

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1981

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 1981 may also be obtained from M. E. J. Richardson, Esq., Department of Near Eastern Studies, University of Manchester, Manchester M13 9PL, 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 1979–1980 are also available from Mr M. E. J. Richardson. 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

This is the first *Book List* to appear under my editorship, and I would like to take this opportunity to express my grateful thanks to Professor R. N. Whybray, my predecessor as Editor, for the generous help and advice he gave me during the period of transition when I was quite new to the task.

All readers of the *Book List* will have been saddened to learn of the death of Fr Peter Nober, the Editor since 1949 of the *Elenchus Bibliographicus Biblicus*. There can be few biblical scholars who have not made regular use of this invaluable bibliographical tool, and Fr Nober placed us all in his debt by his selfless work over many years. Fr Nober died on 27 September 1980 after several years of sickness.

The *Book List* could not be produced without the co-operation of a great many people, and it is a pleasant duty to record here my thanks to all those who have contributed to its appearance: the publishers who kindly supplied the books; all those who undertook reviews (including two non-members of the Society, Professor S. G. Hall and Dr J. D. Ray); our Printer, Mr Maney, and his staff who have devoted characteristic care to the production of this *List*; my immediate colleagues, Professor P. R. Ackroyd (himself a former Editor of the *Book List*) and Mr R. J. Coggins, who have rendered much practical assistance; and Mrs L. Cox, Miss C. Chisholm and my wife who have efficiently undertaken the secretarial work involved in the preparation of this *List*. I would also particularly like to thank those scholars overseas who have assisted in the preparation of this *List*. As in previous years, Professor M. Bič and Dr K. K. Sacon have kindly provided, from their own copies, reviews of books published in Eastern Europe and Japan respectively. Professor B. Albrektson, Fr K. M. Alexander, Professor L. Alonso Schökel, Professor P. A. H. de Boer, Dr C. Conroy, Dr G. L. Prato, and Professor A. S. van der Woude have also rendered invaluable assistance by writing reviews and by drawing my attention to books which might otherwise have escaped my attention. To all these I would like to express my thanks.

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

B.L. = *Book List*

Eleven Years = *Eleven Years of Bible Bibliography* (1957)

Decade = *A Decade of Bible Bibliography* (1967)

Bible Bibliog. = *Bible Bibliography 1967–1973:
Old Testament* (1974)

* = Suitable for inclusion in school libraries

On behalf of the Society I would like to thank the British Academy for making a grant towards the publication costs of this issue of the *Book List*.

MICHAEL A. KNIBB

KING'S COLLEGE
LONDON

1. GENERAL

ACHTEMEIER, P. J. (ed.): *Society of Biblical Literature 1978 Seminar Papers*, Vol. 1 (S.B.L. Seminar Papers Series, 13). 1978. Pp. viii, 415. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$9.00 (members \$4.00))

The twenty-nine seminar papers in this volume can be divided into a number of broad groups. (1) Five of the papers (by T. E. Boomershine, R. C. Culley, D. Jobling, H. C. White, and J. F. Parker and D. Patte) offer structural analyses of Gen. 2–3 or discuss these chapters in structuralist terms. Structuralism is also the theme of the paper by B. C. Lategan, although this is concerned with the N. T. (2) Three papers discuss the redaction of the prophetic books (J. T. Willis — Micah; J. D. W. Watts — Isa. 1–4; R. F. Melugin — Amos). In addition, H. N. Richardson examines the structure and function of Amos 2:13–16, and D. H. Wimmer analyses the Confessions of Jeremiah in sociological terms. (3) D. Winston, A. Terian, and H. R. Moehring treat different aspects of the works of Philo. (4) Four papers examine the figure of Enoch, and traditions about Enoch, in various different sources (J. C. VanderKam — Jubilees; R. A. Kraft — Philo, Josephus, Sirach, Wisdom; M. Himmelfarb — rabbinic literature; W. Adler — Early Christian literature). The papers by J. J. Collins (with responses from P. D. Hanson and G. W. E. Nickelsburg) and D. Dimant focus on methodological issues in the study of 1 En. 6–11, and the papers by D. W. Suter and P. Perkins offer a critique, on the basis of studies of 1 En. 37–71 and of the Gnostic Apocalypses, of the definition of the literary genre of the apocalypses proposed by J. J. Collins and his collaborators (cf. below, p. 115). (5) Two of the remaining papers (by J. G. Janzen and D. J. Lull) are review articles of L. Ford's *The Lure of God. A Biblical Background for Process Theism*. For the rest, D. Patrick discusses the form and purpose of the Covenant Code, T. C. McClellan the transformation of urban life in Judah from the eighth to the seventh centuries, and E. R. Follis Israel's attitude towards the sea. The quality of these papers, which are intended as reports of work in progress, varies enormously, but there is much here to interest all O. T. scholars.

M. A. KNIBB

ALBERTZ, R., MÜLLER, H.-P., WOLFF, H. W., and ZIMMERLI, W. (eds.): *Werden und Wirken des Alten Testaments. Festschrift für Claus Westermann zum 70. Geburtstag*. 1980. Pp. 481. (Vandenhoeck & Ruprecht, Göttingen; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 110.00)

Most of the twenty-eight contributions in this rather loosely connected volume turn on Genesis, Psalms and Prophecy. There is a preface by W. Zimmerli; a select bibliography of Westermann's writings 1974–79, sequel to *ThB* 55 (1974), 319–26; indexes of biblical references and of Hebrew and other words which are discussed, and a general index — these last very welcome in such a volume. In the Genesis section, F. W. Golka writes on Cain; R. Rendtorff on Gen. 15 in relation to the theological elaboration of the patriarchal narratives, linking this to exile and promise of the land; G. W. Coats on the theme of strife without reconciliation in the Jacob narratives — claiming perhaps more narrative unity than is clearly present; K. Koch on *paḥadyiṣḥa* as a divine title, with a phallic basis. There are also a study by L. Perlett of the primeval history in the work of G. Benn; of aspects of the Atramḥasis epic and the primeval history by R. Albertz; a psycho-analytic study of Jacob–Esau by J. Kühlewein; a sermon on Sodom and Gomorrah by H. W. Wolff; and, beyond Genesis, a detailed and important study of Exod. 24: 9–11 as evidence of creative narrative in the exilic age. On the prophets,

D. Vetter analyses sentence forms; S. Amsler offers a rather sketchy study of prophetic actions; I. von Löwenclau an ingenious but not very convincing study of Nathan; W. Zimmerli differentiates the concepts of divine law in Amos, Hosea and Isaiah; A. J. Bjørndalen examines the nature of the judgement theme in Amos 7:10-17; H.-J. Hermisson, by discussion of the Jeremiah oracle on Jehoiachin, raises questions about the interpretation of royal ideas in the exilic period; E. Jenni analyses *min* in a temporal sense in Deutero-Isaiah. Psalm usage, especially of 'near' and 'far', is illuminated by W. R. Mayer's analysis of a Babylonian prayer-formula — the biblical cross-references are in the footnotes; O. H. Steck traces the thematic unity of Ps. 19:2-7; C. Macholz sheds light on conceptions of theophany in Ps. 29 and 1 Kings 19. In addition there is an essay on psalm usage in Christian practice by R. Landau (the table of contents has 'Paulus' for 'Psalters'); and a long discussion of Job and Qohelet by F. Crüsemann. H.-P. Müller considers Kierkegaard and Job, F. Schnutenhaus the O.T. in the life of the believer, and H. Breithausen the understanding of death in the O.T. and in Karl Marx. And there are three N.T. essays.

P. R. ACKROYD

ALEXANDER, D. and P. (eds.): *Håndbok til Bibelen*. Translated by A. Ekeberg and K. Juul. 2nd edition. 1980. Pp. 680; numerous maps, charts and photographs. (Luther Forlag, Oslo. Price: N.Kr. 285.00)

This is a translation of *The Lion Handbook to the Bible* (see *B.L.* 1975, p. 5; first Norwegian edition not noticed in *B.L.*). It is a rich compendium of information, attractively presented and amply and clearly illustrated.

G. W. ANDERSON

ALEXANDER, P. (ed.): *The Lion Concise Bible Encyclopedia*. 1980. Pp. 256. (Lion Publishing, Tring. Price: £4.95 (cloth), £2.95 (paper))

The text of this remarkably compact little book is largely that of *The Lion Encyclopedia of the Bible*, reviewed in *B.L.* 1979, p. 23, with some abbreviation mainly in the section on Archaeology. A purely alphabetical arrangement replaces that by themes in the larger edition, and line drawings have been substituted for the pictures and charts. Particular attention has been paid to the historical, geographical and cultural setting of the Bible. The general reader will find it a quick and handy reference book.

G. I. EMMERSON

ALEXANDER, D. and P. (eds.): *The Lion Concise Bible Handbook*. 1980. Pp. 384. (Lion Publishing, Tring. Price: £4.95 (cloth), £2.95 (paper))

This slim volume presents in a new format most of the material published originally in *The Lion Handbook to the Bible* which was reviewed in *B.L.* 1975, p. 5. Despite its small size it contains numerous attractive line drawings, together with maps and charts. Its concern is primarily with content and meaning rather than with the technicalities of date and authorship.

G. I. EMMERSON

Annuaire de l'École Pratique des Hautes Études. V^e Section: Sciences Religieuses. Tome LXXXVII (1978-1979). 1980. Pp. 528. (École Pratique des Hautes Études, Paris. Supplied free to libraries and centres of research)

The reports most relevant to O.T. studies are those in the section on the religions of the western Semites. Here H. Cazelles (pp. 209-221) reports on

the study of Isa. 1 and of the Legend of Aqhat, and J.-L. Cunchillos (pp. 223–33) on work on Ugaritic grammar and on structural questions concerning the Psalms, especially Ps. 29. Other reports of possible interest to *Book List* readers are those of D. Arnaud (the section on Assyro-Babylonian religions, pp. 189–95) on texts from Hattusa, Emar and Tell Faqouz, with some remarks on scribal activity, and of M. Chaze (the section on talmudic and rabbinic Judaism, pp. 237–39) on the languages of the Talmud. The sections on Iranian religion, Hittite studies and mediaeval and modern Judaism will also interest some readers.

R. N. WHYBRAY

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (eds.): *Ugarit-Forschungen. Internationale Jahrbuch für die Altertumskunde Syrien-Palästinas*, 11. 1979 (1980). Pp. xiv, 905; numerous illustrations. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 298.00, sub. price DM. 270.00)

This massive volume of *UF* has the title *Festschrift für Claude F. A. Schaeffer zum 80. Geburtstag am 6. März 1980*, and has a photograph of Schaeffer and a preface about him by K. Bittel. Of the eighty-three articles, the nineteen that are directly relevant to the O.T. discuss: the Philistine talent from Ashdod, the talent from Ras Shamra, the *pym* and the *nsp* (the late A. Ben-David); the relevance of Ugaritic parallel pairs of words for the study of Ps. 29 (P. C. Craigie); Eblaite, Ugaritic, and Hebrew lexical notes (M. J. Dahood); *'drmlk*, Moloch, and *b'l 'dr* (J. Ebach and U. Rüterswörden); slavery and serfdom (I. J. Gelb); the seventh day (C. H. Gordon); the alleged interchange of *b* and *p* in Semitic languages (L. L. Grabbe); *ml'kh* (E. L. Greenstein); Yahweh's triumph over Mot (W. Herrmann); Ugarit and O.T. studies (E. Jacob); Egypt, Ugarit, Qatna and covenant (K. A. Kitchen); the rise of Baal worship (K. Koch); *ummatum* in Old Babylonian texts and its Ugaritic and biblical counterparts (A. Malamat); Hebrew words with contrary or ambiguous meanings (R. Meyer); the theory that vocative *lamedh* is present in the Psalter (P. D. Miller); the study of Canaanite gods from John Selden to C. F. A. Schaeffer (M. J. Mulder); the vow in Ugaritic and Israelite narrative (S. B. Parker); method in comparing Ugaritic texts with the O.T. (H. Ringgren); Koheleth and Ugaritic parallels (C. F. Whitley). There are the usual indexes.

J. A. EMERTON

BICKERMAN, E.: *Studies in Jewish and Christian History. Part 2.* (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, IX/2). 1980. Pp. viii, 405; 2 plates. (Brill, Leiden. Price: Fl. 160.00)

The second of what will eventually be three volumes of Bickerman's valuable *opera minora* deals, like the first, with Jewish topics (cf. *B. L.* 1977, p. 8). Again Bickerman has modified the essays where necessary to take account of more recent work. Seven of them deal with Jewish history of the second century B.C. and particularly with documentary material whose authenticity has been disputed. Two ('The Date of the Testaments of the Twelve Patriarchs' and 'The Jewish Historian Demetrius') are concerned with the literature of the period, supplementing the literary studies in the first volume; three with the bearing of rabbinic sources on earlier history ('La chaîne de la tradition parisienne'; 'The Maxim of Antigonus of Socho'; 'The Civic Prayer of Jerusalem'); and four others with aspects of worship, real or imagined ('The Warning Inscriptions of Herod's Temple'; 'Ritualmord und Eselskult'; 'Bénédiction et Prière'; 'The Altars of Gentiles'). There are full indexes of subjects, passages and terms.

G. I. DAVIES

GENERAL

BLANK, S. H. (ed.): *Hebrew Union College Annual*, Vol. L. 1979. Pp. x, 337 (English), 32 (Hebrew). (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$15.00)

Of the seventeen articles (fifteen in English, two in Hebrew) in this volume, three are of particular interest to the O.T. scholar. 'New evidence for the title of the provincial Governor at Mari' (J. D. Safren) offers an examination of the term *šāpīṭum* in the correspondence of Yaqqim-Addu, governor of Sagaratum, and produces a convincing case for the meaning 'governor'. This will offer support for the meaning 'govern' for the Hebrew *šp̄l* in certain O.T. passages. Readers will be grateful to A. Berlin for drawing attention to the grammatical aspect of parallelism in the O.T. in his essay 'Grammatical aspects of Biblical parallelism'. M. Haran in 'The Law Code of Ezekiel XL-XLVIII and its relation to the Priestly School' has produced a very detailed study. He assumes that P is the product of the pre-exilic priesthood, and then argues that Ezekiel's code is a 'late and epigonic outgrowth of the P school'. In addition to these, the O.T. scholar will also find interesting material in '2 Maccabees and "Tragic History"' (R. Doran); 'Fallen Angel, Fallen Priest: The problem of family purity in 1 Enoch 6-16' (D. Suter); 'Palestinian and Hellenistic Judaism and Christianity: The question of the Comfortable Theory' (S. Sandmel); 'Nine fragments of Palestinian Targum of the Pentateuch from the Cairo Genizah (Additions to MS A)' (M. L. Klein); 'Section 38 of Sifre Deuteronomy: An example of the use of independent sources to create a literary unit' (R. Hammer). The following are of more general interest, but worth reading: 'Ben Sira's Ethics of Caution' (J. L. Sanders); 'The Akiban opposition' (A. I. Baumgarten); 'The use of the formula *ki ha d* in the citation of cases in the Babylonian Talmud' (E. L. Segal); 'Palermitan Jewry in the fifteenth century' (S. Ashtor); 'A Jewish apologetic treatise from sixteenth century Bologna' (D. B. Ruderman); 'New texts from the Geniza concerning the Proselytes' (A. Scheiber). 'The history of Hebrew Plene Spelling: VI. Toward the introduction of Plene Spelling into the Israeli School Curriculum, 1970-1977' (W. Weinberg) appears to be the final contribution to the discussion which has been conducted in HUCA, Vols. XLVI, XLVII, XLVIII and XLIX.

E. R. ROWLANDS

BROMILEY, G. W. (ed.): *The International Standard Bible Encyclopedia*. Vol. 1: A-D. Revised Edition. 1979. Pp. xxvi, 1006; numerous illustrations, 21 colour plates, XXVI maps. (Eerdmans, Grand Rapids, Michigan. Price: \$29.95)

The International Standard Bible Encyclopedia, edited by James Orr, first appeared in 1915 and was reissued in a revised form in 1929. Under the editorship of G. W. Bromiley, with the assistance of E. F. Harrison (N.T.), R. K. Harrison (O.T.), W. S. LaSor (Archaeology), and E. W. Smith, Jr. (Project Editor), it has now been completely revised and reset, so that it constitutes in effect an entirely new work. Continuity with the past is, however, maintained in its approach ('great care has been taken to maintain what the preface of the first edition described as the attitude of "a reasonable conservatism"'), in the selection of articles, and in the fact that many articles have been reprinted from the first edition in an emended form and a few, for their interest, in a virtually unchanged form (particularly Orr on the Bible, and Warfield on Inspiration). The *Encyclopedia* includes entries for every person and place mentioned in the Bible and Apocrypha, as well as for terms that have theological or ethical meaning and for expressions that are likely to be puzzling to the general reader. It also includes many general articles on such topics as Arabia, Archaeology of Palestine and Syria (one of a series of archaeological articles), Biblical Theology, Dead Sea Scrolls, Versions, etc.

The *Encyclopedia* is based on the RSV, but account is taken of the distinctive readings of the AV, ASV and NEB. The contributors come from a wide range of academic backgrounds and include several distinguished British members of the Society. There are many excellent illustrations and maps within the text, and the volume also includes twenty-one colour plates and twenty-six colour maps.

The standard and character of the articles varies enormously. By the side of such contributions as the succinct and helpful article on Arad by Y. Aharoni, there are articles on biblical topics which seem entirely innocent of the results of critical scholarship (e.g. on Aaron), or whose purpose seems to be to refute the views of 'liberal' scholars (e.g. on Daniel and Deuteronomy). There are some surprising omissions in the bibliographies. In conclusion, this is an encyclopedia of rather mixed quality which is likely to prove most useful for the references it gives and for the purely factual information it contains. It will be completed in four volumes.

M. A. KNIBB

CAZELLES, H. and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. ix. Fasc. 53. *Ras Shamra — Refuge*. 1979. Cols. 1225–1510, including 6 figures. (Letouzey & Ané, Paris. Price: Fr. 162.00)

This fascicle completes vol. ix (*Psaumes — Refuge*) of the *Supplément* and is provided with title pages and a list of contributors to the whole volume. It is almost entirely taken up with a massive article on Ras Shamra, which was begun in fasc. 52 (see *B. L.* 1980, p. 13) and occupies in all three hundred and forty-three columns. The section on the archaeology of the site, divided between the two fascicles, is by J.-C. Courtois and occupies one hundred and seventy columns including twenty-five maps, plates and other illustrations. M. Liverani describes the political and social history (with a two-page comparative chronological chart of reigns and events in Ugarit and the neighbouring states) and institutions of Ugarit (54 columns), D. Arnaud the 'Sumero-akkadian culture' of Ugarit (language, writing, scribal education and international cultural contacts) (12 cols.) and E. Laroche (briefly) the 'Hurrian milieu'. A. Caquot devotes fifty-seven columns to the literature: myths; legends; ritual, divinatory and medical texts. M. Sznycer (9 cols.) deals with the administrative and economic texts, and E. Jacob and H. Cazelles discuss Ugarit and the O.T. (15 cols.). A short appendix by J.-C. Courtois describes excavations at Ras Shamra and nearby Ras Ibn Hani undertaken since the bulk of the article was written (1975–77), and a second appendix by J. L. Cunchillos consists of a table of equivalencies of the two systems of numbering of the texts known as UT and KTU. There are very full bibliographies to the various sections of the article. It is surprising that there is no section specifically on Ugaritic religion. It is true that information on this subject is to be found scattered through the article, for example in some of the descriptions of the archaeological finds, in the paragraphs on the king in the section on Ugaritic society, and especially in the discussions of the mythical, legendary and ritual texts and in the section on Ugarit and the O.T. Many readers will however expect something on this subject both more systematic and less directly concerned with biblical comparisons than is the last of the above mentioned discussions. The remainder of the fascicle consists of articles on the Arabian site of Rawwāfa and the Thamud, including a site map (J. Beaucamp), and on texts discovered in the Qumran area by Israeli expeditions (M. Broshi—this is the misplaced final section of the article on Qumran in fasc. 51 (see *B. L.* 1979, p. 11) and is entitled 'Recherches archéologiques dans la région de Qumran'). There are also a short biography of H. A. Redpath by P.-M. Bogaert and an article on sanctuary rights and cities of refuge in the O.T. by J. de Vaux.

R. N. WHYBRAY

(COLUNGA, A.): *Servidor de la Palabra: Miscelanea Biblica en honor del P. Alberto Colunga O.P.* 1979. Pp. 494. (Editorial San Esteban, Salamanca. Pts. 800)

This collection of essays was published in memory of Fr Alberto Colunga O.P. to mark the centenary of his birth. Described on the title-page as 'the restorer of biblical studies in Spain', Fr Colunga clearly made a notable contribution to the study of the Bible at the Pontifical University of Salamanca. But his academic interests were not confined to the Bible. The list of his writings, with which the lengthy biographical section of this volume opens, includes articles on liturgy, ecumenism and pastoral studies. Out of the eleven essays which form the bulk of the book, seven are concerned with aspects of N.T. theology, one with the 'Megillat Antiochus' of the Maccabean period, and three with O.T. topics. B. Couroyer discusses the meaning of *dārak* in Ps. 64:4, M. G. Cordero takes as his subject 'National monotheism in the Old Testament', and R. J. Tournay comments on the structure and interpretation of Ps. 29.

G. LL. JONES

CZEGLÉDY, K., and TÖKEI, F. (eds.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxiii, fasc. 2 (pp. 129–290) and 3 (pp. 291–402). 1979. (Akadémiai Kiadó, Budapest. Price: \$36 per volume)

Neither issue contains anything on the O.T., but there are articles by A. Scheiber in fasc. 2 on Cairo Genizah fragments of Maimonides (from Leningrad) and Saadya (from the University Library, Cambridge), and a review by him of a book concerned with the Genizah.

J. A. EMERTON

DELCOR, M.: *Études bibliques et orientales de religions comparées*. Foreword by A. Caquot. 1979. Pp. x, 489. (Brill, Leiden. Price: Fl. 120.00)

Twenty-four of Professor Delcor's articles (one in German, one in English, the rest in French) are here reprinted in a valuable collection which complements an earlier collection of his writings published under the title *Religion d'Israël et Proche-Orient ancien. Des Phéniens aux Esséniens* (B. L. 1977, p. 12). The justification for the title of the present volume is to be found in Professor Delcor's constant endeavour to make proper use of the evidence provided by the ancient Near East in order to interpret the biblical text. The essays have been photographically reproduced, the only alteration being the addition in a few cases of brief references to more recent publications. Several of the articles deal with specific prophetic texts (Isa. 2:1–5; 17:9–11; 25:6–9; Nahum 2:8), while six are devoted to the apocalyptic literature and four are philological studies. The topics of the remaining essays are: methods of writing the tetragrammaton; Yahweh and Dagon in 1 Sam. 5; the expression 'call heaven and earth to witness'; the treasure of the house of Yahweh; the origins of the Samaritan schism; the Cherethites; the temple of Onias; the Punic inscriptions from the cave of Es Cuyram; the Neofiti Targum; the Melchizedek traditions.

M. A. KNIBB

DEURLOO, K. A., HEMELSOET, B. P. M., HOOGWOUD, F. J., and ZUURMOND, R. (eds.): *Amsterdamse cahiers voor exegese en Bijbelse theologie*. Cahier 1. 1980. Pp. 128. (Kok, Kampen. Price: Fl. 18.90)

Six of the papers, some of which have been previously published elsewhere, deal with the O.T. F. H. Breukelman illustrates from Gen. 6:1–4 the

theme of the book of Genesis: the book of the generations of Adam (man). K. A. Deurloo provides a commentary on Gen. 23 and its theme: the land. M. A. Beek defends a post-exilic date for the composition of the book of Joshua on the basis of references to Joshua outside the Hexateuch. K. A. D. Smelik interprets the Ark narratives in 1 Sam. on the view that they were composed after 586 B.C. Aleida G. van Daalen examines the literary structure of 2 Kings 8:1-6 and 4:8-37. G. H. Cohn, in English, argues that in the book of Ruth, the names Mahlon, Chilion and Orpah are fictitious, while the rest are historical. There is a concluding article by F. J. Hoogewoud about the ecumenical Bible translation 'Een vertaling om voor te lezen' (see *B.L.* 1978, p. 56), to which Maria de Groot appends twenty propositions.

J. W. ROGERSON

EMERTON, J. A. (ed.): *Studies in the Historical Books of the Old Testament* (Supplements to *Vetus Testamentum*, 30). 1979. Pp. viii, 278. (Brill, Leiden. Price: Fl. 184.00 (sub. price: Fl. 160.00))

Most of the fifteen articles in this volume were originally submitted for inclusion in *Vetus Testamentum*. The purpose of this special *Supplement* is to hasten their publication, some sort of unity of theme being provided by the fact that all are concerned with problems in the historical books of the Old Testament. No less than seven of the articles are related in one way or another to the life of David. B. A. Mastin in 'Jonathan at the feast' discusses a textual problem in a narrative about the relationship between David and Saul (1 Sam. 20:25). Z. Ben-Barak seeks to elucidate by means of Mesopotamian parallels 'The legal background to the restoration of Michal to David' in 2 Sam. 3:14-16. G. Brunet in two interrelated studies of 2 Sam. 5:6-8 examines 'les aveugles et boîtes jébusites' and 'David et le *šinnôr*'. N. L. Tidwell in 'The Philistine incursions into the Valley of Ephraim' discusses two accounts of David's military victories in 2 Sam. 5:17-25. T. Veijola in 'Salomo — der erstgeborene Bathsebas' argues that the story of the death of the first child of David and Bathsheba and the birth of their second child (2 Sam. 12: 15-24) is a redactional addition to the original narrative. R. Bickert in 'Die List Joabs und der Sinneswandel Davids' performs a similar office for 2 Sam. 14:2-22. Outside the books of Samuel, A. G. Auld discusses 'Joshua: the Hebrew and Greek texts', and gives 'the Greek, not the Hebrew, the benefit of the doubt'. B. Lindars offers a post-Nothian study of 'The Israelite tribes in Judges', emphasizing the fluidity of the situation in that period. D. F. Murray discusses 'Narrative structure and technique in . . . Judges 4:4-22'. R. L. Braun in 'Chronicles, Ezra and Nehemiah: theology and literary history' holds that the latter two books are in some respects modelled on the first, which was written a generation earlier. H. G. M. Williamson dates 'The origins of the twenty-four priestly courses' described in 1 Chron. 24:7-18 to the end of the Persian period. Finally there are three articles less concerned with specific texts: B. A. Mastin in a second article answers the question 'Was the *šālîš* the third man in the chariot?' in the negative; J. Day in 'The destruction of the Shiloh sanctuary and Jeremiah vii 12, 14' defends an eleventh century date for that event; and G. W. Trompf discusses 'Notions of historical recurrence in classical Hebrew historiography'.

R. N. WHYBRY

EMERTON, J. A. (ed.): *Prophecy. Essays presented to Georg Fohrer on his Sixty-Fifth Birthday, 6 September 1980.* (B.Z.A.W., 150). 1980. Pp. viii, 202; 1 plate. (De Gruyter, Berlin. Price: DM. 92.00)

This tribute, appearing in the B.Z.A.W. series, fittingly celebrates the twenty-year association of Professor Fohrer with the journal and the *Beihefte*.

It is sensibly restricted to a single area, one in which Professor Fohrer has contributed much, as may readily be seen from the bibliography of his writings (pp. 192–202). Two of the articles are general and both orientated towards sociological questions (M. J. Buss particularly on the prophet's role, and E. Jacob in a study of Buber and Heschel); a major group deals with various aspects of the ongoing exegesis of the prophetic word (R. Martin-Achard on Isa. 47 and other passages concerned with the theme of Babylon; A. Marx on doublets in Jeremiah, with attention to the differences of application of the same sayings; J. V. M. Sturdy in a critical discussion of the Jeremiah 'prose sermons'; G. Wanke on the 'potter and pot' motif in Jer. 18 and in Isa. 29, 45 and 64; A. S. van der Woude on the elements in the opening verses of Zechariah; and W. Zimmerli on further aspects of ongoing exegesis in Ezekiel). The editor discusses Isa. 26:16 and 66:17 on which he sets out an unpublished proposal made by D. Winton Thomas. W. McKane discusses *massa'* in Jer. 23; J. A. Soggin comments on Hosea passages dealing with foreign policy; J. J. Stamm considers the linguistic basis of the name Amos; A. Malamat illuminates 2 Sam. 7 in the light of Mari and other material; S. Segert considers syntactic approaches to passages in Jonah — a descriptive rather than conclusive study; and J. Maier considers aspects of the Ezekiel temple material and the Qumran 'Temple Scroll'. A useful series of studies, which could usefully have had at least a biblical index.

P. R. ACKROYD

EVEN-SHOSHAN, A.: *A New Concordance of the Bible*. Vol. 3. 1980. Pp. x, 729–1242. (Kiryat Sepher Publishing House, Jerusalem. Distributed in the U.S.A. by Ridgefield Publishing, California. Price: \$68.00 for the three volumes)

Volume 3, which goes from *nun* to the end of the alphabet, follows the same pattern as volumes 1 and 2 (see *B. L.* 1979, p. 16). The last page contains a list of addenda and corrigenda.

J. A. EMERTON

GUNNEWEG, A. H. J., and KAISER, O. (eds.): *Textgemäss. Aufsätze und Beiträge zur Hermeneutik des Alten Testaments. Festschrift für Ernst Würthwein zum 70. Geburtstag*. 1979. Pp. 208; portrait. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 58.00)

The articles discuss the Deuteronomistic understanding of revelation in the books of Samuel (R. Bickert); the account of Hezekiah's reformation in the light of archaeological discovery (D. Conrad); Amos 9:7 (H. Gese); theology of the O.T. or biblical theology? (A. H. J. Gunneweg); Hosea 4–7 (Jörg Jeremias); J. S. Semler (O. Kaiser); 2 Sam. 2:4a and 5:3 (E. Kutsch); why Jeremiah is not mentioned in 2 Kings 22–25 (K.-F. Pohlmann); Wilhelm Vischer's exegesis (H. Reventlow); Exod. 3:14 (W. H. Schmidt); priestly and prophetic understanding of history in Exod. 13:17–14:31 (H. C. Schmitt); the Psalms in a hospital chaplain's work (E. Vellmer); the ark, the temple, and Jerusalem in the theology of the Chronicler (P. Welten); the O.T. in Christian preaching (W. Zimmerli). There is a bibliography of Würthwein's publications, but no index.

J. A. EMERTON

HAAG, H.: *Das Buch des Bundes: Aufsätze zur Bibel und zu ihrer Welt*. Edited by B. Lang (Kommentare und Beiträge zum Alten und Neuen Testament). 1980. Pp. 315. (Patmos Verlag, Düsseldorf. Price: DM. 32.80)

This is a collection of twenty-three shorter writings by Herbert Haag, Professor of Old Testament and Judaism at the Catholic Theological Faculty

at Tübingen. Whilst several deal with Qumran and N.T. topics, most are concerned with O.T. subjects and include: 'Erwägungen über Beer-Seba', 'Ebed-Jahwe-Forschung 1948-58', "'Offenbaren" in der hebräischen Bibel', 'Die Themata der Sündenfall-Geschichte', 'Die biblischen Wurzeln des Minjan', 'Der gegenwärtige Stand der Erforschung der Beziehung zwischen Homer und dem Alten Testament', 'Gideon — Jerubbaal — Abimelek', 'Der "Urstand" nach dem Zeugnis der Bibel', 'Die Bibel und der Ursprung des Menschen', 'Jesaja 7, 14 als alttestamentliche Grundstelle der Lehre von der Virginitas Mariae', 'Glaube und Dogma im Alten Testament und im Judentum', 'Gad und Nathan', "'Ich mache Heil und erschaffe Unheil" Jes 45, 7', 'Das Mazzenfest des Hiskia', 'Das "Buch des Bundes" Ex. 24, 7', 'Typologisches Verständnis des Pentateuch?', 'Jerusalem Profanbauten in den Psalmen', 'Das Bild als Gefahr für den Glauben', 'Die Auferstehung Israels und der christliche Glaube', 'Das Plus des Alten Testaments'. The volume also contains a short biography of Professor Haag and a bibliography of his publications. It is good to have these essays, some of which have not hitherto been published, assembled into one volume.

E. W. NICHOLSON

HEILER, F.: *Die Religionen der Menschheit*. Neu herausgegeben von K. Goldammer. 1980. Pp. 678; 98 illustrations. (Reclam, Stuttgart. Price: DM. 39.80)

This is the third and substantially revised edition of the work which first appeared in 1959. Though first conceived and brought out by Heiler, this edition is owed to a total of nine authors and revisers. It systematically covers all human religion, with most attention to recent phenomena. It is packed with information, is aptly illustrated, and has over forty pages of bibliography arranged to correspond with the chapters. For a work of this scope and size it is already something of a classic. The special interests of O.T. scholars are not, however, particularly well met. G. Lanczkowski deals with ancient Egypt (ten pages), Sumer (four pages), Babylonia and Assyria (four pages), the Hittites (two pages), also pre-columbian America and others. This is really too brief and the ancient Near Eastern part is not always factually correct. Pre-Christian Israel (twenty pages) and post-Christian Judaism (nineteen pages) are by Franz Hesse, and form a very useful survey. The work as a whole has the characteristics of an encyclopedia, but is not arranged by articles in alphabetic order, and so can be read as a systematic treatment of the subject.

W. G. LAMBERT

**The Illustrated Bible Dictionary*. Part 1: Aaron—Golan; Part 2: Goliath—Papyri; Part 3: Parable—Zuzim. 1980. Pp. xvi, 576 in each part; numerous illustrations in colour and black and white. (Inter-Varsity Press, Leicester. Price: £13.95 per volume)

This new three-volume dictionary is in essence a revision of the *New Bible Dictionary*, originally edited by J. D. Douglas (cf. *B.L.* 1963, pp. 5-6; *Decade*, pp. 399-400), but now much enlarged under the consulting editorship of F. F. Bruce, J. I. Packer, R. V. G. Tasker and D. J. Wiseman, with additional co-operation from D. Guthrie and A. R. Millard. Some of the articles of the 1962 edition remain, but the majority are new and often much more substantial; the English version now used is the RSV. The standpoint remains that of the earlier volume, namely 'loyalty to Holy Scripture . . . as true and trustworthy (in) all its statements of fact, theological, physical and historical'. This means that matters regarded solely as modern scholarly constructs (e.g. J, E, D and P) are not given separate articles. Nevertheless the strongly conservative standpoint does not imply a uniformity of view; it is

instructive, for example, to compare the articles on *Canon* relating to the two Testaments. There are occasional pieces of real weight (e.g. that on *Adam in the New Testament*, as well as many of those which appear above the initials F.F.B. and D.J.W.). The particular strengths of the project are those whose subjects call primarily for information. Among the contributors are many whose field of expertise lies outside the purely biblical disciplines (e.g. in medicine or plant science), and this ensures accurate information though it can at times obscure the problems of interpretation which may be involved. Archaeology is especially well covered, and the illustrations and plans are both lavish and of extremely high technical standard. The cross-referencing system is clear and convenient, and the bibliographies (with some regrettable exceptions) are usually not confined to those works which reflect the same theological viewpoint as the dictionary itself. All told this is a most impressive project, which will give unalloyed pleasure to those who share its basic stance, and will certainly be well worth consulting by those who do not.

R. J. COGGINS

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Vol. 25 (1978/79). 1979. Pp. xiv, 384. (Patmos-Verlag, Düsseldorf. Price: DM. 132.00)

Volume 25 of this invaluable work of reference contains notices of two thousand, nine hundred and six articles, reviews and books on the Bible and related areas. Articles, both in periodicals and in composite volumes, still form the bulk of the entries, but in a separate section at the end there are notices of one hundred and fifty-three books — an increase of a third on the previous volume.

M. A. KNIBB

JACOB, E. (ed.): *Sagesse et Religion*. Colloque de Strasbourg, Octobre 1976 (Bibliothèque des Centres d'Études Supérieures Spécialisés). 1979. Pp. 233. (Presses Universitaires de France, Paris.)

The contributions made at a colloquium held in Strasbourg in 1976, under the aegis of the Centre for Research into the History of Religions, are gathered in this volume. It has a great diversity and range, and the essays which are nearest to the interests of O.T. scholars are those by R. N. Whybray on conservatism and radicalism in Ecclesiastes and by E. Jacob on wisdom and religion in Ben Sira. There is an essay on the 'Testament' as a genre of later Jewish wisdom into which the much earlier Egyptian 'Instructions' are drawn. Philo's *De Vita Contemplativa* is reconsidered, and there is an account of the development of the myths of Isis and Osiris in the Neo-Platonic philosophical tradition. For N.T. scholars there is an essay on religion and wisdom in the Johannine prologue, and another on Jesus as a Messianic teacher of wisdom. For the medievalist there is a treatment of human wisdom and revealed ethics in medieval Judaism. The contents of this wide-ranging book are drawn together by E. Jacob in a short preface.

W. MCKANE

JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica. Scandinavian Journal of Theology*. Vol. 33, No. 2. 1979. Pp. 85–164; Vol. 34, No. 1. 1980. Pp. 1–72. (Universitetsforlaget, Oslo. Sub. price for Vol. 33: N.Kr. 75.00, \$15.00, DM. 35.00; for Vol. 34: N.Kr. 80.00, \$16.00)

The first issue of vol. 33 was noted in *B. L.* 1980, p. 18. The second issue contains one article on an O.T. theme: K. Jeppesen, 'How the Book of Micah

Lost its Integrity: Outline of the History of the Criticism of the Book of Micah with Emphasis on the 19th Century' (pp. 101–31). Since the survey here extends only as far as K. Marti (1904), and is at many points concerned with the one theme of integrity, it may usefully be read alongside the author's study of recent approaches to the Book of Micah in *JSOT* 1978, Issue 8, pp. 3–32. The first issue of vol. 34 contains a perceptive article by A. S. Kapelrud on 'Creation in the Ras Shamra Texts' (pp. 1–11), which offers careful analysis of the problems of interpreting the relevant material, distinguishing between 'creating' and 'ordering'. An article by J. Jervell, 'The Mighty Minority' (pp. 13–38), on early Jewish Christianity, is of wider interest as providing insights into the N.T. period.

P. R. ACKROYD

KATSH, A. I., and NEMOY, L. (eds.): *Essays on the Occasion of the Seventieth Anniversary of the Dropsie University (1909–1979)*. 1979. Pp. xvi, 462. (Dropsie University, Philadelphia. Price: \$35.00)

As indicated by the title, this collection of essays has been published to celebrate the seventieth anniversary of the Dropsie University, and is dedicated to the memory of Professor Solomon Zeitlin. The introduction offers a brief history of the events which led to the establishment of the College, and also outlines the scope of its academic interests and contribution which are admirably reflected in the present volume. The thirty-six essays vary in interest and quality. In this review it is impossible to do more than draw attention to the contributions that are relevant to O.T. studies.

'Some traditional principles in Biblical exegesis' (W. Chomsky) suggests that biblical exegesis employed in the Talmud and by medieval Jewish commentators could be helpful to modern commentators. Though mainly of interest to N.T. scholars, O.T. students will find that 'Once more, the Messiah' (M. S. Enslin) is worthy of their attention. T. H. Gaster in 'Notes on Isaiah' offers textual comments on a number of passages in Isaiah; some suggestions are valuable, but others less convincing. Some of the questions that Ebla is re-opening are introduced by C. H. Gordon in his article 'Echoes of Ebla'. M. H. Goshen-Gottstein ('Comparative Semitics — A premature obituary') has produced a provocative article to show that the brand of nineteenth century Comparative Semitics is not dead. Students of the Dead Sea Scrolls will be interested in 'The Jubilees Calendar and the "Days of Assembly"' (S. B. Hoenig). Talmudic scholars will appreciate the opportunity to study thirty-two examples of unpublished Talmudic Genizah fragments which are discussed by A. I. Katsh in 'Unpublished Cairo Genizah Talmudic fragments from the Antonin Collection in the Saltykov-Shchedrin Library in Leningrad'. Interesting suggestions how the exegetical methods adopted by the Aramaic Targum attributed to Jonathan ben Uziel can be of importance to an understanding of the Masoretic text are offered in 'The expository traits of the Targum of Ezekiel' (Y. Komlosh). S. N. Kramer ('Sumerian Literature: Recovery and restoration') gives a catalogue of Sumerian material which has been published in this century and offers stimulating comments. 'The ascension of Enoch and Elijah: a tenth century Karaite interpretation' (L. Nemoy) provides an example of the way a Karaite writer treated these incidents. In 'The divine title *'abhîr ya'aqôbh'*' N. M. Sarna concentrates on the meaning 'strong one' for *'abhîr*, and is sceptical of its connection with 'bull'. D. J. Silver offers a fresh analysis of the biblical portrait of Moses in 'By a prophet the Lord brought up Israel out of Egypt'. 'A Biblical echo of Mesopotamian Royal Rhetoric' (N. M. Waldman) suggests that material from the Mesopotamian royal inscriptions may have influenced O.T. language in dealing with the themes of journeys through difficult terrain and the opening of paths which had not previously been

trodden. The title 'Ariel, City of God' indicates the interpretation which R. Youngblood offers for the term *Ariel*. Other articles worth mentioning include 'The Origins of the Synagogue' (L. Landman) and 'An approach to Hebrew poetry through the Masoretic accents' (W. S. Lasor).

E. R. ROWLANDS

Kirisutokyo Gaku (Christian Studies), New Series, 21. *Special Issue in Commemoration of the 30th Anniversary of the Department of Christian Studies and the Retirement of Professor Koki Nakazawa*. (Japanese). 1979. Pp. 293; 4 pages of photographs including a portrait of Professor Nakazawa. (The Association of Christian Study, St Paul's (Rikkyo) University, Tokyo.)

Apart from various tributes to Professor Nakazawa, for many years Professor of O.T. at Rikkyo University, and other commemorative contributions altogether occupying one hundred and twenty-eight pages, this issue contains six articles, of which four are on the O.T., and five book reviews, of which two are of books by Nakazawa. S. Arai contributes a traditio-critical study entitled 'Moses and Midian', H. Sadakata in 'Aspects of the Exodus Experience' examines Exod. 2:23b–25; 3:7–8a, 9–10, T. Akiyoshi writes on '2 Samuel 4:5–8 — Problems of the Old Greek Translation as materials for Emendation of the *Masora*', and K. Hirota in 'An Interpretation of Habakkuk' examines the 'woe-oracles', 'Chasdim and the wicked' and 2:4–5 in that book.

R. N. WHYBAY

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band V. Lief. 1/2 (*Autokephalie — Bauernkrieg*). 1979. Pp. 1–320; 4 plates. Lief. 3/4 (*Bauernkrieg — Bern*). 1979. Pp. 321–640; 2 folding maps. Lief. 5 (*Bern—Biandrata*). 1980. Pp. 641–805. (De Gruyter, Berlin. Sub. price per single Lieferung: DM. 38.00; per double Lieferung: DM. 76.00)

In Lief. 1/2 the articles wholly concerned with matters of direct interest to readers of the *Book List* are those on *Avot/avotkommentare* (P. Schäfer, pp. 61–64), *Babylonien und Israel* (W. G. Lambert, pp. 67–79), *Babylonisch-assyrische Religion* (W. von Soden, pp. 79–89) and *Baruch/Baruchsschriften* (H. H. Mallau, pp. 269–76). Lambert provides a brief sketch of Babylonian cultural history, argues for an early date (the Amarna period) for most Babylonian influence on O.T. literature and traditions, and examines critically and judiciously those texts and areas in which such influence has been postulated. Von Soden gives a brief but comprehensive account of Assyro-Babylonian religion. In discussing prophecy he makes the point that prophecy at Mari had no ethical content. In addition to these articles, that on *Barmherzigkeit* (pp. 215–38) includes sections on the O.T. (H.D. Preuss, pp. 215–24) and Judaism (M. A. Signer, pp. 228–32), and that on *Bann* (pp. 159–90) sections on the O.T. (P. Welten, pp. 159–61) and early Judaism (C.-H. Hunzinger, pp. 161–64). This Lieferung also contains an article on Karl Barth by E. Jüngel. *Baal*, *Babel-Bibel-Streit* and *Bar Kochba* do not have separate articles, but there are cross references to later articles in which these topics will be dealt with.

In Lief. 3/4 there is a short article on Beersheba by W. Zimmerli (pp. 402–404). The article on *Bekehrung* (pp. 439–86) contains short sections on conversion to Judaism by W. H. C. Frend and M. Wolter (pp. 441–43), and that on *Benediktionen* (pp. 560–73) a section on Jewish liturgical blessings by P. Schäfer (pp. 560–62). In addition J. Ernst writes on Cardinal Bea, and there are cross-references to material on Belshazzar and Benjamin.

The final fascicle of Band V contains five articles of particular interest to readers of the *Book List*. In the article on *Berufung*, B. O. Long contributes eight pages on the O.T. Under *Beschneidung*, O. Betz writes on the O.T., ancient Judaism and the N.T., and F. Dexinger briefly on post-talmudic Judaism. Under *Bestattung*, P. Welten writes on the O.T. and M. Brocke on Judaism. K.-D. Schunck writes on Bethel and S. Mittmann on Bethlehem, providing a plan of the Church of the Nativity.

R. N. WHYBRAY

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band VI. Lief. 1/2 (*Bibel — Bibelwissenschaft*). 1980. Pp. 1–320. Lief. 3/4 (*Bibelwissenschaft — Billerbeck*). 1980. Pp. 321–640. Lief. 5 (*Billerbeck — Böhmen und Mähren*). 1980. Pp. 641–786. (De Gruyter, Berlin. Sub. price per single Lieferung: DM. 38.00; per double Lieferung: DM. 76.00)

The double fascicle with which Band VI begins is entirely devoted to biblical matters, and contains five articles and the beginning of a sixth. The article *Bibel* (pp. 1–109) is divided into five parts. G. Wanke deals with the development of the O.T. canon, E. Plümacher with the use of the O.T. in early Christianity, W. Schneemelcher with the N.T. canon and the Christian biblical canon generally, H. Karpp with the function of the Bible in the Church, and K. Wegenast with the use of the Bible in education and similar matters. In the article on *Bibelhandschriften* the section on the O.T. is by S. P. Brock. K. A. Knappe deals with the history of Bible illustration, providing sixteen plates of typical examples of this. The article on *Bibelübersetzungen* occupies pages 160–311. The numerous sections on the ancient versions of the O.T. are all the work of S. P. Brock. A variety of contributors deal with translations of the Bible into many different languages. S. Raeder contributes an article on *Bibelwerke*, that is, popular general works on the Bible.

Lief. 3/4 begins with an article on *Bibelwissenschaft* of which the first few pages appear in Lief. 1/2. The article is divided into two sections, on the O.T. and N.T. respectively. In the O.T. section V. Fritz deals (pp. 316–45) with the archaeology of the ancient Near East and Palestine. He outlines its purpose, methods and history, gives a brief account of the problems of dating and chronology, briefly describes the Bronze and Iron Age cultures, and finally discusses the significance of archaeology and its contribution to the study of the O.T. Eight plates and a map of archaeological sites accompany this section. J. W. Rogerson then follows with an account, far too short (pp. 346–61), of the history of O.T. study from the period of the Early Church to modern times, and B. J. Diebner concludes with a section (pp. 361–74) on the most recent developments and trends in O.T. study. The article on *Bibliothekswesen* includes some useful short accounts of libraries in the ancient Near East (B. Kienast) and ancient Egypt (D. Michel), after which E. Plümacher in a much longer section covers the period from Greece and Rome to the present day. The article on *Biblische Theologie* is divided into O.T. and N.T. sections. In the former, W. Zimmerli (pp. 426–55) sketches the history of the discipline and presents his own view of the matter, along lines already familiar to students of his work. H. Karpp contributes a short article on *Biblizismus*. The article on *Bild Gottes*, mainly devoted to subsequent theological discussion of this concept, contains short presentations of the image of God in the O.T., N.T., early Judaism and Gnosticism by J. Jervell (pp. 491–98), and in the Talmud and later Judaism by J. Maier (pp. 502–506). Under *Bilder*, P. Welten considers the attitude towards images in the O.T. (pp. 517–21), and J. Maier does the same for Judaism (pp. 521–25). Under *Bildung*, D. Michel discusses education in the O.T. (pp. 582–84), and N. Oswald education in Judaism up to the present time (pp. 584–95). In the article on *Bileam* (pp. 635–40) L. Schmidt discusses the O.T. passages, and

P. Schäfer the treatment of Balaam in Judaism. The remaining articles and parts of articles are of less direct interest to O.T. specialists.

In Lief. 5, which completes Band VI and includes the usual indexes etc. and the title page to the volume, the only article containing matter relevant to the O.T. is that on Blood. This article, by various authors, surveys the religious and theological significance of blood in other religions, in the Bible and early Judaism, in the Middle Ages and in Catholic and Protestant theology. The section on the O.T., early Judaism and the N.T. (pp. 729–36) is by O. Böcher.

R. N. WHYBRAY

LEACH, E: *Shinwa toshite-no Sōseiki*. Translated by T. Egawa. 1980. Pp. 220. (Kinokuniya Shoten, Tokyo. Price: ¥1,800)

This is a Japanese translation of *Genesis as Myth and Other Essays* (1969); see *B.L.* 1971, p. 12 (*Bible Bibliog.*, p. 288).

K. K. SACON

MAAG, V.: *Kultur, Kulturkontakt und Religion. Gesammelte Studien zur allgemeinen und alttestamentlichen Religionsgeschichte*. Zum 70. Geburtstag herausgegeben von H. H. Schmid und O. H. Steck. 1980. Pp. viii, 397. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 65.00)

The editors of this volume have not only honoured Professor Maag but rendered a considerable service to students of the O.T. and of the history of religion by assembling and publishing these nineteen studies, of which most are substantial, some have appeared in publications not readily accessible, and two have not previously been published. The subjects treated are: Yahweh's Hosts; the Hieros Logos of Beth-El; Sumerian and Babylonian Myths about the Creation of Man; O.T. Anthropogony in relation to Ancient Near Eastern Mythology; Cultic Centralization in Deuteronomy; Jacob — Esau — Edom; Israel's Shepherd; Malkut JHWH; Eschatology as a Function of Historical Experience; Yahweh's Encounter with Canaanite Mythology; Belial in the O.T.; Inexpiable Guilt; the O.T. Understanding of God; the Shechem Covenant and the Gods of the Fathers; Redemption from what? Redemption to what?; Cosmos, Chaos, Community and Right in Early Religious Thought; the First Commandment; Religious Aspects of Modern Cultural Contacts. The volume contains a select list of Professor Maag's publications, of which it offers a representative sample, and as such is a fitting tribute to an honoured scholar.

G. W. ANDERSON

NAHON, G., and TOUATI, C. (eds.): *Hommage à Georges Vajda. Études d'histoire et de pensée juives*. 1980. Pp. viii, 611. (Éditions Peeters, Louvain. Price: B.Fr. 2,500.00)

The forty-two articles and *tabula gratulatoria* of this *Festschrift* are a worthy tribute to a distinguished Hebraist, Arabist and historian of Jewish thought who has taught at the Sorbonne and the École Rabbinique in Paris for almost half a century, edited the *Revue des Études Juives*, and always maintained impeccable standards of scholarship. Among the contributors are not only his outstanding French students, but also an international bevy of scholars whose work is held in the same universal esteem as his own. The essays of Alexander Altmann, S. D. Goitein, A. S. Halkin, Shelomo Pines, Alexander Scheiber, Gershom Scholem, E. E. Urbach and the Society's own Erwin Rosenthal cover a wide area of Jewish studies, but with the expected

emphasis on philosophy and mysticism. At the same time there are articles of importance for those more interested in specific biblical and Talmudic passages, and in Jubilees, Philo, Origen, and even the walls of Jerusalem.

