

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1982

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 1982 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 £6.00 or \$12.00 post free for a single copy. Payment should be made by cheque in sterling or U.S. dollars payable to the Society for Old Testament Study, or direct to Post Office Giro Account No. 50 450 4002.

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

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PREFACE

This *Book List* follows the pattern of those of previous years, and it is not necessary for me to say anything here other than to record my thanks to all those who have contributed to its appearance. These are due in the first instance to the publishers who kindly provided the books and to the reviewers (including two non-members of the Society, Dr J. D. Ray and Professor S. R. Sutherland). Scholars overseas have again generously given their assistance by writing reviews of books (in some cases from copies of their own) or by drawing my attention to books which I might otherwise have overlooked, and it is a particular pleasure to express here my thanks to Professor B. Albrektson, Professor M. Bič, Dr C. Conroy, Dr G. L. Prato, Dr K. K. Sacon and Professor A. S. van der Woude. On the practical side thanks are due to our printer, Mr A. S. Maney, and his staff for their unfailing help and courtesy; to my immediate colleagues, Professor P. R. Ackroyd and Mr R. J. Coggins, for much assistance and encouragement; and to Miss C. M. Chisholm, secretary in the Department of Biblical Studies at King's College, and my wife who have very willingly undertaken the secretarial work involved in the production of this *List*.

On p. 16 of this *Book List* reference is made to the work of Professor Fridolin Stier, the founder and for many years editor of the *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. It is a sad duty to record that Professor Stier died on 2 March 1981. All those who are concerned with Old Testament scholarship stand in his debt for his work in connection with *IZBG*.

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

AGUIRRE, R., and GARCIA LOPEZ, F. (eds.): *Escritos de Biblia y Oriente: Miscelánea conmemorativa del 25.º aniversario del Instituto Español Bíblico y Arqueológico (Casa de Santiago) de Jerusalén* (Bibliotheca Salmanticensis, Estudios 38). 1981. Pp. 412. (Departamento de Publicaciones, Universidad Pontificia, Salamanca. Price: Pts. 1,350)

This volume marking the silver jubilee of the Spanish Biblical and Archaeological Institute in Jerusalem comprises three sections, containing papers respectively on (1) O.T., (2) intertestamental and N.T., and (3) various themes. The O.T. papers deal with questions of method (L. Alonso Schökel), analysis of Deut. 9:1-7; 10:12-11:17 (F. García López), Bethel and Beth-aven (J. Briend), redaction in Josh. 13-19 (A. Ibáñez Arana), the Bethlehem sanctuary under the judges and Samuel (V. Vilar Hueso), 'the bow of Jonathan turned not back' (B. Couroyer), Athaliah and chronology (E. Puech), 2 Kings 17:3-6 (J. Trebelle), Zephaniah and Jerusalem (J. M. Asurmendi), the king of Israel as protector of social justice (J. García Trapiello). In Section 2 F. García Martínez relates 4QMes Aram to the book of Noah, and A. Díez-Macho considers the Parma ms. De Rossi 3089 (978) as a new source for the Palestinian Targum. In Section 3 J. S. Croatto presents some reflexions on the Atrahasis myth, and L. Díez Merino writes on Targumic mss. in Spain.

F. F. BRUCE

Annuaire de l'École Pratique des Hautes Études. V^e Section: Sciences Religieuses. Tome LXXXVIII (1979-1980). 1981. Pp. 568. (École Pratique des Hautes Études, Paris. Supplied free to libraries and centres of research)

In this issue the following reports and lectures are particularly relevant to readers of the *Book List*. The volume begins with a special article by H. Cazelles, 'Bible et histoire des religions' (pp. 43-59) in which he points to areas in which the latter has made the greatest contribution to the study of the O.T.: the concept of God, kingship, law, covenant and wisdom. In the section on the religion of ancient Egypt (pp. 193-99) J. Yoyotte reports on study of sacerdotal titles and certain Osirian texts, and on excavations at Tanis. J. Leclant's report in the section on the diffusion of Egyptian cults (pp. 201-209) deals with Isis worship and Meroitic studies. D. Arnaud (Assyro-Babylonian religions, pp. 211-18) discusses cuneiform texts from Hattusa, Emar and Ugarit from the Late Bronze Age. The section on west-Semitic religions includes a lecture by Cazelles (pp. 225-30) on Isa. 6:1-9:6 and a report by him on the completion of work on the Legend of Aqhat (pp. 231-34). In the same section J.-L. Cunchillos (pp. 237-45) summarizes studies on the Ugaritic adverb and on Psalms 34 and 148. In the section on the origins of Christianity there is a lecture by P. Geoltrain and F. Schmidt (pp. 337-39) on Christian adaptations of Jewish apocalypses, and another by F. Schmidt (pp. 341-44) on 'Acculturation et résistance à l'hellénisation dans le Judaïsme à l'époque hellénistique'. Further study of Hellenistic Judaism and Christian origins is reported by Geoltrain, J. C. Picard and F. Schmidt on pages 495-97.

R. N. WHYBRAY

BLANK, S. H. (ed.): *Hebrew Union College Annual*, Vol. LI. 1980. Pp. viii, 198 (English), 88 (Hebrew). (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$15.00)

The editor is to be congratulated for the decision to supply a brief summary of the contents of each article included in this volume. This is most valuable with regard to the articles written in Hebrew. In this volume there are thirteen articles, ten in English and three in Hebrew. As compared with

previous volumes only a few articles are of direct interest to the O.T. scholar. In 'The Rhetoric of Ezekiel's Vision of the Valley of Bones' M. V. Fox demonstrates how rhetorical criticism can be applied to a prophetic message. After examining the change of the feminine ending *-at* to *a* in Hebrew, Phoenician, Moabite, Arabic and Aramaic, J. Blau ('The Parallel Development of the feminine ending *-at* in Semitic Languages') concludes that this is due to parallel development rather than to inherited features. Scholars who are interested in the documents from the Cairo Geniza will be grateful for the short contribution by Y. Yadin, 'A note on the title of the Verso of Geniza MS 1134'. He offers a correction to the suggestion made by M. Klein in *HUCA*, Vol. XLIX. 'The Samaritan Ministry and Mission' (M. S. Enslin) deals with the nature and source of Luke 9:5-18:14. In 'Traces of Jewish Hagiolatry' E. Werner suggests that veneration of martyrs was practised by Judaism even before it became popular in Christianity, and though there were attempts by the rabbis to suppress it, yet it is claimed that it has survived even up to the present. The other articles deal with various aspects of Jewish Studies: 'Elijah ben Abraham and his Tract against the Rabbanites' (L. Nemoy); 'A Medieval Hebrew Polemical Mélange' (R. Chazan); 'Gersonides on the Problem of Volitional Creation' (M. Kellner); 'David ben Yehudah and his *Book of Mirrors*' (D. Ch. Matt); 'Sa'adya ben Abraham al-Bashiri: A Seventeenth-century Northern Yemenite Poet' (M. M. Caspi).

E. R. ROWLANDS

BOTTERWECK, G. J., and RINGGREN, H. (eds.): *Theological Dictionary of the Old Testament*. Vol. IV (Z^eēbh-hmš). Translated by D. E. Green. 1980. Pp. xx, 493. (Eerdmans, Grand Rapids, Michigan; distributed in Great Britain by SCM Press, London. Price: \$22.50; £15.00)

This volume of the English translation of *TWAT* (see *B.L.* 1979, p. 9) corresponds to the second half of Band II of the original German edition, whose various fascicles were noted in *B.L.* 1976, p. 9; 1977, p. 8; 1978, p. 10; and 1979, p. 9. Its arrangement and quality are identical with those of vol. III (see *B.L.* 1980, p. 12).

R. N. WHYBRAY

BOWMAN, J., and THOMPSON, J. A. (eds.): *Abr-Nahrain XVIII (1978-1979)*. 1980. Pp. viii, 122. (Brill, Leiden. Price: Fl. 56.00)

The last three of the eight articles offered here are short notes by J. Fellman on three recent Amharic writers. In the seventh and last chapter of 'The Traders of the Pearl' B. E. Colless brings his study of Nestorian and Armenian religious centres in the Far East and Australia down to modern times. J. Baldry describes the Turkish campaign to subdue the revolt in the Yemen in 1904-07. Aspects of Jewish/Christian relations are discussed in J. G. Flynn, 'St Thomas and Averroes on the Knowledge of God', and in P. Sigal, 'Inquiry into Aspects of Judaism in Justin's Dialogue with Trypho.' Finally J. Bowman defines his current position on 'The History of the Samaritans'. This is the last issue to be edited by Professor Bowman, and we congratulate him and his assistants on the success of the *Annual* over the years. (For vol. XIX see below, p. 17.)

D. R. AP-THOMAS

CASETTI, P., KEEL, O., and SCHENKER, A. (eds.): *Mélanges Dominique Barthélemy: Études bibliques offertes à l'occasion de son 60^e anniversaire* (Orbis Biblicus et Orientalis, 38). 1981. Pp. xii, 720. (Editions Universitaires, Fribourg; Vandenhoeck & Ruprecht, Göttingen, Price: Sw.Fr. 95.00)

This *Festschrift* contains twenty-nine articles on a wide range of topics within the fields of biblical exegesis, textual criticism, and philology, by

colleagues and pupils of Professor Barthélemy. Apart from five contributions on problems in the New Testament (by G. Rouiller, P. Skehan, C. Spicq, B. Tremel, and H. Venetz) and one article by P. Grelot on the relationship between Jubilees and the Testament of Levi, the contributions are concerned with the Old Testament and Hebrew philology. There are two general articles, by J. A. Sanders (on text and canon) and E. A. Nida (on translation problems due to cultural differences). Much space is devoted to septuagintal matters, both the LXX as such (R. Hanhart, Judit Targarona, E. Tov, J. W. Wevers), and the LXX in its relation to the MT (H. Cazelles, M. H. Goshen-Gottstein, N. Lohfink). J. Carmignac writes on a Latin translation (before the Vulgate) in 2 Chronicles. O. Keel, C. Locher, A. Schenker, and R. Tournay comment on Deut. 6:8–9, Mal. 2:10 ff., Ez. 18, 1 Sam. 2:1 ff., respectively. C. McCarthy discusses the meaning of the expression ‘apple of the eye’. S. Talmon writes on the ancient Hebrew alphabet and textual criticism; G. Weil is concerned with the numbers of verses, words and letters in B 19a. A. Diez-Macho writes on a feature of targumic style, and G. Schelbert examines the use of ‘abba’ in Aramaic. S. Brock analyses Gen. 22 according to Syriac tradition. H. P. Rueger deals with a medieval Jewish tradition concerning the fate of Lot’s wife, and A. Saenz-Badillos throws new light on an aspect of the work of Dunaš ben Labrat. O. Rickenbacher discusses some problems in the Madagascan translation of Ps. 117.

P. WERNBERG-MØLLER

CAZELLES, H., and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 54: *Règne de Dieu — Religion d’Israël*. 1981. Cols. 1–252. (Letouzey & Ané, Paris. Price: Fr. 160.00)

The bulk of this fascicle (cols. 1–199) is devoted to the article ‘Règne (ou Royaume) de Dieu’, of which the section on the O.T. and Apocrypha (cols. 1–58) was most appropriately assigned to the late J. Coppens, whose excellent publications in this field are well known. After a survey of the study of the subject up to the present, the relevant texts are classified and investigated. One of the conclusions drawn as a result of the investigation is that the concept probably originated in Israel during the period of the judges, although its most significant developments are of a later date. The copious bibliography is up to date and includes J. Gray’s *The Biblical Doctrine of the Reign of God* (1979), which was reviewed in *B.L.* 1981, p. 91, as well as Mgr Coppens’s own book of the same date. The final thirteen columns of the fascicle contain the first part of a substantial article by H. Cazelles on ‘La religion d’Israël’. Of the other three shorter articles which make up the fascicle, that on Richard Reitzenstein by K. Prümm (cols. 200–210) will be of interest to some readers of the *Book List*.

R. N. WHYBRAY

*COGGINS, R.: *Who’s Who in the Bible*. 1981. Pp. 232; 2 maps. (Batsford, London. Price: £6.95)

This book consists of two lists of alphabetical entries of all the principal figures in the Bible. Each Testament is dealt with separately and the O.T. list includes entries from the Apocrypha. The length of the entries varies from a brief paragraph to several pages depending on the importance of the personage and the amount of information available. The entries set out succinctly the information given in the Bible and offer some evaluation of it. Where more than one view is held by scholars about some person, e.g. Daniel, both views are stated. The treatment aims to be objective, but no

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attempt is made to hide doubts about the historicity of some incidents or characters. This is a useful, elementary reference book.

J. ROBINSON

CRENSHAW, J. L., and SANDMEL, S. (eds.): *The Divine Helmsman: Studies on God's Control of Human Events, Presented to Lou H. Silberman*. 1980. Pp. xviii, 273. (Ktav, New York. Price: \$20.00)

By no means all of the fourteen well documented essays in this volume have a direct bearing on the theme indicated by the title; but at least half of them are of special interest to the *Alttestamentler*. In 'The Birth of Skepticism in Ancient Israel', J. L. Crenshaw, in partial disagreement with commonly held views, argues that scepticism appeared in Israel at an early date, that it was not confined to an intellectual elite, and that it was related to both a crisis of faith in God and a loss of faith in human beings. W. Harrelson writes on 'Ezra among the Wicked in 2 Esdras 3-10', analysing the structure of these chapters in detail, arguing for their unity, and expounding their theme. D. A. Knight examines the implications of Jeremiah's teaching concerning the conditions of the moral agent and the nature of moral choice. S. B. Berg discusses the relationship of God to history as presented in Chronicles and Esther. In a discussion of Ezekiel 8-11, M. Greenberg offers an exercise in holistic interpretation. D. Patte's appropriately named essay, 'Charting the Way of the Helmsman on the High Seas', deals with the application of structuralism to biblical studies. In 'New Hearts and the Old Covenant', E. L. Fackenheim considers, in relation to the problems of interpreting Jeremiah 31:15-17, 31-34, the possibility of 'a fraternal Jewish-Christian reading of the Jewish Bible today'. Other fields of study are represented by L. E. Keck ('The Law and "The Law of Sin and Death" (Rom. 8:1-4)'), P. W. Meyer ('Romans 10:4 and the End of the Law'), S. Sandmel on providence in Philo, C. H. Talbert on the contribution of Greco-Roman biographies to an understanding of Luke 1:5-4:15, C. Hauer on apocalypticism and mysticism in Judaism and Christianity, N. Samuelson ('Causation and Choice in the Philosophy of Ibn Daud'), L. Mills ('The Self as Helmsman'). The volume contains a brief sketch of Professor Silberman's career and a list of his publications.

G. W. ANDERSON

CZEGLÉDY, K., and TÖKEI, F. (eds.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxiv, fasc. 1-3. 1980. Pp. 337. (Akadémiai Kiadó, Budapest. Price: \$36.00 per volume)

This volume contains nothing on the O.T.

J. A. EMERTON

DEURLOO, K. A., HEMELSOET, B. P. M., HOOGEWOUD, F. J., and ZUURMOND, R. (eds.): *Amsterdamse cahiers voor exegese en Bijbelse theologie*. Cahier 2. 1981. Pp. 146. (Kok, Kampen. Price: Fl. 19.90)

The first collection in this series was reviewed in *B.L.* 1981, pp. 12-13. It contained no English summaries, a deficiency made good in the second series, which has summaries of the essays in both collections. There is also a more explicit statement of the aims of the series. These can be summarized as (1) the final stage of the text is the determining factor; (2) the text must be read as 'contemporaries'; (3) the form and the content of the text are closely related, and for the purposes of translation, an 'idiolect' translation is preferred,

following Buber and Rosenzweig. The second collection contains two articles on Buber's translations. Other O.T. articles deal with Gen. 9:18–28, Gen. 32:23–33, 2 Kings 4, 2 Kings 18:17–19:37 and the parallels in Isaiah 36–37, and Jer. 14:1–15:4.

J. W. ROGERSON

EMERTON, J. A. (ed.): *Old Testament Studies in honour of P. A. H. de Boer* (Offprint from *Vetus Testamentum*, 30). 1980. Pp. iv, 133. (Brill, Leiden. Price: Fl. 28.00)

After the editor's graceful tribute, there are nine essays concluding with a select bibliography of de Boer's publications. G. W. Anderson opens with a brief consideration of the personal piety which must underlie certain psalms. G. R. Castellino attempts to discover a literary pattern in Jer. 4:19–31; 4:5–18; 9:9–21; 25:30–38; 14:2–15:4; each containing three balanced stanzas. H. Cazelles examines Isa. 2:2–5, concluding that there was an earlier edition addressed to the Northern Kingdom. R. E. Clements offers evidence of a redaction of Isa. 1–39 after 587, a valuable supplement to his commentary. J. A. Emerton examines Isa. 22:8–11 and 65:5 in characteristic detail, length and depth and with characteristically modest conclusions. W. L. Holladay pursues his notion that the two scrolls of Jeremiah can be identified by recognising a rhetorical shape in chapters 1–10 and sets out both scrolls and the additions in a precise scheme. M. D. Koster shows that the Syrian tradition supports the Latin, Roman Catholic and Lutheran numbering of the Ten Commandments. W. McKane presents a fine article (not to be missed) on trial by ordeal, the meaning of *rôš* and *la^anah* and the cup of wrath. The collection ends with Zimmerli on 'holiness' in the Holiness Code. He finds the idea of separation and election strongly present in the usage.

D. R. JONES

EVANS, C. D., HALLO, W. W., and WHITE, J. B. (eds.): *Scripture in Context: Essays on the Comparative Method* (Pittsburgh Theological Monograph Series, 34). 1980. Pp. xiv, 328. (Pickwick Press, Pittsburgh, Pennsylvania; distributed in Great Britain by T. & T. Clark, Edinburgh. Price: \$13.50; £8.50)

A varied series of studies, introduced by a discussion of 'Biblical History in its Near Eastern Setting' by W. W. Hallo, which considers some of the questions of principle involved in comparative study, the proper use of Near Eastern material in the handling of biblical problems. The papers derive from a seminar on this area of discussion in 1978. There are fourteen essays in all. They cover literary questions: 'Oral poetry' (W. R. Millar), and the Joseph Narrative (Mary Savage); prophecy in relation to the divine council (M. E. Polley), and 'Universalization of History in Deutero-Isaiah' (J. B. White); 'Genesis 14' (N.-E. A. Andreassen); 'Pre-Israelite Jerusalem' (J. J. Schmitt); Elijah on Carmel in the light of the Ras Shamra material (G. E. Saint-Laurent), and one on 'Jewish Apocalyptic'. Four are very interestingly concerned with the need for political interpretation of particular periods — Hezekiah to Josiah (C. D. Evans), the exilic period (Jean M. Davison), political tensions in Ezra-Nehemiah (C. Schultz), and the period of Antiochus Epiphanes (B. W. Jones). There is useful critical survey in most of these studies; often stimulating comment on particular problems. A volume which provides useful suggestions, and is enhanced — as such composite volumes all too rarely are — by good indexes, topical, authors and references.

P. R. ACKROYD

FINKEL, A., and FRIZZELL, L. (eds.): *Standing before God: Studies on Prayer in Scriptures and in Tradition with Essays in Honor of John M. Oesterreicher*. 1981. Pp. vi, 410; portrait. (Ktav, New York. Price: \$29.50)

The editors, who teach in the Institute of Judaeo-Christian Studies at Seton Hall University founded by Monsignor Oesterreicher, have here mobilized priests, rabbis, professors and other scholars to pay him tribute on his seventy-fifth birthday. The subjects treated, under the general headings of 'Worship in Scriptures', 'Prayer in Tradition' and 'Reflections', relate to the Old and New Testaments, Jewish and Christian prayer and the religious ideas of Church and Synagogue. They are thus particularly apt for one who, whether as an anti-Nazi in Vienna or an influential figure in Catholic deliberations, has struggled to promote better relations between the two faiths. Of particular interest to *B.L.* readers are A. Deissler on the theology of creation in Psalm 104, L. Frizzell on the pseudographical hymn of the three young men in the furnace, Annie Kraus on the sin of folly, E. H. Maly on divine immanence and transcendence in the Deuteronomist, L. H. Silberman on *nby*' and *angelos* in 11QPs^a 151 and LXX, and W. Strolz on Deutero-Isaiah's concept of divine uniqueness.

S. C. REIF

FLISCHER, E., and PETUCHOWSKI, J. J. (eds.): *Studies in Aggadah, Targum and Jewish Liturgy in Memory of Joseph Heinemann*. 1981. Pp. 124 (English), 192 (Hebrew); portrait. (Magnes Press, Jerusalem; Hebrew Union College Press, Cincinnati. Price: \$15.00)

This tribute to a Jerusalem scholar missed for his friendship and integrity as well as his illuminating work is worthy of his standards and contains impressive contributions from pupils, colleagues and friends, plus two appreciations and his bibliography. As well as paying particular attention to J. Greenfield on a Mandaic 'Targum' of Psalm 114 and M. Greenberg's treatment of 1 Kings 18:37, biblical scholars will be interested in the studies of ancient exegesis by G. Vermes (Leviticus 18:21) and M. Beer (Korah's revolt), and historians will appreciate P. Schäfer's essay on the causes of the Bar Kokhba uprising. Of the remaining papers, eight deal with the technical and literary structure of aggadic passages and midrashic works and their methodological study, and there are six investigations of Jewish liturgical custom, text and language, including singularly formative and informative articles by N. Wieder, E. Fleischer and Ch. Rabin.

S. C. REIF

FOHRER, G.: *Studien zu alttestamentlichen Texten und Themen (1966–1972)*. (B.Z.A.W., 155). 1981. Pp. x, 212. (De Gruyter, Berlin. Price: DM. 84.00)

The fifteen essays included in this collection supplement the two earlier volumes of essays and shorter writings from the prolific pen of Professor Fohrer (see *B.L.*, 1968, p. 5; 1970, p. 9 (*Bible Bibliog.*, pp. 59, 199)). Two of those included here have not previously appeared in print, and all of them have been substantially revised, and in some cases expanded, from their original form of publication. They are divided into two groups, the first dealing with specific texts and the second with a wider range of themes. In the former category are studies of the Ark Narrative of 1 Sam. 4, 5 and 2 Sam. 6, shifts in the preaching of Isaiah, which offers a useful survey of the main characteristics of the prophet's message, guilt and vicarious suffering in the fourth servant song (Isa. 52:13–53:12), Jeremiah's prophecies against the nations (Jer. 46–51), Micah 1, the sayings of Obadiah, and post-exilic

criticisms of the temple, primarily in the prophets. A further study examines the portrayal of Israel's prophets in the Samaritan Chronicle II. In the second part the particular themes dealt with cover Israel's attitude to the Canaanites and other nations, the influence of Israel's social structure upon its religion, faith and hope as features of history and world order, the concepts of office and charisma in relation to priests and prophets, the role of the family in the Israelite community, sickness in the view of the Old Testament, and life after death. The final essay examines the phenomenon of ambiguity in Hebrew words. Altogether this is an exceptionally wide-ranging collection of studies, frequently suggestive of avenues for further research.

R. E. CLEMENTS

FREEDMAN, D. N.: *Pottery, Poetry, and Prophecy: Studies in Early Hebrew Poetry*. 1980. Pp. xiv, 376. (Eisenbrauns, Winona Lake, Indiana. Price: \$15.00)

F. M. Cross has written a preface to this collection of nineteen articles by Freedman, which have been published elsewhere between 1968 and 1979. The reader will search in vain for a discussion of pottery, and the reference to it in the book's title signifies Freedman's belief that it is possible to apply the principle of 'sequence dating' to O.T. poems no less than to pottery. He claims, for example, that Exod. 15 and Judg. 5 can be dated in the twelfth century, and Gen. 49, Num. 23–24 and Deut. 33 in the eleventh. The essays on this subject and on the light shed by them on their historical background are interesting, but it may be doubted whether the evidence is strong enough to support the conclusions. Other essays examine Hebrew metre and related questions, and Freedman attaches importance to the counting of syllables. There are also studies of particular O.T. poems and problematical verses, and there is an article on the broken construct chain. The book is well supplied with indexes: of subjects, authors, biblical references, and ancient words.

J. A. EMERTON

HALPERN, B., and LEVENSON, J. D. (eds.): *Traditions in Transformation: Turning Points in Biblical Faith*. 1981. Pp. xiv, 446; 1 Plate. (Eisenbrauns, Winona Lake, Indiana. Price: \$22.50)

This is a collection of fourteen essays by some of his pupils presented to F. M. Cross on his sixtieth birthday; there is an appreciation by D. N. Freedman; a bibliography of Cross's writings; subject, author, reference and language indexes. The range is wide: literary ('Radical editing' — J. A. Miles; 'Compositional Analysis of the Deuteronomistic History' — R. Polzin; 'Dtr¹ and Dtr²' — R. E. Friedman; 'Satires and Symbolism in the Song of Jonah' — J. S. Ackerman); history and politics ('Israel between League and Monarchy' — B. Halpern); prophecy ('Withholding the word' — W. Janzen; 'Yahweh recalls Elijah' — R. B. Coote); psalmody ('An Interpretation of Ps. 78' — R. J. Clifford); theological ('Origins of God' — C. E. L'Heureux; 'The Idea of Resurrection' — L. J. Greenspoon; 'Patterns of Eschatology at Qumran' — J. J. Collins); institutional ('From Temple to Synagogue: 1 Kings 8' — J. D. Levenson; 'The Samaritan Problem' — J. D. Purvis). The last essay, by A. Y. Collins, is on the book of Revelation. (Titles are abbreviated here). Lucidity, a desideratum of a book which claims, in its preface, to be addressed to a wide audience, is lacking in a number of these studies: obscure technical language conceals the nature of the argument. There is in some of the essays a too narrow bibliographical outlook, as if only within one school of (American) scholarship had real advances been made in recent years. But there is also much that is stimulating and illuminating. I particularly liked the perceptive-

ness of Clifford's study; there is valuable exegesis in Greenspoon's long survey; the essays by J. J. Collins and Purvis offer careful and critical discussion.

P. R. ACKROYD

HENNINGER, J.: *Arabica Sacra: Aufsätze zur Religionsgeschichte Arabiens und seiner Randgebiete* (Orbis Biblicus et Orientalis, 40). 1981. Pp. 347. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 82.00)

This volume contains sixteen articles of varying lengths by a distinguished Orientalist and biblical scholar whose lifelong study of Near Eastern and biblical anthropology, ethnology and religion has resulted in the publication of a number of books and very many articles and book reviews. Most of the articles collected here are relevant to biblical studies and so constitute a valuable contribution to O.T. scholarship. The articles cover various aspects of Arabic, South-Arabian, pre-Islamic, as well as early biblical sociology, religion, and religious practices, and include reviews of works by Ditlev Nielsen, H. Ringgren, Th. Gaster, and J. B. Segal. The publication of an additional seventeen articles by Henninger, in a second volume entitled *Arabica varia*, is already planned.

P. WERNBERG-MØLLER

JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica. Scandinavian Journal of Theology*. Vol. 34, No. 2. 1980. Pp. 73–171. Vol. 35, Nos. 1, 2. 1981. Pp. 1–84, 85–155. (Universitetsforlaget, Oslo. Sub. price for Vol. 34: N.Kr. 80.00, \$16.00; for Vol. 35: N.Kr. 86.00, \$18.00)

The first issue of Vol. 34 was noted in *B.L.* 1981, pp. 16–17. The second issue contains one O.T. article: K. Aartun, 'Studien zum Gesetz über den grossen Versöhnungstag Lv 16 mit Varianten. Ein ritualgeschichtlicher Beitrag' (pp. 73–109), a useful survey and discussion of the material and of the evidence for its late date. E. Meile, 'Isaaks Opferung. Eine Note an Nils Alstrup Dahl' (pp. 111–28), is primarily concerned with N.T. questions. The first issue of Vol. 35 also contains one O.T. article: M. Saebø, 'Offenbarung in der Geschichte und als Geschichte' (pp. 55–71), a critical survey of the literature and of the issues involved. J. D. M. Derrett, 'Trees Walking, Prophecy, and Christology' (pp. 33–54), makes use of O.T. prophetic material in a somewhat odd interpretation of N.T. material. The second issue contains two O.T. articles: Helge S. Kvanvig, 'An Akkadian Vision as Background for Dan. 7?' (pp. 85–90), provides a short report on the Assyrian text in question, which is to be included in a forthcoming study on the 'son of man' in Dan. 7; parallels between the texts are adduced. J. Goldingay, 'If your sins are like scarlet (Isaiah 1:18)' (pp. 137–44), considers the alternative interpretations and adds reflection on alternative meanings for the same text.

P. R. ACKROYD

Kirisutokyo Gaku (Christian Studies). New Series, 22. (Japanese). 1980. Pp. 204. (St Paul's (Rikkyo) University, Tokyo)

This number contains one article on an O.T. topic. K. Kida, in 'II Isaiah and Cyrus', broadens and develops his views on Isa. 49–55 adumbrated in English in his earlier article on the 'Servant Songs' (*Annual of the Japanese Biblical Institute*, 5 (1979), reviewed in *B.L.* 1980, p. 27). These chapters originated in the period soon after the decree of Cyrus permitting the return

of exiled peoples to their homes. Their nationalistic tone and assurance of national independence, which went far beyond what Cyrus was prepared to allow, were a cause of the violent death of the Servant of the fourth 'Song', who is to be identified with Sheshbazzar.

R. N. WHYBRAY

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band VII. Lfg. 1/2 (*Böhmische Brüder — Buddhismus*). 1980. Pp. 1–320. Lfg. 3 (*Buddhismus — Busse*). 1980. Pp. 321–480. Lfg. 4/5 (*Busse — Chinesische Religionen*). 1981. Pp. 481–802. (De Gruyter, Berlin. Sub. price per single Lieferung: DM. 42.00; per double Lieferung: DM. 84.00)

No article in Lfg. 1/2 of Band VII is exclusively concerned with the O.T., but some references to it are to be found in the article on Evil (*Das Böse*) by J. B. Hygen and in the biographical articles on W. Bousset (J. M. Schmidt) and Martin Buber (C. Schütz). The article on *Buch/Buchwesen* has an O.T. section by P. Welten; that on *Buchmalerei* one on Jewish Bible illustrations by H. Künzl, with ten illustrations; and that on *Buchstabensymbolik* one on Jewish alphabetical symbolism beginning with the rabbinic period by I. Gruenwald. In Lfg. 3 there is an article on *Bund* (pp. 397–410) by E. Kutsch, divided into three sections: O.T., early Judaism, and N.T. and the early Church, of which the first summarizes the author's well-known views on the subject after a brief history of interpretation. G. Wanke contributes a short article (pp. 412–15) on *Bundesbuch*. A long article on *Busse* (pp. 430–96), completed in Lfg. 4/5, has sections on repentance in the O.T. (pp. 433–39) by P. Welten and in Judaism (pp. 439–46) by L. Jacobs. An article on F. C. Burkitt by M. E. Glasswell gives an account of Burkitt's work on the biblical text and Versions. In Lfg. 4/5 the article on Calvin by W. Nijenhuis (pp. 568–92) pays scant attention to Calvin as an O.T. exegete. That on *Charisma/Charismen* includes sections on the O.T. by L. Schmidt and on Judaism by N. Oswald, and that on *Chiliasmus* one on Judaism and the N.T. by O. Böcher. Indexes and Corrigenda (pp. 783–802) complete the volume.

R. N. WHYBRAY

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band VIII. Lfg. 1/2 (*Chlodwig — Dänisch-hallische Mission*). 1981. Pp. 1–320. Lfg. 3 (*Dänisch-hallische Mission — Demut*). 1981. Pp. 321–480. (De Gruyter, Berlin. Sub. price per single Lieferung: DM. 42.00; per double Lieferung: DM. 84.00)

The only article in Lfg. 1/2 wholly devoted to the O.T. is that on *Chronistische Theologie/Chronistisches Geschichtswerk* (M. Saebø, pp. 74–87). This is a thorough and up-to-date investigation of all the main questions concerning the books of Chronicles, the relationship of Chronicles to Ezra-Nehemiah, and the theology of the Chronicler. There is a very extensive bibliography of some one hundred and seventy items, almost entirely from the years 1900–79. Two other articles contain matter relevant to the O.T. and Judaism: that on Johannes Cocceius (H. Faulenbach, pp. 132–40) refers to Cocceius's works on the O.T. and to his exegetical principles, and that on *Dämonen* ('böse Geister') (pp. 270–300) by various authors has sections on the O.T. by G. Wanke (pp. 275–77), and on Judaism by G. Stemberger (pp. 277–79), as well as sections on demonology in general and in the N.T. by O. Böcher and in the history of the Church by G. Tavad. In Lfg. 3 there are several articles largely or wholly devoted to the O.T. G. Lebram writes on *Daniel/Danielbuch und Zusätze* (pp. 325–49, including more than five pages of bibliography). The article on *David* is divided into

three parts: O.T. (L. A. Sinclair, pp. 378–84), Judaism (C. Thoma, pp. 384–87) and N.T. (L. A. Sinclair, pp. 387–88). Of the long article *Dekalog* it seems surprising that less than five pages are concerned with the problems of O.T. scholarship (L. Perlitt), two pages with the Decalogue in Judaism (J. Magonet) and two with the N.T. use of the Decalogue, while the remaining thirteen pages are devoted to wider ethical problems and the application of the Decalogue in the modern world. There is a short geographical and archaeological note on the city of Dan (G. Wanke). Two other O.T. subjects are listed but not discussed, being referred to a forthcoming article *Geschichte Israels: Dan* (the tribe) and *Deborah/Deborah*. In addition, there are a number of bibliographical articles containing material of interest to readers of the *Book List*: those on G. H. Dalman (K.-H. Bernhardt), Darwin and Darwinism (B. Rensch), Adolf Deissmann (E. Plümacher), Franz Delitzsch (E. Plümacher) and Friedrich Delitzsch (K.-H. Bernhardt). Finally the long uncompleted article on *Demut* has a brief two-page section on the O.T. by H. D. Preuss and a similar contribution by M. Awerbuch on Judaism.

R. N. WHYBRAY

KVALE, D., and RIAN, D.: *Professor Sigmund Mowinckels Liv og Skrifter: En Bibliografi*. 1980. Pp. 72. (Religionsvitenskapelig Institutt, Universitetet i Trondheim. Available free on request)

This useful bibliography of the life and writings of Sigmund Mowinckel is based on two earlier bibliographies which were published in *Norsk Teologisk Tidsskrift* in 1944 and 1964. Amongst various additions that have been made to the earlier bibliographies the present work includes references to reviews and other discussions of Mowinckel's writings.

M. A. KNIBB

LANG, B., in collaboration with BRATSIOTIS, P. I., KAISER, O., and VÖGTLE, A. (eds.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. Vol. 26 (1979/80). 1980. Pp. xvi, 438. (Patmos Verlag, Düsseldorf. Price: DM. 130.00)

This invaluable bibliography of all aspects of biblical studies continues to provide wide-ranging coverage of articles in periodicals, *Festschriften* and volumes of collected essays. Factual summaries of the articles are given except in cases where the title alone provides sufficient indication. The concern is primarily with articles, but under the rubric *Hinweise* a number of books, the majority belonging to various series, are noticed at the end of the volume. B. Lang has now taken over from F. Stier as the chief editor, and in the preface tribute is paid to Stier for his work in founding *IZBG*.

M. A. KNIBB

MAYES, A. D. H. (ed.): *Proceedings of the Irish Biblical Association*. Vol. 5: *Text and Interpretation*. 1981. Pp. iv, 114. (Irish Biblical Association Publications, Trinity College, Dublin. Price: £4.00)

A very readable collection of essays maintaining a good standard throughout. D. W. Gooding reviews a decade of Septuagintal research, adding helpful glosses and prognostications *en route*. E. Best, discussing the historical critical method and the interpretation of Scripture, lingers in the goodly company of the reformers to observe the comparative lightness of their hermeneutical task thanks to the affinity between their world and that of the first Christian century. A. D. H. Mayes attributes the covenant/treaty

features of Deuteronomy to a late Deuteronomistic redactor who is credited with Deut. 4:1–40 and with other material written from the same standpoint. The structure and function of Job's final speech in Job 29–31 are studied by D. Cox who concludes that the book is the work of 'a progressive wisdom school' seeking an alternative to traditional theology in an era of crisis. M. O'Callaghan's structural analysis of Gen. 38 discovers a unifying theme (progeny) without the aid of footnotes or, apparently, a couple of recent studies of the chapter. Finally, S. Freyne writes on Galilean religion against its social background in the first century. While Galilean Judaism had a considerable attachment to the Temple, its village culture did not readily assimilate the urbanized Pharisaic version of Judaism. The institution of the 'holy man' in Galilee was both supportive of the Temple-pilgrimage mentality and potentially an alternative to the Temple.

R. P. GORDON

MORAG, S., BEN-AMI, I., STILLMAN, N. A. (eds.): *Studies in Judaism and Islam presented to S. D. Goitein on the occasion of his eightieth birthday by his students, colleagues and friends*. 1981. Pp. 382 (English); xvi plates. *Studies in Geniza and Sephardi Heritage*. 1981. Pp. xiv, 341 (Hebrew); xii plates. (Magnes Press, Jerusalem. Price for vol. i: \$25.00; for vol. ii: Sh. 80.00)

In these two fine volumes the massive achievements of S. D. Goitein in Jewish and Islamic studies are worthily celebrated. Special attention is naturally paid to the Geniza to whose exploration Goitein himself has made such significant contributions. The articles by S. Hopkins, S. C. Reif, and M. R. Cohen, on various aspects of Geniza studies, will be of particular interest to O.T. scholars; but every single contribution to the English volume is of genuine importance (which cannot always be asseverated of *Festschriften* as a *genre*). The Hebrew volume is assuredly of equal value and significance and contains articles on a tenth-century Hebrew poet; on ten poems from the Cairo Geniza; new fragments of the responsa of Maimonides; linguistic observations on the Judaeo-Arabic of the Middle Ages; on the background of the Babylonian Aramaic tradition of the Yemenite community as well as other essays of considerable scholarly importance but, perhaps, of lesser direct relevance to students of the Old Testament. Both volumes are a delight to handle and to study, and the plates are of genuine help to appreciate the intricacies of some of the documents. Goitein is fortunate indeed in the exceptional scholarly achievements of his students and colleagues.

E. ULLENDORFF

MURAOKA, T. (ed.): *Abr-Nahrain XIX (1980–81)*. 1981. Pp. vi, 62. (Brill, Leiden. Price: Fl. 32.00)

This is the first volume of *Abr-Nahrain* to be published under the editorship of Professor Muraoka, and it contains three articles. S. P. Brock contributes 'Notes on Some Monasteries on Mount Izla' (pp. 1–19), a supplement to J.-M. Fiey's *Nisibe*. The material (including inscriptions) relates mainly to the monasteries of Mar Awgen and Mar Iohannan Tayaya. A. Murtonen in 'Third Isaiah — Yes or No?' (pp. 20–42) reviews in detail K. Pauritsch's *Die neue Gemeinde*. With a statistical argument based on a listing of the vocabulary of Isa. 56–66 the author defends the unity of second and third Isaiah. E. Paltiel's article considers 'Ethnicity and the State in the Kingdom of Ugarit' (pp. 43–61). He argues that allegiance to the state overshadowed all ethnic divisions within the kingdom, showing, for example, that the Hurrians at Ugarit cannot be connected with any racially-based sectarianism in politics or religion. (For vol. xviii see above, p. 8.)

J. F. HEALEY

NISHIMURA, T.: *Kyūyaku-seisho no Yogen to Chie-Rekishi-Kōzō-Kaishaku* (Prophecy and Wisdom in the Old Testament — History, Structure and Interpretation). 1981. Pp. 290, 17. (Sōbun-sha, Tokyo. Price: ¥4,500)

This collection of twelve essays covers the period from 1962 to 1978 and the various subjects indicated both by the title and the subtitle of the book. Five are related to wisdom, including a partial translation of the author's Strassbourg dissertation (1966) and three structuralist and semiological studies on Qoheleth. Five are related to prophecy, including two articles on the prophecy of Nathan.

K. K. SACON

VON RAD, G.: *God at Work in Israel*. Translated by J. H. Marks. 1980. Pp. 223. (Abingdon Press, Nashville, Tennessee. Price: \$6.95)

This is an English translation of a collection of essays and occasional lectures by the late Professor G. von Rad originally published in German in 1974; see *B. L.* 1975, p. 19. Not all the papers included in the original German are reproduced here, and this seems rather a pity since among those omitted is von Rad's brief autobiographical sketch. Dates of original publication or delivery are given; several of the lectures were presented to a wide public audience, giving to their written form a very fundamental interest concerning the nature of the Old Testament. Apart from this intrinsic interest the volume also serves to provide an exciting outline of von Rad's intellectual development.

R. E. CLEMENTS

RENDSEBURG, G., ADLER, R., ARFA, M., and WINTER, N. H. (eds.): *The Bible World: Essays in Honor of Cyrus H. Gordon*. 1980. Pp. xiv, 321. (Ktav, New York, and Institute of Hebrew Culture and Education, New York University. Price: \$29.50)

Best known for his *Ugaritic Grammar, Manual and Textbook*, Cyrus Gordon has been honoured by a second *Festschrift* coming a symbolic seven years after the first, with twenty-two contributors covering only some areas of his expertise. Ancient texts studied include Aramaic incantation bowls (M. Geller), Egyptian papyri (S. Groll), 'Inanna and the Numun-plant', a new Sumerian myth (S. Kramer), the Ammonius Narrative by Nilus(?) (P. Mayerson), Cypro-Minoan documents (P. Meriggi), a Sumerian letter (D. Owen), and the versions which underlie Ethiopic translations of the Bible and intertestamental literature (E. Ullendorff). Language is represented by M. Astour's list of sixty-six Syrian toponyms derived from plant names, S. Gevirtz's appraisal of Hebrew *šebet*, 'one who judges/governs', and O. Szemerényi's identification of *šb'* ('army'), *gdd* ('troop'), and *aptu* ('window') as loanwords in Persian. G. Bonfante suggests Aramaic to lie behind the Indo-European continuous present. Four studies are devoted to ancient verse: M. Dahood looks at *b^c* and *'al* in poetic texts (notably Amos 6:12); D. Freedman re-examines Deut. 33; W. LaSor makes a superficial comparison between traditions of early Semitic verse; S. Loewenstamm ably traces the history of a formula in Ugaritic and Hebrew poetry. El and Baal dominate the area of religion: El as creator (J. De Moor), Baal in pre-Ugaritic texts (G. Pettinato), and El versus Baal at Ras Shamra (A. Kapelrud). Other papers are by J. Sasson, on Gen. 1:1–11:9; S. Talmon on the O.T. concept of statehood; W. Ward on Egyptian terms for sandal-bearers, and lastly E. Yamauchi's comparison between Solon and Nehemiah. The work closes with a bibliography of Gordon's writings, arranged according to topic, and indexes. The reader will appreciate the sheer breadth of interest this volume

represents and, one hopes, be driven to emulate a leading writer and teacher in ancient near eastern studies.

W. G. E. WATSON

RINGGREN, H. (ed.): *Svensk exegetisk årsbok*, 46. 1981. Pp. 192. (Gleerup, Lund. Price: Sw.Kr. 70.00)

Work on the new Swedish translation of the Bible continues to provide valuable material for this Annual. B. Albrektson's 'Notes relating to the New Translation of Exodus' is both a valuable discussion of textual, philological, semantic, syntactical, and translational problems and also an impressive testimony to the thoroughness with which the new translation is being prepared. In 'Priest, Temple, Prayer', M. Haran argues that there is no evidence that in pre-exilic times prayer formed part of the cultic activity of the priests, who were 'servants of the LORD' in the Temple (his 'house'), where prayer (though it took place) was not a part of cultic activity, whereas the synagogue is a centre for prayer. H. Ringgren discusses the narrative of the 'beauty contest' in Esther, adducing parallels from which he infers that this motif is found elsewhere always in historical or quasi-historical contexts relating to monarchic communities in which such a method of selecting a consort did not seem improbable. Outside the specifically O.T. field, and with reference to a forthcoming Swedish commentary series on the N.T., B. Olsson discusses methods and objectives in older and new types of commentary. B. Gerhardsson contriutes a characteristically thorough examination of the Matthean pericopes concerning non-healing miracles. H. Sahlin writes on Paul's use of and attitude to the book of Daniel. R. Kieffer examines concepts and images in Paul's teaching about Christ's resurrection and the general resurrection. The volume also contains an obituary tribute to O. Linton by H. Riesenfeld and a wide range of reviews, including a long review article by T. Kronholm on G. Larsson's *Der Toseftatraktat Jom Hak-Kippurim*. All the articles are in Swedish. English summaries are appended to those by Haran, Sahlin, and Kieffer.

G. W. ANDERSON

SEKINE, M., and SATAKE, A. (eds.): *Annual Of the Japanese Biblical Institute*. Vol. vi. 1980. Pp. vi, 114. (Yamamoto Shoten, Tokyo, for the Japanese Biblical Institute. Price: \$10.00)

Of the four articles in this number two are on O.T. subjects. K.-H. Walkenhorst discusses (in German) Exod. 6 and other passages as pointing to a dynamic rather than a static theology of the priestly narrator, and D. T. Tsumura analyses (in English) the literary structure of Ps. 46:2-8.

R. N. WHYBRAY

Studii Biblici Franciscani Liber Annuus XXX. 1980. Pp. 512; 104 plates. (Franciscan Printing Press, Jerusalem. Price: \$40.00)

In some twenty-one articles (in Italian, French and English) the fields of biblical, biblico-archaeological, oriental and patristic studies are represented. In two O.T. articles V. Ravanelli writes on literary aspects of Ps. 89, and B. Couroyer considers 2 Kings 13:14-19. There is an exegetical study of Gal. 4:1-7 by A. M. Buscemi. F. Manns looks at the Gospel of John as a Christian response to the Synod of Jabne, while E. Testa considers the investiture of the apostolic function by means of 'apocalypse'. In the field of Jewish studies P. Figuras considers the 'Midrash ha-'Otiot' as a text of primary importance

for an understanding of ancient Jewish-Christian confrontation in an article entitled 'A Midrashic Interpretation of the Cross as a Symbol'. There is also an article about a Judaic Haggada on Elijah revived by the Fathers, submitted by G. C. Bottini. Several articles consider evidence from the excavations at the fortress of Machaerus, including V. C. Corbo's preliminary report on the third season of excavations. A. Bagatti and E. Alliata have a short account of excavations at the 'pools of David' at Bethlehem. Bagatti also writes on 'light' in the iconography of the birth of Jesus. Still in the field of art, G. Bissoli looks at the Apocalypse in the pictorial work of Iacobello Alberegno. There are also a couple of articles on inscriptions: one on sarcophagus texts by A. Niccacci, and two unpublished Greek inscriptions by Y. E. Meimaris. B. MacDonald examines the Hermitage of John the Abbot in southern Jordan, and M. Piccirillo writes on the antiquity of Rihab, village of the Bene Hassan, also in Jordan. A. Lancellotti shows the Hebrew character of the narrative style of the Apocalypse through the use of the narrative 'kai' in the manner of the Hebrew 'wayyiqtol'. Apart from the articles there are some fifty-three pages of book reviews.

