

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1983

Printed for the Society

The Society for Old Testament Study

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ISBN 0 905495 02 0

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PRINTED BY W. S. MANEY AND SON LTD HUDSON ROAD LEEDS LS9 7DL

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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 1983 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

I would like to record here my thanks to all those whose help has made possible the appearance of this issue of the *Book List*. I would particularly like to mention the generous assistance given by a number of scholars overseas (Professor B. Albrektson, Professor M. Bič, Professor H. Cazelles, Dr C. Conroy, Dr K. Jeppesen, Dr G. L. Prato, Dr K. K. Sacon, Professor L. Alonso Schökel, and Professor A. S. van der Woude) who contributed reviews or provided information. Special thanks are also due to two non-members of the Society, Professor S. G. Hall and Mr G. Morrison, who kindly provided reviews. Within King's College my two colleagues, Professor P. R. Ackroyd (now retired) and Mr R. J. Coggins, have continued to give me much help and encouragement. The secretarial work involved in the preparation of the *Book List* has been undertaken at various times by Miss C. M. Chisholm, Miss D. M. Burrows, Mrs S. Black, and my wife; to all of these I am much indebted. Finally, I would like to thank our printer, Mr A. S. Maney, and his staff; their courteous and efficient service considerably eases the burdens of the Editor.

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*.

KING'S COLLEGE LONDON

MICHAEL A. KNIBB

1. GENERAL

AUGUSTIN, M., and KEGLER, J. (eds.): *Das Alte Testament als geistige Heimat: Festgabe für Hans Walter Wolff zum 70. Geburtstag* (Europäische Hochschulschriften, xxiii/177). 1982. Pp. 135. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 31.00)

This further volume of essays in honour of Professor H. W. Wolff on the occasion of his seventieth birthday is presented by his students and complements the large volume brought together from a team of international scholars (see below, p. 14). The aim has been to draw together Professor Wolff's concern with scholarly scientific exegesis of the Old Testament and the wider concerns of the preaching and life of the Christian Church. The studies included here deal respectively with the Chronicler's reformulation of the Deuteronomistic accounts of the lives of the kings after the disruption (M. Augustin), the communication of *torah* by angels mentioned in Gal. 3:19 (M. Mack), and the significance of Yahweh's reprimand (M. Ogushi). J. Kegler presents a summarizing picture of the prophetic ideas of hope. Also included are four sermon addresses.

R. E. CLEMENTS

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (eds.): *Ugarit-Forschungen: Internationale Jahrbuch für die Altertumskunde Syrien-Palästinas*, 12. 1980 (1981). Pp. vi, 526. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 146.00; sub. price: DM. 133.00)

The following articles are the ones most directly relevant to the Old Testament. A. Abou Assaf's long article (96 pages, including 6 plates) on Ammonite statues refers to the Ammonites in the Old Testament, their history, etc. P. Auffret offers an analysis of the literary structure of the Moabite Stone. Y. Avishur discusses expressions of the type *byn ydym*. J. Ebach and U. Rüterwörden derive *'ôb* from Hurrian *api*, 'offering-pit'. C. Grave surveys theories about the etymology of North-West Semitic *šapānu*, and favours the view that the 'semantic development was "clearness of the sky/wind (from the north)" > "Mt. Šapān (as its manifestation and imagined, nearby quarter)" > "the north"' (p. 229). B. Janowski discusses the pre-history of the Old Testament *š'elāmîm*, with special reference to the Ugaritic evidence. O. Loretz's articles deal with a number of subjects: Job 24; references to eating and drinking and *hšbwn* in Ecclesiastes and their possible Canaanite and Near Eastern background; Ugaritic and Hebrew lexicography (*bšr* in Ps. 76:13; *šwp*; *hyt* in Ps. 68:11; *yb'*; the comparison with locusts; Ps. 6:7); the use of *adn* with reference to Baal in Ugaritic, and its bearing on Adonis and *'ādōnāy*; Ps. 107, which is thought to have a Phoenician prototype about Baal's deliverance of merchants from their difficulties; El Shaddai, which is derived from a Canaanite expression meaning 'El of the field'. J. C. de Moor writes on the art of versification in Ugarit and Israel. H. Y. Priebatsch discusses spirants and aspirates in Ugaritic, Hebrew, and Greek. A. Wolf considers Gunkel's theory about the writing down of stories in Genesis in the light of what is known of the writing down of stories in medieval Europe. S. Ribichini and P. Xella discuss Ezek. 39:11. There are also reviews of books on the Old Testament and the usual extensive indexes.

J. A. EMERTON

BLANK, S. H. (ed.): *Hebrew Union College Annual*, Vol. LI. 1981. Pp. viii, 360 (English), 32 (Hebrew). (Hebrew Union College-Jewish Institute of Religion, Cincinnati. Price: \$15.00)

Of the thirteen articles in this volume (eleven in English and two in Hebrew), it is the first two which will interest the Old Testament scholar. The

first is 'Bibliography of Holy Land Sites, Part II' (Eleanor K. Vogel and B. Holtzclaw). The editor reminds us that Vogel published a bibliography of material on Holy Land sites that had appeared prior to 1970 in Vol. XLII (1971) of HUCA, and he also informs us that this earlier work has been 'reprinted as a separatum'. Now we are given a list of various articles which have appeared since 1970, as well as other publications which had been omitted from the first work. The bibliography is very comprehensive, and no doubt we can look forward to the reprinting of both works as a separate publication. In the second article, 'Simeon and Levi in "The Blessing of Jacob"' (Gen. 49:5-7), S. Gevirtz offers a detailed study of the text and historical setting of Gen. 49:5-7. If his reconstruction of the text is accepted, the poet describes Simeon and Levi as 'spent owls' and 'cashiered hawks', and he condemns Simeon for his joint military venture with Judah, and Levi for his despoliation of the sacred bull-calf image at Bethel, actions which contributed to the final dissolution of the pre-Judean confederation of Israelite tribes in the reign of Jeroboam I. The remaining articles are of interest to Jewish scholars, and it is only possible to enumerate them in this review. They are: 'The Sabbath year cycle in Josephus' (D. Blosser); 'Judaism as "mystery" — The hidden agenda' (J. J. Petuchowski); 'The Talmudic Law of mortgages in view of the prohibition against lending on interest' (H. Gamoran); 'Maimonides' fiction of resurrection' (R. S. Kirschner); 'Messianic expectations in the Peloponnesos' (S. Bowman); 'The Commentary of Judah ben Solomon Hakohen ibn Matqah to Genesis, Psalms and Proverbs' (D. Goldstein); 'Individual and Community in the redaction of the Hekhalot' (I. Chernus); 'The persecution of Iranian Jews during the reign of Shah 'Abbās II (1642-1666)' (V. B. Moreen); 'From *Bustān al-'uqul* to *Qışat al-batūl*: Some aspects of Jewish-Muslim religious polemics in Yemen' (R. Ahroni).

