

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1980

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 1980 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 £5.50, 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, 1968–1977 inclusive, and 1979 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

Since this is the last *Book List* to appear during my editorship I desire to express my thanks to all who have given me their support and help during the past seven years, especially to our Printer, Mr A. S. Maney, whose ready advice has greatly contributed to the overcoming of problems caused by the general financial instability of these years, and who, with his staff, has maintained throughout a high standard of professional efficiency; to those members of the Society who have undertaken the writing of reviews and have offered valuable suggestions; to the many publishers who have supplied review copies of their publications; and to others who have assisted in various ways as part-time secretaries and proof readers. From 1981 the editor will be Dr M. A. Knibb of King's College, London, who began his work early this year. I am particularly happy to resign the editorship into his capable hands, and am confident that he will receive no less support than has been given to me.

In addition to those already mentioned, I am particularly indebted to those foreign scholars who, although not members of the Society, have generously reviewed, from their own copies, books which would otherwise have remained unknown to the editor. This year as in some earlier years Professors Bič and Sacon have served the *Book List* in this way. In addition, Mr G. Morrison of the Oriental Institute, Oxford has once again kindly come to my assistance, and his review of M. Boyce,

Zoroastrians. Their Religious Beliefs and Practices appears on p. 105. Mrs Angela Meek has most efficiently carried out the secretarial work, and my wife has assisted with the reading of proofs and the preparation of the index. My colleague Dr J. W. McKay has also given some assistance.

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
HULL

1. GENERAL

ACHTEMEIER, P. J. (ed.): *Abstracts. Society of Biblical Literature. One Hundred Fifteenth Annual Meeting, New York, 15-18 November, 1979.* 1979. Pp. iv, 104. (Scholars Press, Missoula, Montana. Price: \$2.50)

In this volume appear abstracts (of about 150-250 words each) of most of the papers read at the 1979 S.B.L. meeting. Some 365 papers were presented, and O.T. scholars in almost all fields will find something that relates to their own sphere of research. As a whole this little publication offers a representative survey of the present concerns of North American Biblical scholarship, and one hopes that the announcement of individual topics will encourage scholars with similar interests to make contact with one another.

D. J. A. CLINES

ALBREKTSON, B.: *Kapitlet om Jehu och andra uppsatser om Gamla testamentet.* 1979. Pp. 133. (Skeab Verbum, Stockholm. Price: Sw.Kr. 50.00)

Our distinguished Swedish colleague has collected and reissued, sometimes in revised form, various articles and lectures in a volume intended to serve a somewhat wider public than the readers of the learned publications in which the items originally appeared. The book contains: (1) a study of 2 Kings 9 (his inaugural lecture at Åbo); (2) 'The Gods and History' (a preliminary sketch for his well known monograph); (3) a discussion of election and of the people of God (cf. *B.L.* 1973, p. 10; *Bible Bibliog.*, p. 432 under 'Saebø'); (4) a survey of 'spirit' in the O.T. (not previously published); (5) 'Prophecy and Politics'; (6) 'The First Bible Translation' (a brief account of the LXX, not previously published); (7) 'On the worries of a Bible Translator'; (8) 'Rendering Psalm 23 into Swedish' (cf. *B.L.* 1978, p. 19, under 'Riesenfeld'). All the articles are in Swedish and, in view of the purpose of the book, the original documentation is omitted. The volume well exemplifies not only the writer's learning but also the elegance of his style and his wide literary interests.

G. W. ANDERSON

ANDERSON, G. W. (ed.): *Tradition and Interpretation. Essays by Members of the Society for Old Testament Study.* 1979. Pp. xxi, 462. (Clarendon Press, Oxford. Price: £10.50)

This volume, like its predecessors *The People and the Book* (1925), *Record and Revelation* (1938) and *The Old Testament and Modern Study* (1951) 'seeks to give a general account of the present position in the various branches of Old Testament study' (p. v). Unfortunately the protracted delay in its appearance, five full years after the bulk of the material was in the hands of the editor (see again p. v) detracts considerably from the fulfilment of this aim. It would not be possible, for example, to recommend to students the otherwise excellent chapter by R. E. Clements on 'Pentateuchal Problems' as an account of the *present* state of Pentateuchal studies, since the whole of the current debate in which virtually all the critical results of the previous century have been questioned by a growing number of leading scholars in a spate of publications probably unparalleled since the time of Wellhausen himself has taken place since that chapter was written. With the substitution of 'the position up to c.1974' for the phrase 'the present position', however, it may be said that on the whole the volume

fulfils its stated aim admirably. The names of both editor and contributors are all well known. All are members of the Society for Old Testament Study, the two non-British contributors, Henri Cazelles and Walther Zimmerli, being distinguished Honorary Members.

There is considerable variation in the ways in which the various assignments have been interpreted. This is no doubt due in part to the fact that some contributors — for example, the late B. J. Roberts on the text of the O.T., J. H. Eaton on the Psalms and Israelite worship and P. R. Ackroyd on post-exilic history — have evidently been chosen because they are specialists in their subject (some of these, for example, Eaton, tend to give a rather personal account of it), while others — for example, J. A. Emerton on 'Wisdom' and E. W. Nicholson on Apocalyptic — have been chosen presumably for their ability to take an objective view of a subject in which they have *not* specialised. The two chapters on Israelite history also exemplify two different approaches to their subject. Ackroyd on the post-exilic age surveys the main questions at issue while refraining from a repetition of undisputed historical facts, while Cazelles attempts a brief continuous account of the history of Israel up to the Exile. A concentration on specific controversial problems would have enabled the latter to go more deeply into some aspects of the period. F. F. Bruce, on 'The Theology and Interpretation of the Old Testament', refreshingly eschews a chronological survey of a series of 'O.T. Theologies' published in the period and prefers to concentrate on topics such as 'Covenant and Salvation History', 'Confession and Obedience', 'The House of David', 'Exile and After', etc., an interesting approach which however overlaps at some points with the subject of the previous chapter on the history of Israelite religion. The remaining chapters are: 'Introduction: Changing Perspectives in Old Testament Study' (the editor); 'Semitic Philology and the Interpretation of the Old Testament' (J. Barr); 'Recent Archaeological Discoveries' (J. Gray); 'Old Testament Historiography' (J. R. Porter); 'Prophecy and the Prophetic Literature' (W. McKane); and 'The History of Israelite Religion' (W. Zimmerli). The volume concludes with indices of biblical references and authors and a general index. The majority of the chapters are followed by bibliographies of some thirty to forty items each.

R. N. WHYBRAY

Annuaire de l'Ecole Pratique des Hautes Etudes. V^e Section: Sciences Religieuses. Tome LXXXVI (1977–1978). 1979. Pp. 532. (Ecole Pratique des Hautes Etudes, Paris. Supplied free to libraries and centres of research)

The main interest for *Book List* readers of this admirable annual report lies in the texts of the verbal reports (*conférences*) made by the directors of certain sections on the work done in their respective sections during the preceding year, and in some other public lectures on specific subjects which are included with them. In the present issue the following are particularly relevant: J. Yoyotte (pp. 163–172) reports on the ancient Egyptian religion section, while J. Leclant deals more particularly with the history of the diffusion of Egyptian cults up to and including the Roman period (pp. 173–181). The report of D. Arnaud on Assyro-Babylonian religion (pp. 183–190) is followed by a short contribution by W. G. Lambert (pp. 191–193) which discusses *inter alia* some lesser known Babylonian mythological texts and some problems in the study of *Enuma Elish*. P. Gignoux (pp. 195–205) reports on ancient Iranian religion, discussing in particular some recent works on beliefs about the after-life, especially some chapters in the recent book by Mary Boyce (see p. 105 below). E. Laroche (pp. 207–209) reports on Hittite religion. For the west-Semitic religions section H. Cazelles (pp. 211–223) reports work on

Jeremiah 7 and on the relationship of El to Baal in some Ugaritic texts. Comparative study of *Rosh Hashana* in the two Talmuds is described by C. Touati (pp. 225–234) in his report on the section concerned with talmudic and rabbinic Judaism. The report on the mediaeval and modern Judaism section by G. Nahon (pp. 234–245) is followed by a lecture by G. Sed-Rajna (pp. 247–251) on some Italian mediaeval manuscripts including a copy of *Mishneh Torah*. P. Geoltrain's report on the section on the origins of Christianity (pp. 313–315) is followed by the continuation (pp. 317–323) of F. Schmidt's contribution (of which the first part was noted in *B.L.* 1979, p. 8) on Jewish national consciousness in the Hellenistic and Roman periods. Geoltrain and Schmidt also (pp. 325f.) discuss Jewish interpretations of Genesis, especially chapter 11, in connection with the myth of an universal language. Finally the same two scholars together with J.-C. Picard (pp. 451f.) report work on Hellenistic Judaism and Christian origins.

R. N. WHYBRAY

APOR, É. (ed.): *Jubilee Volume of the Oriental Collection 1951–1976. Papers presented on the occasion of the 25th anniversary of the Oriental Collection of the Library of the Hungarian Academy of Sciences* (Keleti Tanulmányok Oriental Studies, 2). 1978. Pp. 224. (Library of the Hungarian Academy of Sciences, Budapest. Price: Forints 60)

Of the eighteen articles (including an introductory one by L. Ligeti on the Library and oriental studies), two are of direct interest to O.T. and Hebrew scholars. A. Scheiber describes the manuscripts from the Cairo Genizah in the David Kaufmann Collection, and G. E. Weil publishes and discusses the Massorah Magna of a fragment of the Pentateuch Targum in the Collection (Ms. K.G. 592 B.M. 6).

J. A. EMERTON

AVISHUR, Y. and BLAU, J. (ed.): *Studies in Bible and the Ancient Near East Presented to S. E. Loewenstamm on his Seventieth Birthday*. 1978. 2 vols. Pp. xviii, 215 (English vol.), 454 (Hebrew vol.). (E. Rubinstein's Publishing House, Jerusalem. Price: Isr. £2,000; \$72.50 the set)

This *Festschrift* comprises an English volume (more correctly, non-Hebrew, since there are two French and one German articles) of fourteen articles and a Hebrew volume of a further thirty-one, reflecting the range of interests of Shmuel Loewenstamm, whose bibliography (Hebrew, pp. 441–454) extends to 765 items — many of them articles in the *Enzyklopedia Miqrait* and most written in Hebrew. A full account of the contents is impossible in the space available, and an overall assessment inappropriate from this reviewer. Ugaritic and Babylonian themes, with their Biblical connections, are prominent, with articles by A. Caquot, M. Dietrich and O. Loretz, C. H. Gordon, E. Lipiński, D. Marcus, J. C. de Moor, M. Tsevat, R. Zadok, Y. Avishur, T. L. Fenton, S. M. Paul, E. Stern, H. Tadmor and M. Weinfeld. Linguistic contributions are made by J. C. Greenfield, Z. Ben-Hayim, J. Blau, M. Z. Kaddari, H. Rabin, E. Tov and I. Yeivin. Literary problems are tackled by M. Dahood, H. M. I. Gevariah, F. Langlamet, A. F. Rainey and F. Polak. Legal and institutional history is represented by S. Ahituv, B. C. Jackson, S. Japhet, J. Naveh and I. L. Seeligman; religious history by J. Licht and A. Rofé; political history by S. Abramski and M. Haran (the latter on the historical framework of the Exodus, modifying his views in *IDB Suppl.* 1976, pp. 304–307). There are two studies of prophetic texts: H. L. Ginsberg on Zech. 13:2–6 and B. Uffenheimer on Ezek. 12:1–16. S. Yeivin contributes epigraphical notes on

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two seals published by N. Avigad. In addition, there is a wide range of post-biblical studies, extending from Qumran to Mendelev Mokher Sepharim, by N. Allony, H. Beinart, D. Flusser and S. Safrai, the late Joseph Heinemann, A. Hurvitz, E. Z. Melamed and R. Mirkin. The 'English' volume includes English summaries of the articles in the Hebrew. The editors provide an account (in both Hebrew and English) of Loewenstamm's career (from Gerichtsreferendar in a Prussian court to Professor of Bible at the Hebrew University) and a valuable assessment of his important work.

B. S. JACKSON

BEAUCHAMP, P. and others: *Lecture attuali della Bibbia. Traduzione italiana di Gino Marchi* (Studi Biblici, 48). 1979. Pp. 206. (Paideia Editrice, Brescia. Price: Lire 5,000)

The original French edition (1977) was not reviewed in *B.L.* Though dealing principally with the N.T., some of these eight essays do touch on the O.T. P. Grelot writes on literary criticism and structuralism, Beauchamp on history and grammar, and M. Harl on Origen's canon. It is difficult to square the title with the contents, however, since so little concerns current issues. Coupled with the use of such unexplained terms as *Formgeschichte* and *Quellenforschung*, it is hard to determine what readership is aimed at.

W. G. E. WATSON

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (ed.): *Ugarit-Forschungen. Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas*, 9, 10. 1977, 1978 (1978, 1979). Pp. vi, 428; vi, 520, numerous illustrations. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 132.00; 154.00)

In Band 9 twelve of the forty-five articles are of special interest to O.T. scholars. Dietrich and Loretz examine *gzz* in Ugaritic and Hebrew. Loretz writes on the following: the stone tables in the ark; *hophshi* and *huphsha*; the theories in L. Viganò, *Nomi e titoli di YHWH* (see *B.L.* 1978, p. 102); *tirosk* in Mic. 6:15 and *y-r-sh* in Job 20:15; the history of the text of Deut. 32:8f, 43; the absence of Ugariticisms from Mic. 5:1-3; Isa. 28:1-4. J. Ebach and U. Rüterswörden discuss *'obh* and necromancy in the O.T. D. L. Petersen and M. Woodward study the 'relational structures' of North-West Semitic religion. H. Y. Priebatsch finds linguistic evidence of Amorite in the O.T. Z. Ževit examines the theory that Hebrew had a third person masculine singular suffix in -y, and shows that it rests on 'a demonstrably fragile contextual argument'. Most of the sixteen book reviews are also concerned with the O.T. This volume has the usual full indices.

In Band 10, in addition to many of the book reviews, twelve of the fifty-two articles are directly concerned with the O.T. K. Aartun writes on M. Dahood's theory that there was a conjunction *p-* in the O.T., and rejects it; Dietrich and Loretz write on the root **šbs* in Amos 5:11; S. Loewenstamm on Ps. 92:11; Loretz on Num. 6:24-26, and also on Song of Songs 1:9; J. C. de Moor on the art of versification in Ugarit and Israel; E. Neufeld on bee-keeping in ancient Palestine; D. Pardee on the root *mrr*, and also on letters from Tel Arad; Priebatsch on the Semitic perfect; G. Sauer on some of M. Dahood's theories about the use of Ugaritic in the study of the Psalms; and M. Weinfeld on burning babies in ancient Israel.

J. A. EMERTON

BLANK, S. H. (ed.): *Hebrew Union College Annual*. Vol. XLVIII (Samuel Atlas Memorial Volume). 1977. Pp. 333 (English), 11 (Hebrew), portrait. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$15.00)

The first article in this volume is the Nelson Glueck Memorial Lecture in Bible delivered at the Hebrew Union College — Jewish Institute of Religion on March 7th, 1977: 'New Moons and Sabbaths: A Case-Study in the Contrastive Approach' (W. W. Hallo), in which the biblical conception of the week and sabbatical cycle is examined. W. C. Gwaltney offers 'Indices of Proper Names from the EL Old Assyrian Texts' and J. A. Holstein writes on 'The Case of "is hā'ēlōhim" Reconsidered: Philological Analysis versus Historical Reconstruction'. Interesting and provocative suggestions are offered in M. V. Fox's 'Frame-Narrative and Composition in the Book of Qohelet', and P. W. Coxon's 'The Syntax of the Aramaic of *Daniel*: A Dialectal Study' is a valuable contribution. Of less direct interest to the O.T. scholar are: J. D. Amusin, 'The Reflection of Historical Events of the First Century B.C. in Qumran Commentaries (4Q 161; 4Q 169; 4Q 166)'; B. J. Mamberger, 'Philo and Aggadah'; D. Goodblatt, 'Local Traditions in the Babylonian Talmud'; E. A. Goldman, 'A Critical Edition of Palestinian Talmud Tractate Rosh Hashana, Chapter Three'; J. J. Petuchowski, 'A Sermon on Psalm 29 Attributed to Rabbi Ele'azar Hamoda'i'; S. M. Passamannecki, 'Cannons (*sic*) of Controversy'; and W. Weinberg, 'The History of Hebrew Plene Spelling: iv. The Academy of the Hebrew Language: In Search of Better Rules, 1959-1964', which is a continuation of studies in this subject made to previous volumes of this journal.

E. R. ROWLANDS

BLANK, S. H. (ed.): *Hebrew Union College Annual*. Vol. XLIX. 1978. Pp. 338 (English), 27 (Hebrew), 25 plates. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$15.00)

In this issue there are fourteen articles one of which is in Hebrew. In 'Texts from the Time of Lugalzagesi: Problems and Perspectives in their Interpretation', M. A. Powell studies all the Lugalzagesi material which he has discovered, providing copies of the texts in the accompanying twenty-five plates. 'Deciphering the Unspoken: The Theophany of Job' (J. G. Williams) is mainly concerned with the speeches of God in Job 38-41, whose meaning is claimed to lie in 'What is said but unspoken'. 'A Genizah Fragment of Palestinian Targum to Genesis 15:1-4' (M. L. Klein) is a detailed study of one of the Cairo Genizah MSS in the library of the Hebrew Union College — Jewish Institute of Religion. Photographs of the text and a translation are provided as well as comprehensive synoptic tables of parallels. In 'A Letter from Judah Maccabee to Aristobulus: Is 2 Maccabees 1:10b-2:18 Authentic?' (B. Z. Wacholder) it is argued that the letter is a contemporary document written in the spring or summer of 163 B.C. but wrongly dated by modern scholars to the spring of 164 B.C. and so wrongly considered to be a forgery. In 'Scribes, Pharisees, Lawyers, Hypocrites: A Study in Synonymity' (E. Rivkin) it is argued that scribes and Pharisees are to be treated as belonging to the same group. 'A Critical Edition of Palestinian Talmud Tractate Rosh Hashana, Chapter Four' (E. A. Goldman) and 'The History of Hebrew Plene Spelling: v. More Committees and Government Action, 1964-1969' (W. Weinberg) are both continuations of articles in earlier volumes. The remaining articles are: 'R. Simeon b. Yoḥai and the Purification of Tiberias: History and Tradition' (L. Levine); 'Appeals in the Jewish Courts of Palestine in the Third

Century, C.E.' (M. B. Schwartz); 'New Sources for the Origins of the Rabbinic Ketubah' (M. J. Geller); 'Two Controversial Points in the Karaite Law of Incest' (L. Nemoy); 'Tribulations and Aspirations in the Yemenite Hebrew Literature' (R. Ahroni); 'Paytan and Paradox: An Analysis of Agnon's "Lefi haša'ar hasakhar"' (A. Wineman).

E. R. ROWLANDS

BOSWORTH, C. E. and STRELCYN, S. (ed.): *Studies in Honour of F. F. Bruce* (*Journal of Semitic Studies*, XXIII, No. 2). 1978. Pp. 155-342. (Manchester University Press. Price: £7.50)

Though a little late, it is a privilege to join with the authors of the fifteen articles in this special volume of *J.S.S.* to wish Professor Bruce a 'happy and productive retirement'. The articles deal with a variety of topics and reflect the wide scholastic interests of Professor Bruce. The O.T. student will find the following articles of particular interest: 'Remarks on Aramaic Epistolography in the Persian Period' (P. S. Alexander); 'The Marriage of Ruth' (A. A. Anderson); 'Aramaic-Greek notes on the Book of Enoch (1)' (J. Barr); 'The "subjugation of the waters" motif in the Psalms: Imagery or Polemic?' (A. H. W. Curtis); 'A syntactic problem in Lev. xix. 18b' (T. Muraoka); 'Ugaritic place names with final -y' (M. E. Richardson); 'Le Psaume 151 dans la tradition éthiopienne' (S. Strelcyn). The other contributions are worthy of mention and do honour to the person to whom the volume is dedicated. These are:—'William Lithgow of Lanark's travels in North Africa 1615-16' (C. E. Bosworth); 'The Book of Revelation and the Qur'an: is there a possible literary relationship?' (D. Brady); 'A note on the descent into the Plutonium at Hierapolis of Phrygia' (W. C. Brice); 'The transformation of pagan temples into churches in the early Christian centuries' (R. P. C. Hanson); 'The Ossuary Inscriptions of Jerusalem' (J. P. Kane); 'The interpretation of a passage on scales (*mawāzin*) in the Andalusian *ḥisba* manual' (J. D. Latham); 'The Jackal and the other place — the stories of Amos Oz' (L. I. Yakdin).

E. R. ROWLANDS

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theological Dictionary of the Old Testament*. Translated by J. T. Willis, G. W. Bromiley and D. E. Green. Vol. III (*gillûlīm — hāras*). 1978. Pp. xix, 463. (Eerdmans, Grand Rapids, Michigan. Distributed in Great Britain by S.C.M. Press, London. Price: \$18.50; £12.00)

On volumes I and II of this English translation of *T.W.A.T.* see *B.L.* 1979, p. 9. Vol. III corresponds to somewhat less than the first half of Band II of the original German edition. The translation is now competently done. As in the earlier volumes there are — in contrast with the German edition — no indexes. There is also no preface to this volume, but the introductory pages contain a list of contributors, a table of abbreviations, and a table of transliterations.

R. N. WHYBRAY

BROWN, C. (ed.): *The New International Dictionary of New Testament Theology*. Vol. 3: *Pri-Z*. 1978. Pp. 1,481. (Paternoster Press, Exeter. Price: £26.00)

The third and final volume of this dictionary (for Vol. 1 see *B.L.* 1976, p. 10; for Vol. 2 see *B.L.* 1977, p. 9) not only completes the articles —

including a considerable number of substantial special studies — but provides full indexing to all three volumes. The general index in fact indicates something of the range on any one topic, marking fuller discussion with black type, but showing where particular topics are also handled in other contexts. The style and presentation remain the same; the scholarship is conservative but sensible; the purpose, directed very much to exposition and to theological discussion, is clear. A substantial achievement.

P. R. ACKROYD

BUSS, M. J. (ed.): *Encounter with the Text. Form and History in the Hebrew Bible*. 1979. Pp. vii, 224. (Fortress Press, Philadelphia; Scholars Press, Missoula, Montana. Price: \$5.95 (members \$5.00))

The history of this volume of essays clarifies its scope and intent. A working group on 'Methodology and its History' was set up in 1971 under the aegis of the Form Critical Seminar of the Society of Biblical Literature. The papers published here, emanating from this group, represent a variety of approaches to the O.T. text, the narratives of Gen. 25–35 serving wherever possible as a particular ground text. The methods employed, such as literary structuralism (H. C. White), sociology (N. K. Gottwald), rhetorical and form criticism (R. F. Melugin), stylistics and tradition analysis (J. G. Gammie), are discussed in principle and then employed in reference to the Genesis narrative. Whether such complex methodologies can at this stage in the history of Biblical scholarship be profitably explored within the given limits of space, and whether all methods are equally applicable to the same text, are open questions that are in part answered by the essays in the book itself. But the idea of focusing on a specific text is a good one, and the editor's own principal contribution on communication theory, though difficult, is especially far-sighted.

D. J. A. CLINES

CAZELLES, H. and FEUILLET, A. (ed.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 52. *Rabbinique (Littérature)* — *Ras Shamra*. 1979. Cols. 1025–1224 including 20 plates and 5 maps and illustrations in text. (Letouzey & Ané, Paris. Price: Fr. 107.00)

This fascicle begins with the continuation and completion of the article on the rabbinic literature by C. Touati begun in fasc. 51. Of the articles on places and archaeological sites two are substantial: Ramat-Rahel (with three plates including one plan) by Y. Aharoni, and Ramot-Galaad by J. Briend, who also contributes two short notes on Raddana and Ramet el-Khalil. There is also a short article by M. Gitton on the city of Ramses, with a map illustrating the Exodus. Ras Shamra is to be the subject of a major article of which the first section, on the archaeology of the site, though incomplete, already occupies 100 columns and is accompanied by fifteen plates including five plans and a number of illustrations in the text. There are three biographical articles, on Alfred Rahlfs (P.-M. Bogaert), Sir William Ramsay (P. O'Brien) and Rashi (A. Blum). A long article by F. Langlamet (26 columns) deals with Rahab in the book of Joshua, in rabbinic tradition, in the Fathers and mediaeval writers and in Matt. 1. The theological concept of redemption (*rachar*) is treated by J. L. Cunchillos (O.T.) and M. Correz (N.T.).

R. N. WHYBRAY

CHOURAQUI, A.: *Kyūyaku-jidai no Nichijō-Seikatsu*. Translated by S. Hakii. 1978. Pp. 299, 6 photographs. (Yamamoto Shoten, Tokyo. Price: ¥2,800)

This is a Japanese translation of *La vie quotidienne des Hébreux au temps de la Bible*, 1971 (see *B.L.* 1976, p. 11).

K. K. SACON

CRENSHAW, J. L.: *Gerhard von Rad*. Foreword by H. W. Wolff (Makers of the Modern Theological Mind). 1978. Pp. 193. (Word Books, Waco, Texas. Price: \$7.95)

CRENSHAW, J. L.: *Gerhard von Rad. Grundlinien seines theologischen Werkes*. Translated by Jürgen Kegler. Foreword by H. W. Wolff. 1979. Pp. 180. (Kaiser Verlag, Munich. Price: DM. 19.80)

This work, published almost simultaneously in English and in German translation, with a Foreword contributed by von Rad's successor in Heidelberg, Professor H. W. Wolff, is not a biography but a critical survey of von Rad's work and its background by one who is himself a distinguished scholar and an admirer of von Rad. It is not concerned with unpublished writings or other private papers but concentrates on the main publications, describing their contents and explaining their background and place in the development of von Rad's thought. It is extremely useful both as an introduction to von Rad's work and as an attempt to relate this to the techniques and interests of German O.T. scholarship during the past generation. It will certainly be widely read, and it is much to be hoped that the English edition will be made readily available to students in Great Britain. Perhaps the greatest quality of von Rad's work was its ability to stimulate others into exploration of new paths and ideas. This volume clearly shows why that is so, and why his work is likely to remain of great interest for many years to come.

R. E. CLEMENTS

CZEGLÉDY, K. and TÖKEI, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxii, fasc. 2 (pp. 127-260), fasc. 3 (pp. 261-384). 1978. xxxiii, fasc. 1 (pp. 1-128). 1979. (Akadémiai Kiadó, Budapest. Price: \$36.00 per volume)

There are three articles here of interest to O.T. scholars: I. Iványi discusses '“Continuance” and “stridency” in Semitic', and A. Scheiber publishes a Genizah fragment of Song of Songs Rabbah from the Kaufmann collection (1978). The latter also publishes 'A letter to Abraham b. Isaac Netira' from the Taylor-Schechter (Genizah) Collection in the University Library, Cambridge.

J. A. EMERTON

Eerdmans' Family Encyclopedia of The Bible. 1978. Pp. 328, many illustrations. (Eerdmans, Grand Rapids, Michigan. Price: \$15.95)

This is the American edition of *The Lion Encyclopedia of the Bible* reviewed in *B.L.* 1979, p. 23. It should be noted that only topics actually

mentioned in the Bible are discussed, which explains why Ugarit, for example, is nowhere considered.

W. G. E. WATSON

EISSFELDT, O.: *Kleine Schriften*. Sechster Band. Herausgegeben von Rudolf Sellheim und Fritz Maass. 1979. Pp. xvi, 186, portrait. (Mohr, Tübingen. Price: DM. 92.00)

The bulk of this final volume of the *Kleine Schriften* of the late Professor Eissfeldt (for the earlier volumes see *B.L.* 1962, p. 5; 1964, p. 7 (*Decade*, pp. 315, 475); 1967, p. 5; 1969, p. 4 (*Bible Bibliog.*, pp. 5, 130); 1974, p. 8) consists of general matter mainly related to all six volumes: a list of additions, prepared by K.-M. Beyse, to the list of Eissfeldt's publications which appeared in Band v, a general index prepared by M.-C. Schmidt-Henning, indices of biblical references and references to other ancient literature and of authors prepared by K.-M. Beyse, abbreviations, and a list of errata. An Introduction entitled 'Vorwort – zugleich ein Nachwort' by the editors briefly refers to Eissfeldt's academic career against the background of the changing intellectual climate, and reprints three valedictory addresses by Professor E. Winkler, Professor G. Wallis and Bishop W. Krusche. This is followed by the two final articles by Eissfeldt to be included in the collection, both originally published in 1973: 'Kultzelt und Tempel' (pp. 1–7) and 'Monopol-Ansprüche des Heiligtums von Silo' (pp. 8–14).

R. N. WHYBRAY

ERNST, W., FEIEREIS, K. and HOFFMANN, F. (ed.): *Dienst der Vermittlung. Festschrift zum 25-jährigen Bestehens des philosophisch-theologischen Studiums im Priesterseminar Erfurt* (Erfurter Theologische Studien, 37). 1977. Pp. 689. (St. Benno-Verlag, Leipzig. Price: M. 36.15 (cloth); M. 33.85 (paper))

Only four contributions to this collection of essays concern the O.T. G. Hentschel analyses the story of Jacob's struggle at the Jabbok and finds traces of a pre-Israelite place-legend which has been theologized on being taken over by Yahwist narrators. H. Rücker examines the concept of the 'holy people' in Deuteronomy as a moral principle. J. Reindl explores the response of the Jewish Diaspora (especially at Elephantine) to the question of the reality of other gods as the background to the motif of the contest with the magicians in the plague traditions. H. Lubczyk offers some comments on the current debate about the concept of covenant, in which he affirms its correspondence to treaty forms, its character as a contract between two parties, and its presupposition in the pre-exilic prophets.

A. GELSTON

FRIEDRICH, G. (ed.): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band x/2: *Literaturnachträge*. 1979. Pp. 704. (Kohlhammer, Stuttgart. Price of the complete volume: DM. 132.00)

This final volume, which appeared in three *Lieferungen* in 1978 and 1979, is entirely devoted to supplementary bibliographical material related to the bibliographies scattered through the whole work.

N. W. PORTEOUS

GAMMIE, J. G., BRUEGGEMANN, W. A., HUMPHREYS, W. L. and WARD, J. M. (ed.): *Israelite Wisdom: Theological and Literary Essays in Honor of Samuel Terrien*. 1978. Pp. xii, 314 with portrait. (Scholars Press, Missoula, Montana for the Union Theological Seminary, New York. Price: \$15.00 (members \$10.00))

This Festschrift starts with a biographical appreciation of Terrien's work by J. A. Sanders and a bibliography (including reviews) by B. E. Nielsen. Four contributors write generally on Israelite wisdom: A. Caquot considers Israelite perceptions of wisdom and strength compared with Ugaritic texts; R. E. Murphy covers the latest 'theses and hypotheses' in literature on wisdom; H.-J. Hermisson writes on creation theology in wisdom; and E. M. Good discusses 'the unfilled sea' in Eccles 1:2-11. Several contributors describe prophetic interaction with wisdom: H. W. Wolff (Micah's background), Brueggemann (Jer. 9:22-3 (Hebrew enumeration)), W. McKane (the proverb in Jer. 13:12-14), J. M. Ward (the Servant's knowledge in Isa. 40-50) and G. M. Landes (Jonah and the *mašal* genre). S. J. de Vries compares time in Wisdom and apocalyptic, and W. L. Lipscomb and J. A. Sanders discuss wisdom at Qumran. J. F. Ross discusses Psalm 73, R. N. Whybray Eccles 7:16-17 and J. L. Crenshaw the shadow of death in Qoheleth. Humphreys writes on the 'wise courtier' motif in Proverbs, Gammie on Behemoth and Leviathan in Job. On Sirach, E. Jacob covers wisdom and religion, and L. Alonso Schökel the vision of man in 16:24-17:14. Full indices cover biblical passages, ancient authorities, authors and subjects.

J. G. SNAITH

GILBERT, M. (ed.): *La sagesse de l'Ancien Testament. Journées Bibliques de Louvain 1978* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 51). 1979. Pp. 420. (Leuven University Press; Duculot, Gembloux. Price: B.Fr. 1,700)

The editor introduces this very interesting collection of twenty-three essays by reviewing the last twenty-five years' research on O.T. wisdom. Since the Rowley Festschrift (Suppl. to VT 3, 1955) there has been real progress towards understanding not only Job, Proverbs and Ecclesiastes, as well as Deuteronomy, Psalms and the apocryphal wisdom books, but also the whole intellectual climate of ancient Israel. Part I, 'L'ampleur du courant de sagesse', includes, *inter alia*, studies of Sumero-Akkadian wisdom (H. Cazelles), Deuteronomy (C. Brekelmans), Psalm 119 (J. M. P. van der Ploeg), and riddles, etc. (J. L. Crenshaw), and a comprehensive examination of biblical (including N.T.) personifications of Wisdom (P.-E. Bonnard). Part II, 'Les livres sapientiaux de l'Ancien Testament', begins with the only two British contributions, R. N. Whybray on the Yahweh-sayings in Proverbs 10:1-22:16 and W. McKane on the 'Functions of Language and Objectives of Discourse in Proverbs 10-30'. The volume also contains contributions on schools and education in ancient Israel (B. Lang), Psalm 73 (J. Luyten), Proverbs 8 (Gilbert), Job (G. Fohrer, J. Lévêque), Ecclesiastes (D. Lys, N. Lohfink, J. Coppens), Proto-Isaiah (J. Vermeylen), Canticles (N. J. Tromp), Ben Sira (J. Marböck, G. L. Prato), the Wisdom of Solomon (P. Beauchamp, F. Raurell, J. M. Reese), and 'La sagesse de la femme' (S. Amsler).

J. F. A. SAWYER

GOLDINGAY, J.: *Reading the Bible for the First Time* (Outlook Books). 1979. Pp. 160. (Judson Press, Valley Forge. Price: \$4.95)

This is the American edition of a book first published in 1977 by Oliphants (Marshall, Morgan and Scott), when it was entitled *How to Read the Bible*. As the new title suggests, the assumption is that the reader has little or no knowledge of the Bible. Whilst conservative in character, it is far from being fundamentalist. After a look at history and geography, the book divides up the Bible basically into three areas, the story of God and his people, the word of God to his people, and Israel's response to God. The division of books seems a bit arbitrary — with the N.T. writings mingled with the O.T. and only Psalms, Lamentations, Ecclesiastes and Job in the third section. Nonetheless, the style is very readable. It will however be the committed who are most likely to use the book.

R. J. HAMMER

Grosse Konkordanz zur Luther Bibel. 1979. Pp. 1,731. (Calwer Verlag, Stuttgart; Christliches Verlagshaus, Stuttgart. Price: DM. 68.00)

The publication of the revised Luther Bible beginning with the N.T. in 1956 has necessitated a new biblical concordance. The present work, which is the result of collaboration between several bodies which had originally set to work independently, is based on the latest revisions (O.T. 1964, Apocrypha 1970, N.T. 1975), but references to earlier editions of the revised Bible from 1956 have been included, being designated by italics. The concordance is virtually exhaustive — only a few items such as the articles, prepositions, auxiliary verbs etc. are omitted or only partially listed — and is clearly presented and easy to use. It will be indispensable to all students and other users of the revised Luther Bible, which is expected to replace earlier editions.

R. N. WHYBRAY

KANG, C. H. and NELSON, E. R.: *The Discovery of Genesis*. 1979. Pp. xviii, 139. (Concordia, St Louis. Price: \$3.95)

The subtitle of this book is 'How the Truths of Genesis were found hidden in the Chinese Language'. Readers who are inclined to dismiss *a priori* the possibility that the Chinese, migrating to China after the Tower of Babel fiasco, took with them a knowledge of the contents of Gen. 1–11 and subsequently used it as a basis for constructing their system of ideographic writing will not find it persuasive.

R. N. WHYBRAY

KAPELRUD, A. S.: *God and His Friends in the Old Testament*. 1979. Pp. 202. (Universitetsforlaget, Oslo. Price: N.Kr. 89.00)

The title seems rather strange since this is in fact a collection of Kapelrud's articles in journals and *Festschriften*, fifteen in English and three in German, of which eleven are on directly O.T. topics, two on Qumran, and five on History of Religion, three of the last concerning Ugaritica. They seem to have been reproduced without any modification or updating; one appears in small print in double columns, while another has the author's name and university at the end! Inevitably some of the contributions are somewhat dated and one would have liked to know how the author would evaluate subsequent debate. But it is certainly useful to have a convenient collection of these essays, many of which show evidence of

clear and fresh thinking. Kapelrud's interest in the cult is reflected in many of the studies, and his readiness to challenge widely held theories (e.g. the assumption that a prophet of judgement cannot also prophesy salvation, with its implications for the authenticity of Micah 4-5) is always stimulating. The outline of Mowinckel's work on the Psalter is also valuable.

A. GELSTON

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica, Scandinavian Journal of Theology*, Vol. 32, no. 2. 1978. Pp. 95-149. Vol. 33, no. 1. 1979. Pp. 1-84. (Universitetsforlaget, Oslo. Sub. price per volume: N.Kr. 75.00; \$15.00; DM. 35.00)

The first issue of vol. 32 was noted in *B.L.* 1979, p. 19. The second issue contains two articles on O.T. themes. H. S. Kvanvig, 'Struktur und Geschichte in Dan. 7, 1-14', (pp. 95-117), offers an interesting, closely argued consideration of the passage, showing relationships with the remaining Aramaic material in the book and offering a particular comment on the 'son of man' theme. R. P. Carroll, 'Second Isaiah and the Failure of Prophecy' (pp. 119-131), is another careful study, with much sobering comment, on the nature of the material in Isa. 40ff.; it is a perceptive further contribution to the illumination of the re-interpretation of the prophetic message. The first issue of vol. 33 also contains two O.T. articles. N. P. Lemche, '"Hebrew" as a National Name for Israel' (pp. 1-23), makes a further and penetrating contribution to the difficult problem of *habiru*/Hebrew. N. Wyatt, 'The Old Testament Historiography of the Exilic Period' (pp. 45-67), takes up the problem of the understanding of history in D and P, critically developing ideas set out by Albrectson.

P. R. ACKROYD

KASHER, M. M.: *Encyclopedia of Biblical Interpretation. A Millennial Anthology*. Translated under the editorship of Rabbi Harry Freedman. *Exodus*: Vol. IX. 1979. Pp. 268. (American Biblical Encyclopedia Society, New York. Distributed by Ktav, New York. Price: \$35.00)

Yet another volume of the English translation of *Torah Shelemah* (for Vol. I see *B.L.* 1954, p. 37; *Eleven Years*, p. 574). It covers the *sidra Yitro* (Exodus 18-20) (wrongly given as *Bo* in the table of contents). Following the usual pattern of the series, it gives a brief literal commentary, drawn from a variety of Jewish sources, and a rich anthology of midrashic comments. In this case the bulk of the material is concerned with the revelation at Sinai and the Ten Commandments, and it includes some interesting apologetic and polemical texts. It is hard to imagine the intended readership of this somewhat cumbersome anthology, but many will find profit in it, the more so since it draws on numerous sources not otherwise available in English.

N. R. M. DE LANGE

Kirisutokyo Gaku (Christian Studies), New Series, 20. (Japanese.) 1978. Pp. 135. (The Association of Christian Study, St Paul's (Rikkyo) University, Tokyo. Price: ¥1,000)

Of five articles ranging widely over the theological field one is on an O.T. subject: K. Hirota, 'An Interpretation of Amos v: 18-20' (pp. 1-24). The author, after a critical survey of current views, argues that the 'Day of Yahweh' in this passage is to be understood against the background of the

contemporary euphoria which saw in the military victories of Jeroboam II evidence of Yahweh's intervention on behalf of his people. The 'day of Yahweh' of which Amos speaks will be a divine intervention of a totally different kind.

R. N. WHYBRAY

De Knecht. Studies rondom Deutero-Jesaja aangeboden aan Prof. Dr. J. L. Koole. 1978. Pp. 252, portrait. (Kok, Kampen. Price: Fl. 49.50)

Eighteen papers mostly devoted to detailed exegesis of parts of Isa. 40–55 are here presented by colleagues and former students to Professor Koole on the occasion of his retirement from the Theologische Hogeschool, Kampen. G. J. van Arragon finds reminiscences of Deuteronomy in both Isa. 1–39 and 40–55, M. A. Beek argues that Isa. 56:1–8 foresees non-Israelites joining the restored community on the basis of sabbath observance, W. A. M. Beuken commends the interpretation of Isa. 40–55 as a whole, illustrating this from 49:1–6. Isa. 49:3 means 'Thou art my servant, that Israel in whom I will be glorified'. M. Dijkstra examines 42:1–9 in the light of O.T. and related material about royal investiture, W. H. Gispen enquires whether Abraham's servant (Gen. 24) can illumine the servant of the Lord, H. H. Grosheide gives a critique of Kellermann and In der Smitten, concluding that Nehemiah was not the centre of a political-messianic movement; C. Houtman discusses the death of Moses (Deut. 34), surveys post-biblical interpretation and allows for reciprocal influence between the traditions of the deaths of Moses and Elijah. J. Kruis suggests how Isa. 44:24–28 can be used in preaching, C. van Leeuwen argues that *niglā' k'ḥōd YHWH* in 40:5 implies 'een manifestatie van de zichtbare verschijningsvorm van JHWH', P. van der Lugt examines the poetic structure of 50:4–11, W. van der Meer suggests that 42:5 declares that God's creatorhood is a function of his incomparability and his office as judge, J. C. de Moor offers much ancient Near Eastern material about servants of the gods, M. J. Mulder provides philological and textual notes on 41:23b, 42:19b and 43:16b, and A. J. van Nijen provides expository notes on 43:16–21. B. J. Oosterhoff examines the phrase 'a light to the Gentiles' and affirms the kingly role of the servant, J. P. M. van der Ploeg finds no literary relationship between the servant in the Psalms and in the 'Servant Songs', J. Renkema suggests the significance for the preacher of the anonymity of the servant, and A. S. van der Woude explores the tradition-history of God's return to Zion (52:7–8). Details of Professor Koole's principal publications and a *Tabula gratulantium* conclude the volume.

J. W. ROGERSON

KRAUSE, G. and MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE). Band iv. Lief. 1/2 (*Arkandisziplin — Asylrecht*). 1979. Pp. 1–320, 1 folding map. Lief. 3/4 (*Asylrecht — Augsburger Religionsfriede*). 1979. Pp. 321–640, 4 plates. Lief. 5 (*Augsburger Religionsfriede — Autobiographie*, Register). 1979. Pp. 641–813. (De Gruyter, Berlin. Sub. price per single Lieferung, DM. 38.00; per double Lieferung, DM. 76.00)

A large proportion of this volume, issued simultaneously but in three parts together with cloth binder and title page, is taken up with long articles on important subjects such as Resurrection (*Auferstehung*, 130 pages), Atheism (90 pages), Augustine (almost 80 pages). Only two articles are wholly concerned with O.T. subjects: Asaph/Asaphiten (two pages) by G. Wanke, and Assyrien und Israel (eleven pages) by W. G. Lambert. The latter sketches the geography and topography of the Assyrian homeland,

describes the development and character of the Assyrian Empire, discusses the place of Assyria in the Table of Nations (Gen. 10) and outlines Assyrian-Israelite relations and the treatment of Assyria in the prophetic books. Sections on the O.T. and Judaism are however included in a number of articles: Arkandisziplin (D. Powell), Armenfürsorge (M. Brocke), Armut (sections by D. Michel on the O.T. and by J. Maier on Judaism), Askese (L. Markert on the O.T. and J. Maier on Judaism), Astrologie (section on Judaism by H. Greive), Asylrecht (O.T. section by Z. W. Falk), Atheismus (Jewish section by F. Dexinger) and Auferstehung (O.T. and Jewish section by G. Stemberger).

R. N. WHYBRAY

LANGEVIN, P.-E.: *Bibliographie Biblique*. Tome II. 1930-1975. 1978. Pp. LXV, 1586. (Les Presses de l'Université Laval, Quebec. Price: \$5.00)

The first volume of this Biblical Bibliography, published in 1972 (see *B.L.* 1974, p. 11) and still available at \$45.00, provided bibliographical information about Roman Catholic books and articles published between 1930 and 1970 and comprised 21,294 items. Although still confined to publications in French, English, German, Italian and Spanish, the scope of this second volume is much wider: it includes both Catholic and non-Catholic works. About 120 journals are now covered. The emphasis is on the judicious selection of important journals: no attempt is made to be exhaustive. The exclusion of works in modern Hebrew (in particular) will lessen the value of the work for scholars familiar with that language. Nevertheless, this is a prodigious achievement. One of its most valuable features is that many books or chapters of books (about 450, in addition to about 365 composite volumes) are referred to several times under different headings. For Roman Catholic publications this is a supplement to the first volume and so covers only works published since 1970, but for other works the whole period from 1930 to 1975 is covered. The material is admirably classified with many divisions and sub-divisions, and this, together with the indexes, makes reference easy. Many items on the cultural and religious background of the Bible are included, e.g. 200 items on Ugarit, more than 1,000 on Qumran. The indexes consist of a list of authors cited and a table of headings employed (in five languages). The table of contents (also in five languages) completes the work. The total number of items in the two volumes together is 54,510. A monumental and immensely valuable work for the scholar.

R. N. WHYBRAY

LIVINGSTONE, E. A. (ed.): *Studia Biblica 1978. 1. Papers on Old Testament and Related Themes. Sixth International Congress on Biblical Studies, Oxford 3-7 April 1978* (JSOT Supplement Series, 11). 1979. Pp. 266. (Department of Biblical Studies, University of Sheffield. Price: £13.75 (cloth); £8.95 (paper); sub. prices £8.95 and £5.95)

This collection of twenty-five studies of very varying length, all but two of which are in English, contains a number whose primary interest is in patristic exegesis or other 'related themes' as well as contributions directly on the O.T. One or two cover a theme in Old and New Testaments. Any selection must be invidious and reflect a reviewer's interests, but J. A. Baker and J. F. A. Sawyer on Job, H. Cazelles on Biblical Messianism, H. Clavier on 'Principes de théologie biblique', and D. F. Morgan on Wisdom and the Prophets must be singled out for their clarity,

comprehensiveness and freshness of thought. Among the more detailed exegetical studies D. J. A. Clines on Hosea 2, P. R. Davies on the Sacrifice of Isaac and Passover and P. M. Joyce on Ezekiel 18 are impressive. Most O.T. scholars will find a good deal of interest and value in this collection, which unfortunately has no indices.

A. GELSTON

MCKENZIE, J. L.: *The Old Testament Without Illusion*. 1979. Pp. 264. (Thomas More Press, Chicago. Price: \$10.95)

The aim of this book is to banish the misconceptions which many people have of the nature and purpose of the O.T.: for example, that it sets out to provide an accurate record of the lives of the Patriarchs or of the course of the Exodus. This is done not so much by arguments as by statements based either on the scholarship of the author or on the consensus of scholarly opinion, which is sometimes overstated. Some chapters have been published separately elsewhere, and the book lacks cohesion and is uneven in quality. It will help some lay people to be more informed about the findings of modern critical scholarship, but some may be left asking what is left when the 'illusion' has been stripped away.

H. MOWVLEY

MARTIN-ACHARD, R. and others: *La Figure de Moïse. Ecriture et relectures* (Publications de la Faculté de Théologie de l'Université de Genève, 1). 1978. Pp. 161. (Labor et Fides, Geneva. Price: S.Fr. 25.00)

Scholars from the Universities of Geneva and Fribourg have contributed to this collection of essays. Two essays are allocated to Biblical topics; the one discusses the heterogeneous figure of Moses in the Pentateuch, the other assesses his significance for the author of Luke/Acts. Other subjects include the importance in rabbinical tradition of Moses' death and burial outside the Promised Land, Moses as the type of the spiritual man in the writings of Philo and Gregory of Nyssa, his place in Islamic thought, and representations of Moses in early Christian art (illustrated). The collection concludes with a contribution on 'L'interprétation freudienne de Moïse'.

G. I. EMMERSON

MARWICK, L.: *Biblical and Judaic Acronyms* (Bibliographic and Reference Handbooks in Judaica, 1). 1979. Pp. ix, 225. (Ktav, New York. Price: \$25.00)

This is a quite extraordinarily comprehensive reference book, but unlikely to be used much by readers of the *Book List*. This may be illustrated by the fact that, for example, of the six meanings listed for *JSS*, such as James Striar School, Yeshiva University and Jüdische Soziale Selbsthilfe, only one is useful as a rule, and this will be found more conveniently at the back of Eissfeldt's *Introduction* or a similar work. Occasionally, as in the case of *BL*, all four meanings are relevant, not just 'Book List of the Society for Old Testament Studies, Manchester' (*sic!*). Hebrew 'initialisms', such as Shas, Tenakh, Rashi, Rambam and the like, all in romanization, are usefully explained, as are J, E, D and P, but among the twelve meanings for R, Rabbenu is given but Redactor is not. A short appendix of late additions has JSOT but not yet JSNT.