S. C. REIF

Old Testament Abstracts. General Editor, Bruce Vawter. Vol. 2, no. 3 (October, 1979). Pp. 197–312. Vol. 3, nos. 1 and 2 (February and June, 1980). Pp. 1–174. (The Catholic Biblical Association of America, Washington, D.C. Price per annum: \$11.00; single issues \$4.00)

This thrice-yearly bibliography of literature relating to the O.T. was described in *B.L.* 1979, p. 24. The final part of volume 2 contains, in addition to notices of two hundred and fifty-four articles and forty-one books, an author index, an index of biblical references and an index of semitic words; the total number of items noticed in volume 2 is eight hundred and ten articles and one hundred and twenty-three books. The first two issues of volume 3 contain, in total, reviews of five hundred and forty-six articles and seventy-one books. Each issue contains a list of the periodicals abstracted.

M. A. KNIBB

PACKER, J. I., TENNEY, M. C., WHITE, W., JR. (eds.): *Marshall's Bible Handbook*. 1980. Pp. 765, with numerous maps, illustrations and charts. (Marshall, Morgan & Scott, London. Price: £8.95)

This is the English edition of what — apart from its first editor — is basically an American work, reflecting far more fundamentalist presuppositions than would have been true of a British conservative evangelical standpoint. The Handbook is attractively produced and lavishly illustrated both in colour and black and white — with charts which are easy to follow. It claims to be essentially a 'layman's guide to the people and cultures of Bible times.' Hence archaeology, history, geography, flora and fauna, trade, weapons of war, government and economics are all to be found. Also to be found is useful information on law, worship rituals, marriage, the status of women, clothing, music, art and architecture. Needless to say, there is an analysis of the biblical books — as well as an alphabetical listing of Biblical characters and place names. The general viewpoint is that 'biblical statements of fact' are 'trustworthy' and the aim is to provide 'a fuller comprehension of what God has revealed to men'. The section on 'Bible History' is reminiscent of early nineteenth-century works and holds that 'God revealed to Moses how He created all things' and that Lamech (Gen. 4:23–24) 'rejected God's holy standards of marriage and took more than one wife'! There is nothing to be found of usually accepted patterns of Bible study — and there is a great lack, when it comes to exegesis and interpretation. *Nonetheless, most readers would get their money's worth!*

R. J. HAMMER

RABIN, CH., PATTERSON, D., LURIA, B.-Z., and AVISHUR, Y. (eds.): *Studies in the Bible and the Hebrew Language offered to Meir Wallenstein on the occasion of his Seventy-fifth Birthday*. 1979. Pp. 276 (Hebrew), 100 (English). (Kiryat Sepher, Jerusalem. Price: \$6.50)

This volume contains fourteen articles in Hebrew, seven in English, one in German and an eight-page list of Meir Wallenstein's publications. Appreciations of his work by D. Patterson in Hebrew and English flank the volume. In Hebrew: Y. Avishur examines the Canaanite-Babylonian background and literary structure of the 'Ways of the Amorite' section in the Tosefta (Sabbat).

S. Abramski writes on the phrase *bkōl 'ašer-yifneh varšia'* in 1 Samuel 14:47, Y. Ikeda on the song of Deborah and the tribes of Israel. N. Allony discusses the impact of Arabic literary controversy on Hebrew poetry in the Middle Ages. H. Gevaryahu investigates parole and pardon for prisoners in biblical lands. B. Luria treats genealogies in the books of Chronicles, T. Muraoka the Septuagint of Hosea, and Z. W. Falk marriage in Hosea and Malachi. S. Tsimrion devotes fifty pages to 'Jeremiah, the man and the prophet'. M. Kaddari discusses Nahum 3:2, Y. Komlosh asks if Qohelet is pessimistic (!), Ch. Rabin describes stylistic uses of impersonal constructions in the Old Testament, and J. Shunary writes on *mal'ākīm* in Aramaic and Syriac translations. In English: J. Barr contributes a note on Proverbs 6:31 with special attention to the Septuagint; A. D. Corré investigates a connexion between Hebrew *bā'* and *bayit* and the Semitic root for 'twins'. D. T. Fenton covers phraseological criteria for the study of Deuteronomic cult restriction. D. J. Kamhi gives a note on '*ison*', and Patterson outlines some aspects of the transference of Hebrew literature from Eastern Europe to Israel. A. Scheiber (in German) publishes a fragment of *Ketubah* and a letter from a proselyte in Egypt. P. Wernberg-Møller writes on priests and laity in the *yahad* of the Manual of Discipline, and L. I. Yudkin on the flight of the hero in recent Israeli fiction.

J. G. SNAITH

RINGGREN, H. (ed.): *Svensk exegetisk årsbok*, 45. 1980. Pp. 169. (Gleerup, Lund. Price: Sw.Kr. 53.00)

Five of the articles in this volume bear directly on the O.T. H. M. Barstad writes on the historical-critical method and the problem of O.T. theology (English). M. Elat contributes a stimulating and well documented discussion of the part played by the monarchy in the development of trade in ancient Israel (Swedish). In an article entitled 'Sarepta during the Phoenician period', M. Ottoson reports on the University of Pennsylvania's archaeological expedition during 1969-74 (Swedish). W. B. Barrick re-examines the evidence for the nature of a 'high place', concluding that it was 'much more of a "temple"' than has been customarily thought (English). In a review article, S. Tengström discusses C. Westermann's *Die Verheissungen an die Väter* (Swedish). In the N. T. field, B. Gerhardsson writes on the Matthean accounts of healing miracles (Swedish), L.-M. Dewailly discusses the meaning of 'bread' in the Lord's Prayer (Swedish), and B. Olsson contributes a review article on H. E. Lona's *Abraham in Johannes 8* (Swedish). In addition there are nearly fifty pages of reviews. Altogether a varied and satisfying bill of fare.

G. W. ANDERSON

Seisho ni okeru Shisō to Bungaku (Thought and Literature of the Bible). (The Japanese Biblical Institute Annual: Seisho-Gaku Ronshū 15). 1980. Pp. 136. (Yamamoto Shoten, Tokyo. Price: ¥2,000)

Of five essays, three are directly related to the O.T. K. Watanabe discusses the redaction of the deuteronomic laws through her critical appraisal of Seitz on the basis of the results of her stylistic analysis of the laws. N. Kiyoshige presents the characteristics of the prophecy of Hosea by means of an analysis of the imageries used. K. K. Sacon's essay is a Japanese translation of an article on Ruth (see *B.L.* 1980, p. 26).

K. K. SACON

SEKINE, M.: *Sekine Masao Chosaku-shū Dai 5, 6, 7: Kan Kyūyaku-gaku Ronbun-shū* (M. Sekine Works, vols. 5, 6, 7: Essays in Old Testament Studies). 1979–80. Pp. 462; 440; 486. (Shinchī shobō, Tokyo. Price: ¥4,500 each)

The scheduled fourteen volumes of Sekine's academic, educational and devotional essays began to be published in 1979. Vol. 5 covers eighteen essays largely concerning O.T. thought, including his Halle dissertation on the uniqueness of God in the Old Testament; vol. 6 has eighteen essays mainly on O.T. intellectual history; vol. 7 contains twenty-three essays on historical and philological studies.

K. K. SACON

SIMON, U., and GOSHEN-GOTTSTEIN, M. (eds.): *Studies in Bible and Exegesis. Arie Toeg In Memoriam* (Bar-Ilan Departmental Researches. Department of Bible). 1980. Pp. viii, 255 (Hebrew). (Bar-Ilan University Press, Israel. Price: \$17.00)

This impressive volume is the first of a projected series of research studies from the Bar-Ilan University, and is dedicated to a young scholar who fell in the Yom Kippur war. In contributions of over sixty pages, M. Cohen shows from medieval manuscripts that there was a 'battle' between the authorized Hebrew text of the O.T. and texts which differed consonantly from it, right up to the era of printed Bibles, and Uriel Simon analyses 1 Kings 17–18 starting from the final form of the text, with literary interpretation as the primary aim. In shorter contributions, Y. Elitzur investigates the Benjamin-Ephraim border, following Keil's 1847 suggestion that Josh. 16:2 should be understood as *mēhar bēt 'ēlūzāh*, M. Garsiel provides an illuminating study of the historical background and literary history of 1 Sam. 13–14, M. Margalioth suggests that the names Mahlon and Kilion in the book of Ruth both mean 'little jewel' (cp. *B.D.B.* *hlh* III and *k'li* at Gen. 24: 53), M. Arend compares R. Joseph Kara's commentary on Job with that of Rashi, J. Klein expounds R. Moshe Kimḥi's hermeneutical principle of adjacent verses, and Z. Weinberg summarizes the text of the lectures on Isaiah given by Jacob Barth (1851–1914) at the Berlin Rabbinical Seminary. The concluding essay by M. Goshen-Gottstein considers why academic Jewish biblical scholarship has found it difficult to develop a biblical theology. There are no indexes, and no English summaries.

J. W. ROGERSON

STEIN, S., and LOEWE, R. (eds.): *Studies in Jewish Religious and Intellectual History Presented to Alexander Altmann*. 1979. Pp. 470. (University of Alabama Press. Price: \$37.50, £22.50)

This tetraglottal *Festschrift* (English, French, German, Hebrew) contains twenty-eight articles, two only of direct concern with O.T. scholarship. S. E. Loewenstamm ('Die Geburtsgeschichte Moses') traces the re-modelling of a natural child's banishment (as in Sargon's birth-legend), introducing fresh motifs and also inner tensions (high-lighted in post-biblical exegesis) which the narrator left rather than break off to resolve. N. M. Sarna ('The Psalm Superscriptions and the Guilds') views Asaph, the Korahites, etc., as pre-exilic clans, active at cult-centres throughout Judah and Israel, who composed and recited psalms later transmitted to the Jerusalem cult. Developing into an institution independent of animal sacrifice, psalmody fostered a 'democratised cultless religion' capable of surviving the exile. Other articles include an assemblage by S. Stein of Greco-Roman material relative to the making of a 'fence' (*seyag*) round the torah ('Aboth i, 1). L. Berman

compares (with useful tables) the three arrangements in which Maimonides in different works structures the commandments. The volume's title reflects a range, too manifold for listing here, of studies of aspects of the stimulus to Judaism afforded by its environment, both Muslim and European, from Aristotle *via* the renaissance to Mendelssohn and the eve of Jewish emancipatory endeavour in Germany.

M. P. WEITZMAN

Studii Biblici Franciscani Liber Annuus XXIX. 1979, Pp. 413; 48 plates. (Franciscan Printing Press, Jerusalem. Price: \$25.00)

There are four O.T. articles here. A. Niccacci, 'Proverbi 22, 17–23, 11', analyses the structure, form and content of this section of Proverbs as a first stage in the process of undertaking a much needed new comparison between it and the Egyptian *Amenope*. He writes in Italian. E. Beaucamp in 'L'unité du recueil des montées. Psaumes 120–134' argues that the 'psalms of ascents' were composed as a unitary work, probably by northern pilgrims to Jerusalem recently freed from the Assyrian yoke in the time of Josiah. F. Gradl, 'Abermals Ueberlegungen zu Struktur und Finalität von Ps 29', interprets this psalm as a polemical work composed after an Israelite victory, calling on the gods of the enemy to acknowledge the supreme power of Yahweh. G. C. Bottini in 'Il racconto della siccità e della pioggia (1 Re 17–18). Studi recenti—Arte narrativa' surveys recent work on these chapters and commends their interpretation as a thematic unity. In the field of Judaism, F. Manns considers 'Une source de l'aggadah juive: la littérature grecque', with many examples. Of the numerous archaeological articles those most likely to interest readers of the *Book List* are S. Loffreda, 'Potsherds from a sealed level of the Synagogue at Capharnaüm' and V. Corbo, 'Macheronte. La Reggia-Fortezza Erodiāna', a preliminary report of the second campaign of excavations in September–October, 1979, illustrated by eleven plates.

R. N. WHYBRAY

WILDBERGER, H.: *Jahwe und sein Volk. Gesammelte Aufsätze zum Alten Testament*. Edited by H. H. Schmid and O. H. Steck. (Theologische Bücherei, 66). 1979. Pp. 307. (Kaiser Verlag, Munich. Price: DM. 37.00)

This collection of H. Wildberger's shorter writings has been edited in celebration of his seventieth birthday on 2 January 1980. It covers a number of studies published between 1954 and 1979, together with a selected bibliography of the author's publications. Very fittingly several of the thirteen essays are directly concerned with the book and prophecies of Isaiah. One examines the throne-names of the Messiah in Isa. 9:5b, another Isaiah's understanding of history, and another the divine titles and epithets which are to be found in Isaiah. Further studies deal with the monotheism of Deutero-Isaiah, with the feast of celebration on Mount Zion in Isa. 25:6–8, and with the speech of the Assyrian Rabshakeh before Jerusalem. The two studies of the meaning and concept of 'faith' in the Old Testament (Heb. *he'emin*) bear an obvious connection with the prophet Isaiah. The other studies included in the volume deal with the Book of Job in Recent Interpretation (1954); Samuel and the Formation of the Israelite Monarchy (1957); the Image of God in Man, Gen. 1:26–33 (1965), and the Reinterpretation of Israel's Faith in its Election during the Exilic Period. A further exegetical study deals with Exod. 34: 4b–10. No reader who has valued greatly the author's major commentary on Isaiah 1–39 will fail to appreciate the interest, care and freshness of these shorter contributions to Old Testament scholarship from his pen.

R. E. CLEMENTS

2. ARCHAEOLOGY AND EPIGRAPHY

BAR-ADON, P.: *The Cave of the Treasure. The Finds from the Caves in Nahal Mishmar* (Judean Desert Studies). 1980. Pp. xii, 243, with numerous illustrations. (Israel Exploration Society, Jerusalem. Price: \$40.00)

Nahal Mishmar is a wadi some twenty-five miles south of Qumran on the west side of the Dead Sea. This volume is chiefly devoted to illustrations, descriptions and studies of the objects found in the excavation of five caves in 1960–62. The 'treasure' is a remarkable cache of copper objects, which is of great importance for the study of the Chalcolithic period, from which it derives. In addition considerable quantities of linen fabric and what seem to be the pieces of a horizontal loom of similar antiquity were found. From historical times there are only a few Iron Age sherds and remains from the Bar Kochba period which, while they include some fragmentary inscribed material, are not on the scale of those found in other caves nearby.

G. I. DAVIES

BERNHARDT, K.-H.: *Sind wir Astronautenkinder? Die falschen Sensationen des Erich von Däniken im Lichte der biblischen Archäologie*. 2. Auflage. 1979. Pp. 128. (Union Verlag, Berlin, Price: M. 5.20)

Originally published in 1978, and not then noticed in the *Book List*, this is a second edition of a very careful and serious rebuttal of the nonsensical claims of von Däniken. Bernhardt exposes the specious use of evidence, the absurdities of interpretation, the gross errors of fact within the series of books produced by Däniken to prove that interventions by astronauts produced the great developments of culture and in particular of the Old Testament. Bernhardt puts the work in its context — the long sequence of attempts, scientific and pseudoscientific, at explaining the biblical material with a view to establishing its 'truth'. Däniken did for astronauts what Velikowsky in equally absurd manner did for comets. Since writings of this kind gain credence among the unwary, the production of a scholarly reply is very useful, and we may be grateful to Bernhardt for producing this careful review. The popularity of Däniken's writings might suggest that a translation of this study would serve a useful purpose.

P. R. ACKROYD

Bič, M.: *Stopami dávných věků. Mezi nilem a Tigridem*. (In the Steps of Past Ages. Between the Nile and the Tigris). 1979. Pp. 279; 32 plates. (Výšehrad, Prague. Price: Kčs 55)

The book offers in fifteen chapters a rich survey of archaeological discoveries in the Holy Land. After a review of 'Archaeology and the Archaeologists' and an introductory chapter about the evolution of Palestinian mankind ('From Palaeanthropic Man to Homo Sapiens'), the reader is informed about 'The Oldest Town of the World (Jericho)', 'The Testimony of the Dead about the Living', 'The Twenty layers of Megiddo', water-systems, writing, different texts, important cities (Jerusalem, Samaria, Gerasa, Sela), the community of Qumran and the defenders of Masada. The survey is continued down to the epoch of the khalifs and the crusaders, and the text is complemented by numerous illustrations and by references to a wide range of literature.

M. Bič

BUCCELLATI, G., and KELLY-BUCCELLATI, M.: *Terqa Preliminary Reports, No. 6. The Third Season. Introduction and Stratigraphic Record* (Syro-Mesopotamian studies, vol. 2, issue 6). 1978. Pp. 36; 9 figures, XIV plates. (Undena Publications, Malibu, California. Price: \$6.40)

ROUALT, O.: *Terqa Preliminary Reports, No. 7. Les Documents épigraphiques de la troisième saison* (Syro-Mesopotamian Studies, vol. 2, issue 7). 1979. Pp. 12; IV plates. (Undena Publications, Malibu, California. Price: \$2.20)

Excavations initiated by a Los Angeles team have begun to clear structures of the Early and Middle Bronze Ages at Ashara, ancient Tirqa, upstream from Mari, at the centre of the state of Khana. Architectural features, burials, and kilns are described in the first fascicle, after an account of the project's plans and procedures. Two cuneiform texts (one with envelope) were found *in situ* in a building in 1977, and three others in disturbed levels, all belonging to the 'Mari' period. (The 1978 season yielded an archive of the same date.) One text is a royal inscription of Zimri-Lim, one a school text (?), the others deeds. These excavations in a town area promise to be an important complement to the discoveries in the royal palace of Mari in both documentary and material remains.

A. R. MILLARD

BUCCELLATI, G.: *Terqa Preliminary Reports. No. 10. The Fourth Season: Introduction and Stratigraphic Record* (Bibliotheca Mesopotamica, 10). 1979. Pp. 88; 15 charts, 23 figures, 28 plates. (Undena Publications, Malibu, California. Price: \$23.50 (paperback \$19.50))

During three months' work in 1978 the building of the Old Babylonian period was further explored, and the excavation of the small room that contained cuneiform tablets is described in minute detail. The expedition aimed to record everything, hoping to discover the use of the room, and had to conclude it was a lumber room! Other work traced parts of the city wall, dating back to *ca.* 3000 B.C. and examined burials of the 'Aramean' period. The precise recording and analysis presented here is the basis for future volumes of evaluation, the texts and seal impressions being the first subjects. By their painstaking techniques and rapid publications, the excavators are setting new standards that should, ultimately, bring more satisfactory results than most work in Syria has done so far. This is a technical archaeological publication.

A. R. MILLARD

BUSINK, T. A.: *Der Tempel von Jerusalem von Salomo bis Herodes. Eine archäologisch-historische Studie unter Berücksichtigung des Westsemitischen Tempelbaus. 2. Band. Von Ezechiel bis Middot.* 1980. Pp. xxxii, 701-1611; 155 illustrations, 19 plates. (Brill, Leiden. Price: Fl. 340.00)

The first volume of Busink's *magnum opus* appeared in 1970 and dealt very fully with the Solomonic temple and other early temples throughout Syria and Palestine (it was not noted in the *Book List*). The work is completed by this second, even larger, volume which treats the post-exilic structures and their history as well as the 'blueprints' in Ezekiel 40-42, Mishnah Middoth and the Qumran Temple Scroll (for the last he refers only to preliminary accounts of its contents). In addition there are chapters on the later history and exploration of the Temple Mount, Nabataean and Syrian temple-building and its relation to the Jewish temple and synagogues, and religious attitudes to the temple in Judaism and early Christianity. Busink's training as an architect gave him a special qualification for this mammoth task, but he also shows a comprehensive knowledge and mastery of both the original sources and secondary literature. This is sure to be the standard work on its subject for the foreseeable future. There is an extensive bibliography but it is

regrettable, in view of hopes justly expressed by reviewers of the first volume, to have to report that only a brief index (of place-names) is included. This will greatly diminish the usefulness of a work of this scale, and it is to be hoped that the publishers will quickly make arrangements for the preparation and issue of adequate indexes of references, subjects and authors.

G. I. DAVIES

EISELE, P.: *Babylon. Die archäologische Biographie der grössten, berühmtesten und verrufensten Metropole des Altertums- zugleich 'Pforte der Götter' und 'Grosse Hure'*. 1980. Pp. 368; 34 plates (12 in colour), 35 drawings. (Scherz Verlag, Munich. Price: DM. 34.00)

Despite the title this is a well-written, comprehensive, semi-popular, account of the city, its history, institutions and life, concentrating on the Neo-Babylonian period (ca. 612–539 B.C.). It is based on extensive reading, though much apparently of secondary sources, and does make available material not otherwise easily obtainable (e.g. from E. Unger, *Babylon* (1931)). Until new Babylonian chronicles are discovered, the current Iraqi excavations and thousands of relevant economic texts published, major increases in the picture to be drawn are unlikely. It is, however, thin, apart from quotations, on the biblical evidence and debate. Space is taken up with only selected earlier Babylonian literature (creation, Gilgamesh, tower of Babel, flood, etc.) on which it is assumed the later Yahwist drew.

D. J. WISEMAN

HEIM, S. M.: *Ladders to heaven. Our Judaeo-Christian Heritage 5000 B.C. — A.D. 500*. 1979. Pp. 28; 26 plates. (Royal Ontario Museum, Toronto. Price: C\$ 2.00)

Near eastern antiquities from the Borowski Collection now based in Toronto are here illustrated and related to the Bible. A detailed catalogue of the whole collection is being prepared, including the fine bronzework, seals (cylinders and one Ammonite) and sculpture.

A. R. MILLARD

HOPKINS, C.: *The Discovery of Dura-Europos*. Edited by B. Goldman. 1979. Pp. xxiv, 309; 78 illustrations. (Yale University Press, New Haven and London. Price: £12.60; \$19.95)

It was a chance find by a British Army officer on 30 March 1920 that led to the name of Dura becoming a familiar one to scholars working in several different disciplines. Hopkins, during whose term as field director (1931–35) the most dramatic of the finds were made, here recaptures the excitements — and frustrations — of the ten campaigns on the site. There is a separate chapter on the Synagogue where the author offers some independent comments on the interpretation of the paintings. The book, which is a serious piece of archaeological scholarship, is profusely illustrated in black and white and makes fascinating reading. There are chronological tables, a bibliography and an index.

S. P. BROCK

KELLER, W.: *The Bible as History. Archaeology confirms the Book of Books*. Revised and with a postscript by J. Rehork. 1980. Pp. 413; 54 illustrations, 76 figures. (Hodder and Stoughton, London. Price: £7.95)

Since its original publication in 1956 Keller's book has been extremely popular with general readers, but sharply criticized by scholars (cf. the review

in *B.L.* 1957, p. 18 (*Decade*, p. 18)). In the present edition the revisions by J. Rehork set out to meet some of those criticisms without sacrificing the liveliness of the original. The result is an extraordinary mixture, for whereas the bulk of the material remains unchanged, many chapters have additional sections setting out a much more sceptical viewpoint, sometimes in direct contradiction of what had been said a few pages earlier. The sections most affected are those dealing with Israel's early history and with the origins of Christianity; most remarkably of all, the chapter on the Dead Sea scrolls twice outlines the story of their finding, the two sections leading to sharply opposed conclusions. This remains an attractive book, but one can envisage new readers becoming totally confused as to its central message.

R. J. COGGINS

KENYON, K. M.: *Archaeology in the Holy Land*. 4th edition. 1979. Pp. xxii, 360; 96 plates, 88 illustrations. (Ernest Benn, London; Norton & Co., New York. Price: £9.95)

This fourth edition, revised before the author's untimely death in 1978, incorporates new material which has become available since the first edition was published in 1960 (reviewed in *B.L.* 1961, pp. 19–20 (*Decade*, pp. 257–58)). Much redesigning of the book has taken place. The text has been largely rewritten, although, apart from a slight lowering of dates in the later periods, Dame Kathleen's general conclusions remain unaltered. New figures and photographs have been added to present up to date information. The appendix listing excavated sites, and the bibliography have been added to substantially. There are also notes at the end of each chapter. Already probably the best general survey of archaeology in the Holy Land, this present edition should surpass the popularity of the previous ones, and rightly so.

J. R. DUCKWORTH

KENYON, K. M.: *Die Bibel im Licht der Archäologie*. Translated by U. Schierse. 1980. Pp. 111; 104 illustrations. (Patmos Verlag, Düsseldorf. Price: DM. 19.80)

This is a straight and readable translation of *The Bible and Recent Archaeology* (*B.L.* 1980, p. 35), with almost identical format. By some oversight the title page gives *und das Zeugnis* for the *im Licht* of the cover, and *Schiloam-Teiche* appears in the index as *Schiloamquelle*; nor was the author ever Curator of the British Museum. Otherwise this version should prove just as useful for those seeking an up-to-date summary of the current position as seen by this most eminent archaeologist. It may be recommended.

D. R. AP-THOMAS

KRAELING, C. H.: *The Synagogue. The Excavations at Dura-Europos, Final Report VIII, Part I*. Augmented Edition. Foreword by J. Pelikan; Prolegomenon by H. Ingholt; Indexes by B. Ellis and H. Ingholt; Addendum by S. Insler. 1979. Pp. xxii, 470; LXXVIII plates (30 in colour), xii plans. (Ktav, New York. Price: \$75.00)

Kraeling's great work first appeared in 1956; see *B.L.* 1957, p. 18 (*Decade*, p. 18). A number of reasons made a reprint very desirable: the smallness of the original impression (800), the work's universally acclaimed authority, its complementarity to E. R. Goodenough's interpretations in his *Jewish Symbols*, Vols. IX–XI — and one must add, though the revisers tactfully

do not, the reported fading of the original frescoes in Damascus and the even more horrifying fate inexplicably decreed for H. Gute's priceless copies in the Yale gallery. The new edition supplies the need, voiced by reviewers and felt by all users of the first, for adequate indexes. The job is superbly done, under all desirable headings. The new Foreword emphasizes the importance of Kraeling's work for so many aspects of Jewish and early Christian studies — historical, sociological, liturgical, exegetical and iconographical, while the Prolegomenon (to the new Index) summarizes the work's origin and the process of its revision. The colour plates, reproduced from the original photographs, are truer than Goodenough's (made some ten years later). They have become the indispensable record of this unique monument.

R. MURRAY

LAPP, P. W.: *The Tale of the Tell. Archaeological Studies*. Edited by N. L. Lapp (Pittsburgh Theological Monograph Series, 5). 1975. Pp. xii, 148. (Pickwick Press, Pittsburgh, Pennsylvania. Distributed in Great Britain by T. & T. Clark, Edinburgh. Price: £3.50)

This book contains both a description of the work of the Palestinian archaeologist and non-technical reports of seven excavations directed by Paul Lapp. Now distributed in Great Britain by T. & T. Clark, when it first appeared it was described in *B.L.* 1977 (p. 24) as 'an interesting and non-technical book which should prove useful to the non-specialist'.

M. A. KNIBB

LAWRENCE, A. W.: *Greek Aims in Fortification*. 1979. Pp. xviii, 483; 89 figures, 97 plates. (Clarendon Press, Oxford. Price: £35.00)

The author's personal exploration and observation over forty years have given this book an enviable scholarly independence and authority of judgement. The aim is to explain why so many Greek fortifications were necessary, and 'to elucidate the motives for peculiarities visible in individual ruins'. (For an earlier study see F. E. Winter, *Greek Fortifications*, London, 1971.) Lawrence includes an annotated translation of Philo of Byzantium's *Poliorketika*. The importance for the O.T. scholar lies not only in the introductory chapter on the relations of Greek to preceding military architecture (with several pages devoted to Assyrian evidence), but also in the detailed study of Hellenistic fortification. Outlying walls, for example, described by Avi-Yonah (*EAEHL* III, p. 784) as remnants of an early phase of Hellenistic Marisa, are explained by Lawrence as an example of *proteichisma*; but this demands close re-inspection of the stratification where the outlying walls meet the city walls. Ps. 24.9 'probably meant that a wooden lintel, placed too low, must be removed to admit "the King of Glory"' (p. 451): contrast Dahood, *Psalms* I, p. 152! Support is given to the views of Parr and Wright on the 'glacis' (p. 433). Regrettably, but understandably, Herod's fortifications ('the Greek heritage is all-pervasive in detail but outweighed by the idiosyncrasy of astonishingly diverse plans') are not studied. This book underlines the need for a similar study of the Palestinian fortifications.

J. R. BARTLETT

LITTAUER, M. A., and CROUWEL, J. H., with drawings by MOREL, J.: *Wheeled Vehicles and Ridden Animals in the Ancient Near East* (Handbuch der Orientalistik, VII, 1, ii: B, Lfg. 1). 1979. Pp. x, 185; 39 plates with 85 figures. (Brill, Leiden. Price: Fl. 140.00, sub. price Fl. 128.00)

This is primarily an archaeological summary of the subject in the Mesopotamian area, treated chronologically by half-millennia. It also refers,

mainly for comparative purposes, to Cyprus, Egypt and Transcaucasia. Philology is eschewed. The period covered is *ca.* 3500 to 330 B.C., but there are no biblical references apart from one mention of stables. The bibliography lists around six hundred items, but there is no index; however, the schematic treatment makes this a very useful handbook.

D. R. AP-THOMAS

LLOYD, S.: *Foundations in the Dust. The Story of Mesopotamian Exploration*. Revised and enlarged edition. 1980. Pp. 216; 80 illustrations. (Thames & Hudson, London. Price: £12.00)

This fascinating account of archaeological work in Mesopotamia begins about A.D. 1800 and continues down to the present time, with emphasis on British contributions. The greater part is taken up with early explorers like Rich and Layard, but later, more scientific excavations are briefly described. This is a work for the interested public and can be recommended as a sound survey by a professional archaeologist. The new edition has minor corrections throughout, an expanded final chapter and many more illustrations.

W. G. LAMBERT

DE MAIGRET, A: *La Cittadella Aramaica di Hama. Attività, Funzioni e Comportamento* (Orientis Antiqui Collectio, 15). 1979. Pp. xii, 92; 22 figures, 9 diagrams. (Istituto per l'Oriente, Rome. Price: Lire 12,000)

Proceeding in the pattern of the 'new archaeology' promulgated by L. R. Binford, this essay aims to tell 'all that can be known about the structural organization of an Aramaic state'. Analysis of the buildings excavated by the Danes (1931–38) according to their ventilation systems (unique to Hamath), illumination, and area produces fifteen propositions about the functions of the citadel area. These are tested by functional analyses of objects found in or near to them, and their distribution. From the results, the pattern of organization and control of activities in the citadel is deduced. In some cases the propositions prove satisfactory, but the evidence is often meagre and of uncertain meaning (e.g. religious texts in Akkadian and two inscribed bricks are insufficient witnesses for 'spiritual' activity in one area). The author recognizes the risks in treating a site sacked and looted in antiquity, yet some note should be taken of the accidental element in the survival and distribution of ancient objects. Although there may be reservations about it, this study stresses the value of a systematic method of investigation and inquiry which might profitably be applied to other biblical sites. There is an English summary.

A. R. MILLARD

MATTHIAE, P.: *Ebla in the Period of the Amorite Dynasties and the Dynasty of Akkad. Recent Archaeological Discoveries at Tell Mardikh* (1975). Introduction and Translation by M. L. Jaffe (Sources and Monographs, Monographs on the Ancient Near East, vol. 1, fasc. 6). 1979. Pp. 35; 9 figures, 20 plates. (Udenna Publications, Malibu, California. Price: \$7.50)

This is an English translation of the Italian article in *Orientalia* 44 (1975), pp. 337 ff., with more illustrations and fuller captions to them. It summarizes the archaeological finds at Ebla to show the cultural development of Syria from *ca.* 2500 to *ca.* 1600 B.C. It remains a valid statement in general, though some consider the palace with large archives to have been contemporary with the end of Early Dynastic in Sumer rather than with the Akkad dynasty. In places the translation is too literal to be intelligible.

W. G. LAMBERT

MATTHIAE, P.: *Ebla. An Empire Rediscovered*. Translated by C. Holme. 1980. Pp. 237; 48 figures, 60 plates. (Hodder and Stoughton, London. Price: £12.95)

In a three-page Preface, Matthiae draws attention to new discoveries and interpretations since he wrote his book in 1977 (*B.L.* 1979, p. 34). These affect Chapter v principally, the picture of Ebla's state there drawn on the basis of the texts being subject to extensive revision as understanding of the writing system and languages improves (no Palestinian place-names can be identified, for example). With this warning, the book will stand as the essential guide to the Ebla excavations, and to the excavator's wider outlook. He is concerned to establish the culture of Ebla in its own, Syrian, context, as well as to demonstrate its contacts with Babylonia, pre-eminently, with Egypt (stressed by more recent finds), and with other Levantine centres. For O.T. background note should be taken of various elements common to the whole of Syria-Palestine (E.B. defensive walls with salient towers; M.B. gateways, tri-partite temples, gold, jewellery). The sudden revelation of a highly-developed city life during the third millennium B.C. in North Syria is a reminder of how little has yet been recovered, and the extent of the textual material an evidence of the readiness of its rulers to use writing. This is a first-class account by the excavator, somewhat in the manner of Sir Leonard Woolley.

A. R. MILLARD

MOOREY, P. R. S. (ed.): *The Origins of Civilization*. Wolfson College Lectures, 1978. 1979. Pp. xvi, 166; 42 plates, 51 figures. (Clarendon Press, Oxford. Price: £6.95)

Seven papers make up the content of this book. The first is an introductory lecture on man as hunter, forager, fisher and farmer. The following four papers, 'taking civilization in its most precise sense', are reviews of the evolution of urban societies in four key areas, namely, the Near East, Europe, China and Meso-America. Two general papers, one on the religious development of some early societies, the other on the development of writing in the Old World, bring the volume to a close. The text is illustrated by line drawings, some of which, at least in my copy, have not reproduced all that clearly. The black and white plates are adequate. The papers were aimed at an audience which, though academic, was not, generally speaking, expert in the fields of the speakers. Thus the volume should be of interest to the serious-minded layman seeking to learn something about the development of civilization.

J. R. DUCKWORTH

NOORT, E.: *Biblisches-archäologische Hermeneutik und alttestamentliche Exegese*. Rede uitgesproken bij de aanvaarding van het ambt van hoogleraar aan de Theologische Hogeschool te Kampen op vrijdag 12 oktober 1979 (Kamper Cahiers, 39). 1979. Pp. 32. (Kok, Kampen. Price: Fl. 15.25)

This inaugural lecture is a judicious and highly enlightening treatment of the task of biblical archaeology as a discipline which incorporates both the archaeology of Palestine and biblical antiquities (institutions, customs, circumstances of life). The author deals with the history of biblical archaeology, new technical aids in field work, modern methodological problems, and the significance of biblical archaeology for biblical exegesis. In his

opinion the object of biblical archaeology should not be the tell, but the region, not historicity as such, but the ecological, economic, political, and social situations of a certain region in a certain time. If Old Testament exegesis broaches the interrelationship between divine revelation and *conditio humana*, biblical archaeology has as its duty to moot the latter in the context of biblical times and space.

A. S. VAN DER WOUDE

OTTO, E.: *Jerusalem — die Geschichte der Heiligen Stadt von den Anfängen bis zur Kreuzfahrerzeit* (Urban-Taschenbücher, 308). 1980. Pp. 236; 4 plates, 17 illustrations. (Kohlhammer, Stuttgart. Price: DM. 18.00)

This book's archaeological emphasis is demonstrated by the initial introduction to the history of excavation in Jerusalem and by the *Anmerkungen* at the end. Otto concentrates on the physical development of Jerusalem, matching a clear text with clear plans. On the vexed issue of the occupation of the south-west hill, Otto concludes that (1) it was not settled until the eighth-seventh centuries B.C. or walled until the time of Manasseh or Josiah; (2) Nehemiah's Jerusalem was limited to the south-east hill (see a good discussion on pp. 111 ff.); (3) the south-west hill was not re-settled and re-walled before the Hasmonaean period. The Lithostratos is a Hadrianic forum, the 'third wall' runs by the Damascus Gate, the Mayer-Sukenik wall dates from the time of Titus or Bar-Kochba. Some minor topographical problems remain undiscussed, but Otto's concern is also with political and religious history. Here he gives special attention to the development of Jerusalem's theological importance, thus adding another dimension to Kenyon's *Digging up Jerusalem*. A most helpful book.

J. R. BARTLETT

PEARLMAN, M.: *Digging up the Bible. The Stories behind the Great Archaeological Discoveries in the Holy Land*. 1980. Pp. 240; numerous illustrations (some in colour). (Weidenfeld and Nicholson, London. Price: £8.95)

This is essentially a popular history of the development of archaeology in the Palestinian area, with accounts of the work of the nineteenth-century explorers and first excavators, and of many of the most important excavations of this century. It provides in convenient and illustrated form material much of which is otherwise available only in scattered publications and archives. Its weaknesses lie inevitably in over-simple statements. It assumes that 'biblical archaeology' is a separable discipline, without any discussion of contemporary criticism of the term; it simplifies the relationship between biblical and archaeological information, sometimes with snide references to scholars sceptical of the historicity of the biblical record — but the problems of the nature of that historicity are not really raised; it is written clearly in part with the aim of glorifying Israeli achievements, and does not lack some rather sententious judgements; it contains irrelevancies, e.g. dragging in references to Churchill in connection with both Warren and Kitchener; it uses works of art of post-biblical centuries among photographs of sites and buildings — which can mislead the unwary general reader. Such a price, often paid in popular books, could be avoided if stricter canons of scholarship were applied. It is, nevertheless, a worth-while study, representing much careful examination of the records.

P. R. ACKROYD

SHERRATT, A. (ed.): *The Cambridge Encyclopedia of Archaeology*. 1980. Pp. 495; numerous maps and illustrations. (Cambridge University Press. Price: £18.50)

Here fifty-six specialist contributors have co-operated to write a very comprehensive review in sixty-four sections, outlining the present state of knowledge, derived from archaeology, concerning the emergence and development of man, worldwide and down to *ca.* A.D. 1500. In addition to descriptions of new methods and discoveries, particular attention is paid to reconstructing social patterns and economic influences. Chapter 28, 'The Levant in the early first millennium B.C.', is the most directly relevant for O.T. studies. The value of this encyclopedia lies in its syntheses and broad surveys rather than in any mention of specific archaeological excavations. Each chapter has a bibliography of from a half to two dozen mainly general studies of as recent a date as possible, and some suggestions for further reading. This handsome, easy to read, and well-illustrated double-column volume, with its judicious use of coloured maps, should receive a warm welcome from the general reader and also from the specialist who wishes to widen his horizons and perhaps ponder a different philosophy of archaeology.

D. R. AP-THOMAS

SHILOH, Y.: *The Proto-Aeolic Capital and Israelite Ashlar Masonry* (Qedem. Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 11). 1979. Pp. x, 95 (with 91 figures in the text); 36 plates. (Israel Exploration Society, Jerusalem. Price: \$18.00)

No less than thirty-four Proto-Aeolic stone capitals dating from Iron Age II are here examined and discussed in relation to their associated fine ashlar masonry. On the basis of the evidence found, the development of a significant improvement on current practice elsewhere is attributed to local Israelite initiative, though the contribution of Phoenician and Canaanite tutelage is conceded. This monograph is a welcome study which gains additional value from its concentration on a specific problem.

D. R. AP-THOMAS

TÓTH, K.: *A régészet és a Biblia* (Archaeology and the Bible). 1978. Pp. 184. (Press Centre of the Reformed Church, Budapest.)

The text of this book is complemented by many drawings. After chapters dealing with Egypt, Mesopotamia, and Palestine, the author provides information about the most important archaeological discoveries and passes then to short descriptions of eighteen Palestinian towns known from the O.T., with brief summaries of the results of archaeological research. In a final chapter there are examples of different written discoveries and a survey of some biblical manuscripts.

M. Bič

TOUEIR, K.: *The Syrian Archaeological Expedition to Tell Al 'Abd Zrejehey. Clay Figurines of the Third Millennium B.C.* (Syro-Mesopotamian Studies, vol. 2, issue 4). 1978. Pp. 15; xx plates. (Undena Publications, Malibu, California. Price: \$5.70)

Syrian excavations recovered scores of broken figurines from levels of the late third and early second millennia B.C., and they are here classified and described. The most common human figure was the naked female, perhaps a fertility figure of popular religion. Comparison with other, similar, discoveries shows that such figures occur in private houses as well as shrines. Figures of

domestic animals and models of two-wheeled carts were also found. For these, also, some ritual function is suggested. The whole question demands careful and systematic study, but that is only possible when all discoveries are published in the convenient manner of this essay.

A. R. MILLARD

TUNCA, Ö.: *Catalogue des sceaux-cylindres du Musée régional d'Adana*. AMIET, P.: *Review article of Seals and Sealing in the Ancient Near East* (Syro-Mesopotamian Studies vol. 3, issue 1). 1979. Pp. 34; xiv plates. (Undena Publications, Malibu, California. Price: \$6.60)

These are two papers about an important source for ancient iconography. A photograph and brief description is given for each of the one hundred and thirty-two seals acquired by Adana Museum. Many were probably found in the region, and some represent unusual styles. Six bear cuneiform inscriptions, no. 54 apparently an Aramaic one. Amiet, an acknowledged expert, adds useful comments of his own in reviewing the volume noted in *B.L.* 1979, p. 31.

A. R. MILLARD

WISEMAN, D. J., and YAMAUCHI, E.: *Archaeology and the Bible. An Introductory Study*. 1980. Pp. 122. (Pickering & Inglis, Glasgow. Price: £1.95)

After a short introduction on general archaeological method Professor Wiseman deals with evidence from excavations and texts relating to the O.T. period by period. Mesopotamian evidence is, not surprisingly, well represented, but not to the exclusion of relevant material from elsewhere. Dr Yamauchi's treatment of the N.T. period is more of a catalogue of excavations, but a very useful one which (especially by the inclusion of sections on Herod's buildings and the Jewish revolt) succeeds in giving a rounded picture of its subject and a clear indication of where more details can be found. Both authors have packed a remarkable amount of information into a small space. They are in places anxious to argue that archaeological evidence has an apologetic as well as an illustrative value, and some rather desperate attempts are made to protect patriarchal Philistines, the capture of Jericho and Ai, and Davidic psalms against what one of the authors calls 'the hyper-scepticism of some biblical critics'. But this remains in general a valuable and interesting survey; it has been reprinted from volume 1 of *The Expositor's Bible Commentary* (Zondervan, Grand Rapids, 1979).

G. I. DAVIES

YON, M., and others: *Ras Shamra 1929-1979* (Collection Maison de l'Orient, Hors Série, 3). 1979. Pp. 55, including 30 illustrations (some in colour). (Maison de l'Orient Méditerranéen, Lyon. Price: Fr. 20.00)

This booklet is a brief summary of the archaeology of Ras Shamra put together by M. Yon, present *directrice* of the French Archaeological Mission, and other members of it. It was produced on the occasion of the anniversary colloquium held at Lattakia in 1978 and is introduced by Dr A. Bahnassi, the Director of Antiquities, and Professor Schaeffer-Forrer, the former director of the excavation. There is, of course, almost nothing that is new in this summary, and there is only oblique reference to the Ugaritic texts, though their contribution to the study of the Semitic languages and religions and to the history of Syria is noted. It is, however, an excellent summary on the archaeological side and is well illustrated.

J. F. HEALEY

3. HISTORY AND GEOGRAPHY

AHARONI, Y: *The Land of the Bible: A Historical Geography*. Revised and enlarged edition, translated from the Hebrew and edited by A. F. Rainey. 1979. Pp. xiv, 481; 34 maps. (Westminster Press, Philadelphia. Price: \$19.95)

This revision (see *B.L.* 1968, p. 14; *Bible Bibliog.*, p. 68) is welcome, though spoilt by inelegant production (surely film-setting can improve?). New views emerge: Simeonite and Danite tribal lists are up-dated to the Judges' period from David's (p. 88); there were two waves of Israelite occupation, Joseph tribes in the fourteenth century and Negeb tribes in the thirteenth, the settlement of two Benjaminite tells being updated to the fourteenth-thirteenth century on no very clear evidence (p. 212); the list of Judg. 1 derives from 'the mid-twelfth century at the latest' (p. 236). The sections on Solomon's administration and Judah's districts have been completely rewritten and the maps altered. Aharoni revises his view of the course of Sennacherib's campaign (p. 388). Debir is now Kh. Rabûd; in the list of site identifications, Rubute, Abel-meholah, Madmannah, Beeroth (Benj.) are newly identified, Kinah and Ramoth-negeb are added, and (Je)Kabzeel dropped. Some queries raise themselves: the dating of Neolithic (p. 424), the archaeological evidence for Heshbon (p. 204), the acceptance of 'well-organised kingdoms' of Edom and Moab in the thirteenth century (p. 206), the amphictyony/tribal league (which turns into 'two separate alliances', p. 301). Aharoni's approach (historical and biblical rather than geographical or sociological) is revealed on p. 301: 'there is no justification for interpreting a geographical list in the bible as utopian when it is possible to associate it with a real situation in some particular period'. Aharoni's attention to detail and to historical realism give this book its value.

J. R. BARTLETT

ALON, G.: *The Jews in their Land in the Talmudic Age (70-640 C.E.)*. Translated and edited by G. Levi. Vol. 1. 1980. Pp. xvi, 324. (Magnes Press, Jerusalem. Price: \$20.00)

This first volume of a complete version of Alon's *Toledot ha-Yehudim be-Eretz Yisrael bi-Tequfat ha-Mishnah ve-ha-Talmud* covers the period from 70 to 235 C.E. Barring minor lapses, Levi offers a readable and accurate translation, and his rearrangements and retouchings undoubtedly improve on the original Hebrew edition. The great importance of Alon's contribution cannot be denied, but his *Toledot* is a sadly disappointing work. Put together posthumously from his lecture notes, it cannot be taken as representing his most carefully articulated thought. Though its lecture-hall style is attractive, in general it lacks fullness and precision. It contains work completed over thirty years ago, and in some ways it is beginning to betray its age. Alon was too independent and critical a scholar not to recognize the problems inherent in the use of Talmudic literature for historical ends, but he fails utterly to justify his use of the sources. This must now be seen as a fundamental weakness. A full-length history of Palestinian Jewry from the destruction of the Second Temple to the Arab conquest remains the major desideratum in the study of early Judaism — a history which would be comparable in scope and sophistication to Schürer's account of Palestinian Jewry before 70, and Neusner's history of the Jews in Babylonia. Alon's merit lies in having cleared the ground for such a work.

P. S. ALEXANDER

ASTOUR, M.: *The Arena of Tiglath-pileser III's Campaign Against Sarruri II (743 B.C.)* (Assur, vol. 2, issue 3). 1979. Pp. 23; one map. (Undena Publications, Malibu, California. Price: \$2.50)

This article offers substantial reasons for locating the denouement of this Assyrian campaign against Urartu to the north of the area hitherto adopted.

W. G. LAMBERT

BEN-ARIEH, Y.: *The Rediscovery of the Holy Land in the Nineteenth Century*. 1979. Pp. 266; 101 illustrations. (Magnes Press and Israel Exploration Society, Jerusalem; Wayne State University Press, Detroit. Price: \$25.00)

The author's interest in the antecedents of the modern state of Israel has led him to an examination of the extensive and varied literature on the Holy Land from between 1800 and 1880. His book, of which a Hebrew edition appeared in 1970, is a mixture of history, anecdote and catalogue and indicates the role of organizations like the P.E.F., as well as of individuals, in the work of exploring, mapping and, to a small extent, excavating during this period. The illustrations are, apart from a few maps, mainly reproduced from nineteenth-century views of Palestine and constitute a fascinating collection in themselves. There are two bibliographies, one listing about three hundred primary sources (a few not in Röhrich) and the other a smaller selection of secondary material, and indexes of the names of persons and places. Although not written with the O.T. specialist in mind, this will be a useful aid to those who wish to investigate particular aspects of the exploration of Palestine in the nineteenth century, and hopefully it will stimulate some to attempt a comprehensive study of the whole enterprise.

G. I. DAVIES

BROMME, E. R.: *Untergang des Christentums. Korrekturen der Welt- und Religionsgeschichte*. 5 vols. I. *Die 'Erzväter' aus Assyrien*; II. *Babylonien — das 'Diensthaus Ägypten'*; III. *Zwangsausführung und Zwangsansiedlung der 'Kinder Israel' in 'Kanaan'*; IV. *Die Esseneraufstände gegen die Römerherrschaft*; V. *Mischreligion 'Christentum'*. 1979. Pp. 351, 606, 429, 559, 554. (Erich Bromme Verlag, Berlin. Price: DM. 288.00 the set)

The thesis of this extraordinary work is that virtually the whole biblical record is to be seen as symbolic or allegorical history. The author believes that it is possible to unravel the material so as to reconstruct the 'true' history. The first three volumes are devoted to the O.T., the last two to the N.T. and in particular to the supposed history of Jesus as Crown Prince of the Essene order and leader of rebellion against Rome. As an example, the identification of Joseph and Jehoiachin may be quoted (Vol. II, pp. 14 ff.); by setting quotations from Gen. 37–50 side by side with others from 2 Kings, 2 Chronicles, Jeremiah and Ezekiel, we are to be persuaded that they are one and the same person. The comparisons are so remote as to show the forced nature of the argument. I cannot find any evidence that the author has any real understanding of the text, which he quotes from Luther's translation with comparisons with 'catholic deviations'. A monument to misdirected energies.

P. R. ACKROYD

Compact Bible Atlas with Gazetteer. 1979. Pp. 76, including 19 maps. (Baker Book House, Grand Rapids, Michigan. Price: \$3.95)

Many modern Bible Atlases have taken on the character of coffee-table books, so not the least value of this limp-bound volume will be its light weight.

Among the maps that listing archaeological sites in Palestine will be particularly helpful for students; the gazetteer is clearly arranged, though its scope is curiously far-reaching for a Bible Atlas — Lincoln and Lithuania, for example, are among many unexpected entries.

R. J. COGGINS

EDWARDS, I. E. S., GADD, C. J., and HAMMOND, N. G. L. (eds.): *The Cambridge Ancient History*. Vol. I, Part 1. *Prolegomena and Prehistory*. 3rd edition. 1980 (1970). Pp. xxii, 758; 17 maps, 7 tables, 45 text-figures. (Cambridge University Press. Price: £12.50)

EDWARDS, I. E. S., GADD, C. J., HAMMOND, N. G. L., and SOLLBERGER, E. (eds.): *The Cambridge Ancient History*. Vol. II, Part 1. *History of the Middle East and the Aegean Region c. 1800–1380 B.C.* 3rd edition. 1980 (1973). Pp. xxii, 868; 7 maps, 4 tables, 23 text-figures. (Cambridge University Press. Price: £12.50)

The individual fascicles of the third edition of Volumes I and II of *The Cambridge Ancient History* began to appear in the early sixties and were noticed in the *Book List* from 1963 onwards. Part I of Volume I and Part I of Volume II were issued in complete form in 1970 and 1973 respectively and were reviewed in *B.L.* 1971, p. 19 (*Bible Bibliog.*, p. 294) and *B.L.* 1974, p. 18. These two parts have now been reissued in paperback form. They are only to a very limited extent directly concerned with the O.T., and vol. II/1 ends before the settlement of the Israelite tribes in Palestine; but both contain articles of the greatest importance for the history of the ancient Near East, even if they are in some measure already in need of updating. The publication in paperback form of the second part of each volume is still awaited (see now p. 138), but in the meantime the reissue of these two parts is welcome.

M. A. KNIBB

FOHRER, G.: *Geschichte Israels. Von den Anfängen bis zur Gegenwart* (Uni-Taschenbücher, 708). 2., durchgesehene und erweiterte Auflage. 1979. Pp. 291. (Quelle & Meyer, Heidelberg. Price: DM. 19.80)

This is a very slightly revised edition of the book reviewed in *B.L.* 1979, p. 41.

P. R. DAVIES

FOHRER, G.: *Storia d'Israele. Dagli inizi ad oggi*. (Biblioteca di cultura religiosa, 34). 1980. Pp. 353. (Paideia Editrice, Brescia. Price: Lire. 11,000)

Intended for students of theology, Fohrer's *Geschichte Israels* (reviewed in *B.L.* 1979, p. 41) is now available in an Italian translation prepared by M. and O. Soffritti. The period covered spans 'the beginnings' (3,000 B.C.) to 1978, the last seventeen centuries being condensed into fifty pages. Generally, the approach is sober and conservative. There are no indexes. The only difference from the original is the inclusion of four additional maps (covering 1947–75); the bibliographies remain unchanged — in fact, a work by Moscatti is listed in its German translation.