J. R. DUCKWORTH

TSEVAT, M.: *The Meaning of the Book of Job and Other Biblical Studies: Essays on the Literature and Religion of the Hebrew Bible*. 1980. Pp. viii, 216. (Ktav, New York; Institute for Jewish Studies, Dallas, Texas. Price: \$20.00)

Tsevat's distinctive and thoughtful contributions to O.T. scholarship have ranged widely and appeared mostly in article form. This convenient collection contains four articles (on the message of Job, 2 Sam. 7, the name Yahweh Sabaoth, and Ps. 82) published in *HUCA*, and three (on the meaning of the sabbath, the theological problem of 1 Sam. 2:25, and 'Common Sense and Hypothesis in O.T. Study') in *ZAW*, *JBR* and *SVT* respectively. Two appeared originally in Hebrew: 'The Biblical Account of the Foundation of the Monarchy in Israel' in *Tarbiz*, and 'The Throne Vision of Isaiah' in the *Z. Shazar Jubilee Volume*. Two other papers, 'Hagar and the Birth of Ishmael' and 'Israelite History and the Historical Books of the O.T.', are here presented for the first time. There is an index of biblical references and an index of subjects and authors.

D. J. A. CLINES

VAWTER, B. (General Editor): *Old Testament Abstracts*. Vol. 3, No. 3 (October, 1980). Pp. 175-286. Vol. 4, Nos. 1-3 (February, June, October, 1981). Pp. 320. (The Catholic Biblical Association, The Catholic University of America, Washington, D.C. Price per annum: \$11.00; single issues: \$4.00)

Parts 1 and 2 of volume 3 of this helpful bibliography were noticed in *B.L.* 1981, p. 21; its character and scope were described in *B.L.* 1979, p. 24. The coverage of articles and books remains much as in previous issues. The indexes (of authors, scripture passages, and semitic and other relevant words) are a particularly useful feature.

M. A. KNIBB

VAN DER WOUDE, A. S. (ed.): *Remembering all the Way . . . A Collection of Old Testament Studies Published on the Occasion of the Fortieth Anniversary of the Oudtestamentisch Werkgezelschap in Nederland* (Oudtestamentische Studiën, 21). 1981. Pp. vi, 298. (Brill, Leiden. Price: Fl. 160.00)

The forty years of the Dutch Old Testament Society — not all spent in the wilderness! — are a proper cause for celebration; and with true Dutch

courtesy occasion is taken to celebrate also the fourth joint meeting with S.O.T.S. in 1979. Six of the studies here published were read as papers at that meeting, one by a guest lecturer, B. Albrektson, whose comments on 'Difficilior lectio probabilior' are a model of learning, clarity and dry humour; J. Barr, 'A New Look at Kethibh-Qere', has perceptive and cautious comments; P. A. H. de Boer claims that 'Cantate Domino' should really be 'Cantate Dominum'; C. Houtman, 'Ezra and the Law', shows the problem of claiming to identify; H. Jagersma considers the origins and nature of tithes; H. G. M. Williamson has an interesting discussion of 1 Chron. 12:1-23. W. A. M. Beuken on Ps. 48, a paper originally given in London, and J. P. Fokkelman on Isa. 40:1-11, both offer structuralist studies, provocative but involved; J. Lust discusses the redaction of Amos 5:4-6, 14-15, with useful consideration of language and style; N. A. van Uchelen has a careful consideration of Isa. 1:9. The remaining six studies all deal with particles, for which Dutch scholars have gained a reputation; H. A. Brongers on *halō*, B. Jongeling on *lākēn*, M. J. Mulder and E. Talstra, both on *kēn*, the latter explaining the computer technique used for the former, A. Schoors on *ki*, and N. J. Tromp on *bal*: a wealth of material, painstakingly analysed, in which the study by Schoors stands out for its clarity.

P. R. ACKROYD

2. ARCHAEOLOGY AND EPIGRAPHY

AHARONI, Y., in co-operation with NAVEH, J.: *Arad Inscriptions* (Judean Desert Studies). Translated by J. Ben-Or. Edited and revised by A. F. Rainey. 1981. Pp. viii, 200. (Israel Exploration Society, Jerusalem. Price: \$36.00)

As Aharoni's colleague, Anson Rainey is well-equipped to ensure a reliable rendering of this important work (see *B.L.* 1977, p. 21), and deserves thanks. All the photographs and facsimiles of the Hebrew edition are retained, but the plans have been modified to accord with later discoveries. There is an additional section publishing Inscribed Weights and Royal Seals by Miriam Aharoni, and Rainey edits Three Additional Texts (the words in these are not included in the Glossary). Rainey has inserted up-to-date references (notably to A. Lemaire's *Ostraca*; *B.L.* 1978, p. 31), and occasionally made comments of his own (e.g. on the weights inscribed *pym*, p. 126). O.T. scholars now have ready access to these Judean Hebrew documents which contribute much to knowledge of administrative practices, nomenclature, the use of writing, and social circumstances in the eighth and seventh centuries B.C.

A. R. MILLARD

AVI-YONAH, M.: *Art in Ancient Palestine*. Selected Studies collected and prepared for republication by H. Katzenstein and Y. Tsafir. 1981. Pp. viii, 404; 61 plates, numerous figures. (Magnes Press, Jerusalem. Price: \$35.00)

Although best-known to biblical scholars for his studies of historical geography, M. Avi-Yonah maintained throughout his long career a special interest in the art and architecture of Palestine. This volume includes reprints of three major works in this field, 'Oriental Elements in the Art of Palestine in the Roman and Byzantine Periods' (1942-50), 'Oriental Art in Roman Palestine' (1961) and a catalogue of 'Mosaic Pavements in Palestine' (1932-35), and a number of shorter pieces. Among the latter 'Ancient Synagogues' (1973) provides a convenient summary of Avi-Yonah's views (which are now regarded as over-rigid), three others deal with coffins and

sarcophagi, and the remainder are papers read at conferences: 'La mosaïque juive dans ses relations avec la mosaïque classique' (1963); 'Une école de mosaïque à Gaza au sixième siècle' (1971); and 'Le symbolisme du Zodiaque dans l'art judéo-byzantin' (1971). The editors have done their job of selection and presentation well (a new index to the whole volume is included), and though marginal to O.T. studies, this collection is most welcome.

G. I. DAVIES

BIRAN, A. (ed.): *Temples and High Places in Biblical Times: Proceedings of the Colloquium in Honor of the Centennial of Hebrew Union College-Jewish Institute of Religion, Jerusalem, 14-16 March 1977*. 1981. Pp. viii, 182; 41 figures, 24 plates. (Hebrew Union College-Jewish Institute of Religion, Jerusalem. Price: \$17.60)

This colloquium, held at the Nelson Glueck School of Biblical Archaeology, attracted papers from thirty scholars. The papers, mostly in highly or more lightly condensed form and with a synopsis of the ensuing discussion, are here published, usually with a short bibliography. They range from the Chalcolithic to the post-biblical period, and include contributions from experts on Crete, Cyprus, Anatolia and Media as well as the Levant proper. The book therefore provides a useful preliminary guide to many different aspects of its important subject.

D. R. AP-THOMAS

CALLAWAY, J. A., with the assistance of SCHOONOVER, K., and ELLINGER, W. W., III: *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. Pp. xiv, 295; 155 figures. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$25.00)

This well-produced volume is 'the second of at least four volumes required to set forth the results of the excavations at the early Bronze Age site of Ai (et-Tell)'. It builds on the research and conclusions of the first volume (Callaway, *The Early Bronze Age Sanctuary at Ai (Et-Tell)*, London, 1972). In general the basic conclusions remain unchanged. There are, however, some modifications, especially in chronology, where, as a result of new developments in radiocarbon dating and tree-ring calibration, dates generally were raised. The text is lucid and concise; the photographs and figures are clear and well-defined. The volume is a clear statement of results up to the present and should make a useful contribution to the on-going research into et-Tell's past.

J. R. DUCKWORTH

CHAMPDOR, A.: *Les ruines de Pétra* (Civilisations d'hier ou d'aujourd'hui). 3^e édition. 1979. Pp. 88; 64 plates, 17 illustrations, 1 map. (Librairie d'Amérique et d'Orient, Adrien Maisonneuve, Paris. Price: Fr. 88.00)

This is a popularizing work first published in 1972. The photographs (black and white) are elderly, and sometimes inaccurately captioned (Machaerus is pictured as Mount Hor, and the wadi Zerqa Mā'in as the Yarmuk). The map of the Dead Sea region has been photographed from a marked copy of the map of Moab facing p. 1 in H. B. Tristram's *The Land of Moab* (1873), and the inadequate plan of Petra is based on Brünnow and the R.A.F. and dates to 1923. The bibliography of *auteurs modernes* lists nothing

of importance after Kennedy, Kammerer and Abel's *Géographie*, though the somewhat rhetorical text mentions the work of Parr and Hammond.

J. R. BARTLETT

FINEGAN, J.: *Discovering Israel: A Popular Guide to the Holy Land*. 1981. Pp. xii, 143; 60 photographs, 2 sketch-maps. (Eerdmans, Grand Rapids, Michigan. Price: \$6.95)

Almost entirely an American tourist handbook to the modern set-up in Palestine and its background, this is much more the 'Popular Guide' of the cover than the 'Archaeological Guide' of the title-page. It is not aimed at the scholar.

D. R. AP-THOMAS

HANSON, R. S.: *Tyrian Influence in the Upper Galilee* (Meiron Excavation Project, 2). 1980. Pp. vi, 89 (including 5 figures and 16 plates). (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$12.00; paperback: \$8.00)

The Meiron Excavation Project has, since 1970, excavated Khirbet Shema', ancient Meiron and Gush Halav in Upper Galilee. From these three sites an exceptionally large hoard of coins has been recovered. As a member of the field staff, Hanson cleaned and provisionally dated coins on site, which gave not only the benefit of improved ceramic typology during the dig, but also the possibility of this early evaluation of the numismatic material. Hanson gives us a sketch of the history of Tyre and of its mintage, after which a summary of the Tyrian coinage excavated is presented. It emerges that from the second century B.C.E. until the third century C.E. Tyre was the major supplier of money in Upper Galilee, confirming the economic orientation of that area which has already been recognized in recent research.

P. R. DAVIES

HELMS, S. W.: *Jawa: Lost City of the Black Desert*. 1981. Pp. xviii, 270; numerous illustrations and tables, 24 plates. (Methuen, London. Price: £14.95)

A highly imaginative account of the excavations at Jawa; but much more an attempt at reconstruction of the founding and failure of the settlement there, illustrated with a cautious use of biblical narratives as analogies, though inevitably raising questions about the propriety of such use in view of the chronological gap. Much of the book needs the scrutiny of experts in various technical areas, since it involves detailed discussion of evidence for water supply and conservation, population and labour estimates, and the like. The book is slightly uneasy between being a popular presentation and a very technical work; but there is much that is of general interest and much that invites questions from the biblical side. One of the appendices contains notes on some Safaitic inscriptions by M. A. C. Macdonald.

P. R. ACKROYD

HERZOG, Z. (ed.): *Excavations at Tel Michal, 1978-1979* (Reprinted from Tel Aviv, Vol. 7, Numbers 3-4, 1980). 1981. Pp. ii, 42; 14 figures, 7 plates. (Institute of Archaeology, Tel Aviv University. Price: \$5.00)

This is a report on the second and third seasons of excavation at Tel Michal which is situated on the Central Coastal Plain. Several areas were

opened up and excavated. Correlation of material reveals occupation of the site, with intermittent gaps, from Middle Bronze II (seventeenth–sixteenth centuries B.C.) to Early Arab (eight century A.D.). The table of strata for the High Tel shows a break in occupation from the fourteenth to the eleventh century and from the seventh to the early fifth century. Five phases of the Persian period were discovered on the High Tel, the first separated from the rest by a period of abandonment (until late fifth century B.C.). These five phases offer the most detailed sequence of this period so far unearthed in Israel. A short appendix gives a brief survey of the settlement pattern of the Middle Bronze IIA period on the Central Coastal Plain.

J. R. DUCKWORTH

LANCE, H. D.: *The Old Testament and the Archaeologist* (Guides to Biblical Scholarship, Old Testament Series). 1981. Pp. xiv, 98; 12 figures, 2 photographs. (Fortress Press, Philadelphia. Price: \$4.50)

Like the other *Fortress Guides*, this volume does not attempt to survey a whole field of research but explains in general terms how conclusions are reached in a particular discipline of biblical study. The four main chapters deal with the history and scope of biblical archaeology, methods of excavation and recording, types of archaeological publication and their use in biblical research, and (as an example) archaeological evidence of Solomon's building activities. This is a useful addition to the series: Lance succeeds in presenting his material clearly and communicating his own enthusiasm for the contribution which archaeology can make to O.T. study. The illustrations are well chosen, but their small number will be a serious drawback for the beginner. There is an appendix which explains American and Israeli terminology for the various archaeological periods, but that followed by K. M. Kenyon is only mentioned in the text of the book (p. 52).

G. I. DAVIES

LEVINE, L. I. (ed.): *Ancient Synagogues Revealed*. 1981. Pp. viii, 199; numerous illustrations, 2 maps, 4 colour plates. (Israel Exploration Society, Jerusalem. Price: \$20.00)

Like its predecessor *Jerusalem Revealed* this excellent volume presents an English version of articles which originally appeared in the Hebrew archaeological journal *Qadmoniot*. In addition several new articles are included, most of them general surveys of the current state of research in various aspects of synagogue studies. The result is a collection which serves equally well as an introduction to the subject and as a source of information about the most recent excavations. The authors are experts in the field and their text gains in clarity and interest from the dozens of photographs and plans. There is also a glossary of technical terms to aid the beginner, as well as a bibliography and an index. All that needs to be said in qualification — not criticism — is that some earlier discoveries (such as the Beth-Alpha mosaic) do not get detailed treatment here: for a fully comprehensive survey the specialist will still refer to the work of F. Huttenmeister and G. Reeg, *Die Antiken Synagogen in Israel* (Wiesbaden, 1977).

G. I. DAVIES

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. Pp. x, 221; 28 maps and figures, 156 colour illustrations. (Eerdmans, Grand Rapids, Michigan. Price: \$29.95)

Mackowski explores the Jerusalem known to Jesus, largely ignoring earlier and later topography, though pausing to locate the Seleucid Akra on

the site of the later Antonia. The Antonia stretched south from the rocky outcrop beneath the Omariyyeh School into the Haram area, the Herodian temple platform being an approximate square (cf. Josephus, Mishnah) with the Golden Gate at its north-east corner. The Praetorium is Herod's palace; Jesus was tried in the square to its east on the site of the Armenian cathedral. The Coenaculum's authenticity is strongly asserted with help from Jesus's alleged Essene connections, the south-west area being understood as the Essene quarter. The references, irritatingly, are not always to primary sources. The description is sometimes confusing, and a detailed map of modern Jerusalem with Mackowski's conclusions accurately superimposed would have helped the reader more than the maps provided. The photographs are generally apt, but some have lost definition in miniscule reproduction.

J. R. BARTLETT

MAZAR, A.: *Excavations at Tell Qasile. I. The Philistine Sanctuary: Architecture and Cult Objects* (Qedem. Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 12). 1980. Pp. viii, 154; 17 tables, 63 figures, 40 plates. (Israel Exploration Society, Jerusalem. Price: \$20.00)

In four seasons of excavations (1971–74) at Tell Qasile in the northern outskirts of Tel Aviv a succession of shrines of apparently Philistine origin was discovered, dating from the twelfth to the tenth centuries B.C. This volume includes two introductory chapters on the excavations as a whole, a description of the Philistine strata in the sacred area (with plans and section drawings), comparative studies of the ground-plan of the temples, other buildings and the whole settlement, and detailed accounts of a variety of objects of a probably cultic character. Of particular note are the rejection of the term 'incense-burner' for a well-known type of vessel, and the mixture of traditions (Canaanite and Cypriote as well as 'Aegean') that is observed in both cult objects and temple-plans. The remaining pottery and small finds will be described in a subsequent volume, which will also contain some general studies of the site.

G. I. DAVIES

MAZAR, B. (ed.): *Thirty Years of Archaeology in Eretz-Israel, 1948–1978: The Thirty-Fifth Archaeological Convention*. 1981. Pp. 5 (English), 219 (Hebrew), with 33 plates and 10 line drawings. (Israel Exploration Society, Jerusalem. Price: \$12.00)

The volume contains the proceedings of the 1978 convention of the Israel Exploration Society and opens with a tribute by the editor to the work of Y. Aviram for the society and greetings presented at the beginning of the convention. The remainder is divided into three parts. The first comprises eleven surveys of research on the different archaeological periods from the Palaeolithic to the Crusader, and on inscriptions (J. Naveh), synagogues (M. Dothan) and churches (Y. Tsafir). Then, under the rubric of Isaiah 52:9, follow essays on Jerusalem by N. Avigad, B. Mazar and Y. Shilo, based on their excavations, and a study by Y. Yadin entitled, 'Is the Temple Scroll a Sectarian Work?' Finally, on a more overtly political note, there are studies of the united monarchy (A. Malamat), the Hasmonaeans and 'Geographical Changes in Israel in the Last Thirty Years'. The subsections are a little

predictable, and one would have thought that the development of methods of excavation and interpretation might have warranted some examination on such an occasion. But an account of results has its value, even if most of them are already known. There are no English summaries of the papers.

G. I. DAVIES

MAZAR, B. (ed.): *Eretz Israel: Archaeological, Historical and Geographical Studies*. Vol. 15: *Y. Aharoni Memorial Volume*. 1981. Pp. viii, 89 (English), 12, 419 (Hebrew); 86 plates, numerous figures and tables. (Israel Exploration Society, Jerusalem, in co-operation with the Institute of Archaeology, Tel Aviv University. Price: \$40.00)

The late scholar's interests are reflected in the twelve English essays and forty-five Hebrew here published. All contribute in some way to understanding the context of the Bible, the following seem most relevant to O.T. studies: V. Fritz argues on archaeological evidence of occupation that the list of Rehoboam's fortresses in 2 Chron. 11:5–12 dates from Josiah's reign; A. F. Rainey concludes that Judg. 4:11 ff. and 5:19 ff. are explicable harmoniously by historical and topographical information; N. Naaman claims to find there were royal estates in the Jezreel Valley from Late Bronze Age to Hellenistic times; B. Mazar gives his current opinions about Israelite settlement in the hill-country; Y. Shiloh assesses methods of estimating populations, concluding that Iron Age Megiddo held four to five thousand souls, the whole land about one million; H. Reviv contrasts popular assemblies of the monarchy with those of earlier times. West-Semitic epigraphy is represented by A. Lemaire's precise classification of *lmk* stamps (twenty-two distinct dies), F. M. Cross's edition of an Aramaic ostrakon (an account of Hellenistic date, found in Jerusalem), I. Beit-Arieh's investigation of mine L at Serabit el Khadim, with a new facsimile of the famous Proto-Sinaitic inscription, G. Barkay's survey of *gerah* weights, J. Naveh's reading of the *lmkbrm* graffito from Hazor as *lmkbrm*, 'food servers', N. Avigad's publication of three Hebrew seals, and first-century tombs in Jerusalem (A. Kloner) and Jericho (R. Hachlili). Reports on excavations include Late Bronze Age burials at Tell Jedur (with a 'Midianite' bowl, S. Ben-Arieh, V. Hankey), sites in Galilee (possibly Anaharath and Adamah, Z. Gal), an Iron Age fort and village near Hebron (A. Mazar), richly furnished Achaemenid burials near Shechem (E. Stern), and Israelite farms in the Yarkon basin (I. Finkelstein). Among the other riches of this volume are B. Rothenberg and J. Glass's survey of 'Midianite' pottery and M. Tadmor's discussion of Late Bronze Age female figurines.

A. R. MILLARD

MEYERS, E. M., and STRANGE, J. F.: *Archaeology, the Rabbis and Early Christianity*. 1981. Pp. 207, including 13 figures. (SCM Press, London. Price: £4.50)

This is an excellent account of the archaeological data relevant to the study of Judaism and Christianity in Palestine in the first century. Although the authors do not hesitate to set out their own views (especially on Upper Galilee), the book's main value lies in its clear presentation for the non-specialist of current opinion on a wide range of topics. Readers of the *Book List* will be especially interested in the lengthy and thorough discussion of the languages of Roman Palestine.

G. N. STANTON

MURPHY-O'CONNOR, J.: *The Holy Land: An Archaeological Guide from Earliest Times to 1700*. Drawings by A. Sancey. 1980. Pp. xvi, 320, including 109 figures. (Oxford University Press. Price: £8.50)

A serviceable guide covering the prehistoric and the post-biblical as well as the biblical period, selecting sites which are both accessible and sufficiently intelligible to the non-expert. It is divided into Jerusalem (pp. 9–112) and the land (pp. 113–320), with clear maps and diagrams enabling the visitor to find what is discussed in the text. The limits are thus sensibly drawn, but the range covered is very wide. The comments are clear and offer much useful advice and cautious information. Identifications are presented with rather greater confidence than some would wish, and some information, e.g. on the Samaritans, is not sufficiently up-to-date. But anyone visiting the Holy Land — the limits are imposed by the current political situation — will see more and understand more. Since it is a volume which will need updating, the publishers might usefully have provided a few blank pages for the user's notes.

P. R. ACKROYD

MUSCARELLA, O. W. (ed.): *Ladders to Heaven: Art Treasures from Lands of the Bible*. A catalogue of some of the objects in the collection presented by Dr Elie Borowski to the Lands of the Bible Archaeology Foundation and displayed in the exhibition 'Ladders to Heaven: Our Judeo-Christian Heritage 5000 B.C.–A.D. 500' held at the Royal Ontario Museum June 23–October 28, 1979. 1981. Pp. 332; 24 plates in colours, 472 illustrations, 10 line drawings, 14 maps. (McClelland and Stewart, Toronto. Price: \$40.00)

This collection of antiquities, now in the charge of a specially set up foundation, is staggering for its size, quality and diversity. It is particularly rich in cylinder seals, including many of the choicest so far known. But it also has outstanding pieces of many other types covering a wide range in time, from Egypt, Palestine, Syria, Anatolia, Iran, Urartu and Mesopotamia. This portly volume is a preliminary publication of 286 items, each in photograph and with description and discussion by an appropriate authority. In all twenty-seven scholars co-operated in the task. There are some lapses due to the haste with which the volume was prepared, but it remains 'a feast of fat things' so far as the objects go, and it presents informed comment on objects some of which belong to types on which information is hard to find elsewhere. (See also the work of M. Poetta and S. Salvatori, below p. 28.)

W. G. LAMBERT

PETTINATO, G., in collaboration with ALBERTI, A.: *Materiali epigrafici di Ebla — I: Catalogo dei testi cuneiformi di Tell Mardikh — Ebla* (Seminario di Studi Asiatici, Series Maior, 1). 1979. Pp. xlii, 292. (Istituto Universitario Orientale di Napoli, Naples. Price: Lire 36,000)

This is a catalogue of some six thousand six hundred of the approximately sixteen thousand cuneiform tablets and fragments of tablets from third millennium Ebla. It follows the style of traditional European catalogues in giving details of the excavation number etc., shape and size, content, and date or reign where indicated formally or informally. In addition personal and geographical names are usually cited in transliteration, and sometimes other significant words and phrases as well. Thus, while the tablets are not published in full, this represents a substantial preliminary sampling and an initial classification from which further work can proceed. As has been said before, decipherment is still proceeding so that one must not assume the

infallibility of every entry. Full indexes make readily available the names and words quoted, but O.T. scholars with Hebrew but no Akkadian and Sumerian would be ill-advised to draw upon the list of personal names some of which are similar to Hebrew personal names, without expert advice.

W. G. LAMBERT

POETTO, M., and SALVATORI, S.: *La Collezione Anatolica di E. Borowski* (Studia Mediterranea, 3). 1981. Pp. 183; 52 + 21 plates. (GJES, Pavia)

This is a complete publication of the one hundred and five Anatolian seals (mostly stamps, but a few cylinders) and the three monumental stone inscriptions in Hittite hieroglyphs in the Borowski Collection (see the work by Muscarella, above p. 27). The first author deals with the inscribed material (nearly all Hittite hieroglyphs), the second with the uninscribed seals. Abundant photographs are provided, the comments are full and well documented, especially for the inscriptions, and there are generous bibliographies. Dating is often problematical, but the majority of items clearly fall between 2000 and 500 B.C. For Hittites and Neo-Hittites this is an important publication.

W. G. LAMBERT

SHANKS, H.: *Judaism in Stone: The Archaeology of Ancient Synagogues*. Preface by Y. Yadin. 1979. Pp. 192; numerous illustrations, 16 colour plates. (Harper & Row, New York; the Biblical Archaeology Society, Washington. Price: \$27.95)

The author will already be known to some readers of the *Book List* as editor of the racy *Biblical Archaeology Review*. Most of this volume is devoted to a description of particular early synagogues helpfully arranged according to type, but there are three introductory chapters and two others which deal with issues arising out of the mosaics and other decorations in some of the synagogues. Notes at the end make reference to a wide range of recent scholarly literature. A comparison with the very similar volume edited by L. I. Levine (above, p. 24) is inevitable, but difficult. Shanks's book is slightly less up-to-date (e.g. on Gamla), but its treatment of earlier discoveries is occasionally fuller and its illustrations and plans are often better. The main difference is in the style: Shanks's anecdotal, popular approach is more readable, but less useful to the scholar who wants quick access to precise information.

G. I. DAVIES

3. HISTORY AND GEOGRAPHY

ASMUSSEN, H. G.: *Sonne stehe still . . . ! Buch Josua Kapitel 10 Vers 12: Frühe Geschichte Israels neu durchdacht*. 1980. Pp. 144. (Available from the author at Markt 28, D-2240 Heide. Price: DM. 12.80)

The author reviews the early history of Israel, taking his starting-point in the chronological information provided by 1 Kings 6:1. So the exodus is dated to 1440; the patriarchs must then be placed 'a few centuries earlier', before 1700, the events of the Joseph story in the Hyksos period, the oppression of Israel in the century separating the expulsion of the Hyksos and the fifteenth-century exodus, and the settlement in the early fourteenth century when it may be linked with the events reflected in the Amarna tablets. The biblical account is treated on a single level and the events it relates tied in

closely to Egyptian history. The approaches of critical scholarship, with the uncertainties to which they lead, receive passing mention.

A. D. H. MAYES

BRIGHT, J.: *A History of Israel*. 3rd edition. 1981. Pp. 512; xvi maps. (SCM Press, London. Price: £8.50)

Earlier editions of Bright's *History* were reviewed in *B.L.* 1960, p. 12 (*Decade*, p. 192); 1973, p. 17 (*Bible Bibliog.*, p. 439). The intervening years have seen remarkable developments, especially in Pentateuchal criticism and the reconstruction of Israel's origins; so it is here in particular that Bright has now included significant modifications to earlier arguments and several completely new discussions. So, for example, van Seters, Thompson, Schmid and Rendtorff find some reference, the revolt model for Israel's 'conquest' is more strongly presented, the nature of pastoral nomadism is discussed, and there is an essay on the antiquity of the covenant form in Israel. Yet the general approach and the overall conclusions familiar from earlier editions remain largely unchanged.

A. D. H. MAYES

EDWARDS, I. E. S., GADD, C. J., and HAMMOND, N. G. L. (eds.): *The Cambridge Ancient History*. Vol. I, Part 2. *Early History of the Middle East*. 3rd edition. 1980 (1971). Part 2A: pp. xxiv, 1–594; 10 maps, 2 tables, 22 text-figures. Part 2B: pp. 595–1058; 6 maps, 1 table. (Cambridge University Press. Price: £15.00)

EDWARDS, I. E. S., GADD, C. J., HAMMOND, N. G. L., and SOLLBERGER, E. (eds.): *The Cambridge Ancient History*. Vol. II, Part 2. *History of the Middle East and the Aegean Region c.1380–1000 B.C.* 3rd edition. 1980 (1975). Part 2A: pp. xxiv, 1–536; 10 maps, 1 text-figure. Part 2B: pp. 537–1128; 6 maps, 16 text-figures. (Cambridge University Press. Price: £15.00)

The publication of these four parts completes the reissue in paperback form of the revised edition of volumes I and II of *The Cambridge Ancient History*; for volumes I/1 and II/1 in this paperback edition see *B.L.* 1981, p. 37. The individual fascicles of which this work is composed began to appear in the early sixties and were noticed in successive issues of the *Book List* from 1963 onwards. Some revisions were made when the bound volumes were first published, volume I/2 in 1971 and volume II/2 in 1975; see *B.L.* 1972, p. 19 (*Bible Bibliog.*, p. 363); 1976, p. 27. For convenience these two parts have now been divided into four, but otherwise no changes have been made. Volumes I/2 and II/2 of *The Cambridge Ancient History*, particularly the latter, deal with subjects that are of direct concern to O.T. scholars, Eissfeldt's chapters on the history of Israel down to the reign of Solomon being only one obvious example amongst many. These volumes contain a wealth of information, and their reissue is welcome; but the need for updating to which reference was made in *B.L.* 1976 is now even more apparent.

M. A. KNIBB

FISCHER, T.: *Seleukiden und Makkabäer: Beiträge zur Seleukidengeschichte und zu den politischen Ereignissen in Judäa während der 1. Hälfte des 2. Jahrhunderts v. Chr.* 1980. Pp. xvi, 252; 13 maps and genealogical table. (Studienverlag Brockmeyer, Bochum. Price: DM. 38.00)

Following other recent scholars Fischer sees the Maccabaeen rebellion in terms of a civil war; Antiochus attacked only those disloyal to Seleucid rule.

Two major chronological problems are directly resolved: Antiochus IV's plundering of the Jerusalem temple is dated, with 2 Macc., after his second Egyptian expedition in 168 B.C. (1 Macc. misleads by presenting the whole war as a single event); and the original sequence of events in 164 B.C. is seen as having been muddled by the sources' failure (beginning with Daniel) to take due note of Antiochus V's co-regency from 165 B.C. New and important is Fischer's analysis of the documents used by 1 and 2 Macc., especially those of 2 Macc. 11, dated to spring 164 (verses 27–33, from Antiochus V), and to autumn 164 (verses 34–38, 22–26, and 16–21); also dated here is the letter of 2 Macc. 9:19–27, perhaps propaganda from Jews loyal to Antiochus. 2 Macc. 1:10b–2:18 is a genuine letter of 164 or 163 B.C. from the rebel side. 1 Macc. 8:23–30 represents a treaty with Rome which was provisionally signed but not ratified. This discussion, which looks behind the documents to political intentions, is complemented by an analysis of the attitude of the author of Daniel (the next earliest witness) to the Maccabaeans. The rebellion itself is seen as having ended in failure in 157 B.C.; its presentation as a triumph against Hellenism owes much to the problems of the Hasmonaean period. This is a well-researched and important study.

J. R. BARTLETT

HERRMANN, S.: *A History of Israel in Old Testament Times*. Revised and enlarged edition. 1981. Pp. xvi, 440 (including 8 maps). (SCM Press, London. Price: £8.50)

For reviews of the first and second German editions and the English translation of the first edition see *B.L.* 1974, p. 19; 1976, p. 28; 1981, p. 38. This very prompt translation of the second edition will give this significant contribution to the subject the wider readership it deserves.

A. D. H. MAYES

HÖHNE, E. (ed.): *Palästina: Historisch-archäologische Karte. Zwei vierzehnfarbige Blätter 1:300,000 mit Einführung und Register* (Sonderdruck aus: *Biblisch-historisches Handwörterbuch. Band IV*). 1981. Pp. xvi, 110. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 44.00)

These superb maps (originally noticed in *B.L.* 1980, pp. 23–24) cover the ground from Damascus to Edomite Bozrah, from the Mediterranean to the Syro-Arabian desert, with nine insets covering the rest of the Levant. They illuminate the physical geography with 25 m. contour lines and a colour change every 100 m. contour, and the historical archaeology with a set of symbols denoting the Stone Age, Bronze Age, O.T., Hellenistic–N.T., Roman–Byzantine, and Crusading period sites. The maps record the state of research to the end of 1972. Non-biblical and biblical sources are used and recorded in a well cross-referenced index. Comparison with the recent *Student Map Manual* (*B.L.* 1981, p. 40–41, and the next entry) reveals the occasional gap (e.g., there seems to be no mention of H. Beter or Beer Zafad or several other sites shown on *SMM*'s section 2–1, Chalcolithic), and by compensation the additional recording of many ruined sites of which little or nothing is known; it also underlines the great advantages of using the grid-reference system for locating sites. However, the editor and the cartographer (H. Wahle) deserve our praise and thanks for their technical and scholarly achievement. These maps will become the *vade-mecum* of any scholarly pilgrim with historical and archaeological interests.

J. R. BARTLETT

MONSON, J. (general consultant): *Student Map Manual: Historical Geography of the Bible Lands*. 1979. Pp. 168. (Pictorial Archive (Near Eastern History) Est., Jerusalem, and Zondervan, Grand Rapids, Michigan; distributed in Great Britain by T. & T. Clark, Edinburgh. Price: £18.00)

This atlas, with its one hundred and eight regional, archaeological and historical maps all oriented towards the east, was reviewed in *B.L.* 1981, pp. 40–41, where it was described as 'the most useful book of maps of Palestine available to the biblical scholar'. Since its initial publication in 1979 the maps from *BHH* have been issued as a separate work (see the previous entry). Comparison of the two publications is perhaps inevitable, but they are very different in character and complement, rather than rival, one another. The *Student Map Manual* is now distributed in Great Britain by T. & T. Clark.

M. A. KNIBB

ODED, B. (ed.): *Studies in the History of the Jewish People and the Land of Israel, Volume 5*. 1980. Pp. xiv (English), 274 (Hebrew), with 9 figures. (University of Haifa. Price: \$12.00)

Earlier volumes in this series were reviewed in *B.L.* 1977, pp. 19–20. Of the essays in the present volume which are of interest for O.T. studies three are concerned with premonarchic topics and four with the Hellenistic age. The subjects of the former group are the formally similar accounts of 'all Israel' gatherings, which arise from an institution of individual tribes (H. Reviv); the unity of the tribes in the Judges period, seen as a sense of community rather than an institutional unity (Z. Weisman); and the analysis of Judg. 12:1–6 into two separate traditions, with implications for the location of Zaphon (H. N. Rösel). From the Hellenistic period there are discussions of the origin of Scythopolis (S. Applebaum), texts referring to hostilities between Jews and Samaritans (M. Mor), supposed Talmudic evidence for the beginnings of Jewish schools (D. Goodblatt) and the urbanization of Palestine as a whole (S. Safrai). In addition M. Heltzer adds fifty-five more entries to his catalogue of Hebrew personal names, and Z. Ben-Barak compares the coronation ceremonies of Joash of Judah and Nabopolassar of Babylon. The other ten essays are concerned with later periods.

G. I. DAVIES

OETTINGER, S.: *Ägypten und Israel: Geschichte einer viertausend-jährigen Beziehung*. 1980. Pp. 143. (Scriba Verlag, Cologne. Price: DM. 16.80)

This is a brief, popular account of relations between the two peoples from antiquity to the present day. It contains nothing of scholarly interest, unless the new twist given to the Egyptian connections of Abraham, Joseph and Moses comes into that category.

G. I. DAVIES

PAYNE, D. F.: *Kingdoms of the Lord: A History of the Hebrew Kingdoms from Saul to the Fall of Jerusalem*. 1981. Pp. xviii, 310; 16 illustrations, 2 maps. (Paternoster Press, Exeter; Eerdmans, Grand Rapids, Michigan. Price: £10.60; \$13.95)

The sub-title here is a little misleading, for the historical outline takes up less than half the volume. To some extent this may be welcomed, for whereas the history is heavily dominated by conservative assumptions, with other views either passed by or mentioned only in footnotes, the remaining sections of the book contain many interesting insights. A section dealing with 'The

Enemies' is noteworthy for a fair and sensible treatment of what can legitimately be inferred about the Canaanites, and the last two parts ('The Prophets' and 'The Faith'), though inevitably sketchy, have some interesting theological discussion. It is unfortunate that some of the illustrations have been printed in the wrong order and that there are a lot of minor misprints.

R. J. COGGINS

RAMSEY, G. W.: *The Quest for the Historical Israel*. 1981. Pp. xvi, 191. (John Knox Press, Atlanta: SCM Press, London. Price: \$12.50; £5.50)

In the 1960s it sometimes seemed as if a consensus had been reached with regard to the problems of Israel's earliest history; more recently a bewildering variety of new views has been put forward. Students (and, no doubt, some of their teachers) have been looking for a guide through this maze, and Ramsey's study supplies the need admirably. The introductory chapter is a much-needed corrective to some common misunderstandings of the historian's craft; then the body of the book is devoted to assessments of recent studies on the patriarchs, the Exodus and covenant, and the settlement in Canaan. A brief consideration of the dangers of the uncritical application of external evidence to the biblical material leads into a final chapter which deals with the attempt by various fundamentalist writers to claim historical verification for the biblical record and also examines some of the problems of the 'revelation in history' approach, ending with an assertion of the theological importance of story. Ramsey takes a cautious view of the possibility of detailed historical reconstruction, but the many views discussed are always presented fairly and courteously. At times the pace is a little breathless (all this is done in 124 pages, the rest being notes and indexes), and it is a pity that Gottwald's *The Tribes of Yahweh* appeared too late to receive more than footnote mention. But these are quibbles; overall this is *haute vulgarisation* of the very best kind.

R. J. COGGINS

SMALLWOOD, E. M.: *The Jews under Roman Rule: From Pompey to Diocletian. A Study in Political Relations* (S.J.L.A., xx). Photomechanical reprint with corrections. 1981. Pp. xviii, 595, including 3 maps. (Brill, Leiden. Price: Fl. 96.00)

The review of the first edition of this history (*B.L.* 1977, p. 111), while noting its mastery of both the Greek and Latin primary sources and the secondary literature, drew attention to its 'emphasis on political events in a narrow sense' — a point that is indeed indicated by the subtitle. Only a limited number of changes have been made in this photomechanical reprint. A few misprints and minor errors have been corrected, and some references inserted to works that have appeared since 1974. The only substantial changes occur on pp. 422, 436–37 (with reference to the legions present in Palestine in the early second century A.D.) and pp. 551 and 557 (one correction and a few additions to the list of provincial legates and procurators).

M. A. KNIBB

THIEL, W.: *Die soziale Entwicklung Israels in vorstaatlicher Zeit*. 1980. Pp. 185. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 29.80)

Compared with Gottwald's recent study of pre-monarchic Israel, Thiel presents a quite traditional picture: Israel's pre-monarchic origins outside the settled land and her traditional clan or extended family structure from that time distinguish her from the settled societies of Syria and Palestine. With

settlement there gradually appeared a distinction between rich and poor, so that eventually under the monarchy a class of wealthy nobles could emerge. Again in distinction to Gottwald, Thiel bases his study primarily on constant and detailed reference to his biblical and extra-biblical sources in the Ugaritic texts, Alalakh tablets, Amarna letters and Mari texts, rather than on general anthropological theory. This is a thorough study of the social structures of early Israel and her environment, which traces the history of Israel within the context of the Alt-Noth approach but concentrates on how Israelite society was affected by settlement and the formation of the state.

A. D. H. MAYES

WELLHAUSEN, J.: *Prolegomena zur Geschichte Israels*. 6. Auflage. 1981 (1927). Pp. viii, 424. (De Gruyter, Berlin. Price: DM. 78.00)

The publisher is to be commended for making this important book available again in a photographic reprint of the edition of 1927.

J. A. EMERTON

WELLHAUSEN, J.: *Israelitische und jüdische Geschichte*. 9. Auflage. 1981 (1958). Pp. vii, 371. (De Gruyter, Berlin. Price: DM. 68.00)

A photographic reprint of the edition of 1958.

J. A. EMERTON

4. TEXT AND VERSIONS

BEIT-ARIÉ, M.: *Hebrew Codicology. Tentative Typology of Technical Practices Employed in Hebrew Dated Medieval Manuscripts*. Reprint of 1977 edition with Addenda and Corrigenda. 1981. Pp. 114, including 32 plates. (The Israel Academy of Sciences and Humanities, Jerusalem. Price: \$12.00)

The enthusiastic welcome accorded to this indispensable guide to the study of Hebrew manuscripts has necessitated a reprint of the 1976 edition which was noticed in *B.L.* 1979, p. 46. The original publisher has agreed to the publication of this second edition by the Israel Academy, and the author has provided four pages of additional data, updated bibliographical references and some minor corrections. The photomechanical reproduction has meant a slight loss of quality in the plates.

S. C. REIF

BODINE, W. R.: *The Greek Text of Judges. Recensional Developments* (Harvard Semitic Monographs, 23). 1980. Pp. xiv, 204. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00)

This Harvard thesis sets out to identify the Greek text of Judges found in Codex Vaticanus and related manuscripts as part of the so-called *kai ge* recension, first identified by Barthélemy in his *Les Devanciers d'Aquila*. While the author has made it clear that the B text does indeed exhibit several of the characteristic features of this recension, the claim (p. 185) that the B family is 'a genuine member of the *kai ge* recension' is very misleading, and is indicative of a strong tendency throughout the work to assume that manuscripts influenced by the recension can thereby be considered as

representatives of that recension. The index contains a list of the characteristics that have been adduced for the *kai ge* recension.

S. P. BROCK

CECILIA, A. A.: *Biblia Babilonica: Ezequiel. Edición crítica según manuscritos hebreos de puntuación babilónica* (Textos y Estudios 'Cardenal Cisneros', 27). 1980. Pp. xviii, 131. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. Price: Pts. 500)

CECILIA, A. A.: *Biblia Babilonica: Isaías. Edición crítica según manuscritos hebreos de puntuación babilónica* (Textos y Estudios 'Cardenal Cisneros', 28). 1980. Pp. xvi, 81. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. Price: Pts. 500)

These two fascicles are the third and fourth in a series of publications (under the direction of Dr Perez Castro) whose aim is a complete edition of all available parts of the Hebrew Bible according to fragments with Babylonian punctuation. As in the volumes already published, the transcribed (fragmentary) Bible text is preceded by an introduction describing the mss. and their systems of vocalization; in the critical apparatus variant readings are listed, and textual and linguistic differences from BH are all noted. Herein lies the particular value of these volumes. Vol. 13 (Proverbs) was published in 1976 by A. Navarro, and vol. 16 (Minor Prophets) in 1977 by A. Navarro and Perez Castro.

P. WERNBERG-MØLLER

CHARLESWORTH, J. H.: *The New Discoveries in St. Catherine's Monastery: A Preliminary Report on the Manuscripts* (American Schools of Oriental Research Monograph Series, 3). 1981. Pp. xvi, 45, including 7 plates. (Distributed by Eisenbrauns, Winona Lake, Indiana. Price: \$6.00 (members, \$4.80))

This is the first full account of the discovery in 1975 of a massive hoard of manuscripts at St Catherine's monastery at Mt Sinai. Apparently between three and four thousand items have been discovered, including at least eight pages of Genesis missing from Codex Sinaiticus in the British Museum. Most of the manuscripts are in uncial script; some are in Greek, others in Arabic, Armenian, Coptic, Ethiopic, Georgian, Latin, Slavic and Syriac. It has not yet been possible to persuade the monks at St Catherine's to allow scholars to photograph or publish the manuscripts. The author describes his own unsuccessful attempt in February 1979 to see the manuscripts and the place of their discovery. Seven photographs of Greek manuscripts with very brief comments are included in this informative and fascinating short book. Two plates are of O.T. manuscripts, one is of an N.T. manuscript, one is of a passage from the *Iliad*; the others are from patristic and liturgical writings. These are the only photographs available at present: the author has not yet received permission to publish thirty-two further photographs which have come into his possession. The discoveries are clearly of the utmost importance to biblical scholars as well as to experts in many other disciplines. It is to be hoped that the present impasse over publication can be resolved quickly.

G. N. STANTON

COX, C. E.: *The Armenian Translation of Deuteronomy* (University of Pennsylvania Armenian Texts and Studies, 2). 1981. Pp. xxxiv, 415. (Scholars Press, Chico, California. Price: \$12.00; discount price: \$8.00)

On the basis of sample collations the Armenian manuscripts of Deuteronomy are classified into five groups, from which nine manuscripts, including

representatives of each group, are selected for inclusion in the edition of the Armenian version of Deuteronomy which forms the centrepiece of this book. Editorial practice is very similar to that now followed by the Peshitta Institute; the text is taken from the best representative of the oldest group of manuscripts, corrected only in the case of obvious errors; variants from this text to be found in the other eight manuscripts are then given in the apparatus. There follow chapters on the translation technique and the relationship of the Armenian to the Greek manuscript tradition (in particular the hexaplaric manuscripts), while a final chapter considers the evidence for an original Armenian translation made from the Peshitta (Cox concludes that there are no sure traces of this to be found in the extant Armenian manuscript tradition). This is an excellent piece of work, executed with both care and clarity.

S. P. BROCK

LE DÉAUT, R., and ROBERT, J. (eds.): *Targum du Pentateuque: Traduction des deux recensions palestiniennes complètes*. Tome IV: *Deutéronome. Bibliographie générale, glossaire et index des quatre tomes* (Sources Chrétiennes, 271). 1980. Pp. 412. Tome V: *Index Analytique* (Sources Chrétiennes, 282). 1981. Pp. 119. (Éditions du Cerf, Paris. Price: Fr. 313.00, 74.00)

These are the final instalments of Le Déaut's French version of Codex Neofiti 1 and Targum Pseudo-Jonathan (BM Add. 27031) to the Pentateuch. The earlier volumes were reviewed and praised in *B.L.* 1980, pp. 42–43, and 1981, p. 44. The highest standards of scholarship and presentation have been maintained. In addition to the translation of Deuteronomy, volume iv offers a select bibliography of Targumic studies; a (slightly puzzling) glossary of such Jewish technical terms as Gematria, Halakhah and Tallit; exhaustive indexes; and addenda and corrigenda to volumes i–iv. Volume v contains a splendid analytical index to the Palestinian Pentateuchal Targumim which lists references to proper names (people, places and months), and, more usefully, to themes and motifs (e.g. Aqedah, Calendrier, Exile, Gloire, Miracle, Resurrection, Shekhinah, Veau d'Or). The complete work will take its place immediately as a major *instrument de travail* for the study of the Targumim.

P. S. ALEXANDER

FORESTELL, J. T.: *Targumic Traditions and the New Testament: An Annotated Bibliography with a New Testament Index* (Society of Biblical Literature Aramaic Studies, 4). 1979. Pp. xiv, 137. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$12.00; discount price: \$8.00)

This bibliography is intended primarily to meet the needs of the N.T. scholar although it will prove useful to anyone interested in Aramaic and, in particular, targumic studies. Contemporary scholarship has established the place of targumic studies in N.T. exegesis on a firm foundation, thus the desirability of an updated bibliography which records new work done in the field in the ten years since P. Nickel's *Targum and New Testament. A Bibliography* (Rome, 1967). The new bibliography supplements and completes the older volume. Divided into two parts (i: 1930–55; ii: Since 1956) entries are accompanied by brief annotations indicating the major concerns or conclusions of the author. In addition an N.T. index refers back to the entries in the bibliography. A short subject index indicates N.T. themes which have been enriched by targumic studies (e.g. Justification, Intercession, Redemption). An Appendix lists recent editions of the Targums and translations.

