Eastern folklore will find much of interest, though they will doubtless complain that a liberal use of extensive Hebrew quotation from standard printed works has added unnecessarily to the volume's cost.

S. C. REIF

SANTOS OTERO, A. DE: *Die handschriftliche Überlieferung der altslavischen Apokryphen*. Band I (Patristische Texte und Studien, 20). 1978. Pp. xl, 227, 2 plates. (De Gruyter, Berlin. Price: DM. 108.00)

This is the first of three projected volumes which will cover both O.T. and N.T. apocryphal literature in Slavonic. The present work deals with the N.T. apocryphal acts, epistles and apocalypses (the two plates, however, are both of the Apocalypse of Abraham), and volume II will be devoted to the apocryphal Gospels; O.T. apocrypha are reserved for volume III. After an informative forty-page introduction (dealing with earlier surveys and studies and general aspects of textual transmission), the following information is given for each individual work: standard editions of the Greek, bibliographical sources, secondary literature on the Slavonic translation, manuscripts and editions. Given the importance that the Slavonic versions of this literature often have, and the difficulty of access (for most biblical scholars) to reliable information on them, this is a most welcome undertaking.

S. P. BROCK

SCHRÖDER, W.: *Die drei Jünglinge im Feuerofen. Die ältere Judith. Überlieferung, Stoff, Form* (Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse, 1976, 5). 1976. Pp. 113. (Franz Steiner Verlag, Wiesbaden for the Akademie der Wissenschaften und der Literatur, Mainz. Price: DM. 26.00)

A twelfth century A.D. Middle High German poem combines the story of Daniel's three young companions in the furnace with that of Judith. The link is provided by the figure of Nebuchadnezzar. The stories are in effect treated as illustrating the theme of the Christian martyr confronted with a heathen world. The main purpose of Schröder's study is a literary investigation showing the characteristics of what were once separate pieces and relating them to other comparable medieval literature. A short excursus deals with two other medieval poems on Judith, one in Latin, the other in German (die jüngere Judith). The work illustrates an interesting development, but is not of direct concern for mainstream O.T. study.

R. J. COGGINS

SEGAL, A. F.: *Two Powers in Heaven. Early Rabbinic Reports about Christianity and Gnosticism* (S.J.L.A., 25). 1977. Pp. xxiv, 313. (Brill, Leiden. Price: Fl. 92.00)

This is a thoroughgoing study of a central topic in the rabbinic literature. The rabbinic texts attacking 'two powers' theology are collected, and a serious attempt is made to date them and to place them within an historical context. One surprising conclusion is that the polemic is located firmly in Palestine, not in Mesopotamia. In the tannaitic period it is directed not against 'ethical dualists' but against 'binitarians' or 'ditheists' who maintained that God had a partner or assistant in the work of creation. In the later third century the 'two powers' formula becomes a useful stick with which to belabour a variety of doctrines, including the belief in two *opposing* powers. Gnosticism, according to the author, emerged out of the debate about 'two powers', and there is no anti-gnostic polemic in

the rabbinic literature which is earlier than the anti-Christian polemic. Not all the conclusions in this book will gain immediate acceptance, but it will have to be taken seriously. Exegesis of O.T. texts plays a prominent part in the passages discussed, notably Dan. 7:9 ff. and the opening chapters of Genesis.

R. N. M. DE LANGE

SMITH, J. Z.: *Map is not Territory. Studies in the History of Religion* (S.J.L.A., 23). 1978. Pp. xvii, 329. (Brill, Leiden. Price: Fl. 96.00)

An assemblage of thirteen essays, in general represented by the subtitle, which first made their appearance in various places between 1966 and 1976. The following studies are most likely to interest *Book List* readers: 'The Garments of Shame' (an examination of logion 37 of the *Gospel of Thomas*), 'The Prayer of Joseph' (setting it within the environment of first or second century Jewish mysticism), 'Wisdom and Apocalyptic' (both are essentially scribal phenomena, arising out of 'the relentless quest for paradigms'), 'Earth and Gods' (on Israel, the land, and 'the mythology of exile'), and 'Birth Upside Down or Right Side Up' (on order and chaos, with special reference to the *Acts of Peter*).