W. G. E. WATSON

FREYNE, S.: *Galilee from Alexander the Great to Hadrian, 323 B.C.E. to 135 C.E. A Study of Second Temple Judaism*. (University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity, 5). 1980. Pp. xviii, 491. (Michael Glazier, Wilmington, Delaware; University of Notre Dame Press, Notre Dame, Indiana, and London. Price: \$27.50, £16.50)

Freyne challenges several prevalent assumptions about Galilee. The region is held to have preserved its Jewish identity after 721 so that the

'judaizing' by Hyrcanus is a misnomer. It displayed no signs of a political will of its own, even when some autonomy was offered. The cities of Galilee are not to be understood as significant agents of cultural change. The 'revolutionary' nature of Galilean Judaism is unproven; on the contrary Galilee tended to suffer less under foreign rule than Judaea and to adopt a more cautious attitude to revolt. In its attitude to the Temple and to halachah, Galilee is neither totally indifferent nor rampantly zealous. The arguments are carefully expressed and nuanced, with proper attention to primary and secondary literature, although sometimes his suggestions overstrain the evidence, which is in many cases very meagre. Recommended for specialists; non-specialists must resist the temptation to imbibe the conclusions without the argumentation!

P. R. DAVIES

GALLING, K. (in collaboration with EDEL, E., and BORGER, R.): *Textbuch zur Geschichte Israels*. 3., durchgesehene Auflage. 1979. Pp. xii, 109; 4 maps. (Mohr, Tübingen. Price: DM. 24.00)

The second edition of this textbook was reviewed in *B.L.* 1969, p. 14 (*Bible Bibliog.*, p. 140), and comment therein adequately covers this third edition, to which nothing of significance has been added.

J. R. DUCKWORTH

GUNNEWEG, A. H. J.: *Geschichte Israels bis Bar Kochba* (Theologische Wissenschaft, 2). 3., neubearbeitete Auflage. 1979. Pp. 211; 1 map. (Kohlhammer, Stuttgart. Price: DM. 20.00)

The first edition was reviewed in *B.L.* 1974, p. 19. A second edition (not noted) contained some corrections, additions to bibliography, and modifications of the text at a few points. This third edition has been somewhat more fully revised, though the structure remains the same. In particular the sections on the occupation of the land and the question of the 'amphictyony' have been more extensively re-worked, though account has not been taken of the work of Gottwald. The bibliographies have again been updated and broadened so as to be more representative. A useful textbook on which reliance can be placed for its judicious handling of difficult problems. An English translation would be useful.

P. R. ACKROYD

HERRMANN, S.: *Geschichte Israels in alttestamentlicher Zeit*. 2., veränderte und erweiterte Auflage. 1980. Pp. 520; 8 maps. (Kaiser Verlag, Munich. Price: DM. 48.00)

Since it was first published in 1973 (reviewed in *B.L.* 1974, p. 19), Herrmann's History has established itself as a valuable textbook. In this second edition the material of the first edition is incorporated almost without change, but is supplemented through the continuation of the history to cover the Greek period up to the beginning of Roman rule. The limits prescribed by the title are now already somewhat strained; and that being the case, a concluding section on Israel under the Romans would have been an appropriate conclusion to the third major division of the work ('Israel in the hands of the great powers'), and would have completed the coverage of the intertestamental period. Perhaps this is envisaged for a third edition.

A. D. H. MAYES

JAGERSMA, H.: *Geschiedenis van Israël in het Oudtestamentische Tijdvak*. 1979. Pp. 328; 16 plates, including 8 in colour. (Kok, Kampen. Price: Fl. 49.90)

This history of Israel covers the period from the beginnings to the end of Persian rule. The problems of historical evidence and interpretation are set out with clarity and balance. At no point are these problems minimized, but the degree of uncertainty is set over against precise indications of what kind of conclusions may be drawn, and where doubts must remain. The patriarchal material is treated with caution, with full account taken of recent discussions. Questions of chronology are judiciously handled, and if, as in the case of Ezra and Nehemiah, a traditional position is presented, this is in the context of recognizing how inconclusive the evidence is. One of three 'intermezzi' (pp. 177–81) is devoted to the chronology of the monarchy, and a table (pp. 294–95) sets out six alternative systems; the other two are devoted to 'Apiru/Hebrews' (pp. 25–29) and the Israelite tribes (pp. 85–99). Two further tables deal with general chronology and with place-names. There are full indexes; a loose erratum note shows the misplacing of the last part of the biblical index. The maps — included among the plates — are clear but not very adequate; it would have been better to do without the illustrations which can readily be found elsewhere, and to provide a fuller series of maps. An excellent textbook which gives the reader a clear insight into what is involved.

P. R. ACKROYD

MALAMAT, A., assisted by EPH'AL, I. (eds.): *The World History of the Jewish People*. Vol. iv. *The Age of the Monarchies: 1, Political History; 2, Culture and Society* (The World History of the Jewish People, First Series: Ancient Times). 1979. Pp. xviii, 386; xviii, 340; numerous illustrations in both volumes. (Jewish History Publications and Massada Press, Jerusalem. Price: £21.00; \$39.00 each)

These two lavishly illustrated volumes (originally numbered 4 and 5) complete the first series of this immense project; previous volumes have been noticed in *B.L.* 1965, p. 19 (*Decade*, p. 571), 1972, p. 19, and 1973, p. 18 (*Bible Bibliog.*, pp. 363, 440). The whole enterprise is under the general editorship of B. Mazar. It is essentially an Israeli project, and this is reflected in the list of contributors: Y. Aharoni on the Negeb; N. Avigad on Epigraphic Sources; M. Elat on Trade and Commerce; I. Eph'al on the Exile and on Assyrian Dominion; M. Greenberg on Religion; A. Malamat on the Last Years of the Kingdom of Judah; B. Mazar on the Era of David and Solomon; B. Oded on Neighbours to East and West; Ch. Rabin on the Emergence of Classical Hebrew; H. Reviv on the Structure of Society and on Judah in the Seventh Century; N. M. Sarna on Biblical Sources; E. Stern on Craft and Industry, and on Dwellings and Graves; H. Tadmor on Chronology; S. Talmon on Kingship and State Ideology; M. Tsevat on the Emergence of Monarchy; M. Weinfeld on Literary Creativity; Y. Yadin on Archaeological Sources; and S. Yeivin on the Divided Kingdoms and on Administration. Only D. N. Freedman (*The Age of David and Solomon*) comes from a different scholarly tradition.

The range of topics covered is striking and the overall achievement is undeniably impressive. In iv/1 the assessment of the history is broadly speaking a good deal more optimistic in its claims for detailed reconstruction than has been usual in recent studies, and not all will find entirely satisfactory the willingness to accept the evidence of Chronicles to supplement that of Samuel and Kings. A similar remoteness from recent European work is discernible in iv/2 in the chapters on social structure and administration, which pay little attention to current trends in social anthropology. Archaeology is much stressed, with admirably illustrated surveys of recent work, and

the epigraphical and other supporting evidence for elucidating the history is clearly set out. For a prestige project of this kind it is disappointing to find a lot of minor errors, both of printing and by way of inaccurate or inconsistent references, and in the review copy of iv/1 two pages were in the wrong order. It is regrettable also to find in one chapter what amounts to a sustained polemic against the views of another scholar in the same field. But these surface blemishes should not detract from the very considerable achievement of producing an impressive and attractive pair of volumes which will be a source of pride to the Jewish community and a valuable work of reference for the scholarly world at large.

R. J. COGGINS

MESHEL, Z., and FINKELSTEIN, I. (eds.): *Sinai in Antiquity. Researches in the History and Archaeology of the Peninsula*. 1980. Pp. 472 (Hebrew), with 138 black and white photographs, 94 line drawings and maps, and 4 charts. (Hakkibutz Hameuchad Publishing House, Tel Aviv. Price: IL. 504.00)

This collection of twenty-two essays by seventeen Israeli scholars summarizes the results of twelve years' research in the Sinai Peninsula and ranges in time from the Palaeolithic to the Bedouin tribes of the modern period. The contributions, which are amply illustrated and annotated, are divided into three sections: general studies of the whole peninsula; Northern Sinai; and Southern Sinai. The third is by far the largest, with twelve contributions. Two chronological charts give a convenient summary of present knowledge about the history of different parts of the peninsula. Old Testament scholars will be particularly interested in 'Routes in Sinai in Biblical Times' (by B. Sass), 'The journeys of the Israelites and their interpretation' (Z. Meshel), 'Sinai in Jewish Tradition and Israelite Thought' (Y. Schwartz) and the full report on 'The Survey of Northern Sinai 1972-78' (E. Oren), but the whole collection is a most useful publication, and a very modestly-priced one, even when one allows for its 'stiff paperback' binding.

G. I. DAVIES

MICHAUD, R.: *Moïse. Histoire et théologie* (Lire la Bible, 49). 1979. Pp. 193, including 4 maps. (Éditions du Cerf, Paris. Price: Fr. 59.00)

The appearance of this book marks the completion of a trilogy (for the earlier volumes on the patriarchs and Joseph see *B.L.* 1976, p. 29; 1978, p. 71). Its title is perhaps a little misleading in that the concern is directed more to the historical context and historical reconstruction of the exodus and Sinai events, and with the history of the traditions about them, than to the figure of Moses in particular. In general there is heavy dependence on de Vaux's *History*, and constant reference is also made to the author's own earlier studies. In so far as the readership intended is not a specialist one, which is suggested by the lack of any extensive treatment of the many subjects covered, the book is probably too ambitious. So many detailed problems are hinted at, or very briefly described, that a general reader is likely to be left bemused to say the least.

A. D. H. MAYES

MONSON, J. (General consultant): *Student Map Manual. Historical Geography of the Bible Lands*. 1979. Pp. 135. (Pictorial Archive (Near Eastern History) Est., Jerusalem; Zondervan, Grand Rapids, Michigan. Price: \$34.95)

This volume is not a conventional 'Bible Atlas', but a series of maps to accompany the Pictorial Archive's extensive slide programme. The maps

were made by the Israel Survey, and show relief by colour shading, not by contour lines. Some of them are at a larger scale and show more detail than in any other current 'atlas', making the collection of particular value for detailed study of Israelite history. After a series of regional maps, in three colours, marking most places and routes, comes a series of maps by archaeological periods, from the Early Bronze Age to the Early Byzantine. There are overall key maps in this part, and larger-scale regional maps. A summary of the written sources for each period stands before the appropriate maps. For the archaeological evidence readers are referred to the *Encyclopedia of Archaeological Excavations in the Holy Land* (B.L. 1977, pp. 22–23; 1979, p. 29; 1980, p. 29). Current Israeli identifications are assumed, sometimes without query, and without argument (e.g. Debir: Khirbet Rabud). Indexes of the place names give ancient and modern equivalents, charts of archaeological evidence for occupation, and references to the *Encyclopedia* and the *Macmillan Bible Atlas*. Despite the eastward orientation of the maps, this is the most useful book of maps of Palestine available to the biblical scholar.

A. R. MILLARD

ODED, B.: *Mass Deportations and Deportees in the Neo-Assyrian Empire*. 1979. Pp. xiv, 142; 1 map, vii plates. (Reichert Verlag, Wiesbaden. Price: DM. 54.00)

The deportation of the northern Israelite kingdom by the Assyrians was of course one example only of a commonly applied policy. This is the first systematic study of the practice and generally offers a balanced picture, carefully noting where evidence ends and speculation begins. The details of all known occurrences are first collected, then questions arising are dealt with. It was done to pacify conquered peoples by settling them in foreign lands, and generally it seems that they were free citizens, except to move away from the newly assigned home. This is a work of wide reading and its general conclusions may well stand, but it is weak philologically in not being based on deep original study of the sources, especially the administrative documents, so that in detail it will need correction.

W. G. LAMBERT

OHLER, A.: *Israel, Volk und Land. Zur Geschichte der wechselseitigen Beziehungen zwischen Israel und seinem Land in alttestamentlicher Zeit*. 1979. Pp. 325, with 30 maps and diagrams. (KBW Verlag, Stuttgart. Price: DM. 43.00)

This interesting study arises from the conviction that the modern historian is bound to give a prominent place to the social and economic aspects of his subject. After an introductory section on the rather fluid boundaries of the land occupied by Israel, Ohler explores the social and economic history of the people, emphasizing particularly that it had never had exclusive control of its land, and then gives an account of its social structure and institutions which brings out their relationship to the land. However, the fact that decisive stages of Israel's history took place outside the land, both at the beginning and in the diaspora, warns against too one-sided an emphasis in the theology on the bond between people and land. The book shows a good grasp of how biblical and archaeological data can be fruitfully combined, and would make a useful textbook for a first-year course. There is a bibliography, and indexes of references and subjects.

G. I. DAVIES

ROTHENBERG, B. (ed.): *Sinai: Pharaohs, Miners, Pilgrims and Soldiers*. Photographs by H. Weyer. 1979. Pp. 239; maps, 113 colour plates, 51 figures, chronological tables. (Kümmerly & Frey, Berne. Price: Sw.Fr. 88.00)

Based on recent Israeli exploration and archaeology, this fascinating book explores Sinai's historical relationships with surrounding regions. Central are chapters on the archaeology by Rothenberg and Oren: settlement, from the Palaeolithic periods onwards, belongs to the cultural sphere of the Levant (p. 111); Egypt's influence is limited to the mining regions of southern Sinai (with lapses in the Intermediate periods) and to northern Sinai (mainly in the Pre-Dynastic/First Dynastic and New kingdom periods). Particularly interesting are the Pre-pottery Neolithic and Chalcolithic-Early Bronze cultures, and the following nomadic (Amorite?) intruders of the late third millennium, and the absence of MB remains, especially in northern Sinai. The 'northern' exodus is advocated (pp. 21, 109), but denied by Oren (p. 190). The Amalekites appear as the first Negeb settlers in LB (pp. 122-23). Brief accounts of the geography, geology, flora and fauna, together with the superb photographs, and drawings from Tristram and W.H. (not W.A.) Bartlett, present Sinai as a most attractive place. Coffee-table-ish, but instructive.

J. R. BARTLETT

SACON, Y. H., and NAMBU, Y.: *Seisho-jidai no Seikatsu* (Life in the Biblical Period, I). 1980. Pp. 231, with 157 illustrations. (Sōgen-sha, Osaka. Price: ¥2,500)

Sub-titled *The Basic Structure of the Climate and Life of Ancient Israel*, this book is an encyclopaedic handbook to the biblical world covering such topics as the history of civilization, geography, climate, fauna and flora, races, languages and traits of thinking, economic and daily life.

K. K. SACON

WOOD, L. J.: *Israel's United Monarchy*. 1979. Pp. 362. (Baker Book House, Grand Rapids, Michigan. Price: \$11.95)

Leon Wood, a former Professor at Grand Rapids Baptist Seminary, has written a study of the monarchies of Saul, David and Solomon by following closely the scriptural narratives and presenting a two-part commentary on each section. The first part summarizes the biblical story and gives an analysis of its content, and the second turns to 'points to notice', which are mostly homiletic in character. A conservative attitude is taken towards the text of the Bible, with the consequence that many problems are not raised and many important recent studies have been passed unnoticed. As examples of works that must obviously be taken into account, Carlson's study of David, and Whybray's study of the Succession Narrative can be noted. Because of the narrow limits that the author has set for his work, it can only satisfy those who accept the same terms of reference for their studies.

G. H. JONES

ZADOK, R.: *The Jews in Babylonia during the Chaldean and Achaemenian Periods according to the Babylonian Sources* (Studies in the History of the Jewish People and the Land of Israel. Monograph Series, 3). 1979. Pp. x, 155. (University of Haifa. Price: \$9.50)

This study is an analysis of the names in Babylonian sources which can, on reasonable grounds, be believed to belong to Jews. Criteria for the

decisions are set out, with critical comment on other and sometimes over-enthusiastic work on the theme. The names for the Chaldean and Achaemenian periods are listed. Conclusions are drawn as to the percentage of Jews in the population of the Nippur region, on their religious life, and on their socio-economic position. The names and vocabulary are fully indexed. The study is marked by its caution, though one cannot always say the same for its clarity. The cross-references are not always easy to follow, though the information is there if one searches. The results are inevitably modest, but in particular the comparison of names in the Babylonian sources with those found in the books of Ezra and Nehemiah provides a useful check on the results here tentatively set out.

P. R. ACKROYD

4. TEXT AND VERSIONS

BARR, J.: *The Typology of Literalism in ancient biblical translations* (Mitteilungen des Septuaginta-Unternehmens, XV). 1979. Pp. 51. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 12.00)

The major part of this important and valuable study is devoted to an analysis of aspects of literalism in ancient bible translations (segmentation of the text, the addition or subtraction of elements, consistency of rendering, etc.), and of their relationship to one another, in an attempt to see how literalism works. It is preceded by a discussion of the complexities of the distinction between 'free' and 'literal' translation, which in turn involves comment on the nature of the translation process, and the main conclusion reached is that translations can be both free and literal at the same time but at different levels. Most of the examples are drawn from the Greek translations of the O.T.

M. A. KNIBB

BREUER, M. (ed.): *Pentateuch, Prophets and Hagiographa revised according to the Text and Masorah of the Aleppo Codex and Cognate Manuscripts* (Hebrew). Vol. 1. *Torah*. Vol. 2. *Nebi'im*. 1977, 1979. Pp. 8, 274, 109; 8, 504. (Mosad Harav Kook, Jerusalem. Price: \$6.00, \$7.00)

Breuer maintains that the Aleppo Codex constitutes the 'standard' and most reliable text of the Hebrew Bible (see *B.L.* 1980, p. 43) and bases his eclectic edition of the Prophets on that manuscript complemented by the Leningrad, Cairo and Sassoon (no. 1053) codices, the standard Rabbinic Bible and the comments of J. S. R. Norzi. Since the Aleppo Codex's physical defects preclude such a policy for the Pentateuch, the Yemenite tradition is followed for the text, and the Leningrad, Sassoon (507 and 1053; see *B.L.* 1980, p. 45) and British Library codices, plus the editions mentioned and Menahem di Lonzano's notes, are used for the pointing and cantillation. The scholar is promised a later volume to justify the editor's choice (meanwhile see his *The Aleppo Codex and the Accepted Text of the Bible*, Jerusalem, 1976), but the Hebrew teacher may already enjoy the clear, bold and familiar script, apparently prepared for synagogal use.

S. C. REIF

CHIESA, B.: *L'Antico Testamento Ebraico secondo la tradizione palestinese*. 1978. Pp. xii, 424. (Bottega d'Erasmus, Turin. Price: Lire 35,000)

The purpose of this book is to collect and evaluate all the data contained in the known fragments of biblical texts with Palestinian punctuation. Chapter I reviews the main results of previous studies from Friedländer to Diez Macho and Revell. In Chapter II the author discusses the nature of Palestinian

punctuation, its history and relationship with Tiberian punctuation — the early date and superiority of the latter is emphasized — and the conclusion is reached that the somewhat inconsistent Palestinian punctuation was worked out — also at an early date — in some provincial Jewish community which lacked strong and influential leadership. Chapter iii presents a complete catalogue of the Palestinian fragments, arranged according to their relation to manuscripts and printed editions. Chapter iv contains a complete collection of the Palestinian variant readings and compares them with Ben Hayyim's Bible as edited by van der Hooght in 1705. Chapters v and vi discuss the position of the Palestinian readings in relation to the Tiberian and Babylonian traditions, and the early versions. The Palestinian tradition is considered as originating in a particular religious, cultural and social milieu, viz. the Palestinian priestly groups which after A.D. 70 moved to Hīḡaz and eventually returned to Palestine at the beginning of the Islamic period. Such a theory would explain the influence of early Arabic grammarians on the Palestinian graphemic system. The book concludes with an English summary, and a bibliography.

P. WERNBERG-MØLLER

DAVIS, M. C.: *Hebrew Bible Manuscripts in the Cambridge Genizah Collections*. Vol. 2. *Taylor-Schechter New Series and Westminster College Cambridge Collection* (Cambridge University Library Genizah Series, edited by S. C. Reif, 2/2). 1980. Pp. x, 478; 19 plates. (Cambridge University Press for Cambridge University Library. Price: £50.00)

This fine work of detailed scholarship follows the same lines as the preceding volume (*B.L.* 1979, p. 48); it is somewhat larger in size and covers the T-S New Series and the Westminster College holdings. The clear and informative registration should do much to open up the Genizah material and stimulate its impact on general scholarship.

J. BARR

LE DÉAUT, R., and ROBERT, J. (eds.): *Targum du Pentateuque. Traduction des deux recensions palestiniennes complètes avec introduction, parallèles, notes et index. Tome II: Exode et Levitique. Tome III: Nombres* (Sources Chrétiennes, 256 and 261). 1979. Pp. 525, 343. (Éditions du Cerf, Paris. Price: Fr. 245.00, 185.00)

The Genesis volume of this projected complete French translation of the Codex Neofiti 1 and Pseudo-Jonathan Targumim was reviewed in *B.L.* 1980, pp. 42–43. These two further volumes maintain the high standards set by the first instalment. In general one may question the need to render the ancient Bible versions into modern languages, but the Palestinian Pentateuchal Targumim are an exceptional case — owing to their paraphrastic character and frequent obscurities. Le Déaut and Robert offer much more than a 'crib' for those whose Aramaic is not up to consulting the original with any facility. Scholars expert in the field of Targum will have frequent recourse to their work. Their extensive footnotes constitute the best set of glosses to any of the Targumim. Full indices are promised for the final volume.

P. S. ALEXANDER

FERNÁNDEZ MARCOS, N.: *Introducción a las Versiones Griegas de la Biblia* (Textos y Estudios 'Cardenal Cisneros', 23). 1979. Pp. xiv, 349. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Pts. 1,500)

In this work, whose coverage is confined to the origins and textual history of the Septuagint and other Greek versions (including medieval) of the Old

Testament, the author provides a reliable guide to recent work on these particular topics. The main chapter headings are: the linguistic and cultural milieu, the origins of the LXX, the LXX in Jewish tradition, the LXX in Christian tradition, the LXX and Christian origins. Each section is provided with its special bibliography and there is an index of modern authors.

S. P. BROCK

GOLDIN, J. (ed.): *The Munich Mekilta. Bavarian State Library, Munich, Cod. Hebr. 117* (Early Hebrew Manuscripts in Facsimile, 7). 1980. Pp. 20, 1; 225 plates. (Rosenkilde and Bagger, Copenhagen; Johns Hopkins University Press, Baltimore. Sub. price: D.Kr. 1,850 (paper); D.Kr. 2,000 (cloth))

The publishers of these collector's items have promised one volume each year for the first ten years and the appearance of a second number so soon after the Damascus Pentateuch (see *B.L.* 1980, p. 45) indicates an admirable adherence to this schedule. It is clear from the sample pages available to the reviewer that the technical production of the volume, like that of its predecessor, is highly professional and sets exemplary standards. In accordance with editorial policy, Goldin, now of the University of Pennsylvania, restricts his introduction to a comprehensive codicological analysis of this fifteenth century manuscript from Italy, touching also upon that part which contains Leviticus Rabbah and some minor midrashim but is not reproduced in facsimile. He includes a helpful bibliography of work done on this Tannaitic midrash on Exodus and points out the critical use already made of the manuscript for the editions of H. S. Horovitz — I. A. Rabin and J. Z. Lauterbach.

S. C. REIF

HOOTMAN, C.: *Nederlandse Vertalingen van het Oude Testament. Hun ontstaan, karakter en ontvangst.* 1980. Pp. 64. (Boekencentrum, 's-Gravenhage. Price: Fl. 13.90)

This is designed as a companion to the edition of the Dutch Old Testament in six translations (indeed, it is printed as an appendix to Volume III of that work (see below, p. 46)). An account is given of the origin, character and reception of each of the six. As in England, so in Holland, parts of the Old Testament were translated from Latin in the Middle Ages (and even earlier). The *Statenvertaling* of 1637 for the first time presented a translation direct from Hebrew (and Aramaic) into Dutch. Two final pages of this little book deal briefly with Old-Catholic and Jewish versions.

F. F. BRUCE

NAUTIN, P.: *Origène. Sa vie et son oeuvre.* (Christianisme antique, 1). 1977. Pp. 474. (Beauchesne, Paris. Price: Fr. 240.00)

Origen's career is radically rewritten by critical elimination of the conceits and errors of church writers. His works are dated, his Psalm-commentaries sorted from confused fragments. The Hexapla had six translations and no column in Hebrew characters; its true purpose was to discover the original Hebrew, as an aid to interpretation. Jerome never saw it. We are promised a future demonstration that Jerome's 'Hebraica' was a hexaplaric Septuagint (see also below, p. 55).

S. G. HALL

OESCH, J. M.: *Petucha und Setuma. Untersuchungen zu einer überlieferten Gliederung im hebräischen Text des Alten Testaments* (Orbis Biblicus et Orientalis, 27). 1979. Pp. xx, 394, 37*. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 72.00)

The standard handbooks are vague and brief about the 'open' and 'closed sections' of the Hebrew text. This work subjects the question to a minute analysis, including the history of scholarship on the matter, the authoritative pronouncements of Jewish sources (especially Maimonides), the actual practice of medieval manuscripts, the evidence of Qumran texts (and especially 1QIsA, for which a detailed comparison with the MT is provided), a comparison with other ancient documents, and a statement of general conclusions. Numerous tables and graphs set out the material. Not a book to be dipped into: the reader must take time to master the precise terms, the difficult abbreviations and the significance of the tables; but, once understood, it will be the indispensable reference work on the subject for many years. A powerful and meticulous work which has wide implications, for it suggests that the text divisions go back to the original redaction of the biblical books themselves. Those already rather dazed by the proliferation of redaction criticism, canonical criticism and so on, must now prepare themselves for the arrival of 'divisional criticism' (*Gliederungskritik*) as well.

J. BARR

Het Oude Testament in zes Nederlandse Vertalingen. Deel I, Genesis-1 Samuël; Deel II, 2 Samuël-Psalmen; Deel III, Spreuken-Maleachi. Deel I. 1979. Pp. 897. (Boekencentrum, 's-Gravenhage. Price: Fl. 125.00 per volume)

This Dutch Hexapla of the Old Testament presents at each opening six parallel columns exhibiting respectively (1) the *Statenvertaling* of 1637, (2) Adolf Visscher's Lutheran version of 1648, (3) the Leiden translation of 1897-1901 associated with A. Kuenen and his colleagues, (4) the incomplete Utrecht translation of 1920-24, directed by H. T. Öbbink, (5) the Catholic translation initiated by the Petrus Canisius Apologetic Society (1936-39) and (6) the new translation sponsored by the Netherlands Bible Society (1951). All these are translations from the original languages. There were earlier Catholic versions than the Canisius version, outstandingly the *Leuvense Bijbel* of 1548 (revised 1599), but they were based on the Vulgate. This work, which follows a similar New Testament hexapla published in 1955, will be found very useful by Dutch readers who wish to consult and compare a variety of versions (see also above, p. 45).

F. F. BRUCE

(*Peshiṭta*): *The Old Testament in Syriac According to the Peshiṭta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshiṭta Institute of the University of Leiden. Part II, fasc. 3: *The Book of Psalms*, prepared by D. M. Walter in collaboration with A. Vogel and R. Y. Ebied. 1980. Pp. xxx, 173. (Brill, Leiden. Price: Fl. 108.00)

The Peshiṭta Psalter had already been edited on the basis of quite an extensive number of manuscripts in 1904, by W. E. Barnes. The present edition follows the pattern of more recent fascicles of the Leiden Peshiṭta (see *B.L.* 1977, p. 38; 1978, p. 44; 1980, p. 46). In the introduction forty-two manuscripts are described, distributed under five groupings; seventeen of these manuscripts, being later than the twelfth century, are not subsequently cited in the apparatus to the text (this includes the entire group E, all

Maronite psalters). No 'masoretic' manuscripts are used. Although this would have swelled the size (and price) of the work, it is nevertheless to be regretted that the psalm titles have been excluded. Something has gone wrong with the printing of p. 61 in all copies I have seen.

S. P. BROCK

(*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. 5: *Proverbs* (A. A. di Lella), *Wisdom of Solomon* (J. A. Emerton and D. J. Lane), *Qoheleth* (D. J. Lane) and *Song of Songs* (J. A. Emerton and D. J. Lane). 1979. Pp. xli, 55; xii, 36; x, 20; xi, 11. (Brill, Leiden. Price: Fl. 96.00)

Of the four biblical books edited in the present volume *Song of Songs* already featured in the Sample Edition (*B.L.* 1968, pp. 18–19 (*Bible Bibliog.*, pp. 72–73)), while *Wisdom* was edited by Emerton as a separate volume in 1959 (*B.L.* 1960, pp. 54–55 (*Decade*, pp. 234–35)). The presentation here follows the general pattern of more recent volumes of the Leiden *Peshitta*, with only manuscripts up to the twelfth century cited in the apparatus (see *B.L.* 1977, p. 38); the effect of this change in policy over the contents of the apparatus is in fact high-lighted when one compares *Song of Songs* in the Sample Edition and in the present volume: text and apparatus take up seventeen pages in the Sample, but only ten and a half here. Under the present editorial directive the attitude of individual editors to the base text (7a) will differ slightly from book to book (see the sensible remarks by Lane on p. III of the introductions to *Wisdom* and *Qoheleth*). The detailed introduction (34 pp.) to *Proverbs* by di Lella is noteworthy.

S. P. BROCK

PETERS, M. K. H.: *An analysis of the Textual Character of the Bohairic of Deuteronomy* (Septuagint and Cognate Studies, 9). 1979. Pp. xvi, 374. (Scholars Press, Chico, California. Price: \$10.50 (Members \$7.00))

In this clear and well set-out dissertation Peters reaches the following main conclusions: the eight manuscripts fall into two distinct groups, the older and better of which consists solely of a ninth/tenth century manuscript and its apograph; the printed editions (Wilkins, de Lagarde) are shown to be unreliable: Wilkins in particular corrected the Coptic in many places on the basis of the Sixtine edition of the LXX. By a process of elimination, involving lengthy listings, Peters shows that the Bohairic is not recensional, and that its closest links are with the pre-recensional manuscripts 407 and 509; he also argues that the Bohairic and Sa'idic are independent translations. There is a short but valuable chapter on translation technique. The dissertation was written under the direction of W. H. Wevers, the editor of *Deuteronomy* in the Göttingen LXX.

S. P. BROCK

SHINAN, A.: *The Aggadah in the Aramaic Targums to the Pentateuch*. 2 vols. 1979. Pp. xxx, 1–186; 187–388 (Hebrew), xvi (English). (Makor Publishing Ltd., Jerusalem. Price: \$78.00)

These two volumes are a rather unsatisfactory photographic reprint of the author's doctoral thesis (supervised by the late J. Heinemann) presented to the Hebrew University in 1977. The contents, however, are of considerable interest and importance, for Shinan has undertaken a detailed study of the

aggadic material in the Palestinian Targum to the Pentateuch. This includes not only the main components and contents of the Aggadah, but also the ways in which it is presented, the role of the Meturgeman and the social setting in which the Targum developed. In most of these respects, Pseudo-Jonathan stands out as distinctive in such a way as to lead to the conclusion that it is a later, literary expansion of the PT tradition, based on the Pirke de Rabbi Eliezer. This broadly-based work thus represents a significant challenge to a number of recent studies of Ps.-J. which have drawn opposite conclusions from the study of individual passages alone.

H. G. M. WILLIAMSON

Tov, E. (ed.): *The Hebrew and Greek Texts of Samuel. 1980 Proceedings IOSCS — Vienna. 1980.* Pp. vi, 216. (Academon, Jerusalem. Price: \$6.00)

This book contains five of the six papers given at the seminar on the Hebrew and Greek texts of Samuel which formed part of the meeting of the International Organization for Septuagint and Cognate Studies held on the occasion of the Vienna Congress in August 1980; only the paper given by Goshen-Gottstein is not included. D. Barthélemy examines the character of the MT and the LXX of 1 and 2 Samuel and warns against an over-estimation of the value of the non-masoretic forms of the text. E. Tov, in an important article on methodology, questions the supposed 'Septuagintal' character of 4QSam^a and ^c. R. W. Nyse analyses the Greek witnesses to the text of the Lament of David as part of a larger dissertation project, a search for the best witness to the Old Greek in 2 Sam. 1–9. F. M. Cross, in 'The Ammonite Oppression of the Tribes of Gad and Reuben: Missing Verses from 1 Samuel 11 Found in 4QSamuel^a', publishes and discusses a fragment of 4QSam^a. Finally, E. C. Ulrich, who also presented Cross's paper in the latter's absence, examines the character of the Old Latin translation of 2 Sam. 11–24 in the light of the fragments of 4QSam^a and ^c. The volume contains in addition reprints of two recent articles that are closely concerned with the text of 1 and 2 Samuel: Ulrich, '4QSam^c: A Fragmentary Manuscript of 2 Samuel 14–15 from the Scribe of the Serek Hay-yahad (1QS)' (*BASOR* 253 (1979), pp. 1–25); Tov, 'The Textual Affiliations of 4QSam^a' (*JSOT* 14 (1979), pp. 37–53).

M. A. KNIBB

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. 4. Lieferung: Sap 1:1–5:3. 1980. Pp. 241–320. (Verlag Herder, Freiburg. Price: DM. 52.50, sub. price DM. 45.00)

Following its elaborate introduction (*B.L.* 1980, p. 48), we now have the edition of the first part of the text, a work of stupendous attention to detail, particularly rich in material from the Latin Fathers and indeed doubtless as much a source for the history of Latin in the middle ages as it is for the thought of Hellenistic Judaism. Surely no extant edition of any form of the biblical text has so much meticulous detail as this one; nothing is left out, not even the reading *desolabunbuntur* at 4:19, helpfully identified in the apparatus as *Dittographie*. Erudition at its highest, but not necessarily the most practical approach for the biblical scholar.

J. BARR

WEIL, G. E., RIVIÈRE, P., and SERFATY, M.: *Concordance de la cantilation du Pentateuque et des cinq Megillot* (Documentation de la Bible, 1). 1978. Pp. xxxviii, 450, 8*. (Éditions du C.N.R.S., Paris. Price: Fr. 95.00)

As each word of the Hebrew Bible is fed into a computer, its accent is marked by a number: 12 for Silluq, 14 for Segolta and so on. The computer can then print out the numbers of each accent in each chapter, and show how these relate to the number of words in it. More important, for the strings of nodal (traditionally 'disjunctive') accents, it can print out all the sequences that are found: e.g., if we look up under 18 13 18 12, we find a list of all verses that share the string of nodal accents Tiphcha (18) — Athnach (13) — Tiphcha (18) — Silluq (12). This is done for each entire verse, for each clause ending in Athnach and for each ending in Silluq, and the whole is done for each book of the Pentateuch and the Megilloth separately and then again for the Pentateuch and Megilloth as wholes — wasting through repetition space that might have been used to register the Prophets. Most of the book consists of strings of figures; the introduction explains some essential aspects of the accent system and contains on p. xxxi an elegant diagram of the possibilities.

J. BARR

WÜRTHWEIN, E.: *The Text of the Old Testament. An Introduction to the Biblia Hebraica*. Translated by E. F. Rhodes. 1979. Pp. xviii, 244; 49 plates. (Eerdmans, Grand Rapids, Michigan; S.C.M. Press, London. Price: \$8.95; £8.50)

Both the publication of *Biblia Hebraica Stuttgartensia* and the progress of research have made a revision of Peter Ackroyd's 1957 translation of the first edition of Würthwein's *Der Text des alten Testaments* (1952) a desideratum for some considerable time. That need has now been met by this new translation by E. F. Rhodes which is based on the fourth German edition of 1973 (cf. *B.L.* 1974, p. 28) and includes references to works published since then. Quite apart from the fact that this volume at last provides the English-speaking student with an introduction to BHS, the revisions to the text which Würthwein has introduced since the edition of 1952, the considerable increase in the bibliographical material, and the inclusion both of eight additional plates and of more substantial indexes all combine to make this valuable textbook even more useful. For earlier German editions see *B.L.* 1953, p. 30 (*Eleven Years*, p. 483); *B.L.* 1964, pp. 30-31 (*Decade*, pp. 498-99), and for the original translation see *B.L.* 1957, p. 28 (*Decade* p. 28).

M. A. KNIBB

YEIVIN, I.: *Introduction to the Tiberian Masorah*. Translated and edited by E. J. Revell (Masoretic Studies, 5). 1980. Pp. x, 324. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$10.50 (members \$7.00))

This book is intended as an introduction to the Masorah, with particular reference to the Tiberian Masorah, and its purpose is to understand the masoretic notes printed in the rabbinic Bibles, and in BHK and BHS. The author provides a historical survey of the development of the Masorah and its signs (including the accents), as evidenced in the most important manuscripts, and in the Cairo Geniza fragments. Although much material has had to be omitted and much literature is not referred to, this is a valuable addition to the literature on the subject, particularly by demonstrating the early origin of some strands of the masoretic tradition. It will prove a useful guide to students of the text of the Hebrew Bible who will here find all the information they need to study the Masorah. Apart from the three main parts of the book (on

the Manuscripts, the Masorah, and the Accents) there is an appendix on *shewa*, *dagesh*, and *rafe*, and a bibliography. Professor Revell has rendered a great service to scholars by translating and editing this work from the original Hebrew.

P. WERNBERG-MØLLER

VAN ZIJL, J. B.: *A Concordance to the Targum of Isaiah* (Aramaic Studies, 3). 1979. Pp. viii, 207. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$9.00 (members \$6.00))

This is exactly what the title says, a concordance to the Isaiah Targum. Beginning from the Aramaic, it registers which Hebrew words are translated: it has no reverse registration to enable the user to see, given a Hebrew word, which Aramaic words are used to render it. The text used is, as in Stenning and Sperber, *Brit. Mus. Or.* 2211. There is one page of introduction. Much careful work has gone into the preparation: but surely there are severe limits to the usefulness of a concordance to one single book and without a reverse registration?

J. BARR

5. EXEGESIS AND MODERN TRANSLATIONS

ACKROYD, P. R.: *Samueru-ki*. Translated by M. Tabuchi. 1980. Pp. 439. (Shinkyō-shuppan-sha, Tokyo. Price: ¥4,200)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *The First Book of Samuel* (1971) and *The Second Book of Samuel* (1977); see *B.L.* 1972, p. 23 (*Bible Bibliog.*, p. 367) and *B.L.* 1978, p. 46.

K. K. SACON

ALONSO SCHÖKEL, L., and SICRE DIAZ, J. L.: *Profetas. Comentario. I. Isaías. Jeremías. II. Ezequiel, Doce Profetas Menores, Daniel, Baruc, Carta de Jeremías* (Nueva Biblia Española). 1980. Pp. 1-656, 657-1373. (Ediciones Cristiandad, Madrid. Price: Pts. 3,000)

These are the first O.T. volumes accompanying the *Nueva Biblia Española* (NBE, 1975: *B.L.* 1977, p. 41). The commentaries are developed from those in the series *Los Libros Sagrados* (*B.L.* 1977, pp. 41 and 47, with previous references there). After earlier concentration on Spanish literature, Fr Alonso Schökel established himself in O.T. stylistics with his *Estudios de Poética Hebrea* (Barcelona, 1963), of which the last third is a stylistic commentary on much of Isaiah 1-35. The principles underlying NBE and the present commentary are expounded in *La Traducción Bíblica: Lingüística y Estilística* (1977: *B.L.* 1979, p. 50). The team responsible for NBE, headed by Fr Alonso Schökel and Fr J. Mateos, plans a full series of major commentaries on both Testaments, of which *El Evangelio de Juan* (1980) and some technical monographs have already appeared. While conventions going back to the LXX and Vulgate have dictated the inclusion of Baruch and Epistula Jeremiae and the presentation of Daniel in its LXX form (placed, however, after the Twelve Prophets), the principles followed are thoroughly modern: stylistic analysis on lines which could be called 'moderately structuralist' and a strong emphasis on the final canonical form of each book, both as a whole and as regards the contexts of its parts. The general Introduction in vol. 1 comprises a theological essay on 'The Prophetic Word' and a critical survey of

studies on the Prophets in this century. This is weighted towards the activities of prophets and shows comparatively little interest in prophetic *Gattungen*, and even less in investigations of the cultic background of prophetic language and styles; this remains a missing dimension in the otherwise excellent and illuminating commentary. Each book has its own introduction (by J. L. Sicre Diaz); the translation is divided into appropriate sections, each followed by brief textual notes and a commentary aiming especially to help the reader catch something of the poetic or rhetorical power of the text, while the negative attitude to investigation of cultic links is partly made up for by perceptive references to relevant passages in the Psalms or other books.

R. MURRAY

ARNOT, W.: *Studies in Proverbs. Laws from Heaven for Life on Earth*. 1978 (1884). Pp. 583. (Kregel Publications, Grand Rapids, Michigan. Price: \$10.95)

A volume of resonant platitude and no knowledge of critical scholarship whose reprinting after a century seems difficult to explain.

P. ROBSON

BARCLAY, W.: *The Lord is my Shepherd. Expositions of Selected Psalms*. Introduction by Allan Galloway. 1980. Pp. 153. (Collins, London. Price: £4.95)

Before his death Professor Barclay was hoping to complete a commentary on the whole Psalter, but only his comments on five (Psalms 1, 2, 8, 19, 104) were left fit for publication, and these form the substance of this volume. Although important critical issues are adequately discussed, the author's primary purpose was to provide a series of meditations, and as such his work makes stimulating reading. The introduction, a personal appreciation of Barclay and his work by one of his close colleagues, is also lively and forms a most apt preface to this his last book.

J. W. MCKAY

BEUKEN, W. A. M.: *Jesaja. Deel IIA* (De Prediking van het Oude Testament). 1979. Pp. 355. (Callenbach, Nijkerk. Price: Fl. 71.00 (sub. price Fl. 63.00))

For reference to other volumes in this series, see p. 63. This present volume forms the first part of the commentary on Isa. 40–66, and covers 40–48. A short introduction sets out very briefly both the literary and historical questions, and discusses the method of the commentary, in which stress is laid on form-critical analysis. The subdividing of the text is based on this analysis, but considerations of a structural nature have also influenced the way in which the whole text is marked off in major sections; this is imaginatively done, though it is not really quite clear how natural it is: the singling out of 'songs of praise' to conclude each of the three main sections (so at 42:10–13; 44:23; 48:20–22 — where the last verse can hardly be said to be part of such a song) seems a little artificial, especially since the three 'songs' are in very different styles. Since only one so-called servant passage is discussed here — in the two elements in 42:1–9 — the main consideration of the interpretation of the servant is left over for the next volume. Each small section has very detailed and useful comment, as well as a summarizing statement drawing the themes together. Notes are gathered at the end, with a select bibliography. This is a valuable addition to the literature on these chapters.

P. R. ACKROYD

BONAR, H.: *Thoughts on Genesis*. 1979 (1875). Pp. x, 376. (Kregel Publications, Grand Rapids, Michigan. Price: \$6.95)

Some nineteenth century commentaries on Genesis have a continuing value (see the review of Candlish, below), but scarcely this work by a once-famous hymn writer. It is an expository verse-by-verse commentary on the first six chapters of Genesis; no explanation for this curious cut-off point is given, and the interest is maintained chiefly by such curiosities as the notion that Michael became the guardian angel of the British Empire when his duty toward Israel had been completed.

R. J. COGGINS

BUBER, M., and ROSENZWEIG, F.: *Die Schriftwerke* (Die Schrift verdeut-scht, 4). 5. verbesserte Auflage. With a supplement, *Zur Verdeutschung des letzten Bandes der Schrift*. 1980. Pp. 704, 26. (Lambert Schneider, Heidelberg. Price: DM. 46.00)

No significant changes have been made in this reprint of the fourth edition of 1976; see *B.L.* 1978, pp. 48–49.

U. E. SIMON

CANDLISH R. S.: *Studies in Genesis* (Kregel Bible Study Classics). 1979 (1868). Pp. x, 844. (Kregel Publications, Grand Rapids, Michigan. Price: \$14.95)

To reissue a work on Genesis first published in 1868 with no change (save a brief commendatory foreword by P. M. Masters) might seem quixotic. In fact, the devotional and expository character of the book, by a former Principal of New College, Edinburgh, gives it a certain timeless quality, which can serve as a useful reminder that there are issues in the study of Genesis other than the conventional historical and critical questions.

R. J. COGGINS

CARLEY, K. W.: *Ezekieru Sho*. Translated by S. Higuchi. 1980. Pp. 300. (Shinkyō-shuppan-sha, Tokyo. Price: ¥3,000)

This is a Japanese translation of *The Book of the Prophet Ezekiel* (Cambridge Bible Commentary on the N.E.B., 1974); see *B.L.* 1975, p. 43.

K. K. SACON

CLARKE, A. G.: *Analytical Studies in the Psalms*. 1979 (reprint of the third edition, 1976). Pp. 376. (Kregel Publications, Grand Rapids, Michigan. Price: \$9.95).

This book began as notes prepared during the author's captivity in the Far East during the Second World War and used by a group of Christians in prison camp. The aim was to aid personal meditation on the Psalms, and critical and scholarly insights were understandably not at the forefront of the writer's mind. Having accepted this, there is helpful expository and devotional material here.

E. B. MELLOR

CORBETT, J. E.: *The Prophets on Main Street*. 2nd edition. 1978. Pp. 223. (John Knox Press, Atlanta. Price: \$5.95)

This is an enlargement of a first edition which appeared in 1965. It is a book for the preacher, not the scholar, presenting a series of speculations on

what the prophets might be saying if they were active in present-day America, a series of twentieth-century paraphrases of excerpts from some of the O.T. prophetic books.

J. W. McKAY

DOMMERSHAUSEN, W.: *Ester*. KRINETZKI, G. (L.): *Hoheslied* (Die neue Echter Bibel. Kommentar zum Alten Testament mit der Einheitsübersetzung). 1980. Pp. 50 (*Ester*), 31 (*Hoheslied*). (Echter Verlag, Würzburg. Price: DM. 16.80 (sub. price DM. 14.80))

Dommershausen's commentary covers both the Hebrew book and the Additions to Esther. The former was probably written in the eastern Diaspora during the third century B.C.; the additions were made in the second century. The main work is a work of fiction with marked sapiential features, specifically written to be read at the feast of Purim which was already a Jewish festival. Although God is not directly mentioned the book has a theological dimension: God is seen as acting in a hidden way to save his people. Given the limitation of length presumably required by the series, this is a competent piece of work. Krinetzki's commentary on the Song of Songs is very brief: there are only about eight and a half pages of actual commentary. He faced a greater challenge than Dommershausen in trying to find a religious meaning for the Christian reader in a book which he regards as wholly concerned with physical love (with scant reference to marriage). His embarrassment is made the more obvious by the addition of an appendix (pp. 29–31) by J. Schreiner, one of the general editors of the series, who attempts to defend the use made of the book in the (revised) Roman Catholic lectionary. Krinetzki's omission of M. H. Pope's massive commentary on the Song (1977) from the bibliography is difficult to account for.

R. N. WHYBRAY

EICHRODT, W.: *Ezekiel* (Old Testament Library). 3rd impression. 1980. Pp. xiv, 594.

KAISER, O.: *Isaiah 13–39* (Old Testament Library). 2nd edition. 1980. Pp. xx, 412.

MAYS, J. L.: *Micah* (Old Testament Library). 2nd impression. 1980. Pp. xii, 169. (S.C.M. Press, London. Price: £10.50, £7.95, £4.50)

The reissue in limp-cover editions of the volumes of the Old Testament Library continues at a rapid pace. The translation of Kaiser's commentary on Isaiah 13–39, in its German form first published in 1973, is described as a second edition, but the changes consist only of the correction of some errors and the addition of references to some English translations which have been published since the first edition appeared; for the first edition see *B.L.* 1975, p. 46, and for the German original see *B.L.* 1974, p. 34. The other two volumes noticed here are both straight reprints. The commentary on Micah by J. L. Mays dates back only to 1976 (see *B.L.* 1977, p. 48), but Eichrodt's useful commentary on Ezekiel is somewhat older. The two parts of the original German commentary were first issued in 1959 and 1966 respectively (see *B.L.* 1960, p. 19 (*Decade*, p. 199) and *B.L.* 1967, p. 20 (*Bible Bibliog.*, p. 20)); the English translation of 1970 was noticed in *B.L.* 1970, p. 30 (*Bible Bibliog.*, p. 220).

M. A. KNIBB

FRYE, R. M. (ed.): *The Reader's Bible, A Narrative. Selections from the King James Version*. 1979. Pp. xlvii, 591. (Princeton University Press. Price: £6.40; \$12.95)

Originally published in 1965 as *The Bible: Selections from the King James Version for Study as Literature* (Houghton Mifflin Co.) (not noticed in *B.L.*),

reissued in 1977 under the same title by Princeton University Press as a paperback, and now produced in a cloth edition with a somewhat different title, this volume is exactly what it says. Why anyone except a captive freshman class should buy part of the Bible for the price (or more) of a complete Bible in any one of twenty versions is a mystery. Unfortunately a volume such as this perpetuates the fallacies that the 'Bible as literature' is somehow identical with the Authorised Version, and that the 'literary greatness' of the Bible and its 'impact on our culture' (editor's preface) are somehow separable from its meaning and truth (in some sense or other).

D. J. A. CLINES

GISPEN, W. H.: *Genesis, vertaald en verklaard. II. Genesis 11:27–25:11*. 1979. Pp. 304. (Kok, Kampen. Price: Fl. 56.50)

The first part of this commentary appeared in 1974; see *B.L.* 1977, p. 45. The author has continued his work with the same abundance of references, including references to recent literature, and the same preference for the masoretic text as *verbum divinum*. The book is almost a compendium, offering reliable information, but otherwise displays a character similar to that of many others: problematic passages are left in abeyance. It is good to know that the capacity for study of the author remains unbroken and that completion of the commentary comes in sight.

P. A. H. DEBOER

GOLLWITZER, H., MARQUARDT, F.-W., SCHULZE, C.-D.: . . . *aus der Sklaverei befreit. Zwölf Predigten zu den Zehn Geboten*. 1979. Pp. 124. (Radium-Verlag, Stuttgart. Price: DM. 12.80)

An introduction by Professor Gollwitzer sets the stage for this collection of sermons on the Ten Commandments, where he explicitly says that preaching is no mere discourse on the historical context of the text, but an exposition which relates the text to contemporary life and, in particular, sets the pattern for Christian action today. Christ is seen as the key to the Old Testament and so the opening sermon links YHWH ('I will be for you!') with IMMANUEL ('God with us'). It is the divine presence which brings the imperative, expressed in the Decalogue.

R. J. HAMMER

GRAY, J.: *I & II Kings. A Commentary* (Old Testament Library). 3rd edition. 1980. Pp. xviii, 813; 3 maps. (S.C.M. Press, London. Price: £11.50)

This is a limp reissue of the third edition, published in 1977, but not noticed in *B.L.* For the first edition, see *B.L.* 1964, pp. 34–35 (*Decade*, pp. 502–503); and for the second see *B.L.* 1971, p. 27 (*Bible Bibliog.*, p. 303). The title-page calls this 1977 edition 'fully revised' like its 1970 predecessor; yet text and bibliography are unaltered. The author more soberly records in his new Preface that he has added 'an Excursus on Jerusalem in the Davidic Monarchy, incorporating the results of the most recent archaeological excavations . . . accompanied by a new map of Jerusalem'. A. G. AULD

GROSS, H., and REINELT, H.: *Das Buch der Psalmen. Teil II (Ps. 73–150)* (Geistliche Schriftlesung, 9/2). 1980. Pp. 452. (Patmos Verlag, Düsseldorf. Price: DM. 25.80, sub. price DM. 23.80)

This completes the commentary described in *B.L.* 1980, pp. 51–52, a substantial aid to studious devotion.