P. W. COXON

KNUDSEN, E. E.: *A Targumic Aramaic Reader: Texts from Onkelos and Jonathan with Introduction and Glossary* (Semitic Study Series, New Series, 5). 1981. Pp. x, 123. (Brill, Leiden. Price: Fl. 40.00)

This reader is aimed at English speaking students making their first acquaintance with targumic Aramaic. However, without a teacher as well, they will not get far. The introduction begins with a simple enough survey of the Targums, but then gets bogged down in a description of the symbols used in the critical apparatus of Sperber's edition. The student is then advised to master first some of the basic elements in Dalman's Grammar (German only) before being instructed in the vocalization, transcription and pronunciation of targumic Aramaic. The following texts are reproduced photomechanically from Sperber: Gen. 1-4; Exod. 19, 20, 24; Deut. 6, 10, 11, 16, 26; Tosefta to Gen. 4:8; Isa. 1-2 and Amos 3-4. Then there are sixty-five pages of glossary, which again give too much detail for advanced students, but not enough in terms either of parsing or of commentary for the tiroes. The volume ends with a useful select bibliography. While teachers may be able to make use of this reader in introductory classes, it will not be sufficient on its own for those who are seeking to move unaided from biblical Hebrew to Jewish Aramaic.

H. G. M. WILLIAMSON

KOHLBERGER, J. R., III: *The NIV Interlinear Hebrew-English Old Testament*. Vol. 1: *Genesis-Deuteronomy*. Vol. 2: *Joshua-2 Kings*. 1979, 1980. Pp. xxxvi, 586; xvi, 512. (Zondervan, Grand Rapids, Michigan. Price: \$19.95 each)

When complete, this carefully produced work will comprise four volumes. It offers the Hebrew text after *BHS* but with the books in the order of the Greek canon. The text is clear and well spaced out to accommodate the interlinear word-by-word English translation supplied by Kohlenberger. On every page there is also a column on the right containing the appropriate section of the NIV translation, and the interlinear renderings are based on this as far as possible. There are also the footnotes of the NIV and notes for the Hebrew text giving K and Q and major variants. This will clearly be a welcome publication for those who allow a place for a tool of this kind.

J. H. EATON

KOHLBERGER, J. R., III: *The NIV Triglot Old Testament*. 1981. Pp. xxii (introduction), unnumbered (text). (Zondervan, Grand Rapids, Michigan. Price: \$49.95)

This is a reissue of the O.T. section of R. D. Dickenson's *Triglot Bible* (London, 1890), except that in the third column the text of the Latin Vulgate is replaced by the English of the New International Version (1978). The first column presents the Hebrew text of E. van der Hooght (in A. Hahn's edition of 1831), the second presents the LXX in the text of Tischendorf's fourth edition (1869). Some rearrangement (e.g. of the order of contents in Jeremiah and of the numbering of the Psalms) has been carried out in the LXX text to make for a more exactly parallel polyglot. The reviewer suffered a rude shock to come across *Masorah Parvum* and *Masorah Magnum* in the introduction (p. viii); compared with these howlers the solecism 'this data' (p. xiii) is venial.

F. F. BRUCE

VAN DER KOOIJ, A.: *Die alten Textzeugen des Jesajabuches: Ein Beitrag zur Textgeschichte des Alten Testaments* (Orbis Biblicus et Orientalis, 35). 1981. Pp. xii, 374. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 78.00)

Textual critics of the Hebrew Bible are prone to use the ancient versions in an atomistic way, turning to them only when the MT provides a difficulty. Here is a very welcome book which not only discusses some important methodological principles, but also looks at all the ancient witnesses to the text of Isaiah, both Hebrew manuscripts from Qumran and versions, considering in turn their character, date and text-critical value. Thus there are separate sections on LXX, IQIs^a, IQIs^b, Theodotion, Aquila, Targum, Symmachus, Peshitta and Vulgate (following their chronological order). In each section a brief survey of the *status quaestionis* is given, followed by well-chosen examples to illustrate salient characteristics of the witness under discussion; that on the Targum offers the suggestion that the author of Targum Onkelos and Jonathan was Eleazar of Modein. This synoptic approach should prove of considerable interest and help to anyone concerned with the transmission of the text of Isaiah, and it opens up the way for similar studies of other books.

S. P. BROCK

MCCARTHY, C.: *The Tiqqune Sopherim and Other Theological Corrections in the Masoretic Text of the Old Testament* (Orbis Biblicus et Orientalis, 36). 1981. Pp. 280. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen, Price: Sw.Fr. 56.00)

This monograph, a slightly shorter form of a doctoral dissertation written under the supervision of Professor Barthélemy, is a thorough and very competent critical inquiry into the reliability of the tradition of the 'eighteen scribal emendations'. Dr McCarthy states the problem and surveys scholarly opinions (ch. 1), provides an evaluation of the origins and development of this tradition as a whole (ch. 2), examines each *tiqqun* in order to determine whether it was genuinely emended, and how it became a *tiqqun* (ch. 3), inquires into certain typical ways of interpreting the text, particularly those associated with the *al-tiqre* exegetical device (ch. 4), and collects the evidence for the use of euphemistic and other substitute expressions in Bible, Talmud and Midrash (ch. 5), including those which appear to have been superimposed upon the biblical text at a later period and may be seen as parallel to those of the *tiqqune sopherim* which appear to be authentic (ch. 6). In a short, final chapter the author presents her conclusions. A bibliography and three indexes conclude the work. Dr McCarthy reduces the number of genuine emendations in the official lists to three, but agrees with Geiger that there are instances of textual surgery in passages other than those given in the official lists. Like W. E. Barnes, she concludes that the *tiqqun* tradition belongs more to Midrash than to Masorah while maintaining that the lists, however unreliable, preserve the memory of the fact that the scribes emended the biblical text in some places. The *siglum tiq soph* ought not to be used in critical editions of the Hebrew Bible (such as BHK and BHS).

P. WERNBERG-MØLLER

(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 III, fasc. 4: *Dodekapropheton*, prepared by A. Gelston; *Daniel and Bel and the Dragon*, prepared by the Peshitta Institute on the basis of material collected and studied by T. Sprey. 1980. Pp. xxxii, 100; xx, 48. (Brill, Leiden. Price: Fl. 96.00)

For the editorial method now being followed, whereby manuscripts only up to the twelfth century are being cited, see *B. L.* 1977, p. 38, and 1978, p. 44.

For the Twelve Prophets the twenty-three manuscripts used are described under a fourfold grouping: first the three oldest, including the basic Ambrosian; next seven comprising fragments or short extracts, then two manuscripts of which one has a family of five more, and finally six volumes of the Prophets alone. Next are listed thirty-six manuscripts from the thirteenth century on which were collated for the edition, their readings, if not cited in the second apparatus, being deposited at the Peshitta Institute. Next comes a list of unique uncorrected errors in the older manuscripts. For the lectionaries fourteen older manuscripts are described and seventeen others listed. Mr Gelston announces his project of a monograph on the relationships between the manuscripts of the Dodekapropheton and on the problems of the origin of the Peshitta, its *Vorlage* and its relationships to other versions. The quality of his edition establishes his authority to throw light on that contentious group of questions. The edition of Bel and the Dragon is based on work by T. Sprey, but the extensive description of the manuscripts which we are told he completed is only summarized. Nine manuscripts are described (two of them older than the basic 7al), then ten lectionaries, followed by a list of forty manuscripts collated but not directly cited. An interesting fourth section lists historical references in the Peshitta text of Dan 11. Another edition of the Song of the Three Children (Dan 3:26-90) has already appeared in Part IV, fasc. 6, among the Odes. The completion of the Syriac Daniel awaits the publication of Susanna, which is presumably planned to appear in the 'Book of Women'.

R. P. R. MURRAY

PLÖGER, J. G., and KNOCH, O. (eds.): *Einheit im Wort: Informationen, Gutachten, Dokumente zur Einheitsübersetzung der Heiligen Schrift*. 2. Auflage. 1980. Pp. 150. (Katholische Bibelanstalt, Stuttgart. Price: DM. 13.50)

This work (which was not noticed in *B.L.* when it first appeared in 1979) brings together a number of documents, discussions, resolutions, etc., from the Catholic side in relation to the project for an interconfessional (i.e. Catholic-Lutheran) translation of the Bible into German. It is recognized that confessional differences play no part in the faithful translation of the biblical text. Some discussion is reported on problems which arise in the Psalter and other O.T. passages which are familiar in liturgical contexts.

F. F. BRUCE

Tov, E.: *The Text-Critical Use of the Septuagint in Biblical Research* (Jerusalem Biblical Studies, 3). 1981. Pp. 343 (English), vii (Hebrew). (Simor Ltd, Jerusalem. Price: \$17.00)

In this welcome handbook the author's aim is to present a correct methodology, using carefully chosen examples to illustrate his points. After an introductory chapter on 'some basic notions', Part I (with four chapters) concerns 'the reconstruction of the Hebrew text underlying the LXX: possibilities and impossibilities', while Part II discusses the problems of evaluating such a reconstructed text (two chapters). The book, which is well indexed, can be read with profit by all who are at all concerned with the text of the Hebrew Bible, both student and advanced scholar.

S. P. BROCK

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 11/1. *Sapientia Salomonis.* Herausgegeben von Walter Thiele. 5. Lieferung: Sap 5:3–8:8. 1981. Pp. 321–400. (Verlag Herder, Freiburg. Price: DM. 52.50; sub. price: DM. 45.00)

A continuation of this extremely rich edition (*B.L.* 1980, p. 48; 1981, p. 48). For a valuable fuller notice of the first four fascicles see G. D. Kilpatrick in *JTS*, 32 (April, 1981), pp. 214 ff.

J. BARR

WEISS, R.: *The Aramaic Targum of Job*. 1979. Pp. xviii (English), 24, 344 (Hebrew). (Chaim Rosenberg School for Jewish Studies, Tel Aviv University. Price: \$20.00)

When Raphael Weiss died in 1974 at the age of 34, he left behind an unpublished M.A. thesis, an unpublished doctoral dissertation, and a considerable number of articles. Scholars will be grateful that all this material has now been published in two volumes, of which the present one comprises his doctoral dissertation, supervised by E. Y. Kutscher and S. Talmon (The Hebrew University, Jerusalem, 1974). Because of the deficiencies of all available manuscripts and printed editions, the author was unable to realise his ambition of producing a critical edition of the Targum of Job and of undertaking a thorough linguistic analysis. Other aspects of the Targum are, however, fully treated in an authoritative manner: date, lexical characteristics, methods of exegesis, relationship to the MT and analysis of midrashic (primarily aggadic) elements. Attention is also paid to 11Q^gJob and to the references in Rabbinical sources to an early written Targum to Job. It is concluded that the Targum to Job is a collection of various Targums, perhaps from different periods, compiled by a later editor or copyist.

H. G. M. WILLIAMSON

ZIEGLER, J. (ed.): *Septuaginta. Vetus Testamentum Graecum Auctoritate Academia Scientiarum Göttingensis Editum*. Vol. xii, 1: *Sapientia Salomonis*. 2., durchgesehene Auflage. 1980. Pp. 168. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 58.00; sub. price: DM. 49.00)

This is an unchanged reprint of the original edition of 1962 (for which see *B.L.* 1963, p. 21; *Decade*, p. 415). It might be noted that since 1962 there have appeared the critical editions of the Vulgate (*Biblia Sacra iuxta Latinam Vulgatam Versionem*, xii; Rome, 1964) and of the Syriac (*The Old Testament in Syriac according to the Peshitta Version*, ii, 5; Leiden, 1979). The Vulgate in this book is of course but a particular text form of the Old Latin, and the Beuron edition of this has now also begun to appear (*Vetus Latina*, 11/1; Freiburg, 1977–), for which see *B.L.* 1980, p. 48; 1981, p. 48; and this page. In Greek a fourth-century fragment of ch. 4 has been published by I. A. Sparks in *JSJ*, 3 (1972), while the fragmentary papyrus of ca. 700 from Khirbet Mird, announced as containing parts of Wis. 10:8–9, 17, has not yet been made available.

S. P. BROCK

ZLOTOWITZ, B. M.: *The Septuagint Translation of the Hebrew Terms in relation to God in the Book of Jeremiah*. With an Introductory Essay: On Anthropomorphisms and Anthropopathisms in the Septuagint and Targum, by H. M. Orlinsky. 1981. Pp. xxvi, 196. (Ktav, New York. Price: \$20.00)

The topic of anti-anthropomorphisms in the Septuagint (and Targum) has proved something of a red-herring. The present work, which is prefaced

by a short but important methodological essay on anthropomorphisms and anthropopathisms in the LXX and Targum by H. M. Orlinsky, concludes that there is no evidence that the LXX 'translator(s)' of Jeremiah ever sought to avoid the anthropomorphisms of the Hebrew original. Curiously Zlotowitz does not discuss Thackeray's hypothesis of two translators (recently developed and refined by E. Tov), which could in theory (though it does not, it seems, in practice) have a bearing on his findings.

S. P. BROCK

5. EXEGESIS AND MODERN TRANSLATIONS

AALDERS, G. C.: *Genesis* (Bible Student's Commentary). Translated by W. Heynen. 2 vols. 1981. Pp. vi, 311; iv, 298. (Zondervan, Grand Rapids, Michigan; Paideia, St Catharines, Ontario. Price: \$24.95)

The series of conservative commentaries in Dutch, *Korte Verklaring der Heilige Schrift*, aimed at a lay readership, was completed in sixty-two volumes. Many, such as those here noticed, were written before the Second World War. Now apparently the whole set is to be translated. After a forty-page general introduction to the Pentateuch, and a brief introduction to Genesis, the *NIV* is printed as the basis for the commentary. Aalders's views on the Pentateuch (substantially Mosaic, reaching its final form in the time of Saul or David) are well known, and his commentary sets out familiar conservative positions, with frequent attacks upon critical positions which are regularly dismissed as 'negative'. The whole atmosphere is of battles long ago, with the critical views of an earlier generation of scholars coming under condemnation.

R. J. COGGINS

ALONSO SCHÖKEL, L.: *Treinta Salmos: Poesía y oración* (Institución San Jerónimo para la investigación bíblica. Estudios de Antiguo Testamento, 2). 1981. Pp. 470. (Institución San Jerónimo, Valencia; Ediciones Cristiandad, Madrid. Price: Pts. 1500 (cloth); Pts. 1300 (paper))

The thirty psalms discussed in this strikingly original work are Pss. 3; 4; 8; 11; 19; 23; 29; 30; 37; 42/43; 45; 46; 50 and 51 (interestingly treated as a redactional unit); 58; 65; 73; 76; 82; 90; 98; 121–25; 136; 148; 149. Two short introductory chapters situate the author's project of an immanent interpretation of the Psalms in relation to Gunkel's form-critical approach, and indicate the hermeneutical principles and expository techniques used in the commentary. The thirty psalms are then discussed one by one; in all but five of them there is a structured presentation of the unpointed Hebrew text at the start, with a facing translation practically identical to that of the *Nueva Biblia Española* (1975: *B.L.* 1977, p. 41). The commentary, which is not usually set out in verse-by-verse form, does not devote much attention to questions of philology, redaction criticism, cultic setting, or history of traditions. Instead, a more organic literary approach is adopted, which, in most cases, moves from a study of the psalm's structure to an analysis of the key images and symbols or other dominant poetic features. This in turn gives access to the basic human and religious situations that facilitate a prayerful use of the text by Christian readers. Methodological notes are often added to the commentary, and there are selections of texts from patristic writers (notably St Augustine) and medieval expositors as well as illustrations from modern Spanish-language verse. The work ends with a few pages of bibliographical

suggestions, followed by an author index and two subject indexes (theological themes; literary topics and devices).

C. CONROY

ANDERSON, A. A.: *The Book of Psalms* (The New Century Bible Commentary). Vol. 1: Psalms 1–72; Vol. 2: Psalms 73–150. 1981 (1972). Pp. 1–528; 529–966. (Eerdmans, Grand Rapids, Michigan; Marshall, Morgan and Scott, London. Price: \$9.95, \$8.95; £6.95, £5.95)

This respected commentary (*B.L.* 1974, pp. 29–30) now appears unaltered in softback edition and reasonably priced.

J. H. EATON

ASH, A. L., and MILLER, C. M.: *Psalms* (The Living Word Commentary on the Old Testament, 10). 1980. Pp. 445. (Sweet Publishing Company, Austin, Texas. Price: \$14.95)

In this sturdy, well-printed volume the authors offer a fairly simple commentary chiefly, it seems, for the benefit of church people (cf. *B.L.* 1981, p. 84). Some modern work on the Psalms is used, though in a rather restricted way. The problem is that if only a nod is made at the question of original usage, it is not possible to discuss the original meaning with any incisiveness. Devout readers will find this a helpful and comfortable commentary, but they will not be as excited as they should be.

J. H. EATON

BLANCH, S.: *The Ten Commandments*. 1981. Pp. 137. (Hodder & Stoughton, London. Price: £1.50)

This book is a continuation of the argument for the validity of Law set out by Dr Blanch in his earlier book, *The Trumpet in the Morning* (reviewed in *B.L.* 1980, p. 80). It contains twelve chapters, one devoted to each of the ten commandments with an introduction and conclusion. The chapters were originally sermons delivered in a series on the radio. The treatment of the subject is strongly homiletic.

J. ROBINSON

BOADT, L.: *Ezekiel's Oracles against Egypt: A Literary and Philological Study of Ezekiel 29–32* (Biblica et Orientalia, 37). 1980. Pp. viii, 219. (Biblical Institute Press, Rome. Price: Lire 18,000; \$22.50)

This is a revised form of a dissertation at the Pontifical Biblical Institute, supervised by M. J. Dahood and also influenced by L. Alonso Schökel. The introduction discusses problems and methods, and then the literary category of the oracles against the nations in Ezekiel against its Near Eastern background, and the dates in Ezek. 29–32 and criteria of historical reliability. The main part of the book consists of a translation of Ezek. 29–32 with a philological and textual discussion and comments on form criticism and structure. The final chapter gives the conclusions, and also discusses some theological and literary questions. There are a table of abbreviations, a bibliography, and indexes of authors, biblical and other ancient references, Hebrew and other words, poetic syntax and rhetorical devices, and subjects. Boadt adopts a fairly conservative approach to the text and Ezekiel's authorship, but he is prepared to recognize some errors and secondary material. He advances a reasoned case for his opinions, and his judgement is

independent and moderate. A number of fresh suggestions are made, but Boadt is cautious; for example, no example of enclitic *mem* is found, and he does not accept the suggestion that there is a third person pronominal suffix in -y in 29:9. A praiseworthy contribution to the study of Ezekiel.

J. A. EMERTON

BOTTINI, G. C.: *La preghiera di Elia in Giacomo 5, 17-18: Studio della tradizione biblica e giudaica* (Studium Biblicum Franciscanum. Analecta, 16). Pp. 200; 2 folding tables. (Franciscan Printing Press, Jerusalem. Price: \$15.00)

The author presents the introductory and exegetical problems of 1 Kings 17 and 18 and of the allusions to Elijah's prayer in Sirach 48:2-3, in post-biblical Jewish literature, in Luke 4 and in James 5, with a chapter on the two witnesses of Rev. 11:6. He underlines the stress in some intertestamental writings on Elijah's righteousness, and notes that, in the material as a whole, the power to give or withhold rain is sometimes reserved to God acting in response to prayer, but in other places attributed to Elijah himself as intercessor. Overall, however, no continuity of interpretation emerges: these chapters are separate, competent exegetical exercises which originated as two dissertations for degrees in Rome and Jerusalem.

C. J. A. HICKLING

BROOKE, A., and others (eds.): *The Vineyard Bible: A Central Narrative and Index*. 1980. Pp. xiv, 414. (Seabury Press, New York; distributed in Great Britain by SPCK, London. Price: \$12.95; £9.95)

An anthology of the best known phrases, lines and passages of the (Protestant) Bible, each selection headed by a caption and arranged attractively in sense-line form with minimal punctuation. The text is the AV (KJV), abridged and occasionally modernized. The second half of the book consists of a 'key word index' or concordance. The book serves the function of a dictionary of quotations, but has been principally devised to attract readers 'confused [by] the length and diversity of the Bible.' Not a scholarly work at all, but not without value for its intended audience. ('Vineyard' is the name of a publishing company, and has nothing to do with the contents.)

D. J. A. CLINES

CARDENAL, E.: *Psalms*. Translated by T. Blackburn and others. 1981. Pp. 80. (Sheed and Ward, London. Price: £3.00)

Spanish poems published in 1969 are here translated by seven poets. The text of this soft-backed volume could have been distributed on forty pages without congestion. One can hardly, with the publishers, call the poems 'versions' of the Psalms. The author, priest and minister in the Nicaraguan government, re-creates twenty-five of the Psalms in terms of modern society, with a special awareness of political corruption and oppression, and so carries forward the Psalms' tradition of plain and passionate discourse with God into some terrible areas of our century. Transposition of culture is well illustrated in the treatment of passing fame from Psalm 37: 'Make it with the smart set and you're lucky if some graduate mentions you tomorrow in his thesis, they'll all toss you when summer's over on the bonfire'.

J. H. EATON

CERESKO, A. R.: *Job 29-31 in the Light of Northwest Semitic: A Translation and Philological Commentary* (Biblica et Orientalia, 36). 1980. Pp. xiv, 272. (Biblical Institute Press, Rome. Price: Lire 18,000; U.S.\$19.00)

A docile and fulsome reiteration of Dahood's approach, lacking any element of critical awareness, manifestly unaware of questions of philological methodology, and apparently suffering from the primitive supposition that translation into English is the first (rather than the last) stage in the making of decisions about meaning. The results are extremely thin. The subject, after all, hardly forms a unity.

J. BARR

CLEMENTS, R. E.: *Isaiah 1-39* (The New Century Bible Commentary). 1980. Pp. xvi, 301. (Eerdmans, Grand Rapids, Michigan; Marshall, Morgan & Scott, London. Price: \$7.95, £4.95)

An authoritative commentary which will be indispensable. The discussion of the text is throughout conducted upon the basis of a mastery of the literature and particularly the most recent trends in Isaiah studies. There is a refreshing independence of former orthodoxies: thus, e.g., there is no Sion Tradition, no school of prophets, no royal child called Immanuel (though there are Isaiah 'memoirs'). Indeed the treatment of Isaiah's ministry during the reign of Sennacherib is a new contribution. The negatives are replaced with positive answers which always deserve consideration. This is a commentary which will be used constantly with profit, and also frequently provoke disagreement. The heavy dependence upon Hermann Barth's theory of a Josianic redaction is not to be taken for granted. Often the author seems hung in uncertainty of aim between the historical Isaiah and the tradition. Which is basic for exposition? If the treatment of the oracles against the nations seems inadequate, this only reflects the fact that these, as a *genre*, have never received adequate explanation. Those who look for theological exposition, e.g., the meaning of the Holy One, of righteousness, of faith, of judgement, will be disappointed. Nor are we helped to appreciate the sheer artistry of some of the poems and sayings. This is only to say that while this splendid commentary feeds, it also stimulates the appetite for more.

D. R. JONES

CLEMENTS, R. E.: *Shutsu-Ejiputo-ki*. Translated by M. Tokita. 1981. Pp. 209. (Shinkyō-shuppan-sha, Tokyo. Price: ¥2,400)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *Exodus* (1972); see *B.L.* 1973, p. 24 (*Bible Bibliog.*, p. 446).

K. K. SACON

DOCKX, S.: *Le récit du Paradis, Gen. 2-3*. 1981. Pp. 159. (Duculot, Gembloux. Price: B.Fr. 750)

The author believes that the apparent contradictions and doublets in Gen. 1-11 which have sometimes been explained by sources within J and P can be best accounted for by attributing them to the final redactor of these chapters. He distinguishes, and prints out in full, the original J and P accounts in Gen. 1-11, as well as the material added by the redactor. There then follows a close examination of Gen. 2-3 in their pre-redactional form, with particular reference to parallels from ancient Near Eastern texts and religious

art. The book is thus an interesting source-critical alternative to *redaktions-geschichtliche* and 'final form' approaches.

J. W. ROGERSON

FUERST, W. J.: *Rutsu-ki, Esuteru-ki, Dendō-no-sho, Gaka, Aika*. Translated by S. Takao. 1981. Pp. 257. (Shinkyō-shuppan-sha, Tokyo. Price: ¥2,800)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *The Books of Ruth, Esther, Ecclesiastes, The Song of Songs, Lamentations* (1975); see *B.L.* 1976, p. 36.

K. K. SACON

GIBSON, J. C. L.: *Genesis*. Volume 1 (The Daily Study Bible: Old Testament). 1981. Pp. x, 214; 4 illustrations. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95)

This is the first volume of a new series of O.T. commentaries which are meant to complement the N.T. series written by the late Professor W. Barclay. This volume covers Genesis 1–11. The text of the RSV is used and printed. The commentary is broken up into sections which may be used for daily reading. The commentary is principally expository, but this is exposition growing out of sound theology based on good and careful scholarship. The learning never intrudes in a way which would confuse the reader, but it is always there. Altogether this is an excellent commentary of its kind.

J. ROBINSON

*HAMLIN, E. J.: *Comfort My People: A Guide to Isaiah 40–66*. 1980. Pp. x, 230, including 25 photographs. (John Knox Press, Atlanta. Price: \$5.95)

A reissue of the TEF Study Guide published by SPCK in 1979 (*B.L.* 1980, p. 52). It presumably has American readers in mind, although the spelling is unchanged, and the sole concession seems to be 'King James' as an alternative to 'Authorized' Version. It is still good value for a wide readership — schools, church groups, teachers and preachers. 'Relevance' is an overworked word, but the author tries and largely succeeds in combining this quality with that of scholarship. A pity that the photographs could not have been printed on better paper and indeed updated; the trouble with relevance is that it so soon begins to look old-fashioned.

E. B. MELLOR

HYATT, J. P.: *Exodus* (The New Century Bible Commentary). 1980. Pp. 351. (Eerdmans, Grand Rapids, Michigan; Marshall, Morgan & Scott, London. Price: \$7.95; £4.95)

This softback re-issue of Hyatt's commentary differs from the original, 1971, edition (see *B.L.* 1972, p. 27; *Bible Bibliog.*, p. 371) only in that it contains some additional bibliographical material supplied by the series editor, Dr R. E. Clements.

R. J. COGGINS

KAISER, O.: *Das Buch des Propheten Jesaja: Kapitel 1–12* (Das Alte Testament Deutsch, 17). 5., völlig neubearbeitete Auflage. 1981. Pp. 257. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 39.80 (paperback: DM. 28.00); sub. price: DM. 33.80 and 23.80)

For comments on earlier editions see *B.L.* 1961, p. 32 (*Decade*, p. 270); 1964, p. 36 (*Decade*, p. 504); for the English translation, 1972, p. 27 (*Bible Bibliog.*, p. 371). This substantial revision of the commentary fulfils the promise indicated in Kaiser's *Introduction*, that the nature and structure of these opening chapters of the book must receive a radical reassessment. This is clear already in the long comment on the first verse which acts as an introduction to the whole section. It is clear further in the very detailed discussion of 6:1–8:18, with its presentation of the material as reflecting various stages of interpretation of the Isaiah tradition in relation particularly to the exilic period. The complexity of the discussion is sometimes such as to obscure the main lines; and the proposals for various levels of interpretation often suggest a degree of exactness of assignment which is too precise for full credibility. But it is a commentary which does not shirk the problems of this difficult text, and which allows a much greater place to the continuing process of reinterpretation than has appeared in some other recent commentaries. An English translation of the new edition is to be undertaken. P. R. ACKROYD

KAISER, O.: *Izaya-sho 13–39 shō*. Translated by K. Namiki. 1981. Pp. 719. (ATD–NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥6,500)

This is a Japanese translation of *Der Prophet Jesaja Kapitel 13–39* from its 1973 (see *B.L.* 1974, pp. 34–35) and 1976 editions. An exposition of the author's interpretation of the prophetic thought of Isaiah in terms of those of W. Dietrich, H. Barth and R. E. Clements is appended by the translator. For the commentary on chapters 1–12 see *B.L.* 1981, p. 57. K. K. SACON

KIDNER, D.: *Love to the Loveless: The Story and Message of Hosea* (The Bible Speaks Today). 1981. Pp. 142. (Inter-Varsity Press, Leicester. Price: £3.25)

The threefold aim of the expositions in this series is defined in the General Preface as 'to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable'. This has been admirably achieved in this exposition of Hosea (for a previous contribution to the series by the same writer — on Ecclesiastes — see *B.L.* 1978, p. 51). Hosea raises considerable difficulties of text and interpretation which cannot be satisfactorily discussed in a popular work, but Kidner offers many judicious comments on the different renderings to be found in English versions, and relates them to the Hebrew. Occasionally difficulties are passed over too lightly, e.g. 'eases the yoke on their jaws' (11:4) does *not* make sense! This work will be of considerable value to preachers and teachers, even if many of them will not pursue the occasional references to learned journals. It stands in the best tradition of reasoned conservative scholarship. A. GELSTON

KINET, D. (ed.): *Der aufhaltbare Untergang: Hosea–Joel–Amos–Micha* (Bibelauslegung für die Praxis, 14). 1981. Pp. 157. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 22.80)

A number of authors are involved in the production of this volume which is an attempt to apply to the present day selected passages from four of the

Minor Prophets. The method is to offer an introduction to the prophet: life, times, message and the book which bears his name, before tackling the passages (twenty-three in all). For an earlier volume in this series see *B.L.* 1980, p. 52.

R. B. SALTERS

KNIGHT, G. A. F.: *Theology in Pictures: A Commentary on Genesis, Chapters One to Eleven*. 1981. Pp. xiv, 123. (Handsel Press, Edinburgh. Price: £3.95)

This exposition of Genesis 1–11 is in the same format as the author's commentary on Exodus, reviewed in *B.L.* 1978, p. 52. It works consecutively through the text, it deals with the most obvious textual problems, it recognizes the existence of sources, and it frequently discusses Hebrew 'roots'. But its primary aim is to expound for modern readers what Dr Knight believes that the biblical writers, using pictorial language, were proclaiming about God. Although there are not a few statements that do not seem to take account of recent critical work, the book contains memorable quotations and illuminating insights. Like its predecessor on Exodus, it will undoubtedly give great help to all who have to preach upon Genesis 1–11 or lead discussion groups.

J. W. ROGERSON

KNIGHT, G. A. F.: *Leviticus* (The Daily Study Bible: Old Testament). 1981. Pp. viii, 173. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95)

At first sight, Leviticus might appear a curious and difficult choice for one of the first three volumes in a new series designed to show the importance of the Old Testament for Christian faith today. But this little book succeeds excellently in its aim. Written by a veteran scholar who has devoted much attention to the problems of the Christian understanding of the Old Testament, it demonstrates convincingly how so many of the religious concepts of Leviticus are taken up in the New Testament and traditional Christian theology. Sound scholarship lies behind it and equally valuable is the way in which it shows how Leviticus is a genuine part of the central Old Testament faith, so that the book's interest is not confined to those concerned with Christianity. The exegesis is clear, simple, and, as would be expected from the author, sometimes provocative but always thought-provoking. It must be admitted that many Christians today are virtually Marcionite: if they read the daily portions here, as the commentary intends, they will learn better.

J. R. PORTER

KRINETZKI, G.: *Kommentar zum Hohenlied: Bildsprache und theologische Botschaft* (Beiträge zur biblischen Exegese und Theologie, 16). 1981. Pp. 310. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 49.00)

Readers of Krinetzki's very brief commentary on the Song of Songs in the *Neue Echter Bibel* (1980; see *B.L.* 1981, p. 53) will find here a full commentary on that book which has enabled him to present a full exposition of it and to explain his approach to it. (Unfortunately his earlier studies of the Song, including a commentary published in 1964, were not noted in the *Book List*.) Krinetzki here argues in the Introduction that the Song is a collection of love-songs (including a few specifically wedding-songs) of a high literary

quality which were edited in the fourth or third century B.C. by a Jewish wisdom teacher in order to assert the importance of physical love as a manifestation of God's creation in opposition to another school of thought which, probably under Platonic influence, wished to play it down in favour of a more 'spiritual' attitude. The Song is thus in no sense 'profane', but has the theological purpose of praising God in his creation of men and women; and as such it has a message for believers today. The commentary itself concentrates on the interpretation of the erotic imagery, for an understanding of which Jung's 'deep psychology' is held to be fundamental (*grundlegend*, p. 39).

R. N. WHYBRAY

LEWIS, J. O.: *1 & 2 Samuel, 1 Chronicles* (Layman's Bible Book Commentary, 5). 1980. Pp. 154. (Broadman Press, Nashville, Tennessee. Price: \$4.25)

This volume is one of a series planned as 'a practical exposition of the biblical books for lay readers and students'. The basic text is RSV, though commentators are free to use other translations to 'clarify an occasional passage or sharpen its effect'. The size of the volume precludes the inclusion of the biblical text. There is a single short introduction to both books of Samuel, and one to 1 Chronicles. Each new section of commentary is given a heading and biblical references, with further subheadings within the section. The comment itself is clear, concise and well-pitched as regards its intended readers. 1 Chronicles has been included in the way that the Greek title of the book related 1 Chronicles to the books of Samuel: as a supplement to the other history. The comment on this book is much shorter than that on 1 and 2 Samuel, about one-fifth of the whole volume. This is a useful popular commentary.

J. R. DUCKWORTH

McEACHERN, A. H.: *Psalms* (Layman's Bible Book Commentary, 8). 1981. Pp. 167. (Broadman Press, Nashville, Tennessee. Price: \$4.75)

The author, an experienced American preacher, has fulfilled the aim of this non-technical series. His comments are very readable and he draws many spiritual lessons from the texts.

J. H. EATON

MOTHER MARIA: *Jeremiah: Prophet of God*. Edited by Mother Thekla. 1981. Pp. 173. (Greek Orthodox Monastery of the Assumption, Normanby, Whitby, N. Yorkshire. Price: £6.50)

The book defies description, but its uneven form is explained by the circumstance that it is, as the editor remarks, an unfinished work, overtaken by the death of the author. Despite the impression of waywardness or inconsequence which it awakens, the book should not be underestimated. Mother Maria shows that she had more than a nodding acquaintance with the Hebrew Bible and the Septuagint, and this is more than can be said about some books which appear on O.T. themes, even pretentious ones. Her awareness of form-critical work on Hebrew literature and of the main critical outlines of the study of the book of Jeremiah emerges. Even if, as an exegete her imagination is too free (Jeremiah was born in a country vicarage at Anathoth, where he and Baruch ran about together as boys), this opportunity of observing critical openness combined with Orthodox devotion in contact with a prophetic book is one which should be valued. It is the thought that she

worked in immediate contact with the Hebrew Bible which gives the present reviewer the greatest pleasure: she has produced her own translation, and her renderings of prophetic passages in Jeremiah are sensitive and read well.

W. MCKANE

MAYES, A. D. H.: *Deuteronomy* (The New Century Bible Commentary). 1981 (1979). Pp. 416. (Eerdmans, Grand Rapids, Michigan; Marshall, Morgan & Scott, London. Price: \$8.95)

This is the softcover edition of the excellent commentary described in *B.L.* 1981, p. 59.

M. A. KNIBB

NOTH, M.: *Leviticus: A Commentary* (Old Testament Library). 2nd impression of the revised edition. 1981. Pp. 208. (SCM Press, London. Price: £5.50)

The re-issue of this commentary in the form last reviewed in *B.L.* 1978, p. 54, is presumably an indication of a continuing demand for it. Through no fault of its late distinguished author, it looks increasingly dated, especially in its discussions about ritual. On the other hand, against the current fashion of 'final form' interpretation, it contains shrewd observations about unevenness in the text and about possible secondary additions, and its approach is unashamedly diachronic.

J. W. ROGERSON

PLÖGER, O.: *Sprüche Salomos (Proverbia)* (Biblicher Kommentar — Altes Testament, xvii, Lfg. 1). 1981. Pp. 1-80. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 15.40; sub. price: DM. 12.80)

It is many years since an entirely new major commentary on Proverbs appeared in German, and this first fascicle of such a work, covering chapters 1-6 and most of 7:1-23, is therefore very welcome. It contains no general introduction to the book — that will no doubt be supplied at a later date — but begins with some preliminary remarks on chapters 1-9 (pp. 3-7). These do not deal with such matters as the date of these chapters or their place in the development of Israelite wisdom, but are mainly concerned with the question of their inner structure. In chapters 1-8 some kind of loose structural pattern can be discerned, but the unity of these chapters consists mainly in the recurrence of a few major themes. Chapter 9 belongs to a separate, though related, tradition. Apart from recognizing a few later additions (3:27-35; 6:1-19) Plöger does not attempt to analyse the material by distinguishing different theological levels. Important topics like the meaning of the 'strange woman' are treated judiciously and undogmatically. There is no full discussion of personified Wisdom, but this may have been reserved for treatment elsewhere in the commentary. A proper assessment of the work will not be possible until more is available.

R. N. WHYBRAY

PORTEOUS, N. W.: *Danieru-sho*. Translated by S. Sekine. 1980. Pp. 305. (ATD-NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥3,000)

This is a Japanese translation of *Das Buch Daniel* from its 1968 edition; see *B.L.* 1968, p. 27 (*Decade*, p. 421). Corrections, additions, a select bibliography and a supplement appeared in the 1978 edition (see *B.L.* 1980, p. 55), and these have been translated by H. Izumi.

K. K. SACON

RIEBL, M.: *In Krise und Hoffnung: Ein Arbeitsheft zum Buch Ijob* (Gespräche zur Bibel, 12). 1981. Pp. 43. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: Sch. 54.00, DM. 8.00, Sw.Fr. 7.30)

This resource book for Bible study groups is a model of its kind. Six portions from Job are each developed with exegetical notes, questions for discussion, parallel or contrasting biblical texts, and references to appropriate devotional literature, psalms and hymns. The scholarly background material is well-informed, the questions real both humanly and theologically. The theme of crisis as the moment of hope is imaginatively developed through the counterpoint of a variety of other biblical texts.

D. J. A. CLINES

RINGGREN, H., ZIMMERLI, W., and KAISER, O.: *Sprüche/Prediger/Das Hohe Lied/Klagelieder/Das Buch Esther* (Das Alte Testament Deutsch, 16). 3., neubearbeitete Auflage. 1981. Pp. xii, 421. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 68.00; sub. price: DM. 57.80)

These commentaries were originally issued in two volumes; see *B.L.* 1959, pp. 18–19 (*Decade*, pp. 154–55) and 1963, p. 28 (*Decade*, p. 422). The third edition of the first volume (Ringgren on Proverbs and Zimmerli on Ecclesiastes) was published in 1980 (see *B.L.* 1981, p. 61), and this now reappears as part of a one-volume edition, for which Ringgren has revised his other contributions (Song of Songs and Esther) according to similar principles. The commentary on Lamentations by Kaiser, however, is completely new, replacing (at slightly greater length) that of Weiser in the previous editions. It is a characteristically independent piece, and represents a radical revision of the views presented in his *Einleitung*. Lam. 2 is the earliest part of the work (though ch. 5 is the later reworking of a yet earlier composition), but since verse 14 cannot be understood without knowledge of Ezek. 13:11–14, it should be dated no earlier than the end of the first half of the fifth century B.C. Literary dependences suggest that the remaining chapters follow in the order 1, 4, 3. The poems may have originated in the circles of the Levitical singers.

H. G. M. WILLIAMSON

ROEHRS, W. R., and FRANZMANN, M. H.: *Concordia Self-Study Commentary*. 1979. Pp. 662, 314. (Concordia Publishing House, St. Louis, Missouri. Price: \$17.95)

This Commentary, the N.T. portion of which was first issued in 1971, presupposes a devout and committed reader of the Scriptures, belonging to a somewhat pietistic tradition, who is ready to accept its Christocentric understanding of biblical history and prophecy. The Bible is seen as a reliable depository of ancient history, and N.T. references to O.T. incidents as providing them with validity. It is also seen as a depository of truth, testifying to Christ and refuting false doctrine. Whilst reference is occasionally made to critical views on authorship etc., the Commentary, on the whole, tends to accept traditional authority. Thus, e.g., most of the Pentateuch is seen as Mosaic; there is only one Isaiah; Daniel wrote in the Exilic Period. Scripture is illustrated throughout by scripture, and the references provided would daunt even 'the advanced student', let alone the 'Christian family' for which it is meant to provide a basic reference book. Rather than viewing the writings within their historical context, the reader is asked to understand the O.T. in the light of its fulfilment in Christ and what it teaches the contemporary Christian.

R. HAMMER

ROWLEY, H. H.: *The Book of Job* (The New Century Bible Commentary). 1980. Pp. xx, 281. (Eerdmans, Grand Rapids, Michigan; Marshall, Morgan & Scott, London. Price: \$7.95; £4.95)

This is a paperback edition of the work first reviewed in *B.L.* 1971, p. 31 (*Bible Bibliog.*, p. 307) and again in *B.L.* 1977, p. 50, when it appeared in the revised format that dispenses with the RSV text.

D. J. A. CLINES

RUSSELL, D. S.: *Daniel* (The Daily Study Bible: Old Testament). 1981. Pp. x, 234. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95)

This is one of the first of a series of O.T. commentaries which is intended to complement the popular N.T. series of the late William Barclay. As with that series each volume is arranged in successive headed portions suitable for daily study. These are based on the Revised Standard Version or Common Bible. The main object of the series is to introduce the Christian reader to the meaning of the text, to inform him of the more important results and insights of contemporary O.T. scholarship, and to apply the message of the biblical books to the modern situation.

P. W. COXON

SCHONFELD, S.: *A New-Old Rendering of the Psalms*. 1980. Pp. xvi, 288. (The Uniby Press, London. Price: £15.00)

This volume is described as an 'Appro. Edition', presumably one which will be revised in the light of comments; reference appears to 'the First Substantive Edition' which will include an introductory preface. As it is, the reader is offered simply a translation of each psalm, with which a photocopy of the Hebrew is provided; a title for each, often rather quaintly worded (Ps. 8, 'Out of the creations of babies' mouths dost mould strong personality . . .'); and a short glossary, mainly of the terms in psalm titles, but including also some very brief notes on the translation method. From this too, it would appear that this volume is one of a series, the Uniby series, but no other information about this is given. The translations are a curious mixture of old-fashioned and rather odd modern terminology. Thus, in Ps. 46, we have 'God of Formations' and 'God of myriads' as renderings of *Y. šebaot*; the lines are very oddly divided, with no obvious relation to the Hebrew, and, again in Ps. 46, the same lines are differently divided in the two occurrences of the refrain. Verse numbers are provided at the tens and for the last verse only. It is difficult to believe that such a translation really contributes to the mediation of the poetry of the psalms to a modern reader.

P. R. ACKROYD

SEKINE, M.: *Sekine Masao Chosaku-shū Dai 12 Kan. Shihei Chūkai Ge* (M. Sekine Works, vol. 12: A Commentary on Psalms 101–50). 1981. Pp. 374. (Shinchi shobō, Tokyo. Price: ¥3,500)

This third volume completes the author's commentary on the Psalms. The basic standpoint and method follow the principles adopted in the first two volumes (cf. *B.L.* 1981, pp. 61–62). An article on the problem of the evil-doers in the Psalms is given in an appendix at the end of the volume.

K. K. SACON

SCHREINER, J.: *Jeremia 1–25:14* (Die Neue Echter Bibel). 1981. Pp. 148. (Echter Verlag, Würzburg. Price: DM. 28.00; sub. price: DM. 24.00)

This is another volume of the Neue Echter Bibel (cf. *B. L.* 1981, pp. 53, 58) which offers a running commentary on the text of the *Einheitsübersetzung*, which has been fashioned for Church use in liturgy and preaching, for a public educational function, and for private study. It does not avoid the more technical aspects of O.T. scholarship, but it aims to reach a wide circle of readers and to offer a theological elucidation of the book of Jeremiah. The ending of this volume at 25:14 is indicative of a critical view that these verses were originally a conclusion to Jeremiah's words against Judah and Jerusalem which have been deflected by additions (vv. 1b, 9*, 11b, 12, 13b, 14) towards the oracles against foreign nations (46–51 in MT) to which 25:15–38 are an introduction. On this view the positioning of these oracles in the Septuagint makes more sense than their place in MT. The source theory associated with Mowinckel and Rudolph (A, B and C) is accepted with some reservations, the traditional date of Jeremiah's call is affirmed, and the lack of evidence that he played a public part in 621 is explained on the assumption that he was at that time still resident in Anathoth and had not entered the Jerusalem scene. The identity of the 'enemy from the north' (Babylon) was no longer in doubt from 609 onwards, and the 'Confessions' give a special character to this prophetic book, throwing light on the interior life of the prophet and contributing to the portrait of a Suffering Servant of God — a forerunner of Jesus of Nazareth.

W. MCKANE

SOGGIN, J. A.: *Judges: A Commentary* (Old Testament Library). Translated by J. Bowden. 1981. Pp. xx, 305. (SCM Press, London. Price: £8.50)

Written (and translated) with verve, this commentary forms a sequel to the author's *Joshua* in the same series, to which the reader is frequently referred. The bibliographies, topographical data, critical notes and general comments are excellent. Soggin has broken free from the modern tendency to interpret Judges in the light of Noth's amphictyony theory. He regards the older elements of Judges as altogether inadequate to form the basis of a reconstruction of pre-monarchical Israelite history. He is equally cautious with regard to links between the information in Judges and archaeological data. This commentary, based on full and exact scholarship, thus sets the record straight and opens the way to radical reinterpretation of this important book.

B. LINDARS

Starý zákon: překlad s výkladem: 8. Jób (The Old Testament: translation with commentary: 8. Job). 1981. Pp. 311. (Kalich, Prague. Price: Kčs 35)

The latest volume of this Czech commentary series deals with the book of Job. In the introduction readers will find amongst other things a characterization of the persons appearing in the drama sketched in the book. Job is considered as a representative of a pure Yahwistic piety, whereas his friends represent men of an 'Edomite', i.e. human, wisdom. An agreement between the two parties is impossible, and it is for this reason that the appearance of Elihu was unavoidable; it was necessary in order to bring the two sides to silence, and to prepare the situation for the speech of God. It is only in the coherence of all parts of the book that the book makes sense and brings a reasonable solution to the problem of human suffering. The question whether the different parts of the book originally had an independent existence is of no significance for the theological intention of the book. This intention is

comprehensible only from the final redaction, as preserved in the actual form of the book of Job. — A translation of the pseudepigraphical Testament of Job is given in a supplement. (For a description of the series see *B.L.* 1969, p. 27 (*Bible Bibliog.*, p. 153); for the latest entry see *B.L.* 1981, p. 62.)

M. Bič

STEVENS, S. G.: *Genesis*. 1978. CATE, R. L.: *Exodus*. 1979. HONEYCUTT, R. L., JR: *Leviticus, Numbers, Deuteronomy*. 1979. (Layman's Bible Book Commentary, 1-3). Pp. 139, 140, 153. (Broadman Press, Nashville, Tennessee. Price: \$4.25 each)

These three volumes share the characteristics noted by the reviewer of volume 4 in the same series in *B.L.* 1981, p. 57. They are conservative in approach, with little attention to literary or historical problems; their homiletic tone may be helpful for those who share their basic presuppositions. Each volume has helpful insights, but overall it seems unlikely that either the scholar or the interested outsider will gain much. The series is quite distinct from the *Layman's Bible Commentaries* of some twenty years ago.