J. F. A. SAWYER

*MILLER, M. S. and MILLER, J. L.: *Harper's Encyclopedia of Bible Life*. A completely revised edition of the original work by Boyce M. Bennett, Jr and David H. Scott. 1978 and 1979. Pp. xviii, 423; 150 illustrations, maps and charts. (Harper & Row, New York; A. & C. Black, London. Price: \$15.95; £8.75)

Those who used the first (1944, see *B.L.* 1946, p. 7; *Eleven Years*, p. 7) or second (1957, see *B.L.* 1958, p. 7; *Decade*, p. 7) edition will welcome this completely revised layman's guide to biblical background. Broadly arranged under 'The World of the Bible', 'How the People of the Bible Lived', and 'How the People of the Bible Worked', it usefully lists its many sub-sections under 'Contents'. The revisers enlisted the help of J. Cassidy and W. P. Anderson for some sections. The information given is kept at an elementary level, but seems to be mainly sound; scripture reference and general indexes add to its accessibility.

D. R. AP-THOMAS

MÜLLER, G. (ed.): *Israel hat dennoch Gott zum Trost. Festschrift für Schalom Ben-Chorin*. 1978. Pp. 202, 8 photographs, including portrait. (Paulinus Verlag, Trier. Price: DM. 39.80)

Schalom Ben-Chorin has been noted for his work in Jewish-Christian relations, and his own biblical work has been largely in the N.T. field. It is understandable that most of the Festschrift should deal with the N.T., the Inter-Religious Dialogue and Jewish spirituality. There are, however, studies on the Ten Commandments and Job, but they belong to the area of exegesis and application rather than to critical matters.

R. J. HAMMER

NAMIKI, K.: *Kodai-Isuraeru to sono Shūhen* (Ancient Israel and its Peripheries). 1979. Pp. 449. (Shinchi-shobō, Tokyo. Price: ¥4,800)

This book is a collection of ten essays, two book reviews and three more general essays written mainly during the last ten years but extensively supplemented and partly revised. The subjects treated cover a wide range of the history, literature and thought of the O.T. They include essays previously published on the amphictyony theory (see *B.L.* 1974, p. 1 and 1977, p. 18), on the covenant idea (see *B.L.* 1979, p. 17), on images in Amos (see *B.L.* 1977, p. 17) and a general introduction to prophecy (see *B.L.* 1975, p. 48). These essays reflect the interpretative stance of the author which seeks to grasp the O.T. as a historical process of intellectualization.

K. K. SACON

NEIL, W.: *Can We Trust the Old Testament?* 1979. Pp. 148. (Mowbrays, London and Oxford. Price: £1.25)

The author has chosen to answer the question posed by the title of this book by re-telling the biblical story in his own words. In twenty-two brief chapters he leads the reader through very familiar territory raising hardly any critical questions on the way. The last three chapters first saw the light of day in 1965 when they were printed in *Essays in Memory of G. H. C. Macgregor*; in the present context they appear as a rather pointless appendix with a strong homiletic flavour. The book has a brief index, but neither footnotes nor suggestions for further reading. Since it is described by the publisher as a 'popular Christian paperback' the readership for which it is meant to cater would surely value guidance with regard to other

books in this field. Those familiar with the companion volume, *Can we Trust the New Testament?* by J. A. T. Robinson will find this book disappointing.

G. LL. JONES

O DELAIN, O. and SEGUINNEAU, R.: *Dictionnaire des noms propres de la Bible*. Préface de J. Tournay. 1978. Pp. xxxvii, 492, 4 charts, 11 pages of maps. (Editions du Cerf, Paris; Desclée de Brouwer, Paris. Price: Fr. 140.00)

A large and lavish book full of recondite information and containing all the proper names to be found in the Jerusalem Bible, with useful, brief notes appended to each. The volume is not meant to be used as a concordance, and is incomplete in the references given for each name. There is a useful cross-indexing system, which should ensure the book's lasting usefulness.

P. ROBSON

Old Testament Abstracts. General Editor, Bruce Vawter. Vol. 1, no. 3 (October, 1978). Pp. 211-328. Vol. 2, nos. 1 and 2 (February, 1979 and June, 1979). Pp. 1-194. (The Catholic Biblical Association of America, Washington, D.C. Price per annum: \$11.00; single issues \$4.00)

On the general character and first two issues of this bibliographical work see *B.L.* 1979, p. 24. Vol. 1, no. 3 completes the first volume, and contains an author index, an index of biblical references (together with references to pseudepigraphical and early patristic works, the Dead Sea Scrolls and targumic literature), an index of Semitic words and a list of periodicals abstracted (230 in all) for the whole volume. The total number of articles reviewed in vol. 1 is 867 and that of books 156; in vol. 2, nos. 1 and 2 together, 556 and 82 respectively.

R. N. WHYBRAY

POWELL, M. A., Jr and SACK, R. H. (ed.): *Studies in Honor of Tom B. Jones* (A.O.A.T., 203). 1979. Pp. x, 371. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 116.00)

This Festschrift is divided into two parts: articles on ancient Mesopotamia, especially economic history, and articles on aspects of classical antiquity. Three in the former half are likely to be of interest to O.T. scholars: M. A. Powell makes an important contribution on ancient Mesopotamian weights, J. M. Sasson writes on the calendar and festivals of Mari, which have relevance for patriarchal religion, and O. J. Schaden comments on some recent publications about the Sea Peoples.

W. G. LAMBERT

REICKE, B. and ROST, L. (ed.): *Biblisch-Historisches Handwörterbuch. Band IV. Register und Historisch-archäologische Karte Palästinas*. 1979. Pp. 284, 2 folding maps in pocket. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 95.00 (DM. 415 the set of four vols.))

This volume completes the set of this fine biblical and archaeological dictionary and consists of a series of indexes and a large historical map of Palestine. It appears no less than thirteen years after Vol. III. For the earlier volumes see *B.L.* 1965, p. 10 (*Decade*, p. 562) and 1968, p. 8 (*Bible Bibliog.*, p. 62). No less than five subject indexes are set out here, adding

greatly to the usefulness of the work as a tool. However it is the large fold-out map of Palestine, on two separate sheets, which accounts for the delay in the appearance of this volume. It endeavours to provide a complete historical listing of all Palestinian place-names, covering a five thousand year span of history. This is backed up by a very full register in the text of the volume. The amount of information contained in the map therefore far exceeds that which has hitherto been available on the standard Bible atlases. The present volume, expensive as it is, will certainly enhance an already well established and well reputed dictionary.

R. E. CLEMENTS

RENGSTORF, K. H. (ed.): *Theokratia. Jahrbuch des Institutum Judaicum Delitzschianum, III, 1973–1975. Festgabe für Harald Koch zum 70. Geburtstag.* 1979. Pp. viii, 270, portrait. (Brill, Leiden. Price: Fl. 72.00)

A medley covering topics ancient and modern. The studies likely to interest *B.L.* readers are those on wisdom and allegory in Philo (B. L. Mack, dealing mainly with *De congressu eruditionis*), shepherd and hireling in John 10 (P.-R. Berger), the *dikaioσύνη* word-family in the Pauline letters (A. Toivanen), Jews and Judaism in the poetry of the early Latin fathers (H. Schreckenber), the text of Philo's *Quis rerum divinarum heres* 167–173 (J. R. Royse), and the chronology of the First Jewish War (G. Schmitt). There is also a short appreciation of Otto Eissfeldt by Gerhard Wallis.

R. P. GORDON

RIES, J., SAUREN, H., KESTEMONT, G., LEBRUN, R., and GILBERT, M.: *L'expression du sacré dans les grandes religions du Proche-Orient ancien et traditions bibliques* (Homo Religiosus, 1). 1978. Pp. 325. (Centre d'Histoire des Religions, Louvain-la-Neuve, Belgium. Price: B.Fr. 600)

In this volume Ries surveys the study of the idea of holiness first through sociological and phenomenological approaches and then in the work of M. Eliade. He also summarizes the specialist studies that follow. Sauren finds three words for purity in the Sumerian inscriptions of Gudea, a quality peculiar to the gods and (to some degree) the king. Kestemont analyses the concept in *Enuma elish*, concluding that the gods Anu, Enlil-Marduk, and Ea embody it, the poem reflecting a development from Sumerian thought. The only comprehensive essay is Lebrun's on the Hittites, embracing proper names, holy places, etc., as well as lexical study. Gilbert contributes 84 pages on *qdš* in the O.T., tracing its usage from the earliest sources to the Wisdom of Solomon. This volume provides samples of ancient Semitic concepts, contrasting in some ways with Indo-European (Hittite). Each area demands a major study covering a wider range (e.g. antonyms of holy, profanation) if a full appreciation of this important religious idea is to be attained. Egypt and Ugarit should also be represented. But by presenting these essays, these five Louvain scholars will give a stimulus to others.

A. R. MILLARD

RINGGREN, H. (ed.): *Svensk exegetisk årsbok*, 44. 1979. Pp. 205. (Gleerup, Lund. Price: Sw. Kr. 60.00)

The editorship of this highly valued annual having passed to our distinguished Honorary Member, Professor Ringgren, it is appropriate that O.T. subjects should feature largely in the present volume. T. N. D.

Mettinger's inaugural lecture at Lund (of which an enlarged English version is promised) discusses the meaning and *Sitz im Leben* of the title *Yahweh šēbā'ot*. K.-J. Illman examines the uses of 'death' and 'die' in formulaic language in the O.T. T. Kronholm presents detailed and well documented philological, textual, and exegetical observations on the Book of Ruth, with reference to the new official Swedish Bible translation. S. Ö. Steingrimsson argues that *sipper nifl^eot Yahweh* is an exilic, non-cultic substitute for certain parts of the Temple ritual. G. W. Ahlström writes (in English) on the House of Wisdom (Prov. 9:1). In articles which refer to both O.T. and N.T., H. Gese writes (in German) on Wisdom, the Son of Man, and the origins of Christology, and R. le Déaut on the Feast of Weeks and the Christian Pentecost in the N.T. There are N.T. articles by L. Hartman (methods of research and interpretation), B. Gerhardsson (terms used for the mighty works of Jesus), and R. Kieffer (the 'more than' Christology in the Synoptics), and eleven reviews. Unless otherwise indicated above, all the articles are in Swedish.

G. W. ANDERSON

RÖLLIG, W. and others: *Neues Handbuch der Literaturwissenschaft*. Band 1. *Altorientalische Literaturen*. 1978. Pp. 332, numerous illustrations. (Akademische Verlagsgesellschaft Athenaion, Wiesbaden. Price: DM. 128.00)

This is the first of a planned 25-volume *Handbuch*, and it is divided into chapters dealing with ancient Egyptian literature by E. Brunner-Traut (75 pp.), Sumerian by J. Krecher (50 pp.), Akkadian by E. Reiner (60 pp.), Hittite by H. G. Güterbock (43 pp.), Ugaritic by W. Röllig (17 pp.), and ancient Hebrew by R. Smend (51 pp.). All the authors are authorities in their fields and generally give a fair account of each literature in its context, though the Sumerian chapter deals with more technical matters than are ideal for a general readership. Each chapter is abundantly and aptly illustrated, and concludes with a detailed bibliography. The main criticism is that the space available is inadequate to introduce the material for readers who have no previous knowledge of it, though the authors have done the best possible.

W. G. LAMBERT

RÖSSLER, O. (ed.): *Hebraica* (Marburger Studien zur Afrika- und Asienkunde, Serie B: Asien, Band 4). 1977. Pp. 140. (Dietrich Reimer, Berlin. Price: DM. 28.00)

The greater part of this issue is devoted to a study by W. Wodke of the use of *oikos* in the LXX. D. Daube contributes a short piece entitled 'The Rabbinic treatment of "and he said, saying"', A. Ehrhardt's article in *Studia Evangelica* 1959 appears for the first time in German ('Ein Busspsalm aus den Toten-Meer-Rollen und seine Verwandten'), and Rössler writes on the Hebrew verb ('Zum althebräischen Tempussystem. Eine morphosyntaktische Untersuchung').

R. P. GORDON

SAEBØ, M.: *Ordene og Ordet. Gammlestamentlige studier*. 1979. Pp. 216. (Universitetsforlaget, Oslo. Price: N.Kr. 89.00)

This volume contains a dozen studies (all but two of which have previously been published) in Norwegian, German, and English, grouped under three heads. 1. Fundamental problems of method: (1) Theological hermeneutics and general principles of interpretation; (2) a discussion of

the problem of structure in O.T. theology (from the Ringgren *Festschrift*; cf. *B.L.* 1978, p. 19); (3) observations on the emergence of M.T. (from the Gerleman *Festschrift*; cf. *B.L.* 1979, p. 18). II. Studies of texts and words: (4) formcritical comments on Isa. 7:3-9; (5) a traditio-historical study of Isa. 8:9f.; (6) 'Vom Grossreich zum Weltreich' (on Pss. 72:8; 89:26; Zech. 9:10b); (7) Ps. 139 and Wisdom; (8) a suggestion about 'ed and 'ed (from *Studia Theologica* 24; cf. *B.L.* 1971, p. 11 (*Bible Bibliog.*, p. 287)). III. Theological subjects: (9) 'The one God and Lord' (the O.T. concept of God); (10) a study of the place and function of the doctrine of creation in the O.T. (from the Ivar P. Seierstad *Festschrift*, not noticed in *B.L.*); (11) Israel's Wisdom literature in current research (not previously published); Eschaton and Eschatologia in the O.T. — an attempt to clarify terminology (not previously published). These well documented studies admirably represent the range and quality of Professor Saebø's contributions to O.T. scholarship.

G. W. ANDERSON

Saikin no Seisho-gaku no Sho-mondai (Issues of Recent Biblical Studies) (The Japanese Biblical Institute Annual: Seisho-Gaku Ronshū, 14). 1979. Pp. 89. (Yamamoto Shoten, Tokyo. Price: ¥1,600)

Of four essays, two are directly related to the O.T. Y. Ikeda discusses a phase of the international trade between Israel and Hamath in the time of Solomon. He makes it clear that Solomon opened up a new trade route through Hamath as an alternative to the Via Maris which had been occupied by Rezon and as a counter-balance against the one-sided economic tie with Tyre. Horses, timber and female slaves were passed through this route, and added to the prosperity of the Solomonic civilization. The second essay, by M. Sekine, is a Japanese translation of a paper read at the Göttingen Congress (see *B.L.* 1979, p. 13).

K. K. SACON

SEKINE, M. and SATAKE, A. (ed.): *Annual of the Japanese Biblical Institute*. Vol. IV. 1978. Pp. 115 including one map. (Yamamoto Shoten, Tokyo. Price: ¥3,000; \$10.00)

Of the five articles in this issue three are on O.T. or related subjects. K. K. Sacon in 'The Book of Ruth — its Literary Structure and Theme' analyses the structure of the book, indicating especially the literary devices, especially inclusio and chiasmus, which give it its literary unity, and sees its theme as the 'building up of the house of Israel' (4:11): a story of the family of David. D. T. Tsumura interprets the difficult 'ēw in Prov. 31:4 as a vetitive particle corresponding to Akkadian *ay/ē*. Y. Ikeda in 'Hermion, Sirion and Senir' maintains that Sirion is a west-Semitic word, of which Senir is a variant.

R. N. WHYBRAY

SEKINE, M. and SATAKE, A. (ed.): *Annual of the Japanese Biblical Institute*. Vol. V. 1979. Pp. 176. (Yamamoto Shoten, Tokyo. Price: ¥3,000; \$10.00)

This volume contains seven articles of which four are on O.T. and three on N.T. subjects. A. Tsukimoto, '“Der Mensch ist geworden wie unsereiner” — Untersuchungen zum zeitgeschichtlichen Hintergrund von Gen. 3,22-24 und 6,1-4', argues that these passages make use of mythological themes in order to express a polemic against the behaviour and pretensions of the Davido-Solomonic monarchy. They were composed in

levitical, pro-Abiathar circles in the reign of Solomon. K. Kida, 'Second Isaiah and the Suffering Servant — A new proposal for a solution', takes Isa. 42:1–4 and 52:13–53:12 to refer to Sheshbazzar, whom he believes to have been murdered in Jerusalem soon after 538 B.C. T. Nishimura offers 'Quelques réflexions sémiologiques à propos de la "crainte de Dieu" de Qohelet'. T. Muraoka presents 'Hebrew philological notes' on Gen. 6:9b, *bērak* in the Arad inscriptions, 'two cases of morphological complimentary (*sic!*) distribution' and '*hithazzaq bē* = "adhere to"'. The remaining articles are on the Prologue to St John's Gospel (Y. Ibuki), the use of 'I' by Paul and Jesus (S. Yagi) and 1 Peter 3:18–22 (K. Shimada). R. N. WHYBRAY

STACEY, W. D.: *Groundwork of Biblical Studies*. 1979. Pp. 448. (Epworth Press, London. Price: £6.00)

The title is well chosen. This book is a mine of elementary background information for the beginner in serious academic study of the Bible, covering such topics as geography, history, archaeology, language, critical methods, manuscripts, Canaanite religion, Israelite religious structures, and a host of other similar subjects, besides offering brief introductory notes on individual books of both O.T. and N.T. The author is Principal of Wesley College, Bristol, and has written with the training of Methodist Local Preachers in mind, but the end product will have a much wider appeal.

J. W. MCKAY

STERN, J.: *Das Volk der Bibel*. 1979. Pp. 128. (Brunnen Verlag, Giessen. Price: DM. 28.00)

This book, most attractively produced, consists of paintings and sketches by the Hungarian artist Jossi Stern, illustrating biblical texts (which follow the Living Bible) and present-day scenes in Israel. It is published internationally.

R. J. HAMMER

Studii Biblici Franciscani Liber Annuus XXVIII. 1978. Pp. 288, 80 plates. (Franciscan Printing Press, Jerusalem. Price: \$18.00)

Most of this volume is devoted to archaeological reports concerning post-biblical Palestine. The O.T. is represented by only one article: E. Testa, 'Un inno predavidico: il Salmo 29', which stresses Ugaritic parallels. F. Manns, 'Vivre l'Écriture pour mieux la comprendre. Un aspect de l'herméneutique juive et judéo-chrétienne' is a comparative study in hermeneutical principles, the 'Jewish-Christian' examples being taken solely from the gospels of Matthew and John, held to have preserved numerous Jewish traditions. There is one article on an Egyptological subject, a study in the Coffin Texts: A. Niccacci, 'Sul detto 76 dei "Sarcofagi"'. Among the archaeological studies the following will be of most interest to readers of the *Book List*: M. Piccirillo, 'Una tomba del Bronzo Medio ad Amman?'; A. Negev, 'The Greek Inscriptions from 'Avdat (Oboda)'; D. Chen, 'Design of the Ancient Synagogues in Galilee'; V. Corbo, 'La fortezza di Macheronte'; S. Loffreda, 'Una tomba romana al Monte Tabor'.

R. N. WHYBRAY

TUTTLE, G. A. (ed.): *Biblical and Near Eastern Studies. Essays in Honor of William Sanford LaSor*. 1978. Pp. xii, 300, portrait. (Eerdmans, Grand Rapids, Michigan. Price: \$16.50)

Most of the twenty-two essays here have a bearing on the study of the O.T.: the Davidic Messiah in Luke-Acts (F. F. Bruce), Hebrew translations of the Lord's Prayer (J. Carmignac), Jews and Judaism in *The Living New Testament* (E. J. Epp), the Epistle of James in the light of Jewish history (R. P. Martin), structural analysis of didactic texts (G. E. Bryce), the canonical form of Jonah (B. S. Childs), Psalm 82 (C. H. Gordon), Gen. 4:15 and the institution of the state (M. G. Kline), Gen. 11:1-9 (R. B. Laurin), a Ugaritic parallel to Exod. 7:19 (M. H. Pope), the date of Nehemiah (R. J. Saley), Sirach 24:23 (G. T. Sheppard), Hosea as statesman (G. G. Swaim), Haggai 1:9-11 (J. W. Whedbee), references to tents in texts of the second and first millennia (D. J. Wiseman), O.T. words for 'sin' (R. Youngblood), historical geography of the N.W. Mesopotamian valley (B. J. Beitzel), Hurrian suffixes (F. W. Bush), Aramaic incantations (C. H. Gordon), commentary in ancient texts (A. R. Millard), Ugaritic case vowels (G. A. Tuttle), editorial modifications in 11Q¹ Job (B. Zuckerman). There are also five indexes and a select bibliography of LaSor's writings.

R. P. GORDON

Übersetzung und Deutung. Studien zu dem Alten Testament und seiner Umwelt Alexander Reinard Hulst gewidmet von Freunden und Kollegen. 1977. Pp. 216, portrait. (Callenbach, Nijkerk. Price: Fl. 65.00)

There are seventeen short essays with a bibliography of the works of A. R. Hulst in this useful collection. In English: J. W. Doeve, Yohanan ben Zakkai's flight from Jerusalem; E. A. Nida, Difficulties confronting Bible translators. In French: D. Barthélemy, Some text-history matters (against F. M. Cross and A. Schmitt); C. van Leeuwen, Translation problems in the visions of Amos. In Dutch: W. H. Gispen, Difficulties in the Nederlandsch Bijbelgenootschap translation of Gen. 12; W. C. van Unnik, The Bible in a 'post-literary' age; Th. C. Vriezen, On 'ayin — 'ên. In German: M. A. Beek, Luther's translation of Prov. 30:28 (spider or lizard?); H. A. Brongers, Psalm 16:5, *yād wāšēm* and *tūšīyyā*; R. Frankena, The translation of certain Hebrew verb forms; J. H. Hospers, Ugaritic writing; A. van der Kooy, The LXX of Isaiah 7; B. Maarsingh, On *nāham* (niphal); W. H. Ph. Römer, Two letters from Ugarit in alphabetic cuneiform; H. P. Rüger, 'āmôn — 'foster-child' (Prov. 8:30); G. te Stroete, Hebrew expressions for 'sin' in five recent Bible translations; finally A. S. van der Woude questions whether there is a 'name' theology in Deuteronomy.

D. M. GUNN

WILSON, W.: *Old Testament Word Studies*. 1978. Pp. xvii, 566. (Kregel Publications, Grand Rapids, Michigan. Price: \$19.95)

This is a reprint of the second edition of *The Bible Student's Guide to a More Correct Understanding of the Old Testament by Reference to the Original Hebrew* (Macmillan, London, 1870). It is a concordance based on the Authorized Version, but differs in several ways from Young's *Analytical Concordance*. By concentrating exclusively on the O.T. and omitting all proper names and contexts, William Wilson (1782-1883) had room to include much more lexical information. Thus as well as listing all forty-seven words for 'to come' and all the occurrences of 'to come' in the AV, he

attempted to define each one of the Hebrew words and so to throw light on the meaning of the texts where they occur. There is also an Introduction to Hebrew for English Readers (with some useful syntax), an Index of Hebrew Words and an intriguing five and a half page list of 'wordplays', some more convincing than others. The volume is well produced and the type small but clear. This is undoubtedly a convenient way into Biblical semantics, though hardly 'a "must" for all serious Bible students' (p. v).

J. F. A. SAWYER

2. ARCHAEOLOGY AND EPIGRAPHY

AMIRAN, R.: *Early Arad. The Chalcolithic Settlement and Early Bronze Age City. 1. First-Fifth Seasons of Excavations, 1962-1966* (Judean Desert Studies). 1978. Pp. xiv, 138, 193 plates. (Israel Exploration Society, Jerusalem. Price: \$40.00)

This is a well-presented report of five seasons of excavation, the results of which will contribute much to the knowledge of the Chalcolithic and Early Bronze periods. Indeed the excavator states that sufficient data have now come to light for 'a beginning of an understanding of the process of urbanization in Canaan, the physical characteristics of a city in Canaan in that early phase of urban living, its economical factors and some hints to the higher culture of the population of Canaan' (p. 115). She also points out that more still needs to be done to complete the picture. Numerous black and white photographs of varying contrast, but on the whole of good quality, as well as line drawings, maps and plans contribute to a site report of high standard and undoubted value.

J. R. DUCKWORTH

AVI-YONAH, M. and STERN, E. (ed.): *Encyclopedia of Archaeological Excavations in the Holy Land*. Vol. 4. O-Z. 1978. Pp. 935-1237, numerous illustrations, some in colour, plans, figures and chronological tables. (Oxford University Press. Price: £8.25)

This is the final volume of the encyclopedia. General comments on the earlier volumes stand (vols. 1 and 2 were reviewed in *B.L.* 1977, pp. 22-23; vol. 3 in *B.L.* 1979, p. 29). Again many sites are reported for the first time in English. The wealth of information and excellent illustration contained in the whole work will ensure its place on library shelves and on those of scholars and enthusiasts alike. It is an excellent publication at a very reasonable price.

J. R. DUCKWORTH

BAGATTI, B.: *Recherches sur le site du Temple de Jérusalem (I-VII^e siècle)*. Adaptation française d'Albert Storme (Publications du "Studium Biblicum Franciscanum", Collectio minor, 22). 1979. Pp. 75, 25 figs., 24 plates, 1 folding plan. (Franciscan Printing Press, Jerusalem. Price: \$6.00)

The two parts of this work originally appeared in Italian in *Biblica* 43 (1962), pp. 1-21, and 46 (1965), pp. 428-444, and in *Studii Biblici Franciscani Liber Annuus* 8 (1958), pp. 309-352, and contain very little new material. The first part is concerned with the history of the Temple Area from Herodian times onwards and shows that several widely held theories conflict with the evidence of Josephus and later sources: among them is the identification of the site of the Jewish temples with that of the Dome of the

Rock. The second part is a catalogue of the remains of structures from the Herodian and Roman periods in the Monastery of the Flagellation, north of the Temple Area. They include additional sections of the so-called *lithostrōtos*, which is now dated to the second century A.D. G. I. DAVIES

BEN-TOR, A.: *Cylinder Seals of Third-Millennium Palestine* (Bulletin of the American Schools of Oriental Research, Supplement Series, 22). 1978. Pp. v, 121, many illustrations. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$12.50)

This is a thorough scholarly study based on some eighty-five cylinder seals, mostly surviving in impressions on pottery only. Since some are still unpublished, less than seventy are illustrated and used. While they have no direct bearing on the O.T., this is a major publication on the scant remains of Early Bronze Age Palestinian art.

W. G. LAMBERT

BIKAI, P. M.: *The Pottery of Tyre*. 1978. Pp. ix, 92, 15 tables and 95 plates. (Aris & Phillips, Warminster. Price: £24.00)

This meticulously presented study is based on excavations (1973–74) on the original island of Tyre. Pottery discovered ranging from EB to MB I (Intermediate EB–MB) and from LB to IA (c. 1600–700 B.C.) is fully charted, illustrated and described according to types and strata, closely dated with the help of external comparisons. Cross-referencing throughout is excellent. Statistics are compiled from fragmentary as well as from complete pottery, on the assumption that the type can often be assessed from the fragment (p. 17). Plates LX–LXIX show the buildings etc. as they appear in each stratum — a most welcome feature. Plates XCI–XCV summarize the final type series. A brief but stimulating chapter on the excavation and history of Tyre demonstrates, *inter alia*, archaeological grounds for belief that Tyre was founded in the early third millennium B.C., thus apparently vindicating Herodotus (2.44). This is a most useful addition to the O.T. historian's library.

J. R. BARTLETT

CAMPBELL, E. F. and FREEDMAN, D. N. (ed.): *Seisho-Kōkogaku Nyūmon I*. Translated by Y. Shiono. 1979. Pp. 207, illustrations. (Kyōbunkwan, Tokyo. Price: ¥1,550)

This is a Japanese translation of six essays selected from *The Biblical Archaeologist Reader 2* (1964: see *B.L.* 1966, p. 13 (*Decade*, p. 633)) and 3 (1970: see *B.L.* 1971, p. 16 (*Bible Bibliog.*, p. 292)). They are: R. H. Smith, 'The Tomb of Jesus'; G. E. Wright, 'Samaria'; B. M. Metzger, 'Antioch'; R. B. Y. Scott, 'Weights and Measures'; B. Kanel, 'Jewish Coins'; and H. O. Thompson, 'Science and Archaeology'.

K. K. SACON

CROSS, F. M. (ed.): *Symposia Celebrating the Seventy-fifth Anniversary of the Founding of the American Schools of Oriental Research (1900–1975)*. 1979. Pp. 183, numerous figs; 1 folding chart. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$10.00 (cloth), \$6.00 (paper))

'Volume 1', entitled 'Archaeology and Early Israelite History', contains papers read in Jerusalem, opening with H. Tadmor's noteworthy

survey 'Decline of Empires in Western Asia ca. 1200 BCE', firmly fixed in the textual evidence. In contrast, M. Weippert emends the poems of Numbers 21 and rewrites the history of Israel in trans-Jordan, then gives an archaeological study of the area, contrasting the increased settlement in Iron Age I with the Late Bronze Age pattern to which he relates the Patriarchal stories. (Note: 'Dibon' in a text of Ramesses II is maintained by Kitchen in *Oriens Antiquus* 15 (1976), 313f., *contra* Ahituv and Weippert.) A. Malamat and Y. Yadin argue for positive interpretations of O.T. records of the Conquest, Yadin countering the infiltration hypothesis. D. N. Freedman's essay, 'Early Israelite Poetry and Historical Reconstructions', uses poems judged by him to be very old as primary sources, following Albright (but prose records could be contemporary). This is the third of his essays on early poems. L. E. Toombs and M. Dothan describe the transition from Late Bronze to Iron Age occupations at Shechem and Ashdod, while F. M. Cross deals with alphabetic writing during that period, supplementing his *Eretz Israel* 8 (1967) essay. 'Volume 2', entitled 'Archaeology and the Sanctuaries of Israel', has three papers read in Chicago: R. J. Clifford, 'The Temple in the Ugaritic Myth of Baal', Y. Shiloh, 'Iron Age Sanctuaries and Cult Elements in Palestine' (concerning traces of unofficial street corner shrines), and E. F. Campbell, 'Jewish Shrines of the Hellenistic and Persian Periods'. The book illustrates the range of the American Schools, and offers worthwhile contributions to O.T. studies.

A. R. MILLARD

DEGEN, R., MÜLLER, W. W. and RÖLLIG, W. (ed.): *Neue Ephemeris für Semitische Epigraphik*, III. 1978. Pp. 178 including 28 illustrations, xi plates. (Harrassowitz, Wiesbaden. Price: DM. 68.00)

This third volume (see *B.L.* 1975, p. 24 and 1976, p. 21 for the earlier volumes) contains six papers by Degen and four by Müller. Degen first identifies an abecedarium of the late eighth century B.C. scratched over other designs on a stone from Tell Halaf as the oldest example in Aramaic script, then proves that the forms *šlš* and *hmš* commonly cited for Early Aramaic should be read *šlšt* and *hmšt*. He edits five small fragments of papyri from Elephantine, one helping to complete Cowley, *Aramaic Papyri*, no. 49, another writing the name of Ahasuerus with prosthetic *aleph*, the first occurrence of this spelling, normal in the O.T., in these texts. Degen also presents four Aramaic ostraca (two letters, two accounts) from Elephantine, now in Vienna, and discusses the known texts from Edfu and some of the Hatrene inscriptions. His work deserves the attention of all concerned with Aramaic. Müller's papers deal with South Arabic and Ethiopic texts, with re-editions and discussions of various groups, including the so-called Hasean inscriptions of Seleucid date from eastern Arabia.

A. R. MILLARD

DEVER, W. G. and LANCE, H. D. (ed.): *A Manual of Field Excavation. Handbook for Field Archaeologists*. 1978. Pp. iv, 240, numerous figures. (Hebrew Union College; Jewish Institute of Religion, Cincinnati; Nelson Glueck School of Biblical Archaeology, Jerusalem. Distributed by Ktav, New York. Price: \$12.50)

This manual is based on the practice at Gezer (1964–1971), but the Kenyon-trained will find themselves on familiar ground, at least until they see the generous provision for photography made possible by a Smithsonian Institute grant, or until they read that thanks to the oft-mentioned

Munsell soil colour charts 'the days of "sticky green layer" balk descriptions should be past'. The verbose text demonstrates the difficulty of expressing verbally what the excavator feels physically as he digs, and the novice may have some difficulty with the chapter on balks. There is nothing, surprisingly, on the problems of supervising a workforce whose language may not be one's own, and not enough on the pottery and other artefacts apart from the techniques of excavating and recording it (though one understands why). On pp. 208, 224 the A's and B's of the text and captions do not seem to match. But every student should read this excellent manual before tackling his or her first five metre square.

J. R. BARTLETT

DOTHAN, T.: *Excavations at the Cemetery of Deir el-Balah* (Qedem, 10). 1978/9. Pp. x, 114; 224 plates, 9 figs. (Institute of Archaeology, Hebrew University of Jerusalem. Price: \$18.00)

This is a well-illustrated and detailed description of all items currently available to the authorized excavator of the largest collection of clay anthropoid sarcophagi yet found in Palestine. The site lies c. 14 km S.W. of Gaza and shows two main phases, L.B.A. Egyptian burial practices having been taken over by their Philistine successors. The parallel superimposed settlement nearby was too recently discovered to be given more than brief mention, though it is classed as a possible craft village for this 'central' cemetery. These discoveries are important for the interpretation of similar burials elsewhere in Palestine and for the history of the Philistine occupation and trading patterns.

D. R. AP-THOMAS

FINEGAN, J.: *Archaeological History of the Ancient Middle East*. 1979. Pp. xiii, 456; 40 tables, 4 maps, 121 figs. (Westview Press, Boulder, Colorado; Dawson, Folkestone. Price: \$33.00; £15.00)

The author has already laid O.T. scholars deeply in his debt, e.g., by his *Chronology* (B.L. 1965, p. 14; *Decade*, p. 566). Here he updates the first half of *Light from the Ancient Past* (B.L. 1961, p. 17f.; *Decade*, p. 255f.), dealing with 'Mesopotamia and Related Areas' in Part I, and 'Egypt and Related Areas' in Part II; in each case he outlines the history, as known through archaeology and ancient documents, from earliest times down to Alexander's conquest. In a work which must depend on the specialities of others it would be easy to cavil at minor points, e.g., the too facile acceptance of the authentication of the patriarchal narratives by the Nuzi tablets, or of Glueck's sweeping dismissal of any sedentary occupation of Transjordan during the E.B. period and after 1800 B.C.; again, the now discredited form *Piankhy* is used for the Cushite Pharaoh. But such quibbles do not detract from our admiration for a thoroughly researched and copiously annotated survey of the course of ancient history in the lands surrounding Palestine.

D. R. AP-THOMAS

FITZMYER, J. A. and HARRINGTON, D. J.: *A Manual of Palestinian Aramaic Texts* (Biblica et Orientalia, 34). 1978. Pp. xix, 373. (Biblical Institute Press, Rome. Price: \$22.50)

In this single volume are assembled Aramaic texts which were found in or near Palestine and which date from the last two centuries before to the first centuries after the Common Era; previously they were scattered in many publications. Notable are texts from Qumran, including the Targum

of Job, the important 'New Jerusalem', fragments of Enoch (Milik's *Books of Enoch* appeared too late for inclusion), and the Genesis Apocryphon; and texts from Murabba'at and Nahal Hever, and ossuaries and Megillat Ta'anit; in an appendix are added funerary and synagogue inscriptions of the following four centuries. Each text is accompanied by a translation, and there are also a summary description and bibliography of each item, glossaries, and indexes of proper names. This admirable compilation should find its way to the shelves of every student of Aramaic.

J. B. SEGAL

GARSTANG, J.: *The Foundations of Biblical History: Joshua, Judges*. 1978. Pp. xxiv, 423, 73 plates, 19 maps, 12 plans, 14 figs. (Kregel Publications, Grand Rapids, Michigan. Price: \$16.95)

This is a reprint of the 1931 edition published by Constable. It was reviewed in *B.L.* 1932, where the reviewer pointed out that the work had been received with some reservations. The publisher's preface and the maps are the only additions to the original. Although undoubtedly a work of some weight in its time, today its chief interest will be historical. The appendix reflects the state of archaeological information some fifty years ago. Both biblical and archaeological studies have progressed far since then.

J. R. DUCKWORTH

GORDON, C. H.: *Kodai Moji no Nazo*. Translated by T. Tsumura. 1979. Pp. 251 and 14-page index. (Shakai-shisō-sha, Tokyo. Price: ¥360)

This is a Japanese translation of *Forgotten Scripts: How they were Deciphered and their Impact on Contemporary Culture*, 1968, of which the original edition was not noted in the *Book List*.

K. K. SACON

HELTZER, M. and OHANA, M.: *The Extra-Biblical Tradition of Hebrew Personal Names (From the First Temple Period to the End of the Talmudic Period)* (University of Haifa Monograph Series, 2). (Hebrew.) 1978. Pp. 200, iv (English summary). (The University of Haifa, Israel. Price: \$8.00)

This monograph first collects from pre-exilic epigraphic sources published up to 1975 all Hebrew and some Ammonite, Moabite and Edomite personal names which are not attested in the O.T. After a classified discussion of the component roots of these names, it then moves on to its main purpose of showing how many of the names are attested as part of an unbroken tradition in texts of the neo-Babylonian, Persian, Hellenistic (to A.D. 70), Mishnaic and Talmudic periods. Although the main conclusion is that this later material should be exploited more fully in the elucidation even of early epigraphic sources, O.T. specialists would do well to take note of the implications of this collection. One of the most important of these is adumbrated in an excursus which points out that many names occurring only in Biblical books composed in the Persian period are now known to have been in current usage much earlier. They can therefore no longer be taken as evidence for the late origin of the passages in which they appear.

H. G. M. WILLIAMSON

HERZOG, Z., NEGBI, O., MOSHKOVITZ, S. and others: *Excavations at Tel Michal, 1977* (reprinted from *Tel Aviv*, vol. 5 (1978), nos. 3-4; Reprint Series, 4). 1979. Pp. 71 (=99-169), 11 plates (numbered 33-43). (Tel Aviv University Institute of Archaeology. Price: \$5.00)

Tel Michal, on the coast 12.5 kms north of Jaffa, appears to have been occupied in MB IIB, LB and from the 11th-8th and 5th-4th centuries B.C., sparsely in the Hellenistic and Roman periods, and also later in the Byzantine and early Arab periods. The major occupation was in the Persian period, when there may have been an anchorage here for small ships. N. Bakler's chapter on the geology of the area is spoilt by a diminutive and almost undecipherable fig 2. R. Gophna describes a survey of the coastal plain between Nahal Poleg and the Yarkon river (Chalcolithic, EB I and MB I finds are recorded). A. R. Shulman has some useful warnings about the value of scarabs for dating. I. Mozel discusses the flints found and A. Kindler a hoard of forty-seven Ptolemaic coins from Tel Michal.

J. R. BARTLETT

KEEL, O.: *Die Welt der altorientalischen Bildsymbolik und das Alte Testament. Am Beispiel der Psalmen*. 2., verbesserte und ergänzte Auflage, Studienausgabe. 1977. Pp. 391 including 480 figs. and xxviii plates, 1 map. (Benziger Verlag, Zurich; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 48.00)

The paperback smaller format edition of Keel's work (see *B.L.* 1974, p. 15, and 1979, p. 33 for the English translation) includes sixteen pages of corrections and additions, with twenty-one new figures. The extra material is principally bibliographical, but partly the result of fresh discoveries and research. There remains a need for a critical evaluation of the way this rich picture gallery is used to illustrate the Psalms (e.g. the tomb as made like a house, pp. 335f). However, no reader could leave it without benefit to his appreciation of the psalmists' environment.

A. R. MILLARD

KEMPINSKI, A.: *The Rise of an Urban Culture. The Urbanization of Palestine in the Early Bronze Age* (I.E.S. Studies, 4). 1978. Pp. x, 80, including 1 map, 1 chronological table, 27 figs. (Israel Ethnographical Society, Jerusalem. Price: \$7.95)

The subject of this essay lies outside the biblical period in the narrow sense, but it will nevertheless be of considerable interest to users of the *Book List*. Its purpose, as the title implies, is to describe the civilization of the Early Bronze Age in terms of the progression from an essentially village culture to a fully urban one. Kempinski's definition of 'urbanization' gives more weight than V. G. Childe's famous formulation to precise town planning and less to the use of writing, which seems practically unknown in Palestine at this time. Although based on the evidence of only a few sites and on interpretations that are sometimes controversial, Kempinski's theses provide a useful basis for the collation of further material and promise to lead to a clearer understanding of the history of the third millennium B.C. The chronological chart and a generous selection of plans make the argument unusually easy to follow. The main text is in English, but there are a Hebrew summary and list of contents.

G. I. DAVIES

KENYON, K. M.: *The Bible and Recent Archaeology*. 1978. Pp. 105, 104 maps and illustrations. (John Knox Press, Atlanta; British Museum Publications, London. Price: \$6.50; £5.50 (cloth), £3.25 (paper))

This is a paperback and expanded version of the Haskell Lectures for 1976. It consciously echoes the title and purpose of the popular work published by the author's father in 1940, but it is naturally more confident on archaeology and more derivative on literary criticism. The six short chapters concentrate on some recent discoveries in Palestine itself, but sketch the wider background of the Patriarchal and Exodus periods before treating more fully the 'royal cities' of the O.T. and Herodian periods (cf. *B.L.* 1973, p. 15f., *Bible Bibliog.*, p. 437f.). This provides the most reliable up-to-date summary available on this scale.

D. R. AP-THOMAS

KORNFELD, W.: *Onomastica aramaica aus Ägypten* (Österreichische Akademie der Wissenschaften, phil.-hist. Klasse, Sitzungsberichte, 333. Band). 1978. Pp. 144. (Verlag der Österreichischen Akademie der Wissenschaften, Vienna. Price: DM. (sic) 35.00)

Egyptian Aramaic texts play a significant role as evidence of wide-ranging social, religious and legal developments in the fifth century B.C. Professor Kornfeld's succinct analysis of their onomastics covers all the material except the new Saqqara texts, the Daliyeh papyri, and the ostraca so far unpublished in the Clermont-Ganneau collection. The names are classified as Semitic, Egyptian, Iranian and so forth: the etymological and bibliographical references are accurate and clear. This volume may be recommended as a reliable, indeed indispensable, tool for those engaged in this fascinating field of study.

J. B. SEGAL

NAVEH, J.: *Al P'siphas va-Even* (On Stone and Mosaic). (Hebrew). 1978. Pp. 156 including maps and illustrations. (Carta, Jerusalem. Price: \$9.50)

Naveh aims to include in this volume all Aramaic and Hebrew inscriptions from ancient synagogues published to date (one hundred and eleven in number). They come mostly from Israel, but seventeen are from Dura-Europos, two from Yemen and one from Spain. An introduction discusses synagogues in the ancient world and problems of dating inscriptions together with specific notes on inscriptions from different locations. Photographs and transcriptions of ancient script are given; each inscription has commentary and discussion; articles and previous editions are noted on each inscription as it occurs, but there is a good general bibliography at the end with indices to words, names and dates occurring in the texts. Illustrations are in black and white, but abundant.

J. G. SNAITH

NEGEV, A.: *Funde und Schätze im Land der Bibel*. 1978. Pp. 160, numerous illustrations, some in colour. (Calwer Verlag, Stuttgart. Price: DM. 19.80)

Forty pages of text give a résumé of the archaeology of the Holy Land from the earliest times to the Christian era with marginal illustrations in black and white. The rest of the book consists of photographic illustrations with accompanying comment. The quality of the photography, both black and white and coloured, is excellent. This is a lightweight book of general interest.

J. R. DUCKWORTH

RAPAPORT, I.: *The Babylonian Poem Enuma Elish and Genesis Chapter One. A New Theory on the Relationship Between the Ancient Cuneiform Composition and the Hebrew Scriptures*. 1979. Pp. 123. (Hawthorn Press, Melbourne, Australia. Price: A.\$12.00)

Dependence of Genesis 1 upon the Babylonian Creation Story is a common assumption. Recent research and re-evaluation show this to be wrong. Although aware of W. G. Lambert's important summary of the evidence in *J.T.S.* 16 (1965), pp. 287–300, the author tries to refute the case for dependence with arguments of his own which are so full of misunderstandings as to be worthless. When he finds the Babylonian poem echoing Exodus and discovers similarities between Moses and Marduk (cf. also p. 74 in this *Book List*), dates the poem about 650 B.C., and claims that it was composed 'at the time of Nebuchadnezzar's imperial conquests' he becomes as misleading as those he attacks. Not recommended.

A. R. MILLARD

RAST, W. E.: *Taanach I. Studies on the Iron Age Pottery*. Edited by A. E. Glock (ASOR Excavation Reports). 1978. Pp. xvi, 283 including 97 figs. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$25.00 (members \$20.00))

This is a study of the Iron Age pottery from strata excavated during the 1963, 1966 and 1968 seasons, and deals with the period from 1200 to the end of the fifth century B.C. The ceramic sequence is divided into six chronological periods with sub-divisions, and the chapters of the study are arranged accordingly. The loci of the material described are given as well as primary comparative loci and additional comparative loci and strata. Each chapter ends with a summary of conclusions. Photographs of material are accompanied by line drawings illustrating diagnostic features. There are some relevant plans and a cross-section of the Tell. This will be a useful contribution to the study of the Iron Age ceramic sequence.

J. R. DUCKWORTH

SCHOVILLE, K. N.: *Biblical Archaeology in Focus*. Introduction by Menahem Mansoor. 1978. Pp. 511, numerous illustrations, maps and plans. (Baker Book House, Grand Rapids, Michigan. Price: \$15.95)

This is not simply another book tracing Israel's history by way of archaeological remains. This is a point in its favour. There are others. The book is divided into three parts. Part one concerns the understanding of biblical archaeology and deals with its dimensions, development and logistics. It also speaks of its limitations. Part one is the book's most important contribution. Parts two and three are made up of surveys of significant sites and finds outside and within the Holy Land respectively. Part two is the more useful, since most of the information in part three is easily available elsewhere. However, it does round off the survey. All the illustrations are black and white. Most have reprinted well enough but some of the maps lack contrast and seem to be photocopies of polychrome originals. Suggested topics for further study and bibliographies of recommended and further reading at the end of each chapter finish off a book that all interested in this aspect of biblical studies will find useful and valuable.

J. R. DUCKWORTH

SEKIYA, S.: *Zusetsu Kyūyaku-Seisho no Kōko-gaku* (An Illustrated Old Testament Archaeology). 1979. Pp. 331, numerous illustrations (thirteen in colour), maps, plans, figures, charts and chronological tables. (Yorudan-sha, Tokyo. Price: ¥4,800)

This is a useful handbook to O.T. archaeology arranged in chronological order from the Patriarchal Age to the Second Jewish War. An appendix gives a short historical sketch to the present day. K. K. SACON

3. HISTORY AND GEOGRAPHY

BAILEY, L. R.: *Where is Noah's Ark? Mystery on Mt. Ararat*. 1978. Pp. 128. (Abingdon Press, Nashville. Price: \$1.95)

A well-documented examination of purported discoveries of ark fragments showing how tenuous such claims are. The reader of popular paperbacks Bailey has in mind may be put off by bad print and scholarly footnotes.

W. G. E. WATSON

CAZELLES, H.: *A la recherche de Moïse* (Etudes annexes de la Bible de Jérusalem). 1979. Pp. 184 including 6 maps. (Editions du Cerf, Paris. Price: Fr. 47.00)

This is a re-telling of and commentary on the story of Moses. While it is recognized that J, E and P may be distinguished in Exodus, and that behind these documents there is a long tradition, in which Moses was remembered mainly in northern circles, it is not on the growth of the biblical tradition that the emphasis here lies. The author rather concentrates on bringing to life the religious, historical and cultural conditions of the Mosaic period as the context for the life of Moses, paying particular attention to Egyptian history, the Egyptian contacts with Sinai, and the identification of wilderness sites, particularly Sinai which is located in the region of Serabit el-Khadem, N.W. of the traditional site at Jebel Musa. A final chapter traces the significance of Moses in Jewish, Islamic and Christian tradition.

A. D. H. MAYES

CORCKET, P.: *Le Liban dans la Bible* (Cahiers de "La Terre Sainte"). 1978. Pp. 94, including 32 photographs and 1 map. (Franciscan Printing Press, Jerusalem. Price: Isr. £50.00; \$2.00)

On the basis of forty years spent in the Lebanon, Fr Corcket has put together a series of meditations and poems on the place of this land in the Bible and in Roman Catholic piety. There is little here for the scholar, who will find the work of K. H. Bernhardt more congenial (*B.L.* 1979, p. 115), but the chapter on 'Poetry, Mysticism and Prophecy' is a healthy reminder of the number of occasions on which Hebrew poets alluded to Lebanon the mountain.