J. H. EATON

GUÉRAUD, O., and NAUTIN, P. (eds.): *Origène Sur la Pâque*. Traité inédit publié d'après un papyrus de Toura (Christianisme antique, 2). 1979. Pp. 272. (Beauchesne, Paris. Price: Fr. 271.00 (paperback Fr. 240.00))

Origen attacks philologically the interpretation of *pascha* as *pathos*, preferring *diabasis*, proceeds to verse-by-verse commentary on Exod. 12:1–11, and concludes with a spiritualized exposition. Some of the gaps in the papyrus are filled from Greek catenae and Procopius's quotations. A thorough edition with French translation (see also above, p. 45).

S. G. HALL

HARRISON, R. K.: *Leviticus. An Introduction and Commentary* (The Tyndale Old Testament Commentaries). 1980. Pp. 253. (Inter-Varsity Press, Leicester. Price: £4.50 (Hardback); £3.95 (Paperback))

Epidemiologists will enjoy this commentary. Not only is Professor Harrison's long-standing interest in pathology much in evidence, there is even an appended translation of Lev. 13 into semi-technical English, in which 'the lesion appears to have penetrated the epidermis' (verse 25). The introduction is short by the standards of the Tyndale series, about half of it being devoted to a refutation of theories of non-Mosaic authorship. But Professor Harrison's acquaintance with the world of the ancient Near East ensures that even critical scholars may read him with profit.

R. P. GORDON

HOLLAND, M.: *Der Prophet Hosea* (Wuppertaler Studienbibel). 1980. Pp. 176. (R. Brockhaus Verlag, Wuppertal. Price: DM. 17.80)

This is the first Old Testament volume in a series of commentaries intended for students, pastors and teachers. After a brief introduction, the commentary is divided into sections, each of which contains translation, notes on text and translation, general introduction, detailed comments, and a summary drawing out the expository significance of the passage. More than a third of the space is devoted to the first three chapters. The woman in ch. 3 is Gomer, and the reference is to a later period in the marriage than ch. 1. There are no indexes and the references to secondary literature are slight; while the commentary refers often to Wolff's, there appears to be no mention of Rudolph's! The work seems slightly dated. In the standard notes for the series it is strange to find the Aleppo codex still described as *jetzt wahrscheinlich verbrannt*, and the Peshitta not mentioned among the versions listed.

A. GELSTON

HOWLEY, G. C. D., BRUCE, F. F., and ELLISON, H. L. (eds.): *A Bible Commentary for Today*. 1979. Pp. 1712. (Pickering & Inglis, London and Glasgow. Price: £17.50)

This volume is an expansion of *A New Testament Commentary*, published in 1969, but now revised (although not entirely, as some material reveals a 1969 rather than a 1979 date!) and incorporated into a commentary embracing the whole Bible. It is admitted that no attempt has been made to make the volume uniform in its approach and that writers have been given freedom to make their own approach. A reader will be struck by this lack of uniformity, which can be a drawback. The book looks largely towards an 'evangelical' market, but yet the introductory articles would, in the main, be of value to any reader and the approach to scholarship and criticism is often

far from obscurantist. The tendency is, however, in the direction of traditional conservative conclusions. One may contrast, for example, the treatment of the Pentateuch in the introductory article on the Pentateuch with the commentary on the early chapters of Genesis. What strikes this particular reader most is the contrast between commentaries on some books which are excellent exegetical studies and those which are little more than homiletic or, at best, expository. There is, however, so much of value that the volume can be recommended as a bargain at its price!

R. J. HAMMER

The Book of Job. A New Translation According to the Traditional Hebrew Text. With Introductions by M. Greenberg, J. C. Greenfield and N. M. Sarna. 1980. Pp. xxiv, 63. (Jewish Publication Society of America, Philadelphia. Price: \$6.50)

This version of Job is an advance sample of the new translation of the Kethubim in preparation since 1966 by a committee of The Jewish Publication Society of America. The new translation, when complete, will no doubt replace the former JPS version, *The Holy Scriptures according to the Masoretic Text* (1955). In this handsome edition, the Hebrew text is reproduced photomechanically from the earlier edition, and the translation is, as the editors aver, in 'modern literary English'. There are few philological novelties in this middle of the road translation, which eschews recourse to Arabic or Ugaritic to solve all problems, only very occasionally follows a rendering of the versions, and notes all departures from MT. The introductions to the tale of Job, the language of the book, and the theology of the book, by the three translators named above, appear to be a special feature for this sample edition.

D. J. A. CLINES

JOHN, E. C., with the assistance of JOSEPH, M. J., MATHEW, K. V., and VERGHIS, J. (eds.): *Vedapustaka Bhashyam*. 1979. Pp. 1223, including maps and illustrations. (Theological Literature Committee, Kerala, India. Price: Rs. 100)

This is a new endeavour in the history of Malayalam theological literature. Forty-seven writers, including Indian and foreign missionaries, and theologians associated with theological colleges and parishes in India, have contributed articles or exegetical notes on various books of the Bible. They have produced not just another traditional one-volume commentary, but have paid special attention to the Indian background and culture, particularly Hinduism, and have attempted to relate the scriptures and their message to contemporary problems in Indian society. They have presented the results of scholarly research in biblical studies in different parts of the world, and have thereby provided a glimpse of developments in the fields of critical and biblical scholarship for those without access to recent theological literature. The writers have also made a serious effort to explain and interpret difficult terms and expressions as far as possible. Despite these positive features, the commentary is open to criticism on a number of grounds. The printing is not entirely satisfactory, and there are a number of misprints. The technical terms used are not always explained and may be unintelligible to the readers for whom the commentary is intended, although the language of the volume in general is marked by its literary beauty and style. There are also inconsistencies in the rendering of terms like 'Septuagint'. On the whole this is an excellent reference work which is good value at the price. The contributions by the chief editor may be particularly noted.

K. M. ALEXANDER

KAISER, O.: *Izaya-sho 1-12 shō*. Translated by N. and Y. Miura. 1980. Pp. 317. (ATD-NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥3,000)

This is a Japanese translation of *Der Prophet Jesaja Kapitel 1-12* from its 1978 edition; see B.L. 1964, p. 36 (*Decade*, p. 504). An exposition of Isaiah's time and prophecy, as well as of the author and the viewpoint of his interpretation, is appended by K. Namiki, the editor.

K. K. SACON

KASHER, M. M. (ed.): *Sefer Shema Yisrael*. 1980. Pp. 360 (Hebrew). (American Biblical Encyclopedia Society, Monsey, New York, and Beth Torah Shelemah, Jerusalem. Price: \$14.00)

The editor has produced the present work as a companion volume to his *Torah Shelemah* which has now reached its thirty-first volume and has covered Gen. 1 — Lev. 18. He and his Jerusalem team have assembled over five hundred comments from talmudic, midrashic, geonic and rabbinic sources until the sixteenth century on the famous passage Deut. 6: 4-9 and have complemented these with some useful notes, cross-references, appendices and indexes. Ranging as it does through the exegetical, theological and homiletical on the 'theoretical' side to the halakhic, liturgical and devotional on the 'practical', this handsomely printed encyclopaedia provides much of the raw material required for a scientific study of the part played by this Pentateuchal passage in the history of Judaism and Hebrew literature. Since both internal and external evidence point to its central significance from at least the late O.T. period, such a study could be most rewarding.

S. C. REIF

KENT, D. G.: *Joshua, Judges, Ruth* (Layman's Bible Book Commentary, vol. 4). 1980. Pp. 154. (Broadman Press, Nashville, Tennessee. Price: \$4.25)

This is an elementary exposition of the RSV text. No attention is paid to literary problems, everything being treated as belonging to one level, nor to historical problems, everything being accepted more or less at face value. The intention of the series ('to show what each Bible book meant for its time and what it says to our own generation') is clearly best coped with by the author in the short section on Ruth.

A. D. H. MAYES

LAMPARTER, H.: *In Gottes Schuld. Ausgewählte Texte aus dem dritten und vierten Buch Mose* (Die Botschaft des Alten Testaments, 7/8). 1980. Pp. 176. (Calwer Verlag, Stuttgart. Price: DM. 18.00)

Format and style are much as in Lamparter's earlier contributions to the series (see B.L. 1970, pp. 32-33 (*Bible Bibliog.*, pp. 222-23); 1974, p. 86; 1978, p. 53). Most sections are translated and commented on, though Lev. 11:1-15:33 is one that has to be content with a summary. In literary-critical matters Lamparter tends to follow Noth and, in answer to any who might query the compatibility of source-analysis with a belief in inspiration, appeals to the developmental nature of all living things. The 'message' of these two books concerns the obedience which Israel owes to her God and the necessity of expiation for individual or national disobedience.

R. P. GORDON

VAN LEEUWEN, H.: *Zefanja* (Verklaring van een Bijbelgedeelte). No date (1979). Pp. 141. (Kok, Kampen. Price: Fl. 17.50)

This explanation of the book of Zephaniah is an impressionistic treatment of its text on the basis of the author's religious, liturgical, linguistic, and

social ideas rather than a commentary in the usual sense of the word. In his opinion Holy Scripture has 'its own mother tongue' and full attention should be paid to the Scriptural context of an individual biblical book. Two examples must suffice to illustrate this kind of approach. Although according to the author the genealogy of Zeph. 1:1 is probably erroneous from a historical point of view, the rabbis (sic) wanted to state through it that the prophet was of messianic descent (Hezekiah!), but had a heathen parentage as well (Cushi!). This theme, i.e. the tension between the messianic nature of God's people and its heathenism, pervades the whole book. In 3:1 the word *yona* leads the author to reflect on the message of the book of Jonah as a relevant item for the elucidation of the text. Whatever the use of this type of explanation may be, it is surely of no avail to a critical exegete.

A. S. VAN DER WOUDE

LOCKERBIE, J.: *Esther. Das Buch der Versehung Gottes*. 1979. Pp. 98. (Verlag der Francke-Buchhandlung, Marburg. Price: DM. 9.80)

This is a popular book, translated from an American work entitled *Esther — Queen at the Crossroads*, published by Moody Press, Chicago, which has not been noted in the *Book List*. This book pays no attention to critical or historical problems and deals with Esther from a conservative standpoint. It may be of some use, particularly with lay Bible study groups, in suggesting the relevance of the Book of Esther for modern Christians.

A. GELSTON

LOHFINK, N.: *Kohelet* (Die Neue Echter Bibel). 1980. Pp. 88. (Echter Verlag, Würzburg. Price: DM. 16.80 (sub. price DM. 14.80))

The book is intended for general use and has the form of a translation with running commentary. It has an introduction (pp. 5–17) which contains a great concentration of learning and will test the mettle of the non-specialist. Professor Lohfink discovers a formal structure in Qoheleth which, apart from its centre-piece (*Religionskritik*, 4:17 — 5:6), is attributed to Greek influences and is explained as diatribe and palindrome. The burden of the argument is that the author was an educator, and that the book is a school text substituted for Proverbs which no longer answered to the needs of changed conditions. Qoheleth aims to take account of new political, social and economic configurations in the Judaeen community attributable to the impact of Hellenism by introducing Greek modes of rhetoric. The intention, however, is not to abandon Jewish religious perceptions and values and to embrace Hellenism lock, stock and barrel, but rather to wed a Jewish substance to Greek forms, so that Jewish teaching might be pointed effectively and realistically at the actual shapes which corporate life had taken on in Judah in the third century B.C.

W. McKANE

MAIER, W. A.: *The Book of Nahum. A Commentary*. 1980 (1959). Pp. viii, 386. (Baker Book House, Grand Rapids, Michigan. Price: \$6.95)

This book is a straight reprint of the original, reviewed in *B. L.* 1961, p. 34 (*Decade*, p. 272). Not even the bibliography has been updated. Despite its anti-critical stance it contains some useful material on the historical, textual and linguistic aspects of Nahum.

A. GELSTON

MAYES, A. D. H.: *Deuteronomy* (New Century Bible). 1979. Pp. 416. (Oliphants, London: Price: £8.95)

This is one of the best commentaries in the *NCB*. It is well informed about recent scholarly work (and the attribution to M. J. Dahood of D. W. Thomas's theory about Belial on p. 236, and the claim that the *NEB* has emended the text of 31:19 are among the rare lapses). It is independent in its judgements, and its arguments are cogent. The introduction (eighty-four pages apart from the bibliography) is fuller than is usual in the series and reaches well-argued conclusions on various issues: it is maintained, for example, that in 'its present form Deuteronomy is not a treaty document' (p. 34), and that the original account in 2 Kings of Josiah's reformation made no mention of a book of the law. This excellent commentary would have been still better if the author had paid more attention to his English style, and if he had added references to the French or German originals of works that he lists only in their English translations.

J. A. EMERTON

MOSIS, R.: *Ich lege mein Wort in deinen Mund. Geistliche Impulse aus Jeremia*. 1979. Pp. 102. (Verlag Herder, Freiburg. Price: DM. 10.80)

This book consists of eleven quite short expositions of important passages in the book of Jeremiah. After a brief introduction, the author deals with the following passages: 1:4–10, 17–19; 2:4–13; 3:21–4:2; 7:1–15; 23:9–15; 38:1–13; 20:7–18; 15:15–21; 32:1–15; 23:1–6; 31:31–34. It will be of use to ministers, and is produced in such a way as to enable the layman to appreciate the issues that are raised.

R. B. SALTERS

NICHOLSON, E. W.: *Eremya Sho*. Translated by H. Matsuura. 1980. Pp. 418. (Shinkyō-shuppan-sha, Tokyo. Price: ¥3,800)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *The Book of the Prophet Jeremiah 1–25* (1973) and 26–52 (1975); see *B.L.* 1975, p. 48, and *B.L.* 1976, p. 38.

K. K. SACON

NOTH, M.: *Numbers* (Old Testament Library). 2nd impression. 1980. Pp. x, 258. (S.C.M. Press, London. Price: £4.95)

McKANE, W.: *Proverbs. A New Approach* (Old Testament Library). 3rd impression. 1980. Pp. xxii, 670. (S.C.M. Press, London. Price: £9.50)

The reissue in paperback form of these two well-known and much used volumes of the Old Testament Library is most welcome. The former was first published in German in 1966 (see *B.L.* 1967, p. 24; *Bible Bibliog.*, p. 24) and in English in 1968 (see *B.L.* 1969, p. 24; *Bible Bibliog.*, p. 150); the latter in 1970 (see *B.L.* 1971, pp. 29–30; *Bible Bibliog.*, pp. 305–306). The price of this paperback edition of the commentary by McKane is almost twice that of the hardback edition of ten years ago, and hardly within the purchasing power of most students.

R. N. WHYBRAY

Die Psalmen. Taschenausgabe (Ökumenische Übersetzung der Bibel). 1977. Pp. 273. (Katholische Bibelanstalt, Stuttgart; Deutsche Bibelstiftung, Stuttgart. Price: DM. 9.80)

This modern translation of the Psalms is printed very clearly in a soft-backed volume about 3½ × 5½ inches. A table indicates which of the

nine 'tones' supplied at the back is suitable for each psalm. The translation is the work of a committee of experts in relevant fields appointed by the German-speaking Catholic and Protestant authorities, and it now appears in a revision made since use began in 1971. The understanding of the Psalms is more reminiscent of our RSV than of NEB. Footnotes mark cases of emendation or free rendering.

J. H. EATON

Pismo Święte Starego Testamentu / wstęp — przekład z oryginału — komentarz (The Holy Scripture of the Old Testament: Introduction, Translation from the Original, Commentary) under the direction of Professor S. Łach, Catholic University of Lublin. (Pallotinum, Poznań — Warsaw.)

This large Polish commentary series, noted in *B.L.* 1973–76, is now complete, but for the reviewer it is not possible, under present circumstances, to obtain from Poland the final volumes to review them. Nevertheless one may congratulate our Polish colleagues on the completion of their important work, whose excellent excursions on various fundamental themes and rich bibliography will be very useful to all who are able to read Polish. (For earlier volumes see *B.L.* 1973, pp. 26–27 (*Bible Bibliog.*, pp. 448–49); 1974, pp. 37–38; 1975, p. 49; 1976, p. 39.)

M. Bič

Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych ze wstępami i komentarzami (The Holy Scripture of the Old and New Testaments translated from the original languages with introductions and commentaries) under the direction of Ks. Michał Pieter for the O.T. and Ks. Marian Wolniewicz for the N.T. 3 volumes. 1973–75. (Księgarnia św. Wojciecha, Poznań. Vol. II. Pp. 1332. Price: zł. 270)

We have before us a further Polish catholic translation of the Bible. Volume I contains the Books of Moses and the Historical Books (pp. 948); volume II contains the rest of the O.T. including the Apocrypha; volume III comprises the N.T. (pp. 680). The reviewer has had the opportunity to study only volume II, but the results are very interesting. Thus in the books of Isaiah and Jeremiah the translator, Dr Wodecki, has tried to observe in the poetic texts the number of the accented syllables of the Hebrew original. In Lam. 1–2 the same author has imitated the acrostic of the original text. Though these details are only attempts without a consistent execution, they are nevertheless of interest. The translation is exact, the Polish is modern and fine, the commentaries are thorough and exhaustive.

M. Bič

REHM, M.: *Das erste Buch der Könige. Ein Kommentar*. 1979. Pp. 226. (Echter Verlag, Würzburg. Price: DM. 39.00)

This is the first volume of two, the commentary on the second book being planned to follow after no long delay. The commentary was originally projected for a series, subsequently abandoned, and the form, which is clear and natural, belongs to that plan. The commentary is also in some degree a replacement for Rehm's earlier commentary in the Echter-Bibel series (see *B.L.* 1950, p. 39 (*Eleven Years*, p. 256)). The text is divided into main sections — chapters 1–11, Solomon; 12–22, the divided kingdoms, part one — and within these into short, manageable units. Each is provided with special bibliography, translation, notes to the translation, analysis and exegesis, with a number of concluding theological comments where appropriate (e.g. on the

significance of the temple, and on the Elijah-Carmel narrative). The comments are well-based in knowledge of the literature — thus there is careful discussion of the problems of the site of the temple, and of the historical and chronological problems of the narratives in 17–22 — though on the whole the tendency is to a rather conservative and sometimes perhaps rather simplified position. Matters of introduction will appear with the second volume. A useful short commentary.

P. R. ACKROYD

RINGGREN, H.: *Sprüche übersetzt und erklärt*. ZIMMERLI, W.: *Das Buch des Predigers Salomos übersetzt und erklärt* (Das Alte Testament Deutsch, 16/1). 3., neubearbeitete Auflage. 1980. Pp. viii, 250. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 29.80 (sub. price DM. 25.30))

These two commentaries were first published together in this series in 1962, and the review of that first edition in *B.L.* 1963, p. 28 (*Decade*, p. 422) should be consulted. The new features of the second (1967) edition amounted to little more than the bringing up to date of the bibliographies. In this third edition, while the bulk of the text remains unchanged, it has been revised in a number of places to take account of and assess the most recent work on these two books. Some consequential changes have been made in the translations, especially in the case of Ecclesiastes. Translation and commentary are now clearly printed in roman type. Zimmerli's commentary remains the fuller and the more useful of the two; but the value of both is increased by this new edition.

R. N. WHYBRAY

SACON, K. K.: *Hikuki-ni Kudaru Kami* (God Descending to the Depth). 1980. Pp. 255. (Yorudan-sha, Tokyo. Price: ¥1,600)

This is a sequel to the author's first book in the series *The O.T. Speaks to the World of Today* (see *B.L.* 1976, p. 41). Forty expositions of selected O.T. passages, twenty-three of which are taken from the psalms of praise, exemplify the characteristic nature of God as the one enthroned on high who descends himself to the depth, as the relevant resource for ultimate hope to the ailing world of today.

K. K. SACON

SCHMID, R.: *Mit Gott auf dem Weg. Die Bücher Exodus, Leviticus, Numeri* (Stuttgarter Kleiner Kommentar — Altes Testament, 3). 1977. Pp. 124. (KBW Verlag, Stuttgart. Price: DM. 10.80)

For earlier volumes in this series see *B.L.* 1980, p. 57, and references there. To reduce three Pentateuchal books to one hundred and twenty-four pages would be impossible in a verse-by-verse commentary, but it can be done by the Stuttgart method of commenting on sections, and not necessarily on all sections (thus Leviticus is dealt with quite briefly). With his blend of historical, literary and theological insights Schmid has produced one of the better examples of the genre.

R. P. GORDON

SEKINE, M.: *Sekine Masao Chosakū-shū Dai 10, 11: Kan Shihen Chūkai* (M. Sekine Works, vols. 10 and 11: A Commentary on Psalms 1–100). 1980. Pp. 340; 457. (Shinchi shobō, Tokyo. Price: vol. 10, ¥3,200; vol. 11, ¥4,500)

These are two parts of a three-volume commentary on the Psalms which have appeared in a revised and enlarged edition. The commentary section is

largely a reprint of the former edition (see *B.L.* 1974, p. 39) except for minor supplements. Major revision, however, is seen in the translation where the author adopts the method of stichometry. Vol. 2 covers Pss. 42–100 with an appendix of two articles on the king and God in the Psalms, and on the Psalms of Asaph and Korah.

K. K. SACON

Starý zákon: překlad s výkladem: 6. Knihy královské a Druhá Paralipomenon (The Old Testament: translation with commentary: 6. The Books of Kings and the Second Book of Chronicles). 1980. Pp. 456. (Kalich, Prague. Price: Kčs 45)

For the previous volumes of this Czech commentary series see *B.L.* 1969, p. 27 (*Bible Bibliog.*, pp. 153), and the following years; for the latest entry see *B.L.* 1980, p. 57. The latest volume contains a new translation of the Hebrew text of the books mentioned above (1 and 2 Kings, and 2 Chronicles) with an apparatus criticus, concordance references and a concise commentary. The work is the product of a co-operation between theologians and philologists from different protestant churches and from the catholic and orthodox churches. In 1981 the book of Job will appear.

M. Bič

THOMPSON, J. A.: *The Book of Jeremiah* (The New International Commentary on the Old Testament). 1980. Pp. xii, 819. (Eerdmans, Grand Rapids, Michigan. Price: \$22.50)

A large commentary on the book of Jeremiah in English, furnished with a translation, is an event which should be noted. All University teachers of the O.T. will be aware that it has been difficult to recommend a commentary on Jeremiah in English to students who were seriously engaged with the exegesis of the Hebrew bible. There is a place for a heavy-weight commentary on Jeremiah, but Dr Thompson's commentary, although it is full in length, does not altogether fit the bill. It has an introduction of about one hundred and twenty pages, and the translation and exegesis run from p. 139 to p. 784. This makes suitable provision for a full treatment of the rich content of the book, and the author is to be congratulated on having completed what is, on any reckoning, a daunting task.

The book belongs to a series which is founded on theologically conservative principles, in respect both of criticism and exegesis. According to a statement associated with the name of the General Editor (R. K. Harrison) expository matters are the 'primary concern' . . . 'details of textual criticism and translation are usually reserved for the footnotes'. To this extent the author has taken account of textual and philological problems and the witness of the ancient versions. This is not a commentary in which one will find much evidence of agonizing over the fundamental difficulties of the Hebrew text; nor is there in the section on Composition (pp. 33–50) a deep investigation of the notorious difficulties presented by the prose of the book of Jeremiah. The present reviewer has never supposed that bibliographical completeness is the most important thing in scholarship, but a discussion of the prose of the book of Jeremiah without reference to W. Thiel and H. Weippert does elicit a gasp of surprise. The book will serve a useful purpose in making available some aspects of the more recent scholarly debate on the book of Jeremiah.

W. MCKANE

VAN UCHELEN, N. A.: *Psalmen. Deel II (41–80)* (De Prediking van het Oude Testament). 1977. Pp. 313. (Callenbach, Nijkerk. Price: Fl. 65.00)

The first part of this four-volume commentary has not been noted in the *B.L.* (for other volumes in the series, see *B.L.* 1979, p. 65, and also p. 51 in this issue). The method, as generally in the series, is clear and straightforward, with the particular emphasis here that each psalm is studied as an entity in itself — translation, introductory comments, exegesis verse by verse, and notes which cover language, style, alternative interpretations, and a useful selection of bibliographical references. There are considerable cross-references in the exegesis to other psalms and to biblical passages outside the Psalter, in adherence to the view that 'scripture is its own best commentary'. The results are useful; they open up wider questions of interpretation and theology. In particular, the general reader will find much to help his understanding.

P. R. ACKROYD

VAN UCHELEN, N. A.: *Exodus, Hoofdstuk 1–20* (Verklaring van een Bijbelgedeelte). 1980. Pp. 94. (Kok, Kampen. Price: Fl. 12.90)

The series of paperbacks to which this work belongs is designed to provide handbooks on selected sections or books of the Bible for group or private study. The author draws on earlier (Christian and Jewish) as well as modern interpreters in order to bring out the lessons of Exodus 1–20 for the general reader today.

F. F. BRUCE

WARD, K.: *The Promise*. 1980. Pp. xiv, 282. (SPCK, London. Price: £3.95)

The publishers describe this book entirely correctly as 'an imaginative retelling of the first five books of the Hebrew Bible'. Chapter by chapter the Pentateuchal narrative is retold with explanatory, reflective, imaginative and psychological comments interwoven, swelling the biblical story to perhaps double its canonical size (a selection of the 'laws' forms an appendix). And why not? O.T. specialists will have no use for this volume — except as a 'countertext' that sometimes surprisingly highlights by way of contrast features of Biblical rhetoric — and will find errors in it. What matter if the style wavers between Tolkien, Rieu's Homer and pulp-fiction; the story cannot be spoiled, and many unscholarly readers may find this just the telling they can listen to.

D. J. A. CLINES

WEISER, A.: *Das Buch der zwölf Kleinen Propheten. I. Die Propheten Hosea, Joel, Amos, Obadja, Jona, Micha*. (Das Alte Testament Deutsch, 24). 7. Auflage. 1979. Pp. 294. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 23.50)

The original edition of this commentary, published in 1949, was the first volume of *ATD* to appear (see *B.L.* 1949, p. 30 (*Eleven Years*, p. 193)), and already exhibited the pattern of theological exegesis based on established critical conclusions which has remained the hallmark of the series. Subsequent editions have not been noted in the *B.L.* The second (1956) supplied the bibliographies whose lack was noticeable in the first, and included minor amendments to the text and notes. The third (1959) and fourth (1964) editions were apparently reprints of this. In the fifth edition (1967) fresh studies were noted and discussed in footnotes, and some minor changes were made to the

text, while the sixth edition (1974), of which the seventh is a reprint, has a page of additional notes, chiefly bibliographical, at the end. Although too exclusively oriented towards 'the liturgy of the covenant cult', Weiser's commentary raised questions about the background of the prophetic oracles which are still with us, and it remains an important landmark in the modern study of these books.

G. I. DAVIES

WENHAM, G. J.: *The Book of Leviticus* (The New International Commentary on the Old Testament). 1980. Pp. xiv, 362. (Hodder & Stoughton, London. Price: £6.25)

This is the U.K. edition of the commentary reviewed in *B.L.* 1980, p. 58.

M. A. KIBB

WESTERMANN, C.: *Genesis* (Biblischer Kommentar. Altes Testament, I, 16-17). 1979-80. Pp. 401-560. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 15.40 each fascicle, sub. price DM. 12.80)

For the earlier parts of volume 2 of this Genesis commentary, see *B.L.* 1979, p. 64; 1980, pp. 58-59. The two here noted cover the text from the completion of 20:1-18 to the final paragraphs on 28:10-22. Within this there is a sub-division made after 25:18, pp. 490-94 being devoted to a concluding comment on 11:27-25:18. The first part of this picks up the various comments made on the question of the presence of E material, reaching the conclusion that no coherent tradition is found here, but only some supplements which do not represent a unified standpoint. This is followed in pp. 495-500 by a short introduction to the Jacob traditions of 25:19-36:43, providing essentially an overview of the material, and presumably to be followed by a similarly resumptive section at a later stage. As in the earlier fascicles, there is a wealth of material. I still find the final comments on each section at times rather moralizing, but this particular element (*Ziel*) in the commentaries in this series has always been rather open to question.

P. R. ACKROYD

WILLIS, J. T.: *Genesis* (The Living Word Commentary on the Old Testament, 2). 1979. Pp. 462. (Sweet Publishing Company, Austin, Texas. Price: \$13.95)

The introductory volume in this series is reviewed on p. 84. This commentary is conservative in its emphasis, and the usual procedures of literary criticism are belittled ('... the scholar's first task is to deal with the text as it now stands. Neither space nor purpose allows much room for treatment of documentary, traditio-historical, or form-critical matters'). Gen. 1 and 2 are regarded as a sequence; Gen. 49 is a genuine prophecy of Jacob about the twelve tribes. On the other hand Gen. 36:31 suggests the time of David for the writing of Genesis in its final form. Full and useful information is given about the historical background, the non-Israelite nations mentioned in Genesis, and parallels such as *Enuma Elish* and the *Gilgamesh Epic*. There are also good notes on textual variants and the meaning of key Hebrew words. Much attention is also paid to the religious significance of the book.

A. GELSTON

ZERR, B.: *The Psalms. A New Translation*. 1979. Pp. xii, 331. (Paulist Press, New York. Price: \$7.50)

In this finely produced volume the author has revised his translation used since 1973 in the Benedictine Mount Angel Abbey, U.S.A. There are short

introductions for each psalm and occasional footnotes on points of translation or interpretation. Intended primarily as a means of prayer, the translation will also be valued as a careful attempt to use modern language while reckoning seriously with ancient mytho-poetic expressions. 'Yahweh' is used, and also you-forms for God. The author is an enthusiastic student of the Psalms who acknowledges his debt especially to M. Dahood.

J. H. EATON

ZIMMERLI, W.: *Ezechiel* (Biblicher Kommentar. Altes Testament, XIII/1 and 2). 2., verbesserte, durch ein neues Vorwort und einen Literaturnachtrag erweiterte Auflage. 1979. Pp. xxvi, 138*, 1–578, 579–1283. (Neukirchener Verlag, Neukirchen-Vluyn. Price: Vol. 1, DM. 259.00; Vol. 2, DM. 233.00)

It is difficult to praise too highly these two splendid volumes, which have established themselves as amongst the truly outstanding contributions to the study of the prophetic literature of the Old Testament. The original edition appeared during the years 1955–69 (see *B.L.* 1956, p. 35 (*Eleven Years*, p. 742); *B.L.* 1970, pp. 38–39 (*Bible Bibliog.*, pp. 228–29)), and this second edition adds a new preface (pp. ix–xviii) which refers to, and briefly discusses, critical issues raised since the first edition appeared. A five page supplement to the bibliography lists additional literature up to 1978. Otherwise the work remains substantially as it first appeared. The new preface is available separately for subscribers to the first edition.

R. E. CLEMENTS

ZINK, J: *Er wird meine Stimme hören. Psalmen des Alten und Neuen Testaments* (Gütersloher Taschenbücher/Siebenstern, 361). 1980. Pp. 126. (Gerd Mohn, Gütersloh. Price: DM. 4.80)

This was originally published in 1967 by Kreuz Verlag, Stuttgart. For the purpose of prayer, biblical materials are freshly translated and helpfully arranged under themes. Psalms, whole or in parts, predominate, but there are some twenty-four passages from other Old and New Testament books. The language is simple and the print bold and clear.

J. H. EATON

6. LITERARY CRITICISM AND INTRODUCTION

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

*ANDERSON, B. W.: *The Eighth Century Prophets. Amos, Hosea, Isaiah, Micah*. 1979. Pp. xvi, 111. (SPCK, London. Price: £3.25)

This clearly written summary of the prophets's main themes and motifs, useful for both teachers and preachers, has now been issued in paperback form by SPCK; for the American edition see *B.L.* 1980, p. 74.

E. B. MELLOR

ANDRÉ, G.: *Determining the Destiny. PQD in the Old Testament* (Coniectanea Biblica. Old Testament Series, 16). 1980. Pp. 264. (Gleerup, Lund. Price: Sw.Kr. 150.00)

As the title suggests, this very thorough study ends up by maintaining that the basic meaning of *pqd* is 'to determine the destiny' (p. 241). Since the

proposal about meaning is not offered until the end, the texts are cited in an unusual Hebrew/English, e.g. 'He PQD-s what Amalek did' (p. 207 and numerous other cases). There are three main sections, one analysing the closer constructions of the verb, one considering the larger context from a formal point of view, and one considering it again from the point of view of content. There is an interest in establishing a *Sitz im Leben* in something like the New Year Festival. Problems of literary criticism, and relations to other Semitic languages, are left for future consideration, so that the study is not considered to be complete as it stands. It is not quite easy to see how the sense 'determine the destiny' can work for the wide variety of usages analysed.

J. BARR

ANGERSTORFER, A.: *Der Schöpfergott des Alten Testaments. Herkunft und Bedeutungsentwicklung des hebräischen Terminus bara 'schaffen'*. (Regensburger Studien zur Theologie, 20). 1979. Pp. 225. (Verlag Peter Lang, Bern. Price: Sw.Fr. 39.00)

Linguistic and comparative analysis point to a basic root 'cut straight'; O.T. usage shows the pi'el used of human action, in separation and production; qal and niph'al show theological usage, with God as subject. Synonyms are listed. The fifty-three occurrences of the root are discussed in detail, with the endeavour to trace a historical development, the most frequent usage being in Second Isaiah and P in Gen. 1-11. There is much useful detailed discussion of individual passages; rather too confident dating; a clear affirmation that there is no *creatio ex nihilo* expressed here. Perhaps less detail and more consideration of semantically related terms would have enlarged the value of the study. When all has been said, it still remains the case that *bara* is hardly common enough to admit of such close analysis; even in Second Isaiah and P, the occurrences are limited to a very small group of passages, so that the statistics are inevitably rather shaky. P. R. ACKROYD

BARNARD, A. N.: *Tell Us the Story. Using the Old Testament Today*. 1980. Pp. 96. (Bible Reading Fellowship, London. Price: £1.75)

For the beginner this tiny book without footnotes and, sadly, without index makes an admirable introduction to the Old Testament, and B.R.F. are to be congratulated on finding an author who can cram so much so digestibly into such a small space.

P. ROBSON

BARTON, J.: *Amos's Oracles against the Nations. A Study of Amos 1.3-2.5* (Society for Old Testament Study Monograph Series, 6). 1980. Pp. x, 83. (Cambridge University Press. Price: £7.50)

In this stimulating monograph Barton claims that Amos presupposes both the existence of international war conventions in the ancient Near East and the belief that God is concerned with nations other than Israel. A series of chapters is devoted to the investigation of related questions about these oracles: their provenance, the authenticity of several of them, the possible historical circumstances that inspired them, the effect of climax in their arrangement, and their underlying ethical approach. The book thus covers much wider ground than the eighteen verses of Amos with which it is immediately concerned. The argument is lucid, circumspect and persuasive, and always fair to positions which are rejected. There is an appendix on the material relevant to an appeal to international law in the Ancient Near East.

There are a few misprints, and the interval between the research and the publication of this monograph inevitably results in a slightly dated bibliography. But this is a valuable addition to the Series.

A. GELSTON

BEYERLIN, W.: *Der 52. Psalm. Studien zu seiner Einordnung* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 111). 1980. Pp. 157. (Kohlhammer, Stuttgart. Price: DM. 49.00)

Psalm 52 is here discussed from every angle. It thus comes to be seen as a wisdom-poem akin to Pss. 34, 37, 49, 73, uttered none the less in the main assembly of the Jerusalem cult. It is dated from the mid-fifth to the fourth century, when it admonished the congregation in the Temple courts with charismatic force and summoned it to a true hope. This study, which is dedicated to Evelyn and Peter Ackroyd, will be appreciated as much for its methodological wizardry as for its specific conclusions. Its treatment of such perennial questions as a psalm's heading, rubric, position in the collection, and type will interest all students of the Psalter.

J. H. EATON

BRAMS, S. J.: *Biblical Games: A Strategic Analysis of Stories in the Old Testament*. 1980. Pp. xii, 196. (The MIT Press, Cambridge, Massachusetts, and London. Price: £9.30; \$15.00)

This book, by a professor of politics at New York University, is stimulating and lucidly written. It deals with fifteen O.T. stories, including the Creation and the Garden, Abraham and Isaac, Joseph and his brothers, Moses and Pharaoh, the judgement of Solomon, Saul and David, Samson and Delilah, Vashti and Ahasuerus. Its thesis is that in these stories both God and the human characters act rationally and predictably so as to further their own ends. The theory of games (strategic analysis) provides elementary tools for the analysis and a degree of formal control over the data, but without precluding crucial judgements on the analyst's part about motivation, the options available to characters, and the ranking (in terms of favourability) of possible outcomes. If Brams perhaps presses his case for the demonstrable rationality of action too far at times, he has, nevertheless, much insight to offer, and his assessment of God's character and motivation is especially thought-provoking. A most enjoyable book.

D. M. GUNN

BULLOCK, C. H.: *An Introduction to the Poetic Books of the Old Testament (The Wisdom and Songs of Israel)*. 1979. Pp. 281. (Moody Press, Chicago. Price: \$10.95)

The renewal of interest in the wisdom literature is illustrated by this clearly structured and well presented textbook. The opening chapter discusses the main issues relating to wisdom in Israel and the ancient Near East, with an outline of the characteristics of Hebrew poetry. Then, after a section on the theological emphases of wisdom, there follow chapters dealing in turn with Job, the Psalms, Proverbs, Ecclesiastes and the Song of Songs. Critical problems, hermeneutical issues, and the main contents of the books studied are considered in each chapter. The standpoint is conservative, but other views are fairly set out and are well represented in the bibliographies. Full indexes complete a useful presentation.

R. J. COGGINS

CAIRD, G. B.: *The Language and Imagery of the Bible* (Duckworth Studies in Theology). 1980. Pp. viii, 280. (Duckworth, London. Price: £18.00)

Much more than 'an elementary textbook on language with illustrations from the Old and New Testaments' (dustjacket), this is an engaging and stimulating study which few biblical scholars could read without profit, though it is addressed specifically to amateurs, readers of the English Bible. Minefields abound: the functions of language, the varieties of ambiguity, the nature of metaphor, the types of allegory, the language of myth and of eschatology; but Caird's no-nonsense sure-footedness is impressive. The two best aspects of the book: the author's readiness to get straight to the heart of each topic by simple and convincing definitions and classifications, and his seemingly effortless choice of examples which prove again and again that the methodical and sober study of style and the nature of language yields significant rewards both for exegesis and for the broadest issues in theology. The most advanced linguists and literary critics may find the author not daring enough (e.g. on structuralism, 'intentionalism'), but the breadth of his enterprise is bold, and his book, if not quite a landmark, has no rivals.

D. J. A. CLINES

CASEY, M.: *Son of Man. The Interpretation and Influence of Daniel 7*. 1979. Pp. xv, 272. (SPCK, London. Price: £12.50)

The chief value of this book is the fine survey of interpretations of the Danielic figure of the Son of Man in rabbinic literature, Christian patristic writings down to Eusebius, and the Apocrypha and Pseudepigrapha (placed last, to lead into a survey of the N.T. books). The opening study of Dan. 7 itself makes its point that there was no 'Son of man concept', but is marred by cavalier treatment of the mythological background of the vision. The final chapter, offering a 'complete solution' of the Son of Man problem in the Gospels, is worthy of the most careful attention, even if the author's Aramaic reconstructions of sayings of Jesus are not always convincing.

B. LINDARS

CLEMENTS, R. E.: *Isaiah and the Deliverance of Jerusalem. A Study in the Interpretation of Prophecy in the Old Testament* (JSOT Supplement Series, 13). 1980. Pp. 131. (JSOT Press, Department of Biblical Studies, University of Sheffield. Price: £7.50; \$16.95 (sub. price £4.95; \$10.95))

The author finds in Sennacherib's invasion of Judah in 701 B.C. the origin of much later theological development. In contrast with the account of this incident in 2 Kings 18:13–16 and with the teaching of Isaiah, the authors of 2 Kings 18:17–19:37, and of secondary material in Isaiah, interpreted the preservation from destruction on that occasion of Jerusalem and its king as a sign of divine intervention and as a guarantee for the future. This and not any earlier religious tradition was the origin of the 'Zion tradition'. Subsequently the tragic events of 609, 598 and 587 B.C. necessitated a correction of this dangerously optimistic attitude, a modification achieved by, *inter alia*, the invention of 'covenant theology', which introduced a conditional element into the picture. All these developments were the work of successive generations of Deuteronomists. The above brief sketch cannot do justice to a study which proposes solutions to most of the problems of the period with which it deals, and which is certain to provoke further discussion of a range of subjects which are in the forefront of contemporary research.

R. N. WHYBRAY

COGGINS, R. J.: *Samariya-jin to Yudaya-jin*. Translated by S. Watanabe and K. Toki. 1980. Pp. xii, 278. (Kyōbun-kwan, Tokyo. Price: ¥2,000)

This is a Japanese translation of *Samaritans and Jews. The Origins of Samaritanism Reconsidered* (1975); see B. L. 1976, p. 49. K. K. SACON

CULLEY, R. C.: *Semeia. An Experimental Journal for Biblical Criticism. No. 15. Perspectives on Old Testament Narrative*. 1979. Pp. vi, 135. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$6.00 (members \$4.00))

This stimulating volume contains six papers. T. L. Thompson goes back to Gunkel and Eissfeldt in order to argue that what historiographical elements exist in the Jacob conflict narratives are built on a fictional basis. P. D. Miscall ('Literary Unity in O.T. Narrative') modifies R. Polzin's analysis (Semeia, 3) of the 'ancestress in danger' stories in Gen. 12, 20, 26, particularly through comparisons with 1 Sam. 25 and 2 Sam. 11. Polzin responds with reflections on literary study of the Bible and the need for analysis to 'flow naturally into the realm of values'. J. Calloud explains the 'Greimas method' of structural semiotics as used at Lyon by the CADIR group, while a group from Rennes, France, offer a semiotic analysis of Jonah in two stages: syntactic (God, subject, tries to conjoin Jonah to his will; Jonah, anti-subject, refuses the role of subject) and discursive (exploring oppositions in various codes — spatial, legal, vital). W. Gross ('Lying Prophet and Disobedient Man of God in 1 Kings 13') moves beyond W. Richter's interest in the 'expressive' side of the text (especially grammar) towards formalizations of the content.

D. M. GUNN

DAVIS, J. D.: *Genesis and Semitic Tradition*. Introduction by R. Youngblood. 1980 (1894). Pp. xiv, 150. (Baker Book House, Grand Rapids, Michigan. Price: \$4.95)

This deals with Babylonian and Phoenician parallels to the early chapters of Genesis. For 1894 its author was well-informed and judicious, but conservative in his approach. Babylonian accounts of creation are perversions of the original truth better preserved in Genesis. Since knowledge of Babylonian and Phoenician texts and mythology has vastly increased since 1894, this reprint is only useful for its conservative approach.

W. G. LAMBERT

GERSTENBERGER, E. S.: *Der bittende Mensch. Bitritual und Klagelied des Einzelnen im Alten Testament* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 51). 1980. Pp. x, 195. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 39.00)

The author has here revised the Habilitationsschrift he had completed by 1970. In his view of the Laments of the Individual he follows those scholars who see them as formularies distilled from general experience, the work of ritual experts who presented them with ritual acts on behalf of the client or patient. He is keen to see what light modern social studies can throw on such usage — the relation of the individual to his primary group, the role of the expert etc. To ensure his anchorage in the ancient context, he examines first the procedures and wording of petitions to human beings in O.T. narratives, and then the combination of ritual and utterance in Babylonian exorcism. From these modern and ancient angles he looks at aspects of the class of Psalms and feels confirmed in his view of their original purpose. He stresses

that the texts must be understood as only the spoken part of the ritual, and that such procedures could occur in the primary social group rather than the state cult, with the expert being more of a seer than a priest. This is a substantial study with useful insights, though the procedure hardly allows the psalms, as powerful wholes, to speak for themselves.

J. H. EATON

GLASHOUWER, W. J. J. (ed.): *Het ontstaan van de bijbel*. 1979. Pp. 177; numerous illustrations in colour and black and white. (Uitgave Evangelische Omroep, Hilversum. Price: Fl. 29.90)

This beautifully produced and illustrated volume offers an extended text based on material used for a television series entitled 'De Bijbel open'. It may be obtained from the organization responsible, as also may other materials related to the series and the volume. Its presentation is liable to distract from the fact that its whole content represents the endeavour to maintain a very rigid view of the Bible and its making, incorporating whole sections directed towards disproving the validity of critical biblical study. The selection of pictures is very imaginative, but inevitably they are not infrequently used to support highly doubtful statements.

P. R. ACKROYD

GLASHOUWER, W. J. J. (ed.): *So entstand die Bibel*. . . 1979. Pp. 177; numerous illustrations in colour and black and white. (Hänsler-Verlag, Neuhausen-Stuttgart. Price: DM. 39.80)

This is a German translation of the work reviewed above; the illustrations are identical with those in the Dutch edition.

M. A. KNIBB

GREEN, W. H.: *General Introduction to the Old Testament. The Canon*. 1980 (1898). Pp. xviii, 209. (Baker Book House, Grand Rapids, Michigan. Price: \$6.95)

This is a reprint of a book first published in 1898. It deals with the formation of the canon, arguing that it was completed in the time of Ezra, and discusses the extent of the canon recognized by the Jews, by Christ and the apostles, and by the Christian church. In the absence of updating of any kind it has serious deficiencies for the general reader, and it is difficult to see for whom it is intended. A strange discrepancy exists between the Introduction and the contents since the original work was of wider scope and dealt also with textual criticism.

G. I. EMMERSON

GUNN, D. M.: *The Fate of King Saul. An Interpretation of a Biblical Story* (JSOT Supplement Series, 14). 1980. Pp. 181. (JSOT Press, Department of Biblical Studies, University of Sheffield. Price: £7.50; \$16.95 (sub. price £4.95; \$10.95))

In a few spirited pages of introduction Dr Gunn argues that the story of King Saul, like *The Story of King David* (JSOT Press, 1978), is a work of 'serious' entertainment, demanding evaluation at the aesthetic as well as the moral and theological levels. Part I, 'Sin and Tragedy', surveys the history of interpretation, including pre-critical writers because they too work with the final form of the text, and demonstrates with particular reference to 1 Samuel 13 and 15 how Saul's rejection has to be traced to the motives of Samuel and

Yahweh rather than to his own. The main part of the book is a commentary on 1 Samuel 8:1–2 Samuel 2:7 (Prologue — Rise — Kingship — Rivalry — Fall — Epilogue), and Part III, 'Reflections', concludes that the story is more a 'tragedy of fate' than a 'tragedy of flaw', and that Saul is 'remarkably like King Oedipus'. Saul is *inter alia* 'kingship's scapegoat' sacrificed to a jealous God. There are twenty-six fascinating pages of notes, a very useful bibliography and three indexes. This is an important book, not only for our understanding of the fate of King Saul but also for our approach to every Biblical 'story', and one in which the best insights of modern literary criticism, structuralism and stylistics are for once clad in a pellucid and readable variety of English.

J. F. A. SAWYER

HANSON, A. T.: *The New Testament Interpretation of Scripture*. 1980. Pp. xii, 237. (SPCK, London. Price: £12.50)

In essays which include useful contributions to the history of the interpretation of the O.T., the author finds — *inter alia* — that 1 Cor. 2:6–16 draws on Ps. 24 and a conflated quotation of Isa. 65:17 with 64:3 as well as Isa. 40:13; John 1:14–18 interprets Exod. 34; while the doctrine of Christ's descent into hell owes much to Jonah and some Psalm passages. Some of Hanson's evidence, drawn from interpretative rendering in the LXX and the Targums as well as rabbinic exegesis, supports his claim for a large measure of continuity in Jewish interpretation over a long period. C. J. A. HICKLING

HAUKEN, A.: *Teologene som skapte Det gamle testamente*. 1980. Pp. 210. (Land og Kirke. Gyldendal Norsk Forlag, Oslo. Price: N.Kr. 89.00)

The author of this work, a Norwegian Dominican, seeks to give a popular introduction to the O.T. which will bring out its theological content and the theological aims of its writers. His method is to present a succession of phases of Israel's historical experience from the reign of Solomon onwards, linking each with a religious type and with a theological theme, and including in his exposition a treatment of the period in question and the literature emanating from it or relating to it. Thus the first six chapters deal with (1) The Scribe (Solomon's Court) — God's providence; (2) The Prophet — God's wrath; (3) The Judge — Law, Reform, Deuteronomy — God's righteousness; (4) The Captive (Exile) — God's mercy; (5) The Priest — God's holiness; (6) The Rebel — Apocalyptic, later Wisdom — God's absence. A concluding, recapitulatory chapter discusses the Bible as theology and the relation of the O.T. to the Church. There is an excellent bibliography. The author has crammed a large amount of material into relatively small space and has presented it with consummate skill. The result is a first-rate introduction.

G. W. ANDERSON

HOFFMANN, H.-D.: *Reform und Reformen. Untersuchungen zu einem Grundthema der deuteronomistischen Geschichtsschreibung* (Abhandlungen zur Theologie des Alten und Neuen Testaments, 66) 1980. Pp. 380. (Theologischer Verlag, Zürich. Price: Sw.Fr. 55.00; DM. 59.00)

After a useful prospect (pp. 15–46), this closely argued Zürich dissertation first studies and compares the texts in Kings which relate to cultic reforms (pp. 47–167) — 'reform' being used neutrally, while 'cultic' points to religious usages which impinge on the first two commandments. There follows a very detailed study of the reform of Josiah (pp. 169–270). The final exegetical section (pp. 271–313) reviews earlier reforms of Judges, Samuel, Saul,

Joshua, and Moses (Deut. 9). After recapitulating the results (pp. 315–22), Hoffmann provides detailed appendices (pp. 323–66) on Deuteronomistic cultic terminology. This volume will repay close study: it makes a strong case for the substantial unity of the Deuteronomistic History, and for attributing more of its detail than is customary to one creative author. Perhaps of greatest significance for our literary and religious history of Israel is Hoffmann's argument that 2 Kings 22–23 is a thoroughly Deuteronomistic composition designed to resonate with every preceding report of cultic reform, and yielding no extended contemporary source.

A. G. AULD

HOUTMAN, C.: *Inleiding in de Pentateuch. Een beschrijving van de geschiedenis van het onderzoek naar het ontstaan en de compositie van de eerste vijf boeken van het Oude Testament met een terugblik en een evaluatie*. 2 vols. 1980. Pp. 258, 74. (Kok, Kampen. Price: Fl. 65.00)

This well-produced book is divided into two main sections. The first consisting of nearly one hundred and eighty pages without footnotes (which are in the companion volume), is a detailed history of pentateuchal research from the first Christian century to the present, including recent developments, e.g. Schmid, Rendtorff and literary structuralism. This is carefully done, and is a most valuable contribution to the history of interpretation. Part two contains a summary of the main tendencies described in part one, plus the author's own view. He rejects documentary hypotheses in favour of something which combines fragmentary, supplementary and crystallization hypotheses. He discerns three separate, but not unrelated, wholes: Genesis, Exodus-Numbers, and Deuteronomy. In their final form, they are part of a unified history of God's people, from Genesis to 2 Kings, the final form being the work of writers in the land of Israel during the exile, after 560 B.C. This is a book which demands and deserves close attention.

J. W. ROGERSON

ILLMAN, K.-J.: *Old Testament Formulas About Death* (Meddelanden från Stiftelsens för Åbo Akademi Forskningsinstitut, 48). 1979. Pp. 231. (Stiftelsens för Åbo Akademi Forskningsinstitut, Finland. Price: Mk. 40.70)

The author's aim is twofold: first, to describe the characteristics of 'the Hebrew formula', using expressions incorporating the stem *mût*; second, to discover 'whether the formulaic use of this stem is an essential feature to be borne in mind in interpreting its meaning'. 'Formula' is not limited to poetry and oral tradition. It is defined as a repeated phrase 'having a distinct function within the larger context', and is distinguished from 'repetition', 'coined phrase' and 'idiom', depending upon whether the repetition stems from the same author, is a deliberate borrowing, or is the 'natural' Hebrew expression. Phrases are grouped by subject reference ('recognizing death', 'death and burial', etc.) and analyzed according to Illman's formal categories. While some useful distinctions are suggested here, they are too lightly sketched. The question also arises as to how far the conclusions of the study address its stated aim.