R. J. COGGINS

STOLZ, F.: *Das erste und zweite Buch Samuel* (Zürcher Bibelkommentare: Altes Testament, 9). 1981. Pp. 310; 12 illustrations, 1 map. (Theologischer Verlag, Zürich. Price: Sw.Fr. 33.50)

The history and theology of the books of Samuel are well served in this volume. On the other hand, Stolz does not flaunt his knowledge of the vast secondary literature on Samuel, nor is he distracted by the not infrequent agreement of the LXX and the Qumran fragments against MT. Thus in 1 Sam. 1:24 'der Knabe' was 'ein Tempelknabe' and there is no hint of the longer reading which goes a long way to accounting for the state of MT. In the manner of the series, each section for commentary is introduced by the author's own translation. In ten pages of introduction Stolz deals with the historiography of Samuel, gives an account of cultural, social and historical developments in the period in question, and concludes with observations on the composition of the book. The major narrative blocks are discussed along familiar lines, except that Stolz wishes to associate both the History of David's Rise and the Succession Narrative with courtly wisdom circles, emphasizing that in this commentary *Erzähler* denotes not so much an individual as a representative of a school. Whilst, moreover, the two David narratives are separable entities, Stolz's recognition of common elements and of an overarching theme also permits him to think of them jointly as a *Dynastie-erzählung*. Attention is also paid to the influence of the prophetic schools, chiefly in connection with the earlier Saul narratives, and of the Deuteronomists whose work is mainly to be seen in the accounts of the rise of Samuel and of the establishment of the monarchy.

R. P. GORDON

STUDIUM BIBLICUM FRANCISCANUM: *Kohereto, Gaka* (Ecclesiastes and the Song of Songs). 1981. Pp. 147. (Chūō Shuppan-sha, Tokyo. Price: ¥1,200)

This volume is newly added to nine earlier translations from the Old Testament and the deuterocanonical books published since 1958. A Japanese translation from the Hebrew text as well as an introduction to each book printed in large letters, and explanatory notes and comments in small letters, are of considerable assistance to the reader.

K. K. SACON

WENHAM, G. J.: *Numbers: An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1981. Pp. 240. (Inter-Varsity Press, Leicester, and Downers Grove, Illinois. Price: £5.75; paperback: £4.95)

This careful and detailed commentary assumes that the bulk of the material is to be dated early in the period between the time of Moses and Ezekiel. The existence of sources is not denied, although it is not allowed that the presence of sources entails multiple authorship. Numbers is seen to be composed of three major blocks of material, concerned with revelations at Sinai (continued from Leviticus), Kadesh and the Plains of Moab, with itineraries connecting these main blocks. Repetition of material in these blocks arises from the cyclical way in which the history of Israel repeats itself in the face of God's constancy. This gives rise to a typological way of using Numbers in relation to the N.T., and each section in the commentary concludes with observations from an N.T. perspective. Famous cruxes, such as the enormous number of Israelites in the wilderness in chapter 1 are discussed at length in additional notes. A feature of the commentary is its use of insights from social anthropology and from Jewish scholarship in the discussion of the rituals, although Dr Wenham modestly disclaims to have said the last word here. For many specialists, the treatments of the details of the rituals will prove to be the most valuable part of this painstaking work.

J. W. ROGERSON

WESTERMANN, C.: *Genesis* (Biblischer Kommentar — Altes Testament, 1/2, Lfg. 18–19; 1/3, Lfg. 20). 1981. Pp. viii, 561–720; 1–80. (Neukirchener Verlag, Neukirchen-Vluyn. Price: for Lfg. 18–19: DM. 33.00; for Lfg. 20: DM. 15.40; sub. price: DM. 27.00 and 12.80)

For previous comments on this Genesis commentary see most recently *B.L.* 1981, p. 64. The two fascicles 18–19 complete the second volume, covering the commentary to the end of chapter 36; they deal with chapters 29–36, thus including a judicious study of chapter 32. The bibliographical notes to individual sections are particularly useful and conveniently ordered. This volume began with a lengthy introduction (see *B.L.* 1979, p. 64) to Genesis 12–50 and included shorter prefaces to both 12–25 and 26–36. It ends with a ten-page summarizing statement, geared closely to conventional source analysis. Fascicle 20 begins the final volume, covering from 37:1–41:57 (though chapter 41 is in fact only begun on the final page). Full bibliographical surveys are followed by an introduction to the literary problems of this part of the Genesis text (37–50), with close critical discussion of recent work on it.

P. R. ACKROYD

WHYBRAY, R. N.: *Isaiah 40–66* (The New Century Bible Commentary). 1981 (1975). Pp. 301. (Eerdmans, Grand Rapids, Michigan; Marshall, Morgan & Scott, London. Price: \$7.95; £4.95)

This is a straightforward reprint of the original, which was reviewed in *B.L.* 1976, p. 42. There is not even a reference to the author's important subsequent study of Isaiah 53. It is nonetheless good to welcome the appearance of this significant commentary in softcover. Whybray's viewpoint is always fresh and stimulating, even if it is sometimes controversial and not always convincing.

A. GELSTON

DE WILDE, A.: *Das Buch Hiob eingeleitet, übersetzt und erläutert* (Oudtestamentische Studiën, 22). 1981. Pp. xiv, 418. (Brill, Leiden. Price: Fl. 128.00; sub. price: Fl. 96.00)

This substantial commentary, many years in preparation, evidences an independent mind in two major respects: (1) The author has concluded that the whole book, apart from a score of glosses (mostly brief), is the work of a single author; (2) He argues that the poem consistently (though not invariably) employs a four-line strophic structure. On the issue of the originality of chapters 1–2, 28, 40:12–41:26, etc., careful though brief arguments are presented; it is not claimed, however, that any essentially novel interpretation of the book results from adopting a unitary view of it. On the second issue, few arguments are put forward, and arbitrary strophic divisions (e.g. in chapter 9) are not infrequently made, supported by some forty transpositions of lines. The strength of the commentary, accompanied by a fresh translation, lies in its discussion of *realia* and in its sober textual decisions. In an interesting appendix a thematic index to the *realia* of the book is given, organized in twenty categories.

D. J. A. CLINES

WOLFF, H. W.: *Dodekapropheten 4. Micha* (Biblischer Kommentar — Altes Testament, xiv/12). 1980. Pp. 1–80. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 15.40; sub. price: DM. 12.80)

This fascicle contains the commentary on Micah 1–3, but not the Introduction, to which, however, there are a few references. Wolff's general view of Micah as an elder is already known from his previous publications. Apart from a few later phrases 1:6, 7b–13a, 14–16; 2:1–4, 6–11; 3:1–12 are ascribed to Micah. Their present context is an exilic edition of Micah's prophecy as a preface to chapters 4 and 5. The proposal to make a major division after chapter 2 rather than after chapter 3 (Willis, Rudolph) is not discussed in the commentary, but is implicitly rejected. Micah's opponents and critics in 2:6–11 are not false prophets, but the civil and military officials he has criticized in 2:1–4; 'thus they prophesy' (2:6) is used ironically by Micah in deliberate allusion to the derogatory language of his critics. This stimulating fascicle whets the appetite for the Introduction and the remainder of the Commentary on the book of Micah.

A. GELSTON

WOUDESTRA, M. H.: *The Book of Joshua* (The New International Commentary on the Old Testament). 1981. Pp. xx, 396 (including 7 maps). (Eerdmans, Grand Rapids, Michigan. Price: \$16.95)

This book is consistent with other commentaries in the series. In format, an introduction and bibliography are followed by a translation and theological commentary, with technical discussion and references given in footnotes. In approach, the book is conservative, if not fundamentalist. Unity of composition, antiquity and historical reliability of everything recorded are presupposed; and in so far as any indications to the contrary are mentioned it is only in order to dismiss them. Neither introduction nor commentary, despite the learned and comprehensive references, really pay much attention to what critical scholarship has proposed. The lack of scholarly agreement in critical studies seems to be the chief reason, apart from pure dogma, for rejecting the critical approach; but this book's obscurities, ambiguities and lack of any adequate discussion of the basic observations on which critical theory rests do not promote the author's approach as an attractive alternative.

A. D. H. MAYES

6. LITERARY CRITICISM AND INTRODUCTION

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

*ACKROYD, P. R.: *The People of the Old Testament*. Revised edition. 1981. Pp. xvi, 228. (Christian Literature Society, Park Town, Madras. Price: Rs. 20.00; paperback: Rs. 15.00)

This book first appeared in 1959 (see *B.L.* 1959, p. 8 (*Decade*, p. 144)) and was later reissued in a Hindi translation (see *B.L.* 1973, p. 31 (*Bible Bibliog.*, p. 453)). For reasons of economy the illustrations which appeared in the first edition have been omitted in this new edition of the English version, but considerable revisions have been made to bring the book more up to date.

R. B. SALTERS

ASMUSSEN, H.-G.: *Daniel, Prophet oder Fälscher: Eine historisch-kritische und literar-historische Untersuchung*. 1981. Pp. iv, 99. (Available from the author at Markt 28, D-2240 Heide. Price: DM. 22.50)

This privately printed commentary is a curious blend of knowledgeable exegesis and highly idiosyncratic theorizing. Literary historical problems are discussed, sometimes at length, in sections which are prefaced by a translation of the biblical text. The presuppositions of the author which he works into his exegesis are: the book of Daniel has a complicated linguistic pre-history which reaches back to the conditions of the Babylonian exile; the Aramaic section (2:4b–7:28) is derived from old literary *Vorlagen*, namely cuneiform documents composed by Daniel and/or his contemporaries; the Aramaic syntax of the finite verb (the word order of the sentence is usually Subject-Object-Verb) proves that the language of origin was Akkadian; the book appeared in its present form in the late fourth century B.C. when the last editor provided Hebrew translations of selected pieces from an exilic diary (also written in Akkadian) as an extended prologue to the book (1:1–2:4a) and added chapters 8–11, an edited sequence of the visions of the exiled Daniel.

P. W. COXON

AUFFRET, P.: *Hymnes d'Égypte et d'Israël: Études de structures littéraires* (Orbis Biblicus et Orientalis, 34). 1981. Pp. 316, 1 plate. (Éditions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 64.00)

This book offers two separate 'structural(ist)' studies of two Egyptian hymns and six psalms. In Part I are analysed Nebre's praise for deliverance (thirteenth century B.C.), Pss. 33, 34 (thought to have affinity with Nebre), and Pss. 42, 43, 147. Part II affords like treatment for Ps. 104 and the Egyptian sun-hymn to Aten (fourteenth century B.C.); comparison of these two leads Auffret to conclude that Ps. 104 is thoroughly Semitic with a possible Egyptian tincture at one or two points.

K. A. KITCHEN

AULD, A. G.: *Joshua, Moses and the Land: Tetrateuch-Pentateuch-Hexateuch in a Generation since 1938*. 1980. Pp. xii, 144. (T. & T. Clark, Edinburgh. Price: £7.95)

This is a very useful work-book reviewing the study of the book of Joshua and its relationship to the Pentateuch since 1938, when Martin Noth

published a commentary on it. The first part consists of a review of the course of the discussion emanating from the work of Noth, and to a lesser extent that of G. von Rad on the Hexateuch. Other principal scholars involved in the debate are S. Mowinckel, Z. Kallai and Y. Kaufmann. The second part of the study offers a detailed study of its own of the accounts of the distribution of the land in the books of Joshua and Numbers. A retrospect and prospect brings the examination of the problems up to date and pays attention to the most recent discussion about the origins of the Pentateuch in the works of R. Rendtorff and S. Tengström. In general Auld comes out very strongly in support of Noth's positions and defends the claim that there are no convincing arguments to support the ascription of the sources of the book of Joshua to those of the Pentateuch. Auld is more concerned about the literary problems relating to the book of Joshua than about the historical problems of the conquest and the pre-monarchic social structure of Israel. Nevertheless both these further issues are touched upon. The work is detailed, amply annotated, and must certainly be regarded as making a real contribution to the understanding of a range of very central issues. Even so, its rather awkward and tortuous style does not greatly assist the reader's appreciation of the problems.

R. E. CLEMENTS

BARTCZEK, G.: *Prophetie und Vermittlung: Zur literarischen Analyse und theologischen Interpretation der Visionsberichte des Amos* (Europäische Hochschulschriften, xxiii/120). 1980. Pp. 330. (Peter Lang, Bern; Price: Sw.Fr. 56.00)

An expanded version of the author's Münster dissertation in which the visions of Amos 7:1–8, 8:1–2 and 9:1–4 are subjected to close literary and form-critical analysis. A study of the Amos *Visionsberichte* is regarded as especially important because they stand at the head of the O.T. vision tradition, as also at the interface between the prophetic preaching of salvation and judgement. Visionary material in other biblical and extra-biblical sources, notably the 'Mari prophecies' in the latter case, is also brought into the discussion. The multifariousness of the visionary tradition is emphasized; the visions are not restricted to any particular life-setting, whether cultic or socio-cultural. The Amos *Visionsberichte* may not have formed part of the prophet's message in the same way as the earlier material in the book, but they are still part of the legacy of Amos. Their redactional placing near the end of the book is not merely an attempt at a justification of Amos's preaching after his dismissal from Bethel; rather, they are meant to highlight and to contemporize what was new in the prophetic interpretation of traditional beliefs and expectations.

R. P. GORDON

*BECK, M. H., and WILLIAMSON, L. R., JR: *Mastering Old Testament Facts*. Book 4: *Prophetic Writings*. 1981. Pp. vi, 138, with numerous charts and line drawings. (John Knox Press, Atlanta. Price: \$5.25)

For Book 1 see *B.L.* 1980, p. 61; Books 2 and 3 have not been noticed in the *Book List*. Again very elementary, fun to use, and could be adapted for classroom or church group. Daniel is included in the four 'major' prophets, but the discussion is carefully qualified with regard to such matters as the date — likewise with Isaiah 40–66 and Jonah. In the title, *Content* might be more accurate and less alarming than *Facts*.

E. B. MELLOR

BOGAERT, P.-M. (ed.): *Le livre de Jérémie: Le prophète et son milieu, les oracles et leur transmission* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 54). 1981. Pp. 413. (Uitgeverij Peeters, Leuven; Leuven University Press. Price: B.Fr. 1500)

This volume, which is the fruit of Journées Bibliques de Louvain (1980), represents an impressive concentration of scholarship on various aspects of the study of the book of Jeremiah: (a) The historical setting, (b) The literary environment, (c) The Septuagint version, (d) Exegetical studies. The fourth part, which is by far the largest and comprises about a half of the book, has three essays bearing on the 'Confessions of Jeremiah' (J. Vermeylen, F. D. Hubmann and W. A. M. Beuken), and otherwise has contributions which range over diverse topics. N. Lohfink's study of Jer. 30-31, which sets out from the assumption that the temple sermon at the beginning of Jehoiakim's reign was Jeremiah's first prophetic utterance, will command attention and awaken interest, as will C. Brekelmann's contention that the redactional problems in Jer. 18:1-12 are more complicated than has been generally appreciated. These are essays picked out more or less at random and not as the only ones deserving of mention, nor is there any intention to suggest that part four is more worthy of notice than the other parts of the book. M. Gilbert's essay in part two, in which he reaches the conclusion that there is no essential conflict between Jeremiah and the wisdom tradition, touches on a matter in which the reviewer has been involved, and the conclusions are noted with particular interest.

W. MCKANE

BOOGAART, T. A.: *Reflections on Restoration: A Study of Prophecies in Micah and Isaiah about the Restoration of Northern Israel*. 1981. Pp. viii, 198. (Available from the author at 1828 Mayfair Drive, Grand Rapids, Michigan 49503. Price: \$10.00)

A great deal has been written about the exile of Judah and very little on that of Israel. Dr Boogaart seeks to remedy this situation by his study of a number of passages in Micah and Isaiah which, he feels, reflect an interest in the restoration of the northern kingdom. He begins by presenting a brief history of the pre-exilic and exilic periods of the northern state, before tackling the passages Micah 2:12-13; 4:1-8; 4:14-5:3; Isa. 8:16-9:6; 11:11-16; and ending with a summary of his findings. The author raises some interesting points of exegesis and interpretation which are worth following up, but insufficient space has been given to the exegetical problems in the above passages, with the result that the conclusions are less than convincing.

R. B. SALTERS

BRYCE, G. E.: *A Legacy of Wisdom: The Egyptian Contribution to the Wisdom of Israel*. 1979. Pp. 336. (Bucknell University Press, Lewisburg; Associated University Presses, Cranbury, New Jersey, and London. Price: \$19.50; £10.00)

The author investigates the method by which Egyptian gnomic material was incorporated into Hebrew literature. He begins with the case of the Teaching of Amenemope and Prov. 22:17-24:22. The first two chapters review the arguments for and against Hebrew or Egyptian literary dependence. The next three chapters present the author's view that such borrowing of extra-Hebrew material was a process in three stages which are described chronologically as 'adaptive', 'assimilative' and 'integrative'. By the final stage it is no longer possible to prove dependence. Chapter 6 is devoted to a consideration of the milieu in which these developments took place during the

Hebrew monarchy. In this connection the sayings in Prov. 25:2–27 are examined and compared with Egyptian politically motivated ‘wisdom’ works, especially the Loyalist Teaching (Sehlepibre). Bryce, unlike many scholars, sees no opposition between secular and religious themes. In chapter 7 the use of literature in the service of political propaganda in Israel is illustrated by 1 Kings 3–11. The last chapter treats of the relationship between religion and political ‘wisdom’. The book has been hastily proof-read and contains a number of misspellings as well as a few errors of fact.

R. J. WILLIAMS

CARROLL, R. P.: *From Chaos to Covenant: Uses of Prophecy in the Book of Jeremiah*. 1981. Pp. viii, 344. (SCM Press, London. Price: £8.50)

The two main features in the title ‘From *Chaos* to *Covenant*’ describe ‘the outer limits of the material investigated. From the chaotic conditions of Judah in decline to the very late strands in the tradition which hoped for a return to old standards but with new emphases, the processes which produced the Jeremiah tradition continually arose out of the needs of the community . . . Confronting the chaos produced by the invading hordes of Babylonians (external chaos) and the disintegration of the community produced by false cults and ideologies (internal chaos), the growth of the tradition was prompted by many reactions to the needs of the community. Explanatory responses (theodicy), complex redactional developments, hopes for the future, projected programmes, and more traditional reactions against the other nations have all contributed to the rich network of traditions forming the book of Jeremiah.’ Dr Carroll’s book contains good insights and will command interest and no less controversy. The emphasis throughout is upon the development of the Jeremiah ‘tradition’ as a response to the changing needs and crises of the nation from the last years of the Judaeen kingdom to the early post-exilic period. The exegesis is at times somewhat loose, though frequent references to more technical works on the formation of the book of Jeremiah to some extent help to alleviate this. Some will find strange Carroll’s claim that we can know little or nothing about the historical Jeremiah and that Baruch is an ‘invention’ of the Deuteronomists, alongside his confident claims about the historical Josiah (a ‘megalomaniac’) and Jehoiakim (misrepresented by the tradition). Two Appendices offer (1) a guide to some books on Jeremiah in English, and (2) ‘A Note on Using Jeremiah Today’. The inclusion of (2) is, in the reviewer’s opinion, regrettable. Carroll’s book is not oriented to the issues which arise here but is a work of historical criticism. He should either have omitted this Appendix or at least given himself much more space to discuss more adequately the problems involved and to develop his own ideas about them. There is no mention, for example, of the book of Jeremiah as part of the canonical scriptures of Church and Synagogue.

E. W. NICHOLSON

COOTE, R. B.: *Amos among the Prophets: Composition and Theology*. 1981. Pp. vi, 138. (Fortress Press, Philadelphia. Price: \$5.50)

The basic thesis of this study of Amos is that a three-stage process of redaction can be traced: an ‘A’ stage of material which fulfils nine criteria for establishing the words of the prophet himself, whose activity is dated in the 730s; a ‘B’ stage which reflects seventh-century disputes between Jerusalem and Bethel, with a strong admixture of Judaeen propaganda; and a ‘C’ stage reshaping much of the earlier material in the light of the exile. Sensible use is made of recent sociological insights into the nature of Israelite society, and the hermeneutical problem posed by the reversals within the book of Amos is

well illustrated by a comparison with the book of Jonah. Though primarily intended as a text-book for students (which may account for the — at times irritating — jokey style) this is a work which calls into question many basic assumptions both about Amos and about the transmission of prophetic oracles and can be warmly recommended.

R. J. COGGINS

CRENSHAW, J. L.: *Old Testament Wisdom: An Introduction*. 1981. Pp. 286. (John Knox Press, Atlanta; SCM Press, London. Price: \$16.50; paperback: \$9.95, £5.95)

This book, by a well-known exponent of the wisdom literature of ancient Israel, is rather disappointing. It is intended to fill a gap by providing an introduction to the subject for students and others, but it is to be feared that these will find it heavy going. After a short Introduction 'On Defining Wisdom', the author devotes two whole chapters (pp. 27–65) to detailed discussion of the current problems before turning, in chapters 3–7, to the texts themselves. It would have been more helpful to the student if this order had been reversed. These introductory chapters, which reflect the present uncertainty which prevails about many issues, may tend to confuse the beginner rather than to enlighten him. Chapter 8, on 'Wisdom's Legacy', is also curiously one-sided, for it is mainly concerned with the phenomenon of scepticism, which the author regards as the main legacy of Israelite wisdom to posterity. The postponement of Egyptian and Mesopotamian wisdom literature to the final chapter is also questionable. There is a brief conclusion (pp. 236–39). There is much challenging material in the book which will interest advanced students; but as a whole it gives the impression of having been compiled from a number of separate studies written for different types of reader rather than of having been carefully planned as an introduction to the subject. It concludes with notes, bibliography and indexes.

R. N. WHYBRAY

EISSFELDT, O.: *Introduzione all' Antico Testamento*. Edizione Italiana a cura di A. Ornella (Biblioteca teologia, 1–2). I: *Aspetti letterari dell' Antico Testamento*. 1970. Pp. 311. II: *Analisi dei libri dell' Antico Testamento*. 1980. Pp. 259. (Paideia Editrice, Brescia. Price: Lire 10,000, 14,000)

The Italian translation of Eissfeldt's *Introduction* has been planned to appear in four volumes. It is based on the third German edition of 1964 (*B.L.* 1964, p. 45; *Decade*, p. 513) and the additional bibliography provided by P. R. Ackroyd in his English translation of 1965 (*B.L.* 1966, p. 34; *Decade*, p. 654). The material in §126 has been distributed to all the appropriate places, but no further bibliography has been added. Vol. I contains Parts I–II and Vol. II contains Part III to the end of the Former Prophets. The Indexes will not appear until the end of Vol. IV. The translation and the proofreading of the bibliographies and notes appear to have been done with commendable care.

R. P. R. MURRAY

FISHBANE, M.: *Text and Texture: Close Readings of Selected Biblical Texts*. 1979. Pp. xiv, 154. (Schocken Books, New York. Price: \$12.95)

This valuable collection of essays takes the 'received text' as its object of study and what might loosely be called a 'literary' approach as its focus. Most of the studies are of individual poems and segments of narrative, with the last

two tracking the use and transformation of important literary/theological motifs, rather as a tradition-historian might do but without becoming ensnared in speculations about priorities and dependencies. Largely eschewing debate with other scholars (though notes give some orientation in this respect), Fishbane seeks 'to allow the reader to engage the texts studied through my particular interpretation of them, not the tangled history of exegesis.' The essays: Gen. 1:1-2:4a; Gen. 2:4b-11:32; Gen. 25:19-35:22; Exod. 1-4; Deut. 6:20-25 ('Teaching and Transmission'); Psalm 19 ('Creation, Torah, and Hope'); Jer. 20:7-12 ('Loneliness and Anguish'); Ps. 122 ('Space in Suspension: The Pilgrimage'); 'The "Eden" Motif'; 'The "Exodus" Motif'. Engage (and re-engage) with the texts I certainly did — closely and rewardingly — through this book.

D. M. GUNN

FOKKELMAN, J. P.: *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation based on Stylistic and Structural Analyses*. Vol. 1: *King David (II Sam. 9-20 & I Kings 1-2)* (Studia Semitica Neerlandica, 20). 1981. Pp. xii, 518. (Van Gorcum, Assen. Price: Fl. 97.50)

Dismissive of most previous interpretations of his chosen text, the author proposes a comprehensive synchronic analysis, a 'literary' analysis 'which does justice to all the facets of the work and is so well-balanced as to see them in correct proportion in relation to one another', producing a 'vision' which will 'represent the coherence and thematics of the text.' In practice, this means: close description of the language (mostly repetitions and especially patterns of 'concentric symmetry' formed variously from the grammar, vocabulary, and larger sense units); moralizing and psychologizing interpretation (attached to thinly indicated concepts of 'Self', 'ego', and 'karma'); and the postulation of larger structures, often concentric, which suggest thematic connections between the main parts of the narrative. The analysis starts with 2 Samuel 9 and proceeds scene by scene through the 'drama', with integrating summaries at the end of each 'Act'. The product is a mixed success. There is freshness here, with flashes of brilliance. There are well-placed emphases (e.g. on the role of Joab) and useful exegetical discriminations. There is also rehearsal at length (and not always with clarity) of the commonplace. The style, so vital to the critic of style, is assertive and verbose. The language/pattern analysis is often unconvincing and the methodologically crucial step from it to interpretation obscure. The extreme insularity of the work (recognition of, or engagement with, other critics is rare and eccentric) has its advantages but leads to significant exegetical dimensions being missed or underestimated. The interpretation, at times stimulating and illuminating, is also prone to lose touch with the text, supplying fanciful colour, or, favouring simplistic moral solutions, to press clear-cut evaluations out of textual ambiguity, even if that means (as in the case of Nathan's role in 1 Kings 1) ignoring or over-riding parts of the text. The analysis produces thematic insight and emphasis as it proceeds, but the final isolation of themes (being whole/being divided, unity/duality, Self/ego, appearance/concealment, being weak/acting strong, father/king) is surprisingly hasty and disappointingly cryptic. For example, that these themes are all transformations of one another, as remarked, requires more careful explanation, as does their (unexplained) relation to the theme suggested earlier in the book: 'That which you do unto others, you do unto yourself.' In short, the coherence of the vision is at best only dimly apparent. This volume is the first of four on the books of Samuel. If Fokkelman's undoubted critical merits are to emerge with clarity his approach to the remaining volumes needs revision.

D. M. GUNN

FRIEDMAN, R. E.: *The Exile and Biblical Narrative: The Formation of the Deuteronomistic and Priestly Works* (Harvard Semitic Monographs, 22). 1981. Pp. ix, 151. (Scholars Press, Chico, California. Price: \$12.00; discount price: \$8.00)

Following and elaborating Cross's view, Friedman argues for a pre-exilic, Josianic edition of the Deuteronomistic history (Dtr¹) which was re-edited in the exilic period (Dtr²). P was composed in the period between Josiah and the fall of Jerusalem as an alternative Torah defending the claims of the Aaronids against the literature of JE and of D. An exilic Priestly tradent did what the author of P could not have contemplated, that is, united P with JE. The pre-exilic P material was not a co-ordinated narrative but 'a collection of literary compositions which were perhaps not organized and united until their integration, along with JE, into the complete Priestly work in Exile.' The book of Deuteronomy was an ideal pivot for uniting JEP with Dtr².

E. W. NICHOLSON

FRONTAIN, R.-J., and WOJCIK, J. (eds.): *The David Myth in Western Literature*. 1980. Pp. xii, 212. (Purdue University Press, West Lafayette, Indiana. Price: \$10.95)

A fascinating book, a mine of information and analysis of ways in which the David-material of the Bible has been interpreted, used, transformed from earliest times to the present day. Necessarily selective, particularly in its treatment of modern literature, it nevertheless conveys a good sense of both the range and major focal points of these interpretations and transformations, and is served well by a succinct yet comprehensive introductory survey. The direction of the essays varies, but rarely will the reader whose primary concern is with the biblical texts themselves or the history of biblical exegesis lack for interest, even when the focus is upon a particular (non-biblical) work of literature or historical/social context. The essays: 'David's tragedy' in ancient Jewish and Christian literature (J. Wojcik); David as a model of repentance in the Middle Ages and early Renaissance (C. A. Huttar); the 'evangelical David' in Lefevre d'Etaples and Beza (E. A. Gosselin); David, *Hamlet*, and the problem of revenge (G. E. Veith, Jr); the epic hero in Drayton's *David and Goliath* (A. Allingham); friendship in Cowley's *Davideis* (T.-L. Peabworth); David as a 'military exemplum' in seventeenth-century New England sermons (M. L. Ahearn); Christopher Smart's 'myth of David' (T. F. Dillingham); the David story and Faulkner's *Absalom, Absalom!* (S. M. Ross); Roethka's use of the psalms (M. L. Lewandowska); Saul and David in the early poetry of Yehuda Amichai (N. Flinker).

D. M. GUNN

GIBSON, A.: *Biblical Semantic Logic: A Preliminary Analysis*. 1981. Pp. xii, 244. (Basil Blackwell, Oxford. Price: £12.00)

This book is an application of elements of logic and semantic theory to the study of biblical texts. The inspiration of Peter Geach on the one hand and James Barr on the other is quite evident. It is an important and original book which discusses many specific examples of interpretation. It is, however, difficult by virtue of the multi-disciplinary demands which it makes. The over-density of detail and occasional pedantic paragraph should not be allowed to detract from the cogency of the central arguments and the intellectual significance of this unusual marriage of skills.

S. R. SUTHERLAND

GOOD, E. M.: *Irony in the Old Testament* (Bible and Literature Series, 3). 2nd edition. 1981. Pp. 256. (The Almond Press, Sheffield. Price: £5.95)

Since the first edition of this well-known collection of essays (reviewed in *B.L.* 1966, p. 35; *Decade*, p. 655) there has been a growing interest in 'how O.T. writers say what they say' (p. 10), and many valuable insights into the meaning of Jonah, 1 Samuel (Saul), Genesis, Isaiah, Qoheleth and Job now have a pioneering quality about them. It is only a pity that the writer's obvious delight at how the literary critical approach has caught on since 1965 had to be confined to passing references to Fokkelman, Alter, stylistics, rhetorical criticism, structuralism, etc., in the preface, valuable though the original text of this lively work remains.

J. F. A. SAWYER

GRELOT, P.: *Les Poèmes du Serviteur: De la lecture critique à l'herméneutique* (Lectio Divina, 103). 1981. Pp. 282. (Éditions du Cerf, Paris. Price: Fr. 126.00)

Professor Grelot here takes the 'Servant' passages in Deutero-Isaiah as his material for a detailed hermeneutical study on a series of different bases. First he offers his own reading in historical critical terms: he assumes that there are distinct 'songs' (with perhaps a fifth, Isaiah 55:3-5) and seeks historical points of reference, but does not use the method of tracing the liturgical traditions on which the poet depended. Grelot supposes that the 'Servant' actually died, and suggests that reference is made either to Sheshbazzar or to Zerubbabel, or that the figure is composite. The following sections examine in turn the treatment of the passages in the LXX (with translations and critical discussion), the echoes and allusions in Daniel and intertestamental writers, the use of the passages in the N.T., and the way they are presented in the Targum (again with translations and careful exegesis). The alternation of collective, individual and messianic interpretations and the evidence of reaction against Christianity are analysed. The hermeneutical presuppositions of all these readings are then discussed and compared. In the final section Grelot expounds three theses: (1) the 'critical' reading of a text is itself an interpretation; (2) historical study of the various ancient interpretations enriches 'critical' study and calls us to go beyond its presuppositions; (3) 'critical' study and these various interpretations should be allowed to complement each other and lead to new theological understanding. This is a valuable study (especially of the LXX and Targum), on lines similar to those followed by B. S. Childs — to whose work, regrettably, Professor Grelot does not refer.

R. P. R. MURRAY

HARI, A., and others: *A la découverte de la Bible. I. L'Ancien Testament*. 1980. Pp. 271. (Les Éditions Ouvrières, Paris. Price: Fr. 80.00)

This admirable little book, intended for the 'intelligent layman', should be put into English straight away. It is a combination of O.T. history and introduction, the books being introduced at relevant points in the text. Inevitably this begs some questions, but the lucidity of exposition and the excellence of the critical scholarship disarm adverse comment.

P. ROBSON

HAYES, J. H.: *An Introduction to Old Testament Study*. 1982 (1979). Pp. 400. (SCM Press, London. Price: £5.95)

This excellent textbook, intended for students beginning their study of the Old Testament, was described in *B.L.* 1980, p. 69; it is now published in Great Britain by SCM Press.

M. A. KNIBB

JESKE, R. L.: *Understanding and Teaching the Bible* (Lead Books). 1981. Pp. 128. (Fortress Press, Philadelphia. Price: \$3.25)

The Lead Books are written for the education of the laity and are suitable for both individual and group study. Professor Jeske has produced a most readable book, in which sound scholarship is mingled with the anecdotal touch of the pastor. The Bible is placed within a 'faith-context', but the reader is introduced first to questions of the canon and hermeneutics and is offered advice on modern translations before being presented with a sketch of Old and New Testament material. The material on the Old Testament covers forty-five pages.

R. J. HAMMER

JÜNGLING, H.-W.: *Richter 19 — Ein Plädoyer für das Königtum: Stilistische Analyse der Tendenz Erzählung Ri 19, 1–30a; 21, 25* (Analecta Biblica, 84). 1981. Pp. xii, 319. (Biblical Institute Press, Rome. Price: Lire 19,000; \$21.10)

The complex narrative of Judg. 19–21 has been either written off as polemic of the Deuteronomist, inspired by Hos. 10:9 (Wellhausen), or accepted too readily as an historical account in support of the amphictyony theory (Noth). In this impressive doctoral dissertation the author has rescued the story of Judg. 19 as a brilliant narrative in its own right. He argues that it was composed to illustrate the chaotic conditions in Israel before the monarchy. He thus dates it to the time of David or Solomon. The story has no direct connection with Gen. 19, but makes use of motifs found elsewhere in the earlier literature. It was known to Hosea (9:9; 10:9). The Deuteronomistic editor has added chapter 20, to put it into relation with his idealization of the tribes. Chapter 21 may be later still. The thesis is argued cogently throughout, and speculations (e.g. that the original author's stance is specifically opposed to Saul) are few and suitably cautious.

B. LINDARS

KEDAR, B.: *Biblische Semantik: Eine Einführung*. 1981. Pp. 214. (Kohlhammer, Stuttgart. Price: DM. 36.00)

More accurately stated, the subject of this introductory manual comprises the semantics of the word in biblical Hebrew. Topics covered include language as a system of symbols, the word as a component of the lexicon, the meaning of lexical items, and lastly, semantic fields. The value of this book is its rich illustrative material. Examples are given, whenever possible, in vocalized Hebrew script accompanied by differing traditional versions for each passage, providing concrete material with which the student can link the more abstract concepts. There is an index for Hebrew words but not for subject matter. A good systematic textbook for beginners.

W. G. E. WATSON

KUGEL, J. L.: *The Idea of Biblical Poetry: Parallelism and its History*. 1981. Pp. xii, 339. (Yale University Press, New Haven, Connecticut, and London. Price: £19.20)

This book, part of which is based on a doctoral dissertation (1977), has two aims. The first is 'an attempt to arrive at some comprehensive notion of biblical parallelism' (p. vii). Kugel describes different types of parallelism and emphasizes the fact that the second line of a couplet usually adds to the sense of the first and does not merely repeat it in other words (a fact that has

probably been more widely recognized than Kugel acknowledges). He also points out the difficulty of drawing the line between poetry and prose in the O.T., and questions how far the former term is appropriate in this context. He concludes that 'what is called biblical "poetry" is a complex of heightening effects used in combinations and intensities that vary widely from composition to composition' (p. 94). The second aim is to present 'a history of ideas about parallelism — and biblical poetry generally — from antiquity to the present' (p. vii). There are also appendices on the persistence of parallelism in post-biblical Hebrew writings, and on M. P. O'Connor, *Hebrew Verse Structure* (see below, p. 69), a general index and an index of biblical references. Unfortunately, the book contains too many weaknesses in spelling or proof reading (e.g. 'Habbakuk' several times), transliterations of Hebrew (e.g. *hiddā* on p. 12), and translations (e.g. 'May the Lord of *Zion* bless you', instead of '... bless you from *Zion*', in Ps. 128:5 on p. 5; 'Sing another song of the Lord', instead of 'Sing to [or perhaps 'of] the Lord a new song', on p. 58; and 'remove' for *kallēh* in Ps. 74:11 on p. 115). This book contains much that is valuable, especially in its historical survey of Jewish and Christian theories of Hebrew verse.

J. A. EMERTON

LANG, B.: *Ezechiel: Der Prophet und das Buch*. (Erträge der Forschung, 153). 1981. Pp. x, 184. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 39.50; sub. price: DM. 23.50)

Professor Lang's earlier work on Ezekiel, *Kein Aufstand in Jerusalem: Die Politik des Propheten Ezechiel*, was reviewed in *B.L.* 1979, p. 82. His major thesis set out there concerned the distinctive political stance of Ezekiel and viewed the prophet as adopting a position between that of the pre-exilic monarchy and the Jewish community structure envisaged by the Priestly Document and Deutero-Isaiah. His interest in Ezekiel is here extended further with four detailed studies relating to the prophet. These begin with a useful survey of the main lines of interpretation adopted in the twentieth century and survey the principal sections that did not originate directly from Ezekiel. There then follows a discussion of the dates given in the book and an examination of the theory that the prophet suffered from a psychopathic disorder. The concluding chapter presents a broad survey of the main characteristics of the prophet's preaching. The work as a whole is sound and cautious, and introduces some valuable reflections on the changes that occurred in prophecy during the exile. It is well annotated and includes an extensive bibliography of the most recent work.

R. E. CLEMENTS

LEMAIRE, A.: *Les écoles et la formation de la Bible dans l'Ancien Israël* (Orbis Biblicus et Orientalis, 39). 1981. Pp. 140. (Editions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 29.00)

LEMAIRE, A.: *Le scuole e la formazione della Bibbia nell'Israele antico* (Studi Biblici, 57). Translated by E. Gatti. 1981. Pp. 131. (Paideia Editrice, Brescia. Price: Lire 4,000)

For the purposes of this book 'ancient Israel' means pre-exilic Israel so the activities of the Qumran teachers are not covered. The eight sites which have yielded 'schoolboy texts' are first examined: Izbet Sartah (left-to-right, bottom-to-top ostrakon), Gezer ('Calendar'), Lachish (ABCs), Khirbet el Qôm (random letters), Arad (especially Ostrakon 99 with its practice name writing), Aroer (ABC?), Qadesh Barnea (attempts to copy Egyptian

hieratic), and Kuntilat Ajrud (ABC, practice words and phrases and possibly Phoenician prose composition!). Chapter 11 looks at schools in the Bible starting with Samuel (Solomon in Italian!) at the feet of Eli, proceeding to the 'sons of the prophets', Isaiah's disciples and Jehoshaphat's peripatetics (2 Chron. 17:7-9). By bringing together the epigraphic and biblical material Lemaire seeks to trace the development of schools and raises many questions of topical interest: city schools were different from provincial ones; there were royal, priestly and prophetic schools; teachers had different titles and teaching methods varied; female education was not unheard of. It is a fascinating book with a remarkable conclusion — without the schools there would have been no Bible.

M. E. J. RICHARDSON

LONG, B. O. (ed.): *Images of Man and God: Old Testament Short Stories in Literary Focus* (Bible and Literature Series, 1). 1981. Pp. 127. (The Almond Press, Sheffield. Price: £14.95; paperback: £5.95)

Six essays in literary criticism, not all of them by Old Testament specialists, aim to enable the reader to look at familiar texts with 'freshened insight and quickened response' (p. 8): 'The Joseph Story: a Tale of Son and Father' (E. McGuire); 'Wounded Beginnings: David and Two Sons' (B. Long); 'Moses' (J. Nohrberg); 'In Strange Ways: The Story of Samson' (J. Vickery); 'The Contest of Darius' Guards' (J. Crenshaw); and 'A Man Given Over to Trouble: The Story of King Saul' (D. Gunn). With parallels from many literatures, ancient and modern, religious and secular, and with clarity and imagination, they are unusually successful.

J. F. A. SAWYER

DI MARCO, A.: *Il chiasmo nella bibbia. Contributi di stilistica strutturale* (Collana ricerche e proposte, 1). 1980. Pp. 215. (Marietti, Turin. Price: Lire 10,000)

Here are collected together a very large number of examples of *chiasmus*, as identified by a variety of scholars, and presented book by book for both N.T. and O.T. So, under 'Genesis' come 1:1-2:2; 1:27, 2:8, etc., and likewise for each book. The listing is hardly exhaustive; Judg. 9:8-15; 1 Sam. 1:19-27 and Qoh. 3:2-8, for example, are missing. Nor is the book up to date: the latest work cited is no more recent than 1974. Though originally written as a series of articles (in German) for *Linguistica Biblica*, no use is made of linguistic theory. Di Marco is not critical of the authors he quotes, and even his twenty pages of conclusions depend heavily on other scholars. Finally, he does not sufficiently distinguish *chiasmus* from either 'envelope figure' or *anadiplosis*. In spite of such defects, this paperback is useful as a survey since it groups together examples of *chiasmus* for each biblical book. Before publishing his projected study of this device in extra-biblical literature, Di Marco should await *Chiasmus in Antiquity* (see p. 132).

W. G. E. WATSON

DE MARGERIE, B.: *Introduction à l'histoire de l'exégèse. I: Les Pères grecs et orientaux* (Initiations). 1980. Pp. viii, 328. (Éditions du Cerf, Paris. Price: Fr. 129.00)

The recent development of interest in the history of exegesis makes this new survey most opportune and useful. After an Introduction on the method followed and the value of studying patristic exegesis, the chapters characterize ten styles or movements in terms of representative writers: (1) Justin and

the Word-Messiah present in the O.T.; (2) Irenaeus and 'Christocentric recapitulation'; (3) Clement of Alexandria's system of symbolism; (4) Origen's strength (typology) and weakness (allegorism); (5) Athanasius's polemical exegesis; (6) Ephrem's 'biblical poetry'; (7) 'History, *Theoria* and Tradition in the Antiochene School'; (8) Chrysostom and the 'condescension' of God; (9) Gregory of Nyssa's hermeneutical structure, and (10) Cyril of Alexandria's Christocentric exegesis. A sequel on the Latin Fathers is in preparation. The revival of patristic studies in this century has not yet produced a synthetic study of patristic exegesis to compare with H. de Lubac's *Exégèse médiévale* (Paris, 1959). Though somewhat slighter and not exhaustive in coverage, this work fills the gap admirably.

R. P. R. MURRAY

MELLINKOFF, R.: *The Mark of Cain* (Quantum Books). 1981. Pp. xiv, 151; 22 plates. (University of California Press, Berkeley, Los Angeles and London. Price: £9.00; \$16.20)

An interesting little book by an art historian who has also written on the horned Moses in medieval art and thought. Taking Genesis 4:15 as a starting-point she traces answers to the question, What was the mark of Cain? An extremely brief but competent survey of early Jewish and Christian exegesis leads to an emphasis upon interpretation of the mark as in some way associated with Cain's body: (a) as a mark such as a brand (often on the forehead); (b) a movement (trembling and/or wandering); or (c) a blemish (blackness, even beardlessness! — but usually a horn or horns). Mellinkoff tracks her theme in a wide variety of sources — theological treatises, plays, poems, novels, illuminated manuscripts, sculpture, graphics — and although her interest seems to be particularly with the Middle Ages and Renaissance, she also draws upon material from the modern world. Chapters on intentionally distorted interpretation of Cain's mark and 'Cain's Mark and the Jews', together with a summary, round off a readable study which is not merely descriptive but succinctly indicates some of the factors at work in the morphology of this motif in Western culture.

D. M. GUNN

MERENDINO, R. P.: *Der Erste und der Letzte: Eine Untersuchung von Jes 40–48* (Supplements to *Vetus Testamentum*, 31). 1981. Pp. xviii, 597. (Brill, Leiden. Price: Fl. 172.00)

This marks yet another stage in the development of very detailed analysis of the latter part of the book of Isaiah, with a meticulous examination of chapters 40–48, but also a consideration of the relationship between the stages found in the evolution of these chapters and the further development of the text of the whole latter part of the book. The distinguishing of different levels within each part of the material, undertaken with close analysis of each section in turn in chapters 40–48, raises questions of great importance for the way in which it is possible to speak of unity for the material of Deutero-Isaiah, and how far it needs to be thought of in terms of unity of final redaction. If this kind of analysis often results in claims being made for a greater certainty than seems likely to be attainable, it nevertheless suggests that further investigation of the hypothetical prophet of chapters 40–55 needs to look carefully at the problems of unity and structure.

P. R. ACKROYD

MIGSCH, H.: *Gottes Wort über das Ende Jerusalems: Eine literar-, stil- und gattungskritische Untersuchung des Berichtes Jeremia 34, 1-7; 32, 2-5; 37, 3-38, 28* (Österreichische Biblische Studien, 2). 1981. Pp. xiv, 282. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: Sch. 310.00; DM. 45.60; Sw.Fr. 41.90)

The argument is that certain chapters of the so-called Baruch biography (those in the title) constitute an original, literary entity and are part of a greater literary complex. They may have been immediately preceded by chapters 26, 36 and concluded by 38:28b-43:7, although these are tentative conclusions which require further consideration. The existence of a modified version of Baruch's work may thus be reasserted, although the question of authorship and of the title which it is appropriate to give to the work should be left open. The investigation leads Migsch to conclude that the text of the Septuagint is to be preferred to MT in these chapters, and he finds that the rightness of this impression is reinforced in many cases by structural analysis. Literary-critical analysis of these chapters, he argues, must proceed on the assumption that we are dealing with a text which possesses structure. It also becomes clear that a scrutiny of detailed, literary characteristics is necessary if wrong judgements are to be avoided: for a right grasp of these passages an appreciation of the selective intention of the representation is decisive. From a critical analysis of style we gather that we have to reckon with a masterpiece of Hebrew prose which deserves the same high praise accorded by Wanke to chapters 37-44. The main historical result emerging from the study is that for most of the period between 589-587, apart from a brief interval during a pause in the siege of Jerusalem in the summer of 588, Jeremiah was a prisoner. He was held first in the court of the guard-house shortly before the end of 589, and there he remained until the summer of 588, when he enjoyed a short period of freedom. Thereafter, perhaps in June/July 588, he was incarcerated for three months in a cistern in the house of Jonathan, and in July/August 588 Zedekiah brought him out of the cistern and returned him to the guard-house, where he remained until the end of the war in July 587.

W. McKANE

MILLARD, A. R., and WISEMAN, D. J. (eds.): *Essays on the Patriarchal Narratives*. 1980. Pp. 223. (Inter-Varsity Press, Leicester. Price: £6.95)

Another volume on the Patriarchal Narratives is further evidence that they are presently commanding the attention of O.T. scholars. It contains seven essays of varying lengths, the longer ones by J. Goldingay ('The patriarchs in Scripture and History'), J. J. Bimson ('Archaeological Data and the Dating of the Patriarchs'), M. J. Selman ('Comparative Customs and the Patriarchal Age'), G. J. Wenham ('The Religion of the Patriarchs'), and the shorter by A. R. Millard ('Methods of Studying the Patriarchal Narratives as Ancient Texts'), D. J. Wiseman ('Abraham Reassessed') and D. W. Baker ('Diversity and Unity in the Literary Structure of Genesis'). For the most part, interest and concern are focused on the historicity of the patriarchs and the patriarchal narratives, and T. L. Thompson and J. van Seters attract a good deal of attention. The use which has been made of archaeological evidence in discussions about the historical setting of the narratives is subjected to scrutiny; that the issue of historicity is paramount is the unmistakable message of the book. There is some awareness that factuality does not of itself confer literary and theological value on the narratives, but 'historical factuality' is held to be 'a necessary though not a sufficient basis for faith' (p. 40).