E. R. ROWLANDS

BOTTERWECK, G. J., and RINGGREN, H. (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band III. Lfg. 4-5 (Spalte 385-640). 1980. Lfg. 6-7 (Spalte 641-896). 1981. Lfg. 8-9 (Spalte 897-1090; pp. 547-68, I-XII). 1982. (Kohlhammer, Stuttgart. Price for Lfg. 4-5: DM. 52.00; Lfg. 6-7: DM. 52.00; Lfg. 8-9 and binding case: DM. 71.80)

The progress of the *Wörterbuch* has been considerably hindered by the much regretted death of one of the editors, Professor Botterweck. In III/4-5, which covers *yē'ôr* to *yll* and contains twenty-two articles, two thirds of the space is devoted to six major items: *yād* (with *zē'rōa'*, *yāmin*, *kap* and *'esba'*, by P. R. Ackroyd), *ydh* (with *tōdāh*, by G. Mayer), *yāda'* (and cognates, by Botterweck), *yē hūdāh* (H.-J. Zobel), *yhw* (D. N. Freedman and P. O'Connor) and *yōm* (M. Sæbø). The majority of these articles include specialist contributions by J. Bergman and W. von Soden. In the article on *yāda'* the attempt to distinguish two roots is rejected by Bergman as 'hypothetical and frequently arbitrary' and is not discussed further. In that on *yhw*, Freedman concludes that the form of the word is causative. The discussion of *yōm yhw* (one column) in the article on *yōm* is very brief when one considers how much space is devoted to such words as *yē'ôr* (five columns) or *yayin* (six columns). *yātab* does not appear here, having already been dealt with under *tōb*; but a cross-reference would have been useful. III/6-7 covers *yll* to *yārad* and contains twenty-nine articles of which the most prominent are *yām* (Ringgren), *yāsad* (and cognates, R. Mosis), *yā'aš* (including *'ēsāh*, L. Ruppert), *yāsā'* (H. D. Preuss) and *yārē'* (H. F. Fuhs). A cross-reference indicates that *yšb* will be dealt with under *nsb*. Although *yāmin* has already been touched on under *yād*, the main article on this word (including such cognates as *tēmān*) is included here (H.-J. Fabry and A. Soggin). The article on *yā'ad* (M. Görg) does not deal with either *mō'ed* or *'edāh*, on which there will be separate

articles in a later volume. In the article on *yāʿaš* there is an interesting discussion of *ʿēšāh*, which is seen as not being typically wisdom terminology. The article on *yāšā* seems unduly long (twenty-seven columns). III/8–9 covers *yārad* to *yātar* (including *yeter*) and comprises seventeen articles. *yārēk* is not treated here: it has already been dealt with under *hʿlāšayim*, as a cross-reference indicates. A number of important words occur in this section, including *yardēn* (Görg), *yʿrūšālayim* (M. Tsevat), *yārēah* (R. E. Clements), *yāraš* (N. Lohfink), *yišrāʿēl* (Zobel), *yāšab* (Görg) *yšʿ* (J. F. A. Sawyer), *yāsar* (W. Mayer, L. Alonso Schökel and Ringgren) and *yʿšurūn* (M. J. Mulder). In three articles by S. Wagner (*yārāh* I, II, III) three separate roots are distinguished. *tōrāh*, derived from *yārāh* III, is not treated here but merits a separate article in a later volume. The volume begins with a list of contributors and concludes with the usual indexes and a comparative table of four different systems of reference to the Ugaritic texts. R. N. WHYBRAY

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band IV. Lfg. 1–2 (Spalte 1–256). 1982. (Kohlhammer, Stuttgart. Price: DM. 52.00)

Printed on the back cover of this double fascicle is a *Vorwort* in which Ringgren and Fabry explain the reasons for the very slow progress of the work during the last two years (the extra labour involved in assimilating a flood of new knowledge and research, and the death of Professor Botterweck) and introduce the new co-editor, Dr H.-J. Fabry. This notice will be reprinted eventually at the beginning of the completed volume. This fascicle covers *kʿ* to *kisseʿ* (incomplete) and contains thirty-three articles of which the most important theologically are *kābōd* (M. Weinfeld), *kōhēn* (J. Bergman, Ringgren and W. Dommershausen), *kālil* (A. S. Kapelrud, very short), *kōkāb* (R. E. Clements), *kūn* (K. Koch) and *kʿnaʿan* (with *kʿnaʿanī*, H.-J. Zobel). There are several articles of ten columns or more: *kābēd* (Dohmen and Stenmans), *kebeš* (including *šeh* and other words of similar meaning, Dohmen), *kzb* (R. Mosis), *keleb* (Botterweck), *klm* (including *kʿlimmāh*, S. Wagner). Some of these seem disproportionately long, e.g. *kzb* with nineteen columns. The article on *kʿ* (with *kʿmō* and *kaʿasēr*, K. Seybold) is included mainly for the sake of the topics of divine incomparability and the use of simile in speaking of divine qualities. Several articles, such as that on *kōl*, contain little of theological significance. R. N. WHYBRAY

BROMILEY, G. W. (ed.): *The International Standard Bible Encyclopedia*. Vol. 2: E–J. Revised edition. 1982. Pp. xx, 1175; numerous illustrations, 46 colour plates. (Eerdmans, Grand Rapids, Michigan. Price: \$35.00)

The editorial principles which have been observed in this new edition of *ISBE* were described in *B. L.* 1981, p. 10. L. T. Geraty has joined the existing editorial team (Bromiley, E. F. Harrison, R. K. Harrison, W. S. LaSor, and E. W. Smith, Jr) as a consulting editor for archaeology. The character of the second volume is very much the same as that of the first: there is much helpful factual information, but also articles (e.g. in volume 2 on Genesis or Isaiah) whose value is severely limited because of the approach reflected in them.

M. A. KNIBB

CAQUOT, A., and DELCOR, M. (eds.): *Mélanges bibliques et orientaux en l'honneur de M. Henri Cazelles* (Alter Orient und Altes Testament, 212). 1981. Pp. xii, 543. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 174.00; sub. price: DM. 158.00)

This second *Festschrift* for H. Cazelles (see below, p. 131) contains a short appreciation by the editors and thirty-seven contributions. It also

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contains indexes of references, words, names (a curious selection) and stars (!), together with indexes of subjects so short as to do hardly more than cover some of the titles of the articles. Proper indexing of a *Festschrift* is most desirable; this can hardly be said to be useful.

The Old Testament provides the main areas of study: Pentateuch with E. Haag on levels of material in Gen. 18–19; the decalogue, again with literary analysis, by A. Lemaire. Narratives: F. Langlamet on the different levels in the 'Succession Narrative'; J. A. Soggin on Jezebel as 'type'; J. Briand on text and redaction levels for material on Jeroboam II. Prophecy: A. Caquot judiciously commenting on Nathan in 2 Sam. 7; E. Renaud on the complex formation and theology of Amos 3:3–8; A. van der Woude skilfully on some cruxes in the Twelve; Jeremiah with four studies — J. A. Emerton on problems of 5:26, G. Fohrer proposing an Israelite prophet for a group of passages in 30–31, O. Loretz comparing 8:23 with an Ugaritic text, W. McKane in a broad study of the problems of *špy(y)m*. J. Riaud looks at a later element — the figure of the prophet in Par. Jer. The Psalms appear in P. Auffret's careful analysis of the structure of 145; P. A. H. de Boer writes on the syntax of 22:4; J. P. M. van der Ploeg offers a general and partly historical view of 89, which links also with P. W. Skehan's consideration of some Qumran readings. Wisdom writings are considered by R. E. Murphy, noting the variety of views of wisdom in Proverbs, M. Gilbert on divine moderation in Wisd. 11–12, and B. Lang in a note on storage of snow in the ancient world, partly archaeological and linked to Prov. 25:13. A. A. di Lella considers the form and background of Dan. 4:7–14.