D. M. GUNN

KIDA, K.: *Kyūyaku-seisho Gaisetsu* (An Outline of the Old Testament). 1980. Pp. 370. (Seibun-sha, Tokyo. Price: ¥3,000)

As number 20 in the series O.T. Exposition for Laymen, this book is designed to explain the main contents of the O.T. in a historical and

sociological context. The period covered is divided into seven sections, from the foundation of Israel to the Hellenistic era.

K. K. SACON

KOCH, K., with the assistance of NIEWISCH, T., and TUBACH, J.: *Das Buch Daniel* (Erträge der Forschung, 144). 1980. Pp. xxii, 271. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 56.00 (sub. price DM. 33.00))

This excellent monograph had its origin in connection with a form-critical and linguistic examination of the book of Daniel conducted by Professor Koch in a series of seminars at Hamburg University. The object of the exercise was to give a cross-section of the very extensive work that has been carried out on the book. This has been done thoroughly in nine chapters which cover a number of topics like the complicated relationship of the Greek Versions (LXX and Theodotion), the dual language (Hebrew and Aramaic), the genre of the Aramaic (and the important bearing which this has on the date of the book), the unity or non-unity of the composition (literary types, oral preliminary stages and the origin of the figure of Daniel), and such problems as the succession of the world kingdoms, the son of man figure and the saints of the Most High. A useful list of basic commentaries and monographs heads the study, and each chapter has its own extensive bibliography. A companion volume is being prepared entitled 'Europa und das Danielbuch' in which Koch intends to outline in depth the history of exegesis of the book of Daniel and its influence on Western culture over two millennia.

P. W. COXON

LANG, B.: *Ein Buch wie kein anderes. Einführung in die kritische Lektüre der Bibel*. (Biblische Basis Bücher, 3). 1980. Pp. 242; 3 figures, 2 plates. (Butzon & Bercker, Kevelaer; KBW Verlag, Stuttgart. Price: DM. 26.00 (sub. price DM. 22.00))

This book has the specific aim of introducing interested lay-members of the Roman Catholic Church to a critical reading of the Bible. Consequently, some sections deal apologetically with disputes not strictly relevant to readers of other persuasions. It ranges extremely widely: biblical origins, environment and languages, the methods of historical critical study and the role of the Bible in the modern world are but the main subjects tackled. The author's easy style generally carries the reader along well, so that the book should be successful in achieving its stated objectives. It is surprising, though heartening, in a book of this nature to observe a considerable proportion of English and French works cited in the Bibliography.

H. G. M. WILLIAMSON

LEENE, H.: *De stem van de knecht als metafoor. Beschouwingen over de compositie van Jesaja 50*. 1980. Pp. 46. (Kok, Kampen. Price: Fl. 10.90)

In this interesting inaugural lecture the author refutes Duhm's thesis that Isa. 50:4-9 is out of all relation to vss. 1-3 and 10-11. Apart from homogeneous semantic levels which bind the three pericopes together, the Third Servant Song elaborates through a metaphor the new divine act of liberation announced in vss. 1-3. One should not ask: Who is the Servant? but: Which reality is indirectly elucidated by this figure, and how does this fictive person mediate God's action to the reader of Deutero-Isaiah's book?

A. S. VAN DER WOUDE

VAN DER LUGT, P.: *Strofische Structuren in de Bijbels-Hebreeuwse Poëzie. De geschiedenis van het onderzoek en een bijdrage tot de theorievorming omtrent de strofenbouw van de Psalmen.* (Dissertationes Neerlandicae. Series Theologica). 1980. Pp. xiv, 614. (Kok, Kampen. Price: Fl. 77.50)

A comprehensive review of the history of strophic analysis of the psalms (pp. 1–120) provides a preface to the study of the nature of the poetic forms and this in its turn leads into detailed analysis of more than fifty psalms, looking both at indications of regularity and of diversity, and commenting on details of word echoes and marker words. A further listing covers all the psalms, without detail, within which seventeen are left without analysis, and the analysis of a further twenty-two is indicated as uncertain. Patterns of structure are drawn out, together with consideration of words used frequently with particular emphasis, especially at the beginning of strophes. A concluding section both summarizes and comments on the results, stressing the importance of recognizing the relationship between the logical and stylistic structure of strophes, and the importance of the analysis for exegesis. There are inevitably subjective factors in such analysis. The problems of doublets are not really handled, except in the case of Ps. 70. But the author is clearly more sensitive to poetry than to rigid theories, and his approach to individual psalms is stimulating.

P. R. ACKROYD

*MCCURLEY, F. R.: *Genesis, Exodus, Leviticus, Numbers* (Proclamation Commentaries). 1979. Pp. 128. (Fortress Press, Philadelphia. Price: \$3.95)

The sixth and final volume, written by the editor of this admirable series, worthily concludes the project and deserves to be widely recommended. It is eminently readable (despite a tendency to resort occasionally to rather jarring colloquialisms), discussion is firmly grounded in the text, and both clergy and laity should find it of practical help in approaching the O.T. The writer draws largely on the results of literary criticism, emphasizing the theological purpose of the various sources and their relevance to particular historical situations. Footnotes are avoided, but useful references to the literature of the ancient Near East and to modern scholarly debate are incorporated in the text. For earlier volumes in the series see *B.L.* 1979, pp. 66, 85–86; 1980, p. 74.

G. I. EMMERSON

MACKINTOSH, A. A.: *Isaiah XXI. A Palimpsest.* 1980. Pp. xii, 156. (Cambridge University Press. Price: £12.50)

This volume is a comprehensive study of all the problems associated with the difficult text of Isa. 21 and its historical background. It commences with a meticulous and painstaking textual and philological analysis of the chapter verse by verse, ably harnessing and assessing the evidence culled from such fields as the Versions, medieval rabbinic and modern commentaries. The vexed problem of the historical background of the prophetic oracles in the chapter is explored in the light of their ambivalent language. The brief 'Dumah' oracle (verses 11–12) is paradigmatic here to the extent that it amply illustrates the extent to which exegetical arguments have conditioned responses to plausible historical identification. The author questions the adequacy of theories in which one particular historical situation is posited for each prophetic unit. More probably Isa. 21 reflects the process of a series of prophecies, any of which might have its origin in the eighth century, shifting ground and becoming subject to reinterpretation in the light of fresh historical circumstances, and in particular the fall of Babylon in 539 B.C. In this sense the

chapter is interpreted as a kind of palimpsest, the final redaction masking earlier forms of prophetic pronouncements. Final sections of the book (pp. 116–30, 137–43) consist of translations and annotations of the whole chapter in accordance with this 'palimpsest' theory.

P. W. COXON

MALHERBE, A. J., and FERGUSON, E. (eds.): *Gregory of Nyssa. The Life of Moses*. Preface by J. Meyendorff (The Classics of Western Spirituality). 1978. Pp. xvi, 208. (Paulist Press, New York. Price: \$6.95)

Students of the history of exegesis and of reflection on the role of Moses will find this a useful aid to appreciation of how Gregory carried further the method which he owed chiefly to Origen, as the latter did to Philo. The translation reads smoothly and is equipped with over fifty pages of notes, unfortunately proof-read by someone not strong in Greek.

R. MURRAY

MESTERS, C.: *Por Trás Das Palavras*. Volume 1. 3rd edition, 1977. Pp. 258. (Editora Vozes, Petrópolis, Brazil. Price: \$6.55)

This is a simple and clear introduction to the fundamental and practical hermeneutical problems of making the Bible intelligible today to a public such as that in Brazil. Sixty pages analyse the difficulties of people in face of the Bible, while more than half the book (Part III, under the title 'The Bible seen and interpreted through the Bible') offers guidelines through the Old Testament to the New and an intelligently sensitive chapter on 'The Inspiration and Authority of the Bible'. This book is evidently serving teachers and preachers well. For the less educated public the author has useful works at another level, such as a popular, illustrated re-telling of the story of Abraham and Sarah (*Abraão e Sara*, 1978, same publisher).

R. MURRAY

MÖLLE, H.: *Der sogenannte Landtag zu Sichem* (Forschung zur Bibel, 42). 1980. Pp. 339. (Echter Verlag, Würzburg. Price: DM. 48.00)

A detailed literary and form critical treatment of Josh. 24:1–28 leads to the conclusion that this is an old Shechemite story, with a historical basis in the adoption of Yahwism by the Israel/Jacob group led by Joshua. This story was taken up by the Elohist who gave it an all-Israel framework, interpreted the event in terms of his earlier Sinai covenant story (so that the 'covenant at Shechem' is no more than a literary projection of E), and expressed it as a call to his contemporaries, shortly before the fall of the northern kingdom, to return to Yahweh. A third redaction, by the JE redactor, presents the account as a warning to the southern kingdom in the light of the fall of the north. The final redaction is deuteronomistic and took place in two phases, the first pre-exilic and the second exilic or post-exilic. This is a well argued and presented work; it is unfortunate that the author was apparently unaware of Smend's important study of the deuteronomistic editing of Joshua in the von Rad Festschrift.

A. D. H. MAYES

MORRIS, P. M. K., and JAMES, E. B.: *A Critical Word Book of the Pentateuch* (The Computer Bible, 17). 1980. Pp. xviii, 344. (Biblical Research Associates, Wooster, Ohio. Price: \$25.00)

Like Volume 8 in the series, on Leviticus, Numbers and Deuteronomy (B.L. 1978, p. 72), this is aimed at publicizing the new, highly sophisticated

tool by which the Hebrew text of the O.T. can be read by computer. The coding scheme described in Volume 8 has been slightly modified; otherwise the contents are the same. They are designed to illustrate the kind of information rapidly obtainable: alphabetical and frequency lists of words, verb-endings, participles, etc., in Genesis, Exodus and the whole Pentateuch; lists of all occurrences of Nun Energicum, He Interrogative, etc. (with context); and lists of the first seventy-five occurrences of Waw consecutive, etc. (with context). Inquiries and requests for assistance on particular projects, involving grammatical, syntactic and semantic analysis, or help in the devising of computer programmes should be addressed to the authors, at St David's University College, Lampeter, and Imperial College, London, respectively.

J. F. A. SAWYER

OTTO, G.: *Sachkunde Religion I. Bibel-Kirche-Theologie* (Kohlhammer Taschenbücher, 1013/1). 6. Auflage. 1980. Pp. 284. (Kohlhammer, Stuttgart. Price: DM. 14.00)

The first edition of this somewhat comprehensive paperback came out in 1969. The series is intended for the general reader and the material is necessarily concise. Fifty-four pages are devoted to the O.T., which include an introduction to Source Criticism (JEDP etc. — with no reference to Form or Redaction Criticism). The books of the Old Testament are viewed in their historical context, but there is an attempt both in the case of the Deuteronomistic historians and the prophets to sift through theological presuppositions. An attempt is made to give an analysis of most books — with Gunkel's work used in the classification of the psalms. Comparatively more space is given to the Greek and Hasmonaean periods and to the parties within Judaism in the first century A.D.

R. J. HAMMER

PREUSS, H. D., and BERGER, K.: *Bibelkunde des Alten und Neues Testaments*. Vol. 1. *Altes Testament*. Vol. 2. *Neues Testament* (Uni-Taschenbücher, 887 and 972). 1980. Pp. x, 1–238; vi, 239–528. (Quelle & Meyer, Heidelberg. Price: DM. 19.80; 22.80)

These two pocket-sized volumes have continuous pagination and frequent cross-references; each is structured in the same way. For each biblical book there is an introduction; an outline of contents with recommended portions for detailed study; an analysis with special attention drawn to particular verses; characterization of literary features with references to comparable material elsewhere in the Bible; a setting out of main themes; and a summary of individual issues raised by the book in question. At the end of the second volume is an index, mainly devoted to literary types, and a series of questions based on the text (with answers at the end!). It is a formidable exercise; studied systematically it would ensure detailed knowledge of the biblical material and of the broad outlines of its critical study. Other volumes in the same series deal with methods of biblical scholarship (e.g. G. Fohrer *et al.*: *Exegese des Alten Testaments* (see *B.L.* 1975, p. 57)).

R. J. COGGINS

REVENTLOW, H. GRAF: *Bibelautorität und Geist der Moderne. Die Bedeutung des Bibelverständnisses für die geistesgeschichtliche und politische Entwicklung in England von der Reformation bis zur Aufklärung* (Forschungen zur Kirchen- und Dogmengeschichte, 30). 1980. Pp. 716. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 148.00)

Because of its vast and minute detail it is difficult to summarize the theme of this book adequately. The author's concern is to trace the movement of

rationalism and deism in England, which was epitomized in the thought of Reimarus in Germany, though it had already had a profound influence in bringing about the *Aufklärung*. Rationalism is traced far back into the humanism which manifested itself even in the Middle Ages, became dominant in the Renaissance (e.g. in the Neoplatonism of the Florence Academy), and asserted itself in the Reformation period (e.g. in Erasmus, Bullinger and Bucer who played a vital part in determining the course the Reformation took in England). There is a detailed treatment of the attitude to the Bible of the Puritans, and of the emphasis on human reason and on ethics, as opposed to dogma, in English thought beginning with Lord Herbert of Cherbury and continuing with Chillingworth, Toland, Tindal and many others. Hobbes and Locke play their part in the story, and throughout close attention is paid to the connection between political thought and biblical interpretation. Though Hume and Kant put paid to rationalism, its characteristic thought, which had found all sorts of difficulties in the Bible, and especially in the O.T., and yet had seldom ventured to dispense with it, continued even in the nineteenth century to influence the historical criticism of the Bible. This appears, for example, in the emphasis on prophecy as over against Jewish legalism and ceremonialism in Wellhausen, Hölscher, Duhm and others, while a negative attitude to the O.T. appears in Schleiermacher and in certain N.T. scholars right up to modern times. This book merits careful study, and is not without a bearing on present day attitudes to the Bible.

N. W. PORTEOUS

SCHMITT, H.-C.: *Die nichtpriesterliche Josephsgeschichte. Ein Beitrag zur neuesten Pentateuchkritik* (B.Z.A.W., 154). 1980. Pp. xii, 225. (De Gruyter, Berlin. Price: DM. 86.00)

The elements in the Joseph story commonly assigned to J and E are here examined in detail, and the conclusion reached that three strata can be traced: the oldest, in which Judah is the sympathetic brother; a second layer, which is substantially the E source of the usual documentary hypothesis, portraying Reuben in that role; and a third strand, found principally in ch. 39, which is a Yahwistic addition from the exile or later, traces of which can also be found in other parts of Genesis. In addition to this detailed analysis, there is a useful critical survey of other recent work on this material, and a consideration of the sense in which it is proper to speak of its origin in wisdom circles. Finally, a plea is made for the understanding of the redactional process not on merely antiquarian lines but as the theological up-dating of older religious traditions. An extensive bibliography and the usual indexes complete a helpful study.

R. J. COGGINS

SEKINE, M. *Kyūyaku-Seisho Bungaku-shi Ge* (A History of Old Testament Literature, vol. 2). 1980. Pp. 308 and a 42-page index and bibliography. (Iwanami-shoten, Tokyo. Price: ¥1,500)

As a sequel to the first volume (see *B.L.* 1979, p. 90), this volume completes Sekine's painstaking and monumental work on the history of O.T. literature as reconstructed by his methodology. This latter combines the study of introduction in order to identify representative works of a certain period, the science of literature for grasping the structural features, and the sociology of literature in order to relate the literature to a certain social group, so as to gain a nomological knowledge of the O.T. writings. This volume covers the literature from the state-community of the Solomonic period to the religious community of the Hellenistic period.

K. K. SACON

SICRE, J. L.: *Los dioses olvidados: Poder y riqueza en los profetas preexílicos* (Institución San Jerónimo para la investigación bíblica. Estudios de Antiguo Testamento, 1). 1979. Pp. 203. (Institución San Jerónimo, Valencia; Ediciones Cristiandad, Madrid. Price: Pts. 600 (cloth); Pts. 450 (paper))

The main thesis of this well researched and clearly presented study is that the pre-exilic prophets extended the concept of idolatry from its original cultic meaning to realities and situations of a non-cultic nature, the 'forgotten gods' of the title. Having sketched the history of research into the theme of idolatry, Sicre examines in detail two instances of non-cultic idolatry — the deification of the Great Powers (prophetic polemic against foreign alliances) and the deification of material goods (prophetic social critique). The relevant texts are analysed individually, with particular attention to their historical setting, language, and theological presuppositions. A useful summary concludes each part, and the work ends with a short theological analysis of the biblical notion of idolatry. Sicre notes here that other aspects of the topic remain to be studied, notably the idolatrous manipulation of religion itself. Indexes of texts, authors, and subjects, together with an ample bibliography, round off an interesting and remarkably readable work.

C. CONROY

SINGER, K. H.: *Die Metalle Gold, Silber, Bronze, Kupfer und Eisen im Alten Testament und ihre Symbolik* (Forschung zur Bibel, 43). 1980. Pp. 195. (Echter Verlag, Würzburg. Price: DM. 39.00)

This short dissertation systematically examines the terms *zahab*, *kaesaep*, *nehoshet*, *barzel*, etc., in the O.T., in particular their use in figurative language and their symbolism. There is some etymological discussion and a little archaeo-metallurgy, but in the main it is a literary study. The conclusions are not unexpected, and could have been more valuable, especially on bronze and iron, if some treatment of the social status of the smith had been included, and if the bibliography on ancient technology had gone beyond R. J. Forbes.

J. F. A. SAWYER

SKWERES, D. E.: *Die Rückverweise im Buch Deuteronomium* (Analecta Biblica, 79). 1979. Pp. xii, 253. (Biblical Institute Press, Rome. Price: Lire 22,500; \$28.00)

Skweres examines the many allusions in Deuteronomy to promises of God, commandments, etc., given in the past and argues that these allusions are for the most part to written texts. He finds that twenty-nine such allusions are to texts in Deuteronomy itself and that a further forty-two are to texts in the JE material in Genesis-Numbers as redacted by early Deuteronomic editors. The work ends with a brief discussion of the authorship of Deuteronomy, and it is maintained that the view which ascribes this to a court circle in Jerusalem is the most plausible. It is also maintained that the redaction of JE (the so-called Jehovist redaction) was the work of early Deuteronomic editors.

E. W. NICHOLSON

SOGGIN, J. A.: *Introduction to the Old Testament. From its Origins to the Closing of the Alexandrian Canon*. Translated by J. Bowden. (Old Testament Library). Revised edition. 1980. Pp. xxxvi, 508. (S.C.M. Press, London. Price: £8.50)

The rapid appearance of a second edition of Soggin's *Introduction* is an indication of its value and usefulness (for the first edition see *B.L.* 1977,

p. 74). In this new edition a great deal of bibliographical information has been added and the text brought up to date in a few places. Where possible these additions have been inserted on the appropriate page, but otherwise they have been included in an addendum. The revisions have been prepared by the author himself on the basis of the third Italian edition (see below).

M. A. KNIBB

SOGGIN, J. A.: *Introduzione all'Antico Testamento. Dalle origini alla chiusura del Canone alessandrino. Con appendici sulle iscrizioni palestinesi della prima metà del I millennio a.C. e sui reperti manoscritti dei primi secoli dopo l'esilio* (Biblioteca di Cultura Religiosa, 14). Terza edizione. 1979. Pp. 698. (Paideia Editrice, Brescia. Price: Lire 15,000)

Although revisions and modifications in this edition are not so profound as those in the second edition (reviewed in *B.L.* 1977, pp. 74–75), it does constitute more than a mere re-printing. The changes made for the first English edition (*B.L.* 1977, p. 74) have been incorporated, and the bibliography has been brought up to date. Modifications concern the following sections: Pentateuch in general, P, Micah, Second Isaiah, Esther, Daniel, Palestinian inscriptions from the first half of the first millennium B.C. Previous comments aside, the need for a new edition is, itself, witness to the value of this work.

J. R. DUCKWORTH

STEINGRIMSSON, S. O.: *Vom Zeichen zur Geschichte. Eine literar- und formkritische Untersuchung von Ex. 6, 28–11, 10* (Coniectanea Biblica. Old Testament Series, 14). 1979. Pp. iv, 242. (Gleerup, Lund. Price: Sw.Kr. 125.00)

Steingrimsson's dissertation reveals the thoroughness and detail which we have come to expect of Scandinavian biblical scholarship, and it must certainly be heralded as a major attempt at unravelling the literary and theological structure of the plague narrative of Exod. 6:28–11:10. Its aim is to uncover the process of literary growth which lies behind the present connected narrative, which is itself a relatively independent part of the exodus story. Its starting point, established by a useful review of biblical research into the problem since the work of H. G. A. Ewald, is set by two conflicting observations. On the one hand there is sufficient evidence of variety and unevenness in the plague sequence to indicate that a range of disparate traditions and materials has been brought together here. On the other hand these traditions have been woven together into a striking and marked literary unit (cf. M. Noth). No straightforward division into three literary sources (J, E and P), which might be assumed once to have existed as separate and self-contained documents, can adequately account for the present shape of the material. The over-riding unity is too marked for this to be convincing, and signs of growth and elaboration of themes are evident, as well as the skilful blending of self-contained traditions. The task is therefore primarily one of identifying the original form of the stories and of tracing the stages by which they came to be combined together, and the main body of the study is in consequence taken up with a close look at the separate units of which the sequence of stories is comprised. These are classified into three groups, labelled A, B and C, which none the less show some kind of relationship to each other, signifying that they represent strata in a co-ordinated series of traditions, each disclosing a distinctive development stage. They originated as cultic stories, almost certainly from the pre-exilic temple of Jerusalem, designed to explain and magnify its distinctive features. Only later were they

brought together to become part of the 'history' of Israel's ancestors in Egypt, at which stage they became linked with the more extended sources concerning Israel's origins. Altogether this is a most interesting and attractive treatment of the plague stories which opens up some new insights into the origins of early Israelite history-writing.

R. E. CLEMENTS

STUART, D.: *Old Testament Exegesis. A Primer for Students and Pastors*. 1980. Pp. 143. (Westminster Press, Philadelphia. Price: \$7.95)

This book is intended primarily for seminary students and pastors '... who cannot read a Hebrew psalm at sight ... who have no idea what homoioteleuton might be'. There are three sections. Chapter I provides a suggested format for producing a full exegesis of an O.T. passage. Chapter II consists of a condensed form of the first chapter, but with sermon preparation in mind. The third chapter suggests various exegetical aids and resources, and offers further advice on their value and use. This could be a very helpful volume especially for the pastor who tends to allow his attitude to the O.T. text to become something less than rigorous. It is a book which deserves to succeed.

R. B. SALTERS

TODD, W.: *New Light on Exodus. The Narrative Explained against its Geographical, Historical and Social Background*. 1980. Pp. 211. (Furnival Press, London. Price: £4.50)

This book, which has been completed since the author's death from a manuscript almost ready for the press, is a sequel to *New Light on Genesis* (see *B.L.* 1980, p. 77) and is similar in character. It assumes the general historicity of the events described in the Book of Exodus and seeks to reconcile the biblical narrative with Egyptian history — the 'new king over Egypt which knew not Joseph' is Ahmose I — and with geography. Difficulties are solved in a variety of ways: for example, 'six hundred thousand' is to be understood as 'six hundred families'; the miracles performed at Pharaoh's court are to be interpreted metaphorically; the plagues are given natural explanations. The author's belief that 'history is governed by geography' is exemplified in his treatment of the crossing of the Red Sea and the journey through the wilderness.

R. N. WHYBRAY

TOLLERS, V. L., and MAIER, J. R. (eds.): *The Bible in its Literary Milieu. Contemporary Essays*. 1979. Pp. x, 447. (Eerdmans, Grand Rapids, Michigan. Price: \$12.95)

This is an anthology of twenty-five previously published articles or extracts from books, mostly by well-known biblical scholars (Alonso Schökel, Lindblom, Mowinkel, Muilenburg among the O.T. representatives). The aim seems to be to illustrate the several ways in which biblical studies concerns itself with issues familiar to the student of other literatures: the nature of poetry, the role of cardinal ideas and their history, the relation of the literature to events, the problems of textual criticism, questions of literary influence and dependence, the function of symbol and structure. Wisely avoiding sterile methodological analyses, the editors of this advanced textbook present samples of biblical scholars at work, which as a whole reflects credit on the discipline's rigour, imagination and complexity. To the O.T. scholar, the book's chief interest lies in how friendly outsiders see his subject (the editors are professors of English), and in the intelligent, though brief, introductions.

D. J. A. CLINES

URBERG, S. S.: *Introducing Old Testament Books with an Emphasis on Their Chronological Relationships*. 1976. Pp. 61. (Baker Book House, Grand Rapids, Michigan. Price: \$5.95)

This is an attempt to 'eliminate the confusion and frustration that frequently results from attempts to study the Old Testament in a chronological order'. The author goes about it by concentrating not on people or events but on the books themselves. A chart is built up consisting of eleven 'backbone' books, from Genesis to Nehemiah; and the story which they tell — from the creation of the world to post-exilic Judaism — is given a coherent and consecutive outline. Other books, divided by colour into history, poetry and prophecy, are placed alongside where it is deemed appropriate. The basic idea may be of some use to teachers, as it is at least a change from the conventional 'bible library' approach. However, since attention is paid to content but none to matters of date, authorship, etc. (for example, Ruth is set firmly alongside Judges, Jonah in the Monarchy, Daniel in the Exile, and there is no mention of any division(s) in Isaiah), its value for teaching purposes is slight.

E. B. MELLOR

UTZSCHNEIDER, H.: *Hosea, Prophet vor dem Ende. Zum Verhältnis von Geschichte und Institution in der alttestamentlichen Prophetie* (Orbis Biblicus et Orientalis, 31). 1980. Pp. 255. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 52.00)

Utzschneider presents a most interesting dissertation concerned with the sociological dimension of biblical research and its relation to prophecy. Primary attention is drawn to the question of the structure and role of the great institutions of ancient Israel, especially the kingship and the cultus, so that the prophet's declaration of their coming end can be properly understood. Preliminary discussion is offered to show what constituted an institution, and a survey is made of the historical recovery of the life of such institutions since the research programme of W. M. L. de Wette. The question arises of the sense in which prophecy itself constituted an institution. Utzschneider then goes through a careful review of Hosea's pronouncements concerning the fate of Israel, and in particular the forthcoming judgement of its kingship and cultus. The purpose is not so much to attempt a new solution to major exegetical problems as to see this prophetic material against the background of the religio-sociological character of ancient Israel.

Utzschneider sees the institutional character of the prophet to consist in two things: he acts as God's representative to the people, and this task is bound personally to the prophet and stands apart from all other religious and political institutions. Prophecy must therefore be understood as a 'one-man institution'. Overall the book contrives very usefully to ask some new questions of prophecy and to set some familiar conclusions in a fresh light supplied from modern sociological research. There is quite a lot of exegetical content, and the book must certainly take its place among the volumes currently being devoted to the theme of 'prophecy and society'.

R. E. CLEMENTS

VAN DYKE PARUNAK, H.: *Linguistic Density Plots in Zechariah* (The Computer Bible, 20). 1979. Pp. 213. (Biblical Research Associates, Wooster, Ohio. Price: \$20.00)

Part I is a detailed and lucid summary of the author's method as originally applied to the book of Ezekiel (University Microfilms, Ann Arbor, 1979), by way of introduction. Part II contains a series of graphs in which all occurrences

of 'words' occurring more than five times in Zechariah, including pronominal suffixes, He interrogativum, etc., are plotted on a density scale from one to twenty-five. Each 'word' has its own graph and the one hundred or so graphs are arranged in alphabetical order. Clusters and gaps are identified on each plot and their relative 'strengths' given in terms of standard deviation from a hypothetical norm. The probability that particular clusters or gaps are random can be calculated (e.g. a cluster of strength 2.33 has a two per cent chance of being random), and it remains for the 'scholar in sympathy with the text' to decide whether a cluster or gap is significant or not. The primary use envisaged by the author seems to be in structural analysis, in particular the tracing of thematic correspondences between one part of a text and another, and he wisely encourages users to go beyond single-word plots to plots for specified groups of synonyms. But one can readily think of other applications for this valuable new type of concordance, including stylistic analysis and author identification.

J. F. A. SAWYER

VAN DER WAL, A.: *Literatuurlijst 'Planten uit de Bijbel'*. 1980. Pp. iv, 50. (Werkgroep Informatica, Theologische Faculteit der Vrije Universiteit, Amsterdam. Price: Fl. 2.50)

More than five hundred works are listed in this bibliography of biblical plants, produced by computer and published in connection with an exhibition held on the centenary of the Vrije Universiteit. The list is classified: general works, iconography, palaeobotany, cereals, trees, fruits, plus a series of short lists dealing with individual plants. Completeness is not claimed, but the comprehensiveness — covering from 1566 to 1980 — is impressive.

P. R. ACKROYD

*WALTON, R. C. (ed.): *A Basic Introduction to the Old Testament*. 1980. Pp. 216, with 16 illustrations. (S.C.M. Press, London. Price: £3.50)

These articles were originally included in *A Source Book of the Bible for Teachers* (see *B. L.* 1971, pp. 32–33; *Bible Bibliog.* pp. 308–309), which is still available. Although they are substantially as originally written, specific references to classroom use have been omitted; instead of a list of 'books of reference' at the end of each Section there is one classified Bibliography, revised and updated; and the illustrations have been added. These last include several archaeological photographs, sculptures such as those of Isaiah and Daniel by Claus Sluter at Dijon, and the Bible Society's picture of 'the computer-set Bible'. Although it is a pity that the main contents could not have been revised to take account of the scholarship of the last ten years, this is still what it claims to be — a good *basic* Introduction. Useful for students, preachers and teachers, it is excellent value at the price.

E. B. MELLOR

WEFING, S.: *Untersuchungen zum Entsöhnungsritual am grossen Versöhnungstag (Lev. 16)*. 1979. Pp. viii, 217. (Dissertation, University of Bonn.)

A Bonn inaugural dissertation the bulk of which consists of a verse-by-verse analysis of Lev. 16. Noting the greatly divergent conclusions of a number of earlier studies, categorized as, *inter alia*, structural, phenomenological and thematic, Wefing argues for a more flexible approach to the various units of which the chapter is built. Her own tendencies are *religionsgeschichtlich* and *kultgeschichtlich*, though literary criticism is also prominent. The various units isolated by Wefing — amongst which pride of place is given

to originally independent sin-offering rituals for high priest (verses 3, 6, 11b, 14) and people (verses 5, 7–10) — are given dates in the period 500–350 B.C.

R. P. GORDON

WEIMAR, P.: *Die Berufung der Mose. Literaturwissenschaftliche Analyse von Exodus 2, 23–5, 5* (Orbis Biblicus et Orientalis, 32). 1980. Pp. 399. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 81.00)

The author first distinguishes J and E together with independent traditions taken up in the context of the JE and P redactions. Subsequent detailed study analyses, both internally and in the context of the wider work of the relevant document or redaction, the J call story, the E call story, the story of the burning bush (incorporated by the JE redactor), the JE redactor's call story, the deuteronomistic redaction and the priestly redaction. The division into J and E does not differ greatly from that often adopted, except perhaps mainly in the assignment of most of 3:12 to the priestly redactor, so that the 'sign' is not accepted as part of the form of the call which appears in E. J is argued to derive from Hebron at about the end of tenth century, and to be determined by the hope for a restoration of the Davidic-Solomonic kingdom. E is found to have its traditio-historical home in prophetic circles at Bethel in the period 800–790 B.C. Although the strength of the author's arguments is perhaps not always sufficient for the precision of the conclusions to which he comes, this is in general a good example of the positive results to which literary-critical, form-critical, and traditio-historical methods, along with literary analysis, can lead.

A. D. H. MAYES

WESTERMANN, C.: *The Psalms, Structure, Content and Message*. Translated by R. D. Gehrke. 1980. Pp. 136. (Augsburg Publishing House, Minneapolis. Price: \$4.95)

Westermann's book offers a basic introduction to the different types of psalm composition that are to be found in the Old Testament Psalter (for the German original see *B.L.* 1968, pp. 44–45 (*Bible Bibliog.*, pp. 98–99)). The presentation follows the main features of H. Gunkel's classification, identifying Community Psalms of Lament, Community Psalms of Narrative Praise, Individual Psalms of Lament, Individual Psalms of Narrative Praise, Hymns (Psalms of Descriptive Praise). The lesser psalm categories comprise Creation Psalms, Liturgical Psalms, Royal Psalms, Enthronement Psalms and Wisdom Psalms. Separate attention is given to Psalms 119 and 90, with a concluding essay on the Christian use and significance of the Psalter. The main exegetical problems raise their heads, such as the identity of the evildoers and the meaning and interpretation of the Psalm headings, and these are touched upon, although not treated in great detail. The aim is to provide a student's introduction, rather than a fresh approach, and altogether this is a splendid little volume. It highlights fundamental questions concerning the Psalter in a relatively popular fashion, avoiding a lot of footnotes. The translation is attractively done, making this a volume to be commended.

R. E. CLEMENTS

WESTERMANN, C.: *The Promises to the Fathers. Studies on the Patriarchal Narratives*. Translated by D. E. Green. 1980. Pp. xiv, 191. (Fortress Press, Philadelphia. Price: \$12.95)

This is the welcome, and very readable, English translation of a significant book first published in 1976 and reviewed in *B.L.* 1977, p. 76.

A. D. H. MAYES

WHITCOMB, J. C.: *Die Welt, die unterging*. 1980. Pp. 149. (Hänsler-Verlag, Neuhausen-Stuttgart. Price: DM. 16.80)

This is a German translation of the English edition noted in *B. L.* 1975, p. 78.

E. W. NICHOLSON

WILLIS, J. T. (ed.): *The World and Literature of the Old Testament* (The Living Word Commentary on the Old Testament, 1). 1979. Pp. 378. (Sweet Publishing Company, Austin, Texas. Price: \$9.95)

This is an introductory volume to a series of exegetical commentaries 'for the average church member and not for other biblical scholars'. Nine contributors write on Canon and Text, Archaeology and Geography, History of Old Testament Times, various aspects of Old Testament Literature, Theology and Christian use of the Old Testament. The general reader will acquire much useful background information from this book. It is however curiously uneven, ranging (within the same article) from elementary guidance about figurative language such as metaphor to detailed bibliography (including articles in scholarly journals) on such a question as Sennacherib's invasion. There is a decidedly conservative flavour to much of the book (e.g. Ezra came to Jerusalem ca. 458, and a list of recommended Old Testament Introductions includes those of R. K. Harrison and E. J. Young). On the whole the book appears to attempt to justify moderate critical positions to a conservative readership. The bibliographies are somewhat dated. (For the commentary on Genesis in this series see p. 64.)

A. GELSTON

WITZENRATH, H.: *Süss ist das Licht . . . Eine literaturwissenschaftliche Untersuchung zu Kohelet 11, 7-12, 7* (Arbeiten zu Text und Sprache im Alten Testament, 11). 1979. Pp. viii, 60. (Eos Verlag, St Ottilien. Price: DM. 15.00)

This is a 'close reading' of a passage which clearly owes much, methodologically, to Wolfgang Richter's 'literary criticism'. The text and unity of the passage having been established (11:9de is a later addition), the author subjects the material to a close study of its language and organization. Sounds, words and clauses are scrutinized to establish syntactical, semantic and thematic relations between parts; images, key words, mode of address and perspectives of time are examined; resonances in the clause 'the dust returns to the earth' are explored; so too with the image of the house. Observations on the nature of the literary work of art conclude the book. Despite the limitations of a mechanistic method and its cloying fascination for grammatical minutiae, observations of value do emerge from this study, especially concerning imagery, theme and 'structure'.

D. M. GUNN

WOLFF, H. W., and BORNKAMM, G.: *Zugang zur Bibel. Eine Einführung in die Schriften des Alten und Neuen Testaments* (Themen der Theologie. Bd. 7 und 9 als Studienausgabe). 1980. Pp. 353. (Kreuz Verlag, Stuttgart. Price: DM. 16.80)

This volume, designed for students, contains two books in one, both by acknowledged masters of their subject; the two parts were originally published in 1970 and 1971. Of Bornkamm's introduction to the N.T. it need only be said here that it makes compulsive reading. Wolff's book is a succinct introduction to the O.T. which should prove to be for students both a summary of previous detailed work and a stimulus to further study. It would

be especially valuable in the hands of a skilful teacher. The section on the Pentateuch is a masterpiece of compression and gives useful insights into the methods of literary and tradition criticism. The section on the Prophets would require a good deal of illustrative expansion and of criticism of traditional views to make it clear to beginners how conclusions have been reached. More advanced readers will, however, be grateful for the summary form of the treatment. As a whole the book reflects the approach of Von Rad and Noth, but Wolff writes authoritatively in his own right and has a notable gift for clear and forcible exposition. The treatment at the end of the relation between the Testaments is suggestive.

N. W. PORTEOUS

ZAKOVITCH, Y.: *'For Three . . . and for Four'. The Pattern of the Numerical Sequence Three-Four in the Bible*. 2 vols. 1979. Pp. viii, 1-312; 313-628 (Hebrew), xxxii (English). (Makor Publishing Ltd., Jerusalem. Price: \$88.00)

This large work, based upon a dissertation, examines the literary pattern which indicates the most important incident, episode, person or group in a text by putting them fourth in a sequence of four (e.g. Samson told Delilah the truth about his strength on the fourth occasion). The pattern is examined in narrative, legal, genealogical and poetic texts, and it is also sought in modified or shortened forms. Perhaps the author is sometimes a little too ambitious in trying to discover the history of the pattern, and in using it as a criterion for textual criticism or for discovering the unity of a passage. However, the book contains many interesting discussions of O.T. passages, and its bibliography and index are excellent.

J. W. ROGERSON

7. LAW, RELIGION AND THEOLOGY

ACKROYD, P. R.: *Deuren van Waarneming. Een Gids voor het Lezen van de Psalmen*. 1979. Pp. 87. (Uitgeverij B. Gottmer, Nijmegen; Uitgeverij Emmaus, Bruges. Price: Fl. 10.50)

This helpful guide to the religious appreciation of the Psalms, which appeared in the English original as the Archbishop of Canterbury's Lent Book for 1978 (see *B. L.* 1978, p. 83), has now had its usefulness extended by this Dutch edition.

F. F. BRUCE

ALONSO SCHÖKEL, L.: *Salvación y Liberación. Apuntes de Soteriología del Antiguo Testamento* (Cuadernos Bíblicos, 5). 1980. Pp. 131. (Institución San Jerónimo, Valencia. Price: Pts. 350)

This study of the Exodus theme might seem a reversion to a kind of biblical theology now found questionable, but the problems of the genre are reviewed sensitively in a valuable preliminary section. The theme is expounded, with a moderate use of structuralist techniques, starting from some key texts in Exod. 3 and 6. The body of the booklet traces patterns and structures involved in the themes of 'Going out', 'Entering into the Land', 'Journeying through the Desert' and 'Resistance'. Relevant bibliography is discussed at appropriate points. Although primarily a work of O.T. literary analysis, the work is also a constructive contribution to the debate on 'Liberation Theology'.

R. MURRAY

ARMERDING, C. E., and GASQUE, W. W. (eds.): *Handbook of Biblical Prophecy*. 1978. Pp. 262. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95)

This is a collection of essays by a number of evangelical scholars on the interpretation and application of biblical prophecy, particularly as it relates to the eschatological future. It is intended to offer 'a sane alternative' to sensational attitudes about the imminence of the end, which it achieves admirably by its presentation in the light of modern methods in biblical scholarship and by its historical approach. In fact, this is an ideal elementary handbook on the history of Christian thinking about the end and on the attitudes of present-day scholarship (mostly conservative). For that reason it is a pity that the work contains no topical index, but only an index of Scripture references.

J. W. MCKAY

BAILEY, L. R., SR.: *Biblical Perspectives on Death* (Overtures to Biblical Theology). 1979. Pp. xvi, 159. (Fortress Press, Philadelphia. Price: \$6.95)

The author writes with both the specialist and the wider public in mind. A considerable proportion of the book is devoted to O.T. material (fifty-one pages compared with nine on the N.T.), and there is a brief discussion of changing attitudes to death in the intertestamental period. Contrasting ancient Israel's acceptance of mortality as part of the created order, and indeed part of the new order, with the N.T. view of death as the ultimate enemy, he argues that the whole range of responses to mortality represented in the Bible ought to be taken seriously. In particular, the ability of ancient Israel to face up to mortality in the absence of belief in an afterlife may be especially relevant in contemporary society, as also the realism of the Psalms as a counterbalance to modern liturgies which fail to allow for an adequate expression of grief.

G. I. EMMERSON

BAKER, J.: *The Prophetic Line. The Genius of Hebrew Religion*. 1980. Pp. vi, 137. (The Saint Andrew Press, Edinburgh. Price: £1.95)

This book attempts to present a theme, viz. prophecy, that runs from the beginning of the O.T. to the coming of Jesus, and which unifies the two testaments. In following this line from Abraham to Jesus, Mr Baker finds in the factor of 'tension', which is of decisive importance, something that gives Hebrew religion its uniqueness. This is a popularly written, non-technical work, which, because of its attempt to cover the whole span of the O.T. in such a short space, depends heavily on generalizations. Mr Baker's decision to make the prophetic line so comprehensive forces him to bring into the discussion, rather unexpectedly, such items as the book of Job. On the other hand, some notable contributions, such as those by Isaiah of Jerusalem and Hosea, are omitted.

G. H. JONES

BARR, J.: *The Scope and Authority of the Bible* (Explorations in Theology, 7). 1980. Pp. x, 150. (S.C.M. Press, London. Price: £4.50)

This is an attractive and important collection of lectures and essays on the nature and use of the Bible. Each is complete; yet they overlap sufficiently to present a cumulative argument. 'Story and History in Biblical Theology' speaks for itself. 'Does Biblical Study Still Belong to Theology?' was reviewed in *B.L.* 1980, p. 79. 'Historical Reading and Theological Interpretation of

Scripture' pleads both that 'Introduction' should not be the *preliminary* business of the biblical student, and that 'historical' (which implies 'critical') analysis is a prerequisite of theological reading. 'Has the Bible any Authority?' stresses the future ('paradigmatic') reference of many narratives purportedly about the past. 'The Problem of Fundamentalism Today' deals concisely with the main aspects of the author's book (reviewed in *B.L.* 1978, p. 84) and continues that discussion. 'The Bible as a Political Document' considers some social effects which the Bible has exercised. Finally, 'The Bible as a Document of Believing Communities' articulates freshly the old claim that scripture is a product of the believing community. There is a Bibliography of Professor Barr's published works.

A. G. AULD

BARSOITI, D.: *Dieu est Dieu*. Translated by E. de Solms. 1980. Pp. 248. (Téqui, Paris. Price: Fr. 36.00)

This is a French translation of a book published in Italian in 1965 with the title *Il Signore è Uno*, designed as a meditation for the Christian reader. Although based on the *Shema* it makes only passing reference to the O. T. and is not directly relevant to the purposes of the *Book List*.

G. I. EMMERSON

BECKER, J.: *Messianic Expectation in the Old Testament*. Translated by D. E. Green. 1980. Pp. 96. (Fortress Press, Philadelphia; T. & T. Clark, Edinburgh. Price: \$7.95; £4.95)

This English translation of the work reviewed in *B.L.* 1978, p. 85, is to be welcomed. It is usefully documented but, unlike the German original, has no Author Index. An Index of Scripture Passages and a Bibliography could also have been added with advantage.

G. W. ANDERSON

BONORA, A., and others.: *Quaerere Deum. Atti della XXV Settimana Biblica, Associazione Biblica Italiana*. 1980. Pp. 478. (Paideia Editrice, Brescia. Price: Lire 20,000)

Using as a starting point the theme of Revelation that the initiative in the search for God comes not from man but rather from God himself, the Italian Biblical Association set out to examine the anthropological aspect of the problem of man seeking God. Nineteen essays consider the problem, generally following the chronological order of Old and New Testament Books or pericopes thereof. Sometimes the problem is looked at more collectively in the writing of one author (e.g. Paul), or according to a literary strand (e.g. in the Yahwistic and Elohist redactions in Gen., Exod., and Num.). The Conference ended by groups discussing the various topics examined from the viewpoint of (1) why God is sought, and (2) what kind of God is sought. A number of valuable insights may be gained both from the general approach to the subject and from the content of the papers.

J. R. DUCKWORTH

COWAN, A.: *God's Tent. The Tabernacle for Today*. 1980. Pp. 138. (Pickering and Inglis, Glasgow. Price: £2.50)

This is a rather predictable devotional treatment of Exod. 11–40 which, as its title implies, sees the tabernacle chapters as the most important. The factuality of the Biblical account is taken for granted, and made the basis for a Christological interpretation of the text.

G. I. DAVIES

DEISSLER, A.: *L'Annuncio dell'Antico Testamento* (Studi Biblici, 50). 1980. Pp. 188. (Paideia Editrice, Brescia. Price: Lire 4,500)

This is the Italian version of Deissler's *Grundbotschaft des Alten Testaments*, reviewed in *B.L.* 1974, p. 63.

R. MURRAY

DYRNESS, W.: *Themes in Old Testament Theology*. 1979. Pp. 252. (Paternoster Press, Exeter. Price: £3.00)

This book is of particular interest as the work of a man who, though primarily a systematic theologian, is arguing in a Third World context (in Manila) for the indispensability of the Old Testament for the understanding of the New. Though revealing a conservative tendency, he accepts many of the views of critical scholars and makes clear his debt to O.T. theologians like Von Rad, Eichrodt and Vriezen. His chapters dealing with myth, Hebrew psychological terms, the covenant and many other themes show familiarity with much of the best scholarly literature, and it is good to find problems presented and dealt with in simple language suitable to those for whom the book is intended. In view of much that is admirable it is odd to find the author arguing for the virtual historicity of Gen. 2 and 3 and of the Flood story. But it would be a pity if a measure of inconsistency at this point led anyone to discount what is exemplary in this book.

N. W. PORTEOUS

EDERSHEIM, A.: *Prophecy and History in relation to the Messiah* (The Warburton Lectures for 1880-1884). 1980 (1901). Pp. xxiv, 391. (Baker Book House, Grand Rapids, Michigan. Price: \$7.95)

The aim of the author in his Warburton Lectures, first published at the beginning of the century, was to establish that the whole of the O.T. is prophetic and points to the Kingdom of God and the Messiah. In pursuing his objectives the author sought to protect the O.T. from what he regarded as an onslaught by higher critics, and he defended, among other things, the Mosaic authorship of the Pentateuch (chapters 7 and 8). Edersheim's contribution is of interest to students of trends and re-actions in the development of O.T. studies. But a reprint of this work at such a reasonable price and so soon after its predecessor in 1955 undoubtedly meets more than the demands of those with a historical interest; there is obviously a market for such works among those who sadly meet the challenge of 1980 by repeating without change the conservative answer to the challenge of 1900.

G. H. JONES

ENGELSMAN, J. C.: *The Feminine Dimension of the Divine*. 1979. Pp. 203. (Westminster Press, Philadelphia. Price: \$8.95)

Influenced by Jung's concept of archetypes and by Freud's theory of repression the author sets out to explore various historical manifestations of the expression and the repression of the feminine dimension of the divine. To illustrate its expression she selects the figures of Demeter and Isis. Its repression she traces in the Judaeo-Christian tradition, arguing that it subsequently reappeared in disguised and distorted forms. Only a very small proportion of the book is relevant to the *Book List*. A brief discussion of passages from Proverbs, Ecclesiasticus and Wisdom, in which the material is insufficiently differentiated, serves as the basis for the comparison of the figure of Wisdom with the Hellenistic goddesses. The study concludes with a plea for the urgent reinstatement in modern religious thought of a feminine dimension alongside the prevailing masculine images of God.

G. I. EMMERSON

GERLEMAN, G.: *Studien zur alttestamentlichen Theologie* (Franz Delitzsch Vorlesungen. Neue Folge). 1980. Pp. 60. (Lambert Schneider, Heidelberg. Price: DM. 29.00)

The first two of these three studies constituted the Franz Delitzsch Vorlesungen for 1978. In 'Die Wurzel *kpr* im Hebräischen' Gerleman rejects the rendering of *kippēr* by 'make atonement'. He subsumes virtually all Hebrew words derived from *kpr* under a single root whose basic meaning is a movement of the hands (e.g. rub, wipe, stroke). *kippēr* ('*al*') as a cultic term denotes in some cases the gesture of sprinkling (blood) and in others that of wiping away. *kappōret* is a polished (rubbed) mirror on which Yahweh's reflected image appears at cultic theophanies. In '“Besonderheit”'. Untersuchungen zu *b^erūt* im Alten Testament' Gerleman again finds a common root (*br*) for a whole range of words usually derived from one or more roots *brh* and *brr*. The basic meaning is 'separation'; and *b^erūt* is a special privilege, something separated from the ordinary. God as giver of a *b^erūt* confers a special privileged status on the recipient, but in the form of a word, whether of promise or of command (often the Decalogue). But where *b^erūt* is a *nomen rectum* (e.g. in *sēper habb^erūt* it simply means 'special'. The concept of 'covenant' is therefore misconceived. In 'Der Gottesknecht bei Deuterojesaja' Gerleman argues that the Servant in the 'Songs' is David. They portray David's humble origins, early struggles and triumph, using the psalms of lamentation *inter alia* as sources. Deutero-Isaiah makes an analogy between God's past help to David and what he will now do for Israel. There are some startlingly new interpretations of some words, e.g. of *ʾāšām* in 53:10, which is held to denote 'patience, tranquillity'. Readers looking for novelty of interpretation will not be disappointed by this volume.

R. N. WHYBRAY

GERSTENBERGER, E. S., and SCHRAGE, W.: *Frau und Mann* (Biblische Konfrontationen. Kohlhammer Taschenbücher, 1013). 1980. Pp. 199. (Kohlhammer, Stuttgart. Price: DM. 16.00)

This paperback belongs to a series of 'Biblische Konfrontationen', and, whilst there are specific sections which look at 'Man and Woman' in the Old and New Testaments, the theological perspective seeks to draw upon the Bible as a whole. We begin with some of the biblical polarizations — humanity seen in sexual differentiation, as body and spirit, as corporate in personality. Love and Power, Law and Faith join the list. Biblical models for marriage are considered — as well as the vexed problem of mixed marriages. There is also an examination of the relationship of sexuality and religion. Most of the theological insights are drawn from the N.T., and a tremendous amount of exegesis and theologizing is crammed into a small volume. There is also an extensive bibliography embraced within the notes.

R. J. HAMMER

GILBERT, M., L'HOUE, J., SCHARBERT, J.: *Morale et Ancien Testament* (Lex Spiritus Vitae, 1). 1976. Pp. 184. (Centre Cerfaux-Lefort, Louvain-la-Neuve, Belgium. Price: B.Fr. 300)

This book, which contains essays by the scholars whose names appear above and an introduction by P. Delhaye, indicates in an exploratory way the contributions which the O.T. is capable of making to ethics and, particularly, Christian ethics. The essays deal with different parts of the O.T.: L'Hour with the Pentateuch and the Deuteronomistic history, Scharbert with the prophetic literature and Gilbert with the wisdom books. A note which is generally sounded is that O.T. ethics do not have a systematic character and are not formulated in abstract principles. L'Hour stresses the historical or narrative

aspect of O.T. ethics, with special reference to the Exodus event whose contingency he compares with another contingent event — the Incarnation. Scharbert is impressed with the 'against the current' character of authentic prophecy, but remarks on the difficulty of defining true prophecy and advises against striking attitudes or devising moral rules on supposed prophetic foundations. Gilbert notes elements of apartness in the wisdom books: their method is distinctive, less authoritative and more given to reasoning than the imperatives of law; interested in the education of the individual rather than the destiny of the community; supplying less indications of a sensitive social conscience than the prophets. It is a literature with higher philosophical and theological reaches, but one which also deals with the ordinary levels of daily life and which makes a this-worldly contribution to O.T. ethics. Nevertheless, it gives expression to a Yahwistic faith and morality which is essentially that of other areas of the O.T.