W. McKANE

MONLOUBOU, L.: *L'imaginaire des Psalmistes: Psaumes et symboles* (Lectio Divina, 101). 1980. Pp. 136. (Éditions du Cerf, Paris. Price: Fr. 64.00)

Like R. Lack's *La Symbolique du livre d'Isaïe* (Rome, 1973; *B.L.* 1975, p. 63), this work employs the anthropological analysis of the origin and functions of symbolism developed by G. Durand for a study of structures underlying the Psalmists's imagery, more in terms of content than of form. After a brief exposition of Durand's method, the writer organizes a wide range of symbolism in the Psalter in terms of three basic human stances — upright, sitting and walking. In the shorter second part he gives examples of how these implicit structures affect literary form and determine the character of the cult, as this is revealed in the Psalter. This work by a professor at the Institut Catholique of Toulouse is a good introduction to a growing quasi-school of structural exegesis on lines quite distinct from the Lévi-Straussian, but more comparable to those of M. Jousse's *L'Anthropologie du geste* (3 vols., posthumous, Paris, 1974–78) — to whose work, however, the Durand 'school' do not refer.

R. P. R. MURRAY

NAPIER, D.: *Song of the Vineyard: A Guide through the Old Testament*. Revised edition. 1981. Pp. xvi, 335. (Fortress Press, Philadelphia. Price: \$11.95)

The first edition of this book was reviewed in *B.L.* 1963, p. 37 (*Decade*, p. 431), and this second edition differs from it only in the omission of all maps and plates, a few minor stylistic changes and the inclusion of a small number of more recent works in footnotes and bibliography. Lack of any other revision leaves it simply as a statement of views widely held in the 1950s, and so it is unlikely to appeal to many students today.

J. W. MCKAY

NICHOLSON, E. W.: *Deuteronomy and Tradition*. 1981 (1967). Pp. xii, 145. (Basil Blackwell, Oxford. Price: £3.95)

This is an unchanged paperback reprint of Ernest Nicholson's study of the origins of Deuteronomy which was first published in 1967; see *B.L.* 1968, p. 38 (*Bible Bibliog.*, p. 92). It is useful to have this work available in this form, even though one may suspect that the author would have liked the opportunity to refer to more recent studies.

M. A. KNIBB

NICHOLSON, E.: *Interpreting the Old Testament: A Century of the Oriel Professorship. An Inaugural Lecture delivered before the University of Oxford on 3 February, 1981*. 1981. Pp. 24. (Clarendon Press, Oxford. Price: £1.95)

In this fascinating lecture the complex negotiations which led to the establishment of the Oriel Professorship are lucidly outlined against the background of the decisive developments then taking place in O.T. scholarship and illuminated by vivid presentations of the leading *dramatis personae* (Pusey, Wordsworth, Jowett, Liddon, Driver, Cheyne). The emergence and subsequent development of 'history-oriented hermeneutics' is then briefly related to the nineteenth-century German historical school and to the contrasted methods of structural analysis and canonical criticism in our own day.

G. W. ANDERSON

NOTH, M.: *The Deuteronomistic History* (JSOT Supplement Series, 15). 1981. Pp. x, 154. (JSOT Press, Sheffield. Price: £12.50 (paperback £7.50); sub. price: £8.95 and £4.95)

Noth's *Ueberlieferungsgeschichtliche Studien I* of 1943 (noted by Baumgartner in the 1946 *Book List*) have been much too long available to the English reader only at second hand. This fresh translation of the first one hundred and ten pages goes a long way to remedy the fault, though it is a pity that we are not also offered Noth's thirty-six page appendix on the implications of his Deuteronomistic History for the redaction of the Pentateuch. The translation is very readable and only seldom misleads. A brief Foreword by E. W. Nicholson sketches the scholarly context in which the work was written. Many will appreciate this immediate access to Noth's own arguments at a time when again they are coming under very close scrutiny.

A. G. AULD

O'CONNOR, M.: *Hebrew Verse Structure*. 1980. Pp. xviii, 629. (Eisenbrauns, Winona Lake, Indiana. Price: \$15.00)

This lengthy work has three parts. Part I comprises a long, valuable introduction, followed by fourteen poems (translated, with notes). Part II deals with micro-structure and examines the line, repetition, 'coloration' (word-pairs, construct chains), 'matching' (chiasmus), 'gapping' (ellipsis) and clause patterning. Part III is a statistical analysis of these micro-structural features within the poems. Finally come the poems again (set out in 'batches' and 'staves'), a patchy bibliography and indexes. The author's strong point is linguistic theory. Accordingly, the one hundred and sixty-four page opening section on linguistics and Hebrew poetry is valuable; so is most of part II. His analysis of Hebrew verse on the other hand leaves room for improvement, and this in turn vitiates many of the statistics in part III. He is heavily dependent on Cross, Freedman and Dahood. As regards both style and vocabulary, no allowance is made for beginners, nor should they read it. The expert and the scholar, though, stand to learn a great deal and will inevitably be infected by O'Connor's undisguised enthusiasm.

W. G. E. WATSON

PETERSEN, D. L.: *The Roles of Israel's Prophets* (JSOT Supplement Series, 17). 1981. Pp. 131. (JSOT Press, Sheffield. Price: £12.00 (paperback £6.95); sub. price: £7.95 and £4.50)

This stimulating study may be set alongside R. P. Carroll's *When Prophecy Failed*; it makes use of a particular sociological approach, that of 'role theory', to discuss the nature of Israelite prophecy. A general survey of the theory itself is followed by analysis of the terminology used for prophets in relation to their activity as described and to the context of that activity. This leads, with the terms *hōzeh* and *nābī*, to a consideration of the sociological, religious and other differences between north and south, and so to a fuller elucidation of the way in which prophets functioned in the two ancient communities. There is much provocative statement, and a number of points based on theories which cannot be regarded as proved, or which, in the case of the J and E material, are currently in debate. But this does not alter the stimulus to closer examination of the issues offered here in a concise but clear manner.

P. R. ACKROYD

POLZIN, R.: *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History. Part One: Deuteronomy, Joshua, Judges*. 1980. Pp. xiv, 226. (Seabury Press, New York; distributed in Great Britain by SPCK, London. Price: \$8.95, £6.50)

The sub-title's reference to 'literary study' implies, as would be expected from Polzin's other work, the study of the material as literature over against the historical criticism which has dominated O.T. study. Polzin thus supplies a compositional analysis which concentrates in particular on the characteristic narrative thrust of the Deuteronomistic history. An opening chapter upbraids O.T. scholars for their failure to come to terms with literary criticism; then in three extended chapters we have the beginnings of an attempt to remedy this defect. Particular attention is paid to the depiction of the normative role of Moses, and the way in which this is sometimes underlined and sometimes undermined by the author's own presentation. Throughout the book there are insights which should lead to the questioning of the often stereotyped presentation of the Deuteronomistic editorial role. In place of an index there is appended a three-page 'detailed story-line'. The book is described as 'Part One', but various allusions make it clear that Part Two, presumably dealing with Samuel and Kings, has not yet been undertaken, so that Polzin is willing to concede that he may need to modify some of his provisional judgements. Not all will convince, but the literary approach is amply justified.

R. J. COGGINS

RAVANELLI, V.: *Aspetti letterari del Salmo 89* (Pontificium Athenaeum Antonianum, Facultas Theologica — Sectio Biblica, Thesis ad Lauream N. 262 (Pars Dissertationis)). 1980. Pp. xvi, 44. (Franciscan Printing Press, Jerusalem. Price: \$5.00)

The author, now teaching in the Studium Biblicum Franciscanum in Jerusalem, here publishes an excerpt from his Rome doctoral thesis of 1957. The Bibliography is as of that date but the notes take more recent literature into account. In the published excerpt the author identifies the Psalm's composite genre, maintains its unity, and argues for a date after 587, by a vocabulary study of some detail, but not sufficiently controlled to justify its conclusion.

R. P. R. MURRAY

RESENHÖFFT, W.: *Nachträge zur Textgestaltung der Geschichte Alt-Israels* (Europäische Hochschulschriften, xxiii/84a). 1979. Pp. 46. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 10.00)

This is a supplementary volume to the author's four volume *Die Geschichte Alt-Israels* (see *B.L.* 1980, p. 75). It contains corrections and supplements to the source analysis there proposed, some of which had already appeared in appendices in the original work.

A. D. H. MAYES

RIZZI, G.: *Sermoni poetici Geremiani appartenenti al ciclo del pericolo proveniente dal nord: Uno studio sul genere letterario di Ger. 4:5-6:30 e Ger. 8:4-9:25* (Pontificium Athenaeum Antonianum, Facultas Theologica — Sectio Biblica Hierosolymitana, Thesis ad Doctoratum N.261 (Pars Dissertationis)). 1980. Pp. 147. (Franciscan Printing Press, Jerusalem. Price: \$10.00)

A detailed form-critical analysis of the texts in question (of which only the sections dealing with Jer. 4:5-31 are given in full, the other parts being summarized) leads to the proposal that five instances of the genre 'poetic

sermon' should be recognized in 4:5-31; 5:1-19; 5:20-6:20; 8:4-23 and 9:1-25: the purpose of these sermons was to urge the hearers to repent. Rizzi's analysis is carried out on the final form of the text; only at the end is there mention of the possibility of literary pre-existence of some of the material. Though wider exegetical questions are rarely broached, the data amassed in the several descriptive analyses could provide useful material for a commentator. The use of the book is facilitated by a detailed table of contents, an author index, and an extensive subject index.

C. CONROY

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. Pp. viii (English), 78 (Hebrew). (Simor, Jerusalem. Price: \$3.00)

This fresh investigation of the Balaam sections in Numbers 22-24 offers its own interpretation of the material and its own explanation of the inconsistencies within it. By-products of this investigation are an attack on the deficiencies of the Documentary Hypothesis and such source-criticism (Rofé sees his study as a test-case in this respect), a consideration of the history of Israelite beliefs about angels, and a new interpretation of the Deir 'Alla inscription about Balaam. The chief thrust of the argument is to revive, reinforce and establish Kalisch's conjecture that the ass episode is a late insertion in the narrative. There are weaknesses in the argument; it is not at all self-evident that the ass episode is a 'burlesque', nor that it has sufficient stylistic features to define it as 'late' and 'sophisticated'. Moreover, one wonders if Rofé's reconstruction of the history of Israelite beliefs about angels is not the real foundation on which everything else rests. Nevertheless, the monograph is important and heralds what looks like a valuable new series. There is no English summary, but the English 'Contents' page is unusually detailed and helpful.

D. F. PAYNE

ROSE, M.: *Deuteronomist und Jahwist: Untersuchungen zu den Berührungspunkten beider Literaturwerke* (Abhandlungen zur Theologie des Alten und Neuen Testaments, 67). 1981. Pp. 342. (Theologischer Verlag, Zürich. Price: Sw. Fr. 46.00)

This rich study illuminates many more parts of the Bible than the following account can suggest. In a series of detailed and methodical probes, Rose scrutinizes anew several so-called 'Yahwistic' passages in Genesis, Exodus, and Numbers which have long been linked with elements of the narrative in the first half of Joshua and the opening chapters of Deuteronomy. Some very few of his discussions are inconclusive; however, in almost every case he demonstrates (1) that the J-passages are dependent from a literary point of view on the related material in Joshua or Deuteronomy; and (2) that the parent material either clearly belongs to, or has a close affinity with, the first main Deuteronomistic stratum. Rose deduces that Deuteronomy and Joshua — or at least still recognizably Deuteronomistic earlier drafts of them — were available to and were utilized by some of those responsible for the so-called J stratum of the Pentateuch.

A. G. AULD

SANDMEL, S.: *The Hebrew Scriptures: An Introduction to their Literature and Religious Ideas*. 2nd edition, 2nd impression. 1979. Pp. xxii, 552, xviii. (Oxford University Press, New York. Price: £5.75)

It is surprising that such a good book has had to await the second printing of its second edition before mention in the *Book List*. The Introduction, sketching for the beginner several contexts for study of the scriptures, is followed by an account of 'Historical Antecedents' and a defence of beginning the main part of the work with the poetry of classical prophecy. Sandmel then proceeds to introduce each prophetic book (roughly chronologically, with Isaiah divided), next the remaining poetical books, and then the prose of the Tanak: Pentateuch, Deuteronomist, Chronicler, Ruth, Jonah, and Esther. As the second part of the title suggests, his approach is principally literary; but readers will be deftly made aware of more religious and historical issues than they may realize. Such issues are also handled more systematically in four appendices: on archaeology, sacred calendar and priesthood, and the Tanak in Judaism and Christianity. Each teacher will have his own fault to find with one man's reading of the Scriptures; but many will want to commend it to their students. This reader finds the original text of the book (1963) remarkably 'undated' — but students would be better served by an updated 'Selected Bibliography'. The new eight-page Preface, with useful comments on the translation of scripture, is the sole justification for talk of a second edition (1978).

A. G. AULD

SCHÄFER, R.: *Die Bibelauslegung in der Geschichte der Kirche* (Studienbücher Theologie: Kirchen- und Dogmengeschichte). 1980. Pp. 154. (Gerd Mohn, Gütersloh. Price: DM. 28.00)

The author is Professor of Systematic Theology in Tübingen, and the work follows the guidelines of the series in which it appears. The standpoint is ecumenically careful, but the treatment of the various schools of exegesis is inevitably superficial and stereotyped, depending heavily on secondary historical works and rarely presenting a picture of how anyone's exegesis (except perhaps for Luther's) actually worked. For the kind of student aimed at, the stereotyped terminology of 'senses' of Scripture needs to be translated into new terms to present effectively what early exegetes were doing, especially on the O.T.

R. P. R. MURRAY

SCHARBERT, J.: *Sachbuch zum Alten Testament*. 1981. (Pp. 534; 28 plates (10 in colour), numerous illustrations. (Pattloch-Verlag, Aschaffenburg. Price: DM. 64.00)

Dr Scharbert, Professor of Old Testament Theology in the Catholic Faculty in the University of Munich, has produced a fascinating introduction to the Old Testament which is lavishly illustrated and a mine of information for the student and the more serious non-specialist reader. The book is 'layered', returning time and again to the same areas of consideration, but examining them from different standpoints. There is a strong 'churchly' interest, and the reader is informed why an anti-Marcionite stance is to be adopted. A preliminary sketch of O.T. contents is followed by a look at the Canon and its history, and a careful introduction to biblical hermeneutics. Next, one comes to the biblical languages and translations, after which we have a more detailed introduction to Israelite history, as indicated by the O.T. books — with particular emphasis laid upon religious experience. A heterogeneous collection of appendices incorporates such diverse subjects as

the JEDP analysis and the Vatican Two document on divine revelation. The Bibliography which is a full and varied guide to further study is limited to German works or those translated into German. Whilst the methodology may prove confusing to some, the sections in themselves cannot but prove a valuable guide to anyone starting on the serious study of the O.T.

R. HAMMER

SCHMID, H. H.: *Kleine Bibelkunde*. 12., neu bearbeitete Auflage der 'Kleine Bibelkunde' von G. Schmid. 1981. Pp. 88. (Theologischer Verlag, Zürich. Price: Sw.Fr. 7.00)

This is a revision of a simple (and yet reliable) introduction to the Bible, first issued by the present writer's father in 1949. It packs much into a small compass and includes information on ancient Near-Eastern languages, as well as the biblical languages, and an analysis of the books which make up the biblical 'library'. There are also quotable 'quotes' on the scriptures from a variety of writers including Augustine, Luther, Kant and Karl Barth!

R. HAMMER

SEEBASS, H.: *David, Saul und das Wesen des biblischen Glaubens*. 1980. Pp. 143. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38.00)

An interesting study of two narrative sections in the books of Samuel: first, the narrative of the crisis in David's kingdom — a new approach to what is often described as the 'succession narrative'; second, that of the election and rejection of Saul in 1 Sam. 7–15. Both are analysed in detail and the literature surveyed briefly. In each case, it is argued that the completed narrative is early, though the case is not a fully convincing one. The latter is believed to incorporate a second element, described as the 'Samuel-Utopie' — what others have thought of rather as a presentation of an idealized Samuel as counterbalance to the figure of Saul. The crisis for David leads to re-establishment and the affirmation of the rightful kingship of Solomon; that for Saul is held to raise questions about the choice and rejection of not just the king but the people. A final brief section draws out the theological significance of the relationship between themes of judgement and salvation. No acquaintance appears with recent studies of the narratives such as those of D. M. Gunn and K. A. D. Smelik. The arguments here point to a very sophisticated literary structure, and seem to the present reviewer to suggest a much later and reflective view of the material incorporated. But this does not lessen the value of much of the detailed discussion.

P. R. ACKROYD

SONSINO, R.: *Motive Clauses in Hebrew Law: Biblical Forms and Near Eastern Parallels* (Society of Biblical Literature Dissertation Series, 45). 1980. Pp. xx, 336. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$9.00; discount price: \$6.00)

Reasons for the existence of laws and motives for obeying them are scattered through the O.T. 'codes'. Often commentators treat them as explanatory additions to a brief original. Sonsino identifies 1238 legal prescriptions in the Pentateuch, 375 having motivations. Chapter I, 'the Form and Setting of Biblical and Cuneiform Laws' discusses Alt's apodictic-casuistic categories, replacing them with 'conditional-unconditional' and various sub-divisions, and concluding that the forms of laws reveal little about their primary settings. Chapter II examines the motive clauses in the O.T.,

and chapter III the relatively few in other ancient writings, not only laws. The presence of motive clauses is unpredictable, as two charts display for the O.T., 'humanitarian' or 'moral' laws having proportionately more than other types. Finally, Sonsino argues that motive clauses could form part of the original formulations of the laws, and draws upon extra-biblical texts in support. He sees the basis of the legal motive clause in the similar clauses in wisdom writings. This valuable study advances upon the work of B. Gemser (SVT, 1 (1953), pp. 50-66) and deserves attention; it was completed in 1975.

A. R. MILLARD

STECK, O. H.: *Der Schöpfungsbericht der Priesterschrift: Studien zur literarkritischen und überlieferungsgeschichtlichen Problematik von Genesis 1, 1-2, 4a* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 115). 2., erweiterte Auflage. 1981. Pp. 318. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 96.00; paperback: DM. 78.00)

The text of this second edition is identical with the first (*B.L.* 1976, p. 63) apart from the correction of misprints. Opportunity has, however, been taken to add forty-eight pages which include (a) a brief discussion of recent articles and books bearing on the thesis; (b) ten pages of additional notes to specific passages; and (c) an appendix of twenty-eight pages on Jubilees 2 and 4 Ezra 6.

D. R. JONES

TALSTRA, E., POSTMA, F., and VAN ZWET, H. A.: *Deuterocesaja. Proeve van automatische tekstverwerking ten dienste van de exegese*. Second revised edition. 1981. Pp. x, 153. (VU boekhandel/uitgeverij, Amsterdam. Price: Fl. 22.50)

Research into the linguistic and literary structure of biblical texts requires careful attention to combinations of words, stylistic features, syntactical structures, etc. A computer facilitates the production of a complete survey of the 'structures' in question. In order to exemplify the possibilities offered by a computer the authors provide a treatment of the text of Deutero-Isaiah. They present the following examples: (a) two imperatives in the same line of text; (b) the combination of *nhm* and '*m*' in the same verse; (c) a form of the prefix conjugation of the verb '*mr*' in the third person singular, followed immediately by a noun; (d) the combination of '*m*' and *ywšlm* in the same verse; (e) '*šr*' followed by a form of the prefix conjugation in the same line of text; (f) *ky* followed by a form of the suffix conjugation in the same line of text; (g) a concordance of Isaiah 40-55. Over against the first edition (1980) the present one offers the text in Hebrew characters instead of transcribed 'computer language'. The procedure to which this publication testifies is likely to render O.T. scholarship valuable service and calls for rapid advance.

A. S. VAN DER WOUDE

THIEL, W.: *Die deuteronomistische Redaktion von Jeremiah 26-45. Mit einer Gesamtbeurteilung der deuteronomistischen Redaktion des Buches Jeremias* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 52). 1981. Pp. viii, 138. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 28.00; sub. price: DM. 25.00)

Thiel's excellent study of Jeremiah 1-25 (see *B.L.* 1974, p. 61) is followed by this treatment of chapters 26-45. The first and longer section provides an exegesis of these chapters, and on this basis the second section

discusses the character of the Deuteronomistic redaction of the material with chapters on language and style (Deuteronomistic as distinct from that of the pre-Deuteronomistic book of Deuteronomy), on the method of the redactors and the nature of their handling of the material they inherited (it called for a different treatment from that of the material in the Deuteronomistic history), on leading theological ideas, and on the place of origin (Judah). A concluding excursus offers a brief survey of recent trends in Jeremiah studies. Thiel's two volumes will be a lasting and important contribution.

E. W. NICHOLSON

TULLOCK, J. H.: *The Old Testament Story*. 1981. Pp. xiv, 433. (Prentice-Hall, Englewood Cliffs, New Jersey, and London. Price: £10.35)

Intended for freshmen students and interested laypeople, this book is lucidly written and attractively presented. No technical knowledge is assumed, but the reader is introduced easily to much of the jargon of O.T. scholarship, and the methods and value of this scholarship are commended to the would-be simplistic reader of the text. An introductory chapter on the nature of the Old Testament is followed by another on its geographical and historical setting prior to 1200 B.C. Then follow thirteen chapters guiding the reader through the O.T. writings according to a broad chronological scheme, the Wisdom Literature and Psalms being covered between Ezra and Nehemiah and the Maccabean period. The whole is accompanied by clear maps and illustrations and excellent photographs, some taken by the author. Good basic, though slightly dated, bibliographies and sets of study questions accompany each chapter. This book is highly recommended for the intended readership, though some may be deterred by occasional journalistic flourishes.

A. GELSTON

VOGT, E.: *Untersuchungen zum Buch Ezechiel* (Analecta Biblica, 95). 1981. Pp. x, 180. (Biblical Institute Press, Rome. Price: Lire 16,500; \$18.35)

Vogt's studies deal with six specific problems, or problem units, in the book of Ezekiel. Four of these are concerned with the larger vision complexes which are to be found in the book. Chapter 1 deals with the call-vision of Ezek. 1-3, and chapter 2 with the temple-vision of Ezek. 8-11. The third chapter then returns to one of the most intricate issues arising from the study of these visions, that of the descriptions of the living wheels which draw Yahweh's throne-chariot and their link with the cherubim of Ezek. 10. The sixth chapter examines the structure and elaboration of the temple-vision of Ezek. 40-48 in which Vogt traces the original prophetic unit back to 40:1-2; 43:4-7a; 47:1-12. In all of these studies the importance of distinguishing the primary material from its secondary developments, which Zimmerli has ascribed to the Ezekiel-school, is recognized as a primary task before exegesis can begin. Throughout Vogt's approach is cautious and concerned to establish clear reasons for distinguishing the different types of material. The overall impression is of seeking to progress a little further from the views set out in Zimmerli's major commentary. The intervening chapters 4 and 5 of these studies deal with two specific issues. The first of these is that of the prophet's paralysis and dumbness (Ezek. 3:25-26; 24:25-27; 33:21-22), and the second that of the mystery of the 'evil' commandment to slaughter the first-born in Ezek. 20:25. This latter Vogt sees as a misunderstanding based upon a failure to appreciate the interrogative syntax without the interrogative particle. Behind the complex, and often unattractive, impression of the

prophet created by the book, Vogt sees a profoundly perceptive figure. This is without doubt an important study.

R. E. CLEMENTS

WADSWORTH, M. (ed.): *Ways of Reading the Bible*. 1981. Pp. viii, 224. (Harvester Press, Brighton; Barnes & Noble Books, New Jersey. Price: £18.95)

The contributors to this unusual and rewarding volume include literary critics and philosophers as well as biblical specialists. The essays are wide ranging but the volume retains a coherence, partly through judicious arrangement of the essays but also through shared convictions about the Bible's unity in pluriformity together with a welcome literary sensitivity and a breadth of cultural perspective. A selection from the contents, with O.T. interests in mind: M. Wadsworth, 'Making and Interpreting Scripture' (midrash as a model and special reference to Pseudo-Philo, Genesis 10-12, Judges 17-19); A. Thorlby, 'Criticism and Truth' (imagination, aesthetics and the rise of biblical criticism — Locke to Herder); S. Prickett, 'Towards a Rediscovery of the Bible: The Problem of the Still Small Voice' (from Coleridge and the 'poetic' nature of biblical narrative to modern translation and 1 Kings 19:12); D. Forrester, 'Biblical Interpretation and Cultural Relativism' (context and the plurality of ways of reading the Bible); G. Josipovici, 'The Bible: Dialogue and Distance' (language, interpretation and the 'metamorphosis of the concept of speech' from Genesis to Ezekiel, from the Old Testament to the New); U. E. Simon, 'Samson and the Heroic' (Lord Raglan's 'hero', the biblical Samson, post-biblical interpretation of Samson, and the European 'hero' to the Second World War). Not all the essays are equally well-wrought, but all in all a book to be recommended (price aside) to a wide circle of readers.

D. M. GUNN

*WALTON, R. C. (ed.): *Bible Study Sourcebook: Old Testament*. 1981. Pp. 216, with 16 illustrations. (John Knox Press, Atlanta, Georgia. Price: \$9.95)

This is the American edition of the work published in England in 1980 under the title, *A Basic Introduction to the Old Testament*; see *B.L.* 1981, p. 82. The contents are identical with those in the English edition.

M. A. KNIBB

WESTERMANN, C.: *Sprache und Struktur der Prophetie Deuterocesajas*. Mit einer Literaturübersicht 'Hauptlinien der Deuterocesaja-Forschung von 1964-1979', zusammengestellt und kommentiert von A. Richter (Calwer Theologische Monographien, A 11). 1981. Pp. 131. (Calwer Verlag, Stuttgart. Price: DM. 26.00)

The study which gives its name to this monograph is an unchanged reprint of the original, published in 1964 (see *B.L.* 1966, p. 11; *Decade*, p. 631). The main lines of Westermann's thought are readily accessible to English readers in the introduction to his commentary on Isaiah 40-66. In a new foreword Westermann indicates that the only change he would wish to make is the omission of the already bracketed adjective in the section heading 'Die (eschatologischen) Loblieder'. Accompanying this reprint is a classified survey of scholarly literature on Deutero-Isaiah during the period 1964-79, prepared by A. Richter. Unfortunately some significant contributions (e.g.

W. A. M. Beuken's study of Isaiah 54 in *OTS* xix) have not been noticed. An index of page references to the authors cited would have been helpful. This survey will, however, be useful, particularly to students.

A. GELSTON

WESTERMANN, C.: *The Structure of the Book of Job: A Form-Critical Analysis*. Translated by C. A. Muenchow. 1981. Pp. xii, 148. (Fortress Press, Philadelphia. Price: \$14.95)

This very welcome translation of a fundamental study has been made from the second German edition of 1977 (*B.L.* 1978, p. 81). The survey by J. Kegler of literature on Job between 1956, the date of the first edition, and 1977 has been omitted from the translation.

D. J. A. CLINES

WILLIAMS, J. G.: *Those Who Ponder Proverbs: Aphoristic Thinking and Biblical Literature* (Bible and Literature Series, 2). 1981. Pp. 128. (The Almond Press, Sheffield. Price: £14.95; paperback: £5.95)

The author picks out four themes of proverbial wisdom which he designates: (a) Order (retribution and divine justice); (b) Language (wise utterance); (c) Authority (tradition and the fathers); (d) The Individual (discipline and self-control). He abstracts from these a general principle of Order and Counter-Order, and this dictates the shape of the second and third chapters of his book. The literature which falls within the field of his enquiry is Proverbs, Qoheleth, Sirach, Aboth, Matthew, Mark, and Luke. The final chapter is occupied with the construction of a 'literary-conceptual' model of aphoristic discourse, in the course of which attention is paid to the criticism of the aphorism in general literature. His conclusion about biblical proverbs, that they are 'non-narrative modes of reflection and poetic expression', and that they are employed 'either to reaffirm a tradition or to articulate a counter-order which is based in experiences not validated by the tradition' (p. 89) is not new, nor is his more interesting observation that there is a marriage of language and thought, of form and content, of poetry and reflection, of particular and universal which cannot be severed without destroying the proverb. The vocabulary just used represents an attempt by the reviewer to write clearer English than the author achieves.

W. MCKANE

*ZIRKER, H., HILGER, G., AURELIO, T., and PERRAR, H.-J.: *Zugänge zu Biblischen Texten: Eine Lesehilfe zur Bibel für die Grundschule. Altes Testament*. 1981. Pp. 321. (Patmos Verlag, Düsseldorf. Price: DM. 24.00)

German primary schools use a shorter Bible for teaching purposes and this volume contains teaching aids for ninety-eight O.T. passages (inclusive of some on the book of Tobit, the only deuterio-canonical work drawn upon). The treatment is much fuller than one might expect for a basic course and, whilst providing critical and historical notes based upon generally accepted scholarship, the writers have drawn imaginatively upon newer structuralist approaches. The use of diagrams and schematic analyses enlivens the script. The volume makes no claims to being a complete commentary on the selected passages, but is rather an aid to the interpretation of the text and an assessment of its significance both within its own historical context and for the contemporary reader. The application of passages to the contemporary scene is open-ended, set (more often than not) in the form of questions. The

development of this kind of layered aid would be of use in church-related study groups as well as in the school.

R. HAMMER

ZOBEL, H.-J., and BEYSE, K.-M. (eds.): *Das Alte Testament und seine Botschaft: Geschichte–Literatur–Theologie*. 1981. Pp. 299. (Evangelische Verlagsanstalt, Berlin. Price: M. 18.00)

In addition to the two editors, the contributors to this volume are G. Eggebrecht, H. Koehn and K. Scholl; a brief foreword sets out the various contributions, but the work must be regarded as in many ways a corporate undertaking arising out of correspondence courses for adults in the East German church. A short bibliography is concentrated on works which have appeared from publishers in East Germany since 1945 and available readily to the intended readership. Each chapter has precise bibliographical notes. The volume serves the essentially practical purpose of offering a coherent but critical discussion of the wide range of issues of O.T. study and interpretation, combining study of the history and its problems with consideration of the literature in its various forms, and the theological issues which arise. An essentially chronological framework is designed to provide coherence; it does not set out to limit the issues discussed, and indeed again and again it is clear that the authors are continually alert to the questions which arise in such a teaching context. There are oversimplifications, but most often balanced by an indication of the limits of knowledge and the problems of interpretation. A skilful and readable presentation.

P. R. ACKROYD

7. LAW, RELIGION AND THEOLOGY

ACHTEMEIER, P. J.: *The Inspiration of Scripture: Problems and Proposals* (Biblical Perspectives on Current Issues). 1980. Pp. 188. (Westminster Press, Philadelphia. Price: \$8.95)

In a notably well-ordered and lucid argument Professor Achtemeier urges that a true understanding of the inspiration of the Bible can come only from a recognition of the way it came to be written. He approaches his subject by way of a detailed examination of the liberal and conservative views. The liberal approach, deeply aware of critical scholarship, ends up by denying inspiration. Conservatives deny the nature of the Bible as scholarship has revealed it, and in their efforts to find revelation free from human error impose a non-biblical theory upon it. Achtemeier sees the chief error of both as what he terms the 'prophetic model' of inspiration, i.e. that God inspired individual 'authors' of the various books. His own proposal is that inspiration is to be seen in the interrelationship of tradition, the historical situations, and the persons who respond at many different stages to the tradition in these situations. Throughout the emphasis is placed on the community. Ultimately, 'there is no way one can be sure that the Bible is inspired save to subject oneself to the Lord to whom that Scripture points' (p. 159). The study will help students to see how the Christian can accept critical scholarship and retain a reverence for the Scriptures, but it fails to consider the underlying problem posed by the destruction of authority by modern knowledge of other societies and religions.

C. S. RODD

BARR, J.: *Fundamentalism*. 2nd edition. 1981. Pp. xxii, 378. (SCM Press, London. Price: £6.95)

For the first edition of this book see *B.L.* 1978, p. 84. No major change of outlook is reflected in this new edition. A dozen items have been added to the Bibliography and in the Foreword there is an important discussion of possible modifications of emphasis, including sharper criticism of fundamentalism at some points. Account is taken of recent developments among fundamentalists in relation to e.g. evolution and modern Bible translations. Professor Barr analyses fundamentalist presuppositions and comments adversely on fundamentalist appeals to human authority. His discussion of the role of tradition in Roman Catholicism, Protestantism, fundamentalism, and the Bible itself strike at the heart of the problem raised by fundamentalist claims.

G. W. ANDERSON

BARR, J.: *Fundamentalismus*. Translated by B. Simons-Fischer. Mit einer Einführung in die deutsche Ausgabe von G. Sauter. 1981. Pp. 313. (Kaiser Verlag, Munich. Price: DM. 36.00)

This translation of Professor Barr's *Fundamentalism* (see *B.L.* 1978, p. 84, and above) has been abbreviated by the omission of some material relating particularly to the situation in America and Britain and of the bibliography. Some explanatory notes have been added; but the most important addition for the German reader (and it will also be illuminating for others) is Professor Sauter's introduction, in which he notes the points of contact between Anglo-Saxon fundamentalism and comparable tendencies and movements in Germany, and also the significant differences, and sketches the relevant developments in Germany since the rise of Pietism and the *Aufklärung*.

G. W. ANDERSON

BETZ, H. D. (ed.): *The Bible as a Document of the University* (Polebridge Books, 3). 1981. Pp. ii, 78. (Scholars Press, Chico, California. Price: \$10.50; discount price: \$7.00)

This comprises the two Keynote Addresses and a seminar paper given at the William Rainey Harper Conference on Biblical Studies held in the Institute for the Advanced Study of Religion at the University of Chicago Divinity School. Gerhard Ebeling, whose address provides the title of the book, examines the crisis of the Bible in the modern university and the crisis of the university itself. James Barr, in 'The Bible as a Document of Believing Communities', offers a lucid exposition of themes familiar from his earlier writings. 'The Bible and the Imagination' by Paul Ricoeur is a semiotic analysis of two gospel parables.

C. S. RODD

Bič, M.: *Radostná zvěst Starého zákona* (The joyful message of the Old Testament). 1981. Pp. 219. (Kalich, Prague. Price: Kčs 19; rotaprint)

On the occasion of his seventieth birthday in 1980 the author's short Theology of the Old Testament appeared as a 'study text' of the Comenius Faculty, Prague (pp. 1-189). The separate sections are: i. HE (i.e. God; (a) his word, (b) his work); ii. YOU ((a) my wife, (b) my fellow); iii. ME ((a) what I am and what I shall be, (b) what I shall do). The second part of the

book (pp. 191–216) provides a short biography and an extensive bibliography of the author.

M. BİÇ

BOECKER, H. J.: *Law and the Administration of Justice in the Old Testament and Ancient East*. Translated by J. Moiser. 1980. Pp. 224. (Augsburg Publishing House, Minneapolis; SPCK, London. Price: \$12.50; £8.50)

This is a translation of *Recht und Gesetz im Alten Testament und im Alten Orient* (B.L. 1978, p. 86). The administration of justice in the ancient east and in the Old Testament, ancient oriental law before Hammurabi, Hammurabi, the Book of the Covenant, Deuteronomy and the Law of Holiness, and apodictic law are dealt with in short chapters which, while raising many of the issues involved in the study of ancient Near Eastern law, are far from comprehensive. Systematization of O.T. law is rejected, and its internal development generally neglected. As earlier noted, comparison with other ancient Near Eastern law is restricted to mentioning certain differences.

A. PHILLIPS

BOURDILLON, M. F. C., and FORTES, M. (eds.): *Sacrifice*. 1980. Pp. xxii, 147. (Academic Press, London and New York. Price: £8.60; \$19.00)

This interesting volume is based on papers given at a conference of social anthropologists and theologians and raises the question posed by one of the editors 'What is it that anthropologists and theologians have in common?' Readers of the *Book List* will no doubt be primarily interested in J. W. Rogerson's treatment of O.T. sacrifice and C. T. R. Hayward's note on the Aqedah which is appended to S. W. Sykes's discussion of sacrifice in the New Testament and Christianity. Rogerson's essay is sub-titled 'Problems of Method and Approach', and he points out the limitations which the nature of the O.T. material presents for anthropological techniques of enquiry. His account is necessarily restricted and O.T. specialists will do well to look at the more general chapters by M. F. C. Bourdillon and J. H. M. Beattie, where attention is called to other aspects of sacrifice which provide illuminating insights for their own particular field. Rogerson suggests that 'it will not be long before we see O.T. scholars employing similar approaches' to those of modern anthropologists: reading this book will help them to do so intelligently.

J. R. PORTER

DAVIES, E. W.: *Prophecy and Ethics: Isaiah and the Ethical Traditions of Israel* (JSOT Supplement Series, 16). 1981. Pp. 184. (JSOT Press, Sheffield. Price: £8.95; sub. price: £6.50)

This is a slightly modified version of a Ph.D. thesis submitted to the University of Cambridge in 1978. Dr Davies investigates the ethical traditions underlying the teaching of the prophet Isaiah. He considers theories of the prophet's dependence on traditions of law, prophecy, covenant, and wisdom, but concludes that none of these can be demonstrated. A clearly argued and well-documented study.

J. BARTON

DIJKSTRA, M.: *Gods voorstelling. Predikatieve expressie van zelfopenbaring in oudoosterse teksten en Deutero-Jesaja* (Dissertationes Neerlandicae. Series Theologica, 2). 1980. Pp. xii, 477. (Kok, Kampen. Price: Fl. 55.00)

This dissertation, defended at the Theologische Hogeschool van de Gereformeerde Kerken at Kampen, deals with the form and background, the function and meaning of YHWH's statement of identity (*Selbstvorstellungsformel*), self-predication and self-praise in Deutero-Isaiah. After an elaborate introductory chapter the author collects and evaluates Sumerian, Akkadian and west-Semitic texts which are of importance for comparison with the relevant passages in Deutero-Isaiah. The third chapter is devoted to the hymnic style in Isa. 40–55, including passages of predication style in the second and third person singular and scattered epithets and predications. The stylistic phenomenon is found in almost the whole of Deutero-Isaiah, especially in chapters 40–49. The author lists and classifies the relevant texts and deals extensively with their traditio-historical origin and the character and function of the different types of self-predication. The predications of YHWH's majesty generally cover the themes of his creative activity in nature and history. Second Isaiah was the first to subordinate old and new salvation acts of YHWH to his praise and self-praise as the universal Creator. Since the predication style of Deutero-Isaiah does not constitute an independent genre, the author investigates the types of self-predication in relationship to the literary units in which they occur. He criticizes the current distinction between *Heilszusage* and *Heilsankündigung* as rather artificial and rejects a division of the disputes into disputations and lawsuit speeches. The classical pattern of the hymnic praise is also manifest on the redactional level. Finally all the lines of the author's investigation are brought together in an evaluation of the divine predicative speech. Over against ancient Near Eastern parallels real hymns in the first person singular are not present in Deutero-Isaiah nor in the whole Bible. From a theological point of view the subordination of the historical saving acts of YHWH to his activity as the universal God and Creator must be considered as a novelty. A comprehensive English summary and useful indices conclude this informative and solid study.

A. S. VAN DER WOUDE

EATON, J. H.: *Vision in Worship: The Relation of Prophecy and Liturgy in the Old Testament*. 1981. Pp. x, 115. (SPCK, London. Price: £4.95)

Eaton's study, based on two courses of lectures, explores the connection between Psalms and Prophets by concentrating on four specific areas. The liturgical experience found in the Psalter in connection with the advent of God, and with his defeat of chaos before his enthronement as saviour in Zion, is continued in the prophetic works of Habakkuk, Nahum, Jeremiah, the Isaianic tradition, Zephaniah and Amos. Psalms containing God's speech when renewing the covenant with his people, and emphasizing his grace and his demand, find their continuation in the works of Isaiah, Micah, Amos and Deutero-Isaiah. Psalmists of prophetic gifts presented the people's lament before God and proclaimed his oracular reply: this charismatic task is also reflected in Habakkuk, Jeremiah, Ezekiel and Deutero-Isaiah. The part played by prophets in the rites connected with the king's initiation and renewal links together the royal psalms, messianic prophecies and the servant songs. This interesting and lively presentation is enhanced by Eaton's own translation of the numerous biblical texts cited.

G. H. JONES

GERHARDSSON, B.: *The Ethos of the Bible*. Translated from the Swedish by S. Westerholm. 1981. Pp. viii, 152. (Fortress Press, Philadelphia. Price: \$8.95)

The title of this book for non-specialists is rather misleading. There is only one sketchy chapter on the Old Testament. The author's primary

concern is with the ethical teaching of several N.T. writers rather than with the ethos (whatever that may be) of the Bible. The author insists that the *Shema* played an important role in the ethical thinking of early Christianity.

G. N. STANTON

GERSTENBERGER, E. S., and SCHRAGE, W.: *Suffering* (Biblical Encounters Series). Translated by J. E. Steely. 1980. Pp. 272. (Abingdon Press, Nashville, Tennessee; distributed in Great Britain by SPCK, London. Price: \$8.95; £4.95)

This is a sound translation of the useful work described in *B.L.* 1978, p. 90.

J. H. EATON

GINSBERG, H. L.: *The Supernatural in the Prophets with special reference to Isaiah* (The Goldenson Lecture, 1978). 1979. Pp. 23. (Hebrew Union College Press, Cincinnati. Price: \$1.00)

A characteristically stimulating look at a number of passages in Isaiah — and particularly at the Isaiah–Ahaz material — provides the occasion for some general reflections on claims to supernatural experience. There is much to provoke thought and response, and many small details which invite a less than conventional view of the text.

P. R. ACKROYD

GOLDINGAY, J.: *Approaches to Old Testament Interpretation* (Issues in Contemporary Theology). 1981. Pp. 191. (Inter-Varsity Press, Leicester. Price: £4.25)

The five 'approaches' which Goldingay examines are theology, ethics, salvation history, typology (with promise and fulfilment) and the Old Testament as canon. His declared aim is to combine a consideration of the status of the Old Testament with a consideration of how it is to be interpreted, in order to answer the question, 'What does the Old Testament text in its historical meaning say to mankind living in the eschaton of Jesus Christ?' (Wolff). Although he writes as a conservative evangelical Christian this is in no sense a party manifesto, still less a polemical work. The views of a large number of scholars are fairly presented and carefully evaluated. Among his own conclusions we may note that he believes that there is no one key to the O.T. faith, but different starting-points in theology illustrate different aspects of the landscape. He refuses to accept that the time has come to 'say goodbye to *Heilsgeschichte*'. The O.T. commandments may be culture specific but they can still be of value as showing God's will in a particular context. A bibliography of thirty-three pages makes this a useful survey. C. S. RODD

GOLDSWORTHY, G.: *Gospel and Kingdom: A Christian Interpretation of the Old Testament*. 1981. Pp. 124. (Paternoster Press, Exeter. Price: £2.50)

The sub-title aptly summarizes the content of this book. The author argues for coherence in the biblical revelation by viewing it as a series of pictures of the same thing, namely God's kingdom. Eden is its pattern, it is promised to the patriarchs, foreshadowed in the history of the kings, foretold by the prophets, fulfilled in Christ, and ultimately to be consummated in the

Lord's return. This is primarily a book for pastors and preachers, though the author himself hopes it will have a wider appeal.

J. W. MCKAY

HARRELSON, W.: *The Ten Commandments and Human Rights* (Overtures to Biblical Theology, 8). 1980. Pp. xviii, 222. (Fortress Press, Philadelphia. Price: \$9.95)

Consistent with the aim of the Overtures to Biblical Theology series, which is designed to suggest ways in which 'the biblical heritage may address contemporary culture', Professor Harrelson's fresh look at the Ten Commandments seeks to combine a critical exegetical study with a concern for the needs and problems of present day society. After two introductory chapters, one emphasizing the value of norms in contemporary society and the other surveying the origin, structure and setting of the Ten Commandments, the main section of the work presents an exegetical study of each commandment. Throughout his exposition Harrelson never misses an opportunity to show the relevance of the Decalogue to such topics as abortion, euthanasia, sexual exploitation, homosexuality and misrepresentation in business. The final section of the book deals with the Ten Commandments in Christian Perspective, concentrating firstly on the New Testament and then on religious life today. This work undoubtedly serves its purpose well and will give Christians a deeper understanding of the concrete guidance that is part of the biblical heritage and of the human freedom that exists in a bonded community.

G. H. JONES

HERRMANN, S.: *Time and History* (Biblical Encounters Series). 1981. Pp. 206. (Abingdon Press, Nashville), Tennessee. Price: \$7.95)

This is a straight and competent translation of Herrmann's *Zeit und Geschichte*, reviewed in *B.L.* 1978, p. 93. It must be warmly welcomed as opening up a valuable discussion to a wider public.

D. R. JONES

HURLEY, J. B.: *Man and Woman in Biblical Perspective: A Study in Role Relationships and Authority*. 1981. Pp. 288. (Inter-Varsity Press, Leicester. Price: £5.50)

The author is motivated by a practical concern about the relevance of the Bible for the modern world. Since society changes continually, is it possible for the Bible to speak to our social customs? This question is explored with reference to the role of women in Christian marriage and in the life of the church. Discussion of the O.T. takes up little more than twenty pages, and there is a brief comment for purposes of comparison on woman's place in Assyrian and Babylonian society. In neither of these cultures nor in Israel, the writer argues, did the subordinate legal status of women imply their intrinsic inferiority. The real meat of the book lies in its treatment of the N.T. material. The answer is uncompromising: authority in marriage and in the church is vested solely in the male, but it is to be exercised benevolently for the sake of others.

G. I. EMMERSON

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. Pp. 160. (Gleerup, Lund. Price: Sw.Kr. 62.00)

This dissertation contains little that is new. It is almost entirely non-controversial except on some minor points, and has no novel hypothesis to put forward. Roughly half of the book is devoted to describing royal wisdom and its dependence on divine wisdom in Egypt, Mesopotamia and — very briefly — the 'west-Semitic regions'. The same procedure is then followed with regard to Israel. Here as in the earlier chapters the method followed is to set out the relevant texts, each with a brief comment. But the order in which the texts are set out is not readily apparent, and it is difficult to discern progression in the argument. The concluding remarks (pp. 132–34) are extremely brief and mainly rather obvious, although a few interesting points are raised which merit and ought to have received fuller treatment. The book may, however, be useful as a brief compendium of texts and data on the subject of divine and royal wisdom in the areas dealt with.