R. P. GORDON

SNEEN, D.: *Visions of Hope. Apocalyptic Themes from Biblical Times*. 1978. Pp. 9, 143. (Augsburg Publishing House, Minneapolis. Price: \$3.95)

The conviction that most Christian denominations ignore the apocalyptic literature and leave it to sensationalists to expound led the author to write this brief introduction to the subject. The bulk of the book, five chapters out of eight, consists of a factual and rather tedious account of the contents of such works as Daniel, 1 Enoch, Mark 13, Revelation and the War Scroll of Qumran. There is little analysis or comment which might help the reader to relate these writings to the apocalyptic movement as a whole. Throughout the book footnotes are kept to a minimum. There is no index. While students beginning their studies of Jewish and Christian apocalyptic would find this book helpful, in as much as it summarizes both primary and secondary sources, the general reader is likely to find the long descriptive sections dull and uninteresting.

G. LL. JONES

STEIN, J. B.: *Claude Goldsmid Montefiore on the Ancient Rabbis. The Second Generation of Reform Judaism in Britain* (Brown Judaic Studies, 4). 1977. Pp. xi, 85. (Scholars Press, Missoula, Montana for Brown University. Price: \$6.00 (members \$4.00))

The author of this brief but interesting study concludes that C. G. Montefiore's purpose in all his scholarly and popular writings was to promote the teachings of Liberal Judaism. In making such an assessment he disagrees fundamentally with W. R. Matthews who claimed that Montefiore 'never wrote as a partizan or employed learning to buttress a preconceived opinion'. By studying Montefiore's writings, especially what he says in *A Rabbinic Anthology* on the subjects of 'Law' and 'God', Stein convincingly demonstrates that the works of this leading proponent

of Reform Judaism must be read with caution. This book will prove to be a useful introduction to the student who is anxious to understand Montefiore's contribution to scholarship and who wishes to become familiar with the principles of Reform Judaism.

G. LL. JONES

THOMPSON, A. L.: *Responsibility for Evil in the Theodicy of IV Ezra. A Study illustrating the Significance of Form and Structure for the Meaning of the Book* (S.B.L. Dissertation Series, 29). 1977. Pp. xv, 395. (Scholars Press, Missoula, Montana. Price: \$6.00 (members \$4.00))

Dr Thompson pictures the author of IV Ezra as influenced by the traumatic experiences of A.D. 70 and seeking to bridge the gulf between God's promises and what had actually happened to the Jews. After a preliminary examination of contemporary views of the source of evil and a look at varying interpretations of the book, he uses structural analysis to support the unity of the book and to put the seven main sections of IV Ezra into context. He accepts a 3 + 1 + 3 pattern — with the first three sections introducing (in dialogue form) the author's plaint, followed by a transitional section and the closing three sections seeking to justify God's actions in the face of national tragedy. Thompson emphasizes the author's rejection of any dualistic explanation for evil and his stress upon human responsibility. Like the Book of Job, IV Ezra is seen as giving no clear, rational solution — as human responsibility by itself cannot provide an assured cause for the human dilemma. The book is seen as affirming both the divine justice and the divine mercy, although the Jews' experience in A.D. 70 is a foreshadowing of a universal moral judgement.

R. J. HAMMER

TREVER, J. C.: *The Dead Sea Scrolls. A Personal Account*. Revised Edition. 1977. Pp. 246, 16 pages of photographs, 4 maps. (Eerdmans, Grand Rapids, Michigan. Price: \$5.95)

This thoroughly updated revision of Trever's 1965 *The Untold Story of Qumran* is the most fully annotated version of a still controversial story, and as close to a definitive account as is ever likely to be achieved. The author was privileged to play a central part in the recognition and publication of some of the Cave 1 manuscripts, and his narrative is a fine blend of scrupulous detail and personal reflection. Particularly valuable is his story of the journey of the 'St Mark's Monastery' scrolls from Palestine to the U.S.A., and the attempts to find a purchaser there. Behind the author's neutral stance one can perceive a great sympathy and respect for Mar Athanasius Samuel, and a certain coolness towards other prominent characters in the story. Students of the Scrolls will surely wish to possess this book, even if they shelve it next to the alternative account by E. L. Sukenik.