W. MCKANE

GOTTWALD, N. K.: *The Tribes of Yahweh. A Sociology of the Religion of Liberated Israel, 1250–1050 B.C.E.* 1980. Pp. xxvi, 916. (S.C.M. Press, London, Price: £12.95)

The central thesis of this massive book is that Israel came into existence in Canaan beginning in the thirteenth century as a tribal-egalitarian society in active opposition to an externally-imposed feudalism. It recruited from diverse elements within Canaan, but was reinforced with Yahweh-believing elements from Egypt. The system of social relationships 'flowed' into expression in religious traditions which were articulated in the cult, and fed back into the society. This lasted until the monarchy, which brought about fundamental and, it would seem, disastrous changes to the vital relationship between Israel's unique social achievement and its Yahwistic faith. Although the argument owes something to Alt, Noth and Mendenhall, the amphictyony is rejected, and there is a sustained attempt to explain fully how social relationships, religious belief and religious traditions were dynamically related. It is impossible to describe here the many sociological discussions of subjects such as Israelite kinship terminology, the words *'am*, *yōšeb* and *herem*, the *'apiru*, nomadism, the amphictyony, the sociology of the Egyptians, the Canaanites and the Philistines. Also, there are many discussions of biblical passages. Excellent indexes will permit easy location of these discussions. A trenchant closing section on biblical theology versus biblical sociology offers a critique of several prominent O.T. as well as sociological evaluations of the faith of Israel, although many may feel that the issues are more complex than seems to be allowed.

By any standards, this is an outstanding achievement, and at the very least it will warn scholars not to employ unexamined sociological models or concepts. Basic to the book is the assumption that sociological models can be used predictively for reconstructing a society at a period for which little evidence is available; an assumption that is bound to provoke criticism. Readers will be illumined and, at times, frustrated; but it will be unwise to ignore this book.

J. W. ROGERSON

GOWAN, D. E.: *Bridge between the Testaments. A Reappraisal of Judaism from the Exile to the Birth of Christianity* (Pittsburgh Theological Monograph Series, 14). 1976. Pp. xx, 514. (Pickwick Press, Pittsburgh. Distributed in Great Britain by T. & T. Clark, Edinburgh. Price: £4.95)

This excellent textbook was published in 1976 and strongly recommended in a review in *B.L.* 1978, p. 91. It is now distributed in Great Britain by T. & T. Clark.

M. A. KNIBB

GRADL, F.: *Ein Atheist liest die Bibel. Ernst Bloch und das Alte Testament* (Beiträge zur biblischen Exegese und Theologie, 12). 1979. Pp. 288. (Verlag Peter Lang, Bern. Price: Sw.Fr. 47.00)

This doctoral thesis by a Franciscan examines the use made of the O.T. by the philosopher Ernst Bloch, whose name is familiar for his influence on Jürgen Moltmann and also on G. Gutiérrez in South America, a protagonist of Liberation Theology. Bloch, a Jew, who in his youth was inspired by the memory of Münzer, the revolutionary leader in Reformation times, was later influenced by Feuerbach's doctrine of the divination of the human species and by Karl Marx's communist eschatology. He interpreted history as a struggle against the 'priests' who stood for the idea of a transcendent God, creator of an unchanging universe. The Priestly Code in the Pentateuch (esp. Gen. 1) with its 'static' view of creation was designed, he maintained, to negate the Yahwistic God of the Promise and of the Exodus. Bloch's heroes were Moses, the liberator, author of the Decalogue and of the Covenant, the prophets (he had difficulty with Second Isaiah!), and Job, who revolts against the Creator God and, though silenced by him, stands for the 'exodus out of Yahweh' and for eventual emancipation from God of man come of age. Like Feuerbach Bloch saw Jesus as the apotheosis of man. The O.T. recorded the movement towards the eschatological climax of which Jesus was the earnest. Gradl's thesis is a painstaking examination and criticism of Bloch's exegetical methods and is valuable as giving a fresh insight into the Marxian distortion of the biblical evidence.

N. W. PORTEOUS

GRAY, J.: *The Biblical Doctrine of the Reign of God*. 1979. Pp. xiv, 401. (T. & T. Clark, Edinburgh. Price: £10.95)

Professor Gray's many contributions to the interpretation of the psalms and of kingship, and his work on the Ugaritic texts, provide the background for this systematic survey of the theme. The main chapters examine — with much detailed discussion of individual passages and textual annotation — the relevant material in the psalms, the pre-exilic and post-exilic prophetic writings, and in others classified under 'prophetic eschatology' and apocalyptic. The final chapters draw together particular themes — Messiah, Servant of Yahweh and Son of Man — and briefly sketch the idea of the Kingdom of God in the teaching of Jesus and the concept of the Reign of God in the Church. The discussion is prefaced by a critical account of the debate regarding the enthronement psalms. There is a great wealth of material here, though the main lines of thought are not always as clearly enunciated as they might be. The presentation offers an attempt at coherence of interpretation of a major area of biblical thought, with regard for its richness and variety. The full use of the Ugaritic material offers many new possibilities, though emendation of the texts is rather more confident than most would admit. A bibliography, rather than just an index of authors, would have been useful; it is surprising not to find, for example, either Eaton or de Vries in that index.

P. R. ACKROYD

GUNNEWEG, A. H. J., and SCHMITHALS, W.: *Herrschaft* (Biblische Konfrontationen: Kohlhammer Taschenbücher, 1012). 1980. Pp. 197. (Kohlhammer, Stuttgart. Price: DM. 14.00)

This eminently readable 'pocketbook' ably realizes its authors' aim of interpreting some important biblical texts both as historical documents and as of contemporary relevance. After sketches of 'lordship', anarchy, and authority, the first chapter describes lordship viewed as a divine and positive

institution in the ancient Near East, in Israel, and in the Hellenistic emperor cult. The main chapter then charts seven examples of biblical confrontations with lordship or 'rule': first, and at greatest length, Israel's critique of her kingship; then the Messiah and God's rule; the present and future rule of God in the O.T.; next, Jesus the Lord, as Messiah and King; God's present-future lordship in the N.T.; and finally, as examples, the contrasts Bethlehem/Rome in Luke 2:1-20 and Jesus/Herod in Matt. 2:1-12. The third chapter considers earthly lordship under God: there is discussion of Jesus' differentiation between what is God's and what is Caesar's, of the biblical style of 'being master of one's house' (whether in a family or a state context), and of lordship in the church.

A. G. AULD

HALS, R. M.: *Grace and Faith in the Old Testament*. 1980. Pp. 95. (Augsburg Publishing House, Minneapolis. Price: \$3.75)

The author argues that the way God's grace is presented in the O.T., and the understanding of his people's response of faith are essentially similar to the way the same two realities are depicted in the N.T. While one may agree with much of what he says, the presentation is sometimes rather naïve. After introducing the problems Paul had with Judaizers, he continues: 'Actually, all that is necessary is to listen faithfully and carefully to the material, and the facts will make themselves clear'. This book need not detain O.T. scholars, but may be of interest to ministers and laymen.

R. B. SALTERS

HIDAL, S.: *Bibeltro och bibelkritik. Studier kring den historisk-kritiska bibelsynens genombrott i Sverige 1877-1910 med särskild hänsyn till Gamla Testamentet*. 1979. Pp. 256. (SKEAB/Verbum, Stockholm. Price: Sw.Kr. 85.00)

Written as a thesis for the diocesan synod of Visby in Sweden, this book deals with the relation between the critical study of the Bible and the belief that the Bible is the Word of God. The approach is mainly historical. The first part outlines the general development of O.T. scholarship during the latter part of the nineteenth century. Part two, the main section of the work (pp. 54-186), traces the Swedish debate 1877-1910. This is primarily an interesting and valuable description of the different positions and their spokesmen; the analytical endeavours are rather modest. The third part is somewhat sketchy: in thirty-three pages Dr Hidal attempts to cover critical views of the Bible in the Roman and Orthodox Churches after 1910 as well as modern Swedish contributions, and to indicate his own — far from original — answer to the question, 'What does it mean that the O.T. is called the Word of God?'

B. ALBREKTSON

HUEY, F. B., JR.: *Yesterday's Prophets for Today's World*. 1980. Pp. 177. (Broadman Press, Nashville, Tennessee. Price: \$6.95)

This is arranged thematically, with chapters on the prophetic call, authority, idealism, etc., and individual figures, from Moses to Malachi, are used illustratively rather than treated systematically. Uncritical, and very conservative in outlook (though with a much wider supporting bibliography), the book is written with essentially homiletic purpose.

E. B. MELLOR

HUNGS, F.-J.: *Ist Das Leben sinnlos? Bibelarbeit mit dem Buch Kohelet (Prediger)*. 1980. Pp. 120, 16. (Benziger Verlag, Zürich and Cologne. Price: Sw.Fr. 18.00)

The author has expertise as an educationalist, particularly in connection with Adult Christian Education, and his intention is to employ parts of the book of Qohelet, arranged as 'Study Units', in order to set up a dialogue between those who have little or no religious faith (represented by Qoheleth) and those who respond to their existence with an affirmation of faith (to represent whom he incorporates two prophetic passages in his 'Study Units'). Thus four of the 'Study Units' use passages from Qoheleth (1:3-11; 3:1-9, 10, 12, 14; 4:7-12; 7:15-18, 20-22), and the remaining two employ passages from Isaiah (43:16-21; 55:6, 8-11). In the section containing the 'Study Units' there is a consideration of methods and objectives in work with groups, and, to some extent, a treatment of the mechanics of group discussion. The opening section of the book is partly a type of introduction to Qohelet and partly an indication of the author's general principles; the concluding section also has a general character and relates to the educational objectives which are pursued.

W. MCKANE

ILLMAN, K. J., and THURÉN, J. (eds.): *Der herr ist Einer. Unser gemeinsames Erbe* (Meddelanden från Stiftelsens för Åbo Akademi Forskningsinstitut, 47). 1979. Pp. 136. (Stiftelsens för Åbo Forskningsinstitut, Finland. Price: Mk. 23.25)

Seven papers which originated at an international summer school at Turku in 1979 are here collected and dedicated to Professor Gösta Lindeskog for his seventy-fifth birthday. He contributes himself an essay on Jewish and Christian monotheism and thus returns to the theme of the question of Jesus in contemporary Judaism in which he has specialized for over forty years. How do Christians and Jews respond to the Old Testament? The theological thrust of these papers is concerned with Christology and its many critical aspects. The legacy of Abraham, uniting and separating (J. Aro), the Tora (K.-J. Illman), the uniqueness and unity of God (S. Kiviranta), the O.T. in Christian interpretation (M. Saebø), 'The Lord is one God' in N.T. perspective (Thurén), question and illumine problems of monotheism and Christology. There is no Barthian slant among these voices. Only the last paper by I. Willi-Plein is directly concerned with the O.T., viz. Job's questions and the appropriate answer given to him as the representative of non-Israelites: the cosmic Lord meets the natural man.

U. E. SIMON

KAISER, O., and LOHSE, E.: *Shi to Sei*. Translated by H. Yoshida and H. Udono. 1980. Pp. 273. (Yorudan-sha, Tokyo. Price: ¥2,500)

This is a Japanese translation of *Tod und Leben* (1977); see B.L. 1978, p. 94.

K. K. SACON

KEARNS, R.: *Vorfragen zur Christologie. II. Überlieferungsgeschichtliche und Rezeptionsgeschichtliche Studie zur Vorgeschichte eines christologischen Hoheitstitels*. 1980. Pp. iv, 200. (Mohr, Tübingen. Price: DM. 58.00)

The first section finds in Dan. 7 and 2 Esdras 12 and 13 three stages of development corresponding respectively to the *Gattungen* 'parabolic dream' (*Gleichnistraum*), 'auditory dream-interpretation' (*auditionär gedeutete Traum*) and 'apocalypse' (defined as a dialogue between the bestower and the

recipient of a revelation). In the second section, the author traces through these stages the various designations applied to the protagonist, of which the latest to appear was 'the epithet *brns*'. Kearns' compressed argumentation, erudite as it is, includes claims which will evoke some scepticism. 'Palestinian Gentile' thought was the milieu in which *brns* came to be applied to the heavenly figure (p. 97, though later, p. 148, note 217, it is regarded as conceivable that *brns*, meaning 'lord', came to be applied to Yahweh in the colloquial speech — *Umgangssprach* — of Judaism!) Like the first volume (see *B.L.* 1980, p. 91), to which Kearns makes only the most oblique allusion in his first line, this is, for all its learning, a perplexingly idiosyncratic work.

C. J. A. HICKLING

KEEL, O. (ed.): *Monotheismus im Alten Israel und seiner Umwelt* (Biblische Beiträge, 14). 1980. Pp. 193, including 7 illustrations. (Verlag Schweizerisches Katholisches Bibelwerk; Benziger Verlag, Einsiedeln. Price: Sw.Fr. 24.00)

A collection of five papers, four originally given as lectures, in some cases much expanded. The theme is introduced by the editor, O. Keel, with a survey of the significance of monotheism to recent theological trends. G. Pettinato on 'Polytheismus und Henotheismus in der Religion von Ebla' offers interesting material, but nothing as yet conclusive on henotheism. B. Hartmann on 'Monotheismus in Mesopotamien?' seems to have no first-hand command of the sources and not to know much pertinent literature. E. Hornung, 'Monotheismus im pharaonischen Ägypten,' is a concise but authoritative statement about the religion of Akhenaten, its background, and its effect. H.-P. Müller, on 'Gott und die Götter in den Anfängen der biblischen Religion. Zur Vorgeschichte des Monotheismus' explores the prehistory by studying the concept of God in Gen. 2-3 and in the 'religion of the fathers'. This is a useful and stimulating contribution in which the desert appears from time to time. F. Stolz, on 'Monotheismus in Israel,' covers some of the same background (the 'religion of the fathers') but continues, even briefly concluding with the Trinity. He takes up points made in the late nineteenth century and develops them. He stresses that Israelite religion was slow to become explicitly monotheistic, as in Deutero-Isaiah, because the early prophets set Yahweh against the whole world as its judge, a situation in which direct confrontation between Yahweh and other gods did not arise. Again, an interesting and valuable contribution.

W. G. LAMBERT

KEEL, O.: *Das Böcklein in der Milch seiner Mutter und Verwandtes im Lichte eines altorientalischen Bildmotivs* (Orbis Biblicus et Orientalis, 33). 1980. Pp. 163; 128 illustrations, 3 plates. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 33.00)

This monograph combines a contextual study of the biblical prescriptions (cf. Exod. 22: 28-29; 23:19; 34:26; Lev. 22:27-28; Deut. 14:21; 22:6-7) relating to mother and young in the animal kingdom, including the ancient (especially Philonic) and modern exegesis of these laws, with a detailed study of the she-goat/kid, cow/calf, etc., iconography in the ancient Near East. On the law against boiling kids in their mothers' milk (Exod. 23:19, etc.) the conclusion is that there is no ground for supposing it to be directed polemically against a Canaanite practice. Rather, this law and the other prescriptions reflect a special valuation of the relationship between animal mother and her young in the ancient Near East as symbolic of fertility in general and individual fertility gods in particular. This is seen to be consistent with a later humanitarian or moralistic interpretation of the biblical laws.

J. F. HEALEY

KLEIN, R. W.: *Israel in Exile. A Theological Interpretation* (Overtures to Biblical Theology, ed. W. Brueggemann and J. R. Donahue). 1979. Pp. xvi, 159. (Fortress Press, Philadelphia. Price: \$6.95)

This is a perceptive study, introduced with a short historical section, and covering the reactions to the exilic experience in Lamentations and some psalms, in the Deuteronomistic History, in Jeremiah, in Ezekiel, in Second Isaiah, and in the Priestly work. The separate chapters draw out ways of interpreting the exile in these different writings, examining the reactions to the exile (so in the first three), the deepening of the understanding of the nature of God (so in the next two), and the relation between an account of the past and the prospect of the future (so in the last). A concluding short chapter suggests relationships between the biblical material and contemporary theological issues — not directly tied, but certainly appropriate to the fact that the author teaches in 'Seminex', Christ Seminary in St Louis.

P. R. ACKROYD

KLIMKEIT, H.-J. (ed.): *Tod und Jenseits im Glauben der Völker* (Sammlung Harrassowitz). 1978. Pp. 200; 39 illustrations. (Harrassowitz, Wiesbaden. Price: DM. 29.80)

The twelve essays which make up this slim volume on death and after-life originated in a series of lectures delivered in Bonn in the winter semester of 1976–77 and range over subjects as diverse as prehistoric art and the Tibetan Book of the Dead. Mesopotamia is represented by H. Schützinger, the Old Testament by O. Plöger, early Christianity by H. Zimmermann, and post-biblical Judaism by K. Hoheisel. Plöger's Old Testament includes 2 Macc. 7 and, more unaccountably, Çatal Hüyük which receives as much attention as Dan. 12. Nevertheless, Plöger packs a good deal of fact and observation into his nine pages and is particularly good on death and the fear of death. As usual, the possible implications of the corporate-metaphorical use of the resurrection motif in Isa. 26 and Ezek. 37 go undiscussed, perhaps unnoticed: does metaphorical usually precede literal? Plöger's Old Testament, it may be added, does not include Dahood's Psalter.

R. P. GORDON

KOCH, K.: *Die Profeten II: Babylonisch-persische Zeit* (Urban-Taschenbücher, 281). 1980. Pp. 216. (Kohlhammer, Stuttgart. Price: DM. 14.00)

Koch here completes his exposition of the *thought* of the prophets on the lines commended and explained in the review of the first volume (*B.L.* 1980, p. 92). This aim leads him to begin with discussion of the relation between law and prophecy and an exposition of Deuteronomy. There follows analysis of the thought of Jeremiah, Habakkuk, Obadiah, Ezekiel, Deutero-Isaiah, Trito-Isaiah, Haggai, Zechariah, Malachi, Zechariah 9–14 and Jonah in order. He ends with an expression of scepticism concerning critical theories which claim too precisely to distinguish between the 'genuine' and the 'secondary': sketches the main emphases of prophecy as a whole, notes its influence on world religions, and marks how, when it fails, its thought is transmuted in apocalyptic. It remains to be seen whether this volume is as successful as the first in identifying the main themes of prophecy, but many will be grateful for the attempt.

D. R. JONES

KURTZ, J. H.: *Sacrificial Worship of the Old Testament*. Translated by J. Martin (Twin Brooks Series). 1980 (1863). Pp. 456. (Baker Book House, Grand Rapids, Michigan. Price: \$8.95)

The series of which this volume forms part appears to be devoted to the re-issue of older works, most though not all of a conservative evangelical character (cf. *B.L.* 1980, p. 68 for W. H. Green's *Genesis* in the same series). This work was originally written in 1862 and translated in 1863 as part of Clark's Foreign Theological Library. It is now reissued without any addition or alteration, and it is difficult to envisage a likely readership, for as much attention is devoted to disputes with other scholars of its day, such as Keil and Hengstenberg, as to the interpretation of the relevant texts. Indeed, in practice it can only be read straight through as an immensely detailed treatment of its subject from an orthodox evangelical standpoint; the lack of a biblical index makes reference to specific texts virtually impossible.

R. J. COGGINS

LUBAHN, E.: *Mit der Bibel arbeiten — eine Verstehenshilfe*. 1979. Pp. 102. (R. Brockhaus Verlag, Wuppertal. Price: DM. 12.80)

This book is directed towards the Church member, seeking to stress the importance of studying the scriptures. There is a brief introduction to the literature of both testaments and some reference to Jewish exegesis. In the main, however, the writer is concerned with the Christian's use of the Bible, seeing its unity and authority in Christological and pneumatological terms. He takes a middle path between a merely historico-critical approach on the one side and a fundamentalist approach on the other. There are comments, too, on aids to study.

R. J. HAMMER

MARTIN-ACHARD, R.: *Et Dieu crée le Ciel et la Terre . . . Trois études: Esaïe 40 — Job 38–42 — Genèse 1*. Preface by M. Faessler. (Essais bibliques, 2). 1979. (Labor et Fides, Geneva. Price: Sw.Fr. 13.00)

The author offers a concise but detailed discussion of the conception of God the Creator as outlined in the passages enumerated in the title of this monograph. A useful and stimulating study.

E. R. ROWLANDS

NEUMANN, F.: *Where do we Stand? A Selective Homiletical Commentary on the Old Testament*. Vol. III. *Escape from Futility. The Psalms and Wisdom Literature*. With introductions by J. Muilenburg and D. E. Gowan. 1979. Pp. XII, 298. (Theo. Gaus, Brooklyn. Price: \$5.00)

This volume completes the late Dr Neumann's trilogy on the O.T. of which the first two parts were reviewed in *B.L.* 1980, p. 96. Forty-one of the fifty-three sermons are about the Psalms, and the whole book is characterised by the same holy simplicity tempered by scholarship as this reviewer found admirable last year.

P. ROBSON

NEWSOME, J. D., JR.: *By the Waters of Babylon. An Introduction to the History and Theology of the Exile*. 1980. Pp. 176. (T. & T. Clark, Edinburgh. Price: £3.50)

Originally published by the John Knox Press in 1979, this attempt to relate the story of the Fall of Jerusalem, the Exile and the Restoration must be

judged both excellent and dubious. The scholarship behind it is good, the design well conceived, and it is uniformly readable. It would be the first book to recommend to the student or the enquiring layman, were it not that from time to time the author permits his imagination to outstrip the evidence, as when Jeremiah appeared 'in a paroxysm of fury', or after blurting out his message, fell to the floor before the King and, exposing the open wounds upon his back to the royal gaze, wept for mercy! How shall those for whom the book is intended distinguish between its exuberance and sober fact? Happily the author cannot enhance the many maps and illustrations, or the chronological tables, scripture references, bibliography or notes which are above reproach.

D. R. JONES

PETUCHOWSKI, J. J.: *Melchisedech. Urgestalt der Ökumene*. 1979. Pp. 111. (Verlag Herder, Freiburg. Price: DM. 12.80)

The main essay by the Jewish scholar Petuchowski is reprinted here as a contribution to a universal theology, linking the biblical with the non-biblical world religions by means of the Melchizedek tradition. On the technical side he bases his interpretation on the sort of position represented by Bruce Vawter in *On Genesis*. He traces the use made of the Melchizedek tradition by both the Rabbis and the Fathers and makes much of the rabbinic idea of the 'righteous man among the non-Jewish people', of whom Melchizedek was one of the first and a model. With this he links the idea of 'the seven commandments of the sons of Noah'. Melchizedek represents that majority of mankind who are not within the covenant, yet who, by the Noah covenant, are not excluded. Thus there can be an approach to the concept of a world religion. This approach is endorsed by F. Mussner in a short accompanying essay. There are also independent and only loosely connected essays on the Melchizedek theme by W. Zimmerli, E. Schillebeeckx and R. Pannikar.

D. R. JONES

VON RAD, G.: *Kyūyaku Seisho Shingaku I*. Translated by S. Arai. 1980. Pp. 652. (Nihon Kirisuto-Kyōdan Shuppanyoku, Tokyo. Price: ¥6,700)

This is a Japanese translation of *Theologie des Alten Testaments*, vol. 1, from the fourth edition; see *B.L.* 1958, pp. 37–38 (*Decade*, pp. 113–14).

K. K. SACON

RENDTORFF, R., and STEGEMANN, E. (eds.): *Auschwitz — Krise der christlichen Theologie* (Abhandlungen zum christlich-jüdischen Dialog, 10). 1980. Pp. 189. (Kaiser Verlag, Munich. Price: DM. 19.80)

Television's *Holocaust* appears to have renewed vigour, especially in the U.S.A. and in Germany, to a theological reflection of the deepest dimensions. The quest of the 'meaning' of Auschwitz is dismissed with angry contempt, and the radical probing does not seek to 'understand' but rather to reformulate Christian self-understanding. In this volume, the tenth in a series devoted to Christian-Jewish dialogue, the editors have collected ten outstanding lectures given by members of the theological Faculty in Heidelberg. Steiger's examination of Karl Barth's stance in the Jewish question (later acknowledged by himself to have been woefully weak) should be digested by all theologians, but specialists in the O.T. will be particularly indebted to Rendtorff's masterly sketch of the 'Jewish Bible and its anti-Jewish exegesis'. He distinguishes three main approaches: (1) Rejection outright of the Jewish

O.T., from Marcion to Harnack, with Kant, Hegel, Schleiermacher in the line of great names; (2) Retention of the O.T. to serve as a foil or a butt, with Bultmann, Hirsch, Schlatter and Gerhard Kittel providing differing nuances to humiliate the Jews; (3) Christianizing of the O.T., from the Church Fathers to Barth and Vischer. Rendtorff lets the facts speak for themselves and pleads for honesty and courage to make a new beginning by unmasking the melancholy past. F. Crüsemann has a great deal to say about Tora and Christian Ethics. A Postscript summarizes the task of Christian Theology. A translation of this remarkable symposium into English cannot reach us too soon, if only to caution students against the uncritical use of the Kittel lexicon.

U. E. SIMON

ROBINSON, H. W.: *Corporate Personality in Ancient Israel*. Revised edition with an Introduction by G. M. Tucker. 1980. Pp. 64. (Fortress Press, Philadelphia. Price: \$2.75)

The first edition (1964) was not, apparently, noticed in *B.L.* It contains the essay on corporate personality published in *B.Z.A.W.* 66 (1936) and the essay 'The Group and the Individual in Israel' reprinted from *The Individual in East and West* (ed. E. R. Hughes, 1937). John Reumann's introduction to the first edition is a ten-page introduction to H. W. Robinson's thought, while Gene Tucker's introduction to the revised edition sets the whole volume in the context of recent criticisms of some aspects of Robinson's theories. Four pages of useful suggestions for further reading conclude the volume.

J. W. ROGERSON

ROFÉ, A.: *The Belief in Angels in the Bible and in Early Israel*. 2 vols. 1979. Pp. ix, 1-198; 199-388 (Hebrew), xxvi (English). (Makor Publishing Ltd., Jerusalem. Price: \$78.00)

This is a doctoral thesis, written over ten years ago, and published in its original form; the bibliography, though extensive, does not go beyond the sixties. It deals in great detail with three topics (but no others): the evolution in Israel of the polytheistic concept of 'the sons of the gods' (into first angels, then prophets); the specific function of the god Resheph and the evolution of the concept of plagues in the O.T.; and finally the history of the god Bethel in O.T. thought. Considerable attention is paid to Ugaritic mythology, and the biblical data is explored in depth. Rofé concludes that belief in angels developed at a very early stage, to be later suppressed (eighth century) and then revived once more. The title could be misleading: the treatment scarcely extends to the post-exilic era. Though necessarily very speculative and debatable, Rofé's arguments are interesting and important.

D. F. PAYNE

SCHOTTROFF, W., and STEGEMANN, W. (eds.): *Traditionen der Befreiung. Band 1. Methodische Zugänge. Band 2. Frauen in der Bibel*. 1980. Pp. 166, 162. (Kaiser Verlag, Munich; Burckhardtthaus-Laetare Verlag, Gelnhausen. Price: DM. 19.00 each)

Both volumes are devoted to the 'materialistic' or 'social historical' interpretation of biblical and ecclesiastical tradition. Issues of method predominate in the former. Under the title 'autonomy and sin', F. Crüsemann writes on Gen. 4:7. Schottroff pays close attention to the original social setting of asylum in his study of Psalm 23. Writing on 'let the children come to me', Stegemann postulates an 'earliest' context for the saying in a Jesus-movement of wholly destitute Jews in Palestine. These highly technical pieces

of exegesis are framed by a lengthy essay of Gollwitzer on dialogue between theology and Marx's historical materialism properly understood, and a more general essay translated from Georges Casalis on the 'gospel of the poor'. H. Schulz's 'the place of women in tribal societies' serves as a technical backdrop to several of the following pieces in the second volume dealing with women in the Bible. J. Kegler follows with his 'Deborah — reflections on the political function of a woman in a patriarchalistic society'. Sound as many of these studies have been, the whole enterprise springs to life in the final four papers, by women themselves. Most substantial are the complementary studies: Elizabeth Schüssler-Fiorenza on 'women's contribution to the early Christian movement: critical reflections towards the reconstruction of early Christian history'; and Luise Schottroff's 'women in Jesus's following in the New Testament period'. The former had been commissioned for the Schnackenburg *Festschrift* — but not published in it as being so *aktuell* as to go beyond the historical theme of the volume. Eva Loos on 'Bible-work with women' and Renate Wind's 'plea for a new concept of (ministerial) office' articulate eloquently the difficult role of the woman pastor.

A. G. AULD

SHEPPARD, G. T.: *Wisdom as a Hermeneutical Construct. A Study in the Sapientializing of the Old Testament* (B.Z.A.W., 151). 1980. Pp. xii, 178. (De Gruyter, Berlin. Price: DM. 78.00)

The author studies wisdom literature differently from usual: instead of examining development from origins, he examines later work from the second century B.C. before tracing certain traits back into earlier canonical literature. Examining in detail Sirach 16:24–17:14, 24:3–29 and Baruch 3:9–4:4, he traces possible scriptural references and citations with great care (not easy where Hebrew originals are lost!). He notes allusions to specific texts, citations (some with alterations), use of the *Stichwort* to recreate traditions, paraphrase, imaginative use of biblical metaphors and synthetic interpretation — all illustrated in detail from the chosen texts. These later writers are seen to reflect on the canon, consciously interpreting especially Torah and historical narratives in wisdom terms to create 'a guide to the obedient life'. Similar tendencies are then traced in earlier texts: Qoh. 12:13–14, Hosea 14:10, Pss. 1 and 2 and 2 Sam. 23:1–7. A most stimulating new approach, avoiding the all-too-frequent preoccupation with pressing back to origins.

J. G. SNAITH

SIDDONS, P.: *Speaking out for Women — A Biblical View*. 1980. Pp. 109. (Judson Press, Valley Forge. Price: \$4.50)

The author writes from a pastoral concern. The result is, unfortunately, disappointing. Though described as 'a biblical view', it omits entirely any serious consideration of the O.T., making only passing reference to it in a brief section on 'Women in Early Judaism'. Indeed the writer seems unclear whether a negative view of women is germane to the O.T. or a misinterpretation of it.

G. I. EMMERSON

SIMUNDSON, D. J.: *Faith under Fire. Biblical Interpretations of Suffering*. 1980. Pp. 158. (Augsburg Publishing House, Minneapolis. Price: \$4.95)

Simundson first delineates 'The Basic Biblical Interpretation of Suffering' as expressed in the story of Adam and Eve, the fate of Achan and his

house, the theology of the Deuteronomist, and the warnings of the prophets; highlights its main affirmations; and notes its strengths and weaknesses. He then affirms the power of lament and protest. Next he traces 'suffering for others' in Isa. 40-55; and the answers given and rejected in the main strata of the book of Job. 'Is there any hope?' looks at Ecclesiastes, prophetic eschatology, and apocalyptic. Then, before a short conclusion, Simundson asks 'What is new in the New Testament?'. This study is fluent, sensitive, true to biblical variety, and simply stated: of importance to teacher, pastor, and student alike.

A. G. AULD

SMART, J. D.: *The Past, Present, and Future of Biblical Theology*. 1979. Pp. 162. (Westminster Press, Philadelphia; T. & T. Clark, Edinburgh. Price: \$7.95; £3.95)

This deliberately polemical work was provoked by Brevard S. Childs' *Biblical Theology in Crisis* (1970; cf. *B.L.* 1971, p. 48 (*Bible Bibliog.*, p. 324)) and attacks by J. C. Beker, James Barr, and others on the 'American Biblical Theology Movement'. Smart denies that there ever was a unified movement which 'got under way in the forties, flourished in the fifties, and died in the mid-sixties' or that it was a purely American phenomenon. What appeared was a scattering of biblical scholars who were eager to move beyond merely critical and historical questions to study the theology of the Bible and recover its significance for the Church. This assertion is documented by a historical survey which includes European scholarship as well as that of the U.S.A. Smart does not deny that confusion exists, but he finds its cause in a failure to tackle the basic hermeneutical problems. It is the unexamined presuppositions of biblical scholars which have sent them in divergent directions. There is a useful chapter on 'Revelation, Tradition, and History' and a discussion of the links between systematic theology and biblical studies. Smart's hope for the future, however, is uncertain. More work of positive exegesis is required.

C. S. RODD

STEICHELE, H.-J.: *Der leidende Sohn Gottes. Eine Untersuchung einiger alttestamentlicher Motive in der Christologie des Markusevangeliums zugleich ein Beitrag zur Erhellung des überlieferungsgeschichtlichen Zusammenhangs zwischen Altem und Neuem Testament* (Biblische Untersuchungen, 14). 1980. Pp. XII, 347. (Verlag F. Pustet, Regensburg. Price: DM. 45.00)

This work is, *inter alia*, a contribution to the history of O.T. interpretation. Mark, it is argued, unites two incompatible O.T. figures — the king who breaks his enemies with a rod of iron and the righteous sufferer — and finds both realized simultaneously in Jesus, proclaimed as Son of God at his baptism, transfiguration and crucifixion. The influence of Pss. 22 and 69 and of the Elijah expectation in Mark's passion narrative is also traced.

F. F. BRUCE

TERRIEN, S.: *The Elusive Presence. Toward a New Biblical Theology* (Religious Perspectives, 26). 1978. Pp. xxx, 511. (Harper & Row, New York and London. Price: £15.00; \$20.00)

Written primarily for a non-specialist public, this book is aptly described as prolegomena to a Theology of the Old Testament which takes seriously its relation to the New Testament. Terrien sets out with a respect for the historical complexity of the contents of both Testaments and sees in the divine presence, real but elusive (Isa. 45:15), a central motif running through the

material. He thus attempts to hold in tension vision and ethic, history and eschatology, and sees cultic fidelity as the everyday counterpart to the rare experiences of direct encounter with God. Seven chapters are devoted to particular areas or themes of the Old Testament, and two to the New Testament. The chapter on the Wisdom Literature is of particular interest. Areas where fuller treatment might have been expected include Daniel and the Chronicler. Detailed bibliography is provided in the notes at the end of each chapter.

A. GELSTON

VOGELS, W.: *God's Universal Covenant. A Biblical Study*. 1979. Pp. xvi, 150. (University of Ottawa Press. Price: \$5.25)

This study almost entirely of O.T. texts develops the substance of several articles by the author. Its Introduction argues that 'covenant' and 'universalism' do belong to the same field of discourse. Chapter 1 considers the first period of God's single revelation: The Primitive Universal Covenant — tracing the theme from J's primeval history and P's Gen. 9:1–17 through hints throughout the Bible to Eccles. 17 and 44. (Handling J and P together is the only apparent concession to the professed 'synchronic' approach.) The two central chapters deal with aspects of the second period, the Historical Covenant with Israel. Chapter 2 concerns the nations' place in that covenant, from the blessing in Abraham and Israel's priestly role, through her many covenants with other nations, to their part both as witnesses to the covenant with Israel and as agents of its curses and blessings. The third, heavily dependent on parts of Amos and Ezek. 29, considers parallel covenants in this period between God and the nations: their judgement and restoration. Then chapter 4, 'The New Universal Covenant', treats the 'centripetal' universalism expressed in the themes of Israel as the light and the pilgrimage of the nations to Jerusalem, and the 'centrifugal' universalism of Jonah, the suffering servant — and finally the mission of the disciples (Matt. 28), with its institution of baptism as the covenant sign.

A. G. AULD

WESTERMANN, C.: *Gottes Engel brauchen keine Flügel*. 1978. Pp. 126. (Kreuz Verlag, Stuttgart and Berlin. Price: DM. 7.80)

Professor Westermann's contention in this little book, which is a reprint of an earlier edition with a new foreword, can be briefly summarized as follows: although we have to admit that angels do not exist, the biblical narratives about angels convey a genuine religious experience, viz. that God has messengers, which enable God's Word to confront man on the way, in his house or at his work. This is a sane, non-technical treatment, in which the author has combined successfully his sound biblical scholarship with a concern to relate the Bible to man's everyday experience.

G. H. JONES

WHYBRAY, R. N.: *Two Jewish Theologies: Job and Ecclesiastes*. An inaugural lecture delivered in the University of Hull on 18th March, 1980. Pp. 17. (University of Hull. Price: £0.75)

In this lecture, intended for a general audience, Professor Whybray has seized with great clarity on what is most essential in the books of Job and Ecclesiastes, and has chosen to point to the similarity of the theologies of these two books rather than to develop contrasts between them. There is no doubt that the awareness of the mystery or even unknowability of God is a

factor in Job as well as in Ecclesiastes, and that both books are occupied with disengaging God from familiar areas of life, where his presence and activity had been confidently asserted and explained.

W. MCKANE

WILSON, R. R.: *Prophecy and Society in Ancient Israel*. 1980. Pp. xiv, 322. (Fortress Press, Philadelphia. Price: \$15.95)

The author addresses himself to what he sees as a neglected aspect of the study of Israelite prophecy: the prophets' role in society, using the method of comparative anthropology. His method of procedure is sound: a survey of the results of study of 'intermediaries' in modern societies is undertaken first, with due caution; their applicability to ancient societies is next tested with regard to Near Eastern phenomena excluding Israel; and only then is the O.T. material considered. Unfortunately the results are somewhat meagre. Only two general anthropological principles seem to be applied consistently to the O.T. material: that prophets can only continue to function if they have some kind of 'support group', and that distinction must be made — though it is a fluid one — between 'peripheral' and 'central' (officially authorized) prophecy. The latter point is an obvious one, and the former cannot be readily applied — despite the author's arguments to the contrary — to what is known of such prophets as Amos and Elijah. Although the O.T. material is considered in some detail, the method as applied here yields few new insights. This is probably due to the paucity of the O.T. data, which the author himself recognizes as a problem.

R. N. WHYBRAY

ZENGER, E.: *Der Gott der Bibel. Sachbuch zu den Anfängen des alttestamentlichen Gottesglaubens*. 1979. Pp. 160; numerous photographs, maps and illustrations. (KBW Verlag, Stuttgart. Price: DM 35.00)

A glance through its pages immediately shows that this is not a work intended for scholars. It is a survey presentation of the findings of biblical scholars for laymen and, perhaps, undergraduates, but a most useful one at that, particularly in its wealth of documentation through translations of, and allusions to, ancient sources, and through its many illustrations of archaeological finds and geographical phenomena. In three parts covering the wilderness wanderings, the exodus and the settlement in that order (no section on the Patriarchs), the author deals with such topics as the value of recent archaeological work in the Sinai peninsula, the Kenite hypothesis, critical interpretation of the Decalogue, the date of the exodus, the route of the wilderness journeys, and the like, but all in a context that is thoroughly theological. He has, in fact, painted a fairly complete picture of the Mosaic period as viewed by contemporary scholarship.

J. W. MCKAY

ZIMMERLI, W.: *Israel und die Christen. Hören und Fragen*. 2., durchgesehene und ergänzte Auflage. 1980. Pp. 104. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 12.80)

Two interesting features characterize this small collection on the everpressing topic of Israel and the Christians: these six essays or lectures were composed between 1953 to 1963; the author has since attained to a reputation second to none in O.T. professional circles. In his postscript he notes the vastly changed conditions which the state of Israel has undergone and which must affect the state of the dialogue between Jews and Christians. Events are

apt to overtake theories, but Zimmerli adheres to the permanence of the Biblical Word and the radical nature of the prophetic proclamation. As a Lutheran Christian he cites the major O.T. passages which indicate a conflict between Law and Grace which is only resolved in Jesus Christ. At a time when the dialogue is heard and questioned in a very different manner and with a search for new (unbiblical?) dimensions of understanding and unity Zimmerli restates an old-fashioned superiority of the Christian stance, though he admits the failure of Christians. His dogmatic principles compel him to swim against the tide.

U. E. SIMON

ZINK, J.: *Eine Handvoll Hoffnung. Biblische Reden*. 2. Auflage. 1979. Pp. 189. (Kreuz Verlag, Stuttgart and Berlin. Price: DM. 8.50)

That a second edition should be put out within the year, bringing the total to thirty thousand, is a measure of the popular character of this paperback which incorporates biblical addresses given at the Catholic Church Congress in Freiburg in 1978 and the Kirchentag at Nürnberg in 1979. There is little exegesis; it is the contemporary relevance which is all important. For example, the land 'flowing with milk and honey' is seen as man's dream of the fulfilment of his wishes, whilst Noah's ark is linked with the story of Jesus in the boat and becomes the basis of a discourse on the overcoming of evil.

R. J. HAMMER

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

AL-KHALESI, Y. M.: *The Court of the Palms: A Functional Interpretation of the Mari Palace* (Bibliotheca Mesopotamica, 8). 1978. Pp. viii, 85; VI plates. (Undena Publications, Malibu, California. Price: \$18.00 (paperback \$14.50))

This is an ingenious attempt to explain certain parts of the Mari palace in the light of textual and architectural remains. In particular, the famous mural of a king being invested by a goddess is understood to represent a scene which was commemorated in statuary. The stone group, in which the goddess was Ishtar, and the king Zimri-Lim, stood in a raised sanctuary at one end of a throne-room. None of the statues survive except for the goddess with the flowing vase, one of the attendant figures. Plausibly, the bitumen floor and drains of the rooms are linked with the flowing of real water through the vase. That an important moment and a continuing reality of a king's reign might be frozen in sculpture and in paint is an intriguing possibility, but it can be no more than a conjecture, the evidence is far from certain.

A. R. MILLARD

ALSTER, B. (ed.): *Death in Mesopotamia. Papers read at the XXVI^e Rencontre Assyriologique internationale*. (Mesopotamia. Copenhagen Studies in Assyriology, 8). 1980. Pp. 302; 16 plates. (Akademisk Forlag, Copenhagen. Price: D.Kr. 150.00)

The twenty-eight papers read at the XXVI^e Rencontre Assyriologique internationale in 1979 include several of major importance for any study of the concept, theology and iconography of death in the ancient Near East. They range widely over death and dying, the ritual and feeding of the dead, the underworld, ancestor cults, Tammuz, and mourning in international

relations (cf. 2 Sam. 10:1 ff.). While the majority make reference to Sumerian and Akkadian texts, there are three articles concerning the Ugaritic evidence (M. Astour, J. F. Healey and B. Margalit). S. Parpola's discussion of the murderer of Sennacherib and the identification of biblical Adrammelech with the Assyrian prince Arda-mulišši will be of particular interest.

D. J. WISEMAN

BROCKELMANN, C.: *History of the Islamic Peoples*. Translated by J. Carmichael and M. Perlmann. 1979 (1948). Pp. xx, 582. (Routledge & Kegan Paul, London and Henley. Price: £10.50)

This well-known *History of the Islamic Peoples* by C. Brockelmann, the celebrated orientalist, was first published in 1939; since 1948 it has been available in an English translation by J. Carmichael and M. Perlmann — together with a 'Review of Events, 1939–47' by the latter translator. The general welcome accorded to this political and cultural history is attested by a number of reprints, the last dated 1979. The coverage is wide-ranging, the facts are mustered with an austere detached scholarship, and the over-all reliability is impressive for a work of such wide sweeps. It is true that in the forty years since its original appearance there has been a considerable accretion of knowledge and a marked shift in the methodology of Islamic scholarship, but the orthodox and somewhat old-fashioned approach of the present work will be appreciated by all those who desire a clear and disciplined outline free of artifice and modishness. The O.T. scholar will be particularly interested in the first three chapters dealing with pre-Islamic Arabia and the rise and teachings of Islam.

E. ULLENDORFF

BURSTEIN, S. M.: *The Babyloniaca of Berossus* (Sources and Monographs. Sources from the Ancient Near East, vol. 1, fasc. 5). 1978. Pp. 39. (Udenda Publications, Malibu, California. Price: \$3.30)

Berossus was the Babylonian priest who wrote about Babylonian matters in Greek in the third century B.C. Josephus and others depended on him for their knowledge of Babylonian antiquity. The last English translation of the surviving fragments was E. R. Hodges's revision of I. P. Cory's version (1876). The only substantial work of explication is P. Schnabel's *Berossos* of 1923. Thus it is a major event to have Burstein's thoroughly competent new translation with introduction, extensive footnotes, and appendices. It falls half-way between a critical edition and a popular translation. It is based on existing texts. Where differing recensions survive, it gives a compromise translation so far as practicable. The notes reveal knowledge of much of the recent literature, but, especially on the Babylonian side, do not depend on first-hand knowledge of sources. The author has deliberately not standardized the spelling of proper names, which is surely a mistake. However, at the price it is a bargain.

W. G. LAMBERT

GOFF, B. L.: *Symbols of Ancient Egypt in the Late Period. The Twenty-first Dynasty* (Religion and Society, 13). 1979. Pp. xxvi, 309; 87 plates. (Mouton, The Hague. Price: DM. 156.00)

The heart of the book (chapters 3–10) is a survey of religious symbols (scarab, falcon, winged sun-disc, etc.) attested on coffins and in temple wall-scenes during the Egyptian twenty-first Dynasty (ca. 1070–945 B.C.), reviewing the complex values and applications of such symbols. The details

will interest mainly Egyptologists. The opening chapter sketches tangible changes in Egyptian history and religion, in contrast to elements of continuity — over-briefly, but a useful corrective. Unfortunately, chapter 2 (history of the twenty-first Dynasty) is all but useless to O.T. scholars: besides being uneven in treatment, and largely omitting foreign affairs, this chapter is doubly obsolete because the authoress failed to revise it in the light of essential works by Kitchen (*B.L.* 1974, p. 79) and Bierbrier (*B.L.* 1977, pp. 91–92), after which her publisher then took five years or more to produce the book.

K. A. KITCHEN

GÖRG, M., and PUSCH, E. (eds.): *Festschrift Elmar Edel, 12. März 1979* (Ägypten und Altes Testament, 1). 1979. Pp. xii, 499; numerous figures, 7 plates. (Universität Bamberg. Price: DM. 105.00)

Dedicated to a distinguished German Egyptologist, this solid volume contains his bibliography up to 1979, followed by thirty-seven articles and index, by colleagues and former students, mainly Egyptological. Of most interest to O.T. scholars are M. C. Astour on 'Yahweh in Egyptian topographical lists' and R. Giveon, 'Remarks on some Egyptian toponym lists concerning Canaan' (Shoshenq-list, etc.). On near-eastern relations there are S. Alp, 'Die Lage der hethitische Kultstadt Hanhana', M. Görg, 'Identifikationen vom Fremdnamen', W. Helck, 'Die Vorgänger König Suppilulimas I.', and H. Otten, 'Ein weiterer Ramses-brief aus Bogazkoy'. Coptic studies are contributed by A. Böhlig, H. Quecke, and H. Satzinger. E. Hornung reviews changes in late second millennium chronology. A valuable volume with some gleanings for O.T. scholarship.

K. A. KITCHEN

HOFFMAN, M. A.: *Egypt before the Pharaohs. The Prehistoric Foundations of Egyptian Civilization*. 1980. Pp. xii, 392; 12 tables, 84 illustrations. (Routledge & Kegan Paul, London and Henley. Price: £9.95)

This book presents a survey of Egypt's prehistory from palaeolithic beginnings to the dawn of the pharaonic dynasties, usefully bringing together in outline the disparate data from discoveries both old and new, and highlighting the variable quality of the data in relation to excavation-methods used. For O.T. scholars, the value of this lucid work is not so much the facts on prehistoric Egypt *per se*, as its exemplification of approaches to non-literary archaeological evidence for pastoral and agricultural peoples and their lifestyles.

K. A. KITCHEN

HÖRIG, M.: *Dea Syria. Studien zur religiösen Tradition der Fruchtbarkeitsgöttin in Vorderasien* (AOAT, 208). 1979. Pp. xvi, 336; 9 plates. (Butzon & Bercker, Kevalaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 98.00, sub. price DM. 89.00)

In Gaziantep Museum there is a statue of a goddess seated on a throne which is remarkably similar to a description in Lucian's *De Dea Syria* xxxii. This statue acts as a focal point for this impressive study of Near Eastern goddesses in the Graeco-Roman period. The idea of linking archaeological exhibits with descriptions in ancient literature is well thought through, and the book includes two very important sections on the Lion and the *Corona muralis* as divine symbols in the Eastern Empire and the ancient Near Eastern world.

M. E. J. RICHARDSON

HORNUNG, E., and KEEL, O. (eds.): *Studien zu altägyptischen Lebenslehren* (Orbis Biblicus et Orientalis, 28). 1979. Pp. 392. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 62.00)

This important book is the product of a symposium composed of a small group of invited scholars meeting in Augst, Switzerland, in 1978 to discuss problem areas in the didactic literature of ancient Egypt. Eleven articles, seven in German and two each in French and English, cover a wide range of topics such as form criticism, prosody and the continuing influence of these texts into later ages. O.T. students will be interested in the contribution by K. A. Kitchen in which he makes a detailed comparison of didactic treatises from Egypt and Western Asia. He concludes that there is a 'relative consistency' in the basic features. The book closes with twenty-five pages of valuable bibliographies. Students of Egyptian Wisdom literature cannot afford to neglect this volume. It is good to learn that the symposium has commissioned the preparation of a comprehensive translation of Egyptian didactic and related texts for non-specialists. The project has been entrusted to the capable hands of H. Brunner.

R. J. WILLIAMS

KOTALÍK, F.: *Dobové a kulturní pozadí Starého zákona* (The Historical and Cultural Background of the Old Testament). 1980. Pp. 130. (Rotaprint, Česká katolická Charita, Prague. Price: Kčs 19.50)

The professor for O.T. of the Czech Catholic Faculty of Theology, F. Kotalík, has prepared for his students a small book dealing in an exhaustive way with the world around Old Testament Israel. The author is well informed not only about the great civilizations of Sumer-Akkad, Egypt, the Hittites, etc., but also about the latest state of the discoveries at such places as Mari and Ebla. His book will be a great help to all those interested in the Bible and its world.

M. Bič

LEBRUN, R.: *Hymnes et prières Hittites* (Homo Religiosus, 4). 1980. Pp. 500. (Centre d'Histoire des Religions, Louvain-la-Neuve, Belgium. Price: B.Fr. 1,100)

All Hittite texts of this genre are given in full with transliterations, translations and philological notes. A survey of the official pantheon and the imperial religion of the Hittite states is given together with a technical discussion of the terminology involved. The majority are royal prayers and there appears to be no place for prayers of pure adoration. The overall influence is Mesopotamian, but the book will be essential reading for anyone making serious comparisons between the prayers and psalms of the Hebrews and those of their non-Semitic neighbours.

D. J. WISEMAN

L'HEUREUX, C. E.: *Rank among the Canaanite Gods. El, Ba'al and the Repha'im* (Harvard Semitic Monographs, 21). 1979. Pp. xiv, 249. (Scholars Press, Chico, California. Price: \$10.50 (members \$7.00))

The author's dissertation, from which this book derives, was supervised by F. M. Cross. The aim is to incorporate the mythological material from the *Ugaritic V* texts with what was known from the earlier material so far as this concerns the Rephaim. Because of their association with El and Baal (and other deities) there is a long preliminary section entitled 'El and Baal' (elsewhere, 'The Status of El') in which he rejects the arguments of those who

have supposed that El had some time been demoted from his position of pre-eminence. The functions of the human and divine Rephaim are discussed fully, and those who are attending El (the *rpu*) are compared with the Biblical *q̄d dōšim* (holy ones) who attend God (the Holy One).

M. E. J. RICHARDSON

LINDNER, M. (ed.): *Petra und das Königreich der Nabatäer: Lebensraum, Geschichte und Kultur eines arabischen Volkes der Antike*. 3., erweiterte und verbesserte Auflage. 1980. Pp. 327; numerous illustrations, maps and plans. (Delp'sche Verlagsbuchhandlung, Munich. Price: DM. 34.80)

This third, enlarged edition of the book reviewed in *B.L.* 1979, p. 120, demonstrates Lindner's editorial energy and enthusiasm for Petra. There are considerable changes. M. Evenari's article on the Nabataeans in the Negev replaces the earlier article, giving a much wider coverage of recent archaeological work, and describing modern attempts to reconstruct a Nabataean farm using Nabataean methods of irrigation. K. Schmitte-Korte adds a short note on the pomegranate motif in Nabataean painted pottery. Most of the original essays have been up-dated, that of F. Zayadine on Petra's architecture being completely rewritten; but he does not join M. Lyttelton in dating the Khasne to the early and the Deir to the late first century B.C. P. J. Parr's essay, however, on forty years' excavation in Petra remains unchanged, more recent excavations and explorations being described in additional material by the editor. J. P. Zeitler contributes a brief article on the cartography of Petra. Perhaps the most interesting addition is E. Gunsam's description, complete with folding plan, of the water channel running along the north face of el-Hubta. New maps appear on the two end-papers. But there is still very little on the Nabataean script, texts and coinage; perhaps this will be remedied in the next revised edition.