R. N. WHYBRAY

LANG, B.: *Wie wird man Prophet in Israel? Aufsätze zum Alten Testament*. 1980. Pp. 199. (Patmos Verlag, Düsseldorf. Price: DM. 19.80)

The first quarter of this interesting and in places challenging book deals with the making of a prophet. The author discusses the function of the prophet in Israel and points out the ambassadorial style of address of the great canonical prophets. Attention is given to the various methods employed by the prophets to get their message across and the places chosen by them for their utterances. The prophetic training is discussed and the important question of the continuity of the prophetic tradition. There follows a somewhat unusual essay on the Decalogue. The author further deals with sundry topics such as the care of the old, education in Israel, studies of the pessimism of Ecclesiastes and Job, the second of these being of particular interest, and the evidence for credal statements in the Old and New Testaments. Theologians will turn with some curiosity to the discussion (in part favourable) of the views on the Old Testament of the philosopher Ernst Bloch, which link up with Liberation Theology, and which influenced Moltmann in his *Theology of Hope*. The book ends with a somewhat light-hearted treatment of Werner Keller's *The Bible as History*. In places there is perhaps a little too much psychological jargon.

N. W. PORTEOUS

LANG, B. (ed.): *Der einzige Gott: Die Geburt des biblischen Monotheismus*. 1981. Pp. 149. (Kösel-Verlag, Munich. Price: DM. 24.00)

The contributors to this book maintain that the earliest religion of Israel, like that of its neighbours, was polytheistic, that during the period of the monarchy there arose in some quarters the demand that Yahweh alone should be worshipped, that during the exile this demand was further developed into monotheism, and that the deity who subsequently was known not by the name 'Yahweh' but as 'God' or 'the LORD' nevertheless retained his Israelite/Jewish characteristics. The first essay is a translation (with text and footnotes revised) of the second chapter of Morton Smith's *Palestinian Parties and Politics that Shaped the Old Testament* (see *B.L.* 1973, p. 44; *Bible Bibliog.*, p. 466) and deals with the evidence of Kings, Chronicles, the prophetic books, and the pre-exilic legal material. The editor contributes an essay on the development from the conflict with Baal-worship through Hosea

and the reforms of Hezekiah and Josiah to monotheism. H. Vorländer discusses the establishment of monotheism as a response to the crisis of Exile. The essays are separately annotated and there is a bibliography for each.

G. W. ANDERSON

LAPIDE, P., and MOLTMANN, J.: *Jewish Monotheism and Christian Trinitarian Doctrine: A Dialogue*. Translated by L. Swidler. 1981. Pp. 93. (Fortress Press, Philadelphia. Price: \$4.50)

Pinchas Lapide's role as a leading exponent of dialogue between Judaism and Christianity is familiar to readers of this *Book List* (see *B. L.* 1977, pp. 16, 106; 1978, p. 98; 1980, p. 120. His dialogue with Hans Küng, *Brother or Lord?* (Fount Paperbacks, 1977), was not noticed). Here he discusses with Jürgen Moltmann the central distinctive doctrines of the two faiths. Both participants are well versed in each other's religious traditions, and are prepared to listen as well as to speak out frankly. The exchange culminates in a joint declaration on the need for further dialogue ('a genuine two-way conversation of an open faith to an open faith'). Scattered among the discussions there are some fine insights about biblical texts, viewed down the perspective of later tradition.

N. R. M. DE LANGE

LIND, M. C.: *Yahweh is a Warrior: The Theology of Warfare in Ancient Israel*. Foreword by D. N. Freedman. Introduction by J. H. Yoder. 1980. Pp. 232. (Herald Press, Scottsdale, Pennsylvania, and Kitchener, Ontario. Price: \$9.95)

Debate on the theme of holy war in ancient Israel continues unabated, and this latest contribution (originally a dissertation under D. N. Freedman) begins with a useful survey of earlier studies. Neither the view that holy war is simply late theological reflection nor that which finds some earlier mythological or historical events as the basis for such reflection is regarded as satisfactory; instead, for Lind, the Exodus provides a paradigm in that all the 'fighting' was done by Yahweh himself. The main biblical passages relevant to holy war are to be seen in this light, and they are given clear and detailed exegesis, which is still valuable even if the main thesis should be questioned. At times it may be felt that the distinction between literary presentation and historical fact is somewhat obscured; nevertheless, this must be welcomed as a clearly set out and thought-provoking study.

R. J. COGGINS

LOHFINK, N., and others: *'Ich will euer Gott werden': Beispiele biblischen Redens von Gott* (Stuttgarter Bibelstudien, 100 (Jubiläumsband)). 1981. Pp. 226. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 26.80)

The hundredth volume of the *Stuttgarter Bibelstudien* is a Jubilee Volume on the theme of biblical assertions about the character and action of God. Examples are taken from each of the main types of literature in the Old and New Testaments. From the Pentateuch, N. Lohfink discusses God as healer in Exod. 15:26. From the prophets, Jörg Jeremias discusses Hosea's description of God as a lion (Hos. 5:14). A. Deissler deals with human address to God and speech about God in the psalms, with Ps. 22:2 as a focus. Apocalyptic ideas of God are handled by an analysis of Dan. 2 by J. Schreiner. The three N.T. contributions are by P. Hoffmann (Matt. 6:7), E. Grässer (Rom. 3:30), and H. Ritt (John 3:16). The discussions are all

thorough and detailed though rarely original. It will be noted that no text from the wisdom literature has been included among the examples chosen.

J. BARTON

LUZ, U. (ed.): *Eschatologie und Friedenshandeln: Exegetische Beiträge zur Frage christlicher Friedensverantwortung* (Stuttgarter Bibelstudien, 101). 1981. Pp. 214. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 26.80)

These four major monographs deal with the biblical structures relevant to the present search for peace. They are taken by a Catholic publishing house from a comprehensive library of studies which the evangelical research group FEST of Heidelberg has produced; 'Eschatology and Peace' was published in three parts in 1978. J. Kegler's systematic essay 'Prophetic Speech and the Future' and P. Lampe's 'Situation of, and Actions by, the Apocalyptic Writers' are taken from these substantial volumes. In the field of the New Testament P. Hoffmann examines the traditions of Jesus and U. Luz the Pauline complexities. Modern exegetical insights (e.g. on Isaiah, Qumran) enlarge the merely secular theories of war and peace, of violence and reconciliation, without lending an unrealistic aura of pietism to the controversies. The problems of the texts do not lead to the loss of concrete perspectives, though the whole work is intended to transcend military and economic issues. The eschatological emphasis exposes the nature of true *Shalom*. The O.T. and inter-testamental contributions must help to clarify the muddled approach to pacifism and nuclear defence.

U. E. SIMON

MARTENS, E. A.: *Plot and Purpose in the Old Testament*. 1981. Pp. 271. (Inter-Varsity Press, Leicester. Price: £4.95)

MARTENS, E. A.: *God's Design: A Focus on Old Testament Theology*. Foreword by C. E. Armerding. 1981. Pp. vi, 271. (Baker Book House, Grand Rapids, Michigan. Price: \$12.95)

These are the British and American editions of a work which can in many respects be regarded as a theology of the Old Testament. The American edition is in hard-back, and contains a commendatory foreword by C. E. Armerding and a brief preface by the author; otherwise the two books are identical. After a brief discussion of the problem of discerning a core message in the Old Testament, the fourfold promise of Exod. 5:22-6:8 is used to explore the themes of deliverance, the community, the relation between God and man, and the good life, epitomized by possession of the promised land. Other texts (Hosea 2:14-23; Ezek. 34:17-31) are then expounded to illustrate the way in which these themes are interpreted at different stages of Israel's history. The standpoint is conservative but not obtrusively so; the method works much better for those texts in whose interpretation historical criteria are clearly relevant than for say the wisdom literature or the Psalms; but overall this is a fresh and rewarding study. Not least interesting are the 'theological reflections' appended to each chapter, in which the author is not afraid to grapple with the problems posed for biblical students by a variety of contemporary ethical dilemmas.

R. J. COGGINS

MORRIS, L.: *Testaments of Love: A Study of Love in the Bible*. 1981. Pp. x, 298. (Eerdmans, Grand Rapids, Michigan. Price: \$12.95)

This work is intended both for the general reader who wishes to avoid overmuch technical discussion, and for the more specialist student, for whose

benefit extensive footnotes are included, some requiring knowledge of Hebrew. In addition to a study of O.T. and N.T. terms for love there is a short chapter on septuagintal usage. In the O.T. section the relationship of God's judgement to his love is briefly discussed but the discerning reader, noting that God's people 'need not fear that when they slip into sin God will cease to love them' (p. 100), may be disappointed to find no specific comment on such passages as Hos. 1:6 and Deut. 5:9 (especially as Deut. 5:10 receives three mentions). The unfortunate lack of consistency in transliterating Hebrew words occasioned by the discrepancy between the writer's own system and those of authors whom he quotes (hesed, for example, is transliterated in four ways) may be confusing for some readers. It is nevertheless a useful study.

G. I. EMMERSON

MULLEN, E. T., JR.: *The Assembly of the Gods in Canaanite and Early Hebrew Literature* (Harvard Semitic Monographs, 24). 1980. Pp. xii, 327. (Scholars Press, Chico, California. Price: \$10.50; discount price: \$7.00)

This thesis ranges much more widely than the title suggests. The first part is devoted to the roles of El and Baal in Canaanite mythology, studied principally on the basis of Ugaritic and Greek sources. The conclusion is that there was no essential conflict between El and Baal, since they exercised kingship in different spheres. El is the ultimate source of all authority, while Baal is dominant only within a limited cosmic sphere. The second part is concerned with the divine council in Canaanite sources (with El at the head) and in Hebrew. Points of detail are subject to dispute, but Mullen concludes that the council exercised power only with and under the authority of the high god in his tent-shrine. The prophet, as herald of the council and its chief god, was a Hebrew innovation, as was the later elaboration of angelology.

J. F. HEALEY

NDIOKWERE, N. I.: *Prophecy and Revolution: The Role of the Prophets in the Independent African Churches and in Biblical Tradition*. 1981. Pp. xvi, 319. (SPCK, London. Price: £8.50)

This book, originally presented as a doctoral thesis, has its origin in the author's observations of African religious movements. When Africans began to read the Bible they found a greater affinity with the Old Testament world than they did with that of the Europeans. As a result, the Old Testament, and especially the prophetism of ancient Israel, has had a marked effect upon the life of African Churches and religious movements. The author embarks upon a comparative study of the prophetic movements in the Independent African Churches and Old Testament prophetism, and finds many points of contact despite some obvious dissimilarities.

R. B. SALTERS

NEIL, W.: *The Message of the Bible: A Concise Introduction to the Old and New Testaments*. 1980. Pp. viii, 208. (Harper & Row, San Francisco. Price: \$3.95)

Reviewed in *B.L.* 1980, p. 96, there are no changes except that of sub-title from *A Commentary on the Old and New Testaments*.

E. B. MELLOR

OTTO, E., and SCHRAMM, T.: *Festival and Joy* (Biblical Encounters Series). Translated by J. L. Bevins. 1980. Pp. 205. (Abingdon Press, Nashville, Tennessee. Price: \$7.95)

This is a translation of the German work reviewed in *B.L.* 1979, pp. 106–107. The translator's style is uncomplicated and easily readable.

J. W. MCKAY

PATRICK, D.: *The Rendering of God in the Old Testament* (Overtures to Biblical Theology, 10). 1981. Pp. xxvi, 148. (Fortress Press, Philadelphia. Price: \$8.55)

The Old Testament has frequently been described as a drama. Dale Patrick takes the metaphor literally and sets out to show that it conforms to dramatic principles. But if the Old Testament is to be viewed as an artistic achievement, how can we know that the God it presents is real? Patrick grounds the existence of God in the ability of the Old Testament to evoke his presence, to depict a God who is recognized in history, and to awaken religious feelings of the holy. The exposition of the dramatic principles is somewhat sketchy. Whether the reader will judge that the attempt to short-circuit historical questions succeeds will depend upon his sympathy with the current fashion of applying literary criticism to the Scriptures.

C. S. RODD

PETUCHOWSKI J. J., and STOLZ, W. (eds.): *Offenbarung im jüdischen und christlichen Glaubensverständnis* (Quaestiones Disputatae, 92). 1981. Pp. 263. (Verlag Herder, Freiburg. Price: DM. 48.00)

The Jewish-Christian dialogue continues in West Germany with vigour. This volume derives from contributions to a conference arranged by the Oratio Dominica in Freiburg i.Br. from 16 to 18 October 1980. As is now usual, in pursuit of a normative practice, a somewhat historical and therefore chronological method is adopted to focus on a special theme. The concept of revelation is here submitted to biblical, traditional (Judaistic and patristic), and modern scrutiny. The Tanach undergirds naturally the whole enterprise. In the first article S. Talmon combats the wrong kind of systematic treatment. The incomprehensibility and incomparability of the divine self-disclosure demand a different form of understanding: all divine activity is 'event' and thus 'history'. Talmon deals brilliantly with the forms of the self-disclosure (glory, face, etc.) which give intimations of the unique Presence. The Sinai Theophany links history and revelation in an un-Barthian manner. In the following article R. Rendtorff deals with the vexed problem of particularism and universalism, especially as propounded by von Rad, Bultmann and Pannenberg. His own development he owns to be due to his encounter with a living Judaism, which must hold to its particularism in order to validate from the beginning the universality of God for all the peoples. The concluding two essays by M. Seckler and H.-J. Kraus on new Christian ways of understanding revelation prove the fruitfulness of the preceding work. The O.T. is freed from antiquarian separateness.

U. E. SIMON

PHILLIPS, A.: *Gud før Kristus*. Translated by D. Rian. 1979. (Land og Kirke. Gyldendal Norsk Forlag, Oslo. Price: N.Kr. 68.00)

This is a translation into Norwegian of the excellent popular work, *God B.C.* (see *B.L.* 1978, p. 98). Some notes have been added by the translator. Scripture quotations are given from the Norwegian Bible translation of 1978,

except where modifications were required by the author's argument. The numbering of the Ten Commandments has been altered to accord with Roman Catholic and Lutheran usage.

G. W. ANDERSON

PIXLEY, G. V.: *God's Kingdom*. Translated by D. E. Walsh. Foreword by H. Cox. 1981. Pp. xii, 116. (SCM Press, London. Price: £2.50)

George V. Pixley, who is Professor of Old Testament at the Seminario Bautista in Mexico City, writing from the perspective of Liberation Theology, offers a Marxist interpretation of the Kingdom of God in the Bible. He argues that the true Kingdom is seen at only two points: in the period of the conquest, when it was 'the revolutionary project of the peasants of the Canaanite hills', creating an egalitarian society with Yahweh alone as king, and in the original intention of Jesus, who sought to destroy the class structure based on the Temple. Both true expressions of the Kingdom were undermined: the revisionists David and Solomon used it as the ideology of 'counter-revolution' and the later New Testament theologians transformed it into an individualistic spiritual salvation withdrawn from the concrete relations of production. In its original biblical expression, however, God's Kingdom was for the poor.

C. S. RODD

ROBERTSON, O. P.: *The Christ of the Covenants*. 1980. Pp. viii, 308. (Baker Book House, Grand Rapids, Michigan. Price: \$9.95)

In this book by an American conservative-evangelical it is argued that 'The covenant structure of Scripture manifests a marvellous unity. God, in binding a people to himself, never changes. For this reason, the covenants of God relate organically to one another. From Adam to Christ, a unity of covenantal administration characterizes the history of God's dealing with his people.' The various covenants are described as 'Adam: The Covenant of Commencement'; 'Noah: The Covenant of Preservation'; 'Abraham: The Covenant of Promise'; 'Moses: The Covenant of Law'; 'David: The Covenant of the Kingdom'; 'The New Covenant: The Covenant of Consummation' (Christ). It is claimed that 'more recent decades have seen form-critical studies insisting repeatedly that much of the Pentateuch belongs quite appropriately to the days of Moses.' It is also claimed that 'extensive parallels in detail' between Deuteronomy and Hittite treaties 'press strongly for dating the entire book of Deuteronomy in its present form to the period of Moses.' A number of major critical problems are relegated to footnotes, and Peritt's important study of covenant in the Old Testament appears to be ignored.

E. W. NICHOLSON

SCHENKER, A.: *Versöhnung und Sühne: Wege gewaltfreier Konfliktlösung im Alten Testament, mit einem Ausblick auf das Neue Testament* (Biblische Beiträge, 15). 1981. Pp. 179. (Verlag Schweizerisches Katholisches Bibelwerk; distributed by Benziger Verlag, Einsiedeln. Price: Sw.Fr. 19.80)

Against the background of the increasing problem of violence in the modern world, the author examines the ways in which ancient Israel tried to meet this question through what it understood by the means of expiation and atonement. The Old Testament provides models of how these concepts operated in practice in the actual life of society. A number of these are discussed in this study as they are found in narrative — Joseph and his brothers and David and Uriah — in the practice of law and in the cult.

Particularly from the last, the author concludes that expiation and atonement are not to be understood in terms of punishment but are rather an expression of God's forgiveness and grace. A final chapter discusses the relevance of the Old Testament material to the atoning work of Christ in the New Testament. There are many illuminating comments throughout the book, but one is left with the impression that there is too much eisegesis and psychologizing, especially in the treatment of the narrative examples, to make the argument wholly convincing, and that there is a greater place for the notion of punishment than the author allows.

J. R. PORTER

SCHNACKENBURG, R. (ed.): *Zukunft: Zur Eschatologie bei Juden und Christen* (Schriften der Katholischen Akademie in Bayern, 98). 1980. Pp. 128. (Patmos Verlag, Düsseldorf. Price: DM. 14.80)

This is a collection of papers read at a colloquium in Munich (in 1979) of Jewish and Christian scholars who met to discuss the biblical hope of salvation. The essay of particular importance for readers of the *Book List* is the first by S. Talmon, entitled 'Eschatology and History in Biblical Judaism.' In relation to definitions of eschatology as 'the fulfilment of the history of salvation' and 'the doctrine of the last things', it emphasizes the manifoldness of the O.T. view of the future, embracing both general conditions of the age to come and the personal figure of the Messiah. The ideas are more important than restrictive vocabulary. The hope of the new covenant introduces the paramount concept of man's responsibility before God. The essay by J. J. Petuchowski discusses 'Secular Utopia and Kingdom of God' in relation to O.T. texts.

D. R. JONES

SCHOTTROFF, W., and STEGEMANN, W. (eds.): *Ito Chiisaki-mono no Kami*. Translated by N. Kashiwai. 1981. Pp. 182. (Shinkyō-shuppan-sha, Tokyo. Price: ¥1,300)

This is a Japanese translation of *Der Gott der kleinen Leute*, Band 1 (1979); see *BL*. 1980, p. 99.

K. K. SACON

SMEND, R., and LUZ, U.: *Gesetz* (Biblische Konfrontationen. Kohlhammer Taschenbücher, 1015). 1981. Pp. 156. (Kohlhammer, Stuttgart. Price: DM. 18.00)

The first forty pages of this book (by R. Smend) contain a concise discussion of Law (*Gesetz*) in the O.T., in Sirach, and in Early Judaism, and are characterized by the author's scholarly incisiveness. Particular attention is paid to the relation of Prophecy and Law, while of quite special interest is the discussion of the centrality of Deuteronomy and the tensions evident in that book, the relation of the indicative and the imperative remaining ambiguous. The larger part of the book which discusses the question of Law in the N.T. is most adequately dealt with by O. Luz and merits the attention of O.T. scholars for the light it throws on large questions of biblical interpretation. This book would repay translation.

N. W. PORTEOUS

STECK, O. H.: *World and Environment* (Biblical Encounters Series). 1980. Pp. 320. (Abingdon Press, Nashville, Tennessee. Price: \$10.95)

This is a brave and sustained essay by a biblical scholar bringing the concerns of his texts to bear on a pressing contemporary issue. The English title has not the force of the original *Welt und Umwelt* (1978), not noted in the *Book List*, but it does point to the author's ecological concerns. After an Introduction (pp. 15–56) and a brief account of Israel's own physical environment (pp. 57–64), the first main section of the book (pp. 64–113) discusses the histories of the primeval period in J and P and also Psalm 104. Then a series of exegetical, comparative, and systematic themes is discussed (pp. 113–227). A shorter final section (pp. 229–98) sketches how the N.T. writings deal with (new) creation and world, insists on reverence for life as a component of Christian faith, and urges that part of the task of the believer is the preservation of the creation from man. The unacknowledged translator has produced a clear English text of a very 'continental' discussion.

A. G. AULD

TESTA, E.: *La missione e la catechesi nella Bibbia* (Studia Urbaniana, 14). 1981. Pp. 439. (Urbaniana University Press, Rome; Paideia Editrice, Brescia. Price: Lire 18,000)

Interpreting the term 'mission' widely and indeed including (e.g. on prophetism) some standard introductory material that is not germane to his subject, the author offers somewhat discrete surveys covering most of the Bible so as to present all that relates to Israel and the Gentiles and to early Christian evangelism. A chapter is also devoted to the *šeluḥim* of the Talmud; including this, about a quarter of the book deals with the O.T. and Judaism. A surprising omission is any full treatment of Jonah. Little is new in this work, written apparently for theologically alert non-specialists. The footnotes, however, provide a fairly wide-ranging bibliography, and some sections — notably pp. 52–69, on evidence for syncretism during the O.T. period — assemble interesting material which may be less well known.

C. J. A. HICKLING

VERMES, P.: *Buber on God and the Perfect Man* (Brown Judaic Studies, 13). 1980. Pp. viii, 271. (Scholars Press, Chico, California, for Brown University. Price: \$10.50; discount price: \$7.00)

Mrs Vermes succeeds in this book in presenting in a readable and comprehensive way the extraordinarily wide range of Buber's achievement. Her approach is positively appreciative, but she is not unaware of the critical reception which the sage meets especially in Jewish circles. In three parts she presents the material: first the man and scholar (more, or less, than a biblicist); next Buber's teaching of God 'our model'; and last the idea of the perfect man. Appropriately references to the Old Testament abound, but Part II is particularly important in the full discussion of the I AM THERE of Exodus 3:14. Not only the partnership of Rosenzweig, but also Benno Jacob's decisive influence add to the dramatic rendering of the *Eheveh asher eheveh*. In this connection one can never fail to raise the question of the place of mysticism in Buber's life and work. Mrs Vermes rightly insists that it cannot be answered out of context, even if Buber 'explicitly refused to accept the notion of union with God . . . and any separation of life into sacred and profane'. The biblical concepts of Presence and Word, of speech and deeds, establish the true dialogue of I and Thou. This is a Judaic Study which ought to find its way to the many students in the English-speaking world whom Buber attracts.

U. E. SIMON

WELLS, P. R.: *James Barr and the Bible: Critique of a New Liberalism*. 1980. Pp. viii, 406. (Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey. Price: \$12.00)

This is an exposition of Barr's teaching on the authority and inspiration of the Bible and an attempt to discover the true understanding of the nature of Scripture. The dominant theme is the inadequacy of the analogy between the two natures of Christ and the human and divine in the Bible. Barr's opposition to the Biblical Theology Movement and to Fundamentalism and his work on semantics are part of his rejection of the Christological analogy. What Barr is seeking is 'the free exegesis of an open Bible', but his emphasis upon the Bible as a human book leads him into a false duality of the human and the divine from which his emphasis upon the Spirit within the community cannot save him. Wells's own contribution is to argue for a '*monergism* of the divine renewal of the fallen creation' (p. 362). The study would have been more effective if it had been half the length, with clarity of expression replacing repetition. There is no index.

C. S. RODD

WESTERMANN, C.: *Der Segen in der Bibel und im Handeln der Kirche* (GTB Siebenstern, 1402). 1981. Pp. 118. (Gerd Mohn, Gütersloh. Price: DM. 10.80)

Professor Westermann's book on 'blessings', first published by Chr. Kaiser Verlag, Munich, in 1968 (cf. *B.L.* 1969, p. 44; *Bible Bibliog.*, p. 170) and translated into English in 1978 (cf. *B.L.* 1980, p. 101) has now been re-issued as no. 1402 in the Gütersloher-Taschenbücher Siebenstern series.

G. H. JONES

WILLIAMS, C. G.: *Tongues of the Spirit: A Study of Pentecostal Glossolalia and Related Phenomena*. 1981. Pp. xiv, 276. (University of Wales Press, Cardiff. Price: £15.95)

Only the first very brief chapter of this work is concerned with the O.T. In it the writer explores the relationship between the ecstatic element in Hebrew prophecy and modern glossolalia, concluding that, despite many psychological features in common, there is no lineal development from the one to the other. Studies of modern glossolalia, however, can contribute, he argues, to our understanding of the prophetic experience and lead to a greater recognition of the 'respectable role of the non-rational in religious experience.'

G. I. EMMERSON

WILMS, F.-E.: *Freude vor Gott: Kult und Fest in Israel* (Schlüssel zur Bibel). 1981. Pp. 469. (Verlag Friedrich Pustet, Regensburg. Price: DM. 39.80)

The author aims to provide teachers and non-specialist readers with information about O.T. and Jewish materials concerning cult and festivals and to show the relation to Christian worship. He does not seek to contribute to scholarship and provides no notes or indexes. He concludes with a chapter entitled: 'What we Christians can learn from the liturgy of the O.T.' A useful survey, though not outstanding.

J. H. EATON

WOLFF, H. W.: *Micah the Prophet*. Translated by R. D. Gehrke. 1981. Pp. xii, 223. (Fortress Press, Philadelphia. Price: \$18.95)

The German original, *Mit Micha Reden*, of which this is a straightforward translation, was reviewed in *B.L.* 1979, p. 114. The translation is eminently readable though not always literal: Wolff's *weltfremder Provinzler* becomes a 'backcountry hermit'! It is good that this stimulating material should be available to English-speaking preachers, and to be hoped that it will promote biblical preaching.

A. GELSTON

WOLFF, H. W.: *Anthropology of the Old Testament*. Translated by M. Kohl. 2nd impression. 1981. Pp. x, 293. (SCM Press, London. Price: £6.95)

ZIMMERLI, W.: *Man and his Hope in the Old Testament*. Translated by G. W. Bowen. 2nd impression. 1981. Pp. xiii, 174. (SCM Press, London. Price: £4.95)

These are paperback reprints of two valuable studies which deal with related themes. The German edition of Wolff's *Anthropology of the Old Testament* appeared in 1973 and was noticed in *B.L.* 1974, p. 76; for the English translations see *B.L.* 1975, p. 88. Zimmerli's treatment of the theme of *Man and his Hope in the Old Testament* was originally given as a series of lectures to a general audience; the contents were described in *B.L.* 1969, pp. 53–54, and in *B.L.* 1972, p. 62 (*Bible Bibliog.*, pp. 179–80, 406).

M. A. KNIBB

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ATTRIDGE, H. W., and ODEN, R. A., JR.: *Philo of Byblos, The Phoenician History: Introduction, Critical Text, Translation, Notes* (Catholic Biblical Quarterly Monograph Series, 9). 1981. Pp. x, 110. (Catholic Biblical Association of America, Washington DC. Price: \$3.50; members: \$2.80)

BAUMGARTEN, A. I.: *The 'Phoenician History' of Philo of Byblos: A Commentary* (Études préliminaires aux religions orientales dans l'empire romain, 89). Pp. xxx, 284 (Brill, Leiden. Price: Fl. 120.00)

Studies on Philo in English have been steadily increasing since Barr's brief but evidently seminal essay of 1974 (cf. *B.L.* 1976, p. 80), and these two books aim to provide a basic text and commentary of the fragmentary sources, the lack of which Barr bemoaned. A relatively simple response to this need is provided by the CBQ Monograph: a typed Greek text of Mras's text of Eusebius compared with Jacoby's *Fragmente* is provided with a parallel English translation and notes. Baumgarten has been able to reproduce the printed text of the relevant passages in *Fragmente* (pp. 802–804, copyright of which belongs to E. J. Brill, his own publishers) with a more idiomatic translation and full commentary for each section. The authors of both books prefer to understand Philo as a product of the Graeco-Roman philosophical world rather than to exploit him as 'a rich source of authentic Phoenician data' (Albright).

M. E. J. RICHARDSON

BRENTJES, B.: *Völker an Euphrat und Tigris*, 1981. Pp. 263; 226 plates (10 in colour), 43 drawings. (Koehler & Amelang, Leipzig. Price: M. 38.00)

A historical survey of peoples living in the area from 'Babel' (and Ebla) to the rise of Islam. Emphasis is on the earlier period and usefully, because not often included, on the period from the Greeks to the Mongols. The book is well illustrated and researched, but covers too wide a scope to give sufficient detail or background for biblical studies. The same author wrote *Völker beiderseits des Jordans* (1979).

D. J. WISEMAN

CAQUOT, A., and SZNYCER, M.: *Ugaritic Religion* (Iconography of Religions, xv/8). 1980. Pp. viii, 28; 29 plates. (Brill, Leiden. Price: Fl. 38.00)

Although brief, this sketch of Ugaritic religion presents a good, broad picture with a surprising amount of detail. On mythology the authors' own conclusions are boldly put forward with, perhaps, not quite enough emphasis on the difficulties in explaining the texts and in imposing too systematic an overall interpretation. On ritual matters their summary is particularly interesting, though the lack of detailed references to texts will make it difficult for the ordinary reader to check their views. The authors have, of course, published translations of the mythological texts (*Textes Ougaritiques*, 1, 1974) but not (systematically) of the rituals. Finally, the iconographic material, slight in any case, is dealt with in a rather perfunctory way, and the plates are not as good as one might expect in an encyclopaedic work on iconography.

J. F. HEALEY

COHEN, M. E.: *Sumerian Hymnology: The Eršemma* (Hebrew Union College Annual Supplements, 2). 1981. Pp. xii, 217. (Ktav, New York. Price: \$18.75)

The Sumerian term *eršemma*, literally 'drum-lament', refers to particular cultic texts for chanting or singing to specified deities, often, but not always, on gloomy topics. Their identification depends on the appended rubric 'Eršemma of such-and-such god' rather than on content or structure alone. Two groups survive: the earlier, known from copies of the first half of the second millennium B.C., and the later from copies of the first millennium B.C. The former offer a wider range of subject matter, while much more is known of the cultic use of the latter. The latter alone form the second part of a bigger unit, the first part of which was the *balag*-text, on which see the booklet by the same author (*B.L.* 1979, p. 116). This book, of high scholarly calibre, first comprehensively introduces this genre, and then edits a fair number of the surviving specimens with translations and notes. Except for a chapter of philological commentary, the Sumerian is always translated. Though composed as an original work of Sumerological scholarship, it is important for any who wish to learn of the historical development and function of this branch of ancient Near Eastern liturgical texts.

W. G. LAMBERT

DAVID, A. R.: *A Guide to Religious Ritual at Abydos*. 1981. Pp. xiv, 182; 9 plates, numerous line drawings. (Aris & Phillips, Warminster; Humanities Press, Atlantic Highfields, New Jersey. Price: £15.00; \$32.00)

This compact paperback is a revision of the authoress's *Religious Ritual at Abydos*, centred upon the large, elegant and well-preserved temple of Sethos I at Abydos (ca. 1300 B.C.). This handy version provides an introduction to the concepts and practices of religion and its priesthoods in

ancient Egyptian temples, leading on to a comprehensive, illustrated description of the great Sethos temple and its main rites, drawing on the abundant scenes and texts (the latter often translated). Valuable as background to the student of ritual in the biblical world (notes cite sources; bibliography), as well as a handbook for the visitor in Egypt.

K. A. KITCHEN

DE GRAEVE, M.-C.: *The Ships of the Ancient Near East (c.2000–500 B.C.)*. Preface by E. Porada (Orientalia Lovaniensia Analecta, 7). 1981. Pp. xiv, 225; 2 maps, 59 plates. (Éditions Peeters for Departement Oriëntalistiek, Leuven. Price: B.Fr. 1,800)

This careful, basic and detailed study includes a discussion of the historical geography with emphasis on the rivers Euphrates, Balih and Tigris, and their navigability, and a catalogue of the representation of boats from Mesopotamia throughout the period. Sufficient is said of ocean-going vessels in the peripheral regions to afford a background to the few O.T. references to shipping. The latter, together with linguistic and textual data and Egyptian materials, are rightly excluded as covered elsewhere, despite the title. Phoenician sea-going shipping is covered well (pp. 123–43), and there is a useful section on types of boats, methods of propulsion and bridges.

D. J. WISEMAN

GRIFFITHS, J. G.: *The Origins of Osiris and his Cult* (Studies in the History of Religions (Supplements to *Numen*), 40). 1980. Pp. xii, 287; 1 plate. (Brill, Leiden. Price: Fl. 88.00)

A revised and enlarged version of the author's similarly-titled book of 1966 (not reviewed in *B.L.*). Basing himself mainly on the earliest textual evidence (Pyramid Texts, third millennium B.C.), the author skilfully and judiciously guides his readers through the maze of opinion on the origins and role of Osiris, presenting a good case for Upper-Egyptian origin (Abydos), a god and judge of the dead with whom deceased pharaohs became identified (a privilege later shared with lesser mortals). Links with vegetation and fertility are secondary and later. An ample bibliography and good indexes close this useful book.

K. A. KITCHEN

HELTZER, M.: *The Suteans*. With a contribution by S. Arbeli (Seminario di Studi Asiatici, Series Minor, 13). 1981. Pp. x, 139. (Istituto Universitario Orientale, Naples. Price: Lire 20,000)

This study of the mainly semi-nomadic, partially sedentary Sūtû-tribe supplements the earlier works of Kupper and Matthews. Details are mainly drawn from Mari and Ugaritic texts. The suggestion that later references to Suteans were only an archaism for 'Arameans' is contradicted by Neo-Babylonian references to the continuance of the Sutu in earlier Aramean areas (cf. *b^cnē šēt* in Moab). O.T. scholars will note the discussions of *hibrum* (= biblical *heber* and Hebron) as 'gathering (place)'; Ugaritic *rpi/um* as the Raba'um Sutean sub-tribe. In places the English is odd but not misleading.

D. J. WISEMAN

HVIDBERG-HANSEN, F. O: *La déesse TNT. Une étude sur la religion canaanéo-punique*. Vol. I: *Texte*; Vol. II: *Notes*. 1979. Pp. 149, 207. (Gad's Forlag, Copenhagen. Price: D.Kr. 270.50)

The author of this monograph seeks to identify the origins of the goddess TNT (known principally from Punic evidence) in one of the great Canaanite goddesses (known principally from the Ugaritic texts). All earlier work on TNT is reviewed and copiously documented, evidence of TNT, Anat, Athirat and Attharte is sifted, and the conclusion is reached that TNT and Anat are one and the same celestial goddess of fertility and war and consort of Baal. TNT was the title of Anat used west of Cyprus, through which the goddess was transmitted to Carthage. The name TNT is explained as a mixed form based on 'Anat' but with a Lybico-Berber prefix. Since iconography, which is not always unequivocal, is much used in evidence, it is a pity that the volume is not illustrated. Otherwise this work is broadly satisfactory, given the fragmentary and disparate nature of much of the evidence. J. F. HEALEY

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. Pp. xxii, 298. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$8.00)

The birth legend of Sargon of Akkad (ca. 2250 B.C.) is often adduced as a source of Moses's birth story. Lewis edits minutely, with photographs, the four cuneiform mss. of the mid-first millennium B.C., then discusses the story's literary form and relation to other Sargon traditions current among Babylonian scribes for fifteen hundred years. Thence he moves to a folkloristic survey of the abandoned and rescued infant motif in seventy-two examples from Icelandic to Chinese. Analysis shows common basic elements, and the distribution in time and space suggest a near eastern archetype of the second millennium B.C. With other Babylonian ideas this influenced Exod. 2. A brief concluding section notes the attested custom of infant exposure, allowing some historical facts may underlie the stories. This aspect and the oft-recurring situations of human beings deserve to be given greater weight.

A. R. MILLARD

LIMET, H., and RIES, J. (eds.): *L'expérience de la prière dans les grandes religions: Actes du Colloque de Louvain-la-neuve et Liège (22-23 novembre 1978)* (Homo Religiosus, 5). 1980. Pp. 474. (Centre d'Histoire des Religions, Louvain-la-neuve, Belgium. Price: B.Fr. 800)

O.T. scholars will find two papers of the twenty-seven directly related to their texts: a survey of prayer in O.T. and later Wisdom literature, showing some developments (M. Gilbert), and a comparison of Hannah's prayer in MT, LXX, with its reflections in Biblical Antiquities and Luke (P. M. Bogaert). A. M. Denis indicates the main features of prayer in the Qumran *Hodayot*, and there are two studies of prayer in the N.T. (J. Gibley, J. Ponthot). Sumerian and Hittite prayers are seen to contrast with other Semitic prayers through the studies of H. Limet and R. Lebrun, but there is, regrettably, no essay on Babylonian or west-Semitic prayers. Discussions of prayer in the Isis cult (M. Malaise), the identificatory prayers of Zoroastrianism (J. Kellens), and manipulations by priests of Adonis at Aphaca (B. Servais-Soyez) complete the ancient near eastern section. Other parts of the book cover classical antiquity, Christian liturgy, Gnosticism, Islam, and the Reformation period. Apart from the theme, there is no overall pattern or

purpose, the essays bring individual contributions to a rather neglected subject, and so show the way for further research.

A. R. MILLARD

PETTINATO, G.: *Culto ufficiale ad Ebla durante il regno di Ibbi-Sipiš*. Con una Appendice di P. Mander (*Oriens Antiqui Collectio*, 16). 1979. Pp. viii, 131; 12 plates. (Istituto per l'Oriente, Rome. Price: Lire 20,000)

Though not stated within the monograph, this is a separate issue of a long article in *Oriens Antiquus* 18 (1979), pp. 85–215, with added title-page and table of contents, and with new pagination. It publishes in photograph, transliteration and translation, with notes and other explanatory material, four large Ebla tablets, though photographs of two were not available. They are administrative documents listing the offerings made by the king, his family, officers and courtiers, and seem to be exhaustive for the time covered. Thus they provide the names of the gods worshipped by the palace of Ebla at this time. A few are well known to O.T. scholars: Ada = Hadad, Rasap = Resheph, and perhaps Kamish = Chemosh, but the majority will be unfamiliar. One of the most important, read Nidakul by Pettinato, is so far unknown outside Ebla. Those unfamiliar with Sumerian script should exercise caution. Not all the readings are final, or even meant to be the actual pronunciation. What is printed as Utu may have been pronounced Sipish.

W. G. LAMBERT

REICHMANN, F.: *The Sources of Western Literacy: The Middle Eastern Civilisations* (Contributions in Librarianship and Information Science, 29). 1980. Pp. x, 274. (Greenwood Press, Westport, Connecticut, and London. Price: £15.00)

This volume traces the history of books and libraries in the ancient Mesopotamian and Egyptian, Byzantine and Arab cultures. Various historical, social, and religious customs are described beside factual information and anecdotes about writing and its products. There are translations of some relevant texts, and extensive bibliographical notes. The chapter on Egypt gives a fair summary of her literary achievements, that on Mesopotamia is rather confused. Readers should be aware that the author writes at second-hand, as a librarian, with some errors of detail, but he supplies a useful survey and reminder of the amount of reading and writing in the major cultures of the O.T. world and those that followed. A second volume will treat Greece, Hellenism, and the Roman world.

A. R. MILLARD

SCHIPPMANN, K.: *Grundzüge der parthischen Geschichte* (Grundzüge, 39). 1980. Pp. x, 132; 1 map. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 31.00; sub. price: DM. 18.00)

The Parthians, who controlled important parts of Asia for some five hundred years between Alexander the Great and the rise of the Sassanians, are still little known, and very few scholars have the necessary wide range of tools for research. Too often they are treated merely as an extension of classical history. This pocket-book comes from a scholar adequately equipped, and while it makes no claim to offer new materials or conclusions, it is a reliable, comprehensive survey of political history with brief chapters on the Parthian state, society, economy, army, religion and art. Learned footnotes and a bibliography enable readers to follow up any matter. For those with

little or no knowledge this is highly recommended as an introduction to the whole subject.

W. G. LAMBERT

SCHLOTT-SCHWAB, A.: *Die Ausmasse Ägyptens nach altägyptischen Texten* (Ägypten und Altes Testament, 3). 1981. Pp. x, 156; xxxv figures, 6 plates. (Available from Harrassowitz, Wiesbaden. Price: DM. 65.00)

This is a reissue of a thesis of 1969, unchanged but for a list of subsequent reviews at the front and six new plates at the end. The authoress marshalls, translates and annotates Egyptian records of the measurements of Ancient Egypt and its provinces (length, area, etc.) presented on the base-block of royal jubilee-shrines and temple-reliefs, and upon model votive cubits (from temples) plus a learned papyrus. This remarkable group of documents spans the last two millennia B.C., the majority showing almost no changes other than orthographic and the periodic modernization of certain variable statistics.

K. A. KITCHEN

SCHÖBER, L.: *Untersuchungen zur Geschichte Babylonien und der Oberen Satrapien von 323–303 v. Chr.* (Europäische Hochschulschriften, III/147). 1981. Pp. x, 215. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 43.00)

This Munich thesis presents a minute study of the materials for the history of the eastern parts of Alexander's empire during the two decades following his death. It presumes knowledge of the usual histories of the period. Its author is a classicist who fully masters the Greek sources, but only quotes cuneiform texts at second hand. For advanced work within these confines, this is an extremely useful compilation.

W. G. LAMBERT

SPANUTH, J.: *Die Philister, das unbekannte Volk: Lehrmeister und Widersacher der Israeliten*. 1980. Pp. iv, 298; 1 colour plate, 125 illustrations. (Zeller Verlag, Osnabrück. Price: DM. 40.00)

The author of several books on Atlantis takes more than half this volume to trace the origin of the Philistines to N. Europe and Scandinavia. He ends up with the conclusion that the Israelites owed to the Philistines their opportunity to conquer the hill-lands of Palestine, and their knowledge of warfare (and the horse), the technology of iron and woodworking, statecraft, shipping and overseas trade and, not least, the Philistine (not to be called 'Phoenician') script! This is extreme pan-Philistinism of little value for O.T. studies, since it is without major references to standard works on the subject.

D. J. WISEMAN

THROWER, J.: *The Alternative Tradition: Religion and the Rejection of Religion in the Ancient World* (Religion and Society, 18). 1980. Pp. 286. (Mouton Publishers, The Hague; De Gruyter, Berlin. Price: DM. 72.00)

In refutation of the notion that the deliberate rejection of a religious understanding of the world is a relatively modern phenomenon, the author has gathered evidence from India, China, Greece and Rome tending to show that such rejection was a well-established 'alternative tradition' to the mythical interpretation in antiquity. An appendix considers the situation in Israel and the ancient Near East. In Greece the 'alternative tradition' is

readily recognized from the Ionian philosophers onwards. In the Hellenistic period it is represented pre-eminently by the Epicureans, whose first spokesman in Latin literature was Lucretius. An older sceptical tradition, originating with Pyrrho of Elis, persisted into the imperial age, as in the writings of Sextus Empiricus. In the ancient Near East sceptical thinkers were not lacking in Babylon and Egypt; in the O.T. scepticism is expressed here and there in the wisdom literature — not only in Qohelet but in the words of Agur (especially in R. B. Y. Scott's reconstruction) and, above all, in Job's refusal to accept conventional piety without protest.

F. F. BRUCE

9. APOCRYPHA AND POST-BIBLICAL STUDIES

AUSTIN, M. M.: *The Hellenistic World from Alexander to the Roman Conquest: A Selection of Ancient Sources in Translation*. 1981. Pp. xviii, 488. (Cambridge University Press. Price: £30.00; paperback: £9.95)

This source book is designed principally for undergraduate students of Greek history, and aims to bring into teaching curricula a period hitherto dismissed with the argument that the sources for it are inaccessible, disparate and lacking in literary interest. Apart from one substantial chapter dealing with social and economic matters, the emphasis is on the main outlines of political history and on institutional developments. There are brief and useful commentaries; but to make it all intelligible the links will have to be supplied by the general histories of the period, together with enlightened teaching. The usual concerns of members of this society get fairly limited coverage; and the compiler's omission of cultural history, curious when the origins of the concept 'Hellenistic' are as a cultural description, means that the Hellenization of the Jews is excluded, and even so important a phenomenon as the Septuagint barely appears. They may perhaps find somewhat more to their purpose the rival collection of Bagnall and Derow, also published this year (by the Society of Biblical Literature), which concentrates more on Ptolemaic Egypt, and has separate sections on topics like sanctuaries and cults. Still, Austin's larger collection will be the fundamental tool for Greekless students of the period, and others too. Short, well-chosen bibliographies are attached to some of the entries. An expository introduction would have been welcome.

T. RAJAK

BESKOW, P., and HIDAL, S. (eds.): *Salomos oden. Den äldsta kristna sångboken översatt och kommenterad*. 1980. Pp. 107. (Proprius, Stockholm. Price: Sw.Kr. 48.00)

This is a Swedish translation of the Odes of Solomon (pp. 9–56), with notes (pp. 57–71) and a section on background, form and contents (pp. 72–97) followed by indexes. R. Kieffer has set music to Ode 27, and his composition is printed on p. 41.

B. ALBREKTSON

BEN-CHORIN, S.: *Betendes Judentum: Die Liturgie der Synagoge* (Münchener Vorlesung). 1980. Pp. 225. (Mohr, Tübingen. Price: DM. 32.00)

An eirenical work, addressed like the author's earlier books (*B.L.* 1980, pp. 80, 109) to a German public familiar with Christianity, and delivered as lectures to the Theological Faculty of Munich University in 1980. Whilst presenting a well-planned 'Cook's tour' of the (Ashkenazic) Jewish liturgical

year, with glances (somewhat apologetic ones) at Reform Jewish modifications but almost total neglect of the Sephardic tradition, the book is not intended as a reference-book, and *Book List* readers cannot turn to it for more than atmosphere.

R. LOEWE

BIETENHARD, H.: *Midrasch Tanhuma B. R. Tanhuma über die Tora, genannt Midrasch Jalammedenu*. Band 1 (Judaica et Christiana, 5). 1980. Pp. 449. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 68.00)

This first volume of a translation of the *Tanhuma* recension edited by S. Buber covers *Genesis* and *Exodus*. The translator has abdicated the task of furnishing a full introduction and thorough annotation, and limits himself to furnishing a deliberately literal (but not slavish) rendering, the adducing of some rabbinic parallel passages in the footnotes, and the noting of Greek and Latin loan-words (usefully indexed). Whereas Buber had printed an eclectic text, Bietenhard consistently follows ms. Vatican ebr. 34 except for [bracketed] adoption of another reading where V is untenable: he consequently warns readers not to dismiss him where he diverges from Buber. His loyalty to V has led him into failure to understand its idiom at *Lekh Lekha* 1 (Gen. 12, 1; Buber p. 29b, Bietenhard p. 65), *we-lo* (Buber *we-halo*) *torah aḥath hi*, rendered *und sie ist nicht eine einzige Tora* — the translator has failed to see that *we-lo* is, in context, intended interrogatively, analogously to *we-halo*. This is but a random check, and one hopes that the error is not typical.

R. LOEWE

BOKSER, B. M.: *Post Mishnaic Judaism in Transition: Samuel on Berakhot and the Beginnings of Gemara* (Brown Judaic Studies, 17). 1980. Pp. xxxii, 543. (Scholars Press, Chico, California, for Brown University. Price: \$15.00; discount price: \$10.00)

The author here continues and expands the work reviewed in *B. L.* 1976, p. 84, but, for some unstated reason, in a utilitarian series rather than the more elegant one in which it was scheduled to follow its predecessor. The relevant talmudic and related sources are subjected to a thorough analysis which includes literary criticism but sensibly and successfully ranges much further afield. Both the date of the sources and their functional nature make the conclusions less controversial than similar work on earlier and less practical traditions, and Bokser's additional arguments for the existence of a novel, mishnaic commentary by Samuel contain convincing elements. The last thirty pages indicate the future direction of research, dealing more generally with the transmission of religious traditions in third century Iran, 'the building blocks from which *Gemara* emerged', and the historical background and pragmatic intent of Samuel's teaching. Clearer and better English style and more careful editing, proof-reading and bibliographical checking would have eliminated many minor irritants.