G. I. DAVIES

DAVIES, G. I.: *The Way of the Wilderness. A Geographical Study of the Wilderness Itineraries in the Old Testament* (SOTS Monograph Series, 5). 1979. Pp. xii, 138 including 3 maps. (Cambridge University Press. Price: £7.95)

The author begins, in the manner of a history of interpretation of a biblical tradition, with a survey of the identifications of wilderness sites in Jewish, Christian and Arabic traditions. These identifications occasionally reach back to such an early period that they cannot be ignored in attempts to locate sites (Yam Suf, Mount Sinai, Kadesh/Mount Hor); yet the time lapse between the time of composition of the itineraries and these interpretations of them, and the clearly unsatisfactory basis on which many identifications were made, mean that these sources do not generally provide a useful basis for reliable identifications. Following a summary of his own critical understanding of the O.T. itinerary notices, a detailed discussion of the location of three 'key points' — Sinai, Yam Suf and Kadesh — and a listing of possible East-West and North-South routes in the Sinai peninsula, the author then turns to the identification of the routes described in the itineraries, especially that of Num. 33: 1–49 which is understood to be basic for geographical study. This is an excellent work of historical geography, which will serve as an important work of reference.

A. D. H. MAYES

DIETRICH, W.: *Israel und Kanaan. Vom Ringen zweier Gesellschaftssysteme* (Stuttgarter Bibelstudien, 94). 1979. Pp. 119. (KBW Verlag, Stuttgart. Price: DM. 19.80)

The author has marked out clearly and comprehensively a theme of considerable importance. While many of the most important illustrations of the differences between, and the clash of, the cultures of Israel and Canaan will be familiar, the particular virtue of this account is that it brings together all the relevant material in order to provide a history of the continuing confrontation of these cultures. As one would expect, the picture is much clearer at the beginning than later in Israel's history when the old dualism was modified, though not completely replaced, by new social divisions. This is a useful study which supplements and corrects in many details and also in general outline widely accepted presentations of the history of Israel.

A. D. H. MAYES

ENGEL, H.: *Die Vorfahren Israels in Ägypten. Forschungsgeschichtlicher Überblick über die Darstellungen seit Richard Lepsius (1849)* (Frankfurter Theologische Studien, 27). 1979. Pp. 253. (Josef Knecht, Frankfurt. Price: DM. 58.00)

This is a well organized and fully documented presentation of more than a century of study of Israel in Egypt and the exodus. The four chapters cover four periods: from Ewald and Lepsius to Wellhausen; the period around the turn of the century; the first half of the twentieth century; and modern trends. Within each chapter the views of major contributors to the discussion of the archaeological, literary and historical questions are presented in association with biographical sketches of the scholars concerned. Although the biographical information is not without its own interest, its relevance to the topic is not always very clear. In general, this is a clear and thorough work which fills a gap between other such studies as those of Weidmann on the patriarchs and Weippert on the settlement.

A. D. H. MAYES

HAHN, I. and others (ed.): *Oikumene* (Studia ad Historiam Antiquam Classicam et Orientalem Spectantia), 2. 1978. Pp. 263. (Akadémiai Kiadó, Budapest. Price: \$23.00)

This volume in the series *Annual of the Economic and Social History of the Ancient World* includes a number of articles relating the Marxist theory of the 'Asiatic mode of production' to ancient history, the majority finding it incompatible with the facts recoverable from early historical records. Among them I. Hahn in 'Representation of Society in the Old Testament and the Asiatic Mode of Production' interprets the Joseph narrative of Gen. 47:13-26 (taken as Egyptian New Kingdom period) as a classic example of this theory. But even if this were so he argues that the Naboth and other incidents show that this was rejected by the Israelites. He takes the *yōbēl* and *g^eullā* as indicative of family land tenure, though but an attempt 'to restore an ancient legal custom'. Articles on trade in Mesopotamia, land allocation in Alalah, Urañian deities, Graeco-Egyptian syncretism and its economic effects, and the history of Syrian cults in the time of Septimus Severus will also be of interest to biblical scholars.

D. J. WISEMAN

HARTMANN, K.: *Atlas-Tafel-Werk zu Bibel und Kirchengeschichte: Karten, Tabellen, Erläuterungen. I. Altes Testament und Geschichte des Judentums bis Jesus Christus*. 1979. Pp. viii, 120. (Quell Verlag, Stuttgart. Price: Singly, DM. 68.00; in subscription to 5 vol. set, DM. 48.00)

'Charts, Tables, Notes' is a true description of this first of five volumes to be published one a year and to extend in period down to recent times. But it does no more than hint at the mass of classified information here made immediately and visually available by means of: a detailed Contents Summary, a profusion of annotated sketch-maps all colour-keyed with a page-for-page running commentary, and statistical lists, e.g. genealogies, regnal chronologies, and literary analyses. It is almost like having a tame biblical computer! Currently usable only by those with a working knowledge of German, it could easily be translated into any language. In such a factual survey the author's moderately critical standpoint comes into view only occasionally, e.g., where the text of Daniel 11 is — rightly in this reviewer's opinion — paralleled with details of the pre-Maccabean period. All in all this is a remarkable feat of summarization, made the more versatile by its loose-leaf, A4 ring-binder form. It also has an index.

D. R. AP-THOMAS

JOHNSON, P.: *Civilizations of the Holy Land*. 1979. Pp. 224, including 116 illustrations, 16 in colour, and 3 maps. (Weidenfeld & Nicolson, London. Price: £6.95)

In this historical sketch the author has aimed at providing an interesting and eclectic summary of some 4000 years. Of its seven chapters, commencing with Canaanites and Phoenicians and ending with the Saracens and the sorry tale of the Crusades, chapter 2, on the O.T. period, is perhaps most open to criticism. Taken as a whole, the book should help the general reader to a much more adequate notion of the complex background to the present Palestinian situation. The illustrations are excellent.

D. R. AP-THOMAS

KOLLEK, T. and PEARLMAN, M.: *Seito Erusaremu*. Translated by T. Ishida. 1979. Pp. 298, numerous illustrations including sixty-one in colour. (Gakushū Kenkyū-sha, Tokyo. Price: ¥6,800)

This is a Japanese translation of *Jerusalem Sacred City of Mankind: A History of Forty Centuries* and is based on the third revised edition which is in preparation. The first edition was reviewed in *B.L.* 1969, p. 15 (*Bible Bibliog.*, p. 141). An essay entitled 'My Jerusalem' is appended by the translator.

K. K. SACON

LIPSCHITZ, O.: *Sinai*. Part 1. 1978. Pp. v, 168. (Obtainable from: Simor Ltd., P.O. Box 39039, Tel Aviv. Price: \$5.00)

This is the provisional form of what is intended to be the first of four sections of a large work on the Sinai peninsula. It deals with the physical features of the area (geology, geography, climate, water, flora, fauna, borders, names, routes and roads, natural resources and the history of mining) and its history from prehistoric times to the Late Bronze Age. For each of these headings the author gives a digest of present knowledge with references and, for the geographical sections, an extensive though by no means complete bibliography of items published between 1834 and 1978. The bibliography for the historical section will appear in Part 2, which will also give an account of the history of the peninsula in the remaining periods. The text is clearly reproduced from a typescript. It is to be hoped that Dr Lipschitz will soon be able to bring this most useful project to completion.

G. I. DAVIES

NORTH, R.: *A History of Biblical Map-making* (Beihefte zum Tübinger Atlas des Vorderen Orients: Reihe B, Nr. 32). 1979. Pp. xi, 177, 4 plates, 20 figs. (Reichert Verlag, Wiesbaden. Price: DM. 44.00)

Fr North's useful summary begins with the 'earliest biblical-area maps' and proceeds *via* biblical material (Gen. 10 and Joshua), Greek discoveries, Roman, Christian, Arab and Crusading attempts to more modern explorations, ending with Israeli cartography, the work of Richard Cleave, and the regrettably unobtainable 1:50000 maps (K736, Israel; K737, Jordan) made by the US Army Map Service for the US International Cooperation Agency (cf. Plate iv). North includes literary as well as cartographic studies in his survey, though there are some notable omissions (e.g., Noth's essays on Transjordanian topography, and J. J. Simons' *Geographical and Topographical Texts of the Old Testament*). Fig. 16's two drawings should be interchanged to fit the caption. The Israel 1:100000 maps are twice mentioned, but without bibliographical references; a fully annotated check-list of maps mentioned would have made a helpful appendix. The *listenmässig* nature of the book is emphasised by the idiosyncratic, semi-Tacitean style.

J. R. BARTLETT

REVIV, H.: *From Clan to Monarchy. Israel in the Biblical Period* (Maslul Series, Student Textbook Publishing Project, 2). (Hebrew.) 1979. Pp. 268, including 2 maps and 23 figs. (Magnes Press, Jerusalem. Price: Isr. £130)

Neither the title nor the sub-title of this work gives a clear indication of its scope: it is in fact a critical account of the history of Israel from the patriarchs to the beginning of the Exile. It is a competent and judicious

piece of work, which shows a particular interest in the ancient Near Eastern context of the biblical traditions and the social history of ancient Israel. Students will profit from the clear exposition of what the texts, biblical and non-biblical, have to say and from the author's willingness to acknowledge that there are differing opinions on many points. As is appropriate in an introductory textbook, there are no footnotes, but the text includes references to ancient sources and in certain cases to the scholars whose views are presented for discussion. Further reading is encouraged by an extensive bibliography of items in Hebrew and in European languages, which includes both works of reference and works related to the various chapters of the book.

G. I. DAVIES

SCHUBERT, K.: *Die Kultur der Juden. Teil I. Israel im Altertum* (Handbuch der Kulturgeschichte, 2. Abteilung: Kulturen der Völker). 1970, reprinted 1977. Pp. 263, including 94 illustrations. (Akademische Verlagsgesellschaft, Wiesbaden. Price: DM. 118.00)

The first part of this work dealing with Israel in antiquity has not previously been noted in the *Book List*. It first describes pre-Israelite Palestinian culture and then Jewish culture from early times to A.D. 70, seeking to do justice to the fact that this minority culture was influenced by powerful surrounding cultures, as is evident from the most significant of its achievements, religion. We see how the Jews in the sixth century B.C. accepted the lingua franca of their environment: this is evident also later in Jewish-Hellenistic philosophy and even in such a completely Jewish work as the Talmud. The Jews were the most important agents of cultural relations between East and West, and it is significant that they lived within the area of three cultural traditions: the Muslim-Arabic, the Greek-Byzantine and the Western-Latin. The final chapter traces the enmity towards the Jews that existed in antiquity. This is a most handsomely produced volume.

G. H. JONES

SMITH, G. A.: *The Topography, Economics, and Historical Geography of Jerusalem* (volume I) and *History of Jerusalem* (volume II) (reprinted from *Jerusalem: the Topography, Economics and History from the Earliest Times to A.D. 70*. London. Vol. I, 1907; Vol. II, 1908). Undated. Pp. xx, 498; 631, 1 illustration, 8 maps. (Ariel Publications, Jerusalem. Distributed by Aris & Phillips, Warminster. Price: £4.25 (Vol. I); £4.75 (Vol. II))

These volumes preserve the original pagination, but with smaller print and minimal margins. Missing from this edition are the original preliminary pages, the prefatory note to Vol. II, and the original maps, 'being of little meaning while reproduced without colour'. The attempt to reproduce the geological map without colour underlines the point. A new set of maps appended to Vol. II includes Davidic and Solomonic Jerusalem (Kenyon), monarchic Jerusalem, Nehemiah's Jerusalem (Mazar), Jerusalem in the time of the Second Temple (Avi-Yonah), and the temple area (Stade and Vincent). These maps, 'preferred because their clarity and because being based on the latest researches' (*sic*), for all their virtues do not help the reader because they do not illustrate what G. A. Smith says about Jerusalem. Also missing are the original photographic illustrations. Vol. I is in paperback, Vol. II in boards ('bound' is not the word). I shall treasure my original copy.

J. R. BARTLETT

TEEPLE, H. M.: *The Noah's Ark Nonsense* (Truth in Religion, 1). 1978. Pp. 156. (Religion and Ethics Institute, Evanston, Illinois. Price: \$10.00)

This book is a reaction to the fundamentalist approach regarding the remains and location of Noah's ark. It was written, so says the author, 'to set the record straight'. To do this he presents the Flood story in its extra-biblical as well as biblical versions. He then discusses whether or not the Flood ever occurred, takes us to Ararat, and records the various quests to find the Ark. Finally he has a go at the media and their sensationalism. As a book that debunks it is to be recommended.

J. R. DUCKWORTH

4. TEXT AND VERSIONS

BRUCE, F. F.: *History of the Bible in English from the Earliest Versions*. Third edition. 1979. Pp. xiii, 274, frontispiece. (Lutterworth Press, Guildford and London. Price: £2.95)

The earlier editions (1961 and 1970) of this invaluable work were reviewed in *B.L.* 1961, p. 5 (*Decade*, p. 253) and 1971, p. 7 (*Bible Bibliog.*, p. 283). A number of minor additions and improvements have been made; and there is an additional chapter, 'The English Bible in the Seventies', surveying and making discerning comments on more recent versions. This informative, accurate and eminently readable book can be confidently recommended as the best on its subject.

G. W. ANDERSON

DE BRUIN, C. C. (ed.): *Het Oude Testament. Derde stuk. Jesaja — II Maccabeeën* (Corpus Sacrae Scripturae Neerlandicae Medii Aevi, Series Maior, Tom. I, Pars Tertia). 1978. Pp. x, 408. (Brill, Leiden. Price: Fl. 100.00)

Like Tom. I, 2 (see *B.L.* 1979, p. 47) the third part of this work contains translations by more than one translator. Isaiah, Jeremiah and Threni are the edition of MS 32 of the Dutch Royal Academy — now kept in the Royal Library in the Hague, dated ca. 1360; Daniel and I & II Maccabees are the edition of British Library, Add. 15.310–15.311, also ca. 1360; Baruch, Ezekiel and Dodekapropheton are taken from the *Delftse Bijbel*, 1477. The books are printed in the sequence of the modern Vulgate editions for practical purposes. The glosses (see *B.L.* 1978, p. 42) and the prologues to Isa., Jer., Thren. and Daniel are of special interest to Bible students. The purpose of this very well produced edition is to provide material for the study of medieval literature and for Church history. There are 4 plates, reproducing fols. 32^v–33^r, 46^v–47^r, 64^v–65^r, and 136^v–137^r of MS 32 of the Dutch Royal Academy.

P. A. H. DE BOER

LE DEAUT, R. and ROBERT, J. (ed.): *Targum du Pentateuque. Traduction des deux recensions palestiniennes complètes avec introduction, parallèles, notes et index*. Tome I, *Genèse* (Sources Chrétiennes, 245). 1978. Pp. 457. (Editions du Cerf, Paris. Price: Fr. 200.00)

This is the first instalment of a projected complete translation of Codex Neofiti 1 and Targum Pseudo-Jonathan. The association of Professor Le Déaut's name with the enterprise is a sufficient guarantee of exact scholarship. The two texts are presented *en face* and accompanied by exegetical

footnotes, select variant readings from the other Targumim, and references to midrashic parallels. The introduction gives a masterly *aperçu* of Targumic studies: the section on 'la méthode targumique et midrashique' is particularly valuable. Pseudo-Jonathan is rendered direct from MS. Add. 27031 at the British Library. Le Déaut appears to have finally established that the censor's signature in the MS is dated 1598 and not 1593. More questionable is his view that the hand is Italian. Though the eight-leaved quire of Add. 27031 is not typically Ashkenazi, its script (as S. D. Luzzato recognized) is surely German. A complete English translation of Pseudo-Jonathan, to replace the outdated version of Etheridge, is a desideratum. Whoever undertakes such a work will find his path smoothed by this excellent volume.

P. S. ALEXANDER

ENGLERT, D. M. C.: *The Peshitto of Second Samuel* (S.B.L. Monograph Series, 3). 1978 (1949). Pp. 102. (Society of Biblical Literature, Philadelphia. Price: \$7.50 (members \$5.00))

This is an exact reprint of the work reviewed by H. H. Rowley in *B.L.* 1950, p. 29 (*Eleven Years*, p. 246). Rowley failed, however, to point out that Englert quotes a *pointed* MT.

P. ROBSON

FERNANDEZ TEJERO, E.: *La tradición española de la Biblia Hebrea: el manuscrito 118-Z-42 (M1) de la Biblioteca de la Universidad Complutense de Madrid* (Textos y Estudios "Cardenal Cisneros", 14). 1976. Pp. lviii, 633. (Instituto "Arias Montano", Consejo Superior de Investigaciones Científicas, Madrid. Price: Pts. 1000)

This minutely detailed study, which originated as a doctoral thesis, has been undertaken in connection with the *Biblia Poliglota Matritense*, for which the manuscript M1 is to serve as the textual basis. After an introduction and description of M1 and three other thirteenth-century Spanish manuscripts, the work falls into two main parts: (1) the relationship of M1 to the Leningrad manuscript BL Or.4445 and the Cairo manuscript of the Prophets (based on a collation of 723 *hullufim*); and (2) the relationship of M1 to the three other Spanish manuscripts (based on collations of short samples from each book of the Hebrew Bible), followed by a study of the use of *methegh* in M1.

S. P. BROCK

GOSHEN-GOTTSTEIN, M. H. (ed.): *The Aleppo Codex Provided with Massoretic Notes and Pointed by Aaron Ben Asher. The Codex Considered Authoritative by Maimonides*. Part 1: *Plates*. 1976. Fly-sheet, 588 plates. (Magnes Press for the Hebrew University Bible Project, in agreement with the Trustees of the Aleppo Codices, Jerusalem. Price: \$445.00)

Biblical Hebrew scholarship has recently been concerned with proto-Masoretic traditions and the emergence of the *textus receptus* based on the work of Aaron Ben Asher of tenth century Tiberias. In this context the Aleppo Jewish Community's tradition that its treasured codex was to be identified as the Ben Asher version sanctioned by Maimonides has excited much debate. The editor believes that this identification has now been scientifically substantiated, but even if doubts remain, the manuscript does tally more than any other with the readings ascribed to him and is thus of outstanding importance. The facsimiles are all they should be and the volume has received a special prize for book design. Unfortunately, most of

the Pentateuch was lost in the anti-Jewish riots in 1948, and the second part of this edition, containing the apparatus, had not yet appeared when this review was written from Cambridge University Library's copy in 1979.

S. C. REIF

GOSHEN-GOTTSTEIN, M. H.: *Syriac Manuscripts in the Harvard College Library — A Catalogue* (Harvard Semitic Studies, 23). 1979. Pp. 149 including 6 plates. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$15.00 (members \$10.00))

This book is a perfect example of the *catalogue raisonné*. An introduction explains the method by which the library was built up; earlier shelf-marks are then listed and finally the works are described: title, date, script, size, material, illustrations, provenance, followed by details, with some notes in a very elegant Syriac Estrangela.

P. ROBSON

HANHART, R.: *Septuaginta. Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis Editum*. Vol. viii.4: *Judith*. 1979. Pp. 149. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 68.00 (sub. DM. 58.00))

Volumes of the indispensable Göttingen Septuagint continue to appear with laudable regularity. Judith is the fifth book to have been edited by Hanhart, and the format follows that of the more recent volumes in the series (see *B.L.* 1975, pp. 39–40; 1978, pp. 45–46), with detailed study of the textual tradition excluded from the introduction (Hanhart has devoted a separate volume to this: *Mitteilungen des Septuaginta-Unternehmens*, xiv, 1979: see p. 116 below).

S. P. BROCK

HEYMANS, J. G. (ed.): *Psalters der Moderne Devotie* (Corpus Sacrae Scripturae Neerlandicae Medii Aevi, Series Minor. Tom. v: *Psalteria*, Vol. ii). 1978. Pp. xvii, 354. (Brill, Leiden. Price: Fl. 84.00)

The editor of *Psalter Leningradense*, Vol. i of *Psalteria* (see *B.L.* 1975, p. 35) provides his fellow-students of medieval Church history with the edition of two MSS, printed on opposite pages: MS 133 D 26 of the Royal Library, The Hague, dated 1427, and MS BPL 46 B of the University Library, Leiden, date beginning of the fifteenth century. The results of a collation of MS 133 D 26 with MS 133 G 29, dated 1481, also of the Royal Library, The Hague, is printed as an addition to the book, pp. 317–354. A valuable, well produced edition.

P. A. H. DE BOER

KARL, S.: *Targum ha-shiv'im la-torah*. 1979. Pp. 239. (Israel Society for Biblical Research, Kiryath Sepher, Jerusalem. Price: Isr. £134)

This retranslation of the LXX Pentateuch into Hebrew has been posthumously edited by A. Weiser. Variants from the MT are italicised, and a set of quasi-orogenic symbols are employed; but with a mere half page by way of introduction and no explanation of the principles followed it is hard to see that the book is much use even for those who have no Greek. Serious scholars cannot make use of it, and junior students will be liable to assume,

e.g. that because Gen. 47:30 *we-shakhbati* (*waw* consecutive) is retranslated into an italicised (*ki*) *'eshkab*, a variant is involved rather than a translation technique. *Caveat lector*.

R. LOEWE

LABERGE, L.: *La Septante d'Isaïe 28–33. Etude de tradition textuelle*. 1978. Pp. vi, 129. (Published by the author at 175 Main, Ottawa, Ontario, Canada K1S 1C3. Price: \$5.00)

Dr Laberge's dissertation on the text of Isaiah 28–33, which gave special attention to the Septuagint, the Peshitta and the Qumran texts as well as the M.T., has been available since 1977 on microfiches (from Mary Nash Information Services, 188 ave. Dagmar, Vanier, Ontario, Canada K1L 5T2). This section of it is a study of the relationship between LXX and the M.T. in these chapters and builds on the more broadly-based studies of J. Ziegler and I. L. Seeligmann. Laberge presents his results first in the form of a running commentary on the LXX text and then in a concluding systematic analysis of the character of the version. His many useful observations, especially on those numerous passages where the translator seems either to have been baffled by his Hebrew *Vorlage* or to have deliberately departed from it, confirm that the LXX of Isaiah can only be used to reconstruct the original Hebrew with great caution; but at the same time its interest for the study of early interpretation of the book is indicated in new ways.

G. I. DAVIES

LOEWINGER, D. S. (ed.): *The Damascus Pentateuch. Manuscript from about the Year 1000 Containing Almost the Whole Pentateuch (Jewish National and University Library, Jerusalem, Heb. Quart. 5702)*. Part 1 (Early Hebrew Manuscripts in Facsimile, 1). 1978. Pp. 13, 1 + 230 plates. (Rosenkilde and Bagger, Copenhagen; Johns Hopkins University Press, Baltimore. Sub. price: D.Kr. 2,400 or \$422.00 (cloth); D.Kr. 2,240 or \$395.00 (paper))

The Pentateuch acquired by David Sassoon from the Damascus Jewish community in 1915, and recently sold to the J.N.U.L. in Jerusalem, is another manuscript which sheds important light on early Masoretic activity. Credit is therefore due to the late Rafael Edelman, and his son Martin, for launching a series in which this manuscript, and other Biblical, midrashic and liturgical codices have been scheduled to appear. The facsimiles (those few made available to the reviewer as well as those in the complete volume) are of good quality, and the editor, with a lifetime of manuscript research in Budapest and Jerusalem behind him, deals expertly with matters of date, provenance, consonantal text, vocalisation and accentuation, Masoretic notes, and relationship with Ben Asher and Ben Naphtali traditions. He questions some of the conclusions reached by Sassoon in his catalogue, Lehman in his stencilled description, and Yeivin in his study of the Aleppo Codex.

S. C. REIF

MCMANARA, M.: *The New Testament and the Palestinian Targum to the Pentateuch. Second Printing, with Supplement containing Additions and Corrections* (Analecta Biblica, 27A). 1978. Pp. xxiv, 303. (Biblical Institute Press, Rome. Price: Lire 13,500; \$17.00)

The sixteen-page supplement to the original work of 1966 (see *B.L.* 1968, p. 18; *Bible Bibliog.*, p. 72) includes extensive enlargements of several

footnotes (including one on the question of lectionary cycles, pp. 291f.) and copious bibliographical references, though no attempt has been made at a comprehensive updating of the original bibliography. C. J. A. HICKLING

OLLEY, J. W.: *'Righteousness' in the Septuagint of Isaiah: A Contextual Study* (Septuagint and Cognate Studies, 8). 1979. Pp. ix, 191. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature. Price: \$12.00 (cloth), \$7.50 (paper) (members \$8.00 and \$5.00))

The author believes that the question of the LXX translation of the term *sdq* has been neglected, and that the theology of the Greek translators is especially evident in the Book of Isaiah. He devotes much attention to the meaning of *dikaïosunē* in non-Jewish writers such as Plato, Aristotle and Xenophon, and finds that their use of the term is more forensic than that of the biblical translator. He is aware of the importance of context in determining the meaning of a particular term. However, in such passages as Isa. 41:2,10 he accepts the LXX rendering of *sdq* as *dikaïosunē* and *dikaia*, and himself interprets it in terms of 'justice' and 'deliverance' (pp. 105–7). But contextual considerations rather suggest that in such passages *sdq* retains its early theophoric significance of 'deity, godliness, destiny' and the like. See, e.g., *HUCA* 36 (1965), pp. 161ff.; *VT* 22 (1972), pp. 471ff.

C. F. WHITLEY

(*Peshitta*): *The Old Testament in Syriac according to the Peshitta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute of the University of Leiden. Part II, fasc. 2: *Judges*, prepared by P. B. Dirksen, and *Samuel*, prepared by P. A. H. de Boer. 1978. Pp. xxiv, 61 and xviii, 148. (Brill, Leiden. Price: Fl. 124.00)

This fascicle follows those presenting Kings (see *B.L.* 1977, p. 38) and Genesis-Exodus (see *B.L.* 1978, p. 44). For the editorial method now being followed see both the above notes. Dirksen demonstrated his mastery of the textual material in his monograph on the transmission of the Peshitta text of Judges (Leiden, 1972: see *B.L.* 1973, p. 20; *Bible Bibliog.*, p. 442). In the Introduction the MSS used (43 biblical, 9 lectionary) are classified in groups A–G and described. In the second apparatus variants are given fully only from MSS in Group A (including 7a1) and the first in Group B. For the edition of Samuel (based on 7a1) de Boer has used 58 biblical MSS and 19 lectionaries, but presents the evidence of only 20 and 9 respectively. The MSS are classified and described in groups A–F, with an interesting note (p. xii) on the rubrics attached to lectionary passages and the light they may throw on exegetical and theological ideas. The standard of production of this fascicle is all that we expect from Professor de Boer and his team and from the publishers.

R. MURRAY

PIETERSMA, A.: *Two Manuscripts of the Greek Psalter in the Chester Beatty Library Dublin* (Analecta Biblica, 77). 1978. Pp. ix, 79; 10 plates. (Biblical Institute Press, Rome. Price: Lire 8,000; \$10.00)

The two fourth-century fragments, P. Chester Beatty XIII and XIV (2149, 2150), are of unknown provenance and do not form part of the

famous LXX papyri (961–68) in this collection, from Aphroditopolis, edited by Kenyon; they contain portions of Pss. 72–88 and Pss. 31,26,2 (in that order). Pietersma gives a line-for-line transcription of the two manuscripts with a collation against Rahlfs' edition and LXX Psalter fragments published since 1931 (a list of these is given on pp. 6–15). Discussions of their textual affinities bring the volume, a model of presentation and sound methodology, to a close. Photographs of the two papyri and a Psalter index are also provided.

S. P. BROCK

SOLLAMO, R.: *Renderings of Hebrew Semiprepositions in the Septuagint* (Annales Academiae Scientiarum Fennicae: Dissertationes Humanarum Litterarum, 19). 1979. Pp. 385. (Suomalainen Tiedekatemia, Helsinki. Price: Mkk. 72.00)

This book deals with the way in which the Greek translators rendered the Hebrew 'semiprepositions'. Most readers will recognize these particles as compound prepositions, and the author herself implies as much since she defines 'semiprepositions' as 'combinations of a preposition and a noun, but whose function is prepositional'. She adds that the first component of a semipreposition is 'usually the so-called old preposition (such as *b*, *l*, *k*, '*l*'). Prefixed to nouns like *pnym*, '*yn* and *yd*, we get the forms *lpny*, *b'yny*, and *byd* which, we are told, are needed 'to distinguish a specific meaning or group of meanings'. The Greek renderings of seven such terms are considered here, and are so varied as to suggest that the LXX as a whole is the work of different translators. The results of the study are presented in statistical tables. There is also an interesting treatment of the translation techniques adopted, although the present reviewer was not always convinced by the distinction which is claimed to exist between 'stereotype' and 'favourite' renderings, and 'slavish' and 'literal' translations.

C. F. WHITLEY

ULRICH, E. C., Jr: *The Qumran Text of Samuel and Josephus* (Harvard Semitic Monographs, 19). 1978. Pp. xiv, 278. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$10.50 (members \$7.00))

This Harvard dissertation by a pupil of F. M. Cross provides an exciting foretaste of the long-awaited full publication of the 4QSam^a fragments. Successive chapters confront the text of 4QSam^a with LXX, the Lucianic recension of LXX, MT, parallels in Chron., and Josephus; these are followed by a 'quantitative analysis of 2 Sam. 6', and a final chapter on 'Josephus and his Vorlage'. A brief orientation on the 'proto-Lucianic' problem, which features largely throughout, is given in the introductory first chapter. At the end there is a list of the verses covered by the 4QSam^a fragments and an index of passages from Sam. which are discussed. The material is always clearly presented and the argument commendably lucid. This is without doubt an important book for anyone interested in the textual history of the Hebrew and Greek Bibles in the centuries around the turn of the Christian era.

S. P. BROCK

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 11/1. *Sapientia Salomonis.* Herausgegeben von Walter Thiele. 1-3. Lieferungen: Einleitung (1-2: 1977; 3: 1979). Pp. 1-240. (Verlag Herder, Freiburg. Price: DM. 52.50 each, sub. price DM. 45.00 each)

It is now quite a long time since the Beuron edition of the Old Latin produced its only O.T. book so far (Genesis), and these fascicles are a welcome indication that the edition has started to move forward again. The scale of the projected work is remarkable: 240 large and expensive pages for the introduction to this book alone. Most of this goes on the description of manuscripts, the discussion of citations in the Fathers, and hence the building up of identifications of the various basic textual groups assumed by the edition. There is a section on the position taken by Wisdom and Sirach in the order of books. All the questions are expansively handled, with detailed documentation. The first fascicle of the text itself is promised to follow shortly.

J. BARR

5. EXEGESIS AND MODERN TRANSLATIONS

ASURMENDI, J.-M.: *Isaïe 1-39* (Cahiers Evangile, 23). 1978. Pp. 63. (Editions du Cerf, Paris. Price: Fr. 9.00)

Within the space of sixty-three pages the author gives a short introduction to prophecy, biblical and extra-biblical, and comments briefly on a few selected passages from Isaiah 1-39, adding notes on the political situation during the eighth century B.C. and the prophet's attitude to the cult.

R. B. SALTERS

BALDWIN, J. G.: *Daniel. An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1978. Pp. 210. (Inter-Varsity Press, Leicester. Price: £2.65)

The book of Daniel has always provided a rich seam for scholars to exploit, and the present decade is no exception. To the commentaries by Delcor (1971), Lacocque (1976) and Hartman and Di Lella (1978), which have recently enriched our understanding, is now added Miss Baldwin's slender volume. Within the limits of the series she has produced a perceptive study. The long introduction (seventy-four pages) takes account of problems of language, history and thought. The conservative viewpoint is enthusiastically advocated. Thus the alleged Maccabean date, historical inaccuracies, the late affinities of the Aramaic and the supposed lateness of the original texts are scrutinized and called into question. Following Rowley, the unity of the book is maintained, but the advocacy of a traditional date and origin removes the commentary from the mainstream of critical opinion. A particularly helpful section (pages 48ff.) deals with the origins and affinities of apocalyptic and the part the book plays in its development. An additional note on the Son of Man outlines the multifarious interpretations of this notable *crux*. Regrettably, the volume — like the others in this series — is without indexes.

P. W. COXON

BEAUCAMP, E.: *Le Psautier. Ps. 73–150* (Sources Bibliques). 1979. Pp. x, 114 (translation), 342. (Librairie Lecoffre, J. Gabalda, Paris. Price: Fr. 234.00)

This volume, which follows the same pattern as the first (see *B.L.* 1978, p. 48), deals with the last three books of the Psalter, and Beaucamp believes that the present division into books interrupts earlier divisions into collections, in which Pss. 90 and 107 belonged each to the same collection as the preceding psalm. An interesting and ingenious attempt is made in the translation to preserve the acrostic character of Ps. 119 by beginning each verse of a stanza with the same letter, though the order of letters throughout the psalm is not made to conform to that of the alphabet.

J. A. EMERTON

BECK, E. (ed.): *Die Psalmen. Der ökumenische Text mit einer Einleitung und Erläuterungen*. 1979. Pp. 150. (Patmos Verlag, Düsseldorf; Deutsche Bibelstiftung, Stuttgart. Price: DM. 19.80)

The ecumenical text of the Psalter, a translation into German accepted by the main Christian confessions, is here published with a short introduction and brief explanatory notes. The translation is pleasingly set out in paragraphs with Psalm-titles and other instructions in brackets and possesses clarity and directness. Its simple and modern idiom is appreciated when it is compared, for example, with the 1964 revision of Luther's Bible. Judicious use is made of textual and lexical data, but these are not indicated in footnotes. The introduction, though brief, manages to compress into a few pages a description of the main types of Psalm and of the books within the Psalter. The notes which follow each psalm indicate its classification, outline the content of its main sections and provide historical notes and exegetical guidelines as necessary. This volume's *multum in parvo* will prove helpful to those who use the Psalter for private or for public devotions.

G. H. JONES

Bible, Písmo svaté Starého a Nového zákona. Ekumenický překlad (The Bible, the Holy Scripture of the Old and New Testaments. Ecumenical translation). 1979. Pp. 981. (Biblické dílo, Prague. Price: Kčs 80)

This first Czech ecumenical Bible translation, achieved through the co-operation of representatives of three Protestant churches, the Roman Catholic church, the Orthodox church and the Czechoslovak-Hussitic church, appeared on the four hundredth anniversary of the famous Bible of Kralice of the old Unitas fratrum. In a Preface there is sketched a short history of the Czech Bible from the translation in the Ecclesiastical Slavonic language from the ninth century. Detailed Chronological Tables to the O.T. and N.T. respectively, a survey of weights and measures and important explanatory notes precede the Biblical text. This volume is completed by valuable footnotes and concordances. The first edition of the Ecumenical Bible destined for non-catholic churches does not contain the Apocrypha, but there is a second edition of the same translation already in preparation, including the Deuterocanonical books and destined for the Catholic church.

M. Břč

BUBER, M. and ROSENZWEIG, F.: *Bücher der Geschichte* (Die Schrift verdeutscht, 2). 7., abermals durchgesehene und verbesserte Auflage der neubearbeiteten Ausgabe von 1955. 1979. Pp. 521. (Lambert Schneider, Heidelberg. Price: DM. 46.00)

The prose section from Joshua to the end of Kings confronts the reader in highly irregular stanzas of verse; even long lists of names reproduce the melody of incantation and transcend factual recording. Perhaps no other volume of Buber's work is apt to evoke more forcibly the criticism which Walter Kaufmann alludes to in his article on Buber's failures and triumphs in *Encounter*, May 1979. Certainly, this rendering can hardly be said to be contemporary nor aimed at immediate popularity. Indeed, it is true that the readership once envisaged in Germany no longer exists. Yet, as Kaufmann admits, this style of reading the Bible creates its own devoted following. The secret of success lies in Buber's determination to blend the whole with its parts: every line is heard in the context of the whole Bible and yet retains its unique characteristic. Thus unscrupulous and cruel measures in war blend with communal peace and family tenderness. The various dimensions of action are reflected in speech of a very special kind. This is the art of 'translating': not to satisfy the lowest common denominator, but to lift the common to the uncommon.

U. E. SIMON

CASSUTO, U.: *A Commentary on the Book of Genesis*. Translated by Israel Abrahams. Part One. *From Adam to Noah. Genesis I–VI* 8. Part Two. *From Noah to Abraham. Genesis VI 9–XI* 32. *With an Appendix: A Fragment of Part III*. 1978. Pp. xviii, 324; xiv, 386. (Magnes Press, Hebrew University, Jerusalem. Price: Isr. £292.50 (Part One); Isr. £390.00 (Part Two))

These are reprints of the English version of the late Professor Cassuto's uncompleted commentary on Genesis, itself part of a projected commentary on the Pentateuch. The English translations were first published in 1961 and 1964 respectively and reviewed in *B.L.* 1962, p. 26 and 1965, p. 23 (*Decade*, pp. 336, 575). On the original Hebrew volumes see *B.L.* 1946, p. 31 and 1955, p. 41 (*Eleven Years*, pp. 31, 674). Cassuto's prodigious linguistic expertise here displayed justifies the reprinting even though his exegesis will often appear bizarre to many readers.

R. N. WHYBRAY

DAVIDSON, R.: *Genesis 12–50* (Cambridge Bible Commentary on the N.E.B.). 1979. Pp. xii, 323, 2 maps. (Cambridge University Press. Price: £14.50 (cloth), £4.95 (paper))

This is a competent and lucid commentary on the Patriarchal narratives. The introduction deals with the sources of the book (where overmuch reference is made to the earlier chapters of Genesis), the problem of historicity and the nature of the narratives themselves. In the light of some of the extravagant claims made for the finds at Ebla and their supposed support for these narratives, it is a pity that there is no reference to Ebla, and that the Mari and Nuzi finds are alone given a place. The whole of this section of Genesis is seen as confession of faith in the God who takes the initiative in calling and promising. The readers are invited to engage on their pilgrimage. The author regards the Joseph narrative as pointing to a different milieu from the rest of Genesis and casts doubt on the normal two-source theory. Here, as elsewhere, the reader is left to make up his own

mind over rival theories. Perhaps there is too much allusion to scholarly differences on some issues, and one would have hoped that the note on further reading could have included some grading.

R. J. HAMMER

FREY, H.: *Handkommentar zum Buch Jesaja*. Band 2: *Der heilige Gott, der Messias und der autonome Mensch (Kap 6–12)*. 1978. Pp. 291. (Verlag der Liebenzeller Mission, Bad Liebenzell. Price: DM. 24.80)

This is the second volume in a series of four on Isaiah 1–39 and deals with chapters 6–12. The emphasis is on a theological understanding of the various themes of the prophet's message; but at the same time the text is treated in detail, and problems of language are handled carefully with due attention to previous scholarly work. Chapters 1–6 expose the main artery of the entire prophecy of Isaiah: the revelation of the God of Holiness and the ensuing conflict with the presumptuous attitude of the community. From this conflict emerge the saving figure of the Messiah and the ultimate responsibility of men to divine revelation. The first volume does not appear to have been noted in the *Book List*.

P. W. COXON

Geschichten von Abraham, Isaak und Jakob. Geschichten von Mose und Josua. Geschichten von Königen in Israel. Geschichten von den Anfängen (Elementar Bibel, 1, 2, 3, 4). Hinweise zum Verständnis der Texte und Bilder, und Kommentar von Anneliese Pokrandt. 1974, 1975, 1976, 1978. Pp. 91, 93, 92, 176. (Verlag Ernst Kaufmann, Lahr; Kösel-Verlag, Munich. Price: DM. 9.80; 9.80; 9.80; 14.80)

These are companion volumes intended to provide a commentary on collections of biblical stories and illustrations already published (see *B.L.* 1977, p. 45; 1979, p. 54 for notices of two of these collections). They follow a common pattern: significant aspects of the illustrations in the collections are described and the biblical stories are then provided with a commentary. Volume 1 also gives an introduction outlining the aims of the series and the methods which have been followed. The intended readership is not only those just beginning the study of the Bible, but rather also those whose reading and understanding are elementary. Though not intended exclusively as teachers' manuals the commentary volumes also include frequent useful suggestions for the classroom situation, and provide constant reference to recent critical work together with short bibliographies.

A. D. H. MAYES

GORDIS, R.: *Kami to Ningen no Sho*. Translated by E. Funamizu. 1977–79. Two vols. Pp. 361, 303. (Kyobunkwan, Tokyo. Price: ¥1,800 each)

This is a Japanese translation of *The Book of God and Man. A Study of Job*, 1965 (see *B.L.* 1966, p. 24 (*Decade*, p. 644)).

K. K. SACON

GROSS, H. and REINELT, H.: *Das Buch der Psalmen. Teil I (Ps. 1–72)* (Geistliche Schriftlesung, 9/1). 1978. Pp. 401. (Patmos Verlag, Düsseldorf. Price: DM. 24.80; sub. DM. 22.80)

The well produced series from Catholic circles is meant to provide biblical text and commentary in a form suitable for prayerful study and

meditation. This competent commentary on the Psalms is therefore in clear and simple style. The underlying scholarly judgments are broadly akin to those of Kraus.

J. H. EATON

*HAMLIN, E. J.: *A Guide to Isaiah 40-66* (TEF Study Guide, 16). 1979. Pp. ix, 230, including 25 photographs. (SPCK, London. Price: £4.50)

This volume follows the now familiar pattern of others in the series, namely that of a Biblical commentary for schools, each section ending with questions for discussion and suggestions about further study. Its purpose is three-fold, to provide literary and historical comment (not conservative), to indicate N.T. use and interpretation, and to suggest contemporary relevance. The style is vivid and highly readable and the author has provided some useful notes on the main themes and ideas in Isa. 40-66 in a glossary-type appendix. The series is particularly designed to meet the needs of students using English as a second language, but British readers will also find this a useful volume and should welcome its refreshingly international viewpoint.

J. W. MCKAY

HAUG, H. (ed.): *Licht der Völker. Das Buch Jesaja* (Bibelauslegung für die Praxis, 11). 1978. Pp. 158. (KBW Verlag, Stuttgart. Price: DM. 22.80)

This is the second (following Matthew) in an annual series of expository volumes related in their theme to Germany's ecumenical *Bibelwochen*. Twenty-two 'key-texts' are chosen for study, representing all the main strata in Isaiah: 1:2-20; 2:2-5; 5:1-24; 6:1-13; etc. The main elements in each chapter or part-chapter are furnished with a brief, well-informed exposition by F. J. Helfmeyer. The second part of each section, the *Praxis*, consists of (usually two or three) suggestions for private or small-group activity to aid understanding of the main theme of the text or further reflection on one of its moments; these suggestions are contributed in turn by A. Bausch and P. Neumann, G. Hegele, and W. Schöpping. This will repay attention by those producing educational material.

A. G. AULD

HEIDT, W. G.: *A Reading Guide to Two O.T. Books: The Canticle of Canticles; The Book of Wisdom. Introduction and Commentary*. 1979. Pp. 99. (Human Life Center, Collegeville, Minnesota. Price: 90 cents)

This is a brief commentary on the two books named; the RSV text is incorporated. The level seems to be that of first-year students. The style, rather allusive approach, and the occasional Hebrew (transliterated) and Greek (not always transliterated) word combine to make the commentary difficult for the casual or general reader. On the other hand, the more advanced student would require ampler discussion of disputed issues and a fair-sized bibliography. Heidt's interpretation of the Song of Songs is allegorical (Yahweh and Israel are the lovers), and other views are dismissed rather contemptuously, even though the arguments offered are not entirely relevant or convincing. There is some moralizing; this too is at times somewhat polemical, and may not always prove palatable to Protestant readers.

D. F. PAYNE

HEINEN, K.: *Der unverfügbare Gott. Das Buch Ijob* (Stuttgarter Kleiner Kommentar, A.T. 18). 1979. Pp. 100. (KBW Verlag, Stuttgart. Price: DM. 11.80)

This is a fairly elementary commentary with no startlingly new insights into the Book of Job, but then it is primarily intended for Christian laymen, for whose benefit a final chapter on Christian value has been added. However, the presentation is by no means Christocentric. The commentator uses the approach of modern critical scholarship to interpret Job in its own O.T. and ancient Near Eastern setting. He argues that an original narrative similar to the 'Sumerian Job' underlies the prose, and maintains that the main lesson of the poem is that God is not bounded by man's dogmatic systems.

J. W. MCKAY

The Holy Bible. New International Version. 1979. Pp. xii, 1104, 322. (Hodder and Stoughton, London. Price: £4.95 (cloth); £3.25 (paper))

This is described as 'a completely new translation'; the N.T. appeared in New York in 1973 and 1974, and Isaiah, Daniel, Proverbs and Ecclesiastes have subsequently appeared separately. Its preface indicates the conservative evangelical basis of its translators' approach. It is an American undertaking, but the British edition has made some few adjustments to spelling and idiom. While described as a new translation, it bears such a close resemblance to the Authorised Version that it is better seen as an updating of that. The syntax is more modern; idiomatic translation is used rather than literal. The result can hardly be described as ushering in 'a new era of Scriptural clarity', since difficult passages are translated with little regard to their real problems. A small proportion of the footnotes — which are in any case not numerous — is devoted to offering alternative renderings: sometimes these show the incorporation in the text of a reading from the ancient versions, but often the difference results from phrase division or alternative understanding of the Hebrew. It reads easily, but this is largely because it retains the acknowledged poetic quality of A.V. An example of a traditional rendering is 'virgin' in Isa. 7:14; one of concealed paraphrase is 'the holy seed will be the stump in the land' in Isa. 6:13.

P. R. ACKROYD

JACQUET, L.: *Les Psaumes et le coeur de l'homme. Etude textuelle, littéraire et doctrinale.* Vol. 3. *Psaumes 101 à 150.* 1979. Pp. 815. (Duculot, Gembloux. Price: B.Fr. 1,800)

For Vol. 1, see *B.L.* 1977, p. 46; for Vol. 2, see *B.L.* 1979, p. 56. The same detailed style of exposition is adopted in this final volume; while the main aim remains that of interpretation and in particular the relating of contemporary interpretation to the history of exegesis — and a wealth of quotation provides rich insight into the author's range — there is a great deal of careful textual and philological comment, and very full cross-reference to other biblical writings.

P. R. ACKROYD

LAMPARTER, H.: *Das Buch der Psalmen II. Psalm 73–150* (Die Botschaft des Alten Testaments, 15). 3. Auflage. 1978. Pp. 400. (Calwer Verlag, Stuttgart. Price: DM. 28.00)

This (with vol. 1, 1977) is simply a reprint of the first edition of 1958–59 (*Decade*, p. 200, reviews vol. 1). As in his numerous other contributions to

this series, the author uses his scholarship to relate the texts to the life of faith and prayer today.

J. H. EATON

LOGAN, K.: *What is Love? Hosea*. Illustrated by Annie Vallotton. 1978. Pp. 109. (Collins/Fount Paperbacks; Church Pastoral Aid Society; Falcon Books. Price: 75p)

Earlier volumes in this series of small 'commentaries' based on the Good News Bible were noted in *B.L.* 1979, p. 112. This volume on Hosea is brief and superficial, taking no account of the many questions which must be asked concerning the prophet and his message. Hosea's marriage is described as God 'going in for visual aids'. In an attempt to be popular the style succeeds in being cheap. 'Gomer waltzed up the aisle on daddy Diblaim's arm' while 'Hosea's mates looked on with envy'.

H. MOWVLEY

MAILLOT, A. and LELIEVRE, A.: *Attualità di Michea. Un grande 'profeta minore'*. Edizione italiana a cura di Umberto Mattioli (Studi Biblici, 47). 1978. Pp. 176. (Paideia Editrice, Brescia. Price: Lire 3,500)

WESTERMANN, C.: *Isaia Capitoli 40-66*. Traduzione e commento. Traduzione italiana di Enzo Gatti; edizione italiana a cura di Felice Montagnini (Antico Testamento, 19). 1978. Pp. 517. (Paideia Editrice, Brescia. Price: Lire 15,000)

To the remarks in *B.L.* 1978, p. 53 on Maillot and Lelièvre's joint commentary it should be added that detailed philological notes accompany each chapter. The various editions and translations of Westermann's book have already been reviewed. See *B.L.* 1967, p. 28 (*Bible Bibliog.*, p. 28) for the first German edition, 1966; *B.L.* 1978, p. 57 for the unrevised third edition, 1976 in the same language; and *B.L.* 1970, p. 37 (*Bible Bibliog.*, p. 227) for its English translation. The present volume is translated from the second, unrevised German edition, 1970. No account has been taken of much important recent work, notably by R. F. Melugin (*The Formation of Isaiah 40-55*, Berlin, 1976) and by Italian scholars.