P. R. DAVIES

VAN UNNIK, W. C.: *Flavius Josephus als historischer Schriftsteller* (Franz Delitzsch Vorlesungen, 1972). 1978. Pp. 67. (Verlag Lambert Schneider, Heidelberg. Price: DM. 24.00)

When in 1972 the late Professor van Unnik delivered his four Franz Delitzsch lectures in Münster on 'Probleme der Josephus-Forschung' — as they were originally entitled — he intended them to be informative,

programmatic and fully up-to-date. With *Neutestamentler* primarily in view, he discussed the status questionis, Josephus as historian and as 'prophet', and finally the significance of Josephus for the exegete of the Gospels. The printed version of the talks makes good and worthwhile reading, but since the text is unrevised, the six years' delay in publishing has given it an extraordinarily antiquated air. This is no doubt due to the considerable revival of interest during recent years in the most important of Jewish historians of the inter-Testamental epoch; he can hardly be described now as *Josephus, der Vernachlässigte*. Prospective readers with bad eyesight should be warned that the print is rather small.

G. VERMES

WIENER, A.: *The Prophet Elijah in the Development of Judaism. A Depth-Psychological Study* (The Littmann Library of Jewish Civilization). 1978. Pp. xii, 248. (Routledge and Kegan Paul, London. Price: £5.00)

The lasting impression made by the prophet Elijah on the Jewish mind from O.T. times to the twentieth century is the subject of this study. After sketching the biblical background the author examines in some detail the role played by this 'prototype of the hero-archetype' in Aggadic literature, Mysticism, the Sabbatian Movement, Hasidism, Liturgy, Folklore and Contemporary Judaism. He also includes chapters on the role of Elijah in Islam and Christianity. At every decisive turning point in the history of Judaism Elijah appears to the religious leaders, inspiring them to become creative and to find in the ancient traditions new and deeper meanings. The volume is fully annotated and includes a useful bibliography. It will prove to be a most welcome addition to the series.

G. LL. JONES

ZEITLIN, S.: *Studies in the History of Judaism Selected with an Introduction by the Author*. Vol. 4. *History of Early Talmudic Law*. 1978. Pp. LVI, 453. (Ktav, New York. Price: \$25.00)

This final volume of Zeitlin's reprinted essays (see *B.L.* 1974, p. 93; 1975, p. 122; 1976, p. 102 on the earlier volumes) appears after the author's death, and carries a Foreword by Professor S. B. Hoenig. Nevertheless, Zeitlin was able to work on into his ninety-first year, commenting in the Introduction on each of these articles individually, with the exception of the last three. The volume includes several well-known and much cited studies, among them 'The Halaka — Introduction to Tannaitic Jurisprudence', 'Prosbol — A Study in Tannaitic Jurisprudence', 'Slavery during the Second Commonwealth and the Tannaitic Period' and 'The Halaka in the Gospels and its Relation to the Jewish Law at the Time of Jesus'. Other themes which recur are Intention, Semikhah, literary studies on the principal tannaitic texts, and the prospects for the revival of Jewish law. Sadly, the opportunity has not been taken to provide indices to this or the earlier volumes, and Zeitlin's work on the Dead Sea Scrolls and (to him other) medieval Jewish sources have not been included. Nevertheless, students of Jewish law, in particular, will be grateful to the publisher for the present volume.

B. S. JACKSON

10. PHILOLOGY AND GRAMMAR

AARTUN, K.: *Die Partikeln des Ugaritischen*. 2. Teil (A.O.A.T., 21/2). 1978. Pp. x, 177. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 102.00)

This exhaustive analysis of Ugaritic prepositions and conjunctions serves as a reminder of how much basic investigation still has to be done for a language that has been known now for fifty years. The first prepositions to be discussed are the 'von Deuteelementen abgeleitete Formen' (*b, k, l*, and the rare *m*, 'from'); this occupies most of the first chapter (pp. 1–50). All the other prepositions, 'von Begriffswurzeln abgeleitete Formen', are more quickly covered (pp. 50–62). The conjunctions are similarly divided, but all except '*d*' are described as 'Deuteelemente'. This part of the book must be compared with the now completely published dissertation of D. Pardee on 'The Preposition in Ugaritic' (see *UF* vii (1975) and viii (1976)). The word indexes, citation references and bibliography occupy almost half the book; such complete indexing is probably not necessary for what is essentially an 'amplified dictionary' of selected words, but of particular importance are the pages of supplementary notes and corrections, many of which refer to the previously published first part of Aartun's work.