Individual words are discussed by D. Barthélemy on *hawaḥim*, E. Jenni on *sara* = falsity, with reference to Deut. 19:16, M.-J. Seux on *šiggayon*. W. Kornfeld adds some comments on unexplained Hebrew proper names.

Broader theological issues are raised by M. Delcor in a discussion of possible foreign influences in Judaeen religion indicated in the Josiah reform narrative: perhaps some of these are more native than he would concede. R. Martin-Achard suggests indications of varieties of attitude towards themes of life after death. Some related questions are raised in H. Ringgren's discussion of Rahab-Leviathan and J. Scharbert's important discrimination of themes in texts concerning the 'Sea' in Exodus and elsewhere. M. Weinfeld takes further the problems of sabbath, temple, and divine enthronement with particular reference to Gen. 1:1–2:3. W. Zimmerli examines a number of passages which deal with the provision of adornment for a cult object, with valuable insights into material in the latter part of Exodus among other texts.

Non-biblical texts are discussed by P. Grelot who reassesses the text of the 'passover papyrus' from Elephantine; J.-L. Cunchillos handles an Ugaritic letter; M. Sznycer examines *kzym* as a professional designation at Ugarit; the late M. Dahood some elements in Eblaite place names. G. Posener offers a critical appraisal of evidence on supposed monotheism in ancient Egypt.

There is both detailed discussion of specific points, and broader consideration of major problems in this volume. There is much that will repay detailed scrutiny. The editors might usefully have considered an arrangement of the material in sections rather than alphabetically, thus enabling the reader to find what is of special interest to him more readily.

P. R. ACKROYD

CARMÍ, T. (ed.): *The Penguin Book of Hebrew Verse*. 1981. Pp. 608. (Penguin Books, Harmondsworth. Price: £6.95)

Collected here is a rich range of poems, long, short, and abridged, and nearly all unfamiliar. The 'sampling of genres' from classical Hebrew comprises Exod. 15; Judg. 5; 2 Sam. 1; Isa. 1; 14; 38; Pss. 23 (inevitably); 42–43; 104; Job 28; Song of Songs 5; 7; 8; Lam. 5; and Sir. 50. Then come

poems from the Dead Sea Scrolls and the Talmud and compositions by *merkava* mystics and by named authors from the fourth to the nineteenth century. Finally, over seventy more recent works, though the unassuming editor has included none by himself. There is an excellent introduction and a glossary of technical terms. Since the Hebrew text is pointed, with accompanying prose translation by Carmi, there is every incentive for students of Hebrew to work through this anthology. The poems are steeped in Old Testament language and imagery, so it is a rewarding exercise to 'spot the allusion' where not overt. With due allowance for extraneous (Arabic, European) influences this broad collection charts the development of Hebrew poetry from the earliest to modern times.

W. G. E. WATSON

CAZELLES, H., and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 55. *Religion d'Israël — Résurrection de Jésus*. 1981. Cols. 253–508. (Letouzey & Ané, Paris. Price: Fr. 120.00)

This fascicle consists of a small number of substantial articles, almost all of which are wholly or partly of interest to readers of the *Book List*. The article 'Religion d'Israël' (H. Cazelles, cols. 240–77), begun in the previous fascicle, sketches the history of the study of the subject and discusses such questions as the biblical notion of religion and the unity or multiplicity of Israelite religion before treating the religion of Israel in its historical development. The very long article on Ernest Renan (Y. Marchasson, cols. 277–344) includes a full treatment of Renan's work in the Semitic and Old Testament fields. A. Caquot contributes the article on the Rephaim (cols. 344–57), making full use of the Ugaritic material. The article on 'Responsabilité' (P. Maon, cols. 357–65) concentrates almost entirely on the Old Testament notion of responsibility in all its ramifications. The article 'Ressemblance et image de Dieu' (cols. 365–414) is so entitled in order to make it possible under the letter 'R' to provide an adequate treatment of the concept of the image of God which was lacking in an earlier volume of the *Supplément* published many years ago by earlier editors. It is divided into four sections. Those on Egypt and Mesopotamia and on the Old Testament are contributed by P.-E. Dion, and those on the Hellenistic period and the New Testament by D. Fraikin. The article 'Reste d'Israël' (cols. 414–37) is the work of F. Dreyfus, and that on 'Résurrection dans l'Ancien Testament et le Judaïsme' (cols. 437–87) is provided by R. Martin-Achard. The fascicle concludes with the first part of the article on the Resurrection of Jesus. Altogether this is a most useful and fascinating fascicle.

R. N. WHYBRAY

COGGINS, R. J., PHILLIPS, A., and KNIBB, M. A. (eds.): *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*. 1982. Pp. xxii, 272. (Cambridge University Press. Price: £21.00)

Having selected from the wide range of Professor Ackroyd's scholarly expertise the subject of prophecy as the unifying theme in this volume, the editors have assembled fourteen studies by distinguished scholars: prophecy in the ancient Near East (H. Ringgren); the origins of prophecy in Israel (J. R. Porter); a review of recent research on Amos, Hosea, and Micah (A. S. van der Woude); the Isaiah tradition (J. Eaton); an alternative prophetic tradition? (R. Coggins); visionary experience in Jeremiah (W. Zimmerli); the Ezekiel tradition (R. E. Clements); the prophets of the restoration (R. Mason); prophecy and the emergence of the Jewish apocalypses (M. A. Knibb); prophecy and wisdom (R. N. Whybray); prophecy and the cult

(R. Murray); prophecy and the law (A. Phillips); a change of emphasis in the study of the prophets (J. F. A. Sawyer); Martin Buber and the interpretation of the prophets (U. E. Simon). The volume also contains a portrait of Professor Ackroyd, a tribute to his work, and an index of biblical references. This outstanding *Festschrift* demonstrates the continuing vitality of contemporary study of the prophets.

G. W. ANDERSON

*COMAY, J.: *Who's Who in the Old Testament together with the Apocrypha*. 1982. Pp. x, 421. (Hodder & Stoughton, London. Price: £5.95)

This is a softback reissue of a book originally published in 1971 (*B.L.* 1972, p. 6; *Bible Bibliog.*, p. 350). The text is unchanged, but the illustrations which formed so attractive a feature of the original volume are no longer included.

R. J. COGGINS

EMERTON, J. A. (ed.): *Congress Volume: Vienna 1980* (Supplements to *Vetus Testamentum*, 32). 1981. Pp. xii, 483. (Brill, Leiden. Price: Fl. 284.00; sub. price: Fl. 260.00)

The Presidential welcome and address (W. J. Kornfeld, 'QDŠ und Gottesrecht im AT') opens the volume, with comments on the relationship between principles of justice and the Old Testament concept of God as holy. Twenty-four papers follow, all those read at the Congress by invitation.