W. G. E. WATSON

MEYER, F. B.: *Studies in Exodus. Devotional Commentary on Exodus*. 1978. Pp. 476. (Kregel Publications, Grand Rapids, Michigán. Price: \$9.95)

As its title suggests, this is not a work of critical scholarship, but it is a storehouse of gems for the preacher or layman seeking spiritual or devotional stimulation. It is similar in its approach and methods of interpretation to Spurgeon's *Treasury of David*, though more informative and less hortatory. The author's life spanned the years 1847-1929 and he is mainly remembered for his energetic evangelistic and biblically orientated social ministry. His works are mostly read today for their quasi-mystical appreciation of spiritual things.

J. W. MCKAY

MOSES, R.: *Das Buch Ezechiel. Teil I, Kap. 1, 1-20, 44* (Geistliche Schriftlesung, 8/1). 1978. Pp. 270. (Patmos Verlag, Düsseldorf. Price: DM. 23.80)

The general title of the series 'Spiritual Exegesis of Scripture' readily explains the general character of this popular commentary on the first

twenty chapters of the book of Ezekiel. Although the author is fully conversant with modern critical studies of Ezekiel his aim is to present a non-technical exposition for a wide readership. The technical notes are therefore very brief, and the main weight of the exposition is of a broad ethical and spiritual character. The scale may be compared to that of the English Cambridge Commentary Series.

R. E. CLEMENTS

OUWENEEL, W. J.: *Das Lied der Lieder. Studien über das Hohelied Salomos*. 1976. Pp. 373. (Verlag und Schriftenmission der Evangelischen Gesellschaft für Deutschland, Wuppertal. Price: DM. 15.80)

The author has produced one of those curious commentaries which use the biblical text as a springboard for fundamentalistic exegesis and neat allegorization, and one which is laced with the freakish doctrine of dispensationalism. It is reminiscent of certain Jewish medieval commentaries in using threefold canons of interpretation: literal, prophetic and practical-moralistic.

P. W. COXON

ORTEOUS, N. W.: *Das Buch Daniel übersetzt und erklärt*. Aus dem Englischen von Walter Beyerlin, Otto Kaiser und Rudolph Walz. 3., verbesserte und um einen Anhang vermehrte Auflage (A.T.D., 23). 1978. Pp. 165. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 24.00 (cloth); DM. 16.00 (paper))

ORTEOUS, N. W.: *Daniel. A Commentary*. Second, revised edition (Old Testament Library). 1979. Pp. 196. (S.C.M. Press, London. Price: £3.50)

The original German edition of this work was published in 1962 and reviewed in *B.L.* 1963, p. 27 (*Decade*, p. 421); the English edition appeared in 1965 and was reviewed in *B.L.* 1966, p. 28 (*Decade*, p. 648). The second edition introduces some necessary corrections and brief additions into the translation and the body of the commentary (at least in the German edition; the English second edition seems to be a reprint of the 1965 volume), an updated select bibliography and a supplement (twenty pages in the English edition) which takes account of recent publications on Daniel. The supplement bears all the hall-marks of the fastidious scholarship which characterized the first edition. In it the author modestly retracts his former conviction about the unity of the book and is prepared to consider the possibility that the stories of chapters 1-6 are older than the second century B.C. and reflect independent authorship. He discusses the recent attempts to set Daniel in the wider context of Hebrew wisdom (Heaton, von Rad) and the opposition of proverbial as against mantic wisdom in the book (J. J. Collins), and examines the promising *pesher* method of exegesis in the narrative (Szörényi, Coppens). There is also a useful résumé of the multi-faceted Son of Man problem.

P. W. COXON

VON RAD, G.: *Deuteronomio. Traduzione e commento*. Traduzione italiana di Antonio dal Bianco; edizione italiana di Giovanni Odasso (Antico Testamento, 8). 1979. Pp. 274. (Paideia Editrice, Brescia. Price: Lire 7,000)

This Italian translation is of the second edition of von Rad's *Das fünfte Buch Mose. Deuteronomium*, 1968. The original German edition and

its English translation were reviewed in *B.L.* 1965, p. 30 and 1967, p. 25 respectively.

P. R. DAVIES

VON RAD, G.: *Genesis*. Pp. 440. Price: £6.50

VON RAD, G.: *Deuteronomy*. Pp. 211. Price: £3.95

SOGGIN, J. A.: *Joshua*. Pp. xvii, 245. Price: £3.95

WEISER, A.: *Psalms*. Pp. 842. Price: £10.50 (Old Testament Library. 1979. S.C.M. Press, London)

It is twenty-one years since the publication of the fifth German edition of Weiser's commentary on the Psalms from which this English translation is made, thirty since its first German edition, and forty-five since Weiser first issued his study of selected psalms of which the full commentary was an expansion. The paperback edition of the English translation is a reprint of the hardback Old Testament Library edition of 1962 and takes no account of the changes made in the seventh revised German edition of 1966 (see *B.L.* 1967, p. 28 (*Bible Bibliog.*, p. 28)). All the commentaries here reviewed are, however, presumably still popular with students, and the S.C.M. Press has responded to the continued demand by reprinting them as paperbacks. Von Rad's *Genesis* is a reprint of the O.T.L. 1972 translation of the last (ninth) German edition of the same year; the first part of the first edition was published in 1949. The other two commentaries are of more recent origin: von Rad's *Deuteronomy* was first published in German in 1964 and this is a reprint of the O.T.L. translation (1966) of that edition, and Soggin's *Joshua* is the most recent of the four, having been first published in 1971 and translated into English in 1972. For details of *Book List* notices of the various editions of all these works one should trace back the clues offered in *B.L.* 1973, p. 27; 1967, p. 25; 1973, p. 29 and 1963, p. 31 (*Bible Bibliog.*, p. 449, 25, 29; *Decade*, p. 425).

R. N. WHYBRAY

SASSON, J. M.: *Ruth. A New Translation with a Philological Commentary and a Formalist-Folklorist Interpretation* (Johns Hopkins Near Eastern Studies). 1979. Pp. xvii, 292, frontispiece. (Johns Hopkins University Press, Baltimore and London. Price: \$16.50; £10.00)

This is an interesting book. The translation is a (sensitively) free one. The 'philological commentary' is detailed and thorough without losing its sense of proportion or direction. In it the author argues (rather unromantically!) that the leading characters (Naomi, Ruth and Boaz) may be understood less as the beneficiaries of a series of happy chances (whether God-inspired or not) and more as the shrewd and determined makers of their own destinies. The 'formalist-folklorist interpretation' is an application to Ruth of Propp's (1928) morphological analysis of Russian fairytales. Given the current interest in Propp, the application is a valuable test of this particular 'formalist' approach, though my own response is to find both Propp's theory and the results of the analysis disappointing. Nevertheless the approach does help Sasson to nuance the interpretation already established in the commentary, and to emphasize, as he does in this book, the appropriateness of *various* frames of reference for understanding his text. He is alive to the exegetical difficulties of the book and its openness to a surprising variety of interpretations. His is one that I shall continue to ponder.

D. M. GUNN

SCHULTES, J. L.: *Herr ist sein Name. Ein Arbeitsheft zum Buch Amos* (Gespräche zur Bibel, 9), 1979. Pp. 40 including one map and one illustration by E. Degasperli. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: Sch. 48.00)

This *Arbeitsheft* follows the pattern established by the earlier volumes in this series (see *B.L.* 1979, p. 61), except that, the book of Amos being relatively short, it has been possible to include a translation with brief comments of the entire text. The purpose is to facilitate the intelligent study of the text by ordinary worshippers meeting in groups, and the emphasis is on the theological and spiritual values of Amos. The introductory material (pages 1–10) and the specific comments provide a helpful background of critical and historical information, and the inclusion of a map of Israel and the surrounding nations and of a time chart will prove most useful. There is also a list of books recommended for further reading, drawn up on entirely non-confessional lines. The book is designed to fit Roman Catholic liturgical requirements, and each section concludes with suggestions for prayers, hymns and psalms to be used in the group. An excellent piece of work from which Christians of all persuasions will be able to profit.

R. N. WHYBRAY

Starý zákon: překlad s výkladem: 10. Příslovi — Kazatel — Píseň (The Old Testament: translation with commentary: 10. Proverbs — Ecclesiastes — Song). 1979. Pp. 335. (Kalich, Prague. Price: Kčs 35)

The new volume of the Czech commentary series (see *B.L.* 1969, p. 27; *Bible Bibliog.*, p. 153; for the latest entry see *B.L.* 1979, p. 62) contains, like the earlier volumes, a new translation of the Hebrew text of the books mentioned above together with a concise commentary. The work was made possible by the co-operation of representatives of six churches (Protestant, Catholic and Orthodox), both theologians and philologists. The next volume of this series will contain the Books of Kings and the second Book of Chronicles and will appear in the year 1980.

M. Bič

STENDEBACH, F. J.: *Prophetie und Tempel. Haggai — Sacharja — Maleachi — Joel* (Stuttgarter Kleiner Kommentar, AT 16). 1977. Pp. 92. (KBW Verlag, Stuttgart. Price: DM. 8.80)

The format of this series of brief commentaries has been described in *B.L.* 1975, p. 47; 1976, p. 35. The present volume is contributed by one of the series' editors. Each book is provided with a succinct introduction primarily concerned with historical setting, a section-by-section commentary, which reflects a critically orthodox position on the whole, and concluding theological evaluation. The 'message' derived from this latter, however, seems to do little more than affirm the value of hope, regardless of its object or content, and is thus disappointingly trivial. Many acute problems of both a critical and theological nature are raised by these books, and it is therefore to be regretted that, even allowing for the brevity demanded by the series, there is usually no indication at all that alternative viewpoints to the author's own are held. This could be seriously misleading to the intended lay readership.

H. G. M. WILLIAMSON

VOLZ, H.: *Martin Luthers deutsche Bibel. Entstehung und Geschichte der Lutherbibel eingeleitet von Friedrich Wilhelm Kantzenbach. Herausgegeben von Henning Wendland*. 1978. Pp. 260 including 416 illustrations, 10 in colour, and map. (Friedrich Wittig Verlag, Hamburg. Price: DM. 98.00)

This book will be of special interest to bibliophiles and libraries, and will be welcomed by all who are interested in the translation and publication of Luther's Bible in the language of the people. It opens with a brief but valuable introduction, with notes on Bible translations before Luther (cf. *B.L.* 1978, p. 65). These were, however, mainly from the Vulgate; Luther translated from the original Biblical languages and sought to provide a good and intelligible version. He was constantly revising his work until his death. The N.T. appeared in 1522, the O.T. followed in three sections, and the whole Bible in 1534. The earlier illustrations are photocopies of pages from Bibles before Luther's translation, together with reproductions of portraits of many scholars and printers. Most of the book is devoted to photo-copies of pages from Luther's editions together with portraits of those who worked with the reformer. A. S. HERBERT

WENHAM, G. J.: *The Book of Leviticus* (The New International Commentary on the Old Testament). 1979. Pp. xiii, 362. (Hodder & Stoughton, London; Eerdmans, Grand Rapids, Michigan. Price: £6.95; \$9.95)

Unlike that of the author of the volume on Deuteronomy in this new series (see *B.L.* 1978, p. 49), Dr Wenham's purpose is not polemical or controversial but exegetical and theological. In the Introduction he sets out impartially three main views about date and authorship, admitting that 'each has its own difficulties, and it would be rash to attempt to decide between them here' (p. 13). He gives reasons for preferring a pre-exilic date, but does not insist on Mosaic authorship. On theories of originally independent sources within the book he urges that 'We do not know enough about the development of Hebrew language, law and religion' to make these 'more than conjecture' (p. 8). The detailed exposition is solid and informative and is preceded by an extensive bibliography. There are useful sections, mainly at the end of chapters, showing the use made of Leviticus and its themes in the N.T. and its importance for Christian teaching, and two Excursuses, on 'Principles of punishment in the Pentateuch' and 'Law enforcement in Israel'. The volume concludes with indices of subjects, authors, and scriptural references. This is an important addition to the rather small number of modern commentaries on Leviticus.

R. N. WHYBRAY

WESTERMANN, C.: *Genesis* (Biblicher Kommentar, AT 1, 13-15). 1978-9. Pp. 161-400. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.00; 15.40; 15.40)

For the first parts of volume 2 of this commentary, see *B.L.* 1979, p. 64. The three fascicles here noted complete the section 11:27-32 already started in no. 12, and continue the commentary nearly to the end of the discussion of 20:1-18. The pattern is now familiar. The extreme detail of bibliography for each section, and often for single verses, provides invaluable if somewhat daunting prospects for further discussion. Detail of comment on problems of source analysis and more particularly on the nature of each

individual narrative gives a wealth of insight. But the present reviewer did not feel completely satisfied by some of the overall interpretation, which often seems to carry a somewhat moralising tone. Nor are the precise attachments of traditions to particular periods convincing, as for example in some elements of the discussion of the notoriously difficult chapter 14. The prospect of the total compass of the discussion of Gen. 12–50 is somewhat alarming.

P. R. ACKROYD

WILDBERGER, H.: *Jesaja* (Biblicher Kommentar, AT, x, 13–15, 16). 1978, 1979. Pp. 1041–1280, 1281–1360. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 46.20, 15.40)

These fascicles (see *B.L.* 1979, p. 64, for the previous one) begin the third volume of the commentary and deal with 28:1–35:10. Unlike some recent commentators, Wildberger defends the unity and Isaianic origin of the whole of 29:1–7 and 31:4–5, 8–9, and maintains that the prophet here predicts the deliverance of Jerusalem; but the prophecy in 32:1–5 about a coming king is thought to be later.

J. A. EMERTON

ZIMMERLI, W.: *Ezekiel 1. A Commentary on the Book of the Prophet Ezekiel, Chapters 1–24*. Translated by Ronald E. Clements (*Hermeneia*). 1979. Pp. xlvii, 509. (Fortress Press, Philadelphia. Price: \$27.50)

Zimmerli's great two-volume commentary on Ezekiel was completed in 1969: see *B.L.* 1970, p. 38 (*Bible Bibliog.*, p. 228) on the whole work and previous issues of the *Book List* since 1956 on the various Lieferungen as they appeared. Since Zimmerli himself in his foreword to the 1969 German edition already acknowledged that the earlier parts of the work were inevitably to some extent out-of-date and that 'here and there the view of the commentator was slightly changed' over the years (English translation, p. xiii), its use twenty-four years after the publication of the first fascicles will of course need to be supplemented by more recent works. However, this commentary, conceived and executed on such a massive scale and with such profound erudition, still dominates Ezekiel studies and is likely to do so for a long time, and the appearance of the first volume in English is therefore a major event on which both the translator and the editors of *Hermeneia* are to be congratulated. The translation, both of Zimmerli's original rendering of the text of Ezekiel and of the notes and commentary, is clear and accurate, though in some places the heavy German style might have been lightened by rephrasing or by the breaking up of sentences into smaller units. It is to be hoped that the publication of the second volume will not be long delayed.

R. N. WHYBRAY

ZINK, J.: *Du kennst mich. Der 139. Psalm*. 6. Aufl. 1978. Pp. 48. (Emil Müller Verlag, Wuppertal. Price: DM. 7.80)

This is not a scholarly study of Psalm 139 but simply a very free paraphrase intended for devotional reading, taken from a book by Zink entitled *Womit wir leben können*. The text, in very large characters, is reproduced from the calligraphy of Kurt Wolff.

R. N. WHYBRAY

6. LITERARY CRITICISM AND INTRODUCTION

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

AHREND, M. M.: *Le commentaire sur Job de Rabbi Yoseph Qara. Etude des méthodes philologiques et exégétiques*. Avec une étude des le'azim par Moché Catane. Préface de Gérard E. Weil. 1978. Pp. xiv, 195, 14 plates. (Gerstenberg Verlag, Hildesheim. Price: DM. 59.00)

This is the author's prolegomena to a critical edition of the *Job*-commentary of Joseph Qara (11th–12th century), to appear with a French translation in a further volume. All is done in an exemplary fashion, including description and evaluation of the MSS (the earliest dated 1284). Particularly useful is Ahrend's establishment of Qara's particular variant of exegetical terminology and his use of it as one of several criteria for distinguishing Qara's own commentary both from that of Rashi — itself completed for *Job* by continuators, of whom Qara seems to have been one — and from that of Rashi's grandson Samuel b. Me'ir — now lost, but referred to by Qara and known from quotations. Not the least valuable part is M. Catane's careful treatment of the very rich French glosses contained in the MSS, a number of them running to whole phrases. Their plethora suggests that Qara's commentary (which reads like lecture material) may actually have been delivered in French and recorded in Hebrew (cf. 18th–19th century hasidic homilies, which were actually delivered in Yiddish). Even if that is not so, the French material is correspondingly the more significant in view of the little attention that *Job* attracted from scholastic Europe save *via* Gregory's *Moralia*. One looks forward eagerly to the appearance of Ahrend's second volume.

R. LOEWIE

BARTELMUS, R.: *Heroentum in Israel und seiner Umwelt. Eine traditions-geschichtliche Untersuchung zu Gen. 6, 1–4 und verwandten Texten im Alten Testament und der altorientalischen Literatur*. 1979. Pp. 219. (Theologischer Verlag, Zurich. Price: S.Fr. 40.00; DM. 44.00)

Bartelmus finds in Genesis 6:1,2,4 an original 'aetiology' which contains four motifs: sexual intercourse between God and human beings, birth of heroes/demigods, appearance of monstrous creatures, and the temporal setting of the whole in the primeval period. He then traces the intellectual and socio-cultural background of this combination of motifs to Sumerian and Ugaritic kingship and 'legitimation' ideology, and finds parallels to Genesis 6:1,2,4 in Hesiod and Homer. This *Heroenkonzep*t is located in other biblical material, in the Samson stories, the Shamgar incident (Judges 3), the David and Goliath incident and Genesis 14. It was apparently more at home in Judah, deeply immersed in Canaanite culture, than in (northern) Israel. In post-exilic Judaism the complex of ideas became the subject of controversy, according to Bartelmus' exploration of Enoch 6–11. Here is a valuable and wide-ranging treatment of comparative materials, though the tradition-history itself rests on rather slender bases.

D. M. GUNN

BARTH, H. and STECK, O. H.: *Exegese des Alten Testaments. Leitfaden der Methodik. Ein Arbeitsbuch für Proseminare, Seminare und Vorlesungen*. 8th revised edition. 1978. Pp. XIII, 145. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.00)

The second edition of this book, which represented the original edition with a supplement, was reviewed in *B.L.* 1972, p. 33 (*Bible Bibliog.*, p. 377). The present revised edition is substantially reworked. Its bibliographical material is updated; the opening section on the fundamental nature of exegesis has been rewritten; new sections have been included. A final chapter incorporates an example of actual exegetical procedure based on Gen. 28.10–22. The whole is an important further contribution to the discussion of the relationship between ancient text and modern interpreter.

P. R. ACKROYD

*BECK, M. H. and WILLIAMSON, L., Jr.: *Mastering Old Testament Facts. Book 1. Introduction and Pentateuch*. 1978. Pp. 106, numerous charts and line drawings. (John Knox Press, Atlanta. Price: \$4.25)

Set out for programmed learning, this large format paperback breaks down the 'outline and sequence, persons, places, events and characteristic features' of the Pentateuch into easily absorbed fragments. Multiple choice questions and simple sketches (by M. Williamson) enliven a very elementary workbook suitable for schools and bible study groups.

W. G. E. WATSON

BERG, S. B.: *The Book of Esther: Motifs, Themes and Structure* (S.B.L. Dissertation Series, 44). 1979. Pp. xiii, 219. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$9.00 (members \$6.00))

The Book of Esther 'does not ignore the presence of divine activity; rather, it points to the hiddenness of Yahweh's presence in the world', and in this lies its religious value, so the author of this dissertation argues. In pressing this idea to its limits, and thereby emphasising ultimate human responsibility for the nation's destiny, the book of Esther is probably to be understood as a deliberate reinterpretation of the Joseph story. The lasting importance of its message has been poignantly underlined by tragic events in the life of the Jewish people within our own times. It is, therefore, no 'uninviting wilderness', but entirely worthy of a place in Scripture. Three motifs, feasting, kingship and obedience/disobedience, dominate the story. The theme of 'reversal' dictates its structure. Dr Berg inclines, though cautiously, to a date in the Hellenistic period, seeing the Persian colouring of the story as an attempt to give it historical verisimilitude, for she regards it as 'history-like' rather than historical, and as expressing the need felt by the Jewish diaspora for a new self-understanding in the midst of a non-Jewish society.

G. I. EMMERSON

BESSERMAN, L. L.: *The Legend of Job in the Middle Ages*. 1979. Pp. XII, 177 including 18 illustrations. (Harvard University Press, Cambridge, Massachusetts, and London. Price: \$12.50; £8.15)

Besserman begins with a survey of biblical origins, noting the 'elusive and multifaceted' features of Job. He stresses the general proleptic movement in the poem and a rhythm of repetition and parallelism, a device

which gives a key to its theme and narrative structure. Job himself may not look for an afterlife, but 'a kind of literary immortality motif' makes its appearance. The apocryphal and ecclesiastical traditions, derived mainly from the first century B.C. *Testament of Job*, go far beyond this. Besserman traces the development through the N.T., St Gregory and Prudentius' *Psychomachia* to the mediaeval scene with its liturgical and iconographic richness. Job may be Jew or Gentile, prophet of Christ's resurrection and ascension, a spokesman of a lamenting nobleman, or a representative of ordinary folk in dread of the Black Death. *La Patience de Job*, an anonymous Middle French mystery play of 1475, 'sprawls in lively fashion' over the whole human condition. This is a splendid and most readable book which demonstrates how and why St Jerome's 'elusive eel' could always suffer new interpretations which lead back to the original text.

U. E. SIMON

BETTENZOLI, G.: *Geist der Heiligkeit. Traditionsgeschichtliche Untersuchung des QDS-Begriffes im Buch Ezechiel* (Quaderni di Semitistica, 8). 1979. Pp. x, 255. (Istituto di Linguistica e di Lingue Orientali, University of Florence. Distributed by Herder Editrice, Rome. Price: Lire 10,000)

Recent study of Ezekiel has found it increasingly necessary to posit the existence of an Ezekiel School in order to account for the present form of the book. The large amount of secondary material that is identified in the book and its extant structural shape are then credited to the work of this school. Bettenzoli accepts this hypothesis and endeavours to explore more fully the theological setting and characteristics of this Ezekiel School. To do so he develops two arguments, the first being that a major feature of its thought was its particular interpretation of the QDS concept. The second is that there was a significant difference between the sacral-legal traditions in which Ezekiel the prophet can be seen to have been steeped, and the more overtly practical cultic traditions, which have greatly moulded the ideas of the Ezekiel School. Important links therefore are to be seen between this school and the authors of the Holiness Code, and more broadly of the Priestly Document. Ezekiel's own thought can be seen to stand more in the line of the prophetic QDS tradition, as exemplified in Isaiah. Bettenzoli's case is an interesting one, and the study contains many valuable suggestions, apart from the main hypothesis. At some points the arguments become a little circular, and the case for attempting to re-introduce a claim that Ezekiel prophesied in Jerusalem before 593 B.C. appears rather strained. Nevertheless there are some shrewd comments and some worthwhile suggestions in this dissertation.

R. E. CLEMENTS

BEYERLIN, W.: *Werden und Wesen des 107. Psalms* (B.Z.A.W., 153). 1979. Pp. xii, 120. (De Gruyter, Berlin. Price: DM. 62.00)

This monograph gives a careful analysis of the structure of Psalm 107 and attempts to trace the stages of its composition. The oldest element, the call to praise in verse 1, from the tradition of the first Temple, was combined with a triad of strophes (verses 4-9, 10-16, 17-22) which betray the influence of Deutero-Isaiah, some of the later prophets and Job (fifth to third centuries B.C.). At this stage the psalm was connected with the individual's thanksgiving sacrifice and probably originated with the levitical Temple-singers. The fourth strophe (verses 23-32), from a later phase of the same period, is a thanksgiving psalm which originated from the 'assembly of the elders' (verse 22) and bears the marks of their wisdom teaching.

Verses 33–43 (also from the Wise) and 2–3 belong to a still later phase. The addition of the latter section gave the psalm a setting in the exilic period and also changed an originally individual psalm into a community psalm. It is fascinating to watch the author building his hypothesis brick upon brick until every section of the psalm has been found a *Sitz im Leben* and an author or authors.

G. H. JONES

BOGAERT, P. M. (ed.): *Abraham dans la Bible et dans la tradition juive. Colloque de Louvain, 24 janvier 1977* (Publications de l'Institutum Iudaicum, Bruxelles, 2). 1977. Pp. iv, 167. (Institutum Iudaicum, Brussels. Price: B.Fr. 350.00)

Five short papers are here presented. L. Dequeker examines the place of the call of Abraham in the redactional scheme of the Yahwist, which he shows to be largely geographical in structure. P. M. Bogaert offers a brief account of the *Biblical Antiquities* of the Pseudo-Philo, and assembles the references to Abraham in this work, which lays stress on the contrast between the patriarch and his contemporaries. H. Jagersma offers linguistic and theological comments on Gen. 18.22b–33, which he takes to be an independent section, possibly from the hand of an author close to the Yahwist tradition. A. Guigui presents the elaborations of the Midrash Rabba and other Jewish traditions on the narrative of the Aqedah; and J. Lambrecht discusses the account of Abraham in Rom. 4, bringing out the contrasts with what is said in Galatians and also with contemporary Jewish teaching, and offering critical comments on Paul's interpretation.

C. J. A. HICKLING

BOVON, F. and ROULLER, G. (ed.): *Exegesis. Problems of Method and Exercises in Reading (Genesis 22 and Luke 15)*. Translated by Donald G. Miller (Pittsburgh Theological Monograph Series, 21). 1978. Pp. x, 469. (Pickwick Press, Pittsburgh; T. & T. Clark, Edinburgh. Price: \$13.95; £6.95)

The French original was reviewed in *B.L.* 1976, p. 46. Unfortunately, the English translation contains numerous misunderstandings. Inexactitude in the rendering of the pronoun *que* has the effect of reversing object and subject: thus for *la méta-épistémie qu'a engendrée . . . le rationalisme* the translation offers *the meta-epistemology which has engendered . . . the rationalism* (p. 252, cf. French p. 171). The English may be used but everything important must be checked against the French.

J. BARR

BRAULIK, G.: *Die Mittel deuteronomischer Rhetorik, erhoben aus Deuteronomium 4:1–40* (Analecta Biblica, 68). 1978. Pp. xi, 171. (Biblical Institute Press, Rome. Price: Lire 9,500; \$12.00)

It is the purpose of this monograph to show that many factors have combined to produce the distinctive rhetoric of Deuteronomy. To illustrate this Dr Braulik chooses 4:1–40 which, however, he subdivides into six separate passages on the grounds that they exhibit the same structural patterns. In all of these he detects a skilful articulation of content and language. Thus the use of such linguistic elements as preposition, participle, infinitive construct and appositional phrases contributes not only to the force of the argument but to the rhythmical quality of the prose. A text is accordingly produced which is capable of being analysed into phrases

ranging from two to seven metrical units. This is a work of considerable industry, but one may wonder whether it was the aim of the Deuteronomic writers to create such a literary artifice, or, if it were, whether they succeeded to the degree claimed for them here.

C. F. WHITLEY

BRAVERMAN, J.: *Jerome's Commentary on Daniel: A Study of Comparative Jewish and Christian Interpretations of the Hebrew Bible* (C.B.Q. Monograph Series, 7). 1978. Pp. xvi, 162. (Catholic Biblical Association, Washington, D.C. Price: \$4.00)

This doctoral thesis from Yeshiva University, New York stands in the tradition of Jewish patristic studies which culminated in the work of L. Ginzberg. This is the first thorough study of Jerome's *In Daniele* and its evidence for Jerome's knowledge of Jewish traditions. After introductory chapters including two presenting Jerome's exegetical aims and methods and his debt to Origen, the main body of the book examines Jerome's comments on sixteen passages (including the Susanna story) which reveal that he knew more traditions than are preserved in Jewish sources. Each case is well discussed. Regrettably, the attempt to deal with other church fathers besides Jerome and Origen undermines confidence. Obsolete and inadequate secondary sources are used and negative generalizations made which neglect relevant material already easily available.

R. MURRAY

BRODIE, L. T.: *The Hebrew Method of Creative Rewriting as the Key to Unravelling the Sources of the Pentateuch*. 1978. Pp. 56. (Available free from the author, the Revd Louis T. Brodie, O.P., St Vincent's Seminary, Boynton Beach, Florida 33435)

Brodie argues that much prophetic writing precedes the formation of the Pentateuch, and has influenced not only its form (referring to H. H. Schmid) but also to a significant extent (involving precise details of structure, theme and expression) its content. Thus, for example, Gen. 1-14 is argued to be a systematic but creative rewriting of Ezekiel and Gen. 25-36 a rewriting of Jeremiah, while in particular Gen. 32:23-33 is based on Jer. 30:1-13. The whole project is clearly radical but this research report to some extent only floats the basic idea. The mechanics, let alone ramifications, of such a hypothesis are barely touched on. As presented here it rests almost wholly upon the cumulative effect of the analysis of the claimed parallels; and while some of these are persuasive, others are much less so. Moreover Brodie still has to show the direction of the influence and, in my view, he requires for this purpose much more hard evidence. Nevertheless, some of the observations remain intriguing.

D. M. GUNN

CARROLL, R. P.: *When Prophecy Failed. Reactions and Responses to Failure in the Old Testament Prophetic Traditions*. 1979. Pp. vi, 250. (S.C.M. Press, London. Price: £8.50)

Carroll's book is an excellent example of how O.T. scholarship can be greatly enriched by the application of a method pioneered in another discipline, in this instance the theory of 'cognitive dissonance' drawn from the field of social psychology. The theory is that dissonance between belief and experience is generally resolved in one of three ways: by avoiding the

conflicting evidence, by seeking the support of a group, or by producing rationalizing explanations to reinterpret the data. Illustrations of these responses to the problem of unfulfilled prophecy in the O.T. are sought particularly in the books of Isaiah, Haggai and Zechariah, with the emphasis placed on the various ways in which prophecies were explained or reinterpreted when their expectations were not realized. However, many subsidiary matters are also discussed, so that it is impossible to summarize this book satisfactorily here. For example, the first chapter, on the function of prophetic language, is intended as a preliminary study to the main thesis, but is in itself probably the most valuable part of the whole book. Here is a work that merits the careful attention of all O.T. students.

J. W. MCKAY

CHILDS, B. S.: *Introduction to the Old Testament as Scripture*. 1979. Pp. 688. (S.C.M. Press, London. Price: £17.50)

This is a notable achievement, both as 'introduction' in the conventional sense, and as a programmatic work on O.T. interpretation. The treatment of questions of 'introduction' is masterly, less space being devoted to minutiae and more to deft summaries of the main lines of approach; here Childs' familiarity with the history of Biblical scholarship is turned to excellent account. For orientation to Biblical scholarship, this Introduction is without peer, though others must still be turned to for the details. More important is Childs' hermeneutical programme, viz. that the final canonical shape of each book of the O.T. (and of the O.T. as a whole) provides its chief interpretative key. This approach furnishes brilliant insights into the Pentateuch, Hosea, the Psalms, and Esther, to mention only a few examples. But it is a massively provocative thesis, not least because it implicitly questions the significance of the critical scholarship which it handles. Whatever support Childs' programme attracts, his fundamental questions will be with us for a long time.

D. J. A. CLINES

CLINES, D. J. A.: *The Theme of the Pentateuch* (JSOT Supplement Series, 10). 1978. Pp. 152. (Department of Biblical Studies, University of Sheffield. Price: £10.70 (cloth), £5.95 (paper); sub. price £6.95 (cloth), £3.95 (paper))

The author states that he does not wish to ignore the source analysis of the Pentateuch but that his main concern lies elsewhere. He argues that the Pentateuch in its final shape is a unity. In order to clarify his approach he offers definitions of 'final form', 'theme' and 'indicators'. He has produced a convincing case for the view that 'the theme of the Pentateuch is the partial fulfilment — which implies also the partial non-fulfilment — of the promise to or blessing to the patriarchs'. One chapter is devoted to demonstrating how the contents of Gen. 1–11 can be linked to this theme. Such a search for a theme can be very subjective, and the author is fully conscious of this. Whether the theme outlined in this book is the correct one is difficult to judge. But a very convincing case has been produced, and the treatment is refreshing, especially in the section on the 'function' of the Pentateuch. For those who desire to continue with this type of approach a useful bibliography is supplied.

E. R. ROWLANDS

DE CONINCK, L. (ed., with the assistance of N. J. D'HONT): *Iuliani Aeculanensis Expositio Libri Iob, Tractatus Prophetarum Osee Iohel et Amos, Operum deperditorum fragmenta* (Corpus Christianorum, Series Latina, LXXXVIII). 1977. Pp. xxxiv, 432.

Theodori Mopsuesteni Expositio in Psalmos Iuliano Aeculanensi Interprete in Latinum versae quae supersunt (Corpus Christianorum, Series Latina, LXXXVIII). 1977. Pp. xlv, 411. (Brepols, Turnhout. Price: B.Fr. 6,100 (cased); B.Fr. 5,600 (sewn) the set)

Julian of Aeculanum broke with his father's friend Augustine and became a leader of the Pelagian movement which was condemned in 418. In exile he became a friend of Theodore of Mopsuestia, to whom as an exegete he stands close. The commentary on Job (published in 1897 and again in PLSuppl.) depends on John Chrysostom and especially Polychronius. The commentaries on Hosea, Joel and Amos, hitherto sheltering under the name of Rufinus (PL 21) but recognized as Julian's since Dom Morin's detective work in 1913, are thought to date from Julian's last period, after 431, when to survive he had to mute his Pelagianism. These commentaries are good examples of the Antiochene style, using Jerome's version as text. Julian's translation of Theodore's Psalms commentary, which may date from before 418, was included in R. Devreesse's edition of the extensive fragments of Theodore's Greek text, recovered from catenae (Vatican, 1939); this new edition has been able to use a new witness found in a Bodleian MS. Julian's version, extant for Pss. 1-16:11 and thereafter in epitome, with fragments on 17-40, is the most important among the versions and dependent literature, which includes Irish and Northumbrian works. The two main MSS of Julian's version are also Irish (the first containing Irish glosses and also poems; the second from Bobbio), which illustrates some interesting historical connections.

R. MURRAY

CONROY, C.: *Absalom Absalom! Narrative and Language in 2 Sam. 13-20* (Analecta Biblica, 81). 1978. Pp. xiv, 191. (Biblical Institute Press, Rome. Price: Lire 11,000; \$13.75)

Conroy's valuable study is a 'close reading' of 2 Sam. 13-20 which is treated as a self-contained story. The analysis is concerned with matters such as structure, plot, character, theme, point of view, time and pace, and the narrator's control of sympathy, and especially with the contribution of the 'language in its totality' to the story. Two episodes (Amnon and Tamar; Absalom's death and David's reaction) are dealt with in detail, as exemplars of the method; an 'overall survey' of the story as a whole occupies a central chapter; the final section ('The Text as Language System') is a kind of compendium of rhetorical features of the text. Conroy finds the 'succession' theme relatively unimportant and characterizes the narrator's 'sympathetic but not uncritical' presentation of David as one of 'artistic complexity'. Conroy's justification for his programme is entirely reasonable and the result is a book of nice insights which will itself reward a close reading and re-reading.

D. M. GUNN

CRENSHAW, J. L.: *Samson. A Secret Betrayed, a Vow Ignored*. 1978/79. Pp. 172. (John Knox Press, Atlanta; SPCK, London. Price: \$7.95; £6.95)

Written out of a long-standing love of its subject, this book covers almost every aspect of the Samson stories (Judg. 13-16). It offers a competent new translation, an introduction, and four chapters on literary and

stylistic traditions, themes and motifs, riddles, and the character and subsequent interpretation of the saga as a whole. There are informative notes. The discussions are learned and wide-ranging — they include such subjects as exogamy, the nature of the riddle, and Milton's *Samson Agonistes*. The stories are seen as constituting a single work of literary art, and the method employed for their study is 'aesthetic criticism' (p. 21), an attempt to understand the narratives from within. So viewed they reveal themselves as intended both to entertain and to edify. On the second of these points one wonders whether Professor Crenshaw may have taken this 'tragi-comedy' more seriously than did its author. The argument of the book is somewhat loose, leading to some repetition and lack of logical progression; it is nevertheless a most informative study from which specialist and general reader alike will profit.

R. N. WHYBRAY

DRUMMOND, A. L. and BULLOCH, J.: *The Church in Late Victorian Scotland 1874–1900*. 1978. Pp. 342. (The Saint Andrew Press, Edinburgh. Price: £10.50)

One of the six chapters in this book is devoted to the life and trial of William Robertson Smith and should be of interest to students of the history of Biblical Criticism. The treatment is sympathetic, but frank. Robertson Smith is portrayed as a man of deep piety and impeccable integrity, but also of some intellectual arrogance. A. B. Davidson's attitude to his protégé turns out to be something of an enigma with rather unpleasant overtones.

J. W. MCKAY

FOHRER, G. and others: *Exegese des Alten Testaments. Einführung in die Methodik*. 3., durchgesehene Auflage (Uni-Taschenbücher, 267). 1979. Pp. 229. (Quelle & Meyer, Heidelberg. Price: DM. 15.80)

This appears to be the third edition of the volume first published in 1973 and reviewed in *B.L.* 1975, p. 57. There is a short preface to a second edition dated 1976, not noted in *B.L.* The plan and contents keep very closely to the original edition, though there are minor changes in the text. The main revision has been in section 8 of chapter 2, 'Motiv- und Traditionskritik', but the main emphasis is consistent with that of the first issue. The footnotes and Bibliography have been brought up to date.

E. R. ROWLANDS

FUHS, H. F.: *Sehen und Schauen. Die Wurzel ḥzh im alten Orient und im Alten Testament. Ein Beitrag zum prophetischen Offenbarungsempfang* (Forschung zur Bibel, 32). 1978. Pp. xiv, 378. (Echter Verlag, Würzburg. Price: DM. 48.00)

An introduction surveys extra-biblical parallels, discusses the etymology of the root (known in N.W. Semitic and not an Aramaic loan-word), and presents a statistical analysis and a morphological description of *ḥzh*. The first main part of the work investigates three areas within the prophetic tradition concerned with beholding and receiving divine revelation: the seer tradition (in the Balaam oracles, Amos, Micah and Isaiah); sections using different forms of the root to designate the receiving of revelation; utterances against false prophets. In the second section, on seeing God and his works, miscellaneous material is brought together: knowing God's help (texts from the Psalms), God seeing (two Psalm texts)

and knowing God's acts in history (texts from Psalms, Job and apocalyptic literature). A final chapter draws the strands together, and a bibliography and indices are provided. The author benefits from the analytical method of E. Güttgemanns (in N.T. studies) and of W. Richter, and from the semantic principles of G. Wahrig, but surprisingly fails to note Professor Barr's contribution in this field.

G. H. JONES

GARCIA LOPEZ, F.: *Analyse littéraire de Deutéronome, V–XI*. 1978. Pp. xvii, 94. (Pontificium Institutum Biblicum de Urbe, Jerusalem. Supplied free to universities and scholars)

This book reissues, apparently unchanged, the author's two articles published in *Revue Biblique* 84 (1977), pp. 481–522; 85 (1978), pp. 5–49. These are supplemented with preface, list of abbreviations, bibliography, list of contents, and list of contents of the doctoral thesis on which the articles are based. Having provisionally distinguished the historical sections (5:1–6:3; 9:7b–10:11) from the parenetic (6:4–9:7a; 10:12–11:25), the author investigates each in great detail, concludes that his preliminary distinction is justified, but finds that neither category is homogeneous. The parenetic sections preserve the original introduction to the law of Deuteronomy, while the historical sections are the later work of the deuteronomist. Thorough reference is made to much recent work, especially that of Lohfink, and useful tables of connections in vocabulary between the various sections held to derive from the same author are provided.

A. D. H. MAYES

GELLER, S. A.: *Parallelism in Early Biblical Poetry* (Harvard Semitic Monographs, 20). 1979. Pp. 389. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$12.00 (members \$8.00))

After introductory notes on theory and method, Geller presents his grammatical and metrical analysis of selected texts which forms the core of the book. This corpus of 'early poetry' (dated twelfth to tenth centuries B.C.) is equated with arbitrarily selected verses from Gen. 49, Exod. 15, Judg. 5 etc., Ps. 77 being represented by verse 17 only. Here Geller is over-dependent on Albright, Cross and Freedman. Part III comprises several tables based on the analysis which, it must be said, is marred by an unwieldy notation system and complex abbreviations. The author bases his method on Jakobson's studies, evidently unaware of recent trenchant criticism by J. Culler, Shapiro, Werth and others. In sum, he has many good insights but too narrow an approach. There is no index and only a meagre bibliography; Gevirtz' work on Gen. 49, for example, has been ignored. This work is for specialists only.

W. G. E. WATSON

GREEN, W. H.: *The Unity of the Book of Genesis*. Introduction by R. Youngblood (Twin Brooks Series). 1979. Pp. xxi, 583. (Baker Book House, Grand Rapids, Michigan. Price: \$9.95)

This is a reprint of a work first published in 1895 in which the author 'answers point by point, section by section, and often verse by verse the attacks made against the consistency, harmony, unity, and Mosaic authorship of Genesis by destructive higher criticism' (p. v). W. H. Green was Professor of Oriental and Old Testament Literature at Princeton Theological Seminary from 1851 to 1896.

J. W. MCKAY

HARRISON, R. K., WALTKE, B. K., GUTHRIE, D. and FEE, G. D.: *Biblical Criticism: Historical, Literary and Textual* (Contemporary Evangelical Perspectives). 1978. Pp. viii, 183. (Zondervan, Grand Rapids. Price: \$5.95)

Only the first two (of four) essays in this volume are of special interest to students of the O.T. On 'The Textual Criticism of the O.T.' Waltke offers a comprehensive, though brief, survey of the history of the O.T. text and ancient versions. A theologically conservative cast is occasionally evident, but the material, though not new, is clear and generally reliable. The concept of a 'psychology of canonicity' (p. 49) in existence from very early Israelite times deserves further consideration. Harrison's essay on 'The Historical and Literary Criticism of the Old Testament' seems to lack a clear idea of the nature of its intended audience, and is, regrettably, an example of polemical fundamentalism. In no other circles could it be affirmed that 'Historical criticism of the Old Testament . . . is concerned primarily with attempts to establish the historicity' of events mentioned in the O.T. and 'to root within the historical process the important personages mentioned in the narratives' (pp. 3-4).

D. J. A. CLINES

HAYES, J. H.: *An Introduction to Old Testament Study*. 1979. Pp. 400. (Abingdon Press, Nashville. Price: \$10.95)

This book is intended for English speaking students making their first approach to the O.T. It does not seek to provide a full introduction in the traditional way, but rather to outline the main areas of scholarly discussion within the major blocks of the material (Pentateuch, Historical Books, Wisdom Literature, etc.). This is successfully accomplished with clarity of style, fairness to a variety of views and with enough detail for the work to be of value without becoming overwhelmed by minutiae. The first third of the work deals with more introductory issues such as canon, textual criticism and a survey of the historical-critical method from Biblical times to the present. Each chapter is prefaced with a thoroughly up to date bibliography of selected works in English. A real need is here successfully met.

H. G. M. WILLIAMSON

HOLLADAY, W. L.: *Isaiah: Scroll of a Prophetic Heritage*. 1978. Pp. xii, 270. (Eerdmans, Grand Rapids, Michigan. Price: \$6.95)

On its front cover this book is described as 'A study guide for lay people that explores the Old Testament book of Isaiah and its tremendous vision of God', and that description aptly defines the book's contents and purpose. The author analyses the literary structure of Isaiah and discusses the style of its various contributors in some detail. The literature is repeatedly set carefully in its historical contexts and some vivid pictures of ancient Israelite culture are painted in passing. But the major preoccupation of the work is with the interpretation of Isaianic theology. The literature, history and theology are studied under the headings: First, Second, Third and Other Isaiahs; and there is a final section on how the book has spoken to Jews and Christians through the centuries. This is an excellent 'study guide', though the 'lay people' who use it will have to be fairly keen and competent Bible students if they are to derive proper benefit from it.

J. W. MCKAY

KIESOW, K.: *Exodustexte im Jesajabuch. Literarkritische und motivgeschichtliche Analysen* (Orbis Biblicus et Orientalis, 24). 1979. Pp. 221. (Editions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: DM. 44.00; S.Fr. 35.00)

In this Münster doctoral thesis the author examines a number of texts — Isa. 40:1–11; 43:16–21; 49:7–12; 51:9f.; 52:7–12; 55:12f.; 62:10–12; 35 — in order to determine whether the commonly held theory that there is a single ‘new Exodus theology’ in Deutero-Isaiah is well founded. He concludes that the Exodus motif is used in various different ways in these chapters and that to lump all these texts together is to misunderstand them. But his study ventures into a much wider field than this. His analysis of these texts leads him to the view that the chapters conventionally labelled ‘Deutero-Isaiah’ are the result of a very complicated redactional process: for example, 40:1–11 is analysed as *Grundschrift* (3a^b–5b^a), 1. *Erweiterung* (1–2, 5b^b, 9–10), 2. *Erweiterung* (3a^a, 6–7a, 8), and *Zusätze* (7b, 11). Much of the material is concerned with a return from the Dispersion seen from the standpoint of Palestine, not Babylon. This questioning of the substantial unity of these chapters, though supported by very detailed discussion and though intriguing and worthy of consideration, is perhaps unlikely to convince the majority of readers.

R. N. WHYBRAY

KRONHOLM, T.: *Motifs from Genesis I–XI in the Genuine Hymns of Ephrem the Syrian with Particular Reference to the Influence of Jewish Exegetical Tradition* (Coniectanea Biblica, O.T. Series, 11). 1978. Pp. 251. (Gleerup, Lund. Price: Sw.Kr. 110.00)

As introduction Kronholm gives a good description of the different corpora of Ephrem’s hymns, citing editions and translations, and placing them in their biographical, exegetical and apologetical contexts. Most of his hymnic exposition concerning the creation of the world is determined by his anti-heretical bias. Kronholm then systematically covers the creation of man, the fall, the story of Cain and Abel, the ante-diluvian generations (with special concentration on Enoch and the Sethites), and Noah and the flood. In conclusion he discusses Ephrem’s relation to Jewish exegetical tradition, both Haggadic and Targumic. References to the hymns and the commentary on Genesis are very full and most useful. Fourteen pages of excellent bibliography include texts and translations of Syriac works together with modern literature, and there are full indices of references to Ephrem’s works and to modern scholars. The footnotes contain many references to Targum, Midrash, Philo and Josephus.

J. G. SNAITH

LJUNG, I.: *Tradition and Interpretation. A Study of the Use and Application of Formulaic Language in the So-called Ebed YHWH-Psalms* (Coniectanea Biblica, O.T. series, 12). 1978. Pp. 144. (Gleerup, Lund. Price: Sw.Kr. 58.00)

The author’s aim is to determine whether there is a ‘Gattung’ of ‘ebed Yhwh psalms, and if so, whether their setting was an annual festival. The methods used are based upon the approaches of W. Richter and R. C. Culley, with particular reference to the latter’s *Oral Formulaic Language in the Biblical Psalms*. If ‘Gattung’ is to be established not merely on the basis of common motifs, but on the basis of the set phrases which express motifs, then the author concludes that there is not a class of ‘ebed Yhwh psalms. Where psalms contain the motifs of ‘from death to life’, these

motifs are more usually expressed in non-formulaic language which probably owes more to exilic or post-exilic texts such as Lamentations than to Deutero-Isaiah. This is not so much a book as a working manual which will require very many hours for its data to be checked through. If its argumentation and results are sound, it will set a new standard for objectivity and control in literary critical study.

J. W. ROGERSON

LOADER, J. A.: *Polar Structures in the Book of Qohelet* (B.Z.A.W., 152). 1979. Pp. xi, 136. (De Gruyter, Berlin. Price: DM. 62.00)

The use of polar opposites such as wisdom and folly, wealth and poverty, diligence and sloth is frequent in the wisdom literature, e.g. in Prov. 10–29. In Ecclesiastes however it is a fundamental characteristic of the whole book. Loader succeeds in showing how Qohelet uses the device to attack that very confident view of life which it had originally served. Qohelet uses the familiar polar concepts and language to build up his own 'polar structures' in which he demonstrates that the positive aspects of life to which they point are only relative, and that they become virtually meaningless in the context of greater polarities which create unbearable tensions for human existence. Of these polarities the overriding one is that between acceptance of God and the realisation of his remoteness. This creates a tension which Qohelet calls *hebel*. The only escape from this is an attitude of *carpe diem*: joy not despite, but because of life's uncertainty. Finally Loader draws further conclusions about the composition of the book, Qohelet's place in the wisdom tradition, and his relationship to contemporary Jewish theology. This brief sketch cannot do justice to an original and fascinating contribution to the study of Ecclesiastes.