M. E. J. RICHARDSON

AVISHUR, Y.: *The Construct State of Synonyms in Biblical Rhetoric. Studies in the Stylistic Phenomenon of Synonymous Word Pairs in the Construct State*. (Hebrew.) 1977. Pp. 192, viii (English summary). ("Kiryat Sepher" Publishing House, Jerusalem. Price: Isr. £85.00 or \$4.72)

Neither the title nor the English summary makes it clear what this is about. Where words function as recognized pairs, like 'joy' and 'gladness', it is sometimes found that they appear not in parallelism but attached together in the construct relationship, 'the joy of my gladness' and the like. Successive chapters discuss this in the Bible, the Qumran scrolls and Ben Sira, Jewish Aramaic and early Jewish liturgy. A helpful piece of work. Those wishing further exemplification in English will find it in the author's earlier study in *Semitics* 2 (1971–72), pp. 17–81.

J. BARR

CARLSON, E. L.: *Elementary Hebrew*. 1978. Pp. iii, 274. (Baker Book House, Grand Rapids, Michigan. Price: \$5.95)

This is a paperback reproduction of a work by a teacher at the Southwestern Baptist Theological Seminary, copyright 1945. The language is explained inductively from a reading of Genesis 1–14. The procedure is methodical, and a survey of the grammar is worked in as well. There are exercises of translation into Hebrew. The Hebrew print is of outstanding clarity. Whether this course is the clearest way of explaining the language, however, may be doubted, though an energetic teacher could probably carry it off.

J. H. EATON

EATON, J. H. (ed.): *Readings in Biblical Hebrew. Volume II* (University of Birmingham Semitics Study Aids, 5). 1978. Pp. xxxi, 137. (Department of Theology, University of Birmingham. Price: £2.00)

J. H. Eaton's *Readings in Biblical Hebrew, Volume I* (1976), like his earlier *First Studies in Biblical Hebrew* (1974), was unfortunately not noted in the *Book List*, though both volumes will be known to many readers. For volume II the editor has again collected brief grammatical (mainly morphological) and exegetical commentaries on important passages from his team of experts, augmented this time by A. S. Herbert, R. N. Whybray and D. J. A. Clines. The fifteen passages are mainly from the Prophets and the Writings and conclude with 'A glance at Biblical Aramaic: Daniel 7.2-3, 9-14' by Herbert Adams. The volume begins with the editor's amusing and informative 'Confessions of a Hebraist', and a cautious but illuminating excursus by Father Kenneth Collins on 'The Old Testament in the New'. Illustrations (based on ANEP) are by George Pallant-Sidaway.

J. F. A. SAWYER

EINSPAHR, B.: *Index to Brown, Driver and Briggs Hebrew Lexicon*. Foreword by Bruce K. Waltke and Kenneth L. Barker. 1977. Pp. viii, 456. (Moody Press, Chicago. Price: \$19.95)

The computer has been used in the completion of this exhaustive Index (139,000 entries). It lists (beginning with Genesis and thence by book, chapter and verse) the consonantal form of every Hebrew word discussed in BDB, giving its general English equivalent and the page and section in BDB where the word is mentioned. The object of the exercise is to enable the student of Hebrew to gain speedy access to entries in the Lexicon. At the same price as BDB it must be confessed that the Index is a luxury and an unnecessary prop. BDB can and should be handled without an intermediary of this kind, the initial effort required of the student in acquainting himself with the format of the Lexicon being itself a rewarding exercise.