H. H. Schmid re-examines the approach to the Pentateuch, stressing the need for both detailed study and awareness of the whole, and noting the need to examine the presuppositions of particular approaches. M. Sæbø urges a shift away from less than positive attitudes to cult, often influenced by Wellhausen, to a proper understanding of cult-theology, particularly but not solely exemplified in P. L. Stachowiak also handles P in a study of Gen. 9:1-7, stressing the element of promise in this passage. W. Gross uses a not always clear syntactical study of narrative openings to attempt a clarification of the problematic Gen. 1:1-3. E. Zenger reviews the discussion of Exod. 15:1-21 and himself proposes a complex development from an older form of the poem. W. McKane, after discussing the prose and poetry in general terms, examines Jer. 3:1-13 and 12:14-17 to show how the prose represents examples of a rich and varied exegetical process within the book: a valuable critique of theories of consistent editorial procedure in the prophets, applicable also elsewhere. J. Mejía, in discussing Jer. 31:31-34, also takes up questions of exegesis in Jeremiah, while exploring the 'new covenant' idea more broadly. R. Le Déaut offers another aspect of related thought in considering the interpretation of 'circumcision of the heart' in LXX, Qumran and Targum. H. Gese, with much detailed discussion, argues for fivefold structures in Amos 1:3-2:16, 4:6 ff., and the vision complex in 7-9. R. Martin-Achard presents a valuable discussion of the formal unity of Isa. 54 and its thought on the subject of restored Jerusalem.

P. D. Miller sets out important inscriptional evidence, judiciously handled, relating to psalm language. J. Reindl substantially develops the possibility of finding evidence of wisdom-redaction of the Psalter, beyond the recognition of the function of Ps. 1. A perceptive essay by J. L. Crenshaw is on the nature, methods and authoritative claims of rhetoric in the wisdom writings. J. Lévêque offers a critique of datings of the book of Job, himself arguing for the early fifth century B.C. M. Gilbert argues persuasively for reading Qoh. 12:1-7 as poetry rather than as artificial allegory. R. N. Whybray considers Qohelath's quotation of older wisdom sayings, and articulates his

position in the tradition. A. H. J. Gunneweg's methodological study of the books of Ezra–Nehemiah provides valuable assessment of recent work in this area, with stress on the theological significance of the material as now presented: the literature cited is somewhat limited. J. Milgrom leads up to a projected history of the idea of asylum by tracing changes in the view of the contagion of holy things: a wide and important range of material is interestingly discussed. O. H. Steck's illuminating comments on the centrality of the understanding of God in Schönberg's opera 'Moses and Aaron' (a shortened version of his book *Mose und Aron* (Kaiser Traktat, 56), Munich, 1981) open up an attractive vista of the study of literary handling of biblical material. M. Weinfeld has a rather superficial survey of current problems of Old Testament study and comments rather one-sidedly on the use of Near Eastern studies in the assessment of biblical problems. A group of essays is devoted in part at least to such matters: J.-L. Cunchillos in a careful study of *mal'ak* in relation to Ugaritic and Akkadian evidence, drawing out important consequences for defining the nature and function of the *mal'ak YHWH*; J. C. Greenfield in a broad survey of 'Aramaic Studies and the Bible', including some detailed comments on linguistic relationships and on religion and law at Elephantine; M. L. Klein on 'Anthropomorphisms and Anthropopathisms' in the Targums, showing both the inconsistency of usage and the less than adequate evidence on which work on this theme has often proceeded; M. Delcor on the Deir 'Alla text and the Balaam tradition, a text excluded by Greenfield arguing, wrongly as Delcor makes clear, that it is not in Aramaic.

There are no indexes.

P. R. ACKROYD

EMERTON, J. A., and REIF, S. C. (eds.): *Interpreting the Hebrew Bible: Essays in honour of E. I. J. Rosenthal* (University of Cambridge Oriental Publications, 32). 1982. Pp. xvi, 318. (Cambridge University Press. Price: £22.50)

After a graceful biographical appreciation of Rosenthal by Reif and a bibliography of his writings, there are fifteen essays covering a wide range of topics relating directly or indirectly to the Hebrew Bible. Two are devoted directly to the text: a characteristically thorough and judicious discussion of Isa. 6:13 by Emerton and a short but suggestive treatment of Ps. 114:1 by A. Shvitiel. Two contributions (by N. R. M. de Lange and Reif) are devoted to the publication of Genizah material, and one (by the late G. Vajda) to that of a French translation of a Karaite homily on the Decalogue. Two (by S. P. Brock and R. P. Gordon) concern the Targums and one (by M. P. Weitzman) inquires into the origin of the Peshiṭta Psalter. Two (by D. Daube and J. Weingreen) concern the application of rabbinical dicta to the interpretation of the Hebrew Bible, while C. Rabin applies the criterion of Discourse Analysis to the question of the dating of Deuteronomy which he thinks must be considerably earlier than Josiah. R. J. Loewe contributes a revised version of a paper read to the Society in 1974 on the Bible in Mediaeval Hebrew Poetry, and S. Morag assesses Almoli's contributions to the linguistic science of Hebrew. J. G. Snaith writes on Aphrahat and the Jews, and R. E. Clements offers an assessment of H. Graetz as a religious historian. Most of these studies are considerable contributions to scholarship, and three are publications of primary texts for the first time. This is a worthy tribute to a distinguished scholar.

A. GELSTON

FABRIS, R. (ed.): *Problemi e prospettive di Scienze Bibliche*. 1981. Pp. 484. (Queriniana, Brescia. Price: Lire 25,000)

Nineteen essays aim together to cover a representative selection of major debates in biblical scholarship. A. Fanuli evaluates developments in

Pentateuchal criticism over the last century (including R. Rendtorff's work until 1977), indicating directions for future research. L. Moraldi summarizes the content, background and impact on Christianity of twelve inter-testamental writings, hardly discussing problems of composition (e.g. in Enoch). M. McNamara describes (without space to evaluate adequately) research since 1649 on rabbinic literature, including Targum, with primary reference to the New Testament. N. M. Loss examines the literary structure of the received text of Gen. 1–11 and the underlying religious doctrines. B. G. Boschi offers a fresh view of the development of the traditions of the Exodus (with an uncomfortably compressed survey of historical theories) and Sinaitic Covenant. S. Virgulin reviews recent work on the structure and theology of Isa. 40–55, especially on the interpretation and antecedent conceptions of the Servant Songs. F. Festorazzi shows how Job and Qohelet, confronting Israel's sufferings during and after the exile, deepened their understanding of man and thence God. S. Herrmann surveys the principal works on the history of Israel, down to Roman times, and explains the issues dividing them. The remaining essays concern New Testament themes.

M. P. WEITZMAN

FITZMYER, J. A.: *An Introductory Bibliography for the Study of Scripture* (Subsidia Biblica, 3). Revised edition. 1981. Pp. xii, 154. (Biblical Institute Press, Rome. Price: Lire 8,000; \$8.50)

This is a thorough revision of the work with the same title originally published by G. S. Glanzman, with Fitzmyer's assistance, in 1961 (see *B.L.* 1962, p. 8; *Decade*, p. 318). The 342 items of the original have been increased to 555; the twenty-one sections have now become twenty-four by the addition of Gnostic Materials, Greek and Roman Religious Milieux of the New Testament, and Hermeneutics. The judicious comments, with references to reviews and * or ** as marks of especial commendation, make this a most useful guide, either for the student or for the scholar seeking information outside his main field of study. Despite its place of publication it is a very American book, often making reference only to American editions; were it not for this one would certainly hope for a distribution of copies in this country. There are few factual errors, though ironically one of them relates to the publication arrangements for the *Book List*.