J. R. BARTLETT

LIPiŃSKI, 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. Pp. xvi, 1-410; vi, 411-780. (Éditions Peeters for Departement Oriëntalistiek, Leuven. Price: B.Fr. 3600)

These volumes are essential reading for any adequate study of social and economic aspects of O.T. times. They update previous theories of crown, temple and private land tenure throughout the area and revise many long-held theories. All three types of economy are now shown to coexist from an earlier period than is often admitted. In Mesopotamia and Egypt with their lengthy religious traditions venerated shrines gained a measure of independence and periodical predominance quite different from later Hellenistic developments. Economic regimes were quite other than their modern counterparts. Though not specifically including O.T. studies much relevant material can be quarried from these twenty-six somewhat technical essays. The Hebrew state is covered only in M. Elat's 'The Monarchy and the Development of Trade in Ancient Israel' (pp. 527-47). This denies patriarchal involvement in trade which was regarded as a Canaanite activity until Solomon's concern with international merchant adventures. G. Pettinato publishes two large texts from Ebla, one about numerous Syrian garments, in relating the trade there to state and private commerce. Some of his geographical identifications have since been questioned. He effectively shows a similarity to the economy of later Alalah, for which H. Klengel disproves theories of royal monopoly. Klengel also shows that, as in Babylonia, the palace sought to relieve itself of responsibilities by putting out many agricultural and professional services to private enterprise (pp. 435-57). M. Heltzer covers the

royal economy of Ugarit (pp. 459–96) with emphasis on the royal granaries or storehouses there (cf. Judg. 6:11; *gt*) from which the ‘king’s men’, royal dependents, professional groups and corvée personnel, were supplied. Essays on temple donations and treasuries in Egypt are a strong feature of this book which initiates new interest in the hitherto neglected subject of the economic history of ancient Egypt. Important contributions include those by Y. B. Tsirkin on the Phoenicians, by E. Lipiński on the early seventh century B.C. use of ‘money’ issued by the Assyrian temples, and by P. Naster on the local and limited use of coinage as currency in Achaemenid and later times.

D. J. WISEMAN

LIVERANI, M.: *Three Amarna Essays*. Introduction and translation by M. L. Jaffe (Monographs on the Ancient Near East, vol. 1, fasc. 5). 1979. Pp. 34. (Undena Publications, Malibu, California. Price: \$3.25)

The first study asks why Rib-Adda sent seventy letters from Byblos to Egypt. They illustrate importunate attempts by vassals to win Pharaoh’s favour at minimal cost, and the concern of Egypt to sustain her interests and rule by issuing messages in set forms and ignoring the vassals’ demands. ‘Social implications in the politics of Abdi-Ashirta of Amurru’ delineates a kingdom of semi-nomadic pastoralists and refugees (*habiru*). These elements explain how Abdi-Ashirta could threaten cities and incite the peasants to revolt, upsetting the order of the urban kingdoms. In ‘“Irrational” elements in the Amarna Trade’ Liverani contrasts prestige gifts with trade involving silver payments. The exchange of royal women as brides, with their trousseaux and retainers (who remained their property), was the acme, the Pharaoh here taking an exclusive stance. Maintenance of good relations even allowed ventures that could show no monetary profit. Liverani’s essays, others are listed in the Select Bibliography, probe the texts, asking questions that stimulate re-examination of them. This is a valuable study of the life of ancient Canaan.

A. R. MILLARD

MARGALIT, B.: *A Matter of ‘Life’ and ‘Death’. A Study of the Baal-Mot Epic (CTA 4–5–6)* (AOAT, 206). 1980. Pp. viii, 271. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 106.00 (sub. price DM. 96.00))

Some time ago Margalit argued that prosodical arguments were as powerful as etymological arguments in translating Ugaritic myths. His strict structuralist approach to Ugaritic verse was explained in *Ug. Forschungen* vii (1975), and some examples from *Aqht* and *Krt* were published in *Ug. Forschungen* viii (1976). The three tablets from *B’l* which he has chosen now to study contain many important, tricky verses. There are many original interpretations in these pages, but he has often failed to appreciate the uncertainty of some of his arguments from prosody, which results in some weak discussion (e.g. pp. 68, 130–31, 171). Furthermore it seems a great pity that such a fastidious analysis of poetic style could not produce more beautiful translations; ‘she became pregnant and bore a male’ (CTA 5:v:22) and ‘your daughter arrives moist-of-nose’ (CTA 6:vi:41–42) are hardly imaginative uses of English.

M. E. J. RICHARDSON

PETTINATO, G.: *Ebla. Un impero inciso nell’argilla* (Saggi 126). 1979. Pp. 329; 8 plates, and maps and figures. (Arnoldo Mondadori, Milan. Price: Lire 7,000)

This work by the original epigraphist of the Italian expedition to Ebla is meant for a general educated readership. It is crammed with information and

is certainly the best general account so far of Ebla, based on the archives. Much of it has no direct relevance for the O.T., but the chapters on writing and language and on religion will be of special interest for readers of this *Book List*. It must be borne in mind throughout that the decipherment of these documents is still continuing, and that because of the problems of the script first results may need substantial alterations in time. The -ia ending on personal names, for example, is not completely certain. W. G. LAMBERT

REITZENSTEIN, R.: *Hellenistic Mystery-Religions. Their Basic Ideas and Significance*. Translated by J. E. Steely (Pittsburgh Theological Monograph Series, 15). 1978. Pp. xii, 572. (The Pickwick Press, Pittsburgh. Distributed in Great Britain by T. & T. Clark, Edinburgh. Price: \$12.95; £6.50)

This is an admirably clear translation of the third edition (1926) of one of the classic documents of the history-of-religions school. Both the text and, even more, the twenty appendices present copious evidence for the student of the Hellenistic *Umwelt*, and, if Judaism is in general little considered, as was to be expected, Philo's writings are frequently cited. C. J. A. HICKLING

RINGGREN, H.: *Die Religionen des Alten Orients* (Grundrisse zum Alten Testament. ATD-Ergänzungsreihe, Sonderband). 1979. Pp. 255. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 24.00 (sub. price DM. 21.60))

The warm welcome which this excellent textbook received when it first appeared (for the Swedish edition see *B.L.* 1968, p. 59 (*Bible Bibliog.*, p. 113), and for the English translation *B.L.* 1974, p. 80) was tinged with a note of regret on the part of some reviewers that the volume dealt only with Sumerian, Babylonian and Assyrian, and West Semitic religion. It has now been translated into German, and the lack that was felt to exist has been more than made good by the addition of chapters on Egyptian and Hittite religion; at the same time the opportunity has been taken to update the three original chapters. As an authoritative introductory guide to the religions with which it deals this volume is now even more useful than before, and it is good to know that a revision of the English translation is in preparation. M. A. KNIBB

RÖMER, W. H. P.: *Das sumerische Kurzepos 'Bilgamesh und Akka'* (Alter Orient und Altes Testament, 209/1). 1980. Pp. x, 123, including 11 plates. (Butzon und Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 49.80 (sub. price DM. 45.00))

There were five separate Sumerian Gilgamesh epics, on two of which, with other materials, the better-known Babylonian Gilgamesh Epic is based. This, one of the three not drawn upon, describes events in Gilgamesh's town when the king of Kish sent a message demanding surrender. One is reminded of the Ammonites' dealings with Jabesh. This is a competent edition with introduction, text, translation and notes. W. G. LAMBERT

SAPORETTI, C.: *The Status of Women in the Middle Assyrian Period*. Introduction and Translation by B. Boltze-Jordan (Monographs on the Ancient Near East, vol. 2, fasc. 1). 1979. Pp. ii, 20. (Undena Publications, Malibu, California. Price: \$2.50)

An article based mainly on the Middle Assyrian laws, the evidence of which it presents, but without inquiring how far the laws may be presumed to

reflect then current customs. Other scant evidence, also presented, in fact raises doubts on this point.

W. G. LAMBERT

SCHLÖGL, H. A.: *Der Gott Tatenen, nach Texten und Bildern des Neuen Reiches* (Orbis Biblicus et Orientalis, 29). 1980. Pp. 203; 4 plates. (Universitätsverlag Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 43.00)

This monograph deals with Tatenen, an Egyptian chthonic god often mentioned but little known, giving the first clear account of that deity's qualities and history. He appears first in the early second millennium as an earth-god, and giver of minerals. In the late second millennium (New Kingdom), through the special 'Netherworld' books for the royal hereafter, Tatenen became linked with the nightly journey and rejuvenation of the sun-god and the king, and then with royal jubilees (also rejuvenatory). Only from Ramesses II onward did he join with Ptah of Memphis as Ptah-Tatenen, when Memphis was again theologically prominent. Thereafter, Tatenen was largely absorbed into Ptah. For O.T. scholars, of special interest is the plausible new dating of the 'Memphite Theology' (Shabaka stone) to Ramesses II's reign, rather than to the third millennium B.C. or to the Late Period.

K. A. KITCHEN

SCHMANDT-BESSERAT, D.: *Ancient Persia: The Art of an Empire* (Invited Lectures on the Middle East at the University of Texas at Austin, volume 4). 1980. Pp. x, 94; 36 plates. (Undena Publications, Malibu, California. Price: \$18.50 (paperback \$14.50))

These detailed and seminal articles modify several generally accepted views. Persepolis art was not largely Greek inspired, but a local imperial programme to depict, not the New Year Festival, but the vision of the hierarchical ordering of the empire under the 'King of Kings' (M. C. Root). A. Farkas argues that the obsessive heraldic balance portrays a local Median influence built upon ancient Near Eastern and Egyptian iconography, but worked by Greek craftsmen. O. W. Muscarella pleads for caution in attributing to 'Achaemenian art' any object not found in the course of excavation. Women, according to Agnès Spycket, are well portrayed in various types of art objects, while S. M. Goldstein discusses glass objects, S. M. Alexander jewellery, and E. D. Francis the relations between the Persians and Greeks and the response of the latter in art and literature.

D. J. WISEMAN

STOL, M.: *On Trees, Mountains, and Millstones in the Ancient Near East*. With a chapter by K. van Lerberghe (Mededelingen en verhandelingen van het Vooraziatisch-Egyptisch Genootschap 'Ex Oriente Lux', 21). 1979. Pp. xii, 104. (Ex Oriente Lux, Leiden. Price: Fl. 40.00)

Within an attempt to locate a place mentioned in Akkadian texts, this monograph includes studies of several Hebrew words, with arguments against some current renderings. Thus *boṭnīm* (Gen. 43:11) are nuts of the terebinth, not pistachio nuts, because the pistachio tree only reached the Near East after Alexander's conquests. This case seems sound, so Bible translators should take it into account (cf. RSV, NEB, GNB, NIV). The meaning 'balsam' for *š^cri* is re-asserted, against 'resin, mastic', with *bōšēm* as 'aromatic' in general, but the evidence here is less satisfactory. For *opopanax*, equation of the Greek with *pannag* (Ezek. 27:17), maintained here, is unlikely, Akkadian and Hebrew giving a better cognate. The place to be located produced

millstones, so Stol examines terms for them, claiming that *rehāyim* may mean 'mill' and 'lower millstone', the latter specifically in Deut. 24:6. Van Lerberghe discusses a Babylonian cylinder referring to the terebinth seed which it likens to ebony. Information from various sources gathered here has led to re-assessment of current opinions, and that is stimulating, but not all of the conclusions offered can be accepted.

A. R. MILLARD

DE TARRAGON, J.-M.: *Le culte à Ugarit d'après les textes de la pratique en cunéiformes alphabétiques* (Cahiers de la Revue Biblique, 19). 1980. Pp. 208. (J. Gabalda, Paris. Price: Fr. 140.00)

This is a detailed terminological study of the Ugaritic practical texts. There are sections on the calendar, offerings, rituals, cultic personnel and the pantheon. There is no attempt to derive information from the myths and legends, since these are not regarded as sure evidence for cult in later Ugarit. The study is thoroughly executed, offering new suggestions as well as reviewing earlier discussion. The only obvious fault is the failure to provide continuous translations of the texts. The book is essential background for the study of O.T. cult, and there is an important section on sacral kingship, discussed in relation to royal rituals; but it should be noted that the mythology of Ugarit is not part of its scope, and the discussion of individual deities is restricted to their cultic significance and relative importance. J. F. HEALEY

TEIXIDOR, J.: *The Pantheon of Palmyra* (Études préliminaires aux religions orientales dans l'Empire Romain, 79). 1979. Pp. xx, 140; Frontispiece, 35 plates, 1 map. (Brill, Leiden. Price: Fl. 96.00)

A 'restrained' account of the Palmyrene pantheon which fulfils the author's objective of illuminating the religion and piety of the Palmyrenes. There are chapters on the cult of the supreme god, the cult of the sun and moon, the goddess of Palmyra and her associates, tutelary deities, oriental deities, and 'the anonymous god'. Teixidor declines to identify the last-named exclusively with Baal Shamin; the formula 'the one whose name is blessed forever', probably cultic, was applied to various gods. It is useful to have a good number of texts, some of them bilingual Greek-Palmyrene, reproduced and translated in the course of the discussion. There are also explanatory notes on the thirty-five plates. Pages 66–68, discussing the *hmn'*, could profitably be consulted in connection with BH *ḥammān*. R. P. GORDON

THÉODORIDÈS, A., NASTER, P., RIES, J. (eds.): *L'enfant dans les civilisations orientales* (Acta Orientalia Belgica, 2). 1980. Pp. x, 184. (Éditions Peeters, Louvain. Price: B.Fr. 800)

The sixteen papers collected here were read to the Belgian Oriental Society in 1978; four are in Flemish, the rest in French. H. Vanstihpout and H. Sauren discuss aspects of Sumerian schools and examinations, H. Limet the place of the child in the Third Dynasty of Ur, including food rations allowed, the subject also of P. Naster's essay which investigates this matter in the Elamite texts from Persepolis. Children in Egypt are treated by A. Mekhitarian (in Theban tomb paintings) and by A. Théodoridès (their legal and social position). C. Fontinoy's essay (pp. 103–18) alone is directly concerned with the O.T., commenting on birth-control and abortion, pregnancy, birth, and suckling in biblical and post-biblical sources. Hittite and related terms for childhood, and the status of the child in Hittite texts (R. Lebrun), the childhood of Theodoret (A. Leroy-Molinghen), and of Mani (J.

Ries), the Desert Fathers' view of youth (L. Leloir), and the Ethiopic version of the (infancy) Gospel of Thomas (L. van Rompay) complete the number within the wider horizon of biblical studies. The Society has reminded us by its papers how little work has been done on this subject and its inability to cover Assyrian and Babylonian documents and childhood in the O.T. leaves room for more work.

A. R. MILLARD

9. APOCRYPHA AND POST-BIBLICAL STUDIES

APPLEBAUM, S.: *Jews and Greeks in Ancient Cyrene* (Studies in Judaism in Late Antiquity, xxviii). 1979. Pp. xvi, 367; 6 maps. (Brill, Leiden. Price: Fl. 112.00)

This is the revision of a book published in Hebrew in 1969, whose origins lie in the author's wartime superintendence, for the British army, of antiquities in Cyrenaica. His subsequent study of the area's archaeology has, it appears, depended in the main on the published record (almost all of it from before 1969), but he writes with the expert eye of a practising archaeologist. His subject is the evidence for Jewish communities and Jewish peasants in Cyrenaica, from their installation under Ptolemy I to their scattering in 117 A.D. This is set against the history of the Greek colony of Cyrene, from its much earlier beginnings, and against the general development of the area, especially its changing patterns of landholding. The most important elements are an investigation of whether the Jews constituted a separate civic entity in the polis (taken together with the case of Alexandria); an analysis of names and other data found on what are probably Jewish tombstones from the cemetery at Teucheira (to the East of Berenike - Benghazi); and an intensive, sometimes conjectural investigation of the background and of the effects, hugely destructive in Applebaum's view, of the Jewish revolt under Trajan. This last discussion, too, has a wide frame of reference, taking in also the other loci of revolt. The argument is often conducted in a rather technical and allusive manner, so that the book can be difficult reading at times.

T. RAJAK

AWERBUCH, M.: *Christlich-jüdische Begegnung im Zeitalter der Früh-scholastik* (Abhandlungen zum christlich-jüdischen Dialog, 8). 1980. Pp. 242. (Kaiser Verlag, Munich. Price: DM. 39.00)

The general intention of this series is to build future relations between Jews and Christians on the sound basis of frank, scientific examinations of their respective traditions and honest appraisals of both the catastrophic and pleasantly productive elements in their historical interaction. In a study which is synoptic rather than pioneering, Awerbuch traces the background to mediaeval Jewish and Christian attitudes to the Hebrew Bible, and to each other, and describes the manner in which the literalist approach came to dominate the biblical exegesis of Rashi and his school in North France in the eleventh and twelfth centuries. Relying on the important work of Beryl Smalley, she points to the extensive use made by Christian expositors, especially Andrew of St Victor, of such Jewish exegesis and attributes the gradual collapse of this scholarly co-operation and the deterioration of Jewish-Christian relations to the changing social, economic and political interests of church and state.

S. C. REIF

BERGER, D.: *The Jewish-Christian Debate in the High Middle Ages. A Critical Edition of the Nizzahon Vetus with an Introduction, Translation and Commentary* (Judaica, Texts and Translations, 4). 1979. Pp. xviii, 422 (English), 164 (Hebrew text). (Jewish Publication Society of America, Philadelphia. Price: \$20.00)

The need for each side to strengthen its debating position in the continuous theological exchange between Jews and Christians has often stimulated study of the O.T. and makes the relevant polemical literature interesting for biblical exegetes as well as theologians and historians. One of the best examples, the anonymous *Old Book of Polemic*, is an anthology of anti-Christian material from thirteenth century Franco-German Jewry which offers vigorous refutations of christological interpretations of the Hebrew Bible, particularly in the Pentateuch, Latter Prophets and Psalms, and a critique of the Gospels and Christian theology. As well as providing a reliable text to replace the standard edition of J. Wagenseil (in *Tela Ignea Satanae*, Altdorf, 1681), the editor, who teaches at CUNY, has sketched the social, economic and intellectual background to the work and included a sound translation, detailed commentary and five appendices dealing with noteworthy subjects of Jewish-Christian disputation.

S. C. REIF

BICKERMAN, E.: *The God of the Maccabees. Studies on the Meaning and Origin of the Maccabean Revolt*. Translated by H. R. Moehring (S.J.L.A., xxxii). 1979. Pp. xiv, 122. (Brill, Leiden. Price: Fl. 48.00)

This translation of the 1937 classic *Der Gott der Makkabäer* incorporates some minor revisions and omits two of the original appendices; there are also three pages of Corrigenda and Addenda referring to a few points of more recent discussion. The translator rightly describes Bickerman's work as 'an historical document in its own right', but it remains doubtful whether this claim justifies the present publication. Bickerman's treatment has been superseded by the work of Tcherikover, Hengel, Bunge and Schunck, although admittedly its central thesis remains unresolved. There are also several lapses of proof-reading, and, all in all, this must be a volume of limited appeal.

P. R. DAVIES

BLOCH, A. P.: *The Biblical and Historical Background of Jewish Customs and Ceremonies*. 1980. Pp. x, 402. (Ktav, New York. Price: \$17.50)

A popular compilation not intended for readers of this *Book List*: evincing much learning, less scholarship, and (despite the author's professions) shallow historical understanding — p. 201, 'historians need not account for the reasons of ancient customs'. The section dealing with *Sukkoth* reveals a number of inaccuracies; Lev. 23: 40-42 does not 'spell out' the waving of the palm-branch (p. 186), and oxen, unlike bulls, are sacrificially unacceptable (p. 206). The Greek for water is not *idur* (p. 188). When the medieval notion of *ushpizin* (patriarchal guests in the tabernacle) is set forth we are not told that the word is Latin *hospitium*. The statement (p. 192) that 'later rabbinical perception' sees the link of *Sukkoth* with judgement concerning water reveals an inhibited approach to biblical and other source-material which must limit the value of the book; *dai leh la-ḥakima bi-remiza*.

R. LOEWEE

BOWMAN, J.: *The Samaritan Problem. Studies in the Relationships of Samaritanism, Judaism, and Early Christianity*. Translated by A. M. Johnson, Jr. (Pittsburgh Theological Monograph Series, 4). 1975. Pp. xx, 169. (Pickwick Press, Pittsburgh, Pennsylvania. Distributed in Great Britain by T. & T. Clark, Edinburgh. Price: £3.50)

Professor Bowman's Franz Delitzsch lectures for 1959 were published in German in 1967 (*B.L.* 1969, p. 60 (*Bible Bibliog.*, p. 186)), and in English translation in 1975 (*B.L.* 1976, p. 84). This 1975 edition is now distributed in Great Britain by T. & T. Clark.

M. A. KNIBB

BOWMAN, J.: *Samaritan Documents Relating to their History, Religion and Life* (Pittsburgh Original Texts and Translations Series, 2). 1977. Pp. viii, 370. (Pickwick Press, Pittsburgh, Pennsylvania. Distributed in Great Britain by T. & T. Clark, Edinburgh. Price: \$7.95; £3.50)

A basic selection of Samaritan texts in translation is here made available. Chapters are devoted to: the Bible (showing ways in which Samaritan Pentateuch and Hebrew Bible diverge); a selection of Chronicles (with particular attentijon to Abu'l Fath); Arabic biblical commentaries; haggadic midrash; and some halakhic extracts. Four Samaritan liturgical prayers are added in an appendix. It will be a great asset for those embarking on the study of Samaritanism to have available a selection of texts many of which have previously been difficult of access, though it is surprising to find no allusion to the work of J. Macdonald on the Chronicles and Marqah. Each section is provided with an extensive introduction and notes, in which Bowman spells out the relation of the different texts to his interpretation of Samaritan history.

R. J. COGGINS

BROWNLEE, W. H.: *The Midrash Pesher of Habakkuk* (S.B.L. Monograph Series, 24). 1979. Pp. x, 220. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$10.50 (members \$7.00); paperback \$9.00 (members \$6.00))

This volume represents the result of more than twenty-five years of work on the Habakkuk Commentary. Each passage is presented, first in pointed Hebrew, next in translation, and is then explained in an exposition in which the readings, restorations, translations, and interpretations hitherto advanced are examined critically and the interpretative methodology of the ancient commentator is discussed and determined. Professor Brownlee pays little attention to historical interpretation because, in his view, this important task can be undertaken only after all the texts have been carefully studied and interpreted and the nature of the events described in them has been determined. The present volume is, in fact, only the first part of a much larger project which, in a second volume, is hoped to deal in a similar manner with all the other biblical commentaries from Qumran. The text and commentary are preceded by a good bibliography and a long Introduction which describes Professor Brownlee's own work on the Habakkuk Commentary since 1948 and deals with such questions as the definition of a *pesher* and its place and purpose within the interpretative tradition.

P. WERNBERG-MØLLER

COHEN, S. J. D.: *Josephus in Galilee and Rome. His Vita and Development as a Historian* (Columbia Studies in the Classical Tradition, 8). 1979. Pp. xvi, 277. (Brill, Leiden. Price: Fl. 96.00)

This is the first book for many years to confront directly fundamental questions about Josephus, as politician and historian: whether or not he

wanted to fight the Romans in A.D. 66–67; what motivated him to write his various works (except the last); and whether his thinking underwent any significant development. Naturally, there is still room for disagreement as to the answers. That minefield, the inconsistencies between the *Bellum* and *Vita* accounts of the author's own period of command in Galilee, is given a going over which provides the *point d'appui* of the study. Cohen shows, successfully, that the earlier work is highly formalized and rhetorical in organization and presentation, and that it follows that, for chronology, and for the general portrayal of the Galilean confusion of those years, the later one is the more reliable. Paradoxically, the *Bellum* is none the less held to be nearer the truth in depicting a war-mongering Josephus; this is essentially because the later Josephus is claimed to have had a need to revise his past, towards what was acceptable in the Judaism of the nineties A.D. This double onslaught results in a perhaps excessive scepticism about Josephus's usefulness as an historian; but not before a good number of interesting insights have been offered along the way. A convenient appendix shows that we must be even more sceptical about the possibility of learning anything at all from apparent Rabbinic allusions to the Jewish revolt.

T. RAJAK

COLLINS, J. J. (ed.): *Semeia. An Experimental Journal for Biblical Criticism. No. 14. Apocalypse. The Morphology of a Genre*. 1979. Pp. vi, 221. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$6.00 (members \$4.00))

This volume of *Semeia* represents a further contribution to the continuing debate about the definition of 'apocalyptic'. The authors build on the distinctions that have been drawn between 'apocalypse' as a literary genre, 'apocalyptic eschatology', and 'apocalypticism', and attempt to define the literary genre 'apocalypse' by surveying all the writings (or parts of writings) which have been thought to belong to this category and listing their prominent characteristics. On the basis of this inductive method they offer a master-paradigm and a definition of the genre which relates both to its form ('a revelation . . . mediated by an otherworldly being to a human recipient'), and its content ('a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world'). The surveys on which the paradigm and the definition are based cover Jewish and Persian apocalypses (both J. J. Collins), Christian, Gnostic, and Greek and Latin apocalypses (A. Y. Collins, F. T. Fallon, H. W. Attridge), and apocalyptic and mystical elements in the Rabbinic writings (A. J. Saldarini); J. J. Collins also contributes the introduction. On the whole this attempt to produce a precise definition of an apocalypse seems to be soundly based, and the volume forms a helpful contribution to the study of the subject. Quite apart from this, the surveys of all the relevant material, with their accompanying bibliographies, are of value in their own right.

M. A. KNIBB

ESHEL, B.-Z.: *Jewish Settlements in Babylonia during Talmudic Times*. 1979. Pp. vi, 276, (HEBREW); 5 maps. (Magnes Press, Jerusalem. Price: Sh. 40.00)

The main part of this work is an alphabetically-arranged gazetteer of over five hundred place-names of the Talmudic period, most of them mentioned in the Babylonian Talmud itself. This is preceded by a good introduction dealing with earlier studies of the subject and the need for careful use of the available sources. There follow a series of studies of the types, forms and linguistic character of the names, appendices on the towns associated with

particular rabbis and the foreign equivalents for various names, and maps showing the location of the more certainly identifiable places. It is an admirable and judicious work of reference, which presents the relevant textual evidence clearly. Scholars working in a variety of fields other than the Talmudic period itself will also be grateful to Eshel for his work on an important corpus of place-name material.

G. I. DAVIES

FRANXMAN, T. W.: *Genesis and the 'Jewish Antiquities' of Flavius Josephus* (Biblica et Orientalia, 35). 1979. Pp. viii, 304. (Biblical Institute Press, Rome. Price: Lire 20,000; \$25.00)

This study, based on an Oxford doctoral dissertation prepared under Vermes's supervision, analyses in depth Josephus's extensive rewriting of the Genesis-narrative in his *Antiquities*, Books I-II. Franxman's aims are to discover the methods employed by Josephus in expanding and clarifying the biblical story, and to estimate the degree of his originality by comparing him with other early Jewish exegetical sources — pseudepigraphic, midrashic and Talmudic. As one of the few datable texts, the *Antiquities* is of fundamental importance to the student of early Jewish Bible interpretation. Franxman's valuable monograph will enable us to use Josephus with greater confidence and precision. If any criticism may be voiced then it must be that Franxman does not always appear to be *au courant* with the secondary literature of his subject. For example, he makes no mention of Hoelscher's essay *Drei Erdkarten* (1949) which is of basic importance for the exegetical history of Gen. 10.

P. S. ALEXANDER

GEREBOFF, J.: *Rabbi Tarfon: The Tradition, the Man, and Early Rabbinic Judaism* (Brown Judaic Studies, 7). 1979. Pp. xxiv, 483. (Scholars Press, Chico, California, for Brown University. Price: \$16.50 (members \$11.00); paperback \$12.00 (members \$8.00))

Applying faithfully J. Neusner's methodological principles to the literary material concerning R. Tarfon, a second century Tanna, Gereboff pursues a twofold quest. First, he attempts to reconstruct the historical development of the one hundred and twenty-eight items of tradition associated with Tarfon, noting that there is a greater consistency in legal than in haggadic data. Second, he seeks to identify the recoverable features of the historical Tarfon, depicted here as a somewhat conservative character overshadowed by Akiva. In the domain of decision-making, he appears to have preferred 'facts' to 'presumptions', and to have endeavoured always to safeguard the rights and privileges of the priesthood to which he himself belonged.

G. VERMES

DE GOEIJ, M.: *De Pseudepigraphen. De Psalmen van Salomo. IV Ezra. Martyrium van Jesaja*. 1980. P. 106. (Kok, Kampen. Price: Fl. 14.90)

The author aims at making the general public familiar with Old Testament pseudepigraphical literature. After a short survey of pseudepigraphical literature in general, we are given an introduction to, a translation of, and succinct notes to the Psalms of Solomon, 4 Ezra, and the Martyrdom of Isaiah. The author has acquitted himself well in his task, especially in his translations. The introductions to the individual books are less gratifying. There is no discussion of the relationship between 4 Ezra and 2 Baruch. The original text of the Martyrdom of Isaiah is confined to 2:1-3:12 and 5:2-14. This minor criticism cannot, however, detract from the usefulness of his publication as an introduction to a field with which even many biblical scholars have only a nodding acquaintance.

A. S. VAN DER WOUDE

GOLDSTEIN, D.: *Jewish Folklore and Legend*. 1980. Pp. 176, including 32 plates. (Hamlyn Publishing Group, London. Price: £6.00)

At times the Aggadah sets out to supplement the sparse details provided by the Hebrew Bible while at others it simply uses Scripture as the starting-point for its own discourses. In this charming little book the Assistant Keeper responsible for the Hebraica at the British Library retells numerous Aggadic (and some Muslim) tales and legends relating to Creation, Patriarchs, Joseph, Moses, Prophets, Kings and Esther. He also provides an introduction, bibliography and index as well as some delightful illustrations from a variety of countries and numerous epochs. The importance of the Aggadah in preserving elements of early Hebraic tradition ignored or suppressed in the Bible should not be underestimated, but the main value of this volume is in the brief insight into Jewish religious ideas and practice which it provides for the layman, Jew and Gentile alike.

S. C. REIF

GREENBAUM, A. (ed.): *The Biblical Commentary of Rav Samuel ben Hofni Gaon according to Geniza Manuscripts*. 1978. Pp. 6 (English), 116, 522 (Hebrew); 2 plates. (Mosad Harav Kook, Jerusalem. Price: \$14.50)

Although his numerous works had been cited and his scholarly stature acknowledged by generations of Jewish luminaries, it was only with the exploitation of the Cairo Geniza's treasures that the lost texts of Samuel b. Hofni's biblical, talmudic and philosophical writings gradually came to be recovered. Having devoted almost twenty-five years to the study of Hai b. Sherira's father-in-law, Greenbaum has summarized what is now known about his life and work, and has edited and translated into Hebrew those parts of his Judaeo-Arabic commentary reconstructed to date from the Leningrad and other manuscripts and dealing mainly with the latter half of Genesis. Among other points he argues that the commentary was originally on the whole Pentateuch and was completed before his appointment as Gaon of Sura in 997. Much remains to be done (Moshe Zucker's promised publication is keenly awaited), but students of medieval Jewish Bible commentary will welcome the availability of an important forerunner of the classical Rabbinic exegetes.

S. C. REIF

GRUENWALD, I.: *Apocalyptic and Merkavah Mysticism* (Arbeiten zur Geschichte des antiken Judentums und des Urchristentums, 14). 1980. Pp. xii, 251. (Brill, Leiden. Price: Fl. 80.00)

Part I traces the development of Merkavah speculation from its earliest post-biblical manifestations in apocalyptic through into the Talmudic era. Part II offers a detailed summary and analysis of the surviving Merkavah and Hekhalot texts, such as Re'uyot Yehezqel, Hekhalot Rabbati and Sefer Hekhalot (3 Enoch). Since the pioneering work of Scholem, interest in the Merkavah literature has been steadily growing. This important monograph demonstrates beyond question that a knowledge of Merkavah mysticism is vital for an understanding not only of Rabbinic Judaism, but of apocalyptic and Gnosticism as well. It establishes Gruenwald as the leading authority in this field. S. Lieberman contributes to the volume two characteristically brilliant appendices. In the one he defends strongly the derivation of the angelic name 'Metatron' from the Greek *metathronos*, a putative Koine variant of *sunthronos*. In the other he presents the first fully satisfactory explanation of the halakhic significance of the *apolusis* used to bring Nehunyah ben Ha-Qanah out of trance in Hekhalot Rabbati chap. 18.

P. S. ALEXANDER

HARTMAN, L.: *Asking for a Meaning. A Study of 1 Enoch 1-5*. (Coniectanea Biblica. New Testament Series, 12.) 1979. Pp. 191. (Gleerup, Lund. Price: Sw.Kr. 75.00)

The author's aim in this detailed study of 1 Enoch 1-5 is to discover the significance of the chosen text for its original readers, who presumably were 'asking for a meaning'. He begins by considering literary questions which arise from the text. In chapter two he shows how the author makes frequent use of O.T. texts which belong to his cultural heritage. He then goes on to deal with the theophany in its Jewish context and uncovers the roots of this particular genre. In the fourth chapter his discussion of the 'cultural presuppositions and conditions' for such phenomena leads him to consider certain Jewish feasts such as Tabernacles, Weeks and the First of Tishri. In the fifth chapter he makes out a convincing case for regarding chapters 1-5 as an introduction to the Enochian Book of the Watchers (6-36). Finally, he points to the relevance of his study for N.T. exegesis. The result is a worthy contribution to the series.

G. LL. JONES

HENGEL, M.: *Jews, Greeks and Barbarians. Aspects of the Hellenization of Judaism in the pre-Christian Period*. Translated by J. Bowden. 1980. Pp. x, 174. (S.C.M. Press, London. Price: £4.50)

This useful volume is an English translation of *Juden, Griechen und Barbaren*, published in 1976 and reviewed in *B.L.* 1977, p. 103. An abbreviated version of the material will eventually also be published in the *Cambridge History of Judaism*.

M. A. KNIBB

HOFFMAN, L. A.: *The Canonization of the Synagogue Service* (University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity, 4). 1979. Pp. x, 245. (University of Notre Dame Press, Notre Dame and London. Price: \$15.95)

A series of detailed studies of rabbinical liturgical variants from which aspects of theological controversy can be reconstructed: they go beyond, however, the Old Testament specialist's concern with liturgical employment of biblical texts.

R. LOEWE

JACKSON, B. S. (ed.): *Modern Research in Jewish Law* (The Jewish Law Annual, Supplement 1). 1980. Pp. viii, 157. (Brill, Leiden. Price: Fl. 56.00)

JACKSON, B. S. (ed.): *Jewish Law in Legal History and the Modern World* (The Jewish Law Annual, Supplement 2). 1980. Pp. x, 175. (Brill, Leiden. Price: Fl. 60.00)

The first of these volumes is concerned with I. Englund's critique of modern research in Jewish law, here republished in English translation (from the Hebrew) alongside reactions that it has elicited, and a new paper, by the editor, which attempts to identify underlying issues and lay foundations for the dialogue of Jewish and secular sources. Jackson likewise contributes an article on History, Dogmatics and *Halakhah* to the second volume, which samples the interplay of Jewish law with the hellenistic environment (D. Daube), with Islamic law (S. D. Goitein), with Canon Law (Z. W. Falk), with Jewish law in contemporary Israel (H. H. Cohn), and with law in America (B. J. Meislin). For O.T. scholars the only article of immediate concern is that of R. Yaron, a specialist in both Roman and Jewish law, entitled 'Biblical Law: Prolegomena'. Jewish (i.e. talmudic-rabbinic) law in subsuming biblical law

sometimes modifies it radically, and Yaron is concerned to utter a note of caution. Where Akkadian and other ancient Near Eastern legal sources are silent, the presumption that talmudic law represents a continuum of biblical usage — often used as a convenient working assumption — is regarded by him with some scepticism.

R. LOEWE

KEDOURIE, E. (ed.): *The Jewish World. Revelation, Prophecy and History*. 1979. Pp. 328; 436 illustrations (135 in colour), 301 photographs, drawings and maps. (Thames and Hudson, London. Price: £15.00)

This sumptuously illustrated volume is an admirable addition to those contemporary publications about the Jews which are intended for the informed public but maintain good scholarly standards. The purpose of the eighteen essays is to offer some explanation of this people's uniqueness by depicting its religious ideas, literature, history and culture, and, given the gargantuan nature of the task, the degree of achievement is impressive. Of particular interest to biblical scholars are the perceptive and neat summary of Hebrew and Israelite history of H. W. F. Saggs, the personal and more controversial examination of the Hebrew Bible by Hyam Maccoby, the critical account of how Judaeans politicians coped with the great powers by Zvi Yavetz, and the textual and philosophical analysis of Mishnah and Talmud presented by Jacob Neusner. Treatment of language, liturgy, law, anti-semitism and nationalism is brief, and the absence of classmarks will effectively deny readers access to the original manuscripts here reproduced.

S. C. REIF

KEE, H. C. (ed.): *The Origins of Christianity: Sources and Documents*. 1980. Pp. xiv, 270. (SPCK, London. Price: £4.95)

This book first appeared in 1973, published by Prentice-Hall, but was not then reviewed in *B. L.* It does for the N.T. roughly what *Documents from Old Testament Times* does for the O.T., except that here none of the translations offered are original, but have been excerpted from older works (Charles's *Apocrypha and Pseudepigrapha*, Danby's *Mishnah*, various *Loeb* editions, etc. — and even the *RSV* Apocrypha). The editor has supplied a short general introduction (eight pages), and provides a very brief introduction and some linking paragraphs to his excerpts. The material is divided into two main sections, 'Historical sources' and 'Literary texts and folk literary sources'. The material thus collected is useful for background historical and literary understanding of not only the N.T. but intertestamental Judaism too: a handy student's *vade-mecum*.

D. F. PAYNE

LATKE, M.: *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis*. 3 vols. (Orbis Biblicus et Orientalis, 25/1, 1a and 2). 1979–80. Pp. xii, 237; 64, including 5 plates; xvi, 201, including 5 plates. (Éditions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 40.00, 12.00, 35.00)

This is the first edition of the Odes to provide the complete text of all witnesses. After a detailed description of the manuscripts (which an index of passages would enhance), text (with apparatus criticus) and German translation (without justificatory comment) are arranged on opposite pages (vol. 1). The Greek is repeated (vol. 1a) in facsimile. The Coptic text comprises both citations and paraphrases in the *Pistis Sophia*; Latke later presents their

contexts and discusses their exegetical treatment. The Syriac is transliterated, but repeated in Estrangelo in Vol. 1a. Parallel versions appear one below the other, with separate translations facing. Vol. 2 contains full concordances, linked by cross-references, to the Coptic, Greek, Latin and Syriac sources, and photographs of Syriac Cod. N. The ancestry of the witnesses, and the date, background and original language of the Odes, and even (despite the title) the New Testament, are hardly touched on. Lattke however promises further volumes, including a full commentary.

M. P. WEITZMAN

LICHTENBERGER, H.: *Studien zum Menschenbild in Texten der Qumran-gemeinde* (Studien zur Umwelt des Neuen Testaments, 15). 1980. Pp. 282. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 56.00)

This is the fruit of the author's doctoral studies at Marburg with Professor K. G. Kuhn, presented in 1975. The work is a scholarly investigation of the anthropology of the writings proper to the Qumran sect. After a sound survey (with useful bibliography) of the texts to be taken into account and a review of relevant work up to now, the author proposes and then follows his chosen method, first to examine relevant *Gattungen* and longer passages, and only then to attempt a synthesis, under the headings of Creation; Election, Determination and Predestination; Dualism; Law; the Community and the Individual, and Notions of Salvation (including Resurrection and Relationship to the Angels). Focusing finally on the question whether the Sect's dualism could allow the formation of a unified view of human nature, Lichtenberger judges that they tried hard but hardly succeeded.

R. MURRAY

LIGHTSTONE, J. N.: *Yose the Galilean. I. Traditions in Mishnah-Tosefta* (S.J.L.A., xxxi). 1979. Pp. xiv, 198. (Brill, Leiden. Price: Fl. 64.00)

In this first volume of his Brown Ph.D. thesis, the author subjects the traditions (forty-six in number) assigned to Yose ha-Gelili in the Mishnah and the Tosefta to a critical analysis the final results of which will not be known until the publication of volume II. The present tome includes a translation and interpretation of the relevant extracts, arranged according to the orders and tractates of the Mishnah; a discussion of their formal and literary characteristics; an examination of the legal material and of the exegetical traditions. Lightstone's main conclusion is that Yose's contribution to the main stream of the Mishnaic system has remained peripheral and, although the school of Akiva ensured the survival of the thought of the Galilean rabbi, his teaching failed to exert any noticeable influence on the formation of rabbinic law.

G. VERMES

LOHSE, E.: *The New Testament Environment*. 1980. Pp. 296; 2 maps, 2 charts. (S.C.M. Press, London. Price: £4.95)

This useful work (*B.L.* 1977, p. 106; 1978, p. 124) will be made more widely accessible by the unchanged reissue in limp covers of John E. Steely's translation of the revised edition of Lohse's German original.

H. G. M. WILLIAMSON

MARGOLIES, M. B.: *Samuel David Luzzatto, Traditionalist Scholar*. 1979. Pp. xvi, 253. (Ktav, New York. Price: \$15.00)

Luzzatto (1800–65) came from a Jewish family well integrated into Italian culture, and he conjoined with a humane education in European philosophy and literature (classical and contemporary) a mastery of Hebrew (when aged eight he was reading Job) and a fine sense of its linguistic stratification. He likewise commanded a knowledge of Syriac, rather less Arabic, and a full familiarity with the achievements of European orientalism and incipient biblical criticism. Despite all this he deplored (in Maimonides no less than in Spinoza, de Wette, etc.) an 'attic' approach to the Hebrew Bible and Judaism. His own approach — governed by his watchword, *hemlah* — was essentially moral and theological, and despite himself proffering much plausible text-emendation he felt precluded from any critical tampering with the Pentateuch. Nor could he admit arguments from history against the unity of Isaiah as an eighth-century work. Although Luzzatto's biblical scholarship — unlike much of his other substantial output — is now more dated than Margolies is inclined to recognize in what is nevertheless a most useful account, its abiding importance resides in the stimulus which it afforded to nineteenth-century Jewish biblical scholarly endeavour, always sensitive to anti-Jewish overtones as an integral factor in contemporary biblical criticism. Luzzatto's commentaries promoted awareness, particularly in the so-called 'Breslau' positive-historicist school of Jewish scholarship, of the ineluctability of the questions to which biblical criticism addressed itself and the validity of its methods in attempting to answer them.

R. LOEWE

Die Mischna. Text, Übersetzung und ausführliche Erklärung mit eingehenden geschichtlichen und sprachlichen Einleitungen und textkritischen Anhängen . . . in Gemeinschaft mit G. Mayer und R. Meyer herausgegeben von K. H. Rengstorff und L. Rost.

BARSLAI, B. Z. (ed.): *Nidda (Unreinheit der Frau)*. 1980. Pp. x, 193. (De Gruyter, Berlin. Price: DM. 85.00)

After an interval of several years (cf. *B.L.* 1974, p. 88) another tractate has been added to this series, bringing the total to sixteen (out of sixty-three). There are evidently many years of weary plodding to go before the project is completed. The format of this volume conforms to the established pattern: introduction, text and commentary, critical appendix, indexes, bibliography. The virtues, and defects, of the book are old-fashioned ones. The Hebrew text is clearly printed, in large type, and pointed. The introduction and commentary are painstaking and unimaginative. The text is based on the Kaufmann manuscript, and the readings of the other main witnesses are given (not always accurately) in an appendix. The bibliography reflects the character of the book as a whole: it is biased towards the German (including some works of very marginal relevance) and the elderly (more than half of the items were published before the eclipse of rabbinic scholarship in Germany in the 1930s). The name of Neusner nowhere appears.

N. R. M. DE LANGE

MOMIGLIANO, A.: *Hochkulturen im Hellenismus. Die Begegnung der Griechen mit Kelten, Römern, Juden und Persern* (Beck'sche Schwarze Reihe, 190). 1979. Pp. 207. (C. H. Beck, Munich. Price: DM. 16.80)

The English version of this valuable study was reviewed in *B.L.* 1976, pp. 92–93. The German edition does not appear to incorporate any revisions or additions.

P. S. ALEXANDER

NEUSNER, J.: *A History of the Mishnaic Law of Holy Things. Part IV. Arakhin, Temurah. Translation and Explanation* (S.J.L.A., xxx/4). 1979. Pp. xviii, 158. (Brill, Leiden. Price: Fl. 76.00)

Professor Neusner's compact presentation of the Mishnaic law of *Qodashim* continues (cf. *B.L.* 1980, p. 122). The present instalment is devoted to the two short tractates of *Arakhin* (Valuations) and *Temurah* (Substitution). Two more volumes are to come: the fifth containing the remaining tractates of the *Seder*, and the sixth, devoted to the historical evolution of the law regarding Holy Things.

G. VERMES

NEUSNER, J.: *A History of the Mishnaic Law of Women. Part I. Yebamot. Translation and Explanation. Part II. Ketubot. Translation and Explanation. Part III. Nedarim, Nazir. Translation and Explanation. Part IV. Sotah, Gittin, Qiddushin. Translation and Explanation. Part V. The Mishnaic System of Women* (S.J.L.A., xxxiii/1-5). 1980. Pp. xxii, 220; xx, 145; xx, 204; xx, 281; xxiv, 281. (Brill, Leiden. Price: Fl. 96.00; 64.00; 84.00; 112.00; 112.00)

Woman is an anomaly in the world of the Mishnah, a man's world. Anomaly spells disorder. Therefore, in order to re-establish harmony, woman in the Mishnaic system of thought is placed in the masculine domain, but the points of passage in and out of it are treated as danger zones. Five of the seven tractates of *Seder Nashim* deal with the problem of transfer from one status to another. The change may be initiated by heaven through the husband's death (*Yebamoth*); or by the man through betrothal, marriage and divorce (*Qiddushin*, *Ketubboth*, *Gittin*); or by the woman allowing her husband to suspect her of adultery (*Sotah*). The two remaining sections are devoted to various kinds of vows made by a woman and to their impact on masculine authority. This is how Professor Neusner presents the problematic of the Order of Women, the second collection of his *magnum opus* on the history of the Mishnaic law to reach completion in an astonishingly short time. (For the first, *Purities*, see *B.L.* 1975, p. 105; 1976, p. 94; 1977, p. 107; 1978, pp. 126-27). Here, as in the Order of Holy Things (see *B.L.*, 1980, p. 122, and above), the author aims at conciseness (compared with the twenty-two volumes of *Purities*) by omitting any detailed study of literary and formal features and substituting for this a 'form-analytical translation and explanation'. Neusner's approach entails a mixture of literary criticism, sociology and philosophy-theology with a definite historical target, viz., a search for the original sense and intentions of 'the Mishnaic system of Women' carried out through a detailed examination of the text and of the successive layers of legal formulation. (The redactional stage is preceded by the pre-70 era, the age of Yavneh (70-140) and the age of Usha (140-70)).

The fifth volume of systematization includes notes, some of them critical of the contents of the book, appended to Neusner's text by his former student, Professor R. Sarason. To the author's somewhat abrupt assertion, 'Tosefta is an Amoraic document', e.g., Sarason adds the careful comment: 'While Tosefta as a document is post-Mishnaic, it bears greater literary and ideational affinity to Mishnah than to the two Talmuds' (p. 2).

A History of the Mishnaic Law of Women, like many of Neusner's earlier studies, is a pioneering work inviting a comprehensive debate on the nature and aims of the Mishnah and of the Judaism reflected in it.

G. VERMES

NEUSNER, J.: *Method and Meaning in Ancient Judaism* (Brown Judaic Studies, 10). 1979. Pp. viii, 211. (Scholars Press, Chico, California, for Brown University. Price: \$13.50 (members \$9.00), paperback \$9.00 (members \$6.00))

Those who are resolved not to be put off by Neusner's pugnacious iconoclasm will find here enough occasional insights to reward their

perseverance with a somewhat prolix statement. Inspired substantially by the work of C. Geertz and of Mary Douglas, it is an anthropological approach to the literary, institutional, historical and social deposit of Jewish experience as itself constituting a theological idiom. Neusner recognizes that the indispensable instrument of theological articulacy in Judaism is *halakhah* (jurisprudential supervision of norm and permissible supererogation in custom, etc.), i.e. the progressive and continuing canonization of text and behaviour in the endeavour to implement the ideal of holiness: and he suggests (being here less of a radical innovator than he supposes) that systematic study of Jewish theology has to be prosecuted, broadly, through the 'exegesis of exegesis'. Whilst this naturally involves treatment of O.T. texts (alongside, of course, much else common to the near-eastern world of antiquity, even if assumed by Jewish tradition to be specific to itself), such study is essentially one of the 'ingestion' of the biblical texts by Mishnah, Talmud and later codes. The biblical student's interest really begins at the point where modern talmudic Judaism has to come to terms (as it has scarcely commenced yet to do) with the established findings of O.T. scholarship and archaeology.

R. LOEWE

NEUSNER, J.: *Beyond Historicism, After Structuralism: Story as History in Ancient Judaism* (The 1980 Harry Spindel Memorial Lecture). 1980. Pp. 31. (Bowdoin College, Brunswick, Maine.)

In this interesting lecture Neusner takes two ancient Jewish tales to demonstrate the inadequacy of a historicist reading of such material (asking 'what really happened?'), before offering a structuralist reading. Yet structure without social and economic context, he argues, is insufficient for description or for explanation. It is important to revert to 'post-structuralist' questions of 'a fundamentally historical character' (asking 'what is happening in a given social setting through the principal didactic message of the story?'). If we want accurately and fully to make sense of these stories as history, we have to locate the telling of the stories within history ('when?'), on the one side, and the preservation and retelling of them within a particular social group ('by whom?'), on the other side.

D. M. GUNN

VON NORDHEIM, E.: *Die Lehre der Alten. I. Das Testament als Literaturgattung im Judentum der hellenistisch-römischen Zeit* (Arbeiten zur Literatur und Geschichte des hellenistischen Judentums, 13). 1980. Pp. viii, 254. (Brill, Leiden. Price: Fl. 80.00)

The purpose of this study is to provide a form-critical analysis of the testament *Gattung* in the Hellenistic-Roman period; it forms the revised version of the first half of the author's 1973 Munich dissertation and is to be followed by a second volume dealing with the testaments in the Apocrypha, the O.T., and the literature of the ancient Near East. The analysis in the present volume is based in the first instance on the Testaments of the Twelve Patriarchs, but is then extended to take account of other testamentary material of the period (4Q'Amram, the Testaments of Job, of Abraham, Isaac, and Jacob, of Adam, of Solomon, of Moses, of Hezekiah, 2 En. 55-67, Ant. Bibl. 33), although not all the writings discussed are regarded as really belonging to the genre. The author is rightly concerned not only with the external features of the testament *Gattung*, but also with its inner characteristics (intention, method of arguing, motivation); but his main conclusion, that the purpose of the *Gattung* is to provide moral instruction (*Verhaltensanweisung*), and that the references to the past and prophecies of the future are entirely subordinate to this, is not convincing since it fails to do justice to the

variety of materials in the testaments and their frequently complex literary history. The author's treatment of the textual and literary problems raised by the works he discusses, particularly Test. XII Patr., is at times somewhat unsatisfactory.