P. W. COXON

GRABBE, L. L.: *Comparative Philology and the Text of Job: A Study in Methodology* (Society of Biblical Literature Dissertation Series, 34). 1977. Pp. xv, 228. (Scholars Press, Missoula, Montana. Price: \$6.00 (members \$4.00))

After surveying the relevant languages and versions the author discusses lexicographical problems in selected passages and deals with such questions as homonymy, semantics, parallels etc. An appendix surveys the literature on the authenticity of masoretic vocalization. The purpose of the work is to examine the methodology of Hebrew comparative philology. While leaving room for the possibility that a root may have survived only in two widely separated languages, and recognizing also sporadic sound changes, Dr Grabbe, under the influence of James Barr and the insights of modern linguists, emphasizes that O.T. comparative philology should be carried out by trying to find out how a given Hebrew root fits into the whole system of cognates within the family of Semitic languages. Ideally, therefore, the whole picture of cognate data should be taken into account before solving a difficulty in a Hebrew context. In pressing for a

comprehensive comparative approach which conforms to all the known textual, linguistic, form-critical, literary and theological evidence, the author criticizes e.g. Dahood's work as too narrowly based. The ancient versions, except possibly for the targums, are not found useful for the purposes of comparative philology.

P. WERNBERG-MØLLER

IRSIGLER, H.: *Einführung in das Biblische Hebräisch, I. Ausgewählte Abschnitte der althebräischen Grammatik* (Arbeiten zu Text und Sprache im AT., 9). 1978. Pp. xi, 163. (Eos Verlag, St Ottilien. Price: DM. 14.80)

This introduction to Biblical Hebrew belongs to a series written for the Catholic Theological Faculty of the University of Munich under the general editorship of Wolfgang Richter. Part I, now to hand, introduces Hebrew grammar in 25 sections: 1–7 on the preliminaries of writing etc., 8–12 on proclitics and nouns, 13–19 on the strong verb, 20–25 on the weak verb. In the preface the author explains that Part II will be devoted to exercises based on Gen. 16; 21:1–21; Isa. 6. This work belongs with recent attempts to describe Biblical Hebrew in accordance with modern linguistics. Such fresh analysis and exposition will be welcomed and keenly studied. Some may feel, however, that Graphem, Phonem, Graph, Allographe, Phon, Allophone, Morph, Morphem, Allomorphe, Lexem, and the 17 places in the speech organs etc. serve somewhat as did Gideon's water-ordeal, greatly diminishing the troops at the outset. In the reduced typescript the Hebrew is reasonably clear but the numerous passages of German in close lines are not easy to read.

J. H. EATON

MANSOOR, M.: *Biblical Hebrew Step-by-Step*. 1978. Pp. 258, some illustrations. (Baker Book House, Grand Rapids, Michigan. Price: \$6.95)

This is a revised edition of a course first copyrighted in 1957 and used in the University of Wisconsin. The work is reproduced from typescript, supplemented with penned Hebrew vowels; the result is mostly adequate though blotchy at times. The style is adapted to students working on their own. Sections 1–32 introduce grammatical topics rather diffusely with vocabulary and exercises (including a crossword); often the heading is 'More about . . .'. In sections 33–38 a few verses of Genesis and a poem by Ibn Ezra are treated. Photographs and broader comments help to give context to the study.

J. H. EATON

MICHEL, D.: *Grundlegung einer hebräischen Syntax. Teil 1. Sprachwissenschaftliche Methodik, Genus und Numerus des Nomens*. 1977. Pp. x, 94. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 19.00)

Chapter 1 discusses linguistic methods and favours 'Die inhaltsbezogene Grammatik' in the tradition of J. G. Herder, W. von Humboldt, A. Schöff, and L. Weisgerber. Chapter 2 discusses gender in Hebrew and advances a theory about the origin of the feminine singular ending and the distinction in meaning between plurals ending in *-im* and *-oth*, and there is an excursus disagreeing with J. Barr. Chapter 3 examines number. There is an index of biblical references.

J. A. EMERTON

OWENS, J. J.: *Analytical Key to the Old Testament. Genesis*. 1978. Pp. 306. (Harper & Row, New York. Price: \$5.95)

Word by word every Hebrew form in the text is identified, the relevant page number in B.D.B. noted with a view to encouraging the student in the use of the lexicon, and an English translation, usually that of the R.S.V., provided. Although designed for the elementary student, help is not always forthcoming at the very points which are most likely to cause difficulty. Where a Hebrew idiom is left unexplained, the accompanying R.S.V. rendering, given without comment, is likely to confuse rather than clarify. A brief explanation of forms resulting from a Qere and Kethibh would have been helpful. The grammatical information is occasionally inaccurate. Of several printing errors, the most serious by far is the frequent confusion of h with ḥ. With these deficiencies and errors corrected, the book would prove a useful tool.