R. J. COGGINS

HARMATTA, J. (ed.): *Acta Antiqua Academiae Scientiarum Hungaricae*, xxvii, fasc. 1–3. 1979. Pp. 304. (Akadémiai Kiadó, Budapest. Price: \$40.00 per volume)

In this issue the article of E. Lipinski, 'Aram et Israël du X^e au VIII^e siècle av. n. è.' (pp. 49–101) will be of most interest to our readers. It is an extremely learned and thorough treatment, with full documentation and many original ideas. Parts of Genesis are considered to reflect tenth-century Aramean life. I. Fröhlich gives collations of an important Latin manuscript of Pseudo-Philo's *Biblical Antiquities* (pp. 149–86).

W. G. LAMBERT

JEREMIAS, JÖRG, and PERLITT, L. (eds.): *Die Botschaft und die Boten: Festschrift für H. W. Wolff zum 70. Geburtstag*. 1981. Pp. x, 426. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 68.00)

This volume of essays in honour of our Honorary Member, Professor Hans Walter Wolff, on the occasion of his seventieth birthday represents a quite sumptuous collection of no less than twenty-seven essays on Old

Testament subjects, with an introductory tribute to Professor Wolff's work and a fine portrait of him. The main essays are divided under four headings: Tetrateuch, the Deuteronomistic School, Prophecy and Anthropology. Appropriately the group of essays dealing with prophecy is the largest.

On the Tetrateuch F. Crüsemann writes on the Yahwist's account of the Primeval History in the light of recent Pentateuchal criticism; G. W. Coats examines the place of Gen. 12:1-4a in the Yahwist's theology; M. Saebø looks afresh at the account of the revelation of the Yahweh name in Exod. 3:13-15; R. W. Klein examines the message of P, drawing together a number of recent insights concerning the Priestly theology and its role in the formation of the Pentateuch. R. Smend links the Priestly Writer's warning of 'the end' to be accomplished by the Flood (Gen. 6:13) with the message of Amos.

On the Deuteronomistic movement R. Rendtorff examines its theology of Israel's election; N. Lohfink explores the kerygma of the Deuteronomistic History, and W. Brueggemann writes concerning 'Social Criticism and Social Vision in the Deuteronomistic Formula of the Judges'. K. Koch discusses the question of the silence concerning the work of the great prophets in the Deuteronomistic History.

On the subject of prophecy W. Zimmerli writes concerning the idea of written prophecy as a product of popular opposition to the prophetic message; C. Westermann discusses the portrayals of divine anger in prophecy, and W. H. Schmidt examines the justification of the wicked in prophetic preaching. H.-J. Boecker, A. J. Børndalen and R. Bach deal separately with specific aspects of the preaching of Amos. Jörg Jeremias examines the eschatology of the book of Hosea, and C. Hardmeier re-examines Yahweh's commission to Isaiah to harden the hearts of Israel in Isa. 6. E. Kutsch reconsiders Jer. 47:1-7 with its message of Yahweh's judgement on the Philistines, and H.-J. Hermisson considers the question of the reward of the Servant in Isa. 53. A. S. van der Woude discusses 'the messenger of the covenant' in Mal. 3:1, and O. H. Steck re-examines the character of late Israelite apocalyptic.

In the concluding section on biblical anthropology G. Gerleman explores the biblical significance of the word *ādām* and E. S. Gerstenberger offers some fresh considerations on the relationships between the sexes in the Old Testament. Two studies concern the book of Job: R. Albertz writes on the social background of the biblical book of Job and the so-called Babylonian Job, and N. C. Habel investigates the idea of humanness in the book of Job. A. Lauha looks at the relationship of Qoheleth to history and L. Perlitt the notion of God's word 'by which man lives' (Deut. 8:3).

Altogether this is a splendid volume, honouring a very distinguished scholar and providing a fascinating cross-section of some of the major currents of present research on the Old Testament. For another volume in honour of Professor Wolff see above, p. 7.

R. E. CLEMENTS

JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 36, No. 1. 1982. Pp. 1-62. (Universitetsforlaget, Oslo. Sub. price for Vol. 36: N.Kr. 100.00; \$18.00)

This issue contains no Old Testament articles. The study by L. W. Barnard, 'To Allegorize or not to Allegorize?' (pp. 1-10), while taking its examples from the New Testament, includes some judicious comments on the nature of allegorical and typological exegesis which have relevance also to the Old Testament. The remaining articles are on theological topics.

P. R. ACKROYD

JONES, A. A.: *Illustrated Dictionary of World Religions*. 1982. Pp. vi, 286, with numerous in-text illustrations. (Religious Education Press, Exeter. Price: £10.00 (paperback £6.50))

This is an expansion of a glossary originally compiled for Open University students following the course on 'Man's Religious Quest', and attempts to embrace all religions and sects from Hinduism to the Unified Church (*sic*). It is thus of limited interest to the Old Testament specialist, and perhaps because it ranges so widely some of its definitions are alarmingly simplistic (for example, Daniel is placed in the exilic period without qualification or alternative explanation). To be used, if at all, with caution.

E. B. MELLOR

KILIAN, R., FUNK, K., and FASSL, P. (eds.): *Eschatologie: Bibel-theologische und philosophische Studien zum Verhältnis von Erlösungswelt und Wirklichkeitsbewältigung. Festschrift für Engelbert Neuhäusler*. 1981. Pp. 333. (Eos Verlag, St Ottilien. Price: DM. 29.80)

This Festschrift for Engelbert Neuhäusler contains three Old Testament contributions. In the first R. Kilian attempts a descriptive definition of eschatology in the Old Testament as involving a new initiative of Yahweh. He is heavily dependent upon the view of Fohrer that the post-exilic prophets are fundamentally eschatological prophets. D. Kinet examines the eschatological perspective of Hosea, particularly in 13:1–14:1, 2:4–17 and 11. W. Werner is mainly concerned with the date of Isaiah 1:4–9, which he argues is a reflection on the prophet's teaching, produced after the fall of Jerusalem, with Sennacherib's siege of 701 as a paradigm.

D. R. JONES

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band VIII. Lfg. 4/5 (*Demut–Dionysius Areopagita*). 1981. Pp. 481–799. (De Gruyter, Berlin. Sub. price: DM. 104.00)

A number of important and lengthy articles appear in this double fascicle which completes Band VIII. Two of these are wholly on Old Testament subjects. D. Michel on 'Deuterojesaja' (pp. 510–30) offers a full survey of all aspects of the study of Isa. 40–55, with an extensive selected bibliography of three pages. The most recent developments such as the questioning of the notion of the existence of a prophet 'Deutero-Isaiah' are noted. In the composite article 'Deuteronomium/Deuteronomistisches Geschichtswerk/Deuteronomistische Schule' (pp. 530–52) the section on the book of Deuteronomy is by S. D. McBride, Jr, and the remainder by W. Roth. A useful feature of the first section is once more the very extensive bibliography, occupying four pages. There is little directly relevant to the Old Testament in the remainder of the fascicle except in the article 'Diaspora'. Here L. A. Sinclair (pp. 709–11) assembles information about the Diaspora in the Old Testament period, including within that designation both the Assyrian deportations of the eighth century B.C. and the Babylonian Exile of the sixth. A. Kasher (pp. 711–17) deals with the various aspects of the life of the Jewish Diaspora up to the end of the rabbinic period. The remainder of the article (pp. 717–26) is concerned with 'diaspora' in the different sense of minority groups within Christianity. The fascicle concludes with the usual indexes to the whole volume.