R. N. WHYBRAY

LORETZ, O.: *Die Psalmen. Teil II. Beitrag der Ugarit-Texte zum Verständnis von Kolometrie und Textologie der Psalmen, Ps. 90–150* (A.O.A.T., 207/2). 1979. Pp. viii, 522. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 138.00)

This commentary presents a transliterated consonantal text of Ps. 90–150 set out in cola. Each colon is separately numbered (so that Ps. 90:1 becomes Ps. 90.1.1 + Ps. 90.1.2), and the number of letters in each colon recorded. Often alternative letter counts are given where certain words are considered to be unoriginal. This type of close criticism is an attempt to systematise the many parallels that have been drawn between Ugaritic and Hebrew poetry; and the last part of the work contains valuable extended notes on some of the more important parallels that are illustrated in these Psalms.

M. E. J. RICHARDSON

MCKANE, W.: *Studies in the Patriarchal Narratives*. 1979. Pp. x, 259. (Handel Press, Edinburgh. Price: £5.50)

This is a book which has long been needed — a meticulous and detailed study of problems of methodology in the handling of the patriarchal narratives. It is cogently argued that questions of literary genre must be dealt with before the problems of historicity or of the value of archaeological evidence can be assessed. An initial chapter on the 'History of the Genre' is notable for its return to the basic questions raised by Gunkel and for its instinctive sympathy with Gunkel's approach. There follow judicious

critical analyses of the ways in which the narratives have been interpreted in terms of 'Tribal History', the 'History of Tradition' approaches, and the various attempts to reconstruct the 'Religion of the Patriarchs'. An all too brief concluding chapter discusses the extent to which the theology of the narratives is tied to their historicity or to our having access to the religion of the patriarchs. Not only specialists in the patriarchal narratives, but all interested in the relationship between history, literature and theology will find here much to stimulate them.

R. DAVIDSON

McKEATING, H.: *Studying the Old Testament*. 1979. Pp. 223. (Epworth Press, London. Price: £3.25)

This book is written to be used by those studying to become Local Preachers in the Methodist Church. The author divides the O.T. into broad categories of literature and, in each section, extracts the essential message from the material being handled. The chapters are: Pentateuchal Traditions, Deuteronomic Traditions, Prophetic Traditions, Wisdom Traditions, Psalms and Apocalyptic Writings. There is a final section which is designed to help the student to study the material over a six month period in conjunction with W. D. Stacey's *Groundwork of Biblical Studies*.

R. B. SALTERS

McKNIGHT, E. V.: *Meaning in Texts. The Historical Shaping of a Narrative Hermeneutics*. 1979. Pp. xi, 332. (Fortress Press, Philadelphia. Price: \$19.95)

Not directly relevant to O.T. study, this wide-ranging introduction to hermeneutics and structuralism reviews the work of Dilthey, Heidegger, Gadamer, Merleau-Ponty, Saussure, Roman Jakobson, Lévy-Strauss, Roland Barthes and others, and applies the insights of structural linguistics, semiotics and narratology to the interpretation of N.T. narrative. Examples throughout are from the N.T. (Luke 5:1-11 is selected as an extended example), but much of what is said especially in the final chapter on 'Structuralism, Theology and Ontology' could be applied as well to the O.T.

J. F. A. SAWYER

MURPHY, R. T. A.: *Background to the Bible. An Introduction to Scripture Study*. 1978. Pp. xiii, 223, including 9 charts and illustrations. (Servant Books, Ann Arbor, Michigan. Price: \$3.95)

Any beginner who is a Roman Catholic should find this book, with its massive multum-in-parvo compression and frequent reference to papal pronouncements both useful and safe.

P. ROBSON

OTTO, E.: *Jakob in Sichem. Überlieferungsgeschichtliche, archäologische und territorialgeschichtliche Studien zur Entstehungsgeschichte Israels* (BWANT, 110). 1979. Pp. 319 including 23 maps and plans. (Kohlhammer, Stuttgart. Price: DM. 69.00)

This remarkably detailed and closely argued study offers a comprehensive picture of the development of the Jacob tradition and the history which lies behind that development. The tradition is traced back to basic

units of which priority is assigned to the east Jordan traditions. These are taken to reflect the origin of the Jacob family as a breakaway group from the Laban family, and their expansion and migration westwards. The west Jordan sanctuary tradition of Gen. 33:18–20 reflects their eventual settlement in the region of Shechem, an event which is dated to the Late Bronze Age and took place as part of a much wider settlement of the Leah tribes. Their dispersal as a result of military defeat by Merneptah left a vacuum later filled by the Rachel tribes. In this later context the Manassite sanctuary of Shechem lost its reputation to the Ephraimite sanctuary of Bethel. This shift is reflected in the redaction of the Jacob tradition which introduced Bethel and downgraded Shechem to become a transit point on the way to Bethel. This very credible though at times rather speculative reconstruction also provides a good discussion of many conflicting views.

A. D. H. MAYES

PETIT, F. (ed.): *Catena Graecae in Genesim et in Exodum*. 1. *Catena Sinaitica* (Corpus Christianorum, Series Graeca, 2). 1977. Pp. xxxix, 337. (Brepols, Turnhout, Belgium; Leuven University Press. Price: B.Fr. 2,800 (cloth); 2,550 (sewn))

The Sinai MS Gr. 2 (10th c.) has been chosen to open an extensive programme of publication of patristic catenae on Genesis and Exodus because, though fragmentary, it is the nearest to the archetype of the extant catenae, which was closely related to the *Epitome* of Procopius of Gaza (PG 87, but still awaiting an edition of the entire work). One source of this catena was Philo's *Quaestiones in Genesim*, of which Mademoiselle Petit has edited the Latin version (see *B.L.* 1975, p. 107) and the Greek fragments in the Editions du Cerf's *Philo*, vol. 33 (1978). Among the other gaps which this catena may partially fill, the most important concern Origen and missing passages in Didymus's commentary.

R. MURRAY

RADDAY, Y. T. and LEB, G. M.: *An Analytical Linguistic Key-word-in-context Concordance to the Book of Genesis* (The Computer Bible, 18). 1979. Pp. (5), 505. (Biblical Research Associates, Wooster, Ohio. Price: \$25.00)

This volume follows the pattern of Dr Radday's previous computer-generated concordance to Judges (see *B.L.* 1978, p. 75) and the Five Scrolls (see below), except that the *maqquph* is always marked and *shwa mobile* is counted as a separate syllable.

J. F. A. SAWYER

RADDAY, Y. T. and LEB, G. M.: *An Analytical Linguistic Key-word-in-context Concordance to Esther, Ruth, Canticles, Ecclesiastes, Lamentations* (The Computer Bible, 16). 1978. Pp. 328. (Biblical Research Associates, Wooster, Ohio. Price: \$22.00)

For a review of an earlier volume identical in format to the present one see *B.L.* 1978, p. 75.

J. F. A. SAWYER

RAPAPORT, I.: *Marduk and Moses. The story of Marduk in Enuma Elish Compared with the Life of Moses in Exodus Chapters 1:8–15:18*. Reprint from *Milla wa-Milla*, The Australian Bulletin of Comparative Religion, No. 18, pp. 51–71. 1978. 20 pp. (Obtainable from the author, Rabbi I. Rapaport, Synagogue Chambers, Toorak Road, South Yarra 3141, Melbourne, Victoria, Australia. Price: A.\$2.00)

This article (cf. also p. 36 in this *Book List*) aims to prove that the Babylonian Epic of Creation, surprisingly here taken to be as late as c. 750 B.C., was in part an adaptation of the Exodus account of Moses' struggle against Pharaoh to ascribe to the god Marduk moral attributes originally characteristic of Yahweh. The evidence, if such it is, is hardly impressive, e.g. Enuma Eliš vi.6 is reinterpreted as 'Lullu, verily the man, Moses'! This by reading *mušu* for *šumšu*, normally taken as 'A savage, Man is his name'.

D. J. WISEMAN

*RAST, W. E.: *Joshua, Judges, Samuel, Kings* (Proclamation Commentaries). 1978. Pp. 124. (Fortress Press, Philadelphia. Price: \$3.50)

*ANDERSON, B. W.: *The Eighth Century Prophets. Amos, Hosea, Isaiah, Micah* (Proclamation Commentaries). 1978. Pp. xvi, 111. (Fortress Press, Philadelphia. Price: \$3.50)

*MAYS, J. L.: *Ezekiel, Second Isaiah* (Proclamation Commentaries). 1978. Pp. 96. (Fortress Press, Philadelphia. Price: \$2.95)

Preachers and lay people alike will find these three volumes admirably suited to their needs. They are not traditional commentaries, but provide a general introduction to the O.T. books concerned, and explore their main theological ideas. Rast sees the author of the Deuteronomistic history as a creative theologian drawing on past tradition in order to confront a present crisis. Matters of scholarly debate are touched on, and the intention of the Deuteronomist's work is discussed. Its abrupt ending is not due to despair. Indeed the historian may have regarded his work as 'an effective act of corporate penitence', and thus implicitly as an expression of hope. Anderson has chosen to take the four eighth century prophets together, treating them thematically, with inevitably some blurring of the distinctiveness, and thus of the total impact, of each. The whole work has a strongly homiletical emphasis, and an index of preaching themes is included. Mays in the third volume provides a most lucid and stimulating introduction to the two prophets concerned. Discussion is rooted in specific passages for, as the author rightly comments, 'the reality of prophecy is to be found in specific sayings; something of the reality is lost in generalizations and syntheses'. Altogether three useful additions to an excellent series.

G. I. EMMERSON

RENKER, A.: *Die Tora bei Maleachi. Ein Beitrag zur Bedeutungsgeschichte von Tora im Alten Testament* (Freiburger Theologische Studien, 112). 1979. Pp. 269. (Herder Verlag, Freiburg im Breisgau. Price: DM. 49.00)

The problems relating to post-exilic prophecy are considerable, and this dissertation sets itself no easy target. Sections one and two deal respectively with literary problems of the book of Malachi and with the two main *tora*-texts, 2:1–9 and 3:23. Section three deals with the meaning of *tora* in the literature of the same general period (mainly the sources H and P), and section four with the wider use of *tora* in the O.T. Renker

endorses the view which detects a notable shift in meaning for the term with Deuteronomy and the Deuteronomic literature. From denoting a piece of instruction it came to describe a much larger range of divine instruction including cultic, juridical and, more loosely, ethical matters. Eventually the priestly and cultic aspects fell into the background. The Malachi texts stand close to the watershed of this transition. This interesting thesis impinges directly on the subject of recent studies devoted to the rise of the concept of 'canon' within the O.T. itself. It is therefore much more than just another study of a little known prophet. R. E. CLEMENTS

RESENHÖFFT, W.: *Die Geschichte Alt-Israels. Die Quellenschriften der Bücher Genesis bis Könige im deutschen Wortlaut isoliert* (Europäische Hochschulschriften, xxiii, 81-84). 4 volumes. 1977. Pp. 327, 199, 224, 396. (Peter Lang, Berne & Frankfurt. Price: S.Fr. 51.00; 38.00; 40.00; 58.00)

The bulk of these volumes, in which the author continues the work he began in his study of Genesis (see *B.L.* 1975, p. 69), comprises the text of Genesis to II Kings divided into the sources of J, E, D and P. J is subdivided into an original Yahwist (A), a lay Yahwist (L), a Zadok Yahwist (Z) and the final Yahwist (J), while E is subdivided into four layers: the original Elohist (E), the supplementer (F), the editor (B) and the addendum (N). These represent different stages in the growth of these documents between the pre-monarchic period (original Yahwist) and Jehu (original Elohist) on the one hand, and the division of the kingdom (final Yahwist) and the fall of Jerusalem (addendum to E) on the other. Besides the analysis, the first volume includes an introduction to the method adopted, a synopsis of the content of the sources and a discussion of their character, while the fourth contains an attempt to divide Ruth between J and E, together with a collection of passages from the Pentateuch and Former Prophets which the author examines with a view to justifying his analysis. Surely not even the most ardent supporter of documentary analysis can ask for more.

A. D. H. MAYES

RICOEUR, P.: *Ermeneutica biblica. Linguaggio e simbolo nelle parabole di Gesù*. Con una Introduzione all'opera di Paul Ricoeur di Loretta Dornisch. 1978. Pp. 161. (Morcelliana, Brescia. Price: Lire 15,000)

This is a translation into Italian of the work reviewed in *B.L.* 1977, p. 60 which originally appeared as *Semeia* 4 (edited by J. D. Crossan).

R. N. WHYBRAY

SCHMIDT, W. H.: *Einführung in das Alte Testament* (De Gruyter Lehrbuch). 1979. Pp. x, 370. (De Gruyter, Berlin. Price: DM. 48.00)

It is a pleasure to handle this nicely produced book which replaces an earlier *Einführung* by Johannes Meinhold. Unlike its predecessor it does not suppose that the temporal order of O.T. literature is so certainly established that its treatment can be organized within a historical framework. According to the author an *Einführung* should contain (a) History of Israel; (b) A consideration of O.T. literature; (c) A treatment of O.T. theology. The author is impressed by the disintegration of what had seemed to be firmly established critical conclusions and by the state of flux which is now characteristic of O.T. scholarship. His intention is to give an account of present dispositions and of the arguments by which they are

supported rather than to give prominence to his own critical preferences. A brief consideration of Canon is followed by a historical section in which both political and social history are covered. The sections on Pentateuch, Prophets, Wisdom and Cult do not neglect source criticism, while newer techniques of exploration are well represented, especially form criticism.

W. MCKANE

SCHMITZ, R.-P.: *Aqedat Jisdaq. Die mittelalterliche jüdische Auslegung von Genesis 22 in ihren Hauptlinien* (Judaistische Texte und Studien, 4). 1979. Pp. 314. (Olms, Hildesheim. Price: DM. 48.00)

This thesis deals with the enormous amount of post-Biblical material which the Aqedah evoked in Rabbinical schools after the more casual treatment to be found in Talmud and Midrash (here briefly summarized). Saadja Gaon, Jehudah Hallevi, Maimonides, and many other notable statesmen, poets, philosophers, and exegetes (from roughly 900–1450 A.D.) contributed to, and developed, the endless speculations regarding the timeless ordeal on Mount Moriah. The fascination of the theme is enhanced by the political and religious controversies which these commentaries reflect. The anti-Christian polemic is remarkably and surprisingly muted. Questions of moral perfection, of the status of Abraham, of his readiness to serve and to love God, of the nature of Isaac's submission and martyrdom, completed or transcended by substitution, of the merit of true sacrifice and its reward by providence in eternity derive from and converge upon the text. Schmitz devotes his final section to Isaak Abravenel's (1438–1508) work, which influenced the Christian exegesis of the 17th and 18th centuries. All future expositors who are once again concerned with the Holocaust are indebted to the author for this invaluable survey.

U. E. SIMON

SEYBOLD, K.: *Die Wallfahrtspsalmen. Studien zur Entstehungsgeschichte von Psalm 120–134* (Biblich-theologische Studien, 3). 1978. Pp. 108. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 18.00)

This is an expanded version of the author's article in *Z.A.W.* 91 (1979) pp. 247–68, cited in the book as *Z.A.W.* 90 (1978). After identifying what he regards as redactional additions to the original forms of Pss. 120–34, the author examines features which they possess in common, including their 'kleinbürgerliche' social origins, provincial geographical origins, Aramaisms, and greetings or blessings formulae. He suggests that these psalms originated for the most part in the compositions of pilgrims made as part of their thanksgiving, employing stock greetings or blessings formulae. Later redaction formed them into a 'prayer book' for use by pilgrims to Jerusalem. This redaction emphasised Sion as a focus of divine blessing, and accounts for the presence of Ps. 132 in the collection. A translation of these psalms, with the redactional additions italicized, concludes the volume.

J. W. ROGERSON

STEINLE, W.: *Amos — Prophet in der Stunde der Krise* (Projekte und Modelle zum Dialog mit der jungen Generation, 13.) 1979. Pp. 125. (J. F. Steinkopf, Stuttgart. Price: DM. 16.00)

The first O.T. title in a series of handbooks for the teacher of religion, this excellent volume recommends a middle course between shaping a

course by the biblical text and around themes. Few O.T. specialists will cavil at the choice of Amos as the best *text* on which to base study of a large and representative selection of the main *themes* of the O.T. The main chapters assemble and open discussion of the main passages that illuminate (1) the prophet Amos, (2) his period, and (3) his message; and there are concluding reflections on Amos's God, and the character of Amos. The pedagogical suggestions are stimulating, and the O.T. scholarship first-rate. The publishers also supply in batches copies of the text-selections relevant to each stage in the discussion.

A. G. AULD

STRUS, A.: *Nomen — Omen. La stylistique sonore des noms propres dans le Pentateuque* (Analecta Biblica, 80). 1978. Pp. xii, 253. (Biblical Institute Press, Rome. Price: Lire 16,000; \$20.00)

The first part of this book is a technical discussion of the significance of proper names in the texts from the viewpoint of modern literary criticism: they hold far more significance than mere etymological derivation supplies, with an evocative function. Theories in stylistics from Eastern Europe are applied to biblical Hebrew. In the second part of the book Pentateuchal proper names are examined in detail: some have poetic traits, others are given interpretations with theological content. Instances of paronomasia are collected and secondary sonorous effects are noted, with all kinds of echo and assonance. Analysis is detailed, with notes to major commentators. Proper names are seen to function constructively in narrative. Many different traits are noted in a thorough examination. Strus concludes that proper names are significant *omina* of persons and places which serve as protagonists or instruments in the history of salvation. The work concludes with bibliography of both literary criticism and Bible, thirty pages of tables giving contexts of proper names echoed in narrative and a detailed index of biblical citations.

J. G. SNAITH

TODD, W.: *New Light on Genesis. The Narrative Explained Against its Geographical, Historical and Social Background*. 1978. Pp. 224, 7 maps. (Furnival Press, London. Price: £4.50)

This book, published posthumously, is a layman's attempt to interpret Genesis in the light of a lifetime's residence in what used to be called the Near East. The general reader will doubtless find that his reading of Genesis gains in vividness and in appreciation of the geographical setting of the stories. He should however beware of some of the attempts to find a historical basis for the events described. For example, the author simply asserts as if there were no question about it that the story about the intercourse between the sons of God and the children of men (Gen. 6:1-8) reflects the intermingling of the Akkadian and Sumerian peoples in pre-historic Mesopotamia, and interprets the 'renown' of the 'mighty men' in verse 4 of that chapter as meaning skill in hydraulic engineering (pp. 54ff.). Generally speaking, however, the narratives in chapters 1-11 are treated primarily as stories with a religious message. But the stories of the patriarchs from Abraham onwards are regarded as historical, or at least as providing the raw material of history.

R. N. WHYBRAY

VANNOY, J. R.: *Covenant Renewal at Gilgal. A Study of 1 Samuel 11:14-12:25*. 1978. Pp. xii, 277. (Mack Publishing Co., Cherry Hill, N.J. Price: \$7.95. Also from Biblical Book Store, P.O.B. 9, Hatfield, Pa. 19440 at \$5.96)

Much of this study is devoted to critical discussion of a variety of views concerning this section and of the larger section 1 Sam. 8-12, directed towards showing the variety of critical views, and towards maintaining the view that the section is a unit, with an introductory summary in 11:14-15 and the description of a covenant renewal ceremony in Chapter 12. Discussion of ancient covenants and their relation to O.T. material follows familiar lines, with confidence that Deuteronomy can thereby be proved to be early. Starting from an assumption of simple historicity, such a conclusion is readily intelligible, but it may be doubted whether it adequately corresponds to the actual text, and the discussion is inevitably weakened by the lack of consideration of both the surrounding material and the wider questions of the Deuteronomic History. There are full and useful references to a wide range of literature.

P. R. ACKROYD

VOORWINDEN, N. and HAAN, M. (ed.): *Oral Poetry. Das Problem der Mündlichkeit mittelalterlichen epischer Dichtung* (Wege der Forschung, 555). 1979. Pp. vi, 291. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 64.00)

This collection of reprinted papers may be useful to O.T. scholars interested in comparative studies in oral literature. It traces something of the debate over attempts (influenced by Parry and Lord) to characterize as 'oral' some early European narrative poetry (e.g. Beowulf, the Song of Roland). Half the fifteen essays are translated into German from English, several are from French, and the rest are reprints of German originals. They range from Francis P. Magoun's classic studies of Anglo-Saxon epic (1953 and 1955) to recent papers by Hans Dieter Lutz (1974) on the definition of 'formula' in relation to Middle High German texts and C. Soeteman (1977) on the sociology of the court epic. There is a brief introduction by the editors.

D. M. GUNN

WESTERMANN, C.: *Abriss der Bibellkunde. Altes Testament, Neues Testament*. Studienausgabe. 1979. Pp. 216. (Calwer Verlag, Stuttgart. Price: DM. 19.00)

Another generation of students will find this an invaluable basic introduction to the books of the Bible. It now has a considerable pedigree. First published in 1962, the O.T. section was translated into English and produced in an American edition in 1967 (*B.L.* 1968, p. 45; *Bible Bibliog.*, p. 99) and in an English edition in 1969 (*B.L.* 1970, p. 58; *Bible Bibliog.*, p. 248). The Calwer publishing house reissued this O.T. volume in its own series in 1974. After three editions, they have now reunited the O.T. section with the N.T. section of 1962. The author has been allowed to add abundant marginal references which include additional comments, cross-references and bibliographical information.

D. R. JONES

WHITLEY, C. F.: *Koheleth. His Language and Thought* (B.Z.A.W., 148). 1979. Pp. vii, 199. (De Gruyter, Berlin. Price: DM. 86.00)

Four fifths of this book are concerned with the language of the book of Koneleth and one fifth with its thought. By far the longest section (pp. 4-105) is devoted to a detailed analysis, chapter by chapter, of the peculiar linguistic and grammatical forms occurring in the book, with particular attention to the views of earlier scholars about their affinities. This is a most useful study. The author rejects both Zimmermann's theory that the book is a translation from Aramaic and Dahood's view that the clue to its linguistic peculiarities is to be found in Canaanite-Phoenician influence. He next considers linguistic and other evidence concerning its date, coming to the unusual conclusion that it is subsequent to and dependent on Ben Sira. 'It would . . . appear that Jonathan's appointment as ruler and High Priest in the year 152 was the background of Koheleth's literary activity' (p. 146). The second part, on Koheleth's thought (pp. 149-84), is too brief to do justice to the subject. The author finds no evidence of direct extra-biblical influence, but is inclined to see indirect Greek influence (especially of Epicureanism, Stoicism and Hesiod) here rather than that of Babylon or Egypt.

R. N. WHYBRAY

7. LAW, RELIGION AND THEOLOGY

ANDERSON, B. W.: *The Living Word of the Bible*. 1979. Pp. 118. (Westminster Press, Philadelphia; S.C.M. Press, London. Price: \$4.95; £2.95)

This book consists of four lectures, delivered in various academic establishments in North America — Word of Imagination, Word of Narration, Word of Liberation, Word of Obligation — in which the author tackles the vexed question, always in the minds of Christian preachers: What does it mean to say that the Bible is the Word of God? Professor Anderson, who concerns himself for the most part with the O.T., points to the positive results of the critical approach, dealing with the relationship between the Bible and history and concluding with the Christian's political responsibilities. This book will be of interest to theologians as well as ministers, who will be stirred to think again and more deeply about this problem.

R. B. SALIERS

BARR, J.: *Does Biblical Study Still Belong to Theology? An Inaugural Lecture delivered before the University of Oxford on 26 May 1977*. 1978. Pp. 17. (Clarendon Press, Oxford. Price: 95p)

Professor Barr's inaugural lecture in the Oriel Chair is an appeal to understand and accept the present community of biblical scholarship as it seeks to relate its opinions to the available evidence at each proper level of inquiry, and as it addresses both church and wider academic community. Openness to theological questions is proper for the biblical scholar, but not mandatory.

A. G. AULD

BAUGHEN, M.: *Moses and the Venture of Faith*. 1978. Pp. vi, 124. (Mowbrays, London and Oxford. Price: £1.25)

A series of allegorical sermons based on the 'life' of Moses and intended for the clergy.

W. G. E. WATSON

BEEGLE, D. M.: *Prophecy and Prediction*. 1978. Pp. 274. (Pryor Pettengill, Ann Arbor, Michigan. Price: \$9.95 (cloth); \$5.95 (paper))

The author of 'Scripture, Tradition and Infallibility' resumes his task of addressing, from the viewpoint of critical conservative scholarship, those who affirm the absolute inerrancy of the Bible. Here his target is those systems which interpret biblical prophecy as literal and valid prediction. He first considers the role and message of biblical prophets, arguing that prophecies and their fulfilment must be interpreted in the light of their historical background. The books of Daniel and Revelation naturally attract extended discussion. Beegle then describes and criticises — often in very sharp tones — systems such as Dispensationalism, Lindseyism and Seventh Day Adventism. Many readers outside the conservative orbit will find Beegle's own position unsatisfactory in several respects (e.g. the differentiation between 'true' and 'false' prophecy); but there can be no doubt of the author's common sense, deep concern and scholarship.

P. R. DAVIES

BEN-CHORIN, S.: *Die Tafeln des Bundes. Das Zehnwort vom Sinai*. 1979. Pp. 191. (Mohr, Tübingen. Price: DM. 28.00)

Owing to failing eyesight the author dictated these exegetical chapters on the Ten Words in the finest classical German, the idiom of Buber and Rosenzweig, of whom he is a sensitive disciple. Yet his approach reflects an original and critical mind which has absorbed the information of the past and now confronts the lawless present. His standpoint is Jewish and his immediate environment Israel with its specific problems of Rabbinic restrictions (Sabbath, Family), but his appeal extends to the Christian world and especially its theological exponents. He underlines the dialectical principles of religion and state laws, of transcendent verities and secular needs, of moral intentions and accidental deeds, of static and archaic rituals and modern pragmatism. But all this is rooted in scholarly expertise and presented in a deceptively simple style. His clarification of the traditions of marriage is particularly illuminating. As he rightly maintains, the rebellion against the Ten Commandments proves their relevance. In an English translation the book would serve as an admirable textbook in schools and colleges. The paragraph on Spinoza's excommunication on p. 82 is vitiated by a dislocation of lines.

U. E. SIMON

BLANCH, S.: *The Trumpet in the Morning*. 1979. Pp. 190. (Hodder & Stoughton, London. Price: £5.50)

This book is based on the Chavasse Lectures which Archbishop Blanch delivered at Wycliffe Hall, Oxford in 1977. It is a study of the place of law in the Bible and in the life of the Christian Church. Dr Blanch argues that law was the original, distinctive element in Israel's experience and that both the prophets and the teachers of post-exilic Israel acknowledged its priority. Paul and Jesus are both to be understood as affirming rather than rejecting law, though both offered a radical reinterpretation of

law as it was understood in their own day. It follows that law has a permanent place in all human experience, whether of nation, church or individual. This book covers a very wide field so there is little space for detailed argument. Nevertheless Dr Blanch sets out his own view attractively and enthusiastically. Preachers and teachers will want to read it.

J. ROBINSON

BOERMA, C.: *Rich Man, Poor Man — and the Bible*. Translated by John Bowden. 1979. Pp. vi, 106. (S.C.M. Press, London. Price: £2.25)

Presenting a theology of possessions and poverty, this book contains some references to Peruvian liberation theology, but is careful primarily to describe the history of wealth and poverty in the Bible. Beginning with the patriarchal period of communal possessions, Boerma sees a radical change after the Palestinian conquest, when semi-nomads started settled agriculture and urban growth with the Canaanite-Philistine system of values. This change is symbolized by the growth of the king's army and illustrated from the excavations at Tirzah with distinctively rich and poor neighbourhoods. Yet covenant law provided for care of poor, widows and orphans, and all such should be included in the people's feeling of solidarity. Attitudes to poverty and wealth are traced through O.T. and N.T., Qumran and Zealots. Conversion to new viewpoints, not revolution, is seen as the cure. Notwithstanding carelessly transliterated Hebrew words and no authors' index, this book stimulates and avoids political involvement.

J. G. SNAITH

BONHOEFFER, D.: *Gas Gebetbuch der Bibel. Eine Einführung in die Psalmen. Mit einem Einblick in Bonhoeffers Leben und Schaffen von Eberhard Bethge*. 9. Auflage. 1978. Pp. 47. (Hänssler-Verlag, Neuhausen-Stuttgart. Price: DM. 3.80)

This little devotional handbook commends the prayerful use of the Psalms. It seems to have been compiled from addresses given to the community in Finkenwalde in 1938, just before Bonhoeffer was forbidden to write and publish. Thus this typical exercise in Lutheran pietism receives its significance not so much from its contents as from its context. It is a Christ-centred plea for eternal peace in the darkest realm.

U. E. SIMON

BOON, T.: *Godswoorden in de Psalmen. Hun functie en achtergronden in het bijzonder het godswoord na klachten en gebeden en de goddelijke terechtwijzing*. 1978. Two volumes. Pp. (4), 1-263; 265-414. (Rodopi, Amsterdam. Price: Fl. 30.00)

In this doctoral thesis presented in 1978 to the Free University of Amsterdam, the author examines those passages in the psalms which appear to be divine oracles. Psalms which receive particular attention are 50, 60, 81, 85, 95 and 132. Concentrating upon divine oracles which appear to have had a liturgical-prophetic function, he rejects Mowinckel's view that they were spoken by a cultic prophet. Decisive here is the way in which such passages are seen to be an integral part of their total context. The author suggests instead that the temple singers, especially in the post-exilic period, exercised a 'prophetic' ministry in their composition and recitation of psalms. This interesting study contains many investigations

which cannot be summarized here, including a comparison of the psalms material with priestly oracles and with ecstatic prophetic utterances. There is an English summary at the end of volume 1.

J. W. ROGERSON

BRAULIK, G.: *Sage, was du glaubst: das älteste Credo der Bibel — Impuls in neuester Zeit*. 1979. Pp. 86. (KBW Verlag, Stuttgart. Price: DM. 14.80)

This short work comprises a number of meditations based upon the 'creed' in Deuteronomy 26:5ff. The author reflects upon the significance this 'creed' (and the related texts Deut. 6:20ff.; Josh. 24) had in Israel as well as upon the themes of its separate clauses. He draws out their relevance for problems confronting the Christian and the Church in the world today.

E. W. NICHOLSON

CALVIN, J.: *Sermons from Job, selected and translated by L. Nixon, with an Introductory Essay by H. Dekker*. 1979. Pp. xxxvii, 300. (Baker Book House, Grand Rapids. Price: \$4.95)

Calvin preached a total of 159 sermons on Job and, since Job is one of the few major books of the Bible on which he did not write a commentary, these sermons are of double usefulness. The twenty sermons published here have been carefully selected for their exegetical as well as their homiletical value and are therefore of as much interest to the O.T. scholar as to the preacher, particularly so since, unlike Luther, Calvin was not much concerned to offer Christological interpretations, but rather to probe the relationship between Job (who for him is every believer) and his God. His main contention is that the key to understanding the book lies in the recognition that it is not simply a debate about a theology, that suffering is always punishment. It is equally about the proper use of theological expertise, which the friends manipulate to Job's disadvantage, while he, with the stronger case, lacks the ability to plead it well.

J. W. MCKAY

CARMICHAEL, C. M.: *Women, Law and the Genesis Traditions*. 1979. Pp. 110. (Edinburgh University Press. Price: £7.50)

Developing one theme of his *The Laws of Deuteronomy* (see *B.L.* 1975, p. 56), the author argues that the Deuteronomic laws regarding women reflect a conscious reaction against their humiliating treatment in the Genesis narratives. This explains why many of the laws are narrow and apparently hypothetical in character. Thus the ban on the renunciation of marriage (Deut. 24:1-4) is explained as a critique of Abram's treatment of Sarai (Gen. 12 and parallels), perhaps prompted by actual problems of divorce for convenience. These motivations are not explained by the law-giver because open criticism of the patriarchs might be too disturbing; but 'those who can handle the criticism of their venerable ancestors' will know what is meant. Similarly, Deut. 21:10-14 is related to the treatment of Sarah, Rachel, Leah and Dinah at the hands of foreigners; the law of primogeniture to the preference accorded by Jacob to Joseph; Deut. 22:13-21 to the story of Dinah; Deut. 23:1 to Reuben's relationship with Bilhah. Somewhat lengthier treatment is given to the stories of Tamar and Ruth. The author has again directed attention to a phenomenon which,

though it does not provide a complete account of the origins of these Deuteronomic laws, may certainly not be excluded from consideration in explaining some aspects of them.

B. S. JACKSON

CAZELLES, H.: *Le Messie de la Bible. Christologie de l'Ancien Testament* (Collection "Jésus et Jésus-Christ", 7). 1978. Pp. 240. (Desclée, Paris and Tournai. Price: B.Fr. 448)

This book, directed at the French-speaking general reader, is a useful contribution to a complex problem. Professor Cazelles writes lucidly and approaches his task methodically. Beginning with an Introduction which deals with the charisma of early leaders and the various ideas of Messiahship, he considers the word 'Messiah' and its use in the Hebrew Bible, and continues with a more substantial section on the ideology and rites of kingship in the ancient East and the beginnings of the monarchy in Israel. The subsequent chapters — on the Messiah in the prophets, psalms etc. — are brief but to the point, and he concludes his study with an explanation of the early Church's application of the title to Jesus of Nazareth.

R. B. SALTERS

CLEMENTS, R. E.: *Old Testament Theology. A Fresh Approach* (Marshall's Theological Library). 1978. Pp. x, 214. (Marshall, Morgan & Scott, London. Price: £6.95)

This book contains much that is valuable and stimulating, though it is claimed to be 'only a tentative essay in a well trodden field'. The central chapters on the God of Israel, the People of God, election and covenant and the O.T. as law and as promise are admirable. Special attention is given to subjects of current interest, viz. the questions of the Canon, of religious authority and of the relation between Judaism and Christianity. It is argued cogently that the origin of the N.T. use of the O.T. is to be found already in the O.T. itself, as in the *pesharim* of Qumran, and a plea is made that a place should be found for a consideration of the Christian use of the O.T. in the N.T. and in later interpreters alongside the dominant and essential historical-critical approach. There seems to be some confusion of thought over the nature of an O.T. theology: the author never quite makes us his own mind. Moreover there is a tendency to hint at problems instead of making a contribution to their solution. The chief and somewhat surprising defect of a fine book, however, is the almost complete omission of any discussion of the Wisdom literature. A reference to Deut. 4:6 on p. 129 might have suggested a useful link.

N. W. PORTEOUS

COLE, C. D.: *Abraham. God's Man of Faith*. 1977. Pp. 223. (Moody Press, Chicago. Price: \$3.95)

77 meditations, based on radio scripts, that follow the Genesis narrative while supplying much of the motivation from N.T. accounts of Abraham. Considerable human sensitivity is evident; yet the author's own theology does not appear flexible enough to begin to do justice to episodes like Isaac's 'binding'. Certainly a good guide to the short broadcast talk.

A. G. AULD

COPPENS, J.: *La relève apocalyptique du messianisme royal. 1. La royauté, le règne, le royaume de Dieu. Cadre de la relève apocalyptique* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 50). 1979. Pp. 330. (Leuven University Press; Editions Peeters, Leuven. Price: B.Fr. 848.00)

The third part of Mgr Coppens' major work of synthesis dealing with the theme of messianic expectations is here inaugurated. (For the earlier parts, see *B.L.* 1970, p. 62 (*Bible Bibliog.*, p. 252) and *B.L.* 1976, p. 69.) In the concluding section of this impressive edifice this first volume is concerned with the whole theme of the divine reign; later volumes will deal with the Son of Man and related themes from the intertestamental writings and N.T. messianic thought. In this volume a rapid survey of developments in the scholarly study of apocalyptic is followed by an account of the 'state of the question' on the kingship of Yahweh. Then the largest part of the book deals with the psalter, perhaps unexpectedly in view of the title. Here a number of received ideas are questioned. The 'Yahweh malakh' psalms, for example, are not taken as a homogeneous group. In general more psalms are taken as post-exilic than has been usual in recent study. A briefer account of other texts dealing with the kingship of Yahweh is followed by a note on the re-use of some of these traditions in the N.T. There are a remarkably full bibliography — though some of its details are inaccurate — and two indexes. Altogether this is, as might be expected, a major contribution to a much debated theme.

R. J. COGGINS

COX, D.: *The Triumph of Impotence. Job and the Tradition of the Absurd* (Analecta Gregoriana, 212). 1978. Pp. 187. (Università Gregoriana Editrice, Rome. Price: Lire 10,500)

Existentialists of all sorts have cited or controverted Job, thus accepting the irrelevance of historical context and cultural frontiers. The author of this book takes a further step and mirrors the themes of Jobian laments in the writings of such figures as Kafka, Camus and Beckett, all of whom share the awareness of the Absurd. Cox skilfully interweaves modern meditations on the Absurd with the tapestry of the Biblical text. The argument progresses chapter by chapter, supported with the critical acumen derived from the great modern standard commentaries. Only Gordis's great work seems to have reached the author too late for notice; his neglect of articles in *Semeia* 7 which regard Job as a possible Comedy needs also to be mentioned. The total disregard of Jung's deplorable but important *Answer to Job* (see p. 90 below) may be deliberate. Cox comments on the 'same mad logic' in which a possible solution comes too late to be of use: 'God is deaf precisely because God is God'. We are left with a solution of revolt because of the evident irrationality of creation and the arbitrariness of God. The theophany affirms this stand and chapters 38–42 do not answer the unanswerable. However, Job finds, or at least aspires to, an identity in terms of some transcendence in a 'faith beyond reason', and his submission to unreason, to the 'world as it really is', achieves something like redemption. Modern nihilists part company with Job in seeking in vain authenticity where Job finds it, namely in the paradox contained in the title of this book. Cox's somewhat eccentric method of comparison makes for a lively treatment, and his expertise in the textual field as well as in modern literature secures a solid foundation for a highly original approach.

U. E. SIMON

CRAIGIE, P. C.: *The Problem of War in the Old Testament*. 1978. Pp. 125. (Eerdmans, Grand Rapids, Michigan. Price: \$3.95)

The author does not attempt to offer an academic study of war in the O.T. His main concern is to offer guidance to Christian readers of the Bible who are often upset by the predominance of the references to war in the O.T. Useful guidance is provided and one is convinced that some readers will be helped by this type of study.

E. R. ROWLANDS

EATON, J. H.: *Festal Drama in Deutero-Isaiah*. 1979. Pp. xii, 132. (S.P.C.K., London. Price: £4.95)

The validity of the arguments put forward in this book depends largely upon the acceptance of the author's earlier work. In *Kingship and the Psalms*, 1976 (*B.L.* 1977, p. 61) he argued strongly for the views that many psalms were composed for the autumnal festival and that the bulk of the 'individual lamentations' are royal festival psalms. Now he turns to Deutero-Isaiah and argues that his 'message of restoration from exile . . . was formed and delivered in a manner governed by the festal tradition', being the work of an 'Isaian circle' of 'festal prophets' (p. 116). The 'Servant Songs' are an integral part of this message: the Servant symbolizes the past vicissitudes and imminent rehabilitation of the Davidic dynasty. This is a notable study which will doubtless provoke lively discussion. Many questions remain, among them whether the correlation of Isa. 40–55 (and 60–62) with the festival has not been made too easy by the filling of the concept of the festival with so many of Israel's religious and theological ideas that such a resemblance is inevitable; whether in the identification of royal traits in the figure of the Servant the absence of specific allusions to the king have not been brushed aside too easily and the prophetic traits underestimated; and whether too much has not been built upon the hypothesis of an 'Isaian circle' of 'festal prophets'.

R. N. WHYBRAY

EBACH, J.: *Weltentstehung und Kulturentwicklung bei Philo von Byblos. Ein Beitrag zur Überlieferung der biblischen Urgeschichte und antiken Schöpfungsglaubens* (B.W.A.N.T., 108 = Folge 6:8). 1979. Pp. xii, 495. (Kohlhammer, Stuttgart. Price: DM. 75.00)

This *Habilitationsschrift*, which was supervised by Professor Klaus Koch and Dr Siegfried Herrmann, was presented at Bochum in 1975. It is an excellent piece of research work providing a detailed commentary on Philo's *Cosmogony*, 'Zoogonie' and *Technogony* (pp. 22–234). The detailed comparisons with Gen. 1–11 are well made and the book is thoroughly indexed and carefully annotated. A most convenient appendix contains text and translation of Eusebius, *Praep. Evang.* i 10:1–14a as well as the traditions of Eudemos and Mochos preserved in Damascius' *Dubitaciones et solutiones*.

M. E. J. RICHARDSON

EBELING, G.: *The Study of Theology*. Translated by Duane A. Priebe. 1978. Pp. x, 196. (Fortress Press, Philadelphia; Collins, London. Price: \$9.95; £7.95)

This book (not reviewed in the *Book List* in its original German edition) is an attempt to demonstrate the interrelationships between the theological disciplines, philosophy, the humanities and the natural and social sciences. The author rightly selects the N.T. as his starting-point and

that leads on inevitably to a discussion of the relation between the N.T. and the O.T. The chapter devoted to the latter discusses the difference between the Jewish and Greek Canons and the ways in which Christianity has sought to justify its claim to the O.T. Consideration is given to the problem posed by the historical-critical treatment of the O.T. which seemed to invalidate earlier methods of interpretation. Judaism admittedly has a claim to the O.T. by virtue of historical continuity, but there remains the question of its coherence with Rabbinic interpretation. In considering the possibility of a theology of the O.T. Ebeling argues that the concrete actualizations in life characteristic of it must not be overlooked in favour of forcing the material to conform to traditional doctrinal types. One cannot refrain from pointing out that the translator of what must be a somewhat difficult book in the original seems scarcely equal to the task. The result is too often a case of *obscurum per obscurius*. And what must one say to the rendering of *ecclesia semper reformanda* by 'the Church reforming itself'?!

N. W. PORTEOUS

EFRID, J. M.: *Jeremiah: Prophet Under Siege*. 1979. Pp. 136. (Judson Press, Valley Forge. Price: \$4.95)

The author describes his book as a 'short study guide', and it would appear to be aimed at a general constituency of readers or to cater for the needs of groups engaged in the study of the O.T. in church contexts. There is a sensible selection of topics and a consistent endeavour to elucidate Jeremiah's thinking and concerns in the historical context of his ministry. The result is a readable book and it is to be hoped that it will function effectively in the circles for which it is intended.

W. MCKANE

EICHRODT, W.: *Gott im Alten Testament* (Theologie und Dienst Flugblatt, 4.) 1977. Pp. 24. (Brunnen Verlag, Giessen & Basle. Price: DM. 2.50)

A delightfully straightforward account of Eichrodt's understanding of God in the O.T. The content is hardly novel; but the presentation is fresh — 'covenant' rates a bare mention. The three-fold structure is different from the familiar *Theology*: (1) 'God reveals himself'; (2) 'God's activity towards Israel and the world'; (3) 'God's nature — holiness and love'. This work is quite distinct from the same author's *Das Gottesbild des Alten Testaments*, published by Calwer Verlag, Stuttgart in 1956.

A. G. AULD

EICHRODT, W.: *Teologia dell'Antico Testamento*. Vol. I. *Dio e popolo*. Traduzione italiana di Gianfranco Forza. Revisione di Felice Montagnini (Biblioteca Teologica, 14). 1979. Pp. 538. (Paideia Editrice, Brescia. Price: Lire 16,000)

The original edition, it must be remembered, came out nearly fifty years ago (1933) and at the time was unsurpassed. Though substantially revised and improved since — this translation is of the 8th edition (1968) — the work is now basically out of date, not least because no use is made of much ancient Near Eastern material currently available. For example, covenant is the subject of ten chapters in a total of eleven, yet there is no reference to Hittite treaties. Further, several of the sources quoted are now obsolete, *A.O.T.*, for instance, being superseded by *A.N.E.T.*

W. G. E. WATSON

FOHRER, G.; *Glaube und Leben im Judentum* (Uni-Taschenbücher, 885). 1979. Pp. 173. (Quelle & Meyer, Heidelberg. Price: DM. 18.80)

This is a concise and informative account of the main features of classical Judaism, illustrated by extensive quotations from the Bible, the rabbinic writings, and the traditional liturgy. Post-medieval developments are occasionally mentioned in passing, but the reader who is misled by the title into expecting a description of contemporary Jewish belief and life will be disappointed.

N. R. M. DE LANGE

GOLLWITZER, H. and RENDTORFF, R.: *Thema: Juden-Christen-Israel. Ein Gespräch mit einer Entgegnung von Nathan Peter Levinson. Didaktische Skizze mit einer Projektidee zum Thema Judentum von Helga Sorge*. 1978. Pp. 125. (Radius Verlag, Stuttgart. Price: DM. 14.80)

An address by two Christians to the theological challenge of the continued existence of Judaism, Jews, the State of Israel, and the Arab-Israeli confrontation leads them to conclude that exclusive Christian claims to authentic continuity with biblical religion must be abandoned. Nothing is here said that will not already have occurred to theologically sensitive competent users of this *Book List*. H. Sorge's pedagogical appendix indicates the seriousness with which the topic is treated in German secondary education, and it possibly has wider implications relevant to the cultural pluralism of contemporary England.

R. LOEWE

GREIFENSTEIN, H. (ed.): *Macht und Gewalt. Leitlinien lutherischer Theologie zur politischen Ethik heute* (Kirchliche Aspekte Heute, 14). 1978. Pp. 196. (Lutherisches Verlagshaus, Hamburg. Price: DM. 9.80)

This little book deals with the current problem, in the German setting, of the relation between power and violence (including terrorism) and is the work of several authors. It contains a statement of relevant Lutheran Reformation doctrine followed by a careful examination of the N.T. and O.T. evidence in that order. The O.T. section is by H. D. Preuss. He demonstrates the ambivalent attitude of the O.T. and shows that the N.T. says both yes and no to the O.T., excluding, as the former does, the counter-indication of violence by violence.

N. W. PORTEOUS

GROLLENBERG, L.: *A Bible For Our Time. Reading the Bible in the Light of Today's Questions*. Translated from the Dutch by John Bowden. 1979. Pp. vi, 153. (S.C.M. Press, London. Price: £1.95)

This is a translation of the fifth printing (1977) of *Modern bijbellezen* originally published by Bosch & Keuning in 1971. It is a book for the general reader, and provides an excellent outline of the use and interpretation of the Scriptures from of old in both Judaism and Christianity, along with an account of their exposition in modern biblical scholarship. Grollenberg combines the critical and historical approach to the Scriptures with an attitude which 'can quite legitimately be called faith'. This means a Christian form of faith which holds 'that the God of Israel has expressed himself fully in Jesus' and that therefore 'the books of the O.T. serve as a prelude' to the N.T. 'Only in this perspective', we read, 'can biblical texts claim any authority'. Despite these controversial remarks, the author writes with scholarly balance and fairmindedness.

G. H. BOOBYER

GUNNEWEG, A. H. J. and SCHMITHALS, W.: *Leistung* (Biblische Konfrontationen, Kohlhammer Taschenbücher, Band 1007). 1978. Pp. 167. (Kohlhammer, Stuttgart. Price: DM. 12.00)

Biblical wordbooks treat fully such concepts as life and death, or good and evil, or heaven and earth. These concepts represent the ultimate choice confronting men, and are basic to the biblical story. With *Leistung*, however, we have a different nuance. Meaning normally 'performance' or 'work', *Leistung* suggests the whole process of striving for the higher choice, and on this the biblical wisdom writers, in particular, and the Psalmists offer significant insights. Paul, and, of course, Jesus himself also treat the problem of human 'striving' (see, e.g., Luke 18:9-14; 10:38-42). The lead given in both O.T. and N.T. is that proper spiritual achievement depends not so much on human effort (see Eccles 2:9-11) as upon the recognition and simple acceptance of God himself and his love for us (cf. Isa. 43:4; Mark 10:13-16).

R. S. FOSTER

HARAN, M.: *Temples and Temple Service in Ancient Israel. An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School*. 1978. Pp. xviii, 394. (Clarendon Press, Oxford. Price: £18.50)

This wide-ranging and detailed study covers not only temples, their distribution and character, but also the priesthood, the ritual of the temple and its furniture, cultic reforms and pilgrim feasts (including also a discussion of the Passover festival). The author's contention that the priestly document actually achieved literary crystallization in the pre-exilic period is not fundamental to his argument, and in fact is not given a detailed, systematic justification; but the nature of his presentation of key aspects of his subject is such that the information provided by the priestly writer and that given in the older sources are accepted as complementary rather than as reflecting different stages of historical development. In this the author will find wide agreement, and his clear presentation of complex subjects within that framework contributes greatly to the impressiveness of his achievement. Yet in places, particularly in his studies of the priesthood and the Passover, his approach has resulted in an almost static picture which is perhaps not much more convincing than the rather rigid developmental model which he rejects.