S. C. REIF

BOKSER, B. M. (ed.): *History of Judaism: The Next Ten Years* (Brown Judaic Studies, 21). 1980. Pp. xxviii, 147. (Scholars Press, Chico, California, for Brown University. Price: \$10.50; discount price: \$7.00)

This volume presents papers delivered at the Fifth Max Richter Conversation on the History of Judaism, together with an introductory essay by the editor and a related paper by J. Neusner. The participants were asked

to explain the choice of problems and methods adopted in their research, as compared with other possible options. Neusner (pp. 3–29) accepts the usefulness of structuralist approaches to Talmudic narrative, but denies their sufficiency, illustrating his thesis by reference to the stories of Honi the Circle's production of rain and of the relations between Vespasian and Yohanan b. Zakkai concerning the destruction of Jerusalem and the establishment of Yavneh. D. Goodblatt (pp. 31–44) seeks a 'Rehabilitation of Talmudic History' in the light of both modern critical scepticism regarding the historicity of talmudic assertions and recent advances in distinguishing between different historical strata within the amoraic material of the Babylonian Talmud. In this context, a distinction is drawn between the reliability of (broadly) 'biographical' and 'institutional' information. T. Zahavy (pp. 45–60) offers 'A New Approach to Early Jewish Prayer', distinguishing between the study of prayer-texts, of acts of praying, and of metaphysical or philosophical understandings of these two phenomena (as derived from the rabbinic rules and regulations about them). The book continues with presentations on medieval and modern data: A. Ravitzky on medieval Jewish philosophy (pp. 63–80), D. Blumenthal on Philosophic Mysticism (pp. 81–92), H. Levine on 'The History of Judaism in Poland in 1750–1815 and the Sources of Anti-Modernization' (pp. 95–116), and A. Eisen on 'The Uses of Social Theory in the Study of Modern Judaism' (pp. 117–31), often illuminating conceptual and methodological problems which are of concern also for the ancient period. A stimulating volume, exhibiting some movement towards the weakening of traditional disciplinary and other barriers.

B. S. JACKSON

BRANDENBURGER, E.: *Die Verborgenheit Gottes im Weltgeschehen: Das literarische und theologische Problem des 4. Esrabuches* (Abhandlungen zur Theologie des Alten und Neuen Testaments, 68). 1981. Pp. 216. (Theologischer Verlag, Zürich. Price: Sw.Fr. 46.00)

The major part of this work is devoted to an analysis of the structure of 4 Ezra. It represents an expansion of the views presented by the author in his *Adam und Christus* (1962) and has been written from the conviction that the solutions to the literary and theological problems raised by 4 Ezra are inextricably bound together. The author is critical of recent studies of 4 Ezra by such scholars as Harnisch, Breech, Hayman and Thompson (although in part he shares the viewpoint of Harnisch), and amongst other matters he takes issue with the argument that the theological problem discussed in 4 Ezra remains in the end unresolved. Brandenburger himself believes that the work is a unity, and that throughout the author had a consistent theological viewpoint; this viewpoint is represented in visions 1–3 by the angel, but is thereafter accepted by Ezra as is indicated by Ezra's words in 10:16–17, 24; 13:57–58; 14:27–35. Brandenburger argues that the turning-point occurs in the fourth vision, more precisely in what he calls the Zion episode, 9:38–10:24; until this point Ezra had remained unconvinced by the arguments of the angel, but, confronted by the miraculous appearance of the woman, he recognized the responsibility of his prophetic office and adopted the viewpoint that he had hitherto rejected. In addition to the extensive treatment of the fourth vision Brandenburger pays particular attention to the framework material which he believes to contain significant indications of turning-points in the argument and of the unity of the work. At times the treatment seems somewhat repetitive, but there can be no question that this detailed study merits careful consideration.

M. A. KNIBB

BRAUDE, W. G., and KAPSTEIN, I. J. (eds.): *Tanna Dêbe Eliyyahu: The Lore of the School of Elijah*. 1981. pp. xiv, 609. (Jewish Publication Society of America, Philadelphia. Price: \$27.50)

While the contents of *Eliyyahu Rabba* and *Zuṭṭa* are similar to those of other *midrashim*, the manner is individual and seems to reflect the hand of a self-conscious stylist. Estimates of its date vary from the third century C.E. to the tenth; and despite indications of some anti-karaite *tendenz* which would site the work in the ninth century or later, the translators are inclined to regard the material as, in the main, part of a stream of much older tradition already shaped into the form in which it is presented in the work. The treatment follows that adopted in Braude's earlier series of midrashic translations — introduction, translated text (with helpful chapter-summaries), and a valuable battery of indexes, the main one being most detailed, and including as well as an index of scriptural and rabbinic citations another that lists plays on words (e.g. *kirah* 'provision' punned with Greek *chairê* 'hail'). The section (II) of the introduction on Doctrines in this *midrash* is valuable as an indication of theological statements which the perceptive eye can recognize as being what the unsophisticated language of the *midrash* is concerned to express.

R. LOEWE

BROADIE, A.: *A Samaritan Philosophy: A Study of the Hellenistic Cultural Ethos of the Memar Marqah* (Studia Post-Biblica, 31). 1981. Pp. x, 246. (Brill, Leiden. Price: Fl. 84.00)

The word 'philosophy' in the title is to be taken in the strict sense; the book, written by a professional philosopher, is a claim for the importance (hitherto largely neglected) of Marqah in the history of philosophy. The larger part of the book is concerned with Marqah's teaching on God and the last two chapters with his understanding of man. It is clear that the *Memar* is not a system of philosophy, and Broadie shows himself aware of the danger of so treating it. Nevertheless the case is well argued that there was within Samaritanism an awareness of at least one Hellenistic philosophical tradition, and in Marqah in particular a considerable dependence on Philo. All told, this is an interesting contribution to an aspect of the history of thought which has received little previous attention.

R. J. COGGINS

COHEN, J. M.: *A Samaritan Chronicle: A Source-Critical Analysis of the Life and Times of the Great Samaritan Reformer, Baba Rabbah* (Studia Post-Biblica, 30). 1981. Pp. xiv, 250. (Brill, Leiden. Price: Fl. 96.00)

The major part of Samaritan Chronicle II relating to the biblical period was published by J. Macdonald in 1969 (see *B.L.* 1970, p. 77. (*Bible Bibliog.*, p. 267)), but the Chronicle extends to the present century, and much therefore remains unpublished. The present volume is devoted to the section of the Chronicle dealing with Baba Rabbah (3rd century C.E.). It contains the two text-forms of the Chronicle, with a translation of one of them and a commentary on both. The remainder of the book contains a series of short studies of some of the linguistic and interpretative problems which arise. These include an analysis of different versions of the Chronicle and a tentative effort to establish the life-setting of Baba. There is a bibliography and an index. Despite an unacceptable number of printing errors, this is a valuable addition to the steadily increasing amount of Samaritan literature now available to students.

R. J. COGGINS

CONZELMANN, H.: *Heiden-Juden-Christen: Auseinandersetzungen in der Literatur der hellenistisch-römischen Zeit* (Beiträge zur historischen Theologie, 62). 1981. Pp. viii, 351. (Mohr, Tübingen. Price: DM. 120.00)

The author reviews all the evidence bearing on the situation of Jews in the Hellenistic world and on the relations between Jews and Gentiles and between Christians and Jews between 300 B.C. and A.D. 200. For some documents detailed notes discuss controverted passages; by contrast, some headings — notably gnosticism — introduce summary accounts of laconic brevity. Extensive bibliographies are given throughout, and in most cases the principal recent opinions in the secondary literature are summarized with extremely brief responses. This is, in fact, an indispensable work of reference for research in any of the areas it covers. In surveying Christian judgements on Judaism Conzelmann introduces a small element of continuous argument as he traces the use of the idea of *Heilsgeschichte*; indeed, in the introduction and the closing paragraph he acknowledges a polemical aim: Christian-Jewish dialogue in our own time is, he believes, based on quite inappropriate assumptions. This in no way diminishes the value of a highly condensed and correspondingly rich compendium of information.

C. J. A. HICKLING

CROSS, F. M., JR: *The Ancient Library of Qumran and Modern Biblical Studies*. Revised edition. 1980. Pp. xxviii, 260; 6 plates, 2 maps. (Baker Book House, Grand Rapids, Michigan. Price: \$5.95)

This is a paperback reprint of the second edition (1961) of *The Ancient Library of Qumran*, to which has been added an English translation of the preface to the German edition; the preface contains supplementary bibliography up to the time of its composition in March 1967. As one of the older standard introductions to the Dead Sea Scrolls this work retains its value; but it is now considerably out of date in many respects. For the first edition see *B.L.* 1959, p. 35 (*Decade*, p. 171).

M. A. KNIBB

DAROM, A., and GOTTLIEB, Z. (eds.): *Pentateuchal Commentary of Obadya Sforno*. 1980. Pp. 68, 420 (Hebrew); 2 plates. (Mosad Harav Kook, Jerusalem. Price: \$12.00)

The general remarks on the context, order and religious teaching of the pentateuchal text made by this Jewish physician and teacher of the Italian Renaissance have never attracted the same attention as the classical medieval exegetes, but the commentary of Sforno, one of Reuchlin's Hebrew teachers, appears in rabbinic Bibles and has rightly been included in this series of Jewish commentators. The series editor, the late Avraham Darom, commenced the work now admirably completed by the former head of the Glasgow Beth Din, Rabbi Dr Wolf (Ze'ev) Gottlieb. The new edition is based on the *editio princeps* of Venice, 1567, and its various components, but with textual corrections and classifications, a critical apparatus based on nine manuscripts, citation of sources and explanatory notes. Also provided is an informative introduction to Sforno's life and teaching based on his various works, the remainder of which are scheduled to appear in a second volume.

S. C. REIF

DORAN, R.: *Temple Propaganda: The Purpose and Character of 2 Maccabees* (Catholic Biblical Quarterly Monograph Series, 12). 1981. Pp. viii, 124. (Catholic Biblical Association of America, Washington DC. Price: \$4.50; members: \$3.60)

The book as a whole seeks to show that 2 Maccabees asserts the temple-orientated values of Judaism in terms typical of Hellenistic historiography. We are offered essentially four related essays. The first counters arguments against the literary unity of the *epitome*. The second marshals impressive examples from classical sources to demonstrate the epitomist's nicety of syntax and grounding in rhetoric. The third essay reveals a structure in 2 Maccabees built round three accounts of attacks on the temple and their frustration by its patron deity. The fourth essay discusses the terms 'epitome' and 'tragic history' and, again with the aid of examples such as Polybius, calls for a re-evaluation of both. As individual essays, these all deserve attention; collectively they are not well integrated, and they need more than their present brief conclusion to establish and defend the very plausible thesis of the monograph.

P. R. DAVIES

GLATZER, N. N.: *Geschichte der talmudischen Zeit*. 2. Auflage. 1981. Pp. 195. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 10.80)

This little volume, which first appeared in Berlin in 1937, is something of a monument: it was one of the last books issued by the great German-Jewish publishing house of Schocken before the Nazis shut it down. Glatzer provides a lucid, well-written sketch of the political and religious history of the Jews in Palestine, and, to a lesser extent, in the Diaspora (especially Babylonia) during the first five centuries of the current era. The only substantial change in this second edition appears to be the addition of a *Nachwort*, which surveys briefly some recent developments in the study of the Jews in late antiquity. Despite this *Nachwort* the work is heavily dated: it has nothing to offer the reader to whom the works of Allon, Avi-Yonah, Neusner and Smallwood are available.

P. S. ALEXANDER

GREEN, W. S.: *The Traditions of Joshua ben Hananiah. Part I. The Early Legal Traditions* (S.J.L.A., xxix/1). 1981. Pp. xviii, 333. (Brill, Leiden. Price: Fl. 96.00)

Devoted to one of the major figures of Yavneh, William Green's Ph.D. thesis, directed by J. Neusner, assembles and analyses the halakhic traditions ascribed to Joshua. When he began his work, Green expected to focus his effort on the 'discovery and description of the historical Joshua', but a subsequent shift in his teacher's views brought about a 'substantive reworking and whole-scale rewriting of sizable portions of the dissertation' (p. ix). This has resulted in a certain lack of harmony between theory and practice. Thus, on the one hand the problematic of rabbinic 'biography' is defined as 'the study of how (a sage's) materials take shape and . . . how . . . they change and develop across documents and through time', rather than as 'the recovery of the life and mind of a given master' (p. 19). On the other hand, however, when Joshua traditions in the Mishnah and the Tosefta are treated individually, Professor Green aims, *inter alia*, at evaluating them as 'a source for biography' (p. 16). For example, on p. 310 Joshua is portrayed as an opponent of a policy of Gamaliel II and as someone holding a 'distinctly cosmopolitan' position. The reviewer, who continues to believe that with

critical skill historical information can be derived from non-historical sources, sympathizes with the latter approach.

G. VERMES

GREEN, W. S. (ed.): *Approaches to Ancient Judaism*. Vol. II. (Brown Judaic Studies, 9). 1980. Pp. xxvi, 207. (Scholars Press, Chico, California, for Brown University. Price: \$10.50; discount price: \$7.00)

This admirable volume contains the following papers: J. Z. Smith, 'Fences and Neighbours: Some Contours of Early Judaism'; W. A. Meeks, 'Toward a Social Description of Pauline Christianity'; J. Neusner, 'The Use of Later Rabbinic Evidence for the Study of Paul'; E. P. Sanders, 'Puzzling out Rabbinic Judaism'; R. S. Sarason, 'Mishnah and Scripture: Preliminary Observations on the Law of Tithing in *Seder Zera'im*'; W. S. Green, 'Context and Meaning in Rabbinic "Biography"'; P. Schäfer, 'Rabbi Aqiva and Bar Kokhba'; G. W. Bowersock, 'A Roman Perspective on the Bar Kokhba War'; L. H. Schiffman, 'The *Temple Scroll* in Literary and Philological Perspective'; H. Lichtenberger, 'Atonement and Sacrifice in the Qumran Community'; Neusner, 'Scripture and Tradition in Judaism, with Special Reference to the Mishnah'. The editor has selected the essays with skill: they are uniformly of a high order, and not only advance the debate on specific issues, but as a collection serve well to illustrate the problem of methodology in the study of ancient Judaism. The general style and inexpensive format of the volume makes it paedagogically useful: this is precisely the sort of material which should find its way into the hands of students.

P. S. ALEXANDER

GRÖZINGER, K. E., ILG, N., LICHTENBERGER, H., NEBE, G.-W., and PABST, H. (eds.): *Qumran* (Wege der Forschung, 410). 1981. Pp. vi, 398. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 99.00; sub. price: DM. 59.00)

Fourteen articles, where necessary translated into German, have been reprinted in this *Arbeitsbuch* which is intended to serve as an introduction to the study of the Qumran manuscripts. The editors acknowledge the subjectivity inherent in the choice of articles for any collection of this nature, but they have attempted to include representative studies of important aspects of Qumran research and to present a balanced view. The articles are as follows: H. H. Rowley, 'Die Geschichte der Qumransekte'; J. T. Milik, 'Die Geschichte der Essener' (taken from *Ten Years of Discovery*); D. Flusser, 'Pharisäer, Sadduzäer und Essener im Pescher Nahum'; Y. Yadin, 'Pescher Nahum (4QpNahum) erneut untersucht'; G. Vermes, 'Die Schriftauslegung in Qumran in ihrem historischen Rahmen'; A. Dupont-Sommer, 'Das Problem der Fremdeinflüsse auf die jüdische Qumransekte'; J. Maier, 'Zum Begriff YHD in den Texten von Qumran'; C.-H. Hunzinger, 'Beobachtungen zur Entwicklung der Disziplinarordnung der Gemeinde von Qumran'; Dupont-Sommer, 'Schuld und Reinigungsriten in der jüdischen Sekte von Qumran'; J. Licht, 'Die Lehre des Hymnebuches'; J. Carmignac, 'Die Theologie des Leidens in den Hymnen von Qumran'; K. Schubert, 'Die Messiaslehre in den Texten vom Chirbet Qumran'; F. M. Cross, 'Der Beitrag der Qumranfunde zur Erforschung des Bibeltexes'; J. A. Fitzmyer, 'Qumran und der eingefügte Abschnitt 2 Kor 6,14-7,1'. There is neither index nor bibliography, but in the introduction the editors discuss the significance of the articles and refer to other relevant publications.

M. A. KNIBB

GUTMANN, J. (ed.): *Ancient Synagogues: The State of Research* (Brown Judaic Studies, 22). 1981. Pp. x, 121, including 19 figures. (Scholars Press, Chico, California, for Brown University. Price: \$14.00; discount price: \$9.50)

The aim of this collection of essays is quite different from the accounts of ancient synagogues reviewed elsewhere in this issue of the *Book List* (pp. 24, 28). Their value lies not in any comprehensiveness of coverage — most of them are quite short — but in their identification of weaknesses in the syntheses of earlier scholars, such as E. R. Goodenough and M. Avi-Yonah, and in the suggestions that are made for future study. The editor writes on the origins of the synagogue (second century B.C., in connection with the appearance of the Pharisees), J. Neusner on symbolism, L. A. Hoffman on liturgical language, A. R. Seager on types of synagogue (the distinctions being regional as much as chronological), M. J. Chiat on supposed first century A.D. synagogues (which she discounts, without mentioning the Theodotus inscription), E. M. Meyers on his excavations at Gush Halav and cultural contacts between Galilee and Syria, and A. T. Kraebel on synagogues in the Diaspora and community life. The figures include some useful comparisons of the layouts of different synagogues.

G. I. DAVIES

HAAS, P. J.: *A History of the Mishnaic Law of Agriculture* (Brown Judaic Studies, 18). 1980. Pp. xxiv, 226. (Scholars Press, Chico, California, for Brown University. Price: \$10.50; discount price: \$7.00)

This important and detailed study of Mishnah tractate *Ma'aser Sheni* on Second Tithe follows broadly the pattern now familiar to readers of the works of J. Neusner and his pupils. Haas translates each pericope and describes its purpose, seeking to discover its original meaning, and its thematic relationship to material immediately preceding and following it. Finally, he proposes his view of the significance of each pericope in the structure of the tractate as a whole. Although Form-Criticism does play a part in his work, Haas is very much concerned with exegesis of the law, and it is his clear analysis of the material and his enlightening commentary upon it which is most impressive. The Tosefta *Ma'aser Sheni*, which, as the author points out, appears here in English translation for the first time, frequently quotes directly from Mishnah. The author's study leads him to conclude that Tosefta relies on Mishnah for the matters which it discusses, and introduces new material, thereby exploring areas which Mishnah had indicated, but had not discussed. Throughout the book, Haas is careful to relate his own exegesis to that of the classical commentators, and when he disagrees with them (as, for example, over the interpretation of Mishnah 2:1), his reasons for doing so are clearly set out. Only occasionally do we find errors in the transliteration of the Hebrew, as at p. 23, where *hyh* is a mistake for *hyh*.

C. T. R. HAYWARD

HENGEL, M.: *Judaism and Hellenism: Studies in their Encounter in Palestine during the Early Hellenistic Period*. One-volume edition. 1981 (1974). Pp. xiv, 314; ii, 335. (SCM Press, London. Price: £10.50)

This is a paperback reprint in one volume of Hengel's fundamentally important study of the encounter between Judaism and Hellenism in the period down to the middle of the second century B.C. Useful as it is to have this work available in this form, it can only be regretted that no attempt has been made to take account — if only by way of an appendix — of the numerous studies bearing on the author's theme that have been published since 1973, the date of the second German edition on which the English translation is

based. The first German edition was noticed in *B.L.* 1970, p. 75 (*Bible Bibliog.*, p. 265), and the English translation in *B.L.* 1975, p. 99.

M. A. KNIBB

HENGEL, M.: *Ebrei, Greci e Barbari: Aspetti dell' ellenizzazione del giudaismo in epoca precristiana* (Studi Biblici, 56). 1981. Pp. 209; 3 tables, 2 maps. (Paideia Editrice, Brescia. Price: Lire 6,000)

The German original was described in *B.L.* 1977, p. 103, and the English translation noted in *B.L.* 1981, p. 118. The Italian version is excellently presented, with commendable care over the notes.

R. P. R. MURRAY

HOLLANDER, H. W.: *Joseph as an Ethical Model in the Testaments of the Twelve Patriarchs* (Studia in Veteris Testamenti Pseudepigrapha, 6). 1981. Pp. x, 175. (Brill, Leiden. Price: Fl. 68.00)

This Leiden dissertation is based to a considerable extent on the author's article in *Studies in the Testament of Joseph* (SCS 5; see *B.L.* 1977, p. 108). In the introduction he surveys recent studies both of the genre of the farewell discourse and of the parenesis in T. XII P. and maintains that the parenesis has not received the attention its importance within the Testaments merits. He further argues that our starting-point must be the Testaments in their present form since this must have had a meaning for the author or editor and for those for whom the work was intended. The study concentrates on the figure of Joseph because he is the ethical model par excellence in the Testaments, and the three central chapters are devoted to an examination of T. Jos., of traditions about Joseph in the other testaments (apart from T. Benj.), and of the presentation of Joseph as the 'good man' in T. Benj. The background of the motifs and traditions used by the author is to be found primarily in the wisdom literature and in Jewish (and Greek) Hellenistic writings, and, although Hollander leaves open the question whether the Testaments were originally Jewish or Christian, he notes the Jewish Hellenistic character of the passages studied in this work. Neither of the stories in T. Jos. is to be regarded as secondary, and T. Jos. 1:3(4)–2:6 is an individual thanksgiving which forms an introduction to both parts of the testament. The material assembled by the author, who is currently working with M. de Jonge on a full scale commentary on T. XII P., forms a valuable contribution to the study of this work.

M. A. KNIBB

JACKSON, B. S. (ed.): *The Jewish Law Annual*. Volume 3. 1980. Pp. viii, 257. (Brill, Leiden. Price: Fl. 84.00)

Like its predecessors, volume 3 of this impressive periodical is divided into two parts. Part I offers a series of contributions from various experts towards the elucidation of a legal topic, in this case the problem of unjust enrichment. Part II, called 'Chronicle', summarizes and analyses the important legal decisions of the past year which have a bearing on Jewish law — current Responsa, decisions of *Batei Din* in the Diaspora, and of the Supreme Court and the Rabbinical Courts in Israel. The *Annual* is addressed to academic lawyers, and most ordinary Bible scholars will find themselves a little out of their depth in its technical jargon and abstruse legal concepts. They should not, however, miss the two bibliographical aids — Recent Literature (pp. 213–44), and Bibliography of Jewish Law Articles in Selected

Law Journals (pp. 245–57). Topically arranged, these valuable lists note many articles on biblical law in sources unlikely to pass under the biblical expert's eye.

P. S. ALEXANDER

JOSSA, G.: *Gesù e i movimenti di liberazione della Palestina* (Biblioteca di cultura religiosa, 37). 1980. Pp. 347. (Paideia Editrice, Brescia. Price: Lire 12,000)

The presentation of Jesus as a political revolutionary has been revived in different guises since Reimarus. Currently it supports a powerful 'liberation theology' in parts of the Roman Catholic church. Jossa has written a very judicious appraisal of Jesus's ministry against the background of Jewish 'liberation movements'. Of particular interest to *B.L.* readers is the first chapter comparing and contrasting zealots and sicarii. It concludes that the zealots represented a radicalization of pharisaic anti-hellenization and the sicarii a radicalization of apocalyptic anti-imperialism. The alliance of these two movements after A.D. 44 was finally undone by their basically different inspirations and aspirations. Characteristic of the argumentation is a clear presentation and evaluation of both primary and secondary literature.

P. R. DAVIES

KANTER, S.: *Rabban Gamaliel II: The Legal Traditions* (Brown Judaic Studies, 8). 1980. Pp. xxii, 340. (Scholars Press, Chico, California, for Brown University. Price: \$10.50; discount price: \$7.00)

This is a well-researched, though not very elegantly written, Ph.D. thesis belonging to the series directed by J. Neusner in which traditions attributed to leading Yavnean rabbis are subjected to a literary-critical, form-critical, redactional and historical analysis with a view to determining the shape and assessing the content of the legal material transmitted in them. Kanter's authority, Gamaliel II, the *nasi* responsible for the greatest part of the reorganization of Judaism after A.D. 70, is a particularly apt subject for such an investigation. There is an unfortunate lapse on p. 286, where we are told that the patriarchate continued to function for 'no less than four centuries' after Gamaliel's death.

G. VERMES

KITTEL, B. P.: *The Hymns of Qumran: Translation and Commentary* (Society of Biblical Literature Dissertation Series, 50). 1981. Pp. xii, 222. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$13.50; discount price: \$9.00)

The title is rather misleading. Kittel offers a 'poetic analysis' of eight complete hymns from the Hodayoth. An introductory 'Survey of What Has Been Accomplished' deals only with approaches which form the background to her own. Form-critical questions are not extended to embrace the problem of the sectarian Sitz im Leben of these hymns, while the question of authorship is also excluded. Kittel seems to recognize the narrowness and insularity of her analysis in adding a chapter on 'Theology and Poetry' which draws attention to some already well-known themes of the Hodayoth, laying stress on the mythology of the war with Belial, for which the evidence given is inadequate and the definitions imprecise. The author either does not know or does not care about wider issues; the work of H.-W. Kuhn on the theology and G. Jeremias on the vocabulary and themes of the 'Teacher hymns' is not

even included in the bibliography. Even as a dissertation, this study leaves much to be desired.

P. R. DAVIES

KOBELSKI, P. J.: *Melchizedek and Melchireša'* (Catholic Biblical Quarterly Monograph Series, 10). 1981. Pp. x, 166. (Catholic Biblical Association of America, Washington DC. Price: \$4.50; members: \$3.60)

This is the revised version of a 1978 Fordham dissertation written under the supervision of J. A. Fitzmyer. It is divided into three parts. In the first the author presents an edition, with translation and notes, of 11QMelch, 4Q^aAmram^b, 4Q280 2 and 4Q286 10 ii 1–13. In the second he analyses the role of Melchizedek in 11QMelch, discusses the theme of two opposing angels struggling for control of a dying person, and examines the evidence for the view that the dualism of the Qumran literature, particularly as represented by 1QS 3:13–4:26, originated in Zoroastrian thought. In the last part Kobelski discusses the background to the Johannine paraclete tradition, Melchizedek in Hebrews 7, and 11QMelch and the Son of Man question. At times too much attention seems to be devoted to the familiar, and at times the connection with 11QMelch is not all that close. But despite this, and despite some flaws, this is on the whole a competent and sensible piece of work.

M. A. KNIBB

LARSSON, G.: *Der Toseftatraktat Jom hak-Kippurim: Text, Übersetzung, Kommentar*. 1. Teil: *Kapitel 1 und 2*. 1980. Pp. xx, 234; 18 (text). (Studentlitteratur, Lund. Price: Sw.Kr. 60.00)

This is an *Inaugural-Dissertation* written in Münster under the aegis of K. H. Rengstorf, and reproduced from typescript. The text is based (rather slavishly) on the Erfurt ms., and the apparatus records in full the variants of the other main mss. and the *editio princeps*. The compendious commentary (180 pages, including four excursuses) ranges from rather basic explanations of familiar terms to complex discussions of tricky problems. It is strikingly rich in references to Greek sources, among which the N.T. writings figure more frequently than is strictly appropriate. The absence of an index of rabbinic references is a surprising defect in this otherwise extremely thorough and painstaking work.

N. R. M. DE LANGE

MAIER, J., and SCHÄFER, P.: *Kleines Lexicon des Judentums*. 1981. Pp. 332; 20 plates (7 in colour). (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 24.50)

This little handbook, designed as a supplement to the Stuttgart *Bibel-Lexicon*, has a wider public in view concerned mainly with understanding Jewish survival and its modern efflorescence. Biblical matters are thus presupposed, e.g. the article on *Moses* starts with the hellenistic Moses. Since, however, its brief articles — intended as no more than thumbnail sketches — cover the Jewish Bible-exegetes and deal plentifully with practical Judaism in its social, cultural and political manifestations that are essentially interlinked, the *Alttestamentler* will often find that it saves him considerable time. For example, the article *Kalender* gives an admirable summary in less than three hundred words. Space obviously precluded bibliographies, but

plentiful cross-referencing is something of a counterweight. The book should be thought of as a readable, expanded index to the *Encyclopaedia Judaica*.

R. LOEWE

MANESCHG, J.: *Die Erzählung von der ehernen Schlange (Num 21, 4–9) in der Auslegung der frühen jüdischen Literatur: Eine traditionsgeschichtliche Studie* (Europäische Hochschulschriften, xxiii/157). 1981. Pp. 510. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 95.00)

In this elaborate monograph, which is based on a dissertation prepared under Le Déaut's direction and submitted in 1979 to the Pontifical Biblical Institute, Rome, Maneschg analyses at length the Hebrew text of Num. 21:4–9 and then traces the exposition of the story of the Brazen Serpent through Hellenistic Jewish literature (Wisdom and Philo), early Rabbinic midrash (mainly Mishnah, Mekhilta and Numbers Rabba), the Targumim, and early Christian texts (Gospel of John and the Church Fathers). The author's diligence and competence are everywhere apparent; noteworthy is his form-critical analysis of the Rabbinic texts. However, a criticism must be voiced: the study is rather too diffuse, and Maneschg does not make the most of the material he has collected. The importance of the *traditionsgeschichtliche* approach to the study of early Judaism has become particularly clear in recent years, and Maneschg could have attempted to define, compare and contrast more incisively the attitude to Scripture of the various clusters of texts which he studied. He might then have been able to draw some broader conclusions. None the less, the work is a mine of information. We could do with many more such studies of the exegetical history of key biblical passages.

P. S. ALEXANDER

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 (†).

BUNTE, W. (ed.): *Ṭoharot (Reinheiten)*. 1981. Pp. viii, 330. (De Gruyter, Berlin. Price: DM. 148.00)

The longer this series drags on (see *B.L.* 1981, p. 121) the more one has doubts about its usefulness. The editor is no stranger to the Mishnaic topic of purities (his edition of *Kelim* in this series was reviewed in *B.L.* 1974, pp. 88–89), and he has done a workmanlike job on this difficult tractate. But what is the real value of a volume like this, with its pseudo-critical text (based on the Kaufmann manuscript, with collations of three other manuscripts, some Genizah fragments and two early printed editions relegated to an appendix), its potted biographies of rabbis (based on antique authorities such as Graetz, Bacher, Strack and Schürer), its Christian bias (the Sofrim are twice glossed as '*die vorchristlichen Schriftgelehrten*'); there is an index of N.T. references but none of rabbinic citations), and its almost total neglect of modern critical scholarship (no mention of Lieberman's work on *Ṭosefta*; only a passing mention of Neusner, who has published two volumes entirely devoted to this tractate)? There is much work to be done before we can hope for satisfactory editions and commentaries of rabbinic texts; in the meantime we are entitled to expect a recognition of the difficulties and a reasonable effort to incorporate the latest scholarship. (A small detail by way of illustration: Is Rabbi Akiba cited in *Ṭoh. v. 1*? The overwhelming majority of manuscripts and printed texts agree that he is, and Neusner assumes they are right. Bunte follows the Kaufmann manuscript in reading 'Rabbi Joshua', and relegates Akiba to a footnote. Neither seems to think the question worth discussing. Is it? Surely it deserves at least a question mark.)

N. R. M. DE LANGE

MÜNCHOW, C.: *Ethik und Eschatologie: Ein Beitrag zum Verständnis der frühjüdischen Apokalyptik mit einem Ausblick auf das Neue Testament*. 1981. Pp. 192. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 44.00)

The author opposes the view that, in contrast with prophecy, apocalyptic is not concerned with ethical decision, so that human responsibility disappears in the face of a predetermined and unalterable divine plan. Apocalyptic is pessimistic in the sense that evil must run its course until the end, when it will be destroyed by a cosmic event of divine intervention. But the aim of these works is to promote fidelity to the law, which alone provides the means to survive the cataclysm. 1 Enoch, Jubilees, the Testament of Moses, 4 Ezra and 2 Baruch are studied in detail. The literary links between them imply that they are the work of a distinct, though unidentified, group, originating in Hasidic circles, which should not be dubbed either 'quietist' or 'activist'. On the N.T., Münchow shows the fundamental alteration of the relationship between ethic and eschatology in Pauline christology, but strangely says nothing about the teaching of Jesus himself. This is a difficult book, but it will repay careful study.

B. LINDARS

*MUSAPH-ANDRIESSE, R. C.: *From Torah to Kabbalah. A Basic Introduction to the Writings of Judaism*. Translated by J. Bowden. 1981. Pp. viii, 88. (SCM Press, London. Price: £2.95)

This introduction is useful and its main value lies in its very clear presentation of the development of Jewish literature, from earliest times to the seventeenth century. But it is very brief, so much so that it can hardly refer to, let alone discuss, the problems raised by its subject-matter. Thus, for example, crucial issues like the origin of the Pharisees and the nature of the Sanhedrin are barely mentioned (pp. 22, 24). The author adopts a modern, critical approach to the Bible, but is much more conservative when she talks about Rabbinic Literature. There are also gaps: very little is said about the important genre Apocalyptic, and the Qumran material gets only a passing mention (p. 18); and the transliteration of Hebrew words is, at times, erratic. The book could serve as an introduction to Jewish literature for sixth form courses in Religious Studies.

C. T. R. HAYWARD

NEUGEBAUER, O.: *The 'Astronomical' Chapters of the Ethiopic Book of Enoch (72-82): Translation and Commentary*. With Additional Notes on the Aramaic Fragments by M. Black (Matematisk-fysiske Meddelelser, 40:10). 1981. Pp. 42. (Det Kongelige Danske Videnskabernes Selskab, Copenhagen; available from Munksgaard Export and Subscription Service, Copenhagen. Price: D. Kr. 50.00)

This pamphlet provides an introduction to the astronomical material in 1 Enoch 72-82, a translation of the Ethiopic version and a commentary; there are also six pages of notes on the Aramaic fragments by M. Black.

M. A. KNIBB

NEUSNER, J.: *A History of the Mishnaic Law of Holy Things. Part V. Keritot, Meilah, Tamid, Middot, Qinnim. Translation and Explanation. Part VI. The Mishnaic System of Sacrifice and Sanctuary* (S.J.L.A., xxx/5-6). 1980. Pp. xviii, 225; xxii, 302. (Brill, Leiden. Price: Fl. 96.00, 124.00)

The penultimate volume of this series (for the previous instalments, see B.L. 1980, p. 122; 1981, p. 122) contains a form-analytical translation and

explanation of the remaining five tractates of *Seder Qodashim*. Neusner's exegesis is again critically annotated by R. S. Sarason (for a proper clash of opinion, see p. 149, n. 1). Vol. 6 is devoted to a presentation of the Mishnaic view of worship and temple. Following a comparison between the Mishnah and the Bible and also the Epistle to the Hebrews and other early Christian treatises relating to sacrifice and sanctuary (ch. i), Professor Neusner surveys the formation of the various tractates in *Qodashim* (chs. ii-x) and distinguishes three phases (pre-A.D. 70, A.D. 70-140 and A.D. 140-70) in the development of the Mishnaic law (chs. xi-xiii). Finally, he confronts the question of why second century Jewish teachers produced a *Seder* dealing with Temple matters after Titus and Hadrian (ch. xiv). He does not attribute this oddity to any conservative tendency, but advances a more stimulating and also controversial solution. 'When the Temple was destroyed, the centre of the cosmic life was in ruin [the sanctuary being the navel of the earth]. When Jerusalem became Aelia . . . the ruins were made permanent. The problem confronting all Israelites . . . from 70 to 170 . . . is to work out a way . . . of making sense of a cosmos which, having lost its center, is nonsense. Mishnah presents a map of nonsense . . . The map ignores the territory . . . The fantasy is complete . . . *Not only is map not territory. Map also is all one has, for now, there is no territory*' (pp. 274-75).

G. VERMES

NEUSNER, J.: *A History of the Mishnaic Law of Appointed Times. Part I. Shabbat. Translation and Explanation. Part II. Erubin, Pesahim. Translation and Explanation* (S.J.L.A., xxxiv/1-2). 1981. Pp. xxvi, 217; xxvi, 281. (Brill, Leiden. Price: Fl. 96.00, 120.00)

Neusner's commentary on *Seder Mo'ed* is planned in five volumes, the last of them reserved for a discussion of the system of festivals. The first two volumes consist of a form-analytical translation and explanation of the tractates *Shabbath*, *Erubin* and *Pesahim*. In the Preface to vol. 1 (which is almost literally repeated in vol. 2, though with earlier misprints corrected), the author outlines his intention to apply a strictly historical exegesis to the Mishnah, without asking questions extraneous to it, or placing it within a context of a comprehensive halakhic system. As previously, the rendering is literal and seeks to reproduce in English the stylistic and formal peculiarities of the original Hebrew. The edition followed is that by H. Yalon which is devoid of a critical apparatus. In consequence, variants, admittedly mostly banal, though now and then exceptionally (as at *Shabb. 6:10*) of some interest, are not taken into account. Although the series is not yet complete — apart from the remaining volumes of *Mo'ed*, the whole of *Neziqin* and most of *Zera'im* (entrusted to his former pupils) are still to come — Jacob Neusner has already issued a religious-historical compendium, summarizing in one volume the results of the more than forty tomes of his *History of the Mishnaic Law* under the title, *Judaism: The Evidence of the Mishnah* (Chicago U.P., 1981). Here, to the reviewer's relief and pleasure, the noun Mishnah is once more preceded by the definite article.

G. VERMES

NEUSNER, J.: *The Tosefta, Translated from the Hebrew. Second Division: Moed (The Order of Appointed Times)*. 1981. Pp. xx, 348. *Fourth Division: Neziqin (The Order of Damages)*. 1981. Pp. xxvi, 374. (Ktav, New York. Price: \$35.00 each volume)

These volumes complete Professor Neusner's own labours on the English translation of the Tosefta (see *B.L.* 1979, p. 136, and 1980, p. 122, for the earlier volumes), and leave only *Zera'im* unpublished. It is a testimony to

Neusner's capacity and character that he had completed five Orders at a time when the work of his students (collectively) on the sixth was still to be described as 'well underway'; one echoes his hope that the latter 'will not be long postponed'. The present volumes parallel those noted in 1980 in that one (*Moed*) is based on Lieberman's text while the other (*Neziqin*) still has to rely primarily on Zuckerman. It is interesting to compare Neusner's translation of *Sanhedrin* with the 1919 translation by Herbert Danby (to whom Neusner pays generous tribute). Neusner persists in his strategy of presenting the translation in a form as 'unintelligible' (his term) as the original, but this unintelligibility will be somewhat reduced by reference to the explanatory volumes of his *History of the Mishnaic Law*, already in the press. Many will profit from Neusner's stubbornness (his term) in persisting in a project which he early concluded represented (in terms of his own scholarly agenda) 'a truly formidable waste of time and energy' and 'a colossal error of judgment'. Not least may be the impetus provided to assess Neusner's claim that since at least 80% of *Tosefta* is (on redactional grounds) complementary to *Mishnah* and (in this sense) post-Mishnaic, it follows that *Tosefta* is 'nothing more' than a document attesting to the history of Mishnaic interpretation, and without value for the reconstruction of the law of the Mishnaic period.

B. S. JACKSON

NEUSNER, J.: *Form-Analysis and Exegesis: A Fresh Approach to the Interpretation of the Mishnah with special reference to the Mishnah-tractate Makhshirin*. 1980. Pp. xiv, 215. (University of Minnesota Press, Minneapolis. Price: \$22.50; paperback: \$9.95)

An off-shoot of Professor Neusner's comprehensive treatment of the *Mishnah* and the *Tosefta*, the present volume is a text-book for the teaching of the form-analytical method of interpretation. Neusner, as is generally known, treats the *Mishnah* as an autonomous composition reflecting the peculiar aims and concerns of redactors who achieved their purpose by re-phrasing, in their own formalized and stereotyped language, the sayings of the Tannaim, and by arranging them into larger units following a plan of their own making. Particular stress is laid by the author on the significance of formal characteristics for the interpretation of the *Mishnah*. The methodology is certainly novel. It is also valid as long as Neusner's understandable enthusiasm concerning his theory and technique is not mistaken for a total rejection of any other scholarly approach to the great Tannaitic corpus.

G. VERMES

NEUSNER, J.: *Max Weber Revisited: Religion and Society in Ancient Judaism with special reference to the Late First and Early Second Centuries* (The Eighth Sacks Lecture). 1981. Pp. 22. (Oxford Centre for Postgraduate Hebrew Studies. Price: £1.20)

Professor Neusner singles out two elements of Weber's thought and, in the light of these, offers an interpretation of *Mishnah*, the circles which produced it, and the religious, social, and cultural ideals which it served to foster. Taking Weber's interest 'in the relation between social stratification and religious ideas' as his starting-point, Neusner shows how *Mishnah* witnesses to the activity of the priestly and scribal classes in its basic ideology and in its further development. Next, Weber's 'mode of formulating ideal types for the purposes of analysis' leads Neusner to examine the way in which the *Mishnah* thinks and organizes its thought. *Mishnah* 'establishes boundaries around, and pathways through, confusion.' In fact, it sets out to order the Jewish world after the land of Israel had been thrown into chaos and

confusion by the First and Second Revolts. From being the work of the priestly caste and the scribal profession it came to be accepted by almost the whole Jewish people, its actual producers retreating into the background of the ordered, carefully regulated mishnaic world in which the will of the people of Israel is decisive, and where earthly decision corresponds to heavenly reality. How this vision of a mishnaically ordered world came to be 'the conviction of the many' is described by Neusner in this highly significant lecture which, for all its brevity, is full of the important insights which he has gathered from his many years of detailed and painstaking work on the Mishnah.

C. T. R. HAYWARD

NICKELSBURG, G. W. E.: *Jewish Literature between the Bible and the Mishnah: A Historical and Literary Introduction*. 1981. Pp. xx, 332. (SCM Press, London. Price: £10.00)

'Intertestamental' Jewish literature has enjoyed a resurgence of scholarly attention in recent years. Yet the spate of research has not yet been channelled into an up-to-date introduction for non-specialists. This excellent volume fulfils an urgent need. A critical problem of presentation is whether to classify the literature historically or typologically, and Nickelsburg has rightly chosen to combine both with emphasis heavily on the historical. The material is assigned on the whole to categories of period and provenance, each category prefaced by an historical sketch. While the various books are given individual treatment, Nickelsburg is able to demonstrate a certain communality of historical setting and of literary and theological concerns. Unevenness in the treatment reflects the scope of the author's research (Enoch is very good, Qumran mediocre), and there is a liberal but honest use of speculation and inference, especially on questions of dating and purpose. Hence this excellent volume serves not only what has been achieved, but what is yet to be done.

P. R. DAVIES

NICKELSBURG, G. W. E., and COLLINS, J. J. (eds.): *Ideal Figures in Ancient Judaism: Profiles and Paradigms* (Septuagint and Cognate Studies, 12). 1980. Pp. xii, 258. (Scholars Press, Chico, California, for the Society of Biblical Literature. Price: \$10.50; discount price: \$7.00)

The eleven papers in this volume were given at meetings of the SBL Pseudepigrapha Group in 1979 and 1980. Three are devoted to figures of the past, and in these a particular concern has been to examine the ways in which the biblical traditions were modified in response to the circumstances of the later authors. Thus J. C. VanderKam analyses the traditions in Jubilees and other writings about the righteousness of Noah, D. Satran compares the way in which Daniel is presented in the Bible, in Josephus, and in the *Vitae Prophetarum*, and Nickelsburg discusses the characteristics of the leaders in Pseudo-Philo. Three papers are devoted to ideal figures of the future: the Anointed of the Lord in Ps. Sol. 17 (G. L. Davenport), the Son of Man in 1 Enoch (Collins), and the Ideal Levite, the Davidic Messiah and the Saviour Priest in T.XII P. (A. Hultgård). Hultgård's treatment is based on his much larger study, *L'eschatologie des Testaments des Douze Patriarches* (B.L. 1980, p. 117). J. H. Charlesworth discusses the portrayal in various writings of the righteous as an angel. Finally, four papers are devoted to ideal types: the visionary (S. Niditch, who makes use of comparative material from other cultures), the scribe (primarily a study of material in Ecclus. — D. J.

Harrington), the martyr (a comparative study of the story of the mother and her seven sons in 2 Macc. 7, Pesiq. R. 43, b. Git. 57b, and Midr. Lam 1:16—R. Doran), and the charismatic (a study of the traditions about Hanina ben Dosa—S. Freyne). This is an interesting collection which opens up some new perspectives and invites further reflection on the traditions with which it deals.

M. A. KNIBB

PECK, A. J.: *The Priestly Gift in Mishnah: A Study of Tractate Terumot*. (Brown Judaic Series, 20). 1981. Pp. xxiv, 380. (Scholars Press, Chico, California, for Brown University. Price: \$16.50; discount price: \$11.00)

This translation of Mishnah and Tosefta tractate *Terumot* follows paths laid down by Professor J. Neusner's studies of Rabbinic writings. The author of this important study sets out to show what meaning the final redactors gave to *Terumot*, first by careful analysis of each legal ruling, then by identifying underlying legal principles in the larger thematic units of the tractate. *Terumot* is based on and amplifies Num. 18:8–13, but deals also with non-scriptural matters, in particular how *terumah* comes to be deemed consecrated, and its effects on contact with common produce. Here the layman's *intention* is decisive in declaring what is holy. Noting that most of the work on *Terumot* took place at Yavneh and Usha, Peck argues that its final message must be understood in the light of the failures of the First and Second Wars against Rome. Temple and cult have ceased; but *Terumot* asserts that nothing has really changed. The priests are still God's earthly representatives; they must have their appropriate gifts. Thus God is still owner of the Land and Lord of Israel. With temple and cult in ruins, however, Mishnah lays emphasis on the lay Israelite, who, by his intention in declaring produce holy, exercises God's power on earth.

C. T. R. HAYWARD

PESTMAN, P. W. (ed.): *A Guide to the Zenon Archive*. A: *Lists and Surveys*. B: *Indexes and Maps* (Papyrologica Lugduno – Batava, xxi A and B). 1981. Pp. xx, 1–466; vi, 467–750; 4 maps. (Brill, Leiden. Price: Fl. 380.00 the set)

The importance of the Zeno(n) archive to any student of the Hellenistic world needs no pleading (cf. *B.L.* 1981, p. 124). These documents, now scattered throughout the western world or in Cairo, have never been dealt with comprehensively, and papyrology as a whole is still at the stage of preparing the *editio princeps* of many texts. Now Pestman and his collaborators have undertaken this task, and it is gratifying to see that their *Guide* also pays careful attention to the Zeno texts written in demotic. Greek civilization never flourished in isolation. Volume One gives us a list of texts belonging to the archive or closely related to it (pp. 3–74), and a list of inventory numbers (especially useful for the Cairo Museum); then a list of addenda and emendations (many texts were first published over sixty years ago); then a breakdown by types of document, subdivided into the rough periods of Zeno's life in Palestine and Egypt (pp. 171–94); those who expect to find only accounts and shopping-lists may prefer the fragment of verse with musical notation and the two epitaphs on Zeno's dog, both texts now in Cairo. There follows a remarkably useful section on dating and chronology, where the three simultaneous calendars are as clearly explained as such things can ever be, and a chart of personal to-ings and fro-ings, essential as no Zeno text ever stops to explain what it is talking about. Finally comes a splendid prosopography (by W. Clarysse), with full treatment of the non-Greek names, including

Tubias, the Transjordanian *sheikh*, and several Jewish names in Greek dress. Volume Two contains the most remarkable of the indexes — those on geography, religion and finance for example (pp. 477–556) being the obvious starting-points for research into whole aspects of Ptolemaic life. The list of symbols and abbreviations (pp. 557–80) could well be imitated in other publications. A full general index concludes. The maps at the end are informative, but uninspiringly presented. However, those who persevere, and can afford the price, will not be disappointed in these volumes.