R. N. WHYBRAY

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band ix. Lfg. 1/2 (*Dionysius Exiguus–Ehe/Eherecht/Ehescheidung*). 1981. Pp. 1–320. Lfg. 3/4 (*Ehe/Eherecht/Ehescheidung–England*). 1982. Pp. 321–640. Lfg. 5 (*England–Epiphaniasfest*). 1982. Pp. 641–790. (De Gruyter, Berlin. Sub. price per single Lieferung: DM. 52.00; per double Lieferung: DM. 104.00)

In Lfg. 1/2 of this volume there are two articles specifically on the Old Testament. 'Dodekapropheten' (J. W. Rogerson, pp. 18–20) deals not with individual books, each of which has its own article, but with the corpus of the Minor Prophets as such. 'Edom und Israel' (M. Weippert, pp. 291–99) summarizes what is known of Edomite history and culture before discussing Edom's historical relationship with Israel. There is an extensive bibliography of relevant archaeological material. In addition, there are sections on the Old Testament, early Judaism and the New Testament in the articles on 'Edelsteine, Symbolik der' (O. Böcher) and 'Ehe/Eherecht/Ehescheidung' (J. Scharbert, Z. W. Falk, B. Reicke). Among the short biographical articles that on S. R. Driver is by Rogerson (there is no article on G. R. Driver) and that on B. Duhm by J. Ebach. In Lfg. 3/4 S. Hermann writes on 'Elam und Israel' (pp. 491–93), H. Seebass contributes articles on Elijah (pp. 498–502 — a section on the Elijah-tradition in Judaism is added by N. Oswald), Elisha (pp. 506–09) and the Elohists (pp. 520–24) — the last of these is simply an account of the 'classical' theory, a discussion of later developments in Pentateuchal criticism being left for the article on 'Literarkritik'. There are short articles on J. G. Eichhorn and O. Eissfeldt by H.-J. Zobel and on W. Eichrodt by M. Saebø. In the article on 'Eid' (pp. 373–99) there are sections on the Old Testament, Judaism and the New Testament by Seebass, Oswald and G. Dautzenberg respectively, and similarly in that on 'Eigentum' (pp. 404–60) by Ebach, Falk and H. Merkel, and in that on angels (Engel) by Seebass, K. E. Grözinger and Böcher. In the article on 'Einleitungswissenschaft' (pp. 460–82) the Old Testament section is by Zobel and the New Testament section by W. G. Kümmel. In the former, B. S. Childs's *Introduction to the Old Testament as Scripture* is listed in the bibliography but there is no discussion of his views or method. The article on 'Ehre' (H. Thielicke, pp. 362–66) is mainly an ethical discussion and there is no reference to 'glory' in the Old Testament. Again, that on 'Ekstase' (H. Wissmann, pp. 488–91) contains no discussion of the question whether ecstatic phenomena are to be found in the Old Testament. On 'El/Elohim' there is no article but a cross-reference to the articles on 'Gott' and 'Jahwe'. In Lfg. 5 there is no article wholly on the Old Testament, but that on 'Entrückung' (pp. 680–90) is mainly devoted to ascensions and assumptions in the Bible and early Judaism (O. Betz). The article on Ephraem Syrus (R. Murray, pp. 755–62) includes references to Ephraem's exegetical work. The volume concludes with the usual indexes, etc.

R. N. WHYBRAY

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band x. Lfg. 1/2 (*Erasmus, Desiderius–Eschatologie*). 1982. Pp. 1–320. Lfg. 3/4 (*Eschatologie–Evangelisation*). 1982. Pp. 321–640. (De Gruyter, Berlin. Sub. price per double Lieferung: DM. 104.00)

The two articles of especial importance for Old Testament studies in Lfg. 1/2 of this volume are those on 'Erwählung' (pp. 182–205) and on 'Eschatologie' (pp. 254–363, extending into Lfg. 3/4). In the former, the Old Testament section is by H. Seebass, and those on Judaism and on the New Testament are by F. Dexinger and J. Eckert respectively. In the latter, R. Smend contributes the section (pp. 256–64) on eschatology in the Old

Testament, in which due attention is paid to the problem of definition; B. Uffenheimer that on Judaism (with emphasis on the period up to the second century A.D.); and G. Klein on the New Testament. But the biblical scholar will find much of interest in the remainder of this very substantial article: in the historical survey (pp. 299–334) of the concept from the period of the early Church up to the present day (G. May, R. E. Lerner, U. Asendorf) and in the concluding systematic-theological section (C. H. Ratschow). The short article (pp. 227–32) on 'Erzählung' (H. Schröer) is not specifically concerned with the Old Testament, but contains an informative discussion of modern views on the function of narrative, including the most recent concept of 'story'. Finally there is a brief reference in the article on 'Erasmus' to his commentary on the Psalms. On some matters ('Erbsünde', 'Esau') the reader is referred to articles appearing elsewhere in the work ('Sünde', 'Edom und Israel'). In Lfg. 3/4 'Esra/Estraschriften' (pp. 374–86) is the work of M. Saebø. 'Essener und Therapeuten' (pp. 386–91, O. Betz) makes some use of material from Qumran where it is directly relevant to the discussion of the Essenes *per se*, but refers the reader to the article on Qumran which will appear in a later volume for a fuller discussion of that subject. The article on the book of Esther is the work of J. Lebram and J. van der Klaauw. R. Smend contributes the Old Testament section of the long article on 'Ethik' (pp. 396–517) with due appreciation of the difficulties, and W. Schrage the New Testament section. The article on 'Esoterik' is almost entirely concerned with the esoteric literature of Judaism (G. Stemberger) and deals with apocalyptic, Qumran and the rabbinic literature as well as with later periods.

R. N. WHYBRAY

LANG, B., with the assistance of BRATSIOTIS, P. I., FRANZ, G., KAISER, O., and VÖGTLE, A. (eds.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. Vol. 27 (1980/81). 1981. Pp. xvi, 434. (Patmos Verlag, Düsseldorf. Price: DM. 130.00)

LANG, B., with the assistance of FRANZ, G., KAISER, O., SIMOTAS, P., and VÖGTLE, A. (eds.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. Vol. 28 (1981/82). 1982. Pp. xvi, 445. (Patmos Verlag, Düsseldorf. Price: DM. 130.00)

The character of volumes 27 and 28 of this invaluable bibliography is identical to that of previous volumes; for a description see most recently *B. L.* 1982, p. 16.