A. D. H. MAYES

HARRINGTON, W. (ed.): *Witness to the Spirit. Essays on Revelation, Spirit, Redemption* (Proceedings of the Irish Biblical Association, 3). 1979. Pp. 166. (Irish Biblical Association, Dublin; Koinonia Press, Manchester. Price: £2.50)

This volume presents a selection of papers from those read at meetings of the Association over the years 1975-77. Two of these are on themes of interest to the O.T. scholar. J. R. Bartlett writes on 'Revelation and the Old Testament', providing a thorough descriptive account of the various means by which God reveals himself, in nature, the prophetic word and the law. Anthony Phillips, in 'Torah and Mishpat — a light to the peoples', contributes a wide-ranging study of Israel in the aftermath of the defeat by the Babylonians, with particular regard to Israel's self-understanding as a priest-nation, mediating the will of Yahweh to the nations.

A. D. H. MAYES

HOLLENWEGER, W. J.: *Konflikt in Korinth. Memoiren eines alten Mannes. Zwei narrative Exegesen zu 1. Korinther 12-14 und Ezechiel 37* (Kaiser Traktate). 1978. Pp. 91. (Kaiser Verlag, Munich. Price: DM. 9.50)

This slim volume is made up of two devotional expositions, the second of which is concerned with the theme of the rebirth of Israel and focuses upon Ezekiel 37. It is an imaginative reconstruction, under the heading 'Memoirs of an Old Man', of the period of the Babylonian Exile from the time of Ezekiel to that of Haggai and the rebuilding of the temple. Its theme is that of the delay in the fulfilment of the divine promises made through the prophets. Based on sound and scholarly exegesis it is skilfully perceptive and fresh.

R. E. CLEMENTS

JAPHET, S.: *The Ideology of the Book of Chronicles and its Place in Biblical Thought*. (Hebrew.) 1977. Pp. 475. (Bialik Institute, Jerusalem. Price: Isr. £100)

The author surveys past scholarship, showing how the Chronicler has always been viewed as a transition to post-biblical Judaism or to Christianity. She examines the book on its own terms, with no presuppositions concerning joint authorship with Ezra-Nehemiah. After examining sources she covers various themes, carefully noting differences from the *Vorlage* in Kings and from later Judaism. She discusses the stress on God's name and dwelling-place, retribution, warning and repentance, absence of angels and the playing down of idolatry. Additions to the *Vorlage* include emphasis on worship of the heart in ritual acts and increased interest in cultic order and functioning. 'All Israel' is stressed with no rigid separation of Israel and Judah, Samaritans being viewed as Israel's natural descendants. Inter-marriage means absorption of alien elements into the true Israel. The Chronicler views life in Palestine as unbroken, ignoring Egypt and Exodus. Human kingship represents God's kingship. Thus the historical account is subjected to ideological goals.

J. G. SNAITH

JOHNSON, A. R.: *The Cultic Prophet and Israel's Psalmody*. 1979. Pp. xii, 467. (University of Wales Press, Cardiff. Price: £19.95)

This long awaited monograph falls into three parts, dealing with the responsibility of the cultic prophet for society (1) in regular worship, (2) in times of crisis and (3) in times of personal crisis for the individual. To attempt to outline the argument would be to conceal the wealth of scholarship and insight contained in detailed studies of psalms and other poetical passages. In these, fresh translations and philological and exegetical comments provide much material for study. The author gathers up and presents in greater detail and in a wider context many suggestions made in earlier publications; but there are also new views and emphases as well as some revision of earlier ones. Particularly noteworthy in the first part are the arguments for dating Pss. 81 and 95 and the Song of Miriam as pre-monarchical and Ps. 78 as Solomonic, extending the activity of the cultic prophet back as far as the tribal confederacy. Again in the second part expositions of Judg. 5, Deut. 32 and a range of psalms assign most of these texts to dates earlier than those customarily assumed. Inferences that certain features of vocabulary point to dependence on Deuteronomy or the canonical prophets are firmly rejected. Of the many illuminating suggestions in the third part it must suffice to mention the case presented for redating Ps. 51 to David's experience, not in connection with Uriah and

Bathsheba, but with Absalom's revolt. Underlying all these detailed arguments is the conviction that certain fundamental ideas in these psalms are of creative importance for N.T. theology.

G. W. ANDERSON

JONES, G. H.: *Diwinyddiaeth yr Hen Destament* (Cyfres Beibl a Chrefydd, 4). 1979. Pp. 253. (University of Wales Press, Cardiff. Price: £5.95)

This *Theology of the O.T.* is the fourth volume put out by the Theological Section of the University of Wales Guild of Graduates. The author gives a succinct historical and analytical survey in Part I, and then treats his subject under four main heads: God, Man, Religion and Worship, The Future. Each part is divided into topics and sub-topics, with copious references to current debate. Many years of work are here distilled into a handy, readable volume which will set the standard in its field for a long time to come.

D. R. AP-THOMAS

DE JONG, C.: *De Volken bij Jeremia. Hun plaats in zijn prediking en in het boek Jeremia*. Two volumes. 1978. Pp. vii, 1-320; 321-393. (Theologische Akademie uitgaande van de Johannes Calvijnstichting te Kampen. Distributed by Wever, Franeker, Netherlands. Price: Fl. 32.50)

This is a doctoral thesis presented to the Theologische Akademie in Kampen in 1978. The author argues that *nāḥī' lagōīm n'ṭattika* in Jer. 1:5 refers to the foreign nation(s) from the north. Jeremiah's preaching in chs. 3 and 4 against Judah (and Israel) at a time when no foe was apparent declares that only through punishment inflicted by the foe from the north can God's people be restored. In Jer. 25:15ff. a symbolic action condemns other nations who try to frustrate God's plans by their alliances. Detailed studies of Jer. 46-51 (including the redaction-criticism of 50-51) and shorter treatments of parts of chs. 1, 8-10, 18, 22, 24-25, 27 and 28-29 are undertaken in the light of the main thesis. There is also a comparison of the function of the oracles against the nations in the MT and the LXX.

J. W. ROGERSON

JUNG, C. G.: *Answer to Job*. Translated from the German by R. F. C. Hull. 1979. Pp. xviii, 194. (Routledge & Kegan Paul, London & Henley. Price: £1.95)

Almost thirty years have passed since Jung conceived of this strange exposition. H. Knight reviewed the German text in *B.L.* 1953, p. 57 (*Eleven Years*, p. 510) and no one would wish to quarrel now with his restrained censure of Jung's curious amalgam of Gnosticism, eclectic projectionism, naive literalism, and psychological speculation. Jung is known to have valued this contribution a great deal, and it must be said that it is often referred to despite its truly eccentric character. The answer to Job is the un-demythologized Christ, brother of Satan, extended into the Holy Spirit, within a quaternity, in which a highly dualistic Yahweh is one in a *coincidentia oppositorum*. In the heavenly *hieros gamos* Mother, Virgin, Sophia help along the process of individuation, and human consciousness rescues God from his moral savagery. It is all a great nonsense, dealt with by such recent writers as Gordis, Glatzer and especially Kahn (from a medical point of view). Jung's work is a classic in mis-interpretation.

U. E. SIMON

KAISER, W. C., Jr.: *Toward an Old Testament Theology*. 1978. Pp. ix, 303. (Zondervan, Grand Rapids, Michigan. Price: \$10.95)

Kaiser laments the 'alienation' of 'evangelicals' from theological discourse. His study presents the views of others, mainly accurately though selectively; but there are strange lapses — like von Rad's *exilic* Yahwist. Classical grammatical and exegetical problems are often fairly outlined, only to have a solution wilfully imposed. 'Authorial intention' is stated to be important, but seldom discussed: Isaiah 40–66 is from the eighth century, and Gen. 12:1–3 illustrates the universalism of the age of Abraham — not even of Moses. Avowedly Kaiser concentrates on summarizing paragraphs in the biblical text, and on key teaching passages. No wonder connections across eleven historical epochs can be plotted, when three of these are covered by the Pentateuch and many of the rest feature in the Deuteronomic History (a term Kaiser is happy to re-use). Perhaps most significant is the point of Kaiser's departure: from the contents of the Jewish canon, but (though *not* admitted) in its Christian shape — Pentateuch as history, Ruth between Judges and Samuel, and Lamentations with Jeremiah. For all its irenic intent and its discussion of important aspects of the main contributions to O.T. Theology over the last half-century, this work is a sad document of self-exclusion.

A. G. AULD

KAYE, B. and ROGERSON, J. W.: *Miracles and Mysteries in the Bible*. 1978. Pp. 144. (Westminster Press, Philadelphia. Price: \$3.95)

This is a reprint in a single volume of two books previously published by the Lutterworth Press. J. Rogerson's *The Supernatural in the Old Testament* was published in 1976 and reviewed in *B.L.* 1977, p. 85, and the companion work by B. Kaye, *The Supernatural in the New Testament*, was published in 1977.

G. I. EMMERSON

KEARNS, R.: *Vorfragen zur Christologie. I. Morphologische und Semasiologische Studie zur Vorgeschichte eines christologischen Hoheitstitels*. 1978. Pp. iv, 207. (Mohr, Tübingen. Price: DM. 48.00)

From an encyclopaedic acquaintance with Aramaic and other literature of all relevant periods, Kearns first traces the origin and later morphology of *barnāš*: a 'pre-Aramaic' *bnš*, derived from the Ugaritic *bunnuššu*, became *brnš* by dissimilation (pp. 53ff). Hence, a sequence of meanings is presented in Aramaic of all periods and forms, and also in Mandaean: the Ugaritic term for a vassal to the king gave rise, in the history of Aramaic *brnš*, to such senses as 'tenant', 'landowner', 'trader', 'slave-owner'. The meaning 'man', based (for Kearns) on a false etymology, is also mentioned (and Dan 7:13 is twice quoted, though only in footnotes!). For all its erudition, this remarkable thesis rests too much on hypothetical reconstruction, and on interpretation of Jewish evidence which seems at times somewhat forced, to carry conviction.

C. J. A. HICKLING

KIMBROUGH, S. T., Jr: *Israelite Religion in Sociological Perspective. The Work of Antonin Causse*. With a Foreword by Edmond Jacob (Studies in Oriental Religions, 4). 1978. Pp. xvi, 154. (Harrassowitz, Wiesbaden. Price: DM. 48.00)

Dr Kimbrough sketches the life of Antonin Causse, Professor of Old Testament at Strasbourg, 1919–47, and expounds and evaluates his

work, especially *Du groupe ethnique à la communauté religieuse* (1937). The influence of Durkheim and Lévy-Bruhl is particularly stressed, and although the book provokes many unanswered questions about the history of O.T. scholarship, it is to be welcomed as a useful addition to our knowledge of French scholarship.

J. W. ROGERSON

KIPPENBERG, H. G.: *Religion und Klassenbildung im antiken Judäa. Eine religionssoziologische Studie zum Verhältnis von Tradition und gesellschaftlicher Entwicklung* (Studien zur Umwelt des Neuen Testaments, 14). 1978. Pp. 186. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 28.00)

The author, already well-known for his study of the Samaritans (*Garizim und Synagoge*, cf. *B.L.* 1972, p. 69; *Bible Bibliog.*, p. 413), examines here the interaction between religious tradition and social development. The period under consideration extends from the return from the Babylonian exile to the Bar Kokhba revolution, and the method employed in the investigation is that of social anthropology, ethnology and sociology of religion. Among the chief topics discussed are the Judaeans kinship system; the economic condition of the hill-country under Persian rule; Nehemiah's reform and the agricultural crisis; resistance movements against the Hasmonaeans, republican Roman, Herodian and imperial Roman governments and religious opposition to politics. Kippenberg presents a fresh approach to biblical history which deserves very serious consideration.

G. VERMES

KNOCH, O.: "*Wirst Du an den Toten wunderwirken?*" *Sterben, Tod und ewiges Leben im Zeugnis der Bibel. Ein besinnliches Lesebuch* (Schlüssel zur Bibel). 1977. Pp. 288. (Verlag Friedrich Pustet, Regensburg. Price: DM. 19.80)

All the biblical (including deuterocanonical) material relating to all aspects of death and resurrection has been assembled in seven intelligently devised and arranged chapters, with sufficient introductory matter and brief commentary to make the non-specialist aware of the background of each group of passages. Some books or parts of books — the early section of the Yahwist's work, Psalms, Job, Wisdom — naturally receive lengthier treatment than the rest. This is a careful and scholarly review of the evidence, presented to the general reader in all its diversity.

C. J. A. HICKLING

KOCH, K.: *Die Profeten I: Assyrische Zeit* (Urban-Taschenbücher, 280). 1978. Pp. 184. (Kohlhammer, Stuttgart. Price: DM. 12.00)

The great merit of this book lies in its aim, which is to expound the *thought* of the prophets. This means that the critical and technical problems which so often occupy the centre of the stage are put in their proper hand-maid place. The author is nevertheless clearly familiar with the contentious issues and deals with them as they arise. Though very properly the lion's share of the available space is given to the classical prophets, part of the special advantage of this first volume is the exposition of the beginnings of prophecy and the ninth century prophets. The creative themes stand out clearly. This is surely an authoritative handbook which should be translated into English and published in similar form for the student's pocket!

D. R. JONES

KRAUS, H.-J.: *Theologie der Psalmen* (B.K.A.T., xv/3). 1979. Pp. 272. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 49.00)

The Introduction of the author's commentary on the Psalms (see *B.L.* 1979, p. 56) includes a short section on their theology, and each psalm, after being expounded with marked theological concern, is rounded off with a theological section headed 'Ziel'. This new work will be much used as a convenient synthesis of these reflections, including a chapter devoted to all the N.T.'s citations of the Psalms. The author's views remain as in the commentary and in his book *Worship in Israel* (see *B.L.* 1967, p. 41; *Bible Bibliog.* p. 41). His presentation is as usual very clear. The format follows the style of this beautifully produced series, without footnotes and sometimes including Hebrew terms in the text.

J. H. EATON

KRINETZKI, G.: *Jakob und wir. Exegetische und motivgeschichtliche Beobachtungen zu den wichtigsten Texten der Jakobgeschichte*. Erstellt in Zusammenarbeit mit Walter Kettler. 1979. Pp. 109. (Pustet Verlag, Regensburg. Price: DM. 12.80)

This book originated in a popular seminar held jointly by an 'Alt-testamentler' and a 'Practical Theologian'. Its brief introduction proposes some of Jung's insights as a means of bridging the gulf between critical historical analysis and the lay modern reader. There follow discussions of the birth of Jacob and Esau, the sale of the birthright, Jacob's dream at Bethel, Jacob's struggle with God, and Jacob's reconciliation with Esau. The opening claim appears vindicated that depth psychology can aid the understanding of the texts, not just contributing to their relativising. Whether interpretation of the third episode is furthered by discussion of J and E is another matter.

A. G. AULD

KUHN, J. (ed.): *Warum bist du so, Gott? Hiob, der Fragende*. 1978. Pp. 128. (Quell Verlag, Stuttgart. Price: DM. 11.80)

Thirteen Lutheran pastors from Southern Germany contribute to a popular exposition of the quest of Job. The sequence of the text is maintained and quotations from it give to the somewhat abrupt modern jargon a scriptural foundation. The tone is existential throughout, *ad hominem*, provocative and yet Christian in a pastoral direction. The title stresses the strength and the weakness of such a collection.

U. E. SIMON

LABUSCHAGNE, C. J.: *Gods oude plakboek. Visie op het oude testament*. 1978. Pp. 158. (Uitgeverij Boekencentrum, The Hague. Price: Fl. 15.50)

The previous volume to this: *Wat zegt de Bijbel in GODS Naam?* was reviewed in *B.L.* 1978, p. 96. This, the second of a planned trilogy, sets out to examine how the O.T. can properly function by a consideration of what it really is; the results of scholarship and their effects on understanding are set out in a historical survey of Israel and its relationship to the formation of the writings, a consideration of the nature and position of the writers, with some careful discussion of the different ways in which anonymity or pseudonymity may be held to function, and the process by which writings became 'scripture'. The final section, with its exclusion of wrong styles of approach, moves towards the practical problems of exegesis. The title, which might be rendered 'God's old commonplace book', is designed to underline the degree to which the chances of Israel's history produced a

selection, illuminating in what it highlights, but varied in that not all the 'extracts' are to be seen as at the same level. As in the previous book, Dr Labuschagne writes with clarity and vividness; his impatience with false understanding leads him to make trenchant comments on the 'romantic' notions of those who think in terms of 'God's infallible word'.

P. R. ACKROYD

LANG, B.: *Ist der Mensch hilflos? Zum Buch Kohelet* (Theologische Meditationen, 53). 1979. Pp. 72. (Benziger Verlag, Zurich & Cologne. Price: S.Fr. 9.80)

In this attempt to explore the thought of Qoheleth and to suggest possible points of relevance for contemporary Christian reflection, the author, well known for his earlier studies of the book of Proverbs, does not hesitate to represent Qoheleth as a sceptic and a pessimist whose teaching can hardly be reconciled with either the Christian faith or the rest of the O.T. Nevertheless he sees him as offering a much needed corrective to the 'naïve, even infantile doctrine' of a world without problems which he finds not only in much of the O.T. but also in some books of the N.T. (p. 69). Qoheleth's insistence that man is helpless before God provides a necessary element of realism, though this needs to be — and can be — tempered by a view of God as more loving towards his creatures than is the God whom he himself believed in.

R. N. WHYBRAY

LEWITTES, M.: *The Religious Foundations of the Jewish State. The Concept and Practice of Jewish Statehood from Biblical Times to the Modern State of Israel*. 1977. Pp. 271. (Ktav, New York. Price: \$15.00)

The author writes out of a feeling of frustration at the 'refusal to see and acknowledge the redemptive character of the State of Israel'. Redemption is a process, not a moment, and the restoration of Jewish self-government in Israel is part of the process. The book traces a history of Jewish political philosophy from the Bible to the present day. It is dignified and detailed, but polemical and partisan. There is no mention of Abraham, Spinoza, Mendelssohn, Rosenzweig or Buber, to name only a few thinkers who have made significant contributions to the subject. It is an ideological contribution rather than a history of the subject, and should be set beside the work of other contemporary theologians such as Mordecai Kaplan, Ignaz Maybaum and Eliezer Berkovits.

N. R. M. DE LANGE

LIMBURG, J.: *The Prophets and the Powerless*. 1977. Pp. vi, 104. (John Knox Press, Atlanta. Price: \$3.95)

Here is a book admirably suited to catch the interest of the general reader. It is brief, informative, reliable, and encourages further study. A sound method of exegesis is set out, with examples taken mainly, though not solely, from Amos and Isaiah. The writer succeeds in his aim to bridge 'the gap between prophetic word and contemporary hearer'. It is a pity that discussion of the meaning of *mišpāt* and *š'dāqāh* (pp. 80–82) is marred by a serious and recurring error in transliteration.

G. I. EMMERSON

MAASS, F.: *Was ist Christentum?* 1978. Pp. 148. (Mohr, Tübingen. Price: DM. 19.80)

Maass sees little hope for modern society unless there is a revolutionary renewal of Christianity. This, however, will not occur on the basis of the traditional Christian creeds to which contemporary man can no longer subscribe. It requires a reformulated faith rooted in the biblical understanding of human existence as dependent, responsible, guilty and yet potentially secure. The leading theme of O.T. study today should therefore be the concept of man in the faith of Israel. A strong apologetic and missionary concern pervades the author's argument.

G. H. BOOBYER

MOWVLEY, H.: *Guide to Old Testament Prophecy*. 1979. Pp. 153. (Lutterworth Press, Guildford and London. Price: £3.95)

This comprehensive guide is divided into four main sections: Prophetic Call and Inspiration; Proclamation and Preservation of the Word; the Prophets and their Religious Contemporaries; Prophetic Teaching. The author's guidance is reliable, and he has faithfully pointed out the main topics of interest and discussion in contemporary studies of the prophets. His observations on each topic are presented in a lively, fresh and down-to-earth manner. Although the vast area to be covered forces him to move on quickly from one topic to the next and to keep his comments brief, newcomers to the subject will find here sufficient information to give them a fair knowledge. After their interest has been aroused the notes, although reduced to a minimum, will put them on the path that will ultimately lead them to the main works and the primary sources. The book would however have been more helpful if a select bibliography had been provided.

G. H. JONES

MULDER, M. J.: *De Naam van de afwezige God op de Karmel. Onderzoek naar de naam van de Baäl van de Karmel in 1 Koningen 18*. 1979. Pp. 27. (Universitaire Pers, Leiden. Available from the author. Price: Fl. 9.00)

This is the inaugural lecture delivered by Professor Mulder at his induction into the Chair of Old Testament Exegesis in the University of Leiden. He takes a fresh look at an old problem, and concludes that the Baal who figures in the Carmel drama of 1 Kings 18 is not the Tyrian Melqart but a divinity native to the place. His absence, which his worshippers deplore and Elijah mocks, finds a parallel not in anything we know about Melqart but in the cult of the Ugaritic Aliyan Baal: 'Where is Aliyan Baal? Where is the prince of the (under)world?'.
F. F. BRUCE

MÜLLER, H.-P.: *Jenseits der Entmythologisierung. Orientierungen am Alten Testament*. 1979. Pp. 118. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.00)

This is an unchanged second edition of a book which first appeared in 1973 under the title *Mythos-Tradition-Revolution* and was reviewed in *B.L.* 1974, p. 71.

R. DAVIDSON

NEIL, W.: *The Message of the Bible. A Commentary on the Old and New Testaments*. 1978. Pp. 132. (Mowbrays, London and Oxford. Price: £3.75)

About sixty pages of this book cover the O.T., drawing out the main features of its religious teaching. It is both clearly and attractively written but its brevity means that some fairly technical terms are not explained and often biblical references are omitted. Unfortunately it seems to take little account of more recent development in O.T. study. For example, priests and prophets are sharply distinguished as advocates respectively of public and personal religion. The prophets are the high-water mark of the O.T. as, successively, they perceive new aspects of God's character. The final chapter on the value and limitations of the O.T. provides a good conclusion to the O.T. section and a good introduction preparing the way for the N.T. study.

H. MOWVLEY

NEUMANN, F.: *Where do we Stand? A Selective Homiletical Commentary on the Old Testament*. 1978. Vol. I. *Law and Revelation*. Pp. xviii, 292. Vol. II. *The Historical Books and the Prophets*. Pp. ix, 282. Both volumes with introductions by Ford Lewis Battles and Denis Baly. (Theo. Gaus, Brooklyn. Price: \$5.00 each vol.)

Although by no means scholarly volumes, these were clearly written by a scholar with, as the brief biography tells us, a broad background of varied disciplines and languages. They are written in a pellucid, telling style which should make them a vade-mecum for everyone who tries to preach usefully on the O.T.

P. ROBSON

NEUMANN, P. H. A.: *Das Prophetenverständnis in deutschsprachigen Forschung seit Heinrich Ewald* (Wege der Forschung, 307). 1979. Pp. vii, 628. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 104.00)

This expensive and handsome volume is an excellent collection of influential and creative writings on the prophets. There are articles, but also long sections from books, twenty-four in all. No criticism can diminish the immense value of having this particular choice of creative scholarship within the covers of a single volume. Naturally other editors would make different choices. Some readers may feel that the selection of essays at the end by E. Auerbach (Jewish), P. Heinisch (Catholic) and G. Fohrer (Evangelical) to illustrate confessional unity and variation does not maintain the consistency of purpose which is otherwise admirably sustained. The reasons for the selection, its relation to other collections and the reasons for the limits set both of chronology and of language are explained in a substantial and authoritative introductory essay of fifty pages by the editor.

D. R. JONES

NIELSEN, E.: *Det gamle Israels Religion*. Fourth Edition. 1979. Pp. 167. (Gad, Copenhagen. Price: D.Kr. 80.00)

For notices of the second and third editions of this work see *B.L.* 1972, p. 58 (*Bible Bibliog.*, p. 402) and *B.L.* 1976, p. 6, under 'Asmussen'. This new edition has been revised and expanded. There is a new section on Canaanite culture and religion; the history of Israel is more fully treated; accounts of the growth of the O.T. and of modern critical methods of study have been added; and the section on prophecy has been extended. What

was an important contribution to a composite work has thus become an independent textbook, brief but comprehensive, and admirably adapted to the use of students.

G. W. ANDERSON

OTZEN, B., GOTTLIEB, H. and JEPPESEN, K.: *Myths in the Old Testament*. Translated by Frederick Cryer. Foreword by Thorkild Jacobsen. 1980. Pp. xiv, 143. (S.C.M. Press, London. Price: £4.95)

This is a translation from the Danish of the second edition (1976) of *Myter i Det gamle Testamente*, of which the first edition was published by Gad of Copenhagen in 1973 and reviewed in *B.L.* 1974, p. 72. The Danish second edition was not noted in the *Book List*. It does not appear, however, that substantial changes were made in the second edition. According to the Preface, some changes have been made in this edition in the bibliographical references 'to accommodate English speaking readers', but there has been no general updating. In the Foreword Professor Jacobsen, whose suggestion it was that the book should be translated into English, remarks that it will help readers unfamiliar with the Scandinavian languages 'to gain a proper impression of the richness and variety of approaches and results' of the so-called 'Scandinavian school' in O.T. studies (p. ix). Certainly it would be unwise to assume that these essays express a consensus of Scandinavian opinion on the subjects treated, especially on matters where the authors state without qualification or discussion views which have been seriously questioned by other scholars, writing for example of 'the general oriental creation myth' (Gottlieb, p. 68; italics mine), or of the transference of 'some aspects of the Sumerian-Babylonian fertility god Tammuz . . . to the figure of Marduk' (Otzen, p. 15). Since the book is presumably intended for students and general readers, such statements may easily mislead.

R. N. WHYBRAY

RAVEN, J. H.: *The History of the Religion of Israel. An Old Testament Theology*. Foreword by J. Barton Payne (Twin Brooks Series). 1979. Pp. 685. (Baker Book House, Grand Rapids, Michigan. Price: \$9.95)

This is a reprint of a work first published in 1933. It will appeal only to readers of an extremely conservative, biblicist mentality who are prepared, for example, to reconstruct 'the elaborate ceremonial of the Mosaic period' from the priestly materials of the Pentateuch, or the religious beliefs of David and Solomon from Psalms and Proverbs respectively, or to contemplate such questions as what the Patriarchs believed about the future life, and whether Moses properly understood the spirituality of God. The author taught O.T. at New Brunswick Theological Seminary from 1898 to 1939.

J. W. MCKAY

ROGERSON, J. W.: *Anthropology and the Old Testament* (Growing Points in Theology). 1978. Pp. 127. (Basil Blackwell, Oxford; John Knox Press, Atlanta. Price: £7.95; \$10.00)

Six admirably lucid essays on matters essential for the scientific study of the O.T. but often sadly neglected make this the most valuable and challenging volume in this series so far. After a chapter on the history of anthropology and the position of O.T. scholars such as Michaelis, Eichhorn, Stade and Wellhausen in that history, Professor Rogerson goes on to

analyse critically and, for the most part, convincingly, some of the assumptions and methods still influential in O.T. research. He has something important to say on kinship and marriage, 'Der Gott der Väter', corporate personality, amphictyony, sacrifice, magic, folktale, saga, legend, genealogies and a host of other subjects (see Index, pp. 124-27). Three chapters, those on 'Survivals, evolution and diffusion', 'Folklore' and 'Tribes, clans and groups', have the same structure: first, a catalogue of errors, then a constructive survey of the most recent anthropological insights and how they can be applied to the O.T. Of the two remaining chapters, one, on 'Primitive mentality', is almost wholly negative and justifiably so, while the other, a final chapter on structuralism, is refreshingly positive. A Postscript surveys more recent literature, in particular works by Ruth Finnegan, Jack Goody, Mary Douglas and Edmund Leach, published in the last four years. There are also two pages of 'Suggested Reading', which within O.T. studies might well be retitled 'Prescribed reading'.

J. F. A. SAWYER

ROHRBAUGH, R. L.: *The Biblical Interpreter*. 1978. Pp. 125. (Fortress Press, Philadelphia. Price: \$4.95)

The 'biblical interpreter' is the preacher, regarded as the vital link in the 'hermeneutical chain' between text and audience; the author's concern is the sociological dimension of the interpreter's 'pre-understanding'. A brief discussion of hermeneutical principles is followed by a comparison of the Biblical 'agrarian' and modern 'industrial' society. To illustrate the task of 'transposing' from one context to the other, an exegesis of 1 Kings 21:1-29 and Luke 16:19-31 is presented. Rohrbaugh offers the preacher some contact with modern hermeneutical ideas and practice. But the issue of differing social context of text and interpreter is surely a concern of 'historical-critical' exegesis, which (the author agrees) must precede the application of the meaning of the text. Perhaps this book will serve to persuade the kind of preaching which the author criticises to come to terms by way of 'hermeneutical' discussion with such exegesis.

P. R. DAVIES

ROSENBERG, D.: *A Poet's Bible*. 3 vols., boxed. 1978. Pp. 53; viii, 101; xi, 78. (Harper & Row, New York. Price: \$18.95)

This American Jewish poet has selected psalms and chapters from Job and Isaiah to 're-speak' the original texts in modern terms. He is schooled in the linguistic and scholarly fields and approaches his task highly conscious of tradition and development. Quite deliberately and surprisingly he adopts a regular metre, the modern three-line stanza, 'echoing... the original parallelism of ancient poetry and the basically triad construction of the blues'. These tercets, bereft of punctuation, have to serve even in the most irregular patterns of Jobian dirges and prophetic indictments. It is difficult to condone the resulting monotony which contrasts sadly with the true textual patterns. Rosenberg also freely mixes archaic words with Miltonic overtones and pietistic rhetoric with the jargon of the urban industrial scene, such as café, megaphone, car, radios, shirt and pants, fuselage, and even such symbols as Hiroshima and Hollywood. In the continuous battle for contemporary idiom and within hermeneutical shifts of method this 'Hebrew religious poet writing in the rhythms of the United States' deserves attention because of his sincerity and as a strange synthesis of irreconcilable elements.

U. E. SIMON

ROSENZWEIG, R.: *Solidarität mit den leidenden im Judentum* (Studia Judaica, 10). 1978. Pp. xxvi, 296, 1 map. (De Gruyter, Berlin. Price: DM. 98.00)

This profound and wide-ranging study is the German translation of a work submitted as a doctoral thesis at the Hebrew University of Jerusalem in 1971. In the exploration of her themes of suffering, sin, solidarity, and responsibility, the writer passes in review an extensive and varied literature, Biblical (O.T. and N.T.), sectarian (Qumran), and rabbinic. She finds relatively little reference to, or sense of solidarity with, the suffering of humanity as such, but investigates in detail the attitude to the suffering of Israel found in the relevant portions of the literature indicated, and passes from this to the varied attitudes adopted to the suffering of the individual (in which she finds a striking contrast between Paul and Jesus), and emphasizes the way in which Moses exhibits solidarity with the sufferer, whether Hebrew or non-Hebrew. In her investigation of the theme of solidarity she begins by emphasizing the solidarity of the God of Israel with the sufferer and explores that of the individual with the community and with other individuals. There follow important sections on the solidarity with the community of those who were 'sent' to Israel and also their, and God's, identification with sinners. With this is contrasted the attitude of the Qumran sectaries, an attitude from which Jesus and the early Christian community decisively differed. This complex and subtly argued work displays a rare scholarly quality and is an outstanding contribution to the themes which it investigates.

G. W. ANDERSON

SCHOTTROFF, W. and STEGEMANN, W. (ed.): *Der Gott der kleinen Leute. Sozialgeschichtliche Bibelauslegungen*. Band 1. *Altes Testament*. Band 2. *Neues Testament*. 1979. Pp. 104, 120. (Kaiser Verlag, Munich; Burckhardt — Laetare Verlag, Gelnhausen. Price: DM. 10.80 each)

The method underlying these published papers of a working party on 'materialistic' interpretation of the Bible is influenced by F. Belo and M. Clévenot on the one hand (see *B.L.* 1979, p. 70) and Roland Barthes on the other. It has sympathy with liberation theologies. In practice, it concentrates upon clarifying the social, political and economic factors which 'produced' the texts studied. In vol. 1, an essay on Amos contains nothing unfamiliar. A discussion of Jer. 26 and 36 argues that Jeremiah was involved in politics to the extent that he escaped the fate of Uriah only by relying on pro-Babylonian factions in the government. An essay on Ecclesiastes understands the pessimism of the book in terms of social conditions in the third century B.C. Vol. 2, which is in many ways more illuminating, treats Mt. 20:1–15, Mk. 2:23–28 and Mk. 2:1–3:6.

J. W. ROGERSON

SORG, T. (ed.): *Dekalog heute. Predigthilfen zu den Zehn Geboten*. 1979. Pp. 160. (Calwer Verlag, Stuttgart. Price: DM. 18.00)

A general introduction to the Decalogue and a sermon on 'law', at the beginning, and a series of practical aids to the use of the Decalogue in worship, at the end, frame the core of the book, which consists of ten essays, each by a different author and offering exegetical and homiletic commentary on a particular commandment. The exegesis draws upon the main stream of recent German scholarship, and while the book is obviously

designed for the German (Lutheran) pastor it is not without interest to a wider audience, though the O.T. scholar will find it perhaps a little too summary.

D. M. GUNN

SPRINGER, S.: *Neuinterpretation im Alten Testament untersucht an den Themenkreisen des Herbstfestes und der Königspsalmen Israels* (Stuttgarter Biblische Beiträge). 1979. Pp. 208. (KBW Verlag, Stuttgart. Price: DM. 26.80)

This dissertation by a Benedictine sister was accepted by the University of Copenhagen in 1975 and is a study of the process of re-interpretation within the O.T. The matter is pursued in relation to the Autumn Festival and to the Royal Psalms. Relevant texts are grouped according to their period, translated, and where possible aligned with related texts from Israel or abroad, and evidence of re-interpretation is noted. Comments are brief and at times sketchy. Although questions must arise as to the correctness of the relative dating, this is a useful exploration, especially as it gives such prominence to the texts.

J. H. EATON

SPURGEON, C. H.: *Der gute Kampf des Glaubens*. 3. Aufl., 1979. Pp. 240. (Oncken Verlag, Wuppertal; Schulte Verlag, Wetzlar. Price: DM. 17.95)

Spurgeon's sermons were published weekly for 31 years and were read not only in England, but in America and as far afield as Australia and the African bush. That they are still widely appreciated today is amply witnessed by the fact that this German translation of eleven of them that he preached on the O.T. has now been reprinted for the third time since 1976.

J. W. MCKAY

STECK, O. H. (ed.): *Zu Tradition und Theologie im Alten Testament* (Biblich-Theologische Studien, 2). 1978. Pp. 111. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 18.00)

The four essays printed here in their original German form were included with others, in an English translation, in the volume *Tradition and Theology in the Old Testament*, ed. D. A. Knight (cf. *B.L.* 1978, p. 95). The authors are H. Gese, R. Smend, O. H. Steck and W. Zimmerli, and all the essays are related to the theological implications of 'tradition' in the O.T.

R. E. CLEMENTS

WALLACE, R. S.: *The Lord is King. The Message of Daniel* (The Bible Speaks Today). 1979. Pp. 200. (Inter-Varsity Press, Leicester. Price: £2.65)

This volume belongs to a series of expository commentaries, published under the title 'The Bible speaks today' because of the desire to relate the biblical text to contemporary life. The approach to the book of Daniel is conservative, although the writer looks on the book as a revision of an earlier exilic book, which has been adapted to the crisis under Antiochus

Epiphanes. Hence he is ready to see ch. 11 as largely an account of the Greek period. God is seen as the chief agent — with the book of Daniel indicating how God 'intervenes and alters things to make them go his way' and how human kingdoms are 'clay in the hand of the potter'. Daniel is seen as the heir of both the prophetic and wisdom traditions. The preacher will find much of value in this book, but the serious student of Daniel will look elsewhere.

R. J. HAMMER

WESTERMANN, C.: *Blessings in the Bible and the Life of the Church*. Translated by Keith Crim. 1978. Pp. xvi, 126. (Fortress Press, Philadelphia. Price: \$5.95)

The German edition of this book (published in 1968) was reviewed in *B.L.* 1969, p. 44 (*Bible Bibliog.*, p. 170). This translation is intended as the first in a series of volumes which is meant 'to suggest ways in which the biblical heritage may address contemporary culture'. Westermann's study fulfils this intention admirably; and if the series as a whole lives up to this standard, it should be very successful.

H. MOWVLEY

WESTERMANN, C.: *Theologie des Alten Testaments in Grundzügen* (Grundrisse zum Alten Testament, A.T.D. Ergänzungsreihe, 6). 1978. Pp. 222. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 22.00 (sub. to series, DM. 19.80))

In contrast to most previous treatments of O.T. theology which have consisted either of a systematic discussion of religious ideas or of *Heilsgeschichte*, Westermann, while recognizing the importance of the latter, lays equal emphasis on man's response to God's activity in creation and in history, a response which is made both in life and in worship. The theme of blessing occurs especially in Genesis, in Deuteronomy, in the Psalms and in Deutero-Isaiah. The monarchy and the temple are significant in this connection. In the Psalms prominence is given to the response both of lament and of praise. Full justice is done to the Wisdom literature which witnesses to the creativity of man as well as of God. Special emphasis is laid on the universalistic strain in the O.T. God is the God of the whole world and of all mankind, and Israel's function and history are set in a universal framework. The relation to the N.T. of the prophecies of judgement, of the Servant of the Lord and of God as the Creator and the bestower of blessing is very well worked out. All this and much else makes this book unusually rich. It is eminently worth translating into English.

N. W. PORTEOUS

WESTERMANN, C.: *What Does the Old Testament Say about God?* Edited by F. W. Golka. 1979. Pp. 107. (John Knox Press, Atlanta; S.P.C.K., London. Price: \$9.95; £4.95)

This book is based on the Sprunt Lectures delivered at Union Theological Seminary, Richmond, Virginia in 1977. It covers in more popular form much the same ground as the author's more elaborate book, not yet translated, which is also reviewed in this *Book List* (immediately above). Small in compass, it is unusually rich in content. Westermann

insists that, in constructing an O.T. theology, one must start with verb-structures and not with nouns like election, covenant, salvation-history, etc., and he lays the emphasis on God's speaking and acting and the human response. Account must be taken both of God's act of creation and of his acts of salvation in history. Corresponding to creation is God's blessing which calls for the response of praise. Moreover the response has to be made in daily life as well as in worship. Penetrating things are said about lament and praise in the Psalms, about the difference between commandment and law, which throws light upon the N.T., about the role of the mediator, etc. The concluding chapter deals with the relation of the O.T. to Christ. Promise and judgement meet in Isaiah 53 and, in line with this, the request for the destruction of the unrighteous, which appears frequently in the Psalms, is abolished in Christ.

N. W. PORTEOUS

WHITE, R. E. O.: *Biblical Ethics* (The Changing Continuity of Christian Ethics, Vol. 1). 1979. Pp. 256. (Paternoster Press, Exeter; John Knox Press, Philadelphia. Price: £7.00 (cloth), £4.60 (paper); \$6.95)

White first discusses his programme: he seeks to reconcile Fletcher's 'situation ethics' with biblical background and historical development. Legacies of early Hebrew religion, the Decalogue, the Book of the Covenant, Deuteronomic ideals and the Holiness Code are all briefly discussed. After the Psalter and moral wisdom the author covers the sects (Qumran, etc.) and the emergence of a dualistic outlook. Turning to Jesus, he notes positive and negative reaction to Judaism. On the N.T. he has chapters on Sonship in the Family of God and Obedience in the Kingdom of God, moving on to Imitation of Christ's Ideal. Ethics among early Christians are then examined with chapters on Pauline moral theology and ethical directness. The letters by Peter and John and the 'sub-apostolic' correspondence complete the survey, the final chapter summing up distinctiveness in biblical ethics. A specifically Christian book, but one which seeks to keep a correct balance in the attention which it pays to the O.T.

J. G. SNAITH

WHITELAM, K. W.: *The Just King: Monarchical Judicial Authority in Ancient Israel* (Journal for the Study of the Old Testament Supplement Series, 12). 1979. Pp. 320. (JSOT Press, Department of Biblical Studies, University of Sheffield. Price: £8.95 (sub. £5.95))

The title of this book accurately describes its theme. The antecedents of royal judicial authority in pre-monarchical Israel and parallels from other parts of the ancient Near East are however also given due place. The author regards the authority of the Israelite kings as a development of earlier Israelite practice rather than as based on foreign models. But the kings frequently attempted to use the older apparatus of justice, both sacral and secular, for their own ends, first — especially David and Solomon — dishonestly manipulating it and later finding more respectable ways of controlling it. The latter method culminated (in the south) in the judicial reforms of Jehoshaphat. A final chapter considers and answers positively the question whether Israelite kings were lawgivers as well as judges. The arguments are based on close study of the relevant texts, with detailed discussion of other views. This is a well documented and well argued study.

But this reviewer is left wondering whether the scantiness of the material available (especially compared with the wealth of legal texts from Mesopotamia) and the ambiguous character of many of the sources permit the drawing of any solid conclusions with regard to many of the questions discussed. The author, it must be said, is well aware of this doubt.

R. N. WHYBRAY

WIED, G.: *Der Auferstehungsglaube des späten Israel in seiner Bedeutung für das Verhältnis von Apokalyptik und Weisheit*. 1967. Pp. 391. (Dissertation, University of Bonn)

This dissertation, originally presented in 1965, has not previously been noted in the *Book List*. After an introduction dealing with earlier views on the development of a belief in resurrection in Israel, a series of apocalyptic (Daniel, Isaiah 24–27, Ethiopic Enoch) and wisdom (Proverbs 8, Sirach, Qoheleth) texts is examined as to their understanding of man's fate after death. The conclusion is that the belief in resurrection characteristic of apocalyptic was not simply a product of a time of religious crisis in the second century, but had an earlier origin, which might be linked with the concern for the whole cosmic order characteristic of wisdom. Other links with wisdom, in the self-understanding of the apocalyptists and their use of particular formal categories, are also brought out. Some interesting insights emerge, but in the years since the dissertation was presented the debate has inevitably moved on.

R. J. COGGINS

WILMS, F.-E.: *Wunder im Alten Testament* (Schlüssel zur Bibel). 1979. Pp. 368. (Pustet Verlag, Regensburg. Price: DM. 32.00)

A thorough examination of the O.T. *Wunderterminologie* ('ōt, g'ḥūrōt, mōpēt, etc.) is followed by an exegesis of some of the *Wundererzählungen*. The Red Sea deliverance, the wilderness wanderings miracles and the deeds of Elisha receive particular attention. A third section discusses the human response, or lack of it, to the *Wundererzählungen*, including attention to the motif of hardening the heart. If the author helps the modern reader to understand the miracle stories, it is by showing how they express the O.T. witness to God, and by asserting that this witness challenges the modern reader to accept or reject it. Nevertheless, the author sees a fundamental difference between 'ancient man' and the modern reader, in the light of which it is inappropriate to make a distinction between natural and miraculous happenings in the O.T. There is no index to the many O.T. passages alluded to.

J. W. ROGERSON

WOLFF, H. W.: *Die Hochzeit der Hure. Hosea heute*. 1979. Pp. 246. (Kaiser Verlag, Munich. Price: DM. 24.00)

As the sub-title suggests, this is a further volume of practical expositions of prophetic passages (cf. *B.L.* 1979, pp. 113, 114). It comprises a series of sermons and meditations covering the whole book of Hosea, mainly written between 1956 and 1961 and published previously in the series *Alttestamentliche Predigten*. As a bonus the translation of Hosea into German made by Wolff for his *Biblischer Kommentar* volume is included,

with different typefaces serving to distinguish the words of Hosea, those of his disciples and those of later redactors. The interpretations of the text on which these expositions are based are more fully and more clearly set out in Wolff's commentary (2nd ed., 1965), but this volume and its companions have an interest of their own as examples of the kind of theological treatment of O.T. texts for which Wolff has argued in a number of important essays.

G. I. DAVIES

WÖLLER, U.: *Die verborgene Logik der Bibel. Eine Auslegung der Urgeschichte*. 1979. Pp. 191. (Haag & Herchen, Frankfurt. Price: DM. 29.80)

Wöller is concerned that modern man finds it hard to affirm the centrality of Jesus' death for the Christian message. A logical connection between sin and death is not obvious, he argues. To tackle the problem he turns to the Bible to demonstrate the significance of atonement, taking as his focal point, not sacrificial theory, but the story of the Fall and its aftermath as it is worked out in the Primeval History (Genesis 2-11). He traces a pattern (*Gestalt*) of atonement, a 'messiah-picture', which he finds elsewhere in the O.T. and which is fulfilled in Jesus' death. Reference to standard exegesis is sparse and there is little interest in those matters which have traditionally concerned historical-critical inquiry into these chapters; rather this is primarily an interpretation of the 'final form' of the text which, while at times too idiosyncratic, has an important theme as its subject and some interesting observations to make in the course of the exposition.

D. M. GUNN

WOOD, L. J.: *The Prophets of Israel*. 1979. Pp. 405. (Baker Book House, Grand Rapids, Michigan. Price: \$11.95)

This book is written with a limpid clarity that makes it attractive as a textbook for students. It is accurate and well-informed, and contains a useful section on non-Israelite prophecy. But for most users of this *Book List* it will be vitiated by its extreme conservatism. The prophets are held to have been the writers of their own books. The whole of Isaiah is thus attributed to the prophet of the eighth century, while Daniel is dated in the sixth, Daniel's place among the Writings rather than the Prophets being recognized only in a footnote. No account is taken of form criticism, even when (as in the case of the messenger-formula) it would have helped the argument. Much emphasis is placed on the fulfilment of prediction, and the text is mostly quoted in the Authorized Version. Considerable attention is also given to the personality of the several prophets.

A. GELSTON

ZIMMERLI, W.: *Old Testament Theology in Outline*. Translated by David E. Green. 1978. Pp. 258. (John Knox Press, Atlanta; T. & T. Clark, Edinburgh. Price: \$12.00; £5.80)

The German original of this book was reviewed in *B.L.* 1973, p. 51 (*Bible Bibliog.* p. 473); the second, revised, edition in *B.L.* 1977, p. 89. This translation is from the second edition and it is to be welcomed for its scope and for its perceptiveness.

P. R. ACKROYD

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

AMIET, P.: *L'Art antique du Proche-Orient* (L'Art et les Grandes Civilisations). 1977. Pp. 601 including 1075 illustrations and 158 colour plates. (Editions d'Art Lucien Mazenod, Paris. Price: Fr. 418.00)

AMIET, P.: *Die Kunst des Alten Orient* (Grosse Epochen der Weltkunst: Ars Antiqua). Translated from the French by M. A. Brandes. 1977. Pp. 618 including 1075 illustrations and 158 colour plates. (Herder, Freiburg. Price: DM. 280.00)

This is a serious work of art history by an international authority in this field, distinguished by its fine photography. The objects for inclusion were chosen by the author and then mostly photographed anew for this volume by Jean Mazenod. The colour plates are magnificent. The area covered is Mesopotamia and related parts of Iran, Anatolia and Syria-Palestine, from the Neolithic period to the end of the Persian empire. The accompanying text is comprehensive but brief. The captions to the photographs are too brief for the reader who is not already informed, and do not always give the measurements. A lengthy chapter on the main sites gives a most useful archaeological history of each with plans or reconstructions of the main buildings. A map, time charts, lists of gods and of dynasties with kings, a glossary of terms, bibliographies and an index complete the volume.

W. G. LAMBERT

BOYCE, M.: *Zoroastrians. Their Religious Beliefs and Practices* (Library of Religious Beliefs and Practices). 1979. Pp. xxi, 252, 2 maps. (Routledge & Kegan Paul, London. Price: £8.95)

The author believes that just before the Indians and Iranians separated they conceived 'a new hope concerning the hereafter' (p. 14). Zoroaster's date is estimated at about 1700 to 1500 B.C., but there was a subsequent growing belief in a future Saviour. Dr Boyce describes Cyrus' kindness to the Jews and notes the influence of Zoroastrianism on them, and points out how the heavy blow of Alexander the Great's conquest affected oral transmission of texts. Armenia is described as predominantly Zoroastrian during the latter part of the Parthian period (p. 84). The part played by Zoroastrianism in Mithraism is also noticed. The author considers that the Sasanian kings subscribed to the Zurvanite heresy. She describes the revolutionary movement of Mazdak and the Pahlavi (Middle Persian) literature, and is at pains to deny the view that Zoroastrianism was an arid affair, ready to crumble under the shock of conquest. With the Arab conquest begins the long period, extending to our own times, when Zoroastrians have lived under the rule of an alien faith. The astounding story of the founding fathers of the Parsi community is told and the subsequent history of the Iranian and Indian communities examined. In view of the intractable nature of many of the sources, the book is remarkable for its continuity and comprehensiveness. It appeared too early to include the recent revolution in Iran; friends of the Zoroastrians — and indeed of members of all religious communities there — will be concerned to hear news of them and hopeful that the news will be reassuring.