G. I. EMMERSON

RICHTER, W.: *Grundlagen einer althebräischen Grammatik. A. Grundfragen einer sprachwissenschaftlichen Grammatik. B. Die Beschreibungen: I. Das Wort (Morphologie)* (Arbeiten zu Text und Sprache im Alten Testament, 8). 1978. Pp. x, 225. (Eos Verlag, St Ottilien. Price: DM. 32.00)

This work first discusses grammatical methods in the light of modern linguistics, and then examines the word. Readers who wish to profit from this book must be prepared to master a technical terminology that is strange to many O.T. scholars. There are a bibliography, and an index of authors and subject matter. This volume will be followed by a second on morphosyntax.

J. A. EMERTON

SCHULT, H.: *Vergleichende Studien zur alttestamentlichen Namenkunde*. 1967. Pp. 183. (Dissertation, University of Bonn)

This dissertation studies O.T. proper names in the light of material that has become available since the publication of M. Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung* (Stuttgart, 1928), though the author modestly describes it as no more than a *Vorarbeit* to a full study (p. 3). The first part examines a number of names, which are grouped according to their roots, and the second comments on names grouped according to their formation. There is an appendix on the evaluation of names without a theophoric element from the point of view of the history of religions and of theology, on the significance of the names for the contemporaries of those who bore them, and on the question whether nominal names are primary or secondary. A list of abbreviations also serves as a bibliography.

J. A. EMERTON

STOLZ, F.: *Hebräisch in 53 Tagen. Ein Lernprogramm*. Teil 1: Arbeitssheft; Teil 2: Lösungen; 2 cassettes. 1978. Pp. (14), 1-207; 208-89. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 48.00)

Here is a kit for self-instruction in Biblical Hebrew. The box contains a work-book, a book of answers, and two cassettes. The course, which was evolved at the Kirchliche Hochschule, Bethel, is arranged for 53 days of about 4 hours' work a day, though one could use it over 53 weeks, months, or indeed years. The approach is practical and 'direct', the grammar

being encountered piecemeal from texts. The work-book is laid out in the manner of current 'educational technology' and includes explanations, exercises and tests, as well as archaeological illustrations and notes. The typed Hebrew leaves something to be desired. The cassettes are very clear. It is recommended that the teacher-less individuals should form groups for mutual heartening. Many will profit from this ingenious course.

J. H. EATON

TALMAGE, F., RABIN C. and GARSHOWITZ, L.: *Study Guide for Sifron la-Student* ('Alef, Bet). 2nd edition. 1977. Pp. xv, 178. (University of Toronto Press. Price: \$7.95)

This English-language adaptation of the basic text of the famous Hebrew University Summer Ulpan course qualifies for inclusion in the *Book List* by reason of its 'formal', not to say rather old-fashioned approach which makes it the ideal means for someone schooled in Davidson-Mauchline or Weingreen to tackle Modern Hebrew. It consists of a twelve-page introduction on pronunciation and script, forty lessons from the article to relative clauses introduced by a preposition, four appendices (Imperative, Passive, Verbal Forms, Verbal Noun), a glossary of terms used in the instructions to exercises, a subject index and a twenty-two-page Hebrew-English Dictionary. The last three features are innovations since the first edition (1971). The hand-pointed typescript is clear and the binding of this useful introduction to Modern Hebrew is attractive and robust.

J. F. A. SAWYER

TOMBACK, R. S.: *A Comparative Semitic Lexicon of the Phoenician and Punic Languages* (S.B.L. Dissertation Series, 32). 1978. Pp. xx, 361. (Scholars Press, Missoula, Montana. Price: \$6.00 (members \$4.00))

In deciding to abstract Phoenician and Punic from the North West Semitic languages and compile a dictionary, the author has filled an important gap. He has transliterated all Semitic words (curiously using capitals for consonants and lower case letters for vowels even when transliterating vocalized scripts) and listed them in the Phoenician-Hebrew order. Because of several uncertain derivations he does not categorize by root. Sample checks have shown the references to be accurate, and the systematic presentation is to be applauded.

M. E. J. RICHARDSON

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