M. A. KNIBB

PESTMAN, P. W. (ed.): *Greek and Demotic Texts from the Zenon Archive* (Papyrologica Lugduno-Batava, xx A and B). 2 vols. 1980. Pp. xvi, 291; 8; 30 plates. (Brill, Leiden. Price: Fl. 240.00 the set)

The biblical student possesses two major civilizations with which he can make comparisons: Egypt and Mesopotamia. The latter has already produced over a million cuneiform texts; Egypt, on the other hand, while less well represented in its earlier history more than makes up for this when it comes to the Hellenistic and intertestamental periods. Here the wealth of Greek and native demotic papyri are invaluable. The Zeno(n) archive is unarguably the greatest single collection of papyri, and it has the added advantage of its relatively early date. Zeno began his career as the agent of the *dioiketes* Apollonios, and shortly afterwards, when he was about thirty, he was sent on a mission to Palestine (autumn 261 to summer 258 B.C.; text 32 of the present publication adds new evidence here). He then seems to have 'retired', acquiring a large estate of some ten square miles near Philadelphia in the Fayyum. The present volumes contain more than eighty Zeno texts, including isolated ones which might easily have escaped notice. The relationship between Greek and the native demotic is a characteristic interest of Pestman and his collaborators, and the reader of these volumes will find that his knowledge of all the major European languages is also put to the test. The importance to the biblical student lies not merely in the information about Palestine and the Tobiad dynasty, but above all in the fact that in this archive we can begin to see what 'Hellenism' really meant; in other words what the Maccabees felt that they needed to resist. This reviewer can hardly be alone in looking forward to the promised *Guide* to the whole Archive.

J. D. RAY

PRIEST, J. E.: *Governmental and Judicial Ethics in the Bible and Rabbinic Literature*. 1980. Pp. xviii, 313. (Ktav, New York; Pepperdine University Press, Malibu, California. Price: \$17.50)

The title reflects post-Watergate concerns rather than the content of the book. The latter deals with the relationship between religion, law and ethics as reflected in biblical and early rabbinic sources, with particular emphasis on the establishment of the court system and the sources of Jewish law, reward and punishment, divine judgement, capital punishment, and war and peace. At best it is a rapid survey heavily based on secondary sources and with little attempt at independent assessment. It may perhaps serve the needs of undergraduates in liberal arts colleges who have access to neither primary nor secondary sources — chiefly for its quotations from the Mishnah and Babylonian Talmud.

B. S. JACKSON

REITERER, F. V.: *'Urtext' und Übersetzungen. Sprachstudie über Sir. 44, 16–45, 26 als Beitrag zur Siraforschung*. (Arbeiten zu Text und Sprache im Alten Testament, 12). 1980. Pp. 272. (Eos Verlag, St Ottilien. Price: DM. 32.00)

Under Richter's editorship Reiterer subjects part of Ben Sira's work to detailed examination: admittedly a *Teilergebnis*, he offers it as an example of

work necessary before full exegetical study of the different versions of the book. Thirty-two pages contain a stich-by-stich presentation of the text in its various forms (Hebrew (ms. B with margin and Masada text), Greek, Syriac and Vulgate). He compares Hebrew and Syriac in word order, use of singular and plural, representations of construct and repeated *lamedh*, differences in clause structure and additions to and omissions from the Hebrew text. Similar study is made of relations between the other translations and the Hebrew, and many points of interest are seen in the details. Translation technique is scrutinized stich by stich, and canonical citations are examined. Ten pages of bibliography demonstrate thoroughness. We need more such study with exegesis, particularly where the Masada scroll exists for more than one verse!

J. G. SNAITH

RENGSTORF, K. H. (ed.): *A Complete Concordance to Flavius Josephus*. Vol. III: *L–P*. 1979. Pp. viii, 598. (Brill, Leiden. Price: Fl. 680.00)

This splendid Concordance to the works of Josephus, which is at the same time a bilingual English-German dictionary to the Greek of his works, has now reached its penultimate stage, *labê* to *pôs* (for the earlier volumes see *B.L.* 1974, p. 90, and 1977, p. 110). The Editor, Professor Rengstorf, and his collaborators are to be warmly thanked by students of Josephus, and by those of Hellenistic Judaism and Early Christianity, for compiling such an indispensable tool of research. The final volume is promised for late 1981 or early 1982.

G. VERMES

RUSSELL, D. S.: *The Method and Message of Jewish Apocalyptic*, 200 *B.C. — A.D. 100*. 1980. Pp. 464. (S.C.M. Press, London. Price: £6.50)

This is a reprint, in limp covers, of the volume first published in 1964, and reviewed favourably by H. H. Rowley in *B.L.* 1965, p. 51 (*Decade*, p. 603); it differs from the original only by the addition of a new preface and the correction of a few minor printing errors. In the new preface the author claims that the purpose of the volume is not to push back the frontiers of research, but rather to give a survey of the apocalyptic writings and to note scholarly comment on them. While the first of these aims is still fulfilled, the discussion of scholarly comment on both the apocalyptic genre and the individual apocalyptic writings is now considerably out of date.

M. A. KNIBB

SANDERS, E. P. (ed.): *Jewish and Christian Self-Definition*. Vol. 1. *The Shaping of Christianity in the Second and Third Centuries*. 1980. Pp. xviii, 313. (S.C.M. Press, London. Price: £10.50)

The promised sequels to this volume will no doubt interest readers of the *Book List* more than the essays offered now, high as their quality is. However, B. A. Pearson's illustrations of the debt to Judaism of the Sethian writings from Nag Hammadi, and of their attitude to the Creator and to the Law, form a contribution to one aspect of biblical interpretation; and some pages in R. L. Wilkens' documentation of Greek and Roman views of the early church include material on Judaism.

C. J. A. HICKLING

SANDMEL, S.: *Philo of Alexandria. An Introduction*. 1979. Pp. xii, 204. (Oxford University Press, New York and Oxford. Price: \$12.95; £7.50)

This short, authoritative and very well-written introduction will be widely welcomed. Such matters as the Stoic background to Philo's use of

allegory, the development of his thought during the time covered by his writings, and his relationship to contemporary Judaism, are concisely and freshly treated. Useful closing chapters discuss Philo and gnosticism, and the theories of Goodenough, and an appendix surveys 'tools and current research'.

C. J. A. HICKLING

SÄNGER, D.: *Antikes Judentum und die Mysterien. Religionsgeschichtliche Untersuchungen zu Joseph und Aseneth* (Wissenschaftliche Untersuchungen zum Neuen Testament. 2. Reihe, 5). 1980. Pp. viii, 274. (Mohr, Tübingen. Price: DM. 49.00)

Joseph and Aseneth is seen as Hellenistic Jewish missionary writing in the restricted sense in which the author believes that this term should be employed. It is not, as has been thought, influenced by the mystery initiations (the evidence about the Eleusinian initiation and the account of the one undergone by Apuleius are meticulously examined), but probably includes elements of a rite of acceptance of proselytes to Judaism. The influence of the wisdom literature is the only one found to be decisively present. This is a fine study in all ways, not least in its careful attention to the complex textual evidence for Joseph and Aseneth. The closing pages offer interesting suggestions for further research.

C. J. A. HICKLING

SCHECHTER, S., and TAYLOR, C.: *The Wisdom of Ben Sira*. Portions of the Book Ecclesiasticus with the addition of Talmudic Fragments in the Bodleian Library edited by S. Schechter and S. Singer. 1979 (1899 and 1896). Pp. lxxxviii, 68, 24; 6, 28; 3 plates. (APA, Maarssen, The Netherlands. Price: Fl. 90.00)

This paper-bound volume is a reprint of the original publications, containing the Cairo Geniza manuscripts of the Hebrew of Ben Sira edited by Schechter and Taylor in 1899. Added are reprints of two Talmudic fragments from the Bodleian Library, Oxford: part of Kerithoth from the Babylonian Talmud and part of Berakoth from the Jerusalem Talmud. The recently renewed interest in Ben Sira will be greatly assisted by the reissue of this volume with English translation and notes on the Hebrew text and the versions, but readers should remember that more manuscripts were discovered at Masada very many years later than this work which should not be expected to have the last word.

J. G. SNAITH

SCHRECKENBERG, H.: *Bibliographie zu Flavius Josephus. Supplement-band mit Gesamtregister* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, 14). 1979. Pp. xii, 242. (Brill, Leiden. Price: Fl. 80.00)

This supplement to Schreckenberg's invaluable Josephus bibliography of 1968 (*B.L.* 1970, p. 81 (*Bible Bibliog.*, p. 271)) achieves the same high standard of inclusiveness, accuracy and helpful organization. It is particularly useful for both Josephus students and other scholars that a wide variety of literature is included which touches Josephus only tangentially. The sequence of entries for so short a span of years has to be alphabetical rather than (as previously) annual, but the same numbering system (now 1-26) is used to indicate the principal aspect(s) of Josephus which a book or article touches upon. As before, brief summaries are provided for certain important entries, or where it might be difficult to disentangle the Josephus material. The

alphabetical index covers both volumes, and there is an appendix of late additions to this one.

T. RAJAK

SCHUBERT, K.: *Die Kultur der Juden. II. Judentum im Mittelalter* (Handbuch der Kulturgeschichte, 2. Abteilung: Kulturen der Völker). 1979. Pp. 188, including 105 illustrations. (Akademische Verlagsgesellschaft Athenaion, Wiesbaden. Price: DM. 148.00)

This second volume of the work on Jewish culture noted in *B.L.* 1980, p. 41, deals with three aspects of Jewish cultural development in the Middle Ages. The first section, in devoting its attention to the Jews in a Christian environment and taking into account the clash between Church and Synagogue, is concerned with Jewish communities in western and central Europe. Jews also found themselves in an Islamic environment, and this is the subject of the second section, which describes the clash with Islamic philosophy and concentrates on Spain and southern France. The third section turns to consider the clash between Law and Kabbala. It is in the clash between Church and Synagogue and between Tora and Kabbala that the inner unity of Jewish culture is discovered. This again is a sumptuously produced volume.

G. H. JONES

SCHUNCK, K.-D.: *1. Makkabäerbuch* (Jüdische Schriften aus hellenistisch-römischer Zeit, 1/4). 1980. Pp. 287–374. (Gerd Mohn, Gütersloh. Price: DM. 42.00)

POHLMANN, K.-F.: *3. Esra-Buch* (J.S.H.R.Z., I/5). 1980. Pp. 375–426. (Gerd Mohn, Gütersloh. Price: DM. 22.00)

SCHALLER, B.: *Das Testament Hiobs* (J.S.H.R.Z., III/3). 1979. Pp. 301–88. (Gerd Mohn, Gütersloh. Price: DM. 38.00)

SCHRAGE, W.: *Die Elia-Apokalypse* (J.S.H.R.Z., V/3). 1980. Pp. 193–288. (Gerd Mohn, Gütersloh. Price: DM. 42.00)

The fascicles of this new German translation of the Apocrypha and Pseudepigrapha continue steadily to appear; for a description see *B.L.* 1975, pp. 94–95, and for the last fascicle to be published see *B.L.* 1979, p. 131 (with references to earlier reviews). Of the four parts noticed here two are devoted to well-known books of the Apocrypha. Both were assigned to scholars known for their earlier studies of the books in question (for Schunck (1 Maccabees) see *B.L.* 1955, p. 68 (*Decade*, p. 701), and for Pohlmann (3 Ezra, i.e. 1 Esdras) see *B.L.* 1972, p. 44 (*Bible Bibliog.*, p. 388)), and in each case the treatment reflects the viewpoint of the earlier study. In each case also the translation is based on the text of the Göttingen Septuagint. The two other fascicles deal with works that are much less well-known, and it is no doubt for this reason that the introductions in these cases are very much fuller. In his translation of the Testament of Job Schaller was able to take account of the Coptic fragments of this text which were only fairly recently discovered, while Schrage was able to make advance use of Pietersma's edition of the Chester Beatty manuscript of the Coptic Apocalypse of Elijah; Schrage's discussion of the complex problems raised by the amalgam of Jewish and Christian traditions in this apocalypse is a valuable feature of his work. All four translations are accompanied by helpful textual and exegetical notes, and all provide a mass of up-to-date information about the works with which they deal. The appearance of these fascicles is all the more welcome as we continue to await the publication of the British and American translations of the Apocrypha and Pseudepigrapha.

M. A. KNIBB

SIEGERT, F.: *Drei hellenistisch-jüdische Predigten. Ps.-Philon, 'Über Jona', 'Über Simson' und 'Über die Gottesbezeichnung, wohlthätig verzehren-des Feuer'. I. Übersetzung aus dem Armenischen und sprachliche Erläuterungen* (Wissenschaftliche Untersuchungen zum Neuen Testament, 20). 1980. Pp. iv, 109. (Mohr, Tübingen. Price: DM. 56.00)

This book contains German translations of two homilies, and part of a third, attributed to Philo and surviving only in Armenian translation. Although edited (with a Latin translation) in 1826, they have never been translated into a modern European language, though H. Lewy, who re-edited the first text (on Jonah) in 1936, intended to provide an English version. The second homily is on Sampson, and the third (which alone has a chance of being genuine) was given the misleading title *de Deo* by Aucher: it is on Gen. 18:2. The three works are of the greatest interest as samples of Jewish Greek rhetorical sermons. The translation is annotated (mainly on problems of translation of the often obscure Armenian text) and the work is well indexed.

S. P. BROCK

STONE, M. E., and STRUGNELL, J.: *The Books of Elijah, Parts 1-2* (Texts and Translations, 18. Pseudepigrapha Series, 8). 1979. Pp. xii, 110. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$6.00 (members \$4.00))

Part 1 contains fragments of Elijah literature (in text and translation) culled from Hebrew, Greek, Latin, Syriac, Coptic, Armenian, Ethiopic, Manichean and Arabic sources. Part 2 deals with the life of the prophet as recounted in the *Vitae Prophetarum* and in the Armenian *Short Life of Elijah the Prophet*. The editors' aim was to clear the way for further, detailed analysis. Their annotations, in consequence, are brief and basic. They speculate in passing on the existence of an early Elijah apocryphon from which the physiognomy of Antichrist traditions, and the 'punishment-fits-the-crime' descriptions of the torments of the damned, may be derived. Stone and Strugnell's erudition and diligence is everywhere apparent, but it is doubtful if their labours will bear much fruit. One despairs of ever making anything worthwhile of their catena of variants (reaching down to Shakespeare!) on 'Eye hath not seen nor ear heard' (1 Cor. 2:9). The presentation of the evidence could have been clearer. Consistency surely demanded full English renderings of the physiognomy of Antichrist texts, and the original Armenian of the *Short Life*.

P. S. ALEXANDER

SUTER, D. W.: *Tradition and Composition in the Parables of Enoch* (S.B.L. Dissertation Series, 47). 1979. Pp. xvi, 236. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$13.00 (members \$8.00); paperback: \$7.50 (members \$5.00))

This Ph.D. dissertation, completed in 1976, has been brought up to date by the inclusion of a supplementary bibliography of recent literature. It falls into three sections, in the first of which the author considers the provenance of the Parables, and concludes that the work is Jewish in origin and belongs to an early stage of the Merkabah tradition, and that it was written during the century leading up to A.D. 70, most probably in the middle of the first century A.D. In the second section he undertakes a form-critical examination of the material about the fallen angels, concluding that two distinct units of tradition — a midrash on Isa. 24:17-23 and a list of the angels — have been used twice over in 1 En. 54:1-56:4 and 64:1-69:12 quite independently of 1 En. 6-11, where the same material can be found. The third section examines the way in

which this material has been used in the Parables. It is a pity that Suter insists on using the over-worked term 'midrash', which is not appropriate for what he is trying to establish. His arguments for the important role he ascribes to Isa. 24:17-23 are not persuasive.

M. D. HOOKER

TEMPORINI, H., and HAASE, W. (eds.): *Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung*. Teil II. *Principat*. Band 19, 1. *Religion (Judentum; Allgemeines; Palästinisches Judentum)*. Band 19, 2. *Religion (Judentum: Palästinisches Judentum [Forts.])*. 1979. Pp. xvi, 875; viii, 688. (De Gruyter, Berlin. Price: DM. 380.00; 275.00)

The purpose of the series *Aufstieg und Niedergang der römischen Welt* (not previously noticed in *B.L.*) is to provide a survey of the history and culture of the Roman world in the light of recent research. The series is divided chronologically into three parts (to the end of the Republic, the Empire, Late Antiquity), and in each part the topics are treated under the following rubrics: political history, law, religion, language and literature, philosophy and science, the arts. The volumes noticed here (19, 1 and 2 of the part dealing with the Empire) treat only Palestinian Judaism, but they will be complemented by a volume on Hellenistic Judaism (20) and one on Philo and Josephus (21) — a division made, according to the editor of these volumes (Haase), purely for convenience. Some of the earlier volumes in this part (those dealing with the political history of the Empire) also contain articles relevant to the study of Judaism, and the same will be true of other volumes, particularly those concerned with Christianity. The articles in volumes 19, 1 and 2 are in German, English, French and Italian.

Volume 19, 1 begins with two general studies, one on developments in religious thought (P. Sacchi) and one on the concept of law (B. S. Jackson). There follows a series of studies primarily concerned with the Apocrypha and Pseudepigrapha: the history of Pseudepigrapha research (J. H. Charlesworth), apocalyptic literature (I. Gruenwald), traditions about, or associated with, Ezra (R. A. Kraft), the Apocalypse of Abraham (R. Rubinkiewicz), late Jewish Psalmography (S. Holm-Nielsen); or with the ideas and beliefs reflected in these writings: the concept of the Messiah (Charlesworth), the personification of Sēdeq and its significance in relation to both the Qumran community and the Sadducees (J. M. Baumgarten), life after death (H. C. C. Cavallin). J. Maier surveys Jewish traditions about the sun in the rabbinic writings. Jewish institutions (the sabbath and the synagogue) form the theme of the articles by R. Goldenberg, S. B. Hoenig, and A. T. Kraabel. A. Hultgård writes on Iranian influence on Judaism, and B. Wardy on Roman knowledge of, and attitudes towards, Judaism as reflected in Cicero and Tacitus. Two studies deal with the contribution of archaeology to our understanding of Judaism in this period (J. F. Strange, E. M. Meyers), and two are concerned with the Dead Sea Scrolls (H. Bietenhard, H. Gabrion). Finally, P. Hollenbach discusses the social aspects of John the Baptist's mission.

Volume 19, 2 is concerned entirely with the rabbinic writings. Here the two outstanding articles are the bibliographical surveys dealing with the Palestinian and Babylonian Talmuds (B. M. Bokser, D. Goodblatt). J. Neusner, whose influence can be detected throughout the volume, writes about his approach to the study of the Yavnean period. P. Schäfer discusses the traditions about the flight of Johanan ben Zakkai from Jerusalem, and W. S. Green those about Ḥoni the Circle-maker. G. Stemberger analyses the rabbinic traditions about Rome, and M. Hadas-Lebel assembles the information about pagan religion that can be gleaned from rabbinic sources.

E. Stieglman offers a rabbinic anthropology. Other articles deal with midrash (G. Porton), the use of the word *dibbūr* (Bietenhard), and the Jewish Patriarchate in third-century Palestine (L. I. Levine).

The articles in these volumes, particularly the first, are of somewhat uneven quality (one is little more than a short report of work in progress), and their character also varies. Some are comprehensive surveys of major topics and contain excellent bibliographies, others deal with quite restricted subjects and have more the character of periodical literature. Both in the choice of subjects and the manner in which they are treated it is difficult to discern a clear editorial policy.

M. A. KNIBB

TENNEY, M. C.: *Die Welt des Neuen Testaments*. 1979. Pp. 462; 72 illustrations. (Verlag der Francke-Buchhandlung, Marburg/Lahn. Price: DM. 27.90)

The author's *New Testament Survey* (1953, revised in 1961, published by the I.V.F.) has been somewhat woodenly translated. It is a textbook mainly intended for school use. A short review of the N.T. writings, one by one, is prefaced by a factual recital of the sequence of Roman Emperors for the period and of other information thought relevant: the mysteries receive one page, the Zealots eight lines, the 'essenes', however, some four pages including the usual photographs. The standpoint is that of evangelical fundamentalism (Daniel receives a passing mention in the context of the Exile).

C. J. A. HICKLING

TWERSKY, I.: *Introduction to the Code of Maimonides (Mishneh Torah)* (Yale Judaica Series, 22). 1980. Pp. xvi, 641. (Yale University Press, New Haven and London. Price: £25.20)

Professor Twersky's magnum opus may best be described in his own words (p. xi): 'This book is a literary-historical study of the *Mishneh Torah*, Maimonides' great Code of Jewish Law, organized around five characteristics repeatedly emphasized by Maimonides himself: codificatory form, scope, classification, language and style, philosophy and law. The analysis attempts to correlate his own self-perception, his own characterization and evaluation of his work, with the actual product.' Its importance goes far beyond that which might be expected to attach to a study of a twelfth-century law code. For Maimonides was a central figure — many would say *the* central figure — in the history of Jewish thought. He looks both forward and backward; his interests span *halakhah* and *aggadah* and represent a conscious and sophisticated integration of them; he relates directly to his Jewish, Islamic and Greek antecedents; and he epitomizes the Jewish concern to combine rigorous concern for the detail of the tradition with due attention to its moral, philosophical and theological implications. All this is well brought out by the author, whose range of erudition and sophistication of judgement makes him an ideal Maimonidean expositor. Readers of the *Book List* will find of particular interest Twersky's observations on the use of scriptural exegesis in the Code (pp. 145–50), on Maimonides' interpretation of Deut. 4:6 to support the rationality of the *hukkim* and his reaction to both non-Jewish and Jewish forms of antinomianism (pp. 385–97), and on the much-debated issue of Maimonides' attitude to natural law (pp. 456–59). The apparatus includes a fifty-page bibliography, prepared in 1976 but with selective updating. The symposium of *Mishneh Torah* Studies in *The Jewish Law Annual* 1 (1978) appeared too late for the author's purposes, and should be compared on many of the issues. Twersky's study is a major event in Jewish studies.

B. S. JACKSON

URBACH, E. E.: *The Sages. Their Concepts and Beliefs*. Translated from the Hebrew by I. Abrahams. 2 vols. 2nd edition 1979. Pp. xxii, 1-692; 693-1090. (Magnes Press, Jerusalem. Price: \$40.00)

Urbach's account of the major beliefs and ideas of the Tannaim and Amoraim was first published in Hebrew in 1969, and in English translation in 1975. The translation was reviewed in *B.L.* 1977, p. 114, where an indication was given both of the fundamental importance of this work and of the critical response it has elicited amongst some scholars. In this second edition an index of non-rabbinic sources and a short list of corrections have been added.

M. A. KNIBB

WACHOLDER, B. Z.: *Messianism and Mishnah. Time and Place in the Early Halakhah* (The Louis Caplan Lecture on Jewish Law). 1979. Pp. 47. (Hebrew Union College Press, Cincinnati. Price: \$3.50)

'It seems hardly accidental that, except for sections which cite controversies between the schools of Shammai and Hillel, all other introductory paragraphs of the mishnaic tractates begin with subject matter that alludes to the Temple in Jerusalem, to the Holy Land or to its unique institutions.' In this lecture Wacholder propounds the challenging thesis that the real concern of the Mishnah is not with the contemporary world but with the remote past and the coming messianic age. The present participle of mishnaic halakhah is timeless, and even the perfect tense (as in *Middoth*) may reflect what Wacholder calls 'Messianic historicism, projecting an ideal future on the model of an ideal past'. His thesis resolves a number of serious difficulties in the Mishnah, and if correct it raises certain important corollaries for the use of the Mishnah as an historical source. At times his argument appears strained, and it is hard to swallow whole his contention that 'the Rabbis concerned themselves with the period of the past (Scripture) as well as with the future, but not with the present'.

N. R. M. DE LANGE

ZEITLIN, S.: *The Rise and Fall of the Judaean State. A Political, Social and Religious History of the Second Commonwealth. Vol. III, 66 C.E. — 120 C.E.* Foreword by S. B. Hoenig. 1978. Pp. xxx, 527. (Jewish Publication Society of America, Philadelphia. Price: \$12.50)

Solomon Zeitlin, who taught at Dropsie University in Philadelphia for over half a century and died in 1976 aged ninety, was a Judaica scholar with more learning than judgement, an imbalance that involved him in many notorious controversies, chief among them his relentless crusade against the genuineness and antiquity of the Dead Sea Scrolls and the Masada discoveries. The present posthumous volume, the last of his history of the Second Temple to appear, covers the first Judaean revolution and its aftermath, but stops before the Bar Kokhba war. A fourth volume was to deal with this (and with the inauthenticity of the letters and documents found in the Judaean caves). The work, a curious medley of hyper-criticism and fundamentalism, is individual and idiosyncratic, and can be said with only a slight exaggeration to rely on one modern authority alone: S. Zeitlin. Sidney Hoenig, a devout pupil, writes a warm appreciation of his master in which he notes that Zeitlin intended to discuss the Qumran scrolls in this volume but 'alas, it was not given him to carry out his plan'. It is unlikely, however, that he would have had anything very different to say than what appeared in 'The Hebrew Scrolls: Once More and Finally' in *JQR* in 1950!

G. VERMES

10. PHILOLOGY AND GRAMMAR

BLAU, J.: *A Grammar of Mediaeval Judaeo-Arabic*. Second enlarged edition. 1980. Pp. xxii, (English), xii, 362 (Hebrew). (Magnes Press, Jerusalem. Price: Sh. 65.00)

The first edition (1961) of this important work (written in Hebrew) was not noticed in the *Book List*. The initial two hundred and seventy pages reproduce, with very minor changes only, the text of the first edition, while the remainder embodies additions and corrections. A particularly welcome and useful feature is the very full list of contents in English, extending over fifteen pages, which will enable even the reader unversed in contemporary Hebrew to find his way about this book and to exploit its treasures. The grammar depicts the language of medieval Arabic texts 'written by Jews for Jews'. These texts generally appear in Hebrew characters and, while Judaeo-Arabic exhibits, of course, a basic similarity with other forms of Middle Arabic, this facet together with certain Hebrew and Aramaic elements conveys a flavour and character of some distinctiveness. Blau is also the author of a *Grammar of Christian Arabic* and of *The Emergence and Linguistic Background of Judaeo-Arabic* as well as of many other germane studies. No better or more reliable guide to the perplexities of this important linguistic medium can be envisaged.

E. ULLENDORFF

COWLEY, A. E.: *Gesenius' Hebrew Grammar as edited and enlarged by the late E. Kautzsch*. Second English edition. Fifteenth impression, with Index of Passages revised by J. B. Job. 1980. Pp. xvi, 616. (Clarendon Press, Oxford. Price: £10.00)

In the latest impression of this classic work the index of passages, corresponding to pages 565–98 of earlier impressions, has been thoroughly revised, and some consequential minor corrections made in the body of the text. The material in the index is presented in five columns instead of three, but this enables the references to any one verse to be set on separate lines, facilitating use. In addition some extra information is given by way of sigla explained at the beginning. A random check of errata noted on my own copy showed the catching of every relevant point. This is a labour of love performed with a patience suitable to its author's name. Regrettably the revised index is not available on its own.

P. R. ACKROYD

EATON, J. H. (ed.): *Horizons in Semitic Studies. Articles for the Student* (University Semitic Study Aids, 8). 1980. Pp. viii, 112. (Distributed direct to users by Dept. of Theology, University of Birmingham. Price: £2.50 (plus postage))

In this ring-bound volume W. Lambert writes an 'Introduction to Akkadian', and P. Johnstone sketches 'Horizons in Arabic'. On Hebrew M. Goodman discusses 'Rabbinic Sources for the Non-Rabbinist', and G. I. Emmerson writes on 'Widening Horizons: Some Complexities of Hebrew Grammar', covering matters like the enclitic *mem*, the Passive Qal and the Internal Hiphil. Syriac takes pride of place with S. Ashbrook on 'Syriac Hagiography: an Emporium of Cultural Influences' and F. Young on 'Syriac — a Tool for the Student of Early Christian Doctrine'; P. Robson discusses 'Ephrem as a Poet', wisely choosing to illustrate in detail two short excerpts from the Hymns against Julian rather than writing a cursory summary. S. P. Brock contributes the longest piece: an 'Introduction to Syriac Studies', surveying Syriac literature, Aramaic dialects and scripts, editions of the

Syriac Bible and general historical background. Bibliographies are good; J. H. Eaton writes a brief introduction, and title pages are adorned with Henry Hart's magnificent calligraphy in English, Hebrew and Syriac scripts.

J. G. SNAITH

HEALEY, J. F.: *First Studies in Syriac* (University Semitic Study Aids, 6). 1980. Pp. vi, 186. (Distributed direct to users by Dept. of Theology, University of Birmingham. Price: £3.50 (plus postage))

This ring-bound Syriac grammar largely uses the inductive method: carefully graded illustrative texts are analysed in detail. The complicated pronominal constructions of Syriac are explained early, and much attention is given to such idiom. Difficulties are sensibly handled: the word 'metathesis' is used only after explanation; readers are warned that the verb *qām* is found only under *qwm* in some dictionaries. In illustrative passages proper names are marked with asterisks to avoid confusion. Both West Syrian and Nestorian vowel systems are explained and used, as are Estrangela, Jacobite and Nestorian scripts. Full verbal paradigms and a Syriac-English vocabulary are given, but users are to be advised to collect English-into-Syriac meanings as they go, as these are given only after each reading. Of the ten readings from Syriac literature two are biblical, others coming from classical authors like Aphrahat, Thomas of Marga, etc. An Ephremic poem is added with suitable explanation. To be recommended as a new approach.

J. G. SNAITH

JOHNSON, B.: *Hebräisches Perfekt und Imperfekt mit vorangehendem w^e* (Coniectanea Biblica, Old Testament Series, 13). 1979. Pp. 107. (Gleerup, Lund. Price: Sw.Kr. 50.00)

This monograph seeks to determine the meanings of the conjunction *w^e* followed by the perfect or the imperfect, and the reasons why one form was used rather than the other in particular circumstances. After a brief survey of different theories, Johnson defends the view that the vocalization of the MT represents a sufficiently reliable tradition to justify its use for the present study, and gives statistics about the use of the two forms in the various books of the O.T. He also sets out a working hypothesis about the meanings of the perfect and the imperfect in general: the former represents completed action seen from outside, the latter incomplete action seen from within. The usage in the following groups of books is then examined: the Pentateuch and the so-called 'Deuteronomistic' history work; Ezra, Nehemiah and Chronicles; the Prophets; the remaining books. Finally, there is a summary of conclusions, followed by a bibliography and an index of biblical references. The analysis of the uses of the two forms under discussion and the distinction between them is a valuable contribution to the study of the Hebrew Bible, and much of what is said appears to be valid even for a reader who hesitates to commit himself to Johnson's general hypothesis about the meanings of the perfect and imperfect.

J. A. EMERTON

LETTINGA, J. P.: *Grammaire de l'hébreu biblique*. 1980. Pp. xiv, 202. *Volume complémentaire. Exercices, extraits de l'Ancien Testament et vocabulaires*. 1980. Pp. viii, 89, 23*. Traduction du Néerlandais par Annie et Anton Schoors. (Brill, Leiden. Price: Fl. 49.00 for the two volumes)

A French translation of this thorough and detailed grammar, the Dutch original of which was reviewed in *B.L.* 1978, p. 140. A well-written and solid

work, untouched by modern ideas that would wish to exclude the diachronic axis from language learning. Particularly to be relished is the saying of Henri Fleisch, 'L'hébreu n'est pas une langue difficile, mais simplement une langue où l'on trouve quelques difficultés' (title page). One must doubt if the numerous English-language grammars of Hebrew have equalled the standard of this work. The French translation appears to be very good.

J. BARR

PETTINATO, G.: *Old Canaanite Cuneiform Texts of the Third Millennium*. Introduction and translation by M. L. Jaffe (Sources and Monographs. Monographs on the Ancient Near East, vol. 1, fasc. 7). 1979. Pp. iv, 17. (Udena Publications, Malibu, California. Price: \$1.90)

The full title, which appears only on p. 5, continues 'recovered during the 1974 season at Tell-Mardikh — Ebla.' This is a translation of an Italian article in *Orientalia* 44 (1975), pp. 361 ff., which deals with the first group of tablets to be found, some forty-two in number, before the much larger archives came to light. It gives a general introduction to them and then cites examples to show the linguistic affiliations of the Semitic language. The conclusion is that it is not any form of Amorite. When the tablets are published in full independent evaluation will be possible, though the conclusion is unlikely to change.

W. G. LAMBERT

RICHTER, W.: *Grundlagen einer althebräischen Grammatik. B. Die Beschreibungsebenen: III. Der Satz (Satztheorie)* (Arbeiten zu Text und Sprache im Alten Testament, 13). 1980. Pp. xii, 252. (Eos Verlag, St Ottilien. Price: DM. 32.00)

This third volume (for the others see *B.L.* 1979, p. 146; 1980, p. 133) continues the application of the methods of modern linguistics to Hebrew by discussing the Hebrew sentence. No concessions are made to readers unfamiliar with the writer's technical terminology. There are lists of abbreviations, a bibliography, and indexes of authors and subject matter.

J. A. EMERTON

SIVAN, R.: *The Revival of the Hebrew Language*. 1980. Pp. 60. (E. Rubinstein's Publishing House, Jerusalem. Price: \$5.00)

This booklet, published on the occasion of the centenary of Ben Yehuda's 'An important question' (generally held to be the trigger in the active development of Hebrew as a spoken and day to day language in Palestine) by someone who has long been concerned with the revival of spoken Hebrew, sketches in twelve succinct chapters the various phases, background, struggles, and linguistic problems associated with that revival. The photographs of the pioneers and their meetings are a particularly welcome feature. Dr Sivan describes the central role of the biblical language, the development of Rabbinic Hebrew with its synonyms and subtle semantic shifts (including useful lists of examples), the sources of contemporary Hebrew (the root *pqd* serving as a paradigm of creative differentiation), statistics, pronunciation, stylistic change, foreign influences, *plene* and defective spelling, and the impact of language regulating bodies.

E. ULLENDORFF

SNELL, D. C.: *A Workbook of Cuneiform Signs* (Aids and Research Tools in Ancient Near Eastern Studies, 3). 1979. Pp. iv, 140. (Undena Publications, Malibu, California. Price: \$9.50)

An exercise book for learning Late Assyrian sign-forms, to be written in, so that one copy will serve for one student only. No doubt an effective tool of pedagogy, but not based on profound knowledge. For example, it teaches a particular sequence for writing the wedges of signs which is not always that of ancient scribes.

W. G. LAMBERT

STAMM, J. J.: *Beiträge zur Hebräischen und Altorientalischen Namenkunde*. Zu seinem 70. Geburtstag herausgegeben von E. Jenni und M. A. Klopfenstein (Orbis Biblicus et Orientalis, 30). 1980. Pp. xvi, 262. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 56.00)

The present volume reprints fifteen articles contributed, over a period of thirty-seven years, by the Bern O.T. scholar J. J. Stamm and now collected by two of his disciples in honour of his seventieth birthday. Apart from the preface by the editors and an introduction by the *Jubilar* himself, the book has detailed and useful indexes (though not completely flawless) of some seven language groups and a list of Stamm's publications. With the exception of three articles, which required different treatment for technical reasons, all essays have been reproduced photographically with commendable success. The reviewer knows from his own experience that uncorrected reprinting — *senza aggiornamento* — poses considerable problems: thus it is not likely that Professor Stamm now stands by his 1950 interpretation of the name *Isaac*. The long contribution on Hebrew female onomastics is of particular significance. The collection as a whole, while it inevitably falls somewhat short of a systematic treatment, is indispensable reading in the field of O.T. *Namenkunde*.

E. ULLENDORFF

ULLENDORFF, E.: *The Bawdy Bible* (The Fifth Sacks Lecture, 1978). 1978. Pp. 34. (Oxford Centre for Postgraduate Hebrew Studies. Price: £0.75)

This learned and urbane disquisition treats of words relating to sex, excretion, nakedness, prostitution and the like in the Bible, with reference also to the Dead Sea Scrolls, the Talmud and other oriental sources. It gathers together many basic examples but — inevitably in view of the limited space available — leaves certain questions aside. For example, how do we know when a term is a euphemism? Are terms like *know* and *grind* really to be so understood? In *know*, might not the sexual meaning be part of the word's actual sense, rather than a euphemistic substitute for another, more direct, word? In *grind*, might this not count as metaphor? Again, are all the examples where sexual or otherwise earthy meanings have been discerned by one scholar or another really certain? For example, must we suppose that all of Lys's interpretations of the Song of Songs are indubitably right? Was not the Song more indirect in its expression of erotic love than writers like Lys (and more recently Pope) have seen? And does not the very fact of the euphemisms suggest that much of the biblical culture was not so very bawdy after all? There are useful indexes of words and references, and bibliographical notes. The work is reprinted from the *Bulletin* of the School of Oriental and African Studies, 42, 1979.

J. BARR

WICKENS, G. M.: *Arabic Grammar. A First Workbook*. 1980. Pp. viii, 171. (Cambridge University Press. Price: £12.50 (paperback: £5.95))

Students of the O.T. should certainly be encouraged to acquire a knowledge of Arabic. But I doubt that Professor Wickens' very basic tool, couched in deliberately unscholarly terms and terminology, will commend itself to this particular type of learner — or indeed to university students on this side of the Atlantic. The method is a little too elementary, and Professor Wickens is right in his expectation that such a method is bound to irritate scholars. There are, of course, infinitely varied ways of acquiring basic language skills, but within the European university milieu the traditional mode of study by reading suitably selected texts with the aid of a decent reference grammar and dictionary remains, I trust, the preferred procedure. There are in existence any number of Arabic Readers, Chrestomathies, extracts from the Press, etc., and notably A. F. L. Beeston's excellent *Samples of Arabic Prose* — quite apart from the many introductory grammars in several European languages.

While I thus retain some doubts about the usefulness, within the context referred to, of the first part of the book (grammar in twenty-eight lessons), I am glad to be able to recommend warmly the texts and analyses contained in the second part (pp. 105–71). They are most suitably structured and explained, and the Arabic characters employed are beautiful and clear.

E. ULLENDORFF

Books Received too Late for Notice in 1981

The books in the following list will be reviewed in the *Book List* for 1982.

- ACHTEMEIER, P. J.: *The Inspiration of Scripture: Problems and Proposals* (Biblical Perspectives on Current Issues). 1980. (Westminster Press, Philadelphia.)
- Annuaire de l'École Pratique des Hautes Études. V^e Section: Sciences Religieuses.* Tome LXXXVIII. (1979–80). 1981. (École Pratique des Hautes Études, Paris.)
- AUFFRET, P.: *Hymnes d'Égypte et d'Israël: Études de structures littéraires* (Orbis Biblicus et Orientalis, 34). 1981. (Editions Universitaires Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen.)
- AULD, A. G.: *Joshua, Moses and the Land: Tetrateuch-Pentateuch-Hexateuch in a Generation since 1938*. 1980. (T. & T. Clark, Edinburgh.)
- BEN-CHORIN, S.: *Betendes Judentum: Die Liturgie der Synagoge* (Münchener Vorlesung). 1980. (Möhr, Tübingen.)
- BOADT, L.: *Ezekiel's Oracles against Egypt: A Literary and Philological Study of Ezekiel 29–32* (Biblica et Orientalia, 37). 1980. (Biblical Institute Press, Rome.)
- BOECKER, H. J.: *Law and the Administration of Justice in the Old Testament and Ancient East*. Translated by J. Moiser. 1980. (Augsburg Publishing House, Minneapolis; SPCK, London.)
- BOKSER, B. M.: *Post Mishnaic Judaism in Transition: Samuel on Berakhot and the Beginnings of Gemara* (Brown Judaic Studies, 17). 1980. (Scholars Press, Chico, California, for Brown University.)
- BOKSER, B. M. (ed.): *History of Judaism: The Next Ten Years* (Brown Judaic Studies, 21). 1980. (Scholars Press, Chico, California, for Brown University.)
- BOURDILLON, M. F. C., and FORTES, M. (eds.): *Sacrifice*. 1980. (Academic Press, London and New York.)
- BROOKE, A., and others (eds.): *The Vineyard Bible: A Central Narrative and Index*. 1980. (Seabury Press, New York; distributed in Great Britain by SPCK, London.)
- BRYCE, G. E.: *A Legacy of Wisdom: The Egyptian Contribution to the Wisdom of Israel*. 1979. (Bucknell University Press, Lewisburg; Associated University Presses, Cranbury, New Jersey, and London.)
- CALLAWAY, J. A., with the assistance of SCHOONOVER, K., and ELLINGER, W. W.: *The Early Bronze Age Citadel and Lower City at Ai (Et-Tell): A Report of the Joint Archaeological Expedition to Ai (Et-Tell): No. 2*. 1980. (American Schools of Oriental Research, Cambridge, Massachusetts.)
- CATE, R. L.: *Exodus* (Layman's Bible Book Commentary, 2). 1979. (Broadman Press, Nashville, Tennessee.)
- CERESKO, A. R.: *Job 29–31 in the Light of Northwest Semitic: A Translation and Philological Commentary* (Biblica et Orientalia, 36). 1980. (Biblical Institute Press, Rome.)
- COGGINS, R. J.: *Who's Who in the Bible*. 1981. (Batsford, London.)
- CONYBEARE, F. C., and STOCK, ST G.: *A Grammar of Septuagint Greek*. 1980 (1905). (Zondervan Publishing House, Grand Rapids, Michigan.)

- COOTE, R. B.: *Amos among the Prophets: Composition and Theology*. 1981. (Fortress Press, Philadelphia.)
- CROSS, F. M., Jr.: *The Ancient Library of Qumran and Modern Biblical Studies*. Revised edition. 1980. (Baker Book House, Grand Rapids, Michigan.)
- DAROM, A., and GOTTLIEB, Z. (eds.): *Pentateuchal Commentary of Obadya Sforno*. 1980. (Mosad Harav Kook, Jerusalem.)
- DIEM, D., and WILD, S. (eds.): *Studien aus Arabistik und Semitistik Anton Spitaler zum siebzigsten Geburtstag von seinen Schülern überreicht*. 1980. (Harrassowitz, Wiesbaden.)
- DIJKSTRA, M.: *Gods voorstelling. Predikatieve expressie van zelfopenbaring in oudoosterse teksten en Deutero-Jesaja* (Dissertationes Neerlandicae. Series Theologica, 2). 1980. (Kok, Kampen.)
- EATON, J. H.: *Vision in Worship: The Relation of Prophecy and Liturgy in the Old Testament*. 1981. (SPCK, London.)
- EDWARDS, I. E. S., GADD, C. J., and HAMMOND, N. G. L.: *The Cambridge Ancient History*. Vol. 1, Part 2. *Early History of the Middle East*. 3rd edition. 2 vols. 1980 (1971). (Cambridge University Press.)
- EDWARDS, I. E. S., GADD, C. J., HAMMOND, N. G. L., and SOLLBERGER, E.: *The Cambridge Ancient History*. Vol. II, Part 2. *The Middle East and the Aegean Region c.1380-1000 B.C.* 3rd edition. 2 vols. 1980 (1975). (Cambridge University Press.)
- EISSFELDT, O.: *Introduzione all'Antico Testamento*. Vol. 1. *Aspetti letterari dell'Antico Testamento*. Vol. II. *Analisi dei libri dell'Antico Testamento — I* (Biblioteca teologica, 1 and 2). 1970, 1980. (Paideia Editrice. Brescia.)
- FISHBANE, M.: *Text and Texture: Close Readings of Selected Biblical Texts*. 1979. (Schocken Books, New York.)
- FREEDMAN, D. N.: *Pottery, Poetry and Prophecy: Studies in Early Hebrew Poetry*. 1980. (Eisenbrauns, Winona Lake, Indiana.)
- GERSTENBERGER, E. S., and SCHRAGE, W.: *Suffering* (Biblical Encounter Series). Translated by J. E. Steely. 1980. (Abingdon Press, Nashville, Tennessee; distributed in Great Britain by SPCK, London.)
- GINSBERG, H. L.: *The Supernatural in the Prophets with special reference to Isaiah* (The Goldenson Lecture, 1978). 1979. (Hebrew Union College Press, Cincinnati.)
- GREEN, W. S. (ed.): *Approaches to Ancient Judaism*. Vol. II (Brown Judaic Studies, 9). 1980. (Scholars Press, Chico, California, for Brown University.)
- HAAS, P. J.: *A History of the Mishnaic Law of Agriculture: Tractate Maaser Sheni* (Brown Judaic Studies, 18). 1980. (Scholars Press, Chico, California, for Brown University.)
- HAMLIN, E. J.: *Comfort My People: A Guide to Isaiah 40-66*. 1980. (John Knox Press, Atlanta.)
- HANSON, R. S.: *Tyrian Influence in the Upper Galilee* (Meiron Excavation Project, 2). 1980. (American Schools of Oriental Research, Cambridge, Massachusetts.)
- HARRELSON, W.: *The Ten Commandments and Human Rights* (Overtures to Biblical Theology, 8). 1980. (Fortress Press, Philadelphia.)
- HAYES, J. H.: *An Introduction to Old Testament Study*. 1979. (Abingdon Press, Nashville, Tennessee; distributed in Great Britain by SPCK, London.)

- HONEYCUTT, R. L., Jr: *Leviticus, Numbers, Deuteronomy* (Layman's Bible Book Commentary, 3). 1979. (Broadman Press, Nashville, Tennessee.)
- HVIDBERG-HANSEN, F. O.: *La Déesse TNT. Une étude sur la religion canaanéopunique*. Vol. I. Texte. Vol. II. Notes. 1979. (Gad's Forlag, Copenhagen.)
- Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. Vol. 26 (1979/80). 1980. (Patmos Verlag, Düsseldorf.)
- JACKSON, B. S. (ed.): *The Jewish Law Annual*. Vol. 3. 1980. (Brill, Leiden.)
- JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 34, No. 2. 1980. (Universitetsforlaget, Oslo.)
- JOSSA, G.: *Gesù e i movimenti di liberazione della Palestina* (Biblioteca di cultura religiosa, 37). 1980. (Paideia Editrice, Brescia.)
- KALUGILA, L.: *The Wise King: Studies in Royal Wisdom as Divine Revelation in the Old Testament and its Environment* (Coniectanea Biblica, Old Testament Series, 15). 1980. (Gleerup, Lund.)
- KANTER, S.: *Rabban Gamaliel II: The Legal Traditions* (Brown Judaica Studies, 8). 1980. (Scholars Press, Chico, California, for Brown University.)
- KNUDSEN, E. E.: *A Targumic Aramaic Reader: Texts from Onkelos and Jonathan with Introduction and Glossary* (Semitic Study Series, New Series, 5). 1981. (Brill, Leiden.)
- VAN DER KOOIJ, A.: *Die alten Textzeugen des Jesajabuches: Ein Beitrag zur Textgeschichte des Alten Testaments* (Orbis Biblicus et Orientalis, 35). 1981. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen.)
- KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band VII. Lief. 1/2 (Böhmische Brüder-Buddhismus). Lief. 3 (Buddhismus-Busse). 1980. (De Gruyter, Berlin.)
- LANG, B.: *Wie wird man Prophet in Israel? Aufsätze zum Alten Testament*. 1980. (Patmos Verlag, Düsseldorf.)
- LAPIDE, P., and MOLTMANN, J.: *Jewish Monotheism and Christian Trinitarian Doctrine: A Dialogue*. Translated by L. Swidler. 1981. (Fortress Press, Philadelphia.)
- LARSSON, G.: *Der Toseftatraktat Jom hak-Kippurim: Text, Übersetzung, Kommentar*. I. Teil, Kapitel 1 und 2. 1980. (Studentlitteratur, Lund.)
- LEVINE, L. I. (ed.): *Ancient Synagogues Revealed*. 1981. (Israel Exploration Society, Jerusalem.)
- LEWIS, B.: *The Sargon Legend: A Study of the Akkadian Text and the Tale of the Hero who was Exposed at Birth* (American Schools of Oriental Research Dissertation Series, 4). 1980. (American Schools of Oriental Research, Cambridge, Massachusetts.)
- LEWIS, J. O.: *1 and 2 Samuel, 1 Chronicles* (Layman's Bible Book Commentary, 5). 1980. (Broadman Press, Nashville, Tennessee.)
- LOEWENSTAMM, S. E.: *Comparative Studies in Biblical and Ancient Oriental Literatures* (AOAT, 204). 1980. (Butzon & Bercker, Kevalaer; Neukirchener Verlag, Neukirchen-Vluyn.)
- MACKOWSKI, R. M.: *Jerusalem, City of Jesus: An Exploration of the Traditions, Writings, and Remains of the Holy City from the Time of Christ*. Photography by G. Nalbandian. 1980. (Eerdmans, Grand Rapids, Michigan.)

- DE MARGERIE, B.: *Introduction à l'histoire de l'exégèse. 1. Les Pères grecs et orientaux* (Initiations). 1980. (Les Éditions du Cerf, Paris.)
- MARTENS, E. A.: *Plot and Purpose in the Old Testament*. 1981. (Inter-Varsity Press, Leicester.)
- MERENDINO, R. P.: *Der Erste und der Letzte: Eine Untersuchung von Jes 40–48* (Supplements to Vetus Testamentum, 31). 1981. (Brill, Leiden.)
- MILLARD, A. R., and WISEMAN, D. J. (eds.): *Essays on the Patriarchal Narratives*. 1980. (Inter-Varsity Press, Leicester.)
- NAPIER, D.: *Song of the Vineyard: A Guide through the Old Testament*. Revised edition. 1981. (Fortress Press, Philadelphia.)
- NEIL, W.: *The Message of the Bible*. 1980. (Harper & Row, San Francisco.)
- O'CONNOR, M.: *Hebrew Verse Structure*. 1980. (Eisenbrauns, Winona Lake, Indiana.)
- ODED, B. (ed.): *Studies in the History of the Jewish People and the Land of Israel*. Vol. 5. 1980. (University of Haifa, Israel.)
- OTTO, E., and SCHRAMM, T.: *Festival and Joy* (Biblical Encounter Series). Translated by J. L. Bevins. 1980. (Abingdon Press, Nashville, Tennessee.)
- VON RAD, G.: *God at Work in Israel*. Translated by J. J. Marks. 1980. (Abingdon Press, Nashville, Tennessee.)
- REICHMANN, F.: *The Sources of Western Literacy: The Middle Eastern Civilizations* (Contributions in Librarianship and Information Science, 29). 1980. (Greenwood Press, Westport, Connecticut, and London.)
- ROEHRS, W. R., and FRANZMANN, M. H.: *Concordia Self-Study Commentary*. 1979. (Concordia Publishing House, St Louis, Missouri.)
- ROFÉ, A.: 'The Book of Balaam' (Numbers 22:2–24:25): *A Study in Methods of Criticism and the History of Biblical Literature and Religion*. With an Appendix: *Balaam in the Deir 'Alla Inscription* (Jerusalem Biblical Studies, 1). 1979. (Simor, Jerusalem.)
- SANDMEL, S.: *The Hebrew Scriptures: An Introduction to their Literature and Religious Ideas*. 2nd impression. 1979. (Oxford University Press, New York.)
- SARFATTI, G. B., ARTZI, P., GREENFIELD, J. C., and KADDARI, M. (eds.): *Studies in Hebrew and Semitic Languages dedicated to the memory of Professor E. Y. Kutscher* (Bar-Ilan Departmental Researches, Department of Hebrew and Semitic Languages). 1980. (Bar-Ilan University Press, Ramat-Gan, Israel.)
- SCHNACKENBURG, R. (ed.): *Zukunft: Zur Eschatologie bei Juden und Christen* (Schriften der Katholischen Akademie in Bayern, 98). 1980. (Patmos Verlag, Düsseldorf.)
- SCHONFELD, S.: *A New–Old Rendering of the Psalms*. 1980. (The Uniby Press, London.)
- SEEBASS, H.: *David, Saul und das Wesen des biblischen Glaubens*. 1980. (Neukirchener Verlag, Neukirchen-Vluyn.)
- SEKINE, M., and SATAKE, A.: *Annual of the Japanese Biblical Institute*. Vol. vi. 1980. (Yamamoto Shoten, Tokyo.)
- SHANKS, H.: *Judaism in Stone: The Archaeology of Ancient Synagogues*. Preface by Y. Yadin. 1979. (Harper & Row, New York.)
- STADELMANN, H.: *Ben Sira als Schriftgelehrter: Eine Untersuchung zum Berufsbild des vor-makkabäischen Söfer unter Berücksichtigung seines*

- Verhältnisses zu Priester-, Propheten- und Weisheitslehrertum* (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe, 6). 1980. (Mohr, Tübingen.)
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