G. MORRISON

BUDGE, E. A. W.: *Egyptian Religion*. (1899). Reprinted 1979. Pp. xvi, 198, eight illustrations

BUDGE, E. A. W.: *Egyptian Magic*. (1899). Reprinted 1979. Pp. xx, 234. (Routledge & Kegan Paul, London. Price: £2.50 each)

These two books by Sir Wallis Budge reflect the level of knowledge of eighty years ago on Egyptian funerary beliefs and magic respectively, and have long since been outmoded by newer works based more accurately on much fuller data. They are too narrowly restricted to the 'Book of the Dead' for their data, and few today would endorse Budge's view of the Egyptians as crypto-monotheists. The repeated reprinting of Budge's lesser works (such as these) is wasteful of resources and a hindrance to those who seek reliable information.

K. A. KITCHEN

DICKS, B.: *The Ancient Persians. How They Lived and Worked*. 1979. Pp. 150, including 12 plates and 8 maps and figs. (David and Charles, Newton Abbot, Devon. Price: £4.95)

As in his earlier books on Greece and Israel, the author, a lecturer in geography at the University of Strathclyde, writes for the general reader. His style is clear and his material fairly reliable. Specialists will wince at the description of Aramaic as 'a Semitic language with a twenty-seven-letter alphabet and a flowing script' (p. 120).

R. P. GORDON

FRAZER, J. G.: *The Illustrated Golden Bough*. General Editor, Mary Douglas. Abridged & illustrated by Sabine MacCormack. 1978. Pp. 256, numerous illustrations, some in colour. (Macmillan, London. Price: £4.95)

The important thing about this book is not so much that it is illustrated, as that Dr Sabine MacCormack has sought to present in one reasonably-sized volume the essential argument of Frazer's original thirteen volumes. Compared with Frazer's own one-volume abridgement of 1922, it is considerably shorter, and a much greater pleasure to read because of its superior layout. An introduction by Professor Mary Douglas sets the work of Frazer in perspective, as well as commending the way in which Dr MacCormack has presented the central argument of *The Golden Bough*. If its binding will stand up to constant use, this will be a most useful book for teaching purposes.

J. W. ROGERSON

HELTZER, M.: *Goods, Prices and the Organization of Trade in Ugarit. Marketing and Transportation in the Eastern Mediterranean in the Second Half of the II Millennium B.C.E.* 1978. Pp. xii, 163. (Reichert Verlag, Wiesbaden. Price: DM. 60.00)

Here, as in his previous work, Heltzer has assembled some of the details from the numerous economic documents from Ugarit into a manageable order. With the help of carefully drawn tables he records the prices of grain, oil, wine, fruit, foodstuffs, garments, animals and all sorts of minerals. The price comparisons with similar material from other sites are particularly interesting. Unfortunately, there are many errors and defects in the printing of this English text but this does not spoil the usefulness of the collected material.

M. E. J. RICHARDSON

HORNUNG, E.: *Grundzüge der ägyptischen Geschichte* (Grundzüge, 3). 2., überarbeitete und erweiterte Auflage. 1978. Pp. 167, one map. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 17.50)

This is the second edition of a work which first appeared in 1965 but was not reviewed in *B.L.* It surveys the history of ancient Egypt from its beginnings down to the conquest by Alexander. That this task can be satisfactorily accomplished in so compact a little volume is a tribute to Hornung's skill and profound mastery of the subject. Based on a careful study of the chronology and sifting of the archaeological and written sources, the author has produced a sober, balanced and readable history. Omitting reigns of minor significance, he yet manages to give a connected and lively account while at the same time indicating the developments in art, literature and institutions as well as religious ideas and practices. The addition of twenty-seven pages has enabled Hornung to bring matters up to date and to provide valuable bibliographical material lacking in the first edition. This is a brilliant synthesis which is a model of its kind.

R. J. WILLIAMS

KINNIER WILSON, J. V.: *The Rebel Lands: An Investigation into the Origins of Early Mesopotamian Mythology* (University of Cambridge Oriental Publications, 29). 1979. Pp. viii, 150; 10 plates, 2 figs. (Cambridge University Press. Price: £12.50)

This novel and revolutionary theory brings together many diverse strands of early Sumerian mythology as an interpretation of a prehistoric cataclysm when earthquakes released oil, gas and fire in the Zagros hills. Ancient Mount Ebih is identified with the Saidmarreh landslide in S.W. Iran. This 'rebel land' is taken to be the scene of primaeva conflict; and major gods and minor demons are alike identified as 'gas escapes'. The theory stretches to cover the flood and the descent into the underworld. This 'story of myth *and* history' has little bearing on the O.T. except perhaps for its references to natural phenomena as symbols of divine judgment.

D. J. WISEMAN

LOGAN-SMITH, A. (ed.): *An Introduction to Ancient Egypt*. Preface by T. G. H. James. 1979. Pp. 286, including 21 colour plates and 101 black and white illustrations. (British Museum Publications Limited, London; Farrar Straus Giroux, New York. Price: £8.50 (cloth); £4.95 (paper))

This handsomely produced volume is a revision of the *Guide to the Egyptian Collections* in the British Museum published in 1964. The section on predynastic cultures has been substantially rewritten and that on the Late Dynastic period (of interest for biblical history) brought up to date and considerably expanded. The chapter on literature has been extended to include demotic works and the concluding chapter on Roman and Christian Egypt enlarged by a description of the Meroitic kingdom. A brief but useful bibliography has been added. Many new illustrations have been incorporated and in some cases new photographs have been supplied for the objects. This is a very authoritative and informative book intended for the non-specialist.

R. J. WILLIAMS

MATTHEWS, V. H.: *Pastoral Nomadism in the Mari Kingdom (ca. 1830–1760 B.C.)* (A.S.O.R. Dissertation Series, 3). 1978. Pp. xiii, 213, 3 maps. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$6.00 (members \$4.00))

A competent study of a limited type and period of nomadism. It uses the approach and nomenclature of anthropology, topography and demography and modern parallels. The current view that such nomadism formed part of a dimorphic society is upheld and emphasis placed on these peoples as occupational (mainly herding) groups. Specialists examining so-called 'patriarchal' nomadism or the 'withdrawal' theories of Mendenhall and Gottwald will do well to refer to this book.

D. J. WISEMAN

RUFFLE, J., GABALLA, G. A. and KITCHEN, K. A. (ed.): *Glimpses of Ancient Egypt. Studies in Honour of H. W. Fairman*. 1979. Pp. ix, 201, many plates and figs. (Aris & Phillips, Warminster. Price: £12.50)

This *Festschrift* in honour of the recently retired Professor of Egyptology at Liverpool contains thirty essays ranging over a wide spectrum of Egyptological studies. Of the papers, twelve are on archaeology, seven on history, six on texts, four on linguistic matters; and one deals with a seventeenth century British traveller to Egypt. Only one has any direct relevance to O.T. studies. This is A. R. Millard's contribution on 'The Scythian Problem' in which he defends Herodotus' account of the Scythian invasion into Palestine and unsuccessful attempt to penetrate Egypt. For this he suggests a possible chronological reconstruction.

R. J. WILLIAMS

SAADÉ, G.: *Ougarit, métropole cananéenne*. 1979. Pp. 219. (Imprimerie Catholique, Beirut. Obtainable from the author, al-Maliki Street, Lattakia. Price: \$18.00)

This volume fills the need for a comprehensive treatment of Ugarit; but the author's unique contribution is in his invaluable descriptions of the archaeological excavations and of the surrounding area — unique because there is no systematic account of the site. The history of exploration is also well covered, with full details of campaigns, personnel and publication. The author knows Ras Shamra intimately and has long been associated with it. His criticisms of archaeologists who do not publish and of linguists who fail to give relevant archaeological information (e.g. on where a tablet was found) are the more telling for that. Good treatments of the history and literature along with many plans and plates complete this excellent 'travail de synthèse'.

J. F. HEALEY

9. APOCRYPHA AND POST-BIBLICAL STUDIES

ALLEGRO, J. M.: *The Dead Sea Scrolls and the Christian Myth*. 1979. Pp. 248, 4 maps. (David and Charles, Newton Abbot. Price: £7.50)

This book is from the same stable that produced *The Sacred Mushroom and the Cross*, and promulgates the same rare concoction of formal resemblance to scholarly presentation and tendentious exegesis based on outrageous philological tinkering. The first part is concerned with establishing the Essenes' view of their historical role in accordance with a pattern

descried in Israel's past as recorded in the O.T. Qumran becomes Secacah, one of the 'cities of the wilderness' taken by Joshua before the Israelites entered the Promised Land. The Teacher of Righteousness, the leader of the Qumran sect, becomes the modern counterpart of Moses' successor, and it is his function to lead the 'men of the covenant' into the Promised Land of the new era. The author asserts that the Teacher was crucified and that this 'sacrifice' was later regarded by the Essene sectarians as propitiatory. The second half of the book contains an uncritical selection of polemical texts from the Church fathers which highlight the libertine practices of certain gnostic groups in the centuries which followed the close of the N.T. canon. These are attributed to the main stream of primitive Essene and Christian practice and supposedly were massively censored from the records by later orthodox redactors. Exegesis of this kind takes the breath away and is remarkable for its sheer perversity. No mushrooms here — merely sodden toadstools.

P. W. COXON

ANDERSON, R. T.: *Studies in Samaritan Manuscripts and Artifacts. The Chamberlain-Warren Collection* (American Schools of Oriental Research Monograph Series, 1). 1978. Pp. ix, 80, 12 plates. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$8.75)

A full description is here given of the Chamberlain-Warren collection of Samaritana now at the Michigan State University. In addition to manuscripts of the Samaritan Pentateuch and Marqah ranging in date from the late Middle Ages to the present century, there are liturgical texts and inscriptions. The work also describes the late Mr E. K. Warren's links with the Samaritans and gives a brief survey of Samaritan history and beliefs.

R. J. COGGINS

BARSOTTI, D.: *Le Livre de la Sagesse*. Traduit de l'italien par E. de Solms. 1978. Pp. 221. (Téqui, Paris. Price: Fr. 30.00)

This work was first published in Italian in 1976 under the title *Meditazione sul libro della Sapienza*. The text of Wisdom in French translation is given in full, each section being followed by comment of a general kind, and by the author's meditations. There is much here of value for the general reader, although the author attaches questionable significance to the use in this instance of Greek not Hebrew. Comparing the two languages he concludes that 'une maturation de la révélation divine' necessitated the use of Greek, and sees in this the ultimate breaking down of national, cultural and racial barriers. 'En assumant la langue grecque, la Révélation divine annonce la religion universelle.' Many will not agree with his assessment of this book as the high point of the O.T., but the author's protest against attempts to 'dehellenize' Christianity is sound.

G. I. EMMERSON

BEN-CHORIN, S.: *Jüdischer Glaube. Strukturen einer Theologie des Judentums anhand des Maimonidischen Credo*. 2nd Edition. 1979. Pp. 332. (Mohr, Tübingen. Price: DM. 32.00)

A revised edition of lectures delivered in Tübingen in or before 1975, this volume constitutes a further 'intelligent layman's guide' to Judaism as viewed speculatively. The author is well equipped, notably with familiarity

both with the N.T. and with Christian theology of the first half of this century alongside deep familiarity with the Jewish sources. The presentation — much influenced by Martin Buber — is, despite its conservative sympathies, essentially modernist. Nothing here for the *Alttestamentler*: and readers of this *Book List* interested in post-biblical Judaism will mostly be already familiar with the content of the book, which for the sort of German public it is aimed at, is well done.

R. LOEWE

BUCHANAN, G. W.: *Revelation and Redemption. Jewish Documents of Deliverance from the Fall of Jerusalem to the Death of Nahmanides. Introduction, Translation, Conclusions and Notes.* 1978. Pp. vi, 632. (Western North Carolina Press, Dillsboro, N. Carolina. Price: \$29.50)

A rather curious book, written as part of a study for a commentary on *Revelation*. What it asserts should by now be familiar enough, viz. that Jewish messianism and eschatology are not other-worldly, but are seen as played out at the culmination of the historical plane. The author has become convinced that N.T. messianism and Jesus' own self-understanding must be similarly interpreted. The documents — chosen from hymnology, history, midrash, formal eschatology etc., but virtually none from *halakhah* (a significant omission) — would inevitably have to be set out in some subjective arrangement; the one chosen is unnecessarily anachronological in some respects. The book might if used with great circumspection be found helpful in an initial address to source-material. Some things besides *halakhah* are conspicuously absent: there is, for example, nothing from the *War Scroll* or any other Qumran document. The author has produced a distorted picture of Jewish hopes and dreams of a messianic future involving world domination and gentile subservience. Historical Jewry is credited with an eschatological intensity which no more than a minority would ever have been capable of maintaining. It must be said that despite the author's good will the account reads much like a parody of the *Protocols of the Elders of Zion*. Dr Buchanan's learning is substantial; but he has relied on translators, on whom he has forced the insistence that 'olam must invariably be translated temporally — leading to some absurdities and howlers. The translations signed RPL(apide) are not to be relied on: that of Maimonides' *Epistle to Yemen* (itself available in English) amounts to a masterpiece of incompetence.

R. LOEWE

BURROWS, M.: *Burrows on the Dead Sea Scrolls. An Omnibus of Two Famous Volumes: The Dead Sea Scrolls; More Light on the Dead Sea Scrolls.* 1978. Pp. xiii, 434, 10 plates, 1 map. (Baker Book House, Grand Rapids, Michigan. Price: \$11.95)

This is a photographic reproduction of Professor Burrows' two masterly volumes on the Dead Sea Scrolls, published originally in 1955 and 1958 and reviewed in *B.L.* 1956, p. 65 (*Eleven Years*, p. 772) and *B.L.* 1959, p. 34 (*Decade*, p. 170). A combined index to both volumes is provided, and this book must be recommended as a bargain to those who do not possess the original editions.

P. R. DAVIES

CHARLESWORTH, J. H.: *The Odes of Solomon: the Syriac Texts Edited with Translation and Notes* (Texts and Translations, 13; Pseudepigrapha Series, 7). 1977. Pp. xvii, 167. (Scholars Press, Missoula, Montana. Price: \$7.50 (members \$5.00))

This is a photographic reprint, incorporating a small number of minor corrections and alterations, of the 1973 edition (see *B.L.* 1974, p. 84). According to a new preface, indexes have been added, but these are absent from the review copy and are supplied separately. The same preface also announces that two further volumes are to appear, one containing the Greek and Coptic texts of the Odes, with translations, and a second with a collection of studies.

S. P. BROCK

COGGINS, R. J. and KNIBB, M. A.: *The First and Second Books of Esdras* (Cambridge Bible Commentary on the N.E.B.). 1979. Pp. xii, 314. (Cambridge University Press. Price: £15.00 (cloth), £5.95 (paper))

The authors of this book may well be right when they claim (p. 74) that 'i Esdras is quite possibly the least read book in the whole of the Bible and the Apocrypha'. One might also say the same about ii Esdras for the reason that for the non-specialist its message is obscure and difficult to understand. But with the publication of this commentary such an excuse for avoiding these two apocryphal books is no longer valid. Coggins and Knibb have provided those who are interested in inter-testamental literature with a lucid and readable exposition of the books of Esdras. In common with other commentaries in this now well known series the exegesis of the text is preceded by introductory material and followed by a note on further reading. A subject index to both books is also provided.

G. LL. JONES

COHN, H.: *The Trial and Death of Jesus*. 1977. Pp. xxiv, 419. (Ktav, New York. Price: \$7.95)

This book by a judge of the Israeli Supreme Court was originally written in the wake of the Second Vatican Council; and the present paper-back edition testifies to a continuing interest in its fascinating, unorthodox but not impossible reconstruction of the events which led to the execution of Jesus. Cohn rightly stresses that no known Jewish law can have found Jesus guilty of death on the basis of the charges preferred against him in the Gospel accounts (see esp. p. 98), and that legal responsibility remains fully with Pilate. But the author goes further and argues that the sole purpose of the Jewish authorities in the proceedings was to save Jesus and that the centuries of ill-treatment of Jews by Christians on the ground of being Christ-killers was a supreme perversion of justice because 'in solemn truth, their forefathers took no part in [the trial and crucifixion of Jesus] but did all that they possibly and humanly could to save Jesus, whom they dearly loved . . . , from his tragic end at the hands of the Roman oppressor' (p. 331). This is a brilliant though highly speculative theory which would enjoy a greater degree of verisimilitude if the conflict of jurisdiction had occurred say two hundred years later. The study relies on an extensive reading of the primary sources (not always in the best editions) and of secondary literature (referred to more than once carelessly and even incorrectly).

G. VERMES

CROWN, A. D.: *Samaritan Majuscule Palaeography: Eleventh to Twentieth Century* (Reprinted from the *Bulletin of the John Rylands University Library of Manchester*, Vol. 60, No. 2 and Vol. 61, No. 1, 1978). 1978. Pp. 55, with 27 alphabet tables and 6 plates. (The John Rylands University Library of Manchester. Price: £3.00)

The basic aim of these articles is the establishment of reliable principles for the dating of MSS of the Samaritan Pentateuch. The particular claim made here is that palaeographical evidence, objectively assessed by modern technological means, can legitimately be used to show a chronological development, despite the archaizing tendencies of Samaritan scribes.

R. J. COGGINS

DELCOR, M.: *Qumrân. Sa piété, sa théologie et son milieu* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, XLVI). 1978. Pp. 427. (Editions Duculot, Paris & Gembloux; Leuven University Press. Price: B.Fr. 1,550)

The twenty-seventh *Colloquium Biblicum Lovaniense*, held in 1976 under the presidency of M. Delcor, was devoted to a general survey of Qumran studies with the participation of many manuscript editors (notable absentees: F. M. Cross, J. Strugnell and, perhaps not surprisingly, J. M. Allegro), and a number of established or budding Scrolls specialists. The volume consists of four sections. The first deals with introductory matters (Delcor, H. Stegemann, E.-M. Laperrousaz, S. Szyszman); the second with editorial and textual issues (M. Baillet, J. T. Milik, J. P. M. van der Ploeg, Y. Yadin, A. S. van der Woude, B. Jongeling, R. B.-H. Pabst, H. Lichtenberger); the third with biblical and theological topics (P. W. Skehan, W. H. Brownlee, Stegemann, J. Carmignac, A. Caquot, J. Starcky, N. Ilg, S. Talmon, H.-J. Fabry, J. Coppens, A. Jaubert); and the fourth with the literary and religious context of the Qumran writings (P. Bogaert, M. Hengel, Coppens, J. Schmitt, S. Sabugal). In his concluding address, Delcor states with solemn emphasis: 'Non, Qumrân n'a pas encore dit son dernier mot'. Agreed.

G. VERMES

EDERSHEIM, A.: *History of the Jewish Nation after the Destruction of Jerusalem under Titus*. Revised by Henry A. White with a Preface by William Sanday. Third Edition. 1979. Pp. xiv, 553. (Baker Book House, Grand Rapids, Michigan. Price: \$7.95)

Prospective buyers should be warned that this is a book published in 1856, revised in 1895 (six years after the death of the author), and now reprinted *unchanged*. In the original preface, Edersheim takes 'Dr. Grätz' to task after the appearance of the *first* volume of his history, and in 1895, Sanday suggests that the 'third edition' should be read in conjunction with the great work of 'Dr. Schürer' recently translated into English! In brief, as a study of Jewish history, this volume is hopelessly out of date and completely worthless. It may possibly interest students of nineteenth century theology, but do they constitute a large enough demand, and is Edersheim's book a sufficiently important document, to justify this reprint?

G. VERMES

FISCHEL, H. A.: *Essays in Greco-Roman and Related Talmudic Literature* (The Library of Biblical Studies). 1977. Pp. LXXVI, 533. (Ktav, New York. Price: \$29.50)

This volume reprints articles by E. J. Bickerman, M. Hadas, D. Daube, Morton Smith, S. Lieberman, E. E. Halevi and others, dealing with various aspects of the problem of Hellenistic influence on Palestinian Jewish literature and thought in the Tannaitic and Amoraic periods. Fischel's command of the literature of the subject enables him to bring to light some rarer gems. It is good to see included Juda Bergmann's essay, 'Die stoische Philosophie und die jüdische Frömmigkeit', and E. E. Halevi's 'Ba'alei ha-Aggadah v'ha-Gramatqanim ha-Yevaniyyim'. Though in his own work Fischel tends to overestimate the extent of Hellenistic influence on Talmudic Judaism, he achieves in this collection a reasonable balance between advocates and sceptics. He has compiled for the volume an excellent annotated bibliography, comprising 130 items, on 'Greco-Roman Philosophical and Rhetorical Literature and Talmudic-Midrashic Writings, 1850-1975'. Altogether this is a valuable addition to a highly recommended series.

P. S. ALEXANDER

GAUGER, J.-D.: *Beiträge zur jüdischen Apologetik. Untersuchungen zur Authentizität von Urkunden bei Flavius Josephus und im I. Makkabäerbuch* (Bonner Biblische Beiträge, 49). 1977. Pp. xvi, 361. (Peter Hanstein Verlag, Cologne. Price: DM. 86.00)

In this learned ancient history dissertation, the author subjects to a thorough re-examination the question of authenticity of two documents: the letter of Antiochus III to Zeuxis, relating to the transportation of Babylonian Jews to Phrygia, quoted by Josephus (*Ant.* xii. 147-53), and the treaty of alliance between Rome and Judas Maccabaeus recorded in 1 Mac. 8:23-30. Both passages have been assessed in various ways by scholars during the last hundred years, with a substantial group ready to recognize them as at least partly genuine. Gauger, in his turn, opts for a negative conclusion in both cases, dating the 'Antiochus' letter not to the late third, but to the end of the second, century B.C., and declaring 1 Mac. 8 to be an interpolation attributable to the age of the conflict between Hyrcanus II and Aristobulus II in ca. 63 B.C. (For a survey of the relation between Maccabees and Romans, see the new Schürer, vol. I (1973), pp. 171-72, 194-97 (apparently unknown to Gauger); the letter of Antiochus the Great will be analysed in the forthcoming vol. III in the chapter on the Jewish diaspora.)

G. VERMES

GERHARDSSON, B.: *The Origins of the Gospel Traditions*. 1979. Pp. 95. (Fortress Press, Philadelphia; S.C.M. Press, London. Price: \$6.50; £2.50)

Primarily addressed to students of the N.T., this book, representing a series of lectures delivered in a German theological college in 1976, touches briefly on the problem of transmission of tradition among Jews and the question of memorization. For a detailed exposition of the author's views, readers should consult his *Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity* (see B.L. 1963, p. 66; *Decade*, p. 460). The author claims that the technique of transmission practised in the rabbinic academies provides a model for that

of the Gospel traditions. The applicability of this has been queried by J. Neusner, but Gerhardsson rejects his criticism without any attempt to refute his arguments.

G. VERMES

GOLDBERG, A.: *Erlösung durch Leiden. Drei rabbinische Homilien über die Trauernden Zions und den leidenden Messias Efraim (PesR 34, 36, 37)* (Frankfurter Judaistische Studien, 4). 1978. Pp. 399. (Gesellschaft zur Förderung Judaistischer Studien, Frankfurt)

This work carries forward the ambitious Pesiqta Rabbati Project of the Frankfurt Seminar für Judaistik. Ever since the time of M. Friedmann Pisqas 34–37 have been isolated as a more or less distinctive group within the collection of festal homilies known as Pesiqta Rabbati. Goldberg argues that 36 and 37, and possibly also 34, are from the same 'darshan', whereas 35 is from a quite different hand. (He treats Pisqa 35 in a separate monograph, published in 1977 as Frankfurter Judaistische Studien, 3). Pisqas 34, 36 and 37 are intensively analysed with regard to their literary form, tradition-history and theological ideas. Goldberg offers a new translation, accompanied by extensive commentaries. This is an invaluable part of the work. The text of Pesiqta Rabbati is often difficult and corrupt. The new version with its textual notes will help us to improve the pioneering English translation of W. G. Braude. The Hebrew text of the Pisqas (based on MS Parma 3122 and the Prague *editio princeps*) is provided in an appendix. Though Goldberg's work is extremely thorough, on certain crucial issues he merely extinguishes the *ignes fatui* of earlier scholars, rather than shedding any fresh light of his own. On the date of Pesiqta Rabbati opinions have ranged from the third to the tenth century A.D.; as to provenance, it has been located in Palestine, in Greece, and in southern Italy. Goldberg flatly refuses to commit himself on either of these questions. Similarly he will not be drawn on the identity of the 'abelei Šiyyon in Pisqa 34. Though convinced that a definite historical group is in view there, he rejects the Karaite identification of Graetz, as well as Mann's attractive theory that the reference is to a group of Rabbanites who settled in Jerusalem sometime after the Arab conquest of the city. Close textual analysis such as Goldberg presents is commonplace in Biblical studies, but rare in Rabbinics. It is always assured of a welcome.

P. S. ALEXANDER

GOLDENBERG, R.: *The Sabbath-Law of Rabbi Meir* (Brown Judaic Studies, 6). 1978. Pp. ix, 297. (Scholars Press, Missoula, Montana. Price: \$9.00 (members \$6.00))

This book displays many features of J. Neusner's school, though it differs in that the author has selected for study a thematically defined part of the traditions ascribed to an Ushan, whether found in Mishnah-Tosefta or the Talmuds. The use of a sample is more justifiable here than in many other rabbinic studies, even though the author claims to have found little distinctive in it, and emphasizes the priority of working back from the legal presuppositions of Mishnah-Tosefta itself, in line with Neusner's approach in *Purities*. Nevertheless, some important conclusions are tentatively offered. Goldenberg stresses the fluidity of the Mishnah text well into the post-Talmudic period, and finds no evidence that the Rabbis of Meir's generation had power over the Sabbath observance of other people. The selection and transmission of the material suggests an interest in the legal issues rather than in R. Meir himself. Meir's own Mishnah was obviously one source for that of R. Judah, but there is no way of identifying which

pericopae were derived from Meir, or how they were changed in the course of transmission. Meir's role in deriving principles from detailed legal regulations in some but not all areas of the Sabbath-law is also noted. This is a stimulating contribution to rabbinic studies.

B. S. JACKSON

GOURGUES, M.: *A la droite de Dieu. Résurrection de Jésus et actualisation du Psaume 110:1 dans le Nouveau Testament* (Etudes Bibliques). 1978. Pp. 270. (Gabalda, Paris. Price: Fr. 130.00)

This monograph is a detailed study of the N.T. application of Ps. 110:1 to the resurrection and exaltation of Jesus. Its relevance to O.T. study lies in its important contribution to the history of interpretation of one particular text. The author thinks that the text may have had a pre-Christian messianic application. Its abundant Christian exploitation as a *testimonium* is attributed largely to the symbolic potentiality of the image of the 'right hand', which not only shares the evocative quality of most symbols but also possesses a flexibility permitting the most diverse application.

F. F. BRUCE

GREEN, W. S. (ed.): *Approaches to Ancient Judaism: Theory and Practice* (Brown Judaic Studies, 1). 1978. Pp. xiii, 259. (Scholars Press, Missoula, Montana for Brown University. Price: \$9.00 (members \$6.00))

In his introduction the editor describes the purpose of this volume as being 'to indicate something of the variety of materials which testify about ancient Judaism, to underscore the legitimate application to those materials of new investigative and hermeneutical approaches and to stress that the critical study of ancient Judaism must begin with deliberate and self-conscious attention to matters of method and procedure'. Of the articles that follow, only G. Vermes: 'The Impact of the Dead Sea Scrolls on Jewish Studies during the Last Twenty-Five Years', and A. P. Bloch: 'Midrash: Methodological Note for the Study of Rabbinic Literature' (both translated from the French) have previously appeared. Of the other six, four emanate from the Brown School: Green: 'What's in a Name — The Problematic of Rabbinic "Biography" '; G. G. Porton: 'According to Rabbi Y: A Palestinian Amoraic Form'; J. Neusner: 'The Use of Later Rabbinic Evidence for the Study of First-Century Pharisaism'; and R. S. Sarason: 'On the Use of Method in the Modern Study of the Jewish Liturgy'. Of these the last, a substantial study derived from the author's H.U.C. master's thesis, occupies nearly one third of the book. The remaining two articles represent different kinds of comparative approach: J. Z. Smith: 'Sacred Persistence: Towards a Redescription of Canon', and D. Miller: 'Biblical and Rabbinic Contributions to an Understanding of the Slave'. The Introduction and the selection perhaps suggest too strongly that little of strictly historical value is now likely to be derived from study of the ancient sources (failing further archaeological discoveries) and that greater methodological awareness is likely to produce results rather by literary analysis (the Brown approach) and through the history of religions and the structuralist concern for deep levels of meaning. While the latter have recently proved important growth areas, it is perhaps a pity that the collection does not include a new article showing what historical conclusions can be derived from the rabbinic sources, rather than stressing what cannot. There is, however, much of value in this collection.

B. S. JACKSON

HADAS, M.: *The Third and Fourth Books of the Maccabees*. 1976. Pp. xii, 248. (Reprint by Ktav, New York, of the 1953 edition published for the Dropsie College for Hebrew and Cognate Learning by Harper, New York, in the series: Jewish Apocryphal Literature. Price: \$12.50)

This is a welcome reprint of a book reviewed in *B.L.* 1954, p. 87 (*Eleven Years*, p. 624).

J. R. BARTLETT

HANHART, R.: *Text und Textgeschichte des Buches Judith* (Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse, 3. Folge, Nr. 109: Mitteilungen des Septuaginta-Unternehmens, xiv). 1979. Pp. 111. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 52.00)

The now customary companion volume to the Göttingen edition of Judith follows the pattern of its predecessors in indicating the main problems faced by the editor and his conclusions about the textual history of the book. In the absence of an extant Hebrew version of ancient origin, the Vulgate, which Jerome says he based on Aramaic texts, assumes special importance, and with its help Hanhart is able to present a clear account of the four major recensions of the Greek text. These include one which he convincingly describes as 'hexaplaric' in the modified sense (applicable also to Ecclesiasticus and Wisdom) of a recension reflecting Origen's principles though not necessarily carried out by him. This recension appears to lie behind the Peshitta and the extant form of the Old Latin. Hanhart finds Vaticanus less independent of the recensions than Rahlfs had believed. There are the usual discussions of particular textual problems and usages, and indexes of the main passages and words treated.

G. I. DAVIES

HOHEISEL, K.: *Das antike Judentum in christlicher Sicht. Ein Beitrag zur neueren Forschungsgeschichte* (Studies in Oriental Religions, 2). 1978. Pp. x, 235. (Harrassowitz, Wiesbaden. Price: DM. 78.00)

This is a careful, detailed study of misrepresentations of the character of early Judaism by Christian scholars. Like the recent work by Charlotte Klein (see *B.L.* 1979, p. 133) it concentrates on German writing, but the negative image of ancient Judaism, typified by expressions such as 'late Judaism' and 'legalism', can also be observed in works written in English. Hoheisel finds that most recent writing which concentrates on Judaism projects a more accurate and comprehensive image of the concept of Torah, but that in works concerned primarily with Christianity the notion of 'late Jewish legalism' still persists. He fixes the blame on various misconceptions about the nature of early Christianity and its Jewish background.

N. R. M. DE LANGE

HOHMANN, M.: *Die Korrelation vom Alten und Neuen Bund (Inner-biblische Korrelation statt Kontrastkorrelation)* (Theologische Arbeiten, 37). 1978. Pp. 165. (Evangelische Verlagsanstalt, Berlin. Price: DM. 12.20)

In this dissertation the author argues that Tillich's hermeneutic fails to find room for the O.T. A better alternative is suggested by Bonhoeffer's method of inner-biblical correlation between the O.T. and the N.T. O.T. scholars, however, are unlikely to be impressed by the examples given.

B. LINDARS

*HOLMGREN, F.: *The God Who Cares. A Christian looks at Judaism*. 1979. Pp. 144. (John Knox Press, Atlanta. Price: \$4.95)

This booklet sets out to inform the Christian side of interfaith dialogue and relations with a positive understanding of Jewish faith, ideals and attitudes, by skimming away the heritage of centuries of theological depreciation and rejection. The appreciation of Torah as a living fount of religious response is quite powerfully presented — the analogy of the practicalities which Christian ethics dare not ignore being well brought out — and it owes much to the writings of A. J. Heschel. Each chapter contains guidance to further reading. Although there is little or nothing here which serious students will not find already accessible in existing publications, this short introduction, racily written and with 'bylines' on each page, is easy reading for the junior student (sixth form or university); by his third year he ought to find the discussion not sufficiently sophisticated. R. LOEWE

HORGAN, M. P.: *Pesharim: Qumran Interpretations of Biblical Books* (The Catholic Biblical Quarterly Monograph Series, 8). 1979. Pp. ix, 308+61 (supplement containing the Hebrew texts). (Catholic Biblical Association, Washington, D.C. Price: \$6.00)

This useful monograph, which is based on a dissertation prepared under J. A. Fitzmyer's supervision, offers new translations and extensive commentaries on the eighteen published Pesharim from Qumran. Though Horgan says nothing that is radically new, she makes many significant minor observations, and the time was certainly ripe for such a synthesis of current research. In the concluding section on literary genre she rightly rejects as confusing the attempt to characterize the Pesharim as midrash. Her analysis (pp. 244–47) of the techniques by which the Qumran exegetes derived their interpretations from Scripture marks a real advance in our understanding of this neglected subject. The original texts are handily reproduced in an accompanying booklet.

P. S. ALEXANDER

HULTGÅRD, A.: *L'eschatologie des Testaments des Douze Patriarches*. 1. *Interprétation des textes* (Acta Universitatis Upsaliensis. Historia Religionum, 6). 1977. Pp. 396, 1 plate. (Almqvist & Wiksell, Stockholm, for the University of Uppsala. Price: Sw.Kr. 121.00)

This is the first of a two-volume study of the eschatology of the Testaments of the Twelve Patriarchs. Hultgård examines in turn the passages about Levi and Judah, the Sin-Exile-Return passages (and comparable material), and finally passages in which he finds expressed the belief in a Jewish saviour-priest (Levi 18; Jud. 24; Dan 5:10–12; Levi 8:14–15; Reub. 6:8; Naph. 4:5; Dan 6:1–7). Although he reckons with the existence of both Jewish and Christian additions and modifications he argues that the vast majority of the eschatological material belonged to the Testaments from the beginning; he also takes a minimal view of the extent of Christian influence. The original work was composed by circles of levitical *h^akāmim* in the first half of the first century B.C. (probably before 63) and reflects an anti-Hasmonaean viewpoint; the 'saviour-priest' redaction dates from about the beginning of our era. Many important questions (particularly concerning the text and composition of the work) have been left over to the second volume; but it may be said at this stage that the detailed discussion of individual passages raises many questions,

and that Hultgård appears to have underestimated the extent of successive Jewish and Christian redaction.

M. A. KNIBB

JACKSON, B. S. (ed.): *The Jewish Law Annual*. Volume 2. 1979. Pp. ix, 270. (Brill, Leiden. Price: Fl. 84.00)

The second volume of this important new periodical is devoted mainly to problems of codification. Though all the articles in some way merit perusal by scholars interested in Bible and Talmud, Z. W. Falk's essay on 'The Temple Scroll and the Codification of Jewish Law' is of particular relevance to readers of the *Book List*. This instalment of the *Annual* continues the laudable practice of presenting an annotated, topical 'Survey of Recent Literature' (covering in this case mainly the years 1975–76). The sections of this wide-ranging survey on the Sources of Jewish Law — Biblical, Intertestamental, and Rabbinic — are especially noteworthy.

P. S. ALEXANDER

KELLERMANN, U.: *Auferstanden in den Himmel. 2 Makkabäer 7 und die Auferstehung der Märtyrer* (Stuttgarter Bibelstudien, 95). 1979. Pp. 156. (KBW Verlag, Stuttgart. Price: DM. 26.80)

This short monograph is devoted to an analysis of the resurrection theology of 2 Macc. 7. The chapter is held to be an independent tradition stemming from the Jews of Antioch, and it is argued that, in contrast to Dan. 12:1–2, 2 Macc. 7 expresses a belief in the resurrection of martyrs to heaven immediately after death. The author provides a translation of the chapter, and a commentary, and then discusses in turn its literary form, its redaction, and its theology. His discussion appears on the whole to be soundly based, and he comments helpfully on the interpretation of the chapter, not only in its Jewish context, but also in relation to comparable Hellenistic writings. In the last part of his book Kellermann traces the subsequent history of this kind of resurrection belief in Jewish, New Testament, and Early Christian writings and asks whether the historical Jesus, as a martyr, expected his own resurrection.

M. A. KNIBB

KNIBB, M. A. (with the assistance of ULLENDORFF, E.): *The Ethiopic Book of Enoch: A New Edition in the Light of the Aramaic Dead Sea Fragments*. 1978. Vol. i: *Text and Apparatus*. Pp. xvi, 428. Vol. ii: *Introduction, Translation and Commentary*. Pp. 260. (Clarendon Press, Oxford. Price: £30.00)

A new standard edition which will replace the older text and translations of Charles. The first volume, after brief introductory matter, provides the text. The Rylands MS has been photographed and a segment of about ten lines is reproduced at the top of each page. Below this are apparatuses recording Ethiopic variants and differences between the Greek text and the Ethiopic. This is in typescript except for Ethiopic words, which are entered in a clear handwritten form. Though a little strange at first sight, the format is perfectly clear and easy to use. The main elements in the second volume are a careful introduction discussing the various texts and their interrelations, a bibliography, and a full translation of the whole, with annotation concentrating on the points of textual difference. Indexes follow. A marvellously careful and dispassionate execution of an extremely complex undertaking.

J. BARR

KÜCHLER, M.: *Frühjüdische Weisheitstraditionen. Zum Fortgang weisheitlichen Denkens im Bereich des frühjüdischen Jahweglaubens* (Orbis Biblicus et Orientalis, 26). 1979. Pp. vi, 703. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 95.00)

This massive work is the revised version of a doctoral dissertation whose purpose is to examine the various ways in which O.T. wisdom traditions survived into the intertestamental and rabbinic periods. In the first two chapters the author deals briefly with wisdom traditions that are reflective in character ('Torah-wisdom', wisdom in the apocalyptic writings and at Qumran), and with wisdom elements in the writings of the Hellenistic-Jewish historians and exegetes. But he believes his most important contribution to lie in his discussion of collections of Jewish wisdom sayings — in the rabbinic writings, Josephus, and Philo on the one hand, in Pseudo-Phocylides, Pseudo-Menander and the Ahiqar traditions on the other. The author also discusses what he regards as wisdom parenesis and wisdom teaching in the Testaments of the Twelve Patriarchs (here he to a great extent follows the literary analysis of Becker), and in a brief final chapter takes up the question of wisdom elements in the N.T. and early Christian writings. The value of this work lies in the wide range of the materials which the author has brought together, its weakness in the failure to define precisely what we are to understand by 'wisdom traditions'. There is a very comprehensive bibliography.

M. A. KNIBB

KUTSCHER, E. Y.: *The Language and Linguistic Background of the Isaiah Scroll (I Q Is^a)*. Indices and Corrections by Elisha Qimron. Introduction by Shelomo Morag (Studies on the Texts of the Desert of Judah, VI A). 1979. Pp. xiii, 62. (Brill, Leiden. Price: Fl. 20.00)

The late E. Y. Kutscher's masterpiece, in its original Hebrew form, was reviewed in *B.L.* 1960, p. 48 (*Decade*, p. 228); the English translation was noticed in *B.L.* 1975, p. 101, where the absence of indexes (which had been such a positive feature of the Hebrew edition) was deplored. This defect has now been put to rights by a most commendable act of piety on the part of Dr Qimron in memory of his teacher. The indexes (subjects as well as words and forms) are more detailed and more refined than in the original Hebrew edition, but the statement (p. 1) that 'the word indices are arranged alphabetically' is not correct (the first entry is *y'bdw*); indeed, Qimron goes on somewhat contradictorily: 'the verbs according to roots, and the nouns according to their basic forms'. This deviation from the Hebrew edition is inconvenient as well as retrograde, for it involves, of necessity, interpretative judgements. The list of corrections relates to both the Hebrew and English versions. Professor Morag's introduction provides an authoritative appreciation of Kutscher's massive contributions to Aramaic and Hebrew philology (alas, Morag is on this occasion not well served by the English form of his important exposition), and the present reviewer, as a fellow-undergraduate of Kutscher's, would wish to join Morag in his fine tribute to our late colleague.

E. ULLENDORFF

LANDMAN, L. (ed.): *Messianism in the Talmudic Era*. 1979. Pp. xxxv, 518. (Ktav, New York. Price: \$29.50)

In spite of the title, this anthology of twenty-seven readable but substantial articles, photographically reproduced from the books and periodicals in which they first appeared between 1897 and 1975, touches

upon aspects of a sensitive issue from Biblical to early mediaeval times. The names of J. Klausner, N. Schmidt and S. Zeitlin occur more than once among the authors, and topics covered include the origins of Messianic belief and its correct understanding in the Hebrew Bible, the evolution of the idea through various groups and epochs, the contrast between Jewish and Christian interpretation, the Messianic personality and kingdom, and the practical ramifications of the belief. Landman's introduction, like the work of his teacher Zeitlin, makes up in ideas what it lacks in clear direction and disciplined presentation. To their credit the publishers have provided this reproduction with sources, acknowledgements, introduction and bibliography; but there is no index and the notes are omitted from G. Scholem's article.

S. C. REIF

LAPIDE, P. and LUZ, U.: *Der Jude Jesus. Thesen eines Juden, Antworten eines Christen*. 1979. Pp. 175. (Benziger Verlag, Zurich, Einsiedeln and Cologne. Price: DM. 18.80; S.Fr. 18.80)

The rift between Christianity and Judaism, with its tragic historical consequences, can only be healed through dialogue, which must centre on the figure of Jesus and his relationship with the Jewish people. Lapidé demands a reassessment of this relationship with his three theses: (1) Jesus did not represent himself to his people as the Messiah; (2) The people of Israel did not reject Jesus; (3) Jesus never abandoned his people. Luz replies, and considers the prospects for a real dialogue.

N. R. M. DE LANGE

LEBRAM, J. C. H.: *Lijden en Redding in het Antieke Jodendom* (Oosters Genootschap in Nederland, 8). 1978. Pp. 23. (Brill, Leiden. Price: Fl. 6.00)

This lecture examines the Septuagintal 'plus' in the story of the great image in Daniel 3, especially the Prayer of Azariah and the Song of the Three Hebrews, with particular reference to their religious ideas. The treatment is comparative: it is interesting to find parallels and contrasts drawn between the catalogue of created things called upon to praise God in the canticle and the scenes depicted on the shield of Achilles in Book 18 of the *Iliad*.

F. F. BRUCE

MAIER, J.: *Die Tempelrolle vom Toten Meer übersetzt und erläutert* (Uni-Taschenbücher, 829). 1978. Pp. 126. (E. Reinhardt Verlag, Munich and Basle. Price: DM. 15.80)

This is the first translation into a European language of the Temple Scroll published in Hebrew by Yigael Yadin at the end of 1977 (*Megillat ha-Miqdash*: vol. I. Introduction; vol. II. Text and Commentary; vol. III and IIIA. Plates). Professor Maier offers, in addition to a fairly literal rendering of the document (pp. 25–66), a brief introduction (pp. 9–24) the bulk of which consists of a detailed table of contents of the manuscript (pp. 14–24), and an essential interpretative annotation (pp. 67–126) partly dependent on Yadin's commentary but also arguing the translator's views when his understanding of the text differs from that of the editor. Readers may like to note that a French version by André Caquot may be found in *Études Théologiques et Religieuses* 53 (1978), no. 4, pp. 443–500 and that Yadin has spent part of his period of convalescence after a recent illness in correcting the proofs of the long-promised English edition of the Scroll. G. VERMES

MEEKS, W. A. and WILKEN, R. L.: *Jews and Christians in Antioch in the First Four Centuries of the Common Era* (S.B.L. Sources for Biblical Study, 13). 1978. Pp. x, 127. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$6.00 (members \$4.00))

A historical sketch; nine Greek inscriptions; nine letters and an oration by Libanius and two anti-Jewish homilies of Chrysostom in English translation: *multum in parvo*. Not a 'city history', but an important study in Jewish and Christian origins, showing clearly the cultural richness of the two religious traditions and correctly underlining their mutual influence. The style is spare and precise, the translations fresh and readable. More than eighty studies are cited in the notes, including several in Modern Hebrew; a bibliographical index would have been a helpful adjunct. We need more books of this sort, and at this price.

N. R. M. DE LANGE

MEISELMAN, M.: *Jewish Woman in Jewish Law* (Library of Jewish Law and Ethics, 6). 1978. Pp. 218. (Ktav, New York. Price: \$12.50 (cloth); \$5.95 (paper))

A counterblast to the claims of Rachel Adler and others that Judaism discriminates against women. By surveying the halachic position of women with regard to the *miqvot*, marriage and divorce, contracts, inheritance, and bearing witness, Meiselman demonstrates that the position of women in Jewish law compares favourably with their standing in other legal systems. However, in knocking down the feminist 'Aunt Sally' he manages to avoid the real issues. Given his fundamentalist views on the divine origin of Torah, Meiselman's results are a foregone conclusion. He ignores the fact that the status of women in law does not necessarily reflect their actual historical and social standing within a community. It is also noticeable that he fails to deal directly with the burning topic of women and *semichah*. In one of his side-swipes at Christianity he declares that, in contrast to Judaism, Christianity has a 'negative attitude towards sex in general and towards female fulfilment in particular' (p. 116). This is precisely the kind of snide generalization for which he himself so rightly trounces the feminists.

P. S. ALEXANDER

METZGER, B. M.: *An Introduction to the Apocrypha*. 1977. Pp. ix, 274. (Oxford University Press, New York. Price: \$4.50; £2.50)

This is a paperback reprint of the volume first published in 1957 (see *B.L.* 1958, p. 56; *Decade*, p. 132). It is regrettable that it has not been possible to make any changes; the bibliography in particular is now seriously outdated.

R. J. COGGINS

MOELLER, H. R.: *The Legacy of Zion. Intertestamental Texts Related to the New Testament*. 1977. Pp. 212. (Baker Book House, Grand Rapids. Price: \$8.95)

Underlying this book is a concern that many students of the N.T., particularly from those churches which make little use of the Apocrypha, fail to take into account the religious and historical situation in which early Christianity arose. The sixty-nine annotated 'readings' here provided date

from the time of the Maccabees to the beginning of the Christian era and are mostly based on existing translations. They include selections from the Apocrypha and Pseudepigrapha as usually defined, augmented by a variety of material from other sources including Josephus, the Qumran scrolls and the Mishnah. There is a bibliography, but no index, and this may prove a serious lack: the texts are arranged chronologically rather than thematically, and the inexperienced student seems likely to find it unnecessarily difficult to make the best use of what could otherwise be a helpful volume.

R. J. COGGINS

NEUSNER, J.: *A History of the Mishnaic Law of Holy Things. Part I. Zebahim. Translation and Explanation. Part II. Menahot. Translation and Explanation. Part III. Hullin, Bekhorot. Translation and Explanation* (S.J.L.A., 30). 1978; 1978; 1979. Pp. xviii, 262; xvi, 210; xvi, 250. (Brill, Leiden. Price: Fl. 120.00, 96.00, 120.00)

Following his twenty-two volumes on *A History of the Mishnaic Law of Purities* (see *B.L.* 1975, p. 105; 1976, p. 94; 1977, p. 107; 1978, pp. 126–27), J. Neusner has now embarked on a parallel study of the Order of Holy Things in the Mishnah and the Tosefta. This time the presentation is more compact. The author has decided to omit further discussion of literary problems on the grounds that all the major general issues have already been treated to his satisfaction in *Purities*. *Seder Qodashim* is planned to occupy five volumes of form-analytical translation and a 'modest explanation', viz., a basic account of the original historical meaning of each pericope. Neusner's work of synthesis, a reconstruction of the history of the Mishnaic law of Temple worship, and, beyond this, of the Judaism revealed in the Mishnah and Tosefta is reserved for the final volume of the series. Professor Richard S. Sarason has appended occasional glosses and notes to Neusner's text. For an adequate assessment we must await the publication of Part VI.