J. D. RAY

RÜBENACH, B. (ed.): *Begegnungen mit dem Judentum*. 1981. Pp. 399. (Kreuz Verlag, Stuttgart. Price: DM. 38.00)

Radio Baden-Baden broadcast these extensive lectures by well-known Jewish scholars to cover topics such as the chosen people, Jewish culture, Jewish-Christian relations and tensions, synagogue and church. Lastly anti-semitic voices are examined. The whole programme was designed to reach a wide public and the response to the encounter was highly gratifying. The O.T. naturally starts off the discussions as a basic text, and the Jewish voices handle it as part of a continuous and continuing tradition. Perhaps the most illuminating essay comes from R. Rendtorff on the meaning of Tora for Christians.

U. E. SIMON

SANDERS, E. P., BAUMGARTEN, A. I., and MENDELSON, A. (eds.): *Jewish and Christian Self-Definition. Vol. 2. Aspects of Judaism in the Graeco-Roman Period*. 1981. Pp. xvi, 485. (SCM Press, London. Price: £15.00)

The second volume of the projected trilogy is of greater interest to students of Jewish history than the first (reviewed in *B.L.* 1981, p. 125). J. Blenkinsopp traces separatist tendencies in the interpretation of earlier texts from the Exile to the Roman period; by contrast, E. E. Urbach presents evidence for a liberal openness towards the Gentile world on the part of some early rabbis. F. Dexinger writes on Samaritan origins; J. Goldstein provides some modifications of Hengel's assessment of the extent of Jewish contacts with Greeks; B. S. Jackson finds several kinds of Roman influence on the early development of Jewish legal practice. Tensions surrounding the work of R. Judah the Prince are studied by D. W. Halivni and by Baumgarten, the latter investigating his real relations with R. Eleazar. Jewish attitudes to Christians are considered by L. H. Schiffman in the light of early concern with the question 'Who is a Jew?', and R. Kimelman in a study of the *Birkat ha-Minim*. The collection as a whole preserves a balance between the theoretical (some of this being technical sociological discussion) and detailed examination of textual evidence. In all, this is a highly informative book, and many contributions indicate that further work is in progress.

C. J. A. HICKLING

SANDERS, E. P.: *Paul and Palestinian Judaism: A Comparison of Patterns of Religion*. 2nd impression. 1981. Pp. xviii, 627. (SCM Press, London. Price: £12.00)

Many will warmly welcome the reissue in paperback, with minor corrections, of this valuable work, reviewed in *B.L.* 1978, p. 132. The two hundred pages, with extensive quotation, devoted to the Tannaitic literature, form an important guide to a difficult subject, and students of the interest-

tamental period will already have benefited from Sanders's detailed thematic treatment of the Qumran documents and the Apocrypha and Pseudepigrapha. In a short addition to the preface, the author helpfully gives references to the main discussions of his book, including his exchange with Professor Neusner (in W. S. Green, ed., *Approaches to Ancient Judaism II*, Scholars Press, 1980). To this list there may now be added an extended review by B. Byrne which forms an appendix to his 'Sons of God' — 'Seed of Abraham' (Rome, 1979): Byrne questions Sanders's assessment of the place of 4 Ezra in 'Palestinian Judaism' and, by implication, the 'unitary view of Judaism as a "covenantal nomism"' which that assessment made possible.

C. J. A. HICKLING

SCHOLEM, G.: *Die jüdische Mystik in ihren Hauptströmungen* (Suhrkamp-Taschenbuch Wissenschaft, 330). 1980. Pp. xvi, 490. (Suhrkamp, Frankfurt am Main. Price: DM. 16.00)

A straight reprint of the 1957 German edition of Scholem's *Major Trends in Jewish Mysticism*. *Major Trends* is unquestionably a classic of modern Jewish scholarship; it was the first comprehensive survey of the whole complex field of Jewish mysticism and formed the matrix for most subsequent research. Based mainly on the 1938 Hilda Stroom lectures at the Jewish Institute of Religion, New York, the work is beginning to show its age: owing to Scholem's pioneering efforts the study of Jewish mysticism has become an important growth-area in Jewish studies and notable advances have been made. In retrospect Scholem's treatment of modern Hasidism now seems surprisingly thin and unsympathetic. Biblical scholars interested in Apocalyptic will still find much to instruct them in the chapter on Merkabah Mysticism and Gnosticism. It was here that Scholem first made out a case for the pre-Gaonic dating of the Merkabah literature.

P. S. ALEXANDER

SIMON, M.: *Le Christianisme antique et son contexte religieux: Scripta Varia* (Wissenschaftliche Untersuchungen zum Neuen Testament, 23). 2 vols. 1981. Pp. xx, 1–370; vi, 371–852. (Mohr, Tübingen. Price: DM. 245.00)

This valuable collection assembles articles published between 1933 and 1979, illustrating the author's wide interests in the field of religion under the Empire and indeed later; they include a number of contributions on archaeology, the republication of which will be particularly welcomed. Readers of the *Book List* will be glad to have available, among older articles, those on Qumran, on alleged gnostic elements in Philo, on Alexandrian Judaism in relation to the Jews of Rome and elsewhere, on the position of proselytes, and on Gentile identification of the God of the Jews with Zeus and Jupiter. Essays published in 1978/79 deal with Jews in Gaul and on contrasted responses to Judaism in the Roman Empire. As is to be expected, Simon's discussions are always instructive, and in many of these studies he investigates with precision relatively little-known evidence.

C. J. A. HICKLING

STADELMANN, H.: *Ben Sira als Schrifgelehrter: 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. Pp. xiv, 346. (Mohr, Tübingen. Price: DM. 68.00)

Much attention has been given to Pharisees, Qumran, etc., but little to the office of scribe between 'Ezra the scribe' and the New Testament scribes.

In this very detailed work on Ecclesiasticus Stadelmann seeks to fill this gap in the development of the scribal office. He links Ben Sira with both priestly and scribal traditions, but sees the audience in a wider spectrum of society. Relations with prophetic and wisdom traditions in his own time are examined in detail, prophecy being seen as linking priestly and wisdom/scribal traditions. Ben Sira's campaign of social education is seen to lead to both the lay scribal tradition found in the New Testament and to specifically priestly activity in the temple. The book concludes with a full bibliography and excellent indexes to Bible and Apocrypha, Josephus, Philo, Qumran documents, rabbinic and patristic literature — a most useful work for anyone studying Ben Sira or his period.

J. G. SNAITH

STONE, M. E.: *Scriptures, Sects and Visions: A Profile of Judaism from Ezra to the Jewish Revolts*. 1980. Pp. x, 150. (Fortress Press, Philadelphia. Price: \$11.95)

This book provides a stimulating and perceptive sketch of Judaism in the period of the Second Temple. It had its origins in a series of popular lectures given before a Jewish audience in 1978, and, although now revised and expanded, traces of its origins are still apparent. The author makes it clear that his intention is not to offer a systematic introduction to the religious and intellectual history of the period, but he does in fact touch upon many of the subjects that one might expect to find in such a treatment. The chief value of this book lies rather in the constant attempt to look at familiar materials from a fresh perspective. Stone introduces a number of ideas that he has developed in other writings, as, for example, his insistence on the importance of the pseudo-scientific speculative material that is present in the apocalyptic writings, and its significance for our understanding of the origins of this literature. But his major concern is to emphasize the multifarious character of Judaism in the period before the fall of Jerusalem. This book would make an excellent adjunct to any introductory course on Judaism in the Greek and Roman eras and may be warmly recommended.

M. A. KNIBB

STONE, M. E.: *Signs of the Judgement, Onomastica Sacra and The Generations from Adam* (University of Pennsylvania Armenian Texts and Studies, 3). 1981. Pp. xviii, 277. (Scholars Press, Chico, California. Price: \$12.00; discount price: \$8.00)

This volume contains the Armenian text and a translation of four disparate works. The first (and most intriguing) lists the fifteen signs to appear on the fifteen days before Judgement, a short piece otherwise only known in medieval Latin and a related Hebrew text. The Onomastica material, which forms the bulk of the volume, supplements that edited by Wutz. The final two short texts concern the peoples descended from Noah's sons (this has links with some Syriac texts) and a chronological table of generations and rules running from Adam to Constans II (a not dissimilar Syriac text is to be found in C.S.C.O. *Scriptores Syri* 5). There are brief introductions and helpful comments as well as full indices; for the first work the Latin and Hebrew texts are also conveniently given.

S. P. BROCK

TRÖGER, K.-W. (ed.): *Altes Testament — Frühjudentum — Gnosis: Neue Studien zu 'Gnosis und Bibel'*. 1980. Pp. 364. (Evangelische Verlagsanstalt, Berlin. Price: M. 22.50)

The relation of gnosticism to Judaism is naturally a recurrent concern of these essays, including C. Elsas's study of three pairs of gnostic concepts in

Philo, and is the main concern of W. Ullmann (with special reference to apocalyptic), of J. Maier and of the editor, both these last insisting that the relation is minimal. Several of the other studies trace themes and traditions in the O.T., the intertestamental literature, and the gnostic writings. W. Schenk deals with aspects of this subject as a whole, P. Nagel with the Paradise narrative (six types of interpretation are discussed), H. Bethge with historical traditions, mainly pentateuchal, A. Szabó with angelology and K. Rudolph with wisdom. Adamic speculation features with predictable frequency and is the subject of K. M. Fischer's essay. R. Haardt investigates the gnostic rejection of belief in creation, and H.-F. Weiss, reviewing gnostic attitudes to the Law, corrects some received ideas about Marcion. Indispensable for students of gnosticism, this volume also contains much of value for the history of interpretation of the O.T.

C. J. A. HICKLING

TURDEANU, É.: *Apocryphes slaves et roumains de l'Ancien Testament* (Studia in Veteris Testamenti Pseudepigrapha, 5). 1981. Pp. xii, 485. (Brill, Leiden. Price: Fl. 156.00)

This useful volume brings together a number of important essays on the wealth of materials preserved in the Slavonic and Romanian apocryphal writings, an area of study to which few scholars have access. Two of the articles are here published for the first time, the remainder have been photographically reproduced from a number of different publications and range in date from 1950 to 1977. The titles are as follows: 'Apocryphes bogomiles et apocryphes pseudo-bogomiles'; 'La Vie d'Adam et d'Eve en slave et en roumain'; 'La Vision d'Isaïe: Tradition orthodoxe et tradition hérétique'; 'L'Apocalypse d'Abraham en slave'; 'Le Testament d'Abraham en slave et en roumain'; 'Les Testaments des douze Patriarches en slave'; 'La Chronique de Moïse en russe'; 'La Légende du Prophète Jérémie en roumain'; 'Les Paralipomènes de Jérémie en slave'; 'L'Apocalypse de Baruch en slave'; 'La Palaea byzantine chez les slaves du sud et chez les Roumains'; 'Dieu créa l'homme de huit éléments et tira son nom des quatre coins du monde'. The value of this collection has been enhanced by the inclusion of eight pages of supplementary notes, an extensive bibliography and an index.

M. A. KNIBB

Übersetzung des Talmud Yerushalmi, herausgegeben von M. Hengel, J. Neusner, P. Schäfer.

Band iv/4: *Sanhedrin, Gerichtshof*, übersetzt von G. A. Wewers. 1981. Pp. xiv, 341. (Mohr, Tübingen. Price: DM. 136.00)

Band iv/7: *Avoda Zara, Götzendienst*, übersetzt von G. A. Wewers. 1980. Pp. xii, 192. (Mohr, Tübingen. Price: DM. 78.00)

No one is likely to read the Palestinian Talmud for pleasure. As a historical document it is of high importance, being the principal primary source for Jewish life and thought in Palestine in the third and fourth centuries. The shortage of translations has so far regrettably restricted its use, and this project is therefore to be warmly welcomed. The first volume, *Berakhoth*, appeared in 1975 (see *B.L.* 1976, p. 89), followed now by two tractates of great historical interest. *Sanhedrin* is concerned with capital crimes and *Avoda Zara* with idolatry. Since both topics rely heavily on the exegesis of biblical texts, these volumes will interest biblical scholars as well as historians. The translations are clear and fluent, and are equipped with short notes including references to parallel passages and modern studies. There are

indexes of biblical and rabbinic texts and of rabbis and (in the case of *Sanhedrin*) place names. The text translated is that of the Krotoschin edition of 1866, whose columns and line numbers are given, but the text is judiciously emended in places with the help of manuscripts, parallel passages and the *editio princeps*. In the absence of a modern critical edition this is certainly the best procedure to have followed. Like all translations of rabbinic texts, these versions should ideally be used as cribs rather than as substitutes for the texts. As such they will undoubtedly perform a valuable service to students whose German is better than their Aramaic. The next volume (the *Bavot*) is announced for 1982.

N. R. M. DE LANGE

UNTERMAN, A.: *Jews: Their Religious Beliefs and Practices* (Library of Religious Beliefs and Practices). 1981. Pp. xiv, 272. (Routledge & Kegan Paul, Boston, Massachusetts, London and Henley. Price: £10.50; paperback: £6.50)

Although primarily intended for students of comparative religion and for the interested layman, Unterman's treatment, unlike others in the field, is based on sound interpretation of the sources and will also inform scholars of the Bible and early Judaism about the practical aspects of 'being Jewish.' The author is well qualified for the task with a traditional Jewish background and education, as well as academic qualifications in the comparative study of Judaism and Hinduism, and a lectureship in Comparative Religion at the University of Manchester. The place of the Hebrew Bible in Jewish history and theology is well summarized and the emergence of Rabbinic Judaism, with *halakhah* at its centre, is briefly but adequately covered. Unusually, the mystical tradition receives a fair degree of attention, and inaccuracies through the book are infrequent and minor. The necessary simplification of complex issues is not generally disturbing, although this reviewer would have wished for a more scientific and historical differentiation between the pietistic ideals and the religious realities of traditional Judaism.

S. C. REIF

VERMASEREN, M. J. (ed.): *Die orientalischen Religionen im Römerreich* (Études préliminaires aux religions orientales dans l'empire romain, 93). 1981. Pp. viii, 576; numerous illustrations, 2 maps. (Brill, Leiden. Price: Fl. 136.00)

Unlike F. Cumont's similarly named work of seventy-five years ago, this is the work not of one scholar but of twenty, writing (all in German) in their respective fields of special study. The essay on Judaism, by Hannelore Künzl, pays particular attention to the remains of synagogues from imperial times, including the first-century remains at Masada and Ostia. The Jewish catacombs in Rome, Jewish tombs elsewhere and Jewish symbols on coins and other objects are also studied. Three Syrian cults are discussed — of Jupiter Dolichenus (E. Schwertheim), Jupiter Heliopolitanus (Y. Hajjar) and the Syrian goddess (H. J. W. Drijvers). The editor writes on Mithraism, A. Böhlig on Manichaeism, G. Quispel on Gnosticism and H. Dörrie on the mystery religions. The writer on primitive Christianity (R. van den Broek) categorizes it as 'one of the many mystery religions which spread through the Roman Empire in the first two centuries A.D.' B. Kötting deals with the interaction between Christianity and the world around. The whole volume is a mine of valuable information.

F. F. BRUCE

VERMES, G.: *The Dead Sea Scrolls: Qumran in Perspective*. With the collaboration of Pamela Vermes. Revised edition. 1981. Pp. 238. (Fortress Press, Philadelphia. Price: \$8.50)

This excellent introduction to the Dead Sea Scrolls was first published in 1977; see *B.L.* 1978, p. 135. Its usefulness has been increased by the inclusion in this paperback version of a significant number of additions to the bibliographies and a corresponding revision of the index.

M. A. KNIBB

ZENGER, E.: *Das Buch Judit* (Jüdische Schriften aus hellenistisch-römischer Zeit, 1/6). 1981. Pp. 427–534. (Gerd Mohn, Gütersloh. Price: DM. 60.00)

BERGER, K.: *Das Buch der Jubiläen* (J.S.H.R.Z., II/3). 1981. Pp. 273–576. (Gerd Mohn, Gütersloh. Price: DM. 165.00; sub. price: DM. 150.00)

GEORGI, D.: *Weisheit Salomos* (J.S.H.R.Z., III/4). 1980. Pp. 389–478. (Gerd Mohn, Gütersloh. Price: DM. 46.00; sub. price: DM. 40.00)

SAUER, G.: *Jesus Sirach (Ben Sira)* (J.S.H.R.Z., III/5). 1981. Pp. 481–644. (Gerd Mohn, Gütersloh. Price: DM. 84.00)

SCHREINER, J.: *Das 4. Buch Esra* (J.S.H.R.Z., v/4). 1981. Pp. 289–412. (Gerd Mohn, Gütersloh. Price: DM. 68.00; sub. price: DM. 60.00)

The character of this important series was described in *B.L.* 1975, pp. 94–95; for earlier fascicles see most recently *B.L.* 1981, p. 127. Four of the five fascicles noticed here are concerned with well-known books of the Apocrypha. Zenger's translation of Judith, like Georgi's of the Wisdom of Solomon, follows closely the text of the Göttingen Septuagint. Zenger's helpful introduction includes a good discussion of the structure of Judith, its literary character and its theology. Georgi argues against the common view that the Wisdom of Solomon stems from Alexandria; he believes that it was most probably composed in Syria, and that it dates from the last decades of the second century B.C. He further argues that it is not the work of a single author, but a school, and thinks that it is a gnostic writing; like Joseph and Asenath and the works of Philo, it belongs to the oldest gnostic branch of the wisdom movement. Sauer bases his translation of Ecclesiasticus on the Hebrew text (in Vattioni's edition) where this is extant, and elsewhere on the Greek, in both cases corrected as necessary in the light of other evidence. Marginal signs are used to indicate whether Hebrew or Greek is being followed. The introduction covers the essential points in sensible fashion, although it may be questioned whether it is appropriate to describe the author as a follower of the Sadducees who as such rejected the Pharisaic viewpoint. Schreiner's treatment of 4 Ezra follows in general the approach of Brandenburger (cf. above, p. 101) and Harnisch, to both of whom he makes frequent reference; in his translation he rightly places most reliance on the Latin and Syriac versions, and to a lesser extent the Georgian and Ethiopic. Berger's view that Jubilees stems from an anti-hellenistic priestly reform group would no doubt be accepted by many scholars, but his dating of this work to 145–140 B.C. is open to question. Much of Berger's introduction is taken up with tracing the complex textual history of Jubilees — in comparison with the evidence available to Charles we now have available the Hebrew fragments from Qumran and a much larger number of Ethiopic mss. Berger's translation is based on the four mss. used by Charles plus Rome, Pont. Bibl. Inst. A.2.12, and — as the most important — Kebran 9. All the fascicles contain good bibliographies, but it is not clear to the reviewer why some of these are arranged alphabetically, and others chronologically. The translations are

provided with helpful textual and, in most cases, exegetical notes; only in the case of Ecclesiasticus is the explanatory comment restricted for the most part to references to biblical and other writings, a drawback observable in one or two of the earlier fascicles. It begins to be possible to form a judgement of J.S.H.R.Z. as a whole. Despite very considerable variations in the level of treatment, and despite some reservations about particular fascicles, there can be no question of its value and fundamental importance.

M. A. KNIBB

10. PHILOLOGY AND GRAMMAR

BLAU, J.: *Judaeo-Arabic Literature: Selected Texts* (The Max Schloessinger Memorial Series. Texts, 4). 1980. Pp. 6 (English), x, 276 (Hebrew). (Magnes Press, Jerusalem. Price: \$12.00)

This anthology, compiled and edited by the Max Schloessinger Professor of Arabic at the Hebrew University of Jerusalem, is meant as an introduction to the study of Middle Arabic (i.e. the language constituting the missing link between classical Arabic and the modern dialects). Much of the material, available at the Institute of Microfilmed Hebrew Manuscripts in Jerusalem, is published here for the first time.

P. WERNBERG-MØLLER

BORGER, R.: *Babylonisch-Assyrische Lesestücke*. Heft 1: *Die Texte in Umschrift*. Heft 2: *Elemente der Grammatik und der Schrift, Glossar, Die Texte in Keilschrift* (Analecta Orientalia, 54). 2., neubearbeitete Auflage. 1979. Pp. xii, 1-148; iv, 149-350. (Pontifical Biblical Institute, Rome. Price: Lire 22,000; \$27.50)

Old Testament scholars should be aware of this valuable aid for the study of Akkadian, first published in 1963, now fully revised. The grammar is abridged from von Soden's *Grundriss*, but full enough for ordinary use. The sign-list uses the neo-Assyrian script, giving syllabic and selected logographic values. This basic information enables the student to read the texts the author has chosen. Included are some of the most famous Akkadian compositions relevant to the Old Testament: the Laws of Hammurabi, the Middle Assyrian Laws, Sennacherib's 'Annals', Ishtar's Descent, and the Gilgamesh Flood Story. There is a clear cuneiform text of each, and a transliteration with all variant readings noted, notes on awkward passages ('Kommentar'), and a single informative glossary to the whole collection. Borger has produced the most up-to-date critical edition of these texts, making collations of several himself. This is thus not only the best Akkadian reading book available, it is an indispensable work for all who need to consult the standard texts mentioned.

A. R. MILLARD

BORGER, R.: *Assyrisch-babylonische Zeichenliste: Ergänzungsheft zur 1. Auflage* (Alter Orient und Altes Testament, 33A). 1981. Pp. ii, 415-52. (Butzon and Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 11.00; sub. price: DM. 10.00)

Borger's work of 1978 (AOAT 33, not noticed in the *Book List*) replaced R. Labat's *Manuel d'épigraphie akkadienne* (1948, revised 1976) in most respects as the standard list of cuneiform signs and their uses. Beside the signs it sets their phonetic values in Akkadian, with notes on special cases, then

every established word-value (logogram), the Sumerian reading where known and the Akkadian. There are indices of the Sumerian values, of all Akkadian words, and of sign names. The whole incorporates great advances in lexicography and the understanding of Sumerian made during the past thirty-five years, as well as information derived from newly published texts. By the *Ergänzungsheft* Borger makes available corrections and additions. Some concern progress in the study of the neo-Assyrian dialect, spoken at a time of close contact with Hebrew (e.g. p. 421 on *ša-rēši : sārīs*), and others progress of wider range (the god sign with plural marker meaning 'god', not 'gods', p. 417). This is an essential tool for all who work with cuneiform texts, and all biblical scholars who refer to Akkadian from time to time should be aware of it.

A. R. MILLARD

CONYBEARE, F. C., and STOCK, ST GEORGE: *A Grammar of Septuagint Greek*. 1980 (1905). Pp. 80. (Zondervan, Grand Rapids, Michigan; distributed in Great Britain by T. & T. Clark, Edinburgh. Price: \$5.95, £2.95)

In their *Selections from the Septuagint* (Boston, 1905) Conybeare and Stock prefaced the texts with a short sketch of the grammar and syntax of Septuagint Greek (pp. 22–99), and it is this part of their book which is reproduced here (with the pagination removed and the table of contents placed at the beginning instead of at the end). Their sketch was primarily aimed at orienting the student who came to the Septuagint with a good knowledge of Attic Greek; for such people it remains a very handy introduction.

S. P. BROCK

DIEM, W., and WILD, S. (eds.): *Studien aus Arabistik und Semitistik, Anton Spitaler zum 70. Geburtstag von seinen Schülern überreicht*. 1980. Pp. 238, 23 (Arabic). (Otto Harrassowitz, Wiesbaden. Price: DM. 128.00)

This is a welcome exception to the somewhat devalued *Festschriften-genre*: a recipient of great international stature, and contributions of genuine importance. In the narrow sense, O.T. scholars will find little in these pages that is directly relevant to Hebrew or the O.T., but as Semitists they are offered a rich fare with rather more than mere crumbs thrown in the direction of the O.T. domain in the widest connotation. A. Denz's article on certain types of relative clauses in Hebrew is a valuable contribution to Hebrew syntax. The same area is also illumined by C. Correll's study of abstract relative sentences in Amharic. P. E. Beck writes on Syriac *ʾak*, Diem on the recurrent subject of the genealogical position of Arabic within Semitics, and M. Götz on tenses in Arabic. Dr Angelika Neuwirth has many valuable things to contribute to an elucidation of the structure of the Yusuf-surah, while H.-J. Sasse discourses, with customary competence, upon East-Cushitic and Semitic verbal categories. The solitary article in Arabic, beautifully written rather than printed, has many interesting observations on the reasons for irregularity in language. *ʾašre ha'iš hama'amid talmidim harbe (waḳa'elle)*.

E. ULLENDORFF

GREENSTEIN, E. L. (ed.): *Near Eastern Studies in memory of M. M. Bravmann* (The Journal of the Ancient Near Eastern Society of Columbia University, 11). 1979 (1981). Pp. vi, 130. (Ancient Near Eastern Society of Columbia University, New York. Price: \$15.00 for institutions; \$10.00 for individuals)

This volume was intended as a *Festschrift*, but unhappily it has turned out to be a memorial volume in honour of Meir M. Bravmann (1909–77), the

Arabist and Semitist who was one of the last pupils of Brockelmann. The brief biographical sketch by the editor of this volume conveys an adequate idea of Bravmann's career, but at one or two points it is slightly 'off beam'. The fourteen articles are generally of considerable interest and value: I. Barzilay writes on the early history of Modern Hebrew; A. F. L. Beeston has a note on an Hasean tombstone; Z. Ben-Hayyim contributes a study of monosyllabic and bisyllabic nouns with medial laryngals in Samaritan Hebrew; J. C. Greenfield writes on early Aramaic poetry, while J. Blau has interesting things to say on 'redundant' pronominal suffixes (the quotation marks are the reviewer's). Other important articles are by M. J. Kister, S. Morag, and M. Sokolow. The notes by P. Cachia (on a Maltese variant of an Arabic proverb) and D. M. Dunlop (relations between Norway and the Maghrib) are, perhaps, of less direct concern to O.T. scholars. M. Held (on terms for deportation in Old Babylonian), J. L. Malone (textually deviant forms as evidence for phonological analysis), D. Marcus (the barren woman of Ps. 113:9), and Y. Muffs (the joy of giving) are in their various ways of relevance to students of Hebrew and the Hebrew Bible. Several of the studies included here would deserve closer analysis than is possible in the present context.

E. ULLENDORFF

HOFTIJZER, J., with the collaboration of VAN DER LAAN, H. R., and DE KOO, N. P.: *A Search for Method: A Study in the Syntactic Use of the H-Locale in Classical Hebrew*. (Studies in Semitic Languages and Linguistics, 12). 1981. Pp. x, 288. (Brill, Leiden. Price: Fl. 88.00)

Alas, I am totally puzzled and perplexed by this book and, despite long and anxious endeavours, I have been unable to derive either instruction or sense from it. I cannot describe the method for which the author is searching, as both his methodology and his aims elude me. His study of Hebrew *h-locale* is encrusted and encumbered with a remarkable apparatus of percentages, statistics, and probability calculations which combine to make a relatively simple phenomenon as opaque as possible. The transfer of a sophisticated linguistic terminology to elements which neither invite nor readily suffer such treatment renders this marvellously industrious study highly incongruous. The somewhat awkward English imbues the entire volume with an appearance of naivety and linguistic ingenuousness. The imposition of no fewer than thirty-eight key symbols adds to the fantastic complexity and makes comprehension wellnigh impossible (e.g. p. 11 (n): symbol 14: 'NhxN^m — status-constructus group consisting of two nominal forms, of which the *regens* does not have a plural or dual ending, but is followed by the ending under consideration and of which the *rectum* has a so-called masculine plural absolute ending not followed by the ending under consideration; the group is not preceded by a preposition; the *rectum* may or may not be preceded by an article'); and yet this load upon one's memory is required if one seriously strives to understand the author's system. There are also points of substance, such as the assignment of the prose parts of a biblical book in terms of linguistic unity (pp. 3 ff.), or the meaning of 'competence' (in the technical sense) in classical Hebrew compared with 'any modern Western-European language' (p. 5), or the odd comparison of *byl* with *lyl* (p. 8 and elsewhere), where one would be inclined to differ from the author's assessment. To this reviewer the book is an example of methodology run wild — wholly divorced from the actual syntactical phenomenon under examination. Yet, if a scholar of Professor Hoftijzer's standing engages in so gigantic an exercise, there must presumably be more in this attempt than the present reviewer has been able to discern. In that case my sincere apologies are proffered to the author.

E. ULLENDORFF

LOEWENSTAMM, S. E.: *Comparative Studies in Biblical and Ancient Oriental Literatures* (Alter Orient und Altes Testament, 204). 1980. Pp. xviii, 617. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 127.00; sub. price: DM. 115.00)

Professor Loewenstamm of Jerusalem University is well known to all students of the O.T. and of Ugaritic. In the present volume he reprints close on a hundred articles, notes, and reviews principally concerned with those subjects. Most of them have been translated from Hebrew, occasionally from German, into English. The sequence is chronological (ranging from 1946 to 1978), and not by subject. The entire collection shows a cautious, meticulous, and erudite rather than original or scintillating mind at work. It would be impossible in this short notice even to summarize the contents of this highly variegated volume, but the present reviewer may, perhaps, be permitted to refer *en passant* to Loewenstamm's urbane and most welcome critique of his (E.U.'s) Ugaritic-Greek comparisons (especially on pp. 412-17) which is, however, based on a misunderstanding: I was referring to Ugaritic-Greek or Semitic-Greek *parallels* — *not* to genetic connections; hence the question of the superiority of an *interpretatio Hebraica* or *Graeca* neither arises nor can be relevant to what I was trying to do. The very detailed indexes, extending over sixty pages, are of the greatest value in unlocking some of the treasures hidden in this considerable volume and helping us to appreciate the Ugaritic, biblical, and other vignettes that might otherwise have remained undiscovered. One final and more general observation which does not only apply to the present work: many books have been written, especially since the last war, by writers of disparate linguistic provenance and have subsequently been published in English in non-English speaking countries, without the aid and corrective of professional (English) readers who used to be employed by publishing houses. The resultant babel is neither conducive to the narrow purposes of scholarship nor consonant with the higher intellectual and literary aims of an academic discipline.

E. ULLENDORFF

MARTINEZ, E. R.: *Hebrew-Ugaritic Index II, with an Eblaite Index, to the Writings of Mitchell J. Dahood* (Subsidia Biblica, 4). 1981. Pp. 155. (Biblical Institute Press, Rome. Price: Lire 13,500; \$15.00)

The first *Hebrew-Ugaritic Index* appeared in 1967; see *B.L.* 1968, p. 69 (*Bible Bibliog.*, p. 123). Volume II provides references to all Dahood's writings in this field from 1966 to 1980 and includes thirty-three items 'in the press or submitted for future publication' in 1981. They have been analysed to produce indexes of all biblical references, Hebrew, Ugaritic, Eblaite, Phoenician and Punic lexemes and syntactical features contained in them. Reviews of Dahood's books and of his students' publications are also listed. Lest this should seem insufficient we are also given a selection of 'related writings by other authors' to conclude the book. What more could we want?

M. E. J. RICHARDSON

MEYER, R.: *Gegensinn und Mehrdeutigkeit in der althebräischen Wort- und Begriffsbildung* (Sitzungsberichte der Sächsischen Akademie der Wissenschaften zu Leipzig, Phil.-hist. Klasse, 120/5). 1979. Pp. 31. (Akademie-Verlag, Berlin. Price: M. 3.50)

This brief study shows how well Meyer can state a technical argument succinctly. Beginning with a few common ambiguities in root meanings (like *mkr*, 'buy and sell') he quickly moves on to the prepositions. He gives examples of *l* and *b* substituting for *mn* and compares Ugaritic usage (not

always convincingly), and then gives special attention to 't, used as subject as well as object marker. His final remarks concern the ambiguity of verbal inflexions. The study amplifies some remarks in the author's *Hebräische Grammatik* (1972).

M. E. J. RICHARDSON

MORESHET, M.: *A Lexicon of the New Verbs in Tannaitic Hebrew*. 1980. Pp. 428 (Hebrew). (Bar-Ilan University Press, Ramat-Gan, Israel. Price: \$25.00)

This is an important book, and it is sad to record that its able author, Dr M. Moreshet, a lecturer at Bar-Ilan University, died (aged fifty-two) shortly before its appearance in print. Moreshet was one of the late Professor E. Y. Kutscher's pupils and appears to have entered the field at a relatively advanced age; this is his first book and it will do much honour to his memory. The English title does not quite correspond with that of the Hebrew original (the work is entirely in Hebrew, but its narrowly lexical part at any rate should be accessible to any competent O.T. scholar): 'new verbs' compared with *happo'al šenithaddēš* is somewhat misleading, for very many verbs appear only in a renewed garb, compared with their biblical counterparts, and exhibit merely semantic and morphological shifts. The basic information recorded in this work can, of course, also be gleaned from a sophisticated Hebrew dictionary such as Even-Shoshan's, but Moreshet's book offers a detailed and systematic treatment, with a full statement of the source material and a lengthy and most valuable introduction running to some eighty pages. That introduction deals with the sources (Mishna, Tosefta, Midrash, etc.), with lexicographical and phonological problems, and the classification of those verbs according to their origin and provenance. The latter aspect is also covered in a statistical summary which shows that there are some 604 verbs of the new or renewed kind: 241 of these have their origin in the O.T.; two hundred and ten are influenced by or borrowed from Aramaic; some fifty-seven derive from Akkadian, Greek and Latin, and Persian, while more than seventy are of obscure or hitherto unidentified provenance. The lexical and morphological development of Hebrew verbs in the post-biblical period is of the most direct concern to every O.T. scholar, either as a linguistic phenomenon or as an aid to interpretation where the ordinary means of inner-biblical exegesis turn out to be inadequate. It is a pleasure, not untinged with sadness, to be able to recommend this first and, alas, last book by Dr Moreshet in the warmest terms. *Ḥabal 'al dā'abdin*.

E. ULLENDORFF

RUMMEL, S. (ed.): *Ras Shamra Parallels: The Texts from Ugarit and the Hebrew Bible*. Vol. III (Analecta Orientalia, 51). 1981. Pp. xiv, 618. (Biblical Institute Press, Rome. Price: Lire 30,000; \$32.00)

This, the largest of the RSP volumes, has been finely produced like its predecessors. It begins with another massive study of word-pairs by Dahood (pp. 1-206; cf. RSP II, pp. 1-39, and I, pp. 71-382), and further careful analyses of 'formulae' and 'narrative structures' by R. E. Whittaker and Rummel (pp. 207-332; cf. F. B. Knutson, II, pp. 401-22 and A. Schoors, I, pp. 1-70). Divine names in Ugaritic and Akkadian are covered here by A. Cooper and Knutson. Rummel and his team of assistants are to be congratulated on bringing this large project to a successful conclusion. It is a tribute to the initial vision of Loren R. Fisher, who sadly left the project after completing vol. II, and also to the facilities at Claremont, where the volumes were prepared for publication. All volumes have been well indexed (289 of

the 1663 pages), and Dahood's studies amount to about 45% of the text-matter (557 out of 1374 pages). The conclusion of this project is a notable landmark for the history of Ugaritic scholarship. For the earlier volumes see *B.L.* 1973, p. 52 (*Bible Bibliog.*, p. 474) and 1976, p. 80.

M. E. J. RICHARDSON

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. Pp. lxx (English), 218 (Hebrew). (Bar-Ilan University Press, Ramat-Gan, Israel. Price: \$20.00)

This volume, a symposium mainly from the Department of Hebrew and Semitic Languages at Bar-Ilan University, contains four articles in English, fifteen in Hebrew. In English J. Klein discusses some rare Sumerian words from royal hymns, P. Artzi writes on a West-Semitic term used at Mari, J. C. Greenfield discusses legal and exorcism terminology in the Genesis Apocryphon, and A. Skaist treats the Talmudic formula *v^ehakkol šarir v^eqayyam*. In Hebrew Y. Ratzaby traces use of the grammatical form *Fa al-'Atf* in medieval Jewish grammarians, M. Z. Kaddari traces the syntactic presentation of the biblical verb *maša'*, M. Margaliot writes on Exodus 3:15b, Y. Bar-Maoz on an edict of Babylonian king Amisaduqa, A. Altman on the meaning of AMURRU, G. Haneman on the phrase *ben kak v^ekak šanim*; S. Sharvit deals with the 'tenses' of Mishnaic Hebrew, M. Moreshet with the *Nufal* stem in post-biblical Hebrew, G. B. Sarfatti with some uses of the construct state in Mishnaic Hebrew; D. Sperber suggests new explanations for *pwytynwn* in Genesis Rabba 86:3; Y. Komlosh writes on certain etymological points in the Targum Jonathan to the Prophets, M. Sokoloff on the vocabulary of Galilean Aramaic, O. R. Schwarzwald on parallel processes in Mishnaic and Modern Hebrew; M. Goshen-Gottstein contributes thoughts on Syntax in Modern Hebrew, and R. Landau on semantic processes in journalism. The volume contains prefaces in both English and Hebrew, with summaries of articles written in the other language, but there is no index.

J. G. SNAITH

VASHOLZ, R. I.: *Hebrew Exercises: A Programmed Approach*. 1981. Pp. xiv, 277. (Baker Book House, Grand Rapids, Michigan. Price: \$10.95)

This set of exercises and tests is offered as a supplement to existing grammars. The sixty-nine exercises illustrate subjects of grammar in an order like that of Weingreen's course and consist of columns of single words or (to a lesser extent) phrases and short sentences. The Hebrew is given on the right side and the English translation a space lower on the left. Distributed throughout are the twelve Progress Tests, where the English column is left blank, the answers being given at the back. The book is generously spaced out and the typed Hebrew is perhaps just adequate, though there are errors of pointing. The sentence material is mostly culled from the Bible and the references are given in an index. Though rather dry, this drill in recognizing small units is a convenient supplement to a grammar offering only unwieldy and daunting exercises. Ideally, however, the course itself should offer convenient practice material, so that the order of topics and choice of vocabulary is all of a piece.

J. H. EATON

VILSKER, L. H.: *Manuel d'araméen samaritain*. Traduit du russe par J. Margain. 1981. Pp. 122. (Éditions du CNRS, Paris. Price: Fr. 120.00)

For a long time a *desideratum* of Samaritan studies has been an up-to-date grammar of Samaritan Aramaic. This excellent volume will be welcomed by all students who are seriously engaged in the interpretation of Samaritan texts. The French translation is a revised edition of the original Russian book. The Introduction contains a brief history of the Samaritans and the different phases of their language together with a list of important texts from the early period. The Grammar, attractively laid out, divides itself into sections which deal with script, phonology, morphology and syntax. Appendices provide specimens of the Samaritan 'classical' script with an accompanying transliteration, translation and notes. The book has a good bibliography and a useful catalogue of Samaritan manuscripts found in the libraries of the USSR.

P. W. COXON

WELZEL, G.: *Programmierte Grammatik des Hebräischen* (Uni-Taschenbücher, 1096). 1981. Pp. xii, 174. (Quelle & Meyer, Heidelberg. Price: DM. 16.80)

This is a remarkable new teaching grammar, grounded in linguistic theory, but firmly directed towards exegetical use. The text is a continuous narrative, not divided neatly into sections. The method is inductive and based on the use at an early stage of biblical texts (for which a Hebrew Bible is needed). Grammatical rules (and, notably, syntax) are elicited from the student's own discovery of meaningful oppositions between forms. Exercises are prominent (key provided), and grammatical summaries are given in paradigms. No introductory grammar is faultless, and there are some obscurities, but on the whole the work is very impressive. It will be useful to those who know Hebrew for its illumination of linguistic features otherwise neglected. The ultimate test, however, must be that of effectiveness, and this test can only be carried out in long-term trials.

J. F. HEALEY

Books Received too Late for Notice in 1982

The books in the following list will be reviewed in the *Book List* for 1983.

- ABERBACH, M., and GROSSFELD, B.: *Targum Onkelos to Genesis: A Critical Analysis together with an English Translation of the Text*. 1982. (Ktav, New York; Center for Judaic Studies, University of Denver.)
- AHUIS, F.: *Der klagende Gerichtsprophet: Studien zur Klage in der Überlieferung von den alttestamentlichen Gerichtspropheten* (Calwer Theologische Monographien, A12). 1982. (Calwer Verlag, Stuttgart.)
- BEIT-ARIÉ, M. (ed.): *The Damascus Pentateuch: Manuscript from about the Year 1000 containing almost the whole Pentateuch (Jewish National and University Library, Jerusalem, Heb. Quart. 5702). Part II (Early Hebrew Manuscripts in Facsimile, 2)*. 1982. (Rosenkilde and Bagger, Copenhagen; Johns Hopkins University Press, Baltimore.)
- BOER, H. R.: *The Bible and Higher Criticism*. 1981 (1975). (Eerdmans, Grand Rapids, Michigan.)
- BUBER, M., and ROSENZWEIG, F.: *Die fünf Bücher der Weisung* (Die Schrift verdeutscht, 1). 10., verbesserte Auflage. With a supplement, Zu einer neuen Verdeutschung der Schrift. 1981. (Lambert Schneider, Heidelberg.)
- BUTTERWECK, A.: *Jacobs Ringkampf am Jabbok: Gen. 32, 4ff in der jüdischen Tradition bis zum Frühmittelalter* (Judentum und Umwelt, 3). 1981. (Peter Lang, Frankfurt am Main and Bern.)
- CAZELLES, H., and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 55. *Religion d'Israël — Résurrection de Jésus*. 1981. (Letouzey & Ané, Paris.)
- CHARLESWORTH, J. H., with the assistance of DYKERS, P., and CHARLESWORTH, M. J. H.: *The Pseudepigrapha and Modern Research*. New Edition with a Supplement (Septuagint and Cognate Studies, 7S). 1981. (Scholars Press, Chico, California, for the Society of Biblical Literature.)
- COHN, R. L.: *The Shape of Sacred Space: Four Biblical Studies* (American Academy of Religion, Studies in Religion, 23). 1981. (Scholars Press, Chico, California.)
- CONTI, G.: *Studi sul bilitterismo in semitico e in egiziano. 1: Il tema verbale N1212* (Quaderni di semitistica, 9). 1980. (Istituto di linguistica e di lingue orientali, Università di Firenze.)
- CROSSAN, J. D. (ed.): *Semeia. An Experimental Journal for Biblical Criticism. No. 18. Gnostic Wisdom*. 1980. (Scholars Press, Chico, California, for the Society of Biblical Literature.)
- DAUBE, D.: *Ancient Jewish Law: Three Inaugural Lectures*. 1981. (Brill, Leiden.)
- ELLIS, E. E.: *Paul's Use of the Old Testament*. 1981 (1957). (Baker Book House, Grand Rapids, Michigan.)
- EMERTON, J. A. (ed.): *Congress Volume, Vienna 1980* (Supplements to *Vetus Testamentum*, 32). 1981. (Brill, Leiden.)
- GELLES, B. J.: *Peshat and Derash in the Exegesis of Rashi* (Études sur le Judaïsme Médiéval, 9). 1981. (Brill, Leiden.)
- GIBSON, J. C. L.: *Textbook of Syrian Semitic Inscriptions. III: Phoenician Inscriptions, including inscriptions in the mixed dialect of Arslan Tash*. 1982. (Clarendon Press, Oxford.)

- GOWAN, D. E.: *Reclaiming the Old Testament for the Christian Pulpit*. 1981. (T. & T. Clark, Edinburgh.)
- GREEN, W. S. (ed.): *Approaches to Ancient Judaism*. Vol. III: *Text as Context in Early Rabbinic Literature* (Brown Judaic Studies, 11). 1981. (Scholars Press, Chico, California, for Brown University.)
- HAHN, J.: *Das 'Goldene Kalb': Die Jahwe-Verehrung bei Stierbildern in der Geschichte Israels* (Europäische Hochschulschriften, XXIII/154). 1981. (Peter Lang, Frankfurt am Main and Bern.)
- HARRELSON, W.: *From Fertility Cult to Worship*. No date (reprint of 1969 edition). (Scholars Press, Chico, California.)
- HEDRICK, C. W.: *The Apocalypse of Adam: A Literary and Source Analysis* (Society of Biblical Literature Dissertation Series, 46). 1980. (Scholars Press, Chico, California, for the Society of Biblical Literature.)
- VAN DER HEIDE, A.: *The Yemenite Tradition of the Targum of Lamentations: Critical Text and Analysis of the Variant Readings* (Studia Post-Biblica, 32). 1981. (Brill, Leiden.)
- ITTMANN, N.: *Die Konfessionen Jeremias: Ihre Bedeutung für die Verkündigung des Propheten* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 54). 1981. (Neukirchener Verlag, Neukirchen-Vluyn.)
- JACKSON, B. S. (ed.): *The Jewish Law Annual, Vol. IV*. 1981. (Brill, Leiden.)
- JEREMIAS, J., and PERLITT, L. (eds.): *Die Botschaft und die Boten: Festschrift für Hans Walter Wolff zum 70. Geburtstag*. 1981. (Neukirchener Verlag, Neukirchen-Vluyn.)
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- KIMURA, H.: *Is 6:1-9:6: A Theatrical Section of the Book of Isaiah*. 1981. (Dissertation, Uppsala.)
- KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie (TRE)*. Band VIII. Lfg. 4/5 (Demut — Dionysius Areopagita). Band IX. Lfg. 1/2 (Dionysius Exiguus — Ehe/Eherecht/Ehescheidung). 1981. (De Gruyter, Berlin.)
- LAMPARTER, H.: *Antworte Gott! Ausgewählte Psalmen* (Calwer Verlag, Stuttgart.)
- LANG, B., with the assistance of BRATSIOTIS, P. I., FRANZ, G., KAISER, O., and VÖGTLE, A. (eds.): *Internationale Zeitschriftensschau für Bibelwissenschaft und Grenzgebiete*. Vol. 27 (1980/81). 1981. (Patmos Verlag, Düsseldorf.)
- MAIER, J.: *Grundzüge der Geschichte des Judentums im Altertum* (Grundzüge, 40). 1981. (Wissenschaftliche Buchgesellschaft, Darmstadt.)
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- NEUSNER, J.: *Judaism in the American Humanities: Essays and Reflections* (Brown Judaic Studies, 28). (Scholars Press, Chico, California, for Brown University.)
- NEUSNER, J. (ed.): *The Study of Ancient Judaism*. Vol 1: *Mishnah, Midrash, Siddur*. Vol. II: *The Palestinian and Babylonian Talmuds*. 1981. (Ktav, New York.)
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- WEVERS, J. W., with the assistance of QUAST, U. (eds.): *Septuaginta. Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Göttingensis editum*. Vol. III, 1: *Numeri*. 1982. (Vandenhoeck & Ruprecht, Göttingen.)
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