M. A. KNIBB

NOBER, P., and NORTH, R. (eds.): *Elenchus Bibliographicus Biblicus of Biblica*. Vol. 60 (1979). 1982. Pp. 1083. (Biblical Institute Press, Rome. Price: Lire 35,000; \$35.00)

It is a pleasure to welcome the first issue of the *Elenchus* to appear under the editorship of Robert North who took over this demanding task after the death of Peter Nober in 1980. The *Elenchus* has for long been an indispensable tool for scholars concerned with any aspect of biblical studies, and those who use this issue will find reassuring continuity with the past: the same massive coverage (over fifteen thousand items are listed), the same meticulous attention to detail. But they will also find signs of change: the classification scheme has been restructured (with some cross-references to the old scheme), and new classifications introduced to take account of recent changes in the character of biblical studies. Latin continues to be used for the headings, but English (and sometimes French and German) translations are frequently provided, and no doubt this process of transformation will be

taken further in future volumes. Some sections (e.g. Apocrypha, Qumran) have been deferred until the next volume for lack of space, but sections omitted from volume 58–59 have been included. There are indexes of authors and places, of Semitic and Greek words, and of biblical references. It may be hoped that the delays which have affected the appearance of the *Elenchus* in the last few years will now rapidly be overcome; but in the meantime all biblical scholars will wish Robert North well in the task which he has undertaken.

M. A. KNIBB

ODELAIN, O., and SÉGUINEAU, R.: *Lexikon der Biblischen Eigennamen*. Übersetzt und für die Einheitsübersetzung der Heiligen Schrift bearbeitet von F. J. Schierse. 1981. Pp. xxxvi, 423; 11 maps. (Patmos Verlag, Düsseldorf; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 82.00)

For this translation the names (nearly three thousand eight hundred of them, including both people and places) have been rendered in the forms found in the common German translation, with cross-references to other modes of spelling and presentation. With its very detailed coverage and extensive appendices and maps this will be a useful work of reference. The French original was noted in *B.L.* 1980, p. 23.

R. J. COGGINS

PARDEE, D., with the collaboration of SPERLING, S. D., WHITEHEAD, J. D., and DION, P. E.: *Handbook of Ancient Hebrew Letters: A Study Edition* (Society of Biblical Literature, Sources for Biblical Study, 15). 1982. Pp. viii, 247. (Scholars Press, Chico, California. Price: \$24.50)

The volume represents the work of a group of scholars who under the auspices of the Society of Biblical Literature are working on extant ancient epistolographical texts in Hebrew and Aramaic. The forty-eight letters in this book are in Hebrew and range from the series of ostraca found at Lachish and Arad (ca. 630–587 B.C.) down to the time of Bar Kochba. The letters are selected from other literary genres on the basis of form and function, the definition of the letter being in fact rather broad ('a written document effecting communication between two or more persons who cannot communicate orally'). Intended as a research tool for students and scholars the bibliographical information is extensive. Each letter is transliterated and provided with general philological and epigraphical comments, a discussion of epistolographic features and general interpretation. The attempt is made to provide as 'literal and idiomatic a translation as possible'. Chapters are devoted to the formal features of Hebrew letters (*praescriptio*, body of letter, closing formula), the fragments of letters embedded in the narratives of the Hebrew Bible (e.g. the letter sent by Jezebel to the elders of Jezreel), the one extant Phoenician letter, and fragments of Tannaitic letters preserved in rabbinical literature. There is a Hebrew word index and an appendix of vocalized texts. A broad comparative view of the letter form in the ancient Near East to which is prefaced an account of the work of the Society of Biblical Literature's Ancient Epistology Group may be consulted in J. L. White (ed.), *Studies in Ancient Letter Writing*; see below, p. 24.

P. W. COXON

POELS, H. A.: *A Vindication of my Honor*. Uitgegeven en ingeleid door F. Neirynck (Annua Nuntia Lovaniensia, 25). 1982. Pp. 42*, 110. (Leuven University Press; Uitgeverij Peeters, Leuven. B.Fr. 480.00)

Poels, a Louvain alumnus, and sometime theologian-consultor of the Pontifical Biblical Commission, was relieved of his teaching post in the

Catholic University of America in 1909 because of doubts as to his ability to maintain what was then the official line on biblical criticism. His *Vindication*, issued privately in 1910, was a response to aspersions which he believed were being made on his integrity. Its publication now is a token (if one were required) that an unhappy phase in the history of twentieth-century theological scholarship is very much a thing of the past.

F. F. BRUCE

Proceedings of the Eighth World Congress of Jewish Studies, Jerusalem, August 16–21, 1981. Division A: The Period of the Bible. 1982. Pp. vi, 144 (English); vi, 64 (Hebrew). (World Union of Jewish Studies; distributed by Magnes Press, Jerusalem. Price: \$10.00)

This volume contains papers given at the above congress in English, French, and Hebrew. D. T. Tsumura discusses literary insertion in biblical Hebrew, and B. O. Long traces artistry in Hebrew historical narrative, illustrating from the books of Kings. M. Har-El (Hebrew) writes on geographical orientation in biblical lands, and V. Fritz covers the conquest in the light of archaeology. H. N. Rösel (Hebrew) treats the settlement of the Leah tribes in the light of the first chapter of Judges, A. Deem (Hebrew) writes on the great woman of Shunem, and Z. Weisman (Hebrew) writes of 'Ish Bahur' (*sic*) and the mobilization of the tribes of Israel for war. Y. Elitzur (Hebrew) discusses monotheistic opposition to Manasseh, H. Cazelles (French) examines the name Shear Yashub, J. R. Porter writes on the 'sons of the prophets', and J. Untermann (Hebrew) discusses repentance and redemption in Hosea. G. Auld contributes a study on Gen. 1:28, J. Flanagan a study on genealogy and dynasty in the early monarchy. R. Rosenberg treats the concept of biblical 'Belial', and E. M. Laperrousaz (French) examines messianic expectation up to New Testament times with special reference to recently discovered documents (including Qumran). J.-L. Cunchillos discusses the conservatism of Ps. 148, and B. Lurie (Hebrew) the temple service immediately after the exile. The development of ancient synagogues and the Tora-shrine are treated by G. Hüttenmeister (Hebrew), and A. Kloner (Hebrew) focuses on the ancient synagogue at Horvat Rimón. J. de Waard discusses the structure of Qoheleth, J. F. A. Sawyer asks if Ben Sira was a priest, and J. T. Sanders views Ben Sira in the light of Wisdom's mother Isis. D. Dimant examines the testament as a literary form in early Jewish pseudepigraphic literature. O. Betz writes on vision and recognition in Jewish apocalypticism; Z. Talshir (Hebrew) examines 1 Esdras, and R. Pritz debates the Jewish Christian sect of Nazarenes and the Mishnah. On Qumran matters: W. O. McCready discusses patterns for identity in the Damascus document, S. F. Noll communion of angels and men and Qumran 'realised eschatology'; J. F. Oetsch notes divisions of texts in Qumran manuscripts, and T. C. Eskenazi compares Paul and the Dead Sea Scrolls on the Law. On Jewish exegesis: L. Diez Marino traces haggadic elements in the Targum on Psalms, and M. Sokolow discusses Rashi's commentary on Job; M. Pérez (Hebrew) notes R. Jehuda Ibn Balaam's attitude towards his predecessors in his commentaries, and M. Havazelet (Hebrew) writes on biblical exegesis in Midrash Hahefez by Yahya Ibn Suleiman Altabib.