G. VERMES

NEUSNER, J.: *The Tosefta. Translated from the Hebrew*. 1979. *Third Division, Nashim (The Order of Women)*. Pp. xxi, 279. *Fifth Division, Qodashim (The Order of Holy Things)*. Pp. xv, 282. (Ktav, New York. Price: \$29.50 each volume)

These two volumes bring Professor Neusner to the half-way point of his translation of the Tosefta, the commencement of which was signalled in *B.L.* 1979, p. 136. The translation of *Qodashim* appears while publication of Neusner's commentary on that Order (Mishnah and Tosefta) is still in progress, and *Nashim* anticipates the appearance of the related volumes of commentary. The text used for *Qodashim* is that of Zuckerman, as corrected by Lieberman, and reflects the interpretations, where appropriate, of Abramsky; for *Nashim*, Neusner is able to rely on Lieberman's own edition. The use of italics and bracketed references in these volumes makes it easier than in *Tohorot* for the reader to observe the literary relationship of Tosefta to Mishnah. We are led to anticipate the appearance of translations of *Zeraim* (by Neusner's pupils, under the editorship of Sarason) and *Moed* before too long. The final volume, *Nezikin*, with its associated commentary, may yet overtake Lieberman's progress.

B. S. JACKSON

PERROT, C. and BOGAERT, P.-M., with the assistance of D. J. HARRINGTON: *Pseudo-Philon: Les Antiquités Bibliques*. Tome II (Sources Chrétiennes, 230). 1976. Pp. 321. (Les Editions du Cerf, Paris. Price: Fr. 118.00)

The second volume of the new edition of Ps.-Philo contains an extensive introduction, arguing for the work's origin in the popular Judaism of the period before A.D. 70, and distinguishing between those works which elaborated existing texts and those which provided an explanation of them, with Ps.-Philo in the first category. A detailed commentary follows, and the book is completed by a bibliography and indexes. Along with the companion volume containing the text (see *B.L.* 1979, p. 131), this will be a valuable tool in the study of Ps.-Philo.

R. J. COGGINS

PORTON, G. G.: *The Traditions of Rabbi Ishmael*. Part Three. *The Exegetical Materials in Amoraic Collections* (S.J.L.A., XIX). 1979. Pp. XII, 165. (Brill, Leiden. Price: Fl. 48.00)

The earlier parts of this study were noted in *B.L.* 1977, p. 110 and *B.L.* 1978, p. 129. The author now completes his study of the Ishmael traditions with a translation and commentary on the exegetical traditions which occur in the Palestinian and Babylonian Talmuds and in Genesis and Leviticus Rabbah. He finds further support for the views expressed in Part Two regarding Ishmael's use of the *middot* attributed to him in *Sifra*, but notes that in this later material there is a growing awareness that certain exegetical principles should be applied to the interpretation of Ishmael's comments, as well as differences in the exegetical principles attributed to him in the Palestinian Talmud. A final volume is promised, in which the author will discuss all the findings of the first three parts, and offer his conclusions on the style and content of the traditions, and of the view of R. Ishmael which rabbinic literature thus implies.

B. S. JACKSON

PREUSS, J.: *Biblical and Talmudic Medicine*. Translated and edited by Fred Rosner. 1978. Pp. xxix, 652, 4 figs. (Sanhedrin Press, New York. Price: \$35.00)

Preuss's *Biblich-Talmudische Medizin*, first published in 1911, is justly regarded as one of the greatest achievements of the *wissenschaftlich* tradition of German-Jewish scholarship. The translator, Rosner, is a practising physician in the United States who writes extensively on the history of Jewish medicine. He handles, one assumes, Preuss's medical terminology with particular competence. However, he has done next to nothing to edit Preuss's text — despite the claim on the title-page. All he offers is a literal, rather stilted rendering of the original. This is regrettable. The usefulness of the work could have been enhanced in a number of obvious ways. Since Preuss is of fundamental interest to the lexicographer, the full index of Hebrew and Aramaic medical terms should have been carried over from the German edition. Where appropriate, references to classical and rabbinic texts could have been transferred to more modern editions, and full bibliographical data could have been supplied for the obscure seventeenth, eighteenth and nineteenth-century medical textbooks which Preuss tends to cite in abbreviation. The Greek is transliterated throughout. Though we have come to accept this barbarism in the present economic conditions, it is annoying to find mistransliterations on every

other page. Preuss, a medical practitioner all his life, was at home in Greek and read his Galen in the original; his present-day successor, Rosner, apparently knows little of that language.

P. S. ALEXANDER

RIVKIN, E.: *A Hidden Revolution. The Pharisees' Search for the Kingdom Within*. 1978. Pp. 336. (Abingdon Press, Nashville. Price: \$12.95)

This monograph is the culmination of a series of lengthy essays on the nature of Pharisaism. An examination of all the passages in Josephus, the N.T. and Tannaitic literature leads him to define the Pharisees as a group of scholars dedicated to the supremacy of the *twofold* Law. They were, moreover, 'a class of audacious revolutionaries' responsible for the introduction, in mid-second century B.C., of the concept of an *unwritten* Law (for most historians the notion is much older); for the 'internalization' of the dual Torah; and for the elevation of the individual to the summit of God's creation. The author is passionately (and I believe wrongly) opposed to the majority opinion that the Pharisees were a confraternity or 'sect' deeply concerned with (among other things) ritual matters; that they were identical to the *haverim*, and thus distinguished themselves from both the Sadducees and the 'am ha'arez. To maintain his theory, Rivkin is compelled to deny that the more than 6,000 *pharisaioi* of Josephus, *Ant.* xvii. 41-45 were the Pharisees: for him, they were separatists/*perushim*, 'a clique of religious fanatics', and not the scholarly *Perushim* with a capital P! Perhaps it is not inapposite to mention that Professor Rivkin's chief source of inspiration derives from the work of Solomon Zeitlin.

G. VERMES

ROSENBLOOM, J. R.: *Conversion to Judaism From the Biblical Period to the Present*. 1978. Pp. xiii, 178. (Hebrew Union College Press, Cincinnati. Distributed by Ktav, New York. Price: \$10.00)

Reform circles in the United States have recently shown interest in the thesis that Judaism should adopt a more positive attitude towards conversion and should actively seek proselytes. Rosenbloom supports this point of view. He has no difficulty in showing that in the past Judaism has been a missionary faith, and that from time to time it has been substantially augmented through conversion. He sees proselytizing as an important survival-strategy for Judaism, which today could offset losses sustained through the Holocaust, and through alienation and assimilation. Covering as he does so large a subject in so small a compass, Rosenbloom's account is often sketchy, and it sometimes degenerates into a mere catalogue of scholarly views. Part I on the Biblical period may be particularly faulted in this respect. However the very breadth of his scope has its compensations. His treatment of the reasons for the various mass-conversions (of Adiabeni-ans, Khazars, Berbers and Falashas) yields significant comparative-historical results.

P. S. ALEXANDER

SARASON, R. S.: *A History of the Mishnaic Law of Agriculture. Section Three. A Study of Tractate Demai, Part One. Commentary* (S.J.L.A., 27). 1979. Pp. xx, 289. (Brill, Leiden. Price: Fl. 80.00)

Within the framework of a comprehensive historical exposition of Mishnaic law conceived and inaugurated by J. Neusner, the treatment of *Seder Zera'im* has been assigned to members of the graduate seminar in Judaica at Brown University. Professor R. S. Sarason is the first former

student to publish his contribution (his 1977 Ph.D. thesis) to the project. His programme is identical with that of Neusner, especially as formulated in connexion with the Order of Purities, but Sarason aims at refining, wherever possible, his teacher's method. The present volume includes the translation and exegesis (both formal-literary and substantive) of the Mishnah and Tosefta tractate *Demai*. A second tome will deal with the structure and history of the ideas, and more generally the world-view, of the Tannaim.

G. VERMES

SCHÄFER, P.: *Studien zur Geschichte und Theologie des rabbinischen Judentums* (Arbeiten zur Geschichte des antiken Judentums und des Urchristentums, 15). 1978. Pp. 305. (Brill, Leiden. Price: Fl. 96.00)

Five of the nine essays in this collection have already appeared elsewhere, viz. those dealing with the rabbinic conception of history, the Synod of Jamnia, the relationship between Pharisaic and rabbinic Judaism, *torah* in the Messianic era, and the messianic hopes of rabbinic Judaism. The remaining chapters discuss Akiba and Bar Kokhba, idolatry in the time of Enosh (rabbinic interpretations of Gen. 4. 26), the oral law, and, finally, the doctrine of the two worlds in 4 Ezra and in tannaitic literature. In his introduction Schäfer reviews some of the problems attending the study of early rabbinic literature. Neusner's insistence that the rabbinic world-view can only be reconstructed from halakhic sources comes in for criticism.

R. P. GORDON

SHECKENHOFER, J.: *Die Bevölkerung Palästinas um die Wende der Zeiten. Versuch einer Statistik*. 1978. Pp. 78, 2 maps. (Ernst Vögel Verlag, Munich. Price: DM. 11.32)

This brief monograph attempts to establish the population of Palestine (including all the transjordanian regions such as Perea and the Decapolis) in the year 8 B.C. Calculations are based on figures supplied in ancient texts and, with considerably more discussion, on an area-by-area survey that takes size and population density into account. The result is a figure of about 1.75 million, which compares well with the conclusions of a number of other scholars, but not all. There is, for instance, a big discrepancy between Scheckenhofer and J. Jeremias over the population of Jerusalem, but regretably Jeremias is not referred to; an explanation of such differences would have strengthened the author's case. Inevitably, surveys such as this are extremely generalized, and often suffer from the disadvantage of having to treat large numbers in ancient texts uncritically and at their face value, but that will not detract from the usefulness of this work in assembling conveniently what sources there are.

H. G. M. WILLIAMSON

SCHÜRER, E.: *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*. A New English Version revised and edited by G. Vermes, F. Millar and M. Black. Vol II. 1979. Pp. xvi, 606. (T. & T. Clark, Edinburgh. Price: £15.95)

The outstanding importance of this revision of Schürer's *History of the Jewish People* has been widely recognized, and it is a pleasure to welcome the appearance of volume II which deals with political and religious life and institutions. The principles on which the revision is based were indicated in

the review of volume I (*B.L.* 1974, p. 91). Here it must suffice to repeat that the modernization has been carried out with considerable skill, and that the result is a handbook which will remain indispensable for many years to come.

M. A. KNIBB

SEKINE, M. (ed.): *The Dead Sea Scrolls. Reproduction made from the Original Scrolls Kept in the Shrine of the Book, Jerusalem*. Preface by Millar Burrows. Introduction by M. Broshi. 1979. Pp. 93 including 4 illustrations + 108 including 78 plates. (Kodansha, Tokyo)

This sumptuous volume, produced by a committee of the Japanese Biblical Institute, was published simultaneously with the holding of the International Colloquium for Biblical Study in Tokyo in December 1979. It appears in two editions, one in Japanese and the other in English. It begins with a Foreword by Professor Masao Sekine, Director of the Biblical Institute, a Preface by Professor Millar Burrows, and an Introduction by Dr Magen Broshi, the Curator of the Shrine of the Book of the Israel Museum. These three prefatory sections occupy twenty pages and provide basic information about the discovery of the Scrolls, their significance and the character of the Qumran sect, etc. The main body of the volume contains the N.E.B. translation of the book of Isaiah, G. Vermes's translation of the Community Rule and the Habakkuk Commentary, reproduced from his *The Dead Sea Scrolls in English* (Penguin Books), and new colour photographs of the whole of the Isaiah^a MS, the Habakkuk Commentary and the Community Rule, with transcriptions of the last two on facing pages by Dr Elisha Qimron of the Hebrew University, Jerusalem. The photographs, by Kodansha Ltd, are excellent. It is sad that they show clearly the extent of the deterioration which has overtaken the Isaiah scroll, parts of which are now virtually illegible. Although there is little that is new here, the volume provides a handy compendium of texts, transcriptions and translations with some general introduction to the subject, and should stimulate interest in the Scrolls, especially in Japan. It is most competently executed, and will increase respect for Japanese participation in the world of O.T. and Jewish Studies.

R. N. WHYBRAY

SERRA, A.: *Contributi dell' antica letteratura giudaica per l'esegesi di Giovanni 2,1-12 e 19,25-27* (Scripta Pontificiae Facultatis Theologicae 'Marianum', 31). 1977. Pp. 489. (Herder, Rome. Price: Lire 16,000)

This fruit of doctoral studies at the Biblical Institute in Rome under the supervision of R. le Déaut explores the targums and other early witnesses to Jewish exegetical tradition, to suggest that such traditions influenced the symbolism of passages in the Fourth Gospel. Students of Jewish O.T. exegesis will find material of interest on symbolic chronology, especially in relation to Exodus 19 and 24 (illustrating links in Jn 1-2), on the formula 'to do what someone says' (illustrating Jn 2:5b), on the symbolism of wine (cf. Jn 2:1-11), on Jacob's ladder (cf. Jn 1:51), on the 'gathering of the scattered children of God' (cf. Jn 11:52) and on images of spiritual motherhood (cf. Jn 19:25-27). The exegetical researches issuing from Père le Déaut and what can by now be called his 'school' can greatly assist the growing interest in the developing interpretation of the O.T., and to this Serra has made a solid contribution.

R. MURRAY

STEMBERGER, G.: *Das klassische Judentum. Kultur und Geschichte der rabbinischen Zeit (70 n. Chr. bis 1040 n. Chr.)* (Beck'sche Elementarbücher). 1979. Pp. 271. (C. H. Beck, Munich. Price: DM. 24.00)

This is an excellent introduction to rabbinic Judaism, written from a modern, critical point of view and incorporating the fruits of recent scholarship. It is in four sections: a historical survey, the organization of rabbinic Judaism, the religious world of the rabbis, and the cultural setting (including Hellenism, Christianity, Gnosis, Jewish art, and relations with Islam). The bibliography is judiciously selected, and there are useful indexes.

N. R. M. DE LANGE

STONE, M. E. (ed.): *The Armenian Version of IV Ezra* (University of Pennsylvania Armenian Texts and Studies, 1). 1979. Pp. xvi, 315. (Scholars Press, Missoula, Montana. Price: \$10.50 (members \$7.00))

The Armenian version of IV Ezra, which differs quite substantially from the Latin version, is of interest because of the light it casts on the development of the now lost Greek text. Previous editions and translations of the Armenian version have been based on a very narrow group of MSS, and the aim of this new edition is to make available all the evidence of the MSS that are known at present. The volume is divided into two parts. In the first, Stone provides an eclectic edition and an English translation of the Armenian version; this edition is based on Erevan, Matenadaran 1500, which is held to be the best single witness to the text, and presents all the evidence of this MS, and of Jerusalem, Armenian Patriarchate 2558, plus a selection of the evidence from the remaining MSS. The full evidence of the remaining MSS, which represent essentially the same textual tradition, is provided in the second part of the volume in an edition based on Jerusalem, Armenian Patriarchate 1933. For most readers of the *Book List* the most helpful part of this volume will be the new English translation, and the editor deserves the thanks of the scholarly world for making the Armenian version of IV Ezra accessible in this translation.

M. A. KNIBB

URBACH, E. E. (ed.): *Sefer Pitron Torah. A collection of Midrashim and Interpretations edited from a Manuscript with introduction, annotations and indices*. 1978. Pp. 33, 415. (Magnes Press, Hebrew University, Jerusalem. Jewish National and University Library Press, Jerusalem. Price: Isr. £300; \$30.00)

Manuscript research has in recent years revealed the existence of a wide variety of hitherto unknown midrashim and Bible commentaries from the medieval period. Professor Urbach has further advanced this process of discovery by making available this anthology of comments on Leviticus, Numbers and Deuteronomy, copied in Persia in 1328 but dated by him in late ninth-century Babylon, possibly in the circle of Hai Gaon. The edition deals with the linguistic, exegetical and methodological significance of the composition and its relation to earlier work. Particular attention is paid to the novel midrashic comments, significant textual variants in quotations from rabbinic literature and implicit and explicit polemics against Christianity, Islam, and forms of Karaism. The editor's treatment is characteristically thorough and instructive and it is only a pity that an embarrassingly high number of printing errors has necessitated the issue of an extensive list of corrigenda together with the volume.

S. C. REIF

VERMASEREN, M. J. (ed.): *Studies in Hellenistic Religions* (Etudes Préliminaires aux Religions Orientales dans l'Empire Romain, 78). 1979. Pp. 296. (Brill, Leiden. Price: Fl. 132.00)

The thirteen papers brought together here were prepared as lectures for a meeting in 1977 of the Dutch section of the International Association for the History of Religions, although not all were actually delivered. Only a few of them are relevant to the O.T. and adjacent fields of study. J. C. H. Lebram writes on 'Jerusalem, Wohnsitz der Weisheit' — the theme which finds expression in Sir. 24:8–12. Another of Ben Sira's topics, the connection of medical treatment and religious belief (38:1–15), is dealt with by S. J. Noorda. G. Mussies discusses the interpretative tradition which equates Sarapis with the patriarch Joseph (found, e.g., in Tertullian, *Ad Nationes* ii.8). The late W. C. van Unnik writes on references to various mystery cults in the writings of Josephus.

F. F. BRUCE

DEL VERME, M.: *Comunione e condivisione dei beni: Chiesa primitiva e giudaismo esseno-qumranico al confronto*. 1977. Pp. 150. (Morcelliana, Brescia. Price: Lire 4,000)

In the first half of this careful study the author studies the problem of the sharing of property in the wider context of aid given to the poor in the early church, while the second half analyses the texts relevant to the subject in passages on the Essenes in Philo and Josephus and in the Qumran literature. The final chapter discusses the possibility of contact between the Essenes and the early Christian community.

S. P. BROCK

VIVIANO, B. T.: *Study as Worship: Aboth and the New Testament* (S.J.L.A., 26). 1978. Pp. xi, 227. (Brill, Leiden. Price: Fl. 64.00)

The first half of this study is a commentary on the Aboth, drawing attention to a variety of illustrative or roughly parallel material from many sources. This is followed by a long chapter on 'the background of the rabbinic ideal of Torah-study as a form of worship': most of this is devoted to a rather diffuse account of the wisdom tradition, though 11Q Ps^a xviii and 1Q S 6.6–8 are also discussed. Finally, some relevant material in the synoptic gospels is examined. These three chapters bear little relation to one another, and the conclusions finally offered could scarcely be more modest. There is a comprehensive bibliography.

C. J. A. HICKLING

10. PHILOLOGY AND GRAMMAR

COHEN, H. R. (C.): *Biblical Hapax Legomena in the Light of Akkadian and Ugaritic* (SBL Dissertation Series, 37). 1978. Pp. xvi, 185. (Scholars Press, Missoula, Montana. Price: \$7.00 (members \$5.00))

True to the signification of the title, this book deals with the light which Akkadian and Ugaritic shed on the *hapax legomena* of the Hebrew bible. There have been many attempts to define *hapax legomenon*, but Dr Cohen, regarding them as inadequate, offers his own definition: 'Any biblical word whose root occurs in but one context' (p. 7). Dissatisfied also

with the inconsistency in methodology adopted by scholars, he suggests that a convincing solution of a Hebrew *hapax legomenon* must have regard to contextual as well as etymological parallels in the Semitic text with which it is compared (p. 23). In accordance with these criteria he considers some thirty instances of *hapax legomena* in the Hebrew bible. Some of the solutions he adopts have already been proposed, but apart from his own comments and discussions, the source material he assembles here is in itself a useful aid to the study of Hebrew lexicography. C. F. WHITLEY

CONTI, G.: *Rapporti tra Egiziano e Semitico nel lessico Egiziano dell'agricoltura* (Quaderni di Semitistica, 6). 1978. Pp. xii, 187. (Istituto di Linguistica e di Lingue Orientali, University of Florence. Price: Lire 9,000)

The author of this work is concerned with the controversy over the relationships between Egyptian, Semitic and Hamito-Semitic. After reviewing the views held, he proposes a comparison of the agricultural terminology of Ancient Egyptian with Semitic lexical stock, as agriculture was closely connected with the spread of the 'Neolithic revolution' (visible in Western Asia and Africa). After establishing the necessary phonetic correspondences in Egyptian and Semitic, the author surveys some thirty terms under the headings 'General', 'Agriculture with Hoe', 'Agriculture with Plough', 'Cereals', and 'Cultivation of the Vine'. He concludes that the Egyptian terminology shows two series: the first, that of evident loans, first from Sumero-Akkadian, later from north-west Semitic — attesting interrelations with Western Asia; the second, Egypto-Semitic equivalencies showing independent evolution in the two groups from a common basis, not tied to particular techniques. Egyptian was not simply Semitic on an African base, nor an offshoot from a unitary Hamito-Semitic, but a language developed from common resources. Most (but not all) of the supporting equations are feasible and the results possible. K. A. KITCHEN

ELDAR (ADLER), I. (ed.): *The Hebrew Language Tradition in Medieval Ashkenaz (ca. 950–1350 C.E.)*. Vol. 1. *Phonology and Vocalization* (Publications of the Hebrew University Language Traditions Project, 4). 1978. Pp. xxvii (English summary), 216 (Hebrew). (Hebrew University, Jerusalem. Distributed by Magnes Press. Price: Isr. £130; \$13.00)

Having recorded the live traditions of Iraqi and North African Jews in Israel, Professor Morag's project now covers the proto-Ashkenazi Hebrew of a thousand years ago, where recourse must be made to non-Biblical Hebrew manuscripts from medieval Europe for authentic preservations, and comparison made with such sources as the Cairo Genizah fragments. This typed and expanded Jerusalem dissertation, by a Haifa lecturer, is the most important technical treatment to date and reforges the missing link between the earlier Masoretic traditions of Geonic Palestine and the later remnants of the independent Ashkenazi tradition recorded by Shabbethai Sofer (see p. 133). Most noteworthy is the author's conclusion that this tradition, like its Sephardi counterpart, originated in the Palestinian system, but then evolved independently through the Palestinian-Tiberian into the standard Tiberian form. The language of the English summary is unfortunately imprecise, but the specialist will welcome the new evidence, and its morphological complement in the second volume (1979). S. C. REIF

FITZMYER, J. A.: *A Wandering Aramean. Collected Aramaic Essays* (S.B.L. Monograph Series, 25). 1979. Pp. xvii, 290. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$15.00 (cloth), \$12.00 (paper) (members \$10.00, \$8.00))

Two of the twelve essays in this collection appear in print for the first time ('The Phases of the Aramaic Language' and 'The New Testament Title "Son of Man" Philologically Considered'). A third ('The Semitic Background of the New Testament *Kyrios*-Title') builds on the author's contribution (in German) to the Conzelmann Festschrift. The remaining essays have been revised in varying degrees. Students of the language of the N.T. and Aramaists proper will regard as essential reading this latest offering by the doyen of present-day Aramaists. There are several indexes, but, regrettably, no register of Aramaic words.

R. P. GORDON

FRONZAROLI, P. (ed.): *Atti del Secondo Congresso Internazionale di Linguistica Camito-Semitica, Firenze, 16-19 aprile 1974* (Quaderni di Semitistica, 5). 1978. Pp. viii, 409. (Istituto di Linguistica e di Lingue Orientali, University of Florence. Price: Lire 20,000)

This work contains the opening and closing speeches at the Congress by S. Moscati and P. Fronzaroli respectively, and forty papers in English, French, German and Italian. The ones most likely to be of direct interest to O.T. scholars concern the question of a dictionary of Semitic roots (D. Cohen); the theory that the Egyptian word *'iw*, 'island', may be detected in Jer. 10:9 and Daniel 10:5 (M. Dahood); words relating to the care of sheep (M. Delcor); the vocabulary of Aramaic in relation to other Semitic languages (J. C. Greenfield); Israelite-Amorite political relations in the second millennium B.C. (L. M. Muntingh); the Hebrew root *ʾmn* (J. A. Soggin); and the use of the terms 'Phoenician', 'Punic', and 'Neo-Punic' (M. Sznycer).

J. A. EMERTON

HARVIAINEN, T.: *On the Vocalism of the Closed Unstressed Syllables in Hebrew. A Study based on the Evidence provided by the Transcriptions of St. Jerome and Palestinian Punctuations* (Studia Orientalia, 48/1). 1977. Pp. xvii, 263. (The Finnish Oriental Society, Helsinki. Price: Mkk. 200)

In a Hebrew form like *dibrē* 'the words of' the *i* is supposed to have been the result of 'attenuation' from an original *a*; moreover, *a* is exactly what we find in an instance in Jerome (*dabre*). The spellings of Jerome and the pre-Tiberian Palestinian modes of pointing may therefore give evidence of the development of language and reading traditions. This in essence is the subject of this detailed and closely argued book, well produced from typescript. Not light reading, but linguistically very competent and essential for specialists. The ground is fully and carefully covered.

J. BARR

HELBING, R.: *Grammatik der Septuaginta: Laut- und Wortlehre*. Zweite Auflage. 1979. Pp. xviii, 149. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 34.00)

This is a straight reprint of the original edition of 1907. For want of anything better Helbing's early work is still of some use although it is much in need of updating in the light of new materials; it should also be noted that even in its own day it was considered to have some shortcomings on

the side of Greek historical grammar (J. Wackernagel's review in *T.L.Z.* 23 (1908), cols. 635-42 is still worth consulting on this aspect).

S. P. BROCK

HOSPERS, J. H. (ed.): *General Linguistics and the Teaching of Dead Hamito-Semitic Languages*. 1978. Pp. x, 109. (Brill, Leiden. Price: Fl. 64.00)

The proceedings of a symposium held at Groningen in 1975. Professor Hospers' first paper considers the relation of applied linguistics to the teaching of ancient languages. K. K. Riemschneider, who unhappily died in an accident in 1976, discusses the teaching of Akkadian for students of archaeology. J. F. A. Sawyer speaks about the general approach to biblical Hebrew. S. Wild takes as subject the problems of teaching classical Arabic. A. D. Crown looks at the use of the language laboratory in Hebrew. H. J. W. Drijvers considers the relationship between language study and the study of civilization. Finally Hospers returns to the role of diachronic information in the study of ancient Hebrew; he also provides the preface and epilogue. The discussions following the papers are also printed. Many fresh and stimulating perspectives are offered but as a whole the treatment of the subject is rather brief and scrappy; and traditional scholars will be unhappy about some of the Hebrew forms as printed.

J. BARR

IRSIGLER, H.: *Einführung in das Biblische Hebräisch. II. Übungen, Texte, Paradigmen* (Arbeiten zu Text und Sprache im Alten Testament, 9/II). 1979. Pp. XIII, 139 + 6 pages of detached sheets in sleeve. (Eos Verlag, St. Ottilien. Price: DM. 7.90)

This well-produced volume complements the introduction to Biblical Hebrew described in *B.L.* 1979, p. 145. Following the order of that volume, it provides illustrative material from the Hebrew Bible, arranged as exercises and furnished with vocabularies and notes. Paradigms and (detached) the complete texts (from Gen. 16; 21; Isa. 6) are appended. At first sight the presentation may seem rather complicated, but this is undoubtedly an important work deserving full trial.

J. H. EATON

JENNI, E.: *Lehrbuch der hebräischen Sprache des Alten Testaments* (Neubearbeitung des Hebräischen Schulbuchs von Hollenberg-Budde). 1978. Pp. 392. (Helbing & Lichtenhahn, Basle & Stuttgart. Price: S.Fr. 32.00)

This is a reincarnation of the much used course by W. Hollenberg. Following the modern preference for practice-material drawn only from the Hebrew Bible, Jenni begins with a huge number of proper names to teach the script and then plunges directly into all sorts of mysteries — apocopated weak verbs, construct phrases, *waw* consecutives etc. — on the principle of putting first what is most common. The course is nevertheless well-ordered in thirty substantial lessons and is excellently printed. It offers a thorough and modern treatment and must be one of the best of the direct text-based courses.

J. H. EATON

LAMBDIN, T. O.: *Introduction to Classical Ethiopic (Ge'ez)* (Harvard Semitic Studies, 24). 1978. Pp. x, 452. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$15.00 (members \$10.00))

This volume offers an elementary Ethiopic grammar in which, with the exception of three pages, the material is presented entirely in transliteration. In addition to the grammar and exercises, the author has provided some 140 pages of texts in transliteration (including the entire Gospel of Matthew), a very brief bibliography, a glossary in English alphabetical order, and a skeleton outline of the principal parts of the verb. The transliteration of Ethiopic involves an element of uncertainty, and its extended use in an elementary grammar seems more likely to confuse than to help the student, particularly since Lambdin employs a system of transliteration of his own which will not be regarded as satisfactory by Ethiopic scholars. But the idea of an 140-page chrestomathy entirely in transliteration seems incredible. It is impossible here to discuss the many questions of principle and method which this grammar raises, but it must be said with regret that although the intentions underlying it are undoubtedly laudable, beginning students would be better advised to use the existing grammars of Prätorius and Chaîne.

M. A. KNIBB

LASOR, W. S.: *Handbook of Biblical Hebrew. An Inductive Approach Based on the Hebrew Text of Esther*. Vol. 1. *Lessons*. Vol. 2. *Grammar*. Separate pamphlet containing the Hebrew Text of Esther. 1979. Pp. xii, 195; xxvii, 249, *34; 18. (Eerdmans, Grand Rapids, Michigan. Price: \$10.95 the set)

This well-printed course of 80 lessons (90 class hours) is laid out with great care and love. The author uses the inductive method, following through the whole text of Esther (which is printed with exceptional clarity in the pamphlet) and a few other passages, and addressing the student conversationally. From the lessons in vol. 1 references are made to vol. 2, which is a grammar. This is an impressive if elaborate course which has matured over thirty years at Fuller Theological College. The teacher will have to familiarize himself with the originality of presentation.

J. H. EATON

PAPER, H. H. (ed.): *Jewish Languages: Themes and Variations*. 1978. Pp. viii, 171. (Association for Jewish Studies, Cambridge, Massachusetts; distributed by Ktav, New York. Price: \$10.00)

A set of conference papers, with responses, from 1975. J. Blau covers the periodization of the Hebrew language and also writes on medieval Judeo-Arabic; J. C. Greenfield deals with Aramaic (and its dialects) and also with the languages of Palestine in the period from 200 B.C. to A.D. 200. Other essays treat Yiddish, Judeo-Romance languages, Ladino language and literature and (the editor's own field) Judeo-Persian. There are some references to the LXX and the Gospels. Though the writers are expert, the papers are often too short to give even coverage of the questions. The value of the material lies in the total perspective it offers rather than in the contribution to each individual area. Some particular statements are very dubious and show lack of awareness of general scholarship in the field, e.g. the idea that the Greek of the Gospels is 'determined by the ideal of

literalism' (p. 156); and how can it be asserted, without evidence and without qualification, that 'all' (!) those who translated the biblical books into Greek, including the Apocrypha, were Palestinians (p. 146)? J. BARR

REIF, S. C.: *Shabbethai Sofer and his Prayer-book* (University of Cambridge Oriental Publications, 27). 1979. Pp. xiv, 379. (Cambridge University Press. Price: £25.00)

Shabbethai Sofer of Przemyśl (c. 1565–c. 1635) published an accurate text of the Ashkenazic liturgy and left an unpublished MS substantiating its text and vocalization, whose extreme grammatical sensitivity reflects the impact of the Italian renaissance. Until about the thirteenth century punctuation systems other than that of the final Ben Asher massorah survived, being perpetuated in some non-biblical texts provided with vowel-points: and once punctuated Hebrew printing began, the shortage of type-fount and the nonchalance of compositors and editors precipitated a confusion worse confounded by the conservatism of cantors. Shabbethai's address to the problem represents a monumental achievement. Dr Reif edits in exemplary fashion the section dealing with the sabbath services. For O.T. scholars the main interest will be the extreme classicizing biblicism that insists on such refinements as the *daghesh* after *dehiq* (GKC 20c) where no biblical quotation or reminiscence is at issue. The work has a deeper interest, however, inasmuch as it converts a printed page of liturgy into something like a conductor's annotated score to highlight the composer's meaning: thus not only stylistics, but theology is sometimes involved in decisions for or against retention of a pausal suffix or vocalizing a participle as *pu'al* rather than *pi'el*. Dr Reif deserves our gratitude, not least for his index of Hebrew words discussed. But the price is quite disproportionate since the book has been produced with such economies as the reproduction from the author's doctoral thesis of the typescript of the Hebrew text.

R. LOEWE

RICHTER, W.: *Grundlagen einer althebräischen Grammatik. B. Die Beschreibungsebenen: II. Die Wortfügung (Morphosyntax)* (Arbeiten zu Text und Sprache im Alten Testament, 10). 1979. Pp. x, 92. (Eos Verlag, St Ottilien. Price: DM. 25.00)

The terminology of this second volume is no less technical than that of the first (see *B.L.* 1979, p. 146). After an introductory section, there are four chapters, of which the longest (pp. 9–69) is concerned with 'Beschreibung der Wortverbindungen'. There are also a list of abbreviations, a bibliography, and indexes of authors and subject matter (but not of biblical references).

J. A. EMERTON

RIESENER, I.: *Der Stamm 'BD im Alten Testament. Eine Wortuntersuchung unter Berücksichtigung neuerer sprachwissenschaftlicher Methoden* (B.Z.A.W., 149). 1978. Pp. viii, 294. (De Gruyter, Berlin. Price: DM. 132.00)

Apart from a brief introduction and conclusion, the results of Frau Riesener's research are presented in two parts, one synchronic, the other diachronic. In the synchronic part she deals first with morphological, syntactical and referential questions and then turns to the main section,

'Wortfelduntersuchung', in which she aims to establish oppositions between 'ebed, 'abōdāh, and related terms. The diachronic part is also divided into two sections, (1) Der nichtreligiöse Sprachgebrauch and (2) Der religiöse Sprachgebrauch. Every passage where the terms occur is carefully examined and clear results emerge: modern translation equivalents (e.g. Sklave-Freier; Herr-Knecht) are misleading. Each of the main terms has its own distinctive semantic history in Biblical Hebrew; and each is bound up with identifiable socio-political and religious developments in ancient Israel. This has much to offer both to exegetes and to lexicographers.

J. F. A. SAWYER

SCHNEIDER, W.: *Grammatik des biblischen Hebräisch. Völlig neue Bearbeitung der "Hebräischen Grammatik" für den akademischen Unterricht von Oskar Grethter. Ein Lehrbuch.* 3. Auflage. 1978. Pp. xiv, 299. (Claudius Verlag, Munich. Price: DM. 36.00)

No substantial changes have been made in this reprint of Schneider's Hebrew Grammar, first published in 1974, which was favourably reviewed in *B.L.* 1976, p. 106.

R. N. WHYBRAY

SPICQ, C.: *Notes de Lexicographie Néotestamentaire* (Orbis Biblicus et Orientalis 22/1, 22/2). 2 volumes. 1978. Pp. 1-523, 529-980. (Editions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 98.00; 85.00)

The relevance of this work for O.T. students lies in its incidental inclusion of notes on Septuagintal lexicography. It comprises between four and five hundred Greek words, word-groups and phrases. The model in Fr Spicq's mind has been R. C. Trench's *Synonyms of the N.T.*, but he has treated the material alphabetically, 'in spite of all the criticisms that have been made from a scientific viewpoint against this method' in a work where concepts rather than vocables as such are studied. One of the first words examined is *agapē*, the treatment of which is as important for the LXX (where it first appears) as for the N.T.

F. F. BRUCE

DEL VALLE RODRÍGUEZ, C.: *La Obra gramatical de Abraham Ibn 'Ezra* (Serie Universitaria, 14). 1977. Pp. 56. (Fundación Juan March, Madrid. Available free)

In this booklet the author condenses some of the information already provided in his *El Sefer Šahot* (Salamanca, 1975) and his *Gramaticas hebreos españoles* (Salamanca, 1976). He sketches the development of Hebrew grammatical studies in Moslem Spain and estimates the degree to which Ibn Ezra depended or improved upon the work of his predecessors in formulating his views on Masoretic text, vocalization and cantillation as well as on more general grammatical matters. The latter part of the booklet contains Spanish translations of Ibn Ezra's grammatical terminology complementing the more technical list to be found in Leo Priejs's *Die grammaticalische Terminologie des Abraham ibn Ezra* (Basel, 1950) and an appendix consisting of an alphabetical index of such Spanish vocabulary. Students of Ibn Ezra will find some interesting observations here while those involved in the revival of Hebrew scholarship in Spain will be particularly grateful for del Valle's efforts.

S. C. REIF

ZATELLI, I.: *Il campo lessicale degli aggettivi di purità in ebraico biblico* (Quaderni di Semitistica, 7). 1978. Pp. x, 138. (Istituto di Linguistica e di Lingue Orientali, University of Florence. Price: Lire 7,500)

A disciplined study of ten adjectives denoting 'pure' and six meaning 'impure' following the principles of semantico-structural analysis established by Coseriu. First comes an introduction outlining the writer's method and her (fairly strict) terms of reference. Then, the distribution of each adjective is given as well as descriptions of the type of noun qualified. These data are used to determine the lexical fields covered by the adjectives in question. Conclusions and projects for future study are outlined in the final pages. Difficult though the subject matter is, this excellent book should be required reading for all students of Hebrew and other Semitic languages. For a work along similar lines see Vivian, *I campi lessicali della 'separazione'* (B.L. 1979, p. 94).

W. G. E. WATSON

Books Received too Late for Notice in 1980

The books in the following list will be reviewed in the *Book List* for 1981.

- ACHTEMEIER, P. J. (ed.): *Society of Biblical Literature 1978 Seminar Papers*, Vol. 1 (S.B.L. Seminar Papers Series, 13). 1978. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature.)
- ACKROYD, P. R.: *Deuren van waarneming. Een gids voor het lezen van de psalmen*. 1979. (Uitgeverij B. Gottmer, Nijmegen; Uitgeverij Emmaüs, Bruges.)
- ALEXANDER, D. and P. (ed.): *Handbok til Bibelen*. 2nd edn. 1980. (Luther Forlag, Oslo.)
- AL-KHALESI, Y. M.: *The Court of the Palms: A Functional Interpretation of the Mari Palace* (Bibliotheca Mesopotamica, 8). 1978. (Undena Publications, Malibu, California.)
- ARMERDING, C. E. and GASQUE, W. W. (ed.): *Handbook of Biblical Prophecy*. 1978. (Baker Book House, Grand Rapids, Michigan.)
- ARNOT, W.: *Studies in Proverbs. Laws from Heaven for Life on Earth*. 1978 (1884). (Kregel Publications, Grand Rapids, Michigan.)
- BARCLAY, W.: *The Lord is my Shepherd. Expositions of Selected Psalms*. 1980. (Collins, London.)
- BARSLAI, B. Z. (ed.): *Nidda (Unreinheit der Frau)* (Die Mischna . . . ed. by K. H. Rengstorff and L. Rost). 1980. (De Gruyter, Berlin and New York.)
- BERNHARDT, K.-H.: *Sind wir Astronautenkinder? Die falschen Sensationen des Erich von Däniken im Lichte der biblischen-Archäologie*. 2. Auflage. 1979. (Union Verlag, Berlin.)
- BONAR, H.: *Thoughts on Genesis*. 1979 (1875). (Kregel Publications, Grand Rapids, Michigan.)
- BREUER, M.: *Torah, Nebi'im, Kethubim*. Vol. 1. *Torah*. Vol. 2. *Nebi'im*. 1977, 1979. (Mosad Harav Kook, Jerusalem.)
- BROCKELMANN, C.: *History of the Islamic Peoples*. Translated by J. Carmichael and M. Perlmann. 1979 (1948). (Routledge & Kegan Paul, London and Henley.)
- BROMME, E. R.: *Untergang des Christentums. Korrekturen der Welt- und Religionsgeschichte*. 5 vols. 1979. (Erich Bromme Verlag, Berlin.)
- BUCCELLATI, G. and KELLY-BUCCELLATI, M.: *Terga Preliminary Reports, No. 6. The Third Season. Introduction and the Stratigraphic Record* (Syro-Mesopotamian Studies, vol. 2, issue 6). 1978. (Undena Publications, Malibu, California.)
- BURSTEIN, S. M.: *The Babyloniaca of Berossus* (Sources from the Ancient Near East, vol. 1, fasc. 5). 1978. (Undena Publications, Malibu, California.)
- CANDLISH, R. S.: *Studies in Genesis*. New Foreword by P. M. Masters. 1979 (1868). (Kregel Publications, Grand Rapids, Michigan.)
- CHIESA, B.: *L'Antico Testamento Ebraico secondo la tradizione palestinese*. 1978. (Bottega D'Erasmus, Turin.)
- CORBETT, J. E.: *The Prophets on Main Street*. 2nd edn. 1978. (John Knox Press, Atlanta.)

- COWAN, A.: *God's Tent. The Tabernacle for Today*. 1980. (Pickering & Inglis, Glasgow.)
- CULLEY, R. C. (ed.): *Semeia. An Experimental Journal for Biblical Criticism*. No. 15. *Perspectives on Old Testament Narrative*. 1979. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature.)
- DELCOR, M.: *Études bibliques et orientales de religions comparées*. Foreword by A. Caquot. 1979. (Brill, Leiden.)
- EMERTON, J. A. (ed.): *Studies in the Historical Books of the Old Testament* (Supplements to Vetus Testamentum, 30). 1979. (Brill, Leiden.)
- FOHRER, G.: *Geschichte Israels. Von den Anfängen bis zur Gegenwart* (Uni-Taschenbücher, 708). 2., durchgesehene und erweiterte Auflage. 1979. (Quelle & Meyer, Heidelberg.)
- GALLING, K. (in collaboration with EDEL, E. and BORGER, R.): *Textbuch zur Geschichte Israels*. 3., durchgesehene Auflage. 1979. (Mohr, Tübingen.)
- GILBERT, M., L'HOUE, J. and SCHARBERT, J.: *Morale et Ancien Testament*. Introduction by P. Delhaye (Lex Spiritus Vitae, 1). 1976. (Centre Cerfaux-Lefort, Louvain-la-Neuve, Belgium.)
- GLASHOUWER, W. J. J.: *Het ontstaan van de bijbel*. 1979. (Uitgave Evangelische Omroep, Hilversum.)
- GLASHOUWER, W. J. J.: *So entstand die Bibel . . .* 1979. (Hänsler-Verlag, Neuhausen-Stuttgart.)
- GOTTWALD, N. K.: *The Tribes of Yahweh. A Sociology of the Religion of Liberated Israel, 1250-1050 B.C.E.* 1980. (S.C.M. Press, London.)
- GOWAN, D. E.: *Bridge between the Testaments. A Reappraisal of Judaism from Exile to the Birth of Christianity* (Pittsburgh Theological Monograph Series, 14). 1976. (Pickwick Press, Pittsburgh. Distributed in Great Britain by T. & T. Clark, Edinburgh.)
- GRAY, J.: *The Biblical Doctrine of the Reign of God*. 1979. (T. & T. Clark, Edinburgh.)
- GREENBAUM, A.: *The Biblical Commentary of Rav Samuel Ben Hofni Gaon according to Geniza Manuscripts*. 1978. (Harav Kook Institute, Jerusalem.)
- GRUENWALD, I.: *Apocalyptic and Merkavah Mysticism* (Arbeiten zur Geschichte des antiken Judentums und des Urchristentums, 14). 1980. (Brill, Leiden.)
- HEIM, S. M.: *Ladders to Heaven. Our Judeo-Christian Heritage 5000 B.C.-A.D. 500*. 1979. (Royal Ontario Museum, Toronto.)
- HOFFMAN, M. A.: *Egypt before the Pharaohs. The Prehistoric Foundations of Egyptian Civilization*. 1980. (Routledge & Kegan Paul, London and Henley.)
- HOPKINS, C.: *The Discovery of Dura-Europos*. Edited by B. Goldman. 1979. (Yale University Press, New Haven and London.)
- HÖRIG, M.: *Dea Syria. Studien zur religiösen Tradition der Fruchtbarkeitsgöttin in Vorderasien* (AOAT, 208). 1979. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn.)
- HORN, R. M.: *Ein Buch spricht für sich selbst*. 1979. (Verlag der Liebenzeller Mission, Bad Liebenzell.)

- HORNUNG, E. and KEEL, O. (ed.): *Studien zu altägyptischen Lebenslehren* (Orbis Biblicus et Orientalis, 28). 1979. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen.)
- ILLMAN, K.-J. and THURÉN, J. (ed.): *Der Herr ist Einer. Unser Gemeinsames Erbe* (Meddelanden från Stiftelsens för Åbo Akademi Forskningsinstitut, 47). 1979. (Stiftelsens för Åbo Akademi Forskningsinstitut, Åbo, Finland.)
- ILLMAN, K.-J.: *Old Testament Formulas about Death* (Meddelanden från Stiftelsens för Åbo Akademi Forskningsinstitut, 48). 1979. (Stiftelsens för Åbo Akademi Forskningsinstitut, Åbo, Finland.)
- Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete.* Vol. 25 (1978/79). 1979. (Patmos-Verlag, Düsseldorf.)
- JAGERSMA, H.: *Geschiedenis van Israël in het Oudtestamentische Tijdvak.* 1979. (J. J. Kok, Kampen.)
- JERVELL, J. and KAPELRUD, A. S. (ed.): *Studia Theologica, Scandinavian Journal of Theology*, Vol. 33, No. 2. 1979. (Universitetsforlaget, Oslo.)
- KATSH, A. I. and NEMOY, L. (ed.): *Essays on the Occasion of the Seventieth Anniversary of the Dropsie University (1909–1979).* 1979. (The Dropsie University, Philadelphia.)
- KLEIN, R. W.: *Israel in Exile. A Theological Interpretation* (Overtures to Biblical Theology). 1979. (Fortress Press, Philadelphia.)
- KLIMEIT, H.-J. (ed.): *Tod und Jenseits im Glauben der Völker* (Sammlung Harrassowitz). 1978. (Harrassowitz, Wiesbaden.)
- KRAELING, C. H.: *The Synagogue. The Excavations at Dura-Europos, Final Report VIII, Part I.* 1979 (1956). (Ktav, New York.)
- KRAUSE, G. and MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE). Band v. Lief. 1/2 (*Autokephalie-Bauernkrieg*). Band v. Lief. 3/4 (*Bauernkrieg-Bern*). 1979. (De Gruyter, Berlin and New York.)
- L'HEUREUX, C. E.: *Rank among the Canaanite Gods. El, Ba'al, and the Repha'im* (Harvard Semitic Monographs, 21). 1979. (Scholars Press, Missoula, Montana.)
- LIPÍŃSKI, E. (ed.): *State and Temple Economy in the Ancient Near East. Proceedings of the International Conference organized by the Katholieke Universiteit Leuven, 1978* (Orientalia Lovaniensia Analecta, 5–6). 2 vols. 1979. (Editions Peeters for Department Orientalistik, Louvain.)
- LITTAUER, M. A. and CROUWEL, J. H.: *Wheeled Vehicles and Ridden Animals in the Ancient Near East* (Handbuch der Orientalistik, 7. Abteilung, 1. Band, 2. Abschnitt, B — Vorderasien, Lief. 1). 1979. (Brill, Leiden/Cologne.)
- LIVERANI, M.: *Three Amarna Essays.* Introduction and translation by M. L. Jaffe (Monographs on the Ancient Near East, vol. 1, fasc. 5). 1979. (Undena Publications, Malibu, California.)
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- LUBAHN, E.: *Mit der Bibel arbeiten — eine Verstehenshilfe.* 1979. (R. Brockhaus Verlag, Wuppertal.)
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- MARGALIT, B.: *A Matter of 'Life' and 'Death'. A Study of the Baal-Mot Epic (CTA 4-5-6)* (AOAT, 206). 1980. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn.)
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- MESTERS, C.: *Abraão e Sara*. 2nd edn. 1978. (Editora Vozes, Petrópolis, Brazil.)
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- OESCH, J. M.: *Petucha und Setuma. Untersuchungen zu einer überlieferten Gliederung im hebräischen Text des Alten Testaments* (Orbis Biblicus et Orientalis, 27). 1979. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen.)
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- (Peshitta). *The Old Testament in Syriac according to the Peshitta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute, Leiden. Part II, fasc. 5: Proverbs (A. A. di Lella), Wisdom of Solomon (J. A. Emerton and D. J. Lane), Qoheleth (D. J. Lane), Song of Songs (J. A. Emerton and D. J. Lane). 1979. (Brill, Leiden.)
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- REITZENSTEIN, R.: *Hellenistic Mystery-Religions. Their Basic Ideas and Significance*. Translated by J. E. Stealy (Pittsburgh Theological Monograph Series, 15). 1978. (The Pickwick Press, Pittsburgh; T. & T. Clark, Edinburgh.)
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