Papers are annotated; articles in the Hebrew section are cited by English titles in the Table of Contents as the English and French titles are cited in Hebrew at the other end, but no summaries in English and Hebrew are given of articles written in the other language. For Divisions B, C, and D of these *Proceedings* see below, pp. 117, 128.

J. G. SNAITH

RINGGREN, H. (ed.): *Svensk exegetisk årsbok*, 47. 1982. Pp. 250. (Gleerup, Lund. Price: Sw.Kr. 82.00)

This issue contains three important articles on Old Testament subjects. A. Soggin contributes a comprehensive and discerning survey of approaches to Old Testament theology since the publication of von Rad's work. T. N. D. Mettinger writes summarily on the theme of his important monograph, *The Dethronement of Sabaoth* (see p. 91). In a substantial and well-documented article T. Kronholm discusses polygamy and monogamy in the Old Testament, with some reference to early Judaism and the New Testament. In the New Testament field, H. Riesenfeld discusses Luke 17:20–21; N. Hyldal investigates (in Danish) some exegetical implications of the new Swedish translation of the New Testament and C. Åsberg writes on its language and style; B. Gerhardsson analyses the form and content of Matt. 26:57–27:2; there are also articles by H. C. Cavallin and H. Boers (in English), and a review article on text-linguistics by B. Olsson. Reviews of some fourteen recent works round off the volume. Except where otherwise indicated, all articles are in Swedish.

G. W. ANDERSON

RUPPERT, L., WEIMAR, P., and ZENGER, E. (eds.): *Künder des Wortes: Beiträge zur Theologie der Propheten; Josef Schreiner zum 60. Geburtstag*. 1982. Pp. 333. (Echter Verlag, Würzburg. Price: DM. 48.00)

The twenty-two studies in this *Festschrift* exemplify the continuing vitality and wide range of the study of the Prophets. Thirteen of the contributors write on specific passages: G. Hentschel on 2 Kings 5; E. Kutsch on Isa. 1:18–20; R. Kilian on Isa. 40:3–5; G. Fohrer on Jer. 14:2–15:2; L. Alonso Schökel (in Spanish) on Jer. 17:5–13; N. Lohfink on Jer. 30–31; M. Görg on Jer. 38:1–6; H. Simian-Yofre on Ezek. 33:7–9; L. Ruppert on Hos. 1–3; E. Zenger on Hos. 11:4; P. Weimar on Jonah 1:4–16; O. Wahl on Zech 2:5–9; and A. Schmitt on 2 Chron. 20:14–17. J. Maier writes on rabbinic use of Obad. 2. The remaining eight essays deal with more general themes: allusions in Isaiah to the paradisaal motif of the way to the tree of life (E. Haag); echoes of Hosea's teaching in Jeremiah (A. Deissler); the possible relation of *mzrh* (Jer. 16:5; Amos 6:7) to the cult of the dead (O. Loretz); an argument for the pseudepigraphic character of Ezekiel (J. Becker); Zephaniah and the Josianic Reform (J. Scharbert); Beginning and End — Creation, Judgement, and Salvation in the Prophets (H. Gross); the Minor Prophets on man's relation to his natural environment (P. Hugger); the study of the Prophets in the context of the study of theology (H. D. Preuss). The volume contains a portrait of Professor Schreiner and a classified list (compiled by K. H. Keukens) of his publications.

G. W. ANDERSON

SACON, Y. H., and NAMBU, Y.: *Seisho-jidai no Seikatsu* (Life in the Biblical Period, II). 1982. Pp. 234, with 138 illustrations. (Sōgen-sha, Osaka. Price: ¥3,000)

As a sequel to the first volume (see *B.L.* 1981, p. 42), this encyclopaedic handbook deals with such institutions as marriage, family life, legal systems, cultic life, as well as kingship and priesthood. An outline of social life in the late post-exilic period and in the New Testament period is also given in one chapter.

K. K. SACON

Seisho-gaku Ronshū 16 (Essays of Biblical Studies edited by the Japanese Biblical Institute). 1981. Pp. 161. (Yamamoto Shoten, Tokyo. Price: ¥2,000)

Of six articles (all in Japanese), three are related to the Old Testament. M. Wada, 'Reconsideration of *mišpāt* in Isaiah 42:1-4', examines the occurrences of *yš*' (Qal and Hiph.) + *mišpāt* and defines the meaning of *yōšf' mišpāt*, 'to shine forth law/justice'. A. Tsukimoto, 'On "Prophecies" in Ancient Mesopotamia', finds the activities of ecstasies in Neo-Assyrian prophetic documents as the most relevant comparative material for biblical prophecy, after having examined the style and contents of the Akkadian and Mari materials. I. M. Kikawada, 'Historiographic function of the Great Flood', is a translation of an essay published elsewhere, with the addition of a treatment of Iranian sources.

K. K. SACON

STECK, O. H.: *Wahrnehmungen Gottes im Alten Testament: Gesammelte Studien* (Theologische Bücherei, Altes Testament, 70). 1982. Pp. 322. (Kaiser Verlag, Munich. Price: DM. 38.00)

The essays collected in this volume have all been published previously. The first and longest of them, 'Die Paradieserzählung. Eine Auslegung von Genesis 2,4b-3,24' (pp. 9-116) appeared originally as a separate publication in 1970 and was reviewed in *B. L.* 1972, p. 48 (*Bible Bibliog.*, p. 392). The final essay on 'theological streams of tradition' appeared in an English version in D. A. Knight (ed.), *Tradition and Theology in the Old Testament*, 1977 (*B. L.* 1978, p. 95). The remaining items consist of a study of Gen. 12:1-3 and its relationship to the Yahwist's *Urgeschichte*, three inter-related studies of the Isaian 'Denkschrift' (Isa. 6-8), an exposition of Deutero-Isaiah as a theological thinker, three studies of Psalms (8; 19:2-7; 104) and one on the book of Daniel. The 'complicated syntax' referred to by Professor Simon in his earlier review of the first essay is in evidence throughout the volume and may deter some readers; but there are many stimulating exegetical and theological insights here, especially with regard to the theological message of the Yahwist, the significance of Isaiah's commission to harden the people's hearts, the subtlety and theological richness of Ps. 104 and the — somewhat controversial — identification and historical sketch of Israel's theological traditions.

R. N. WHYBRAY

TÖKEI, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxv, fasc. 1 (pp. 1-180), fasc. 2-3 (pp. 181-423). 1981. (Akadémiai Kiadó, Budapest. Price: \$44.00 per volume)

This volume contains nothing about the Old Testament, but there is an article by A. Scheiber on 'Contributions to medieval Jewish booklore. From the Geniza.' In addition, the articles by R. Simon on 'Symbiosis of nomads and sedentaries' in the Near East and by L. Ecsedy on the more general subject of 'Nomads in history and historical research' are relevant to one aspect of the background of the Old Testament.

J. A. EMERTON

TURNER, N.: *Handbook for Biblical Studies*. 1982. Pp. xii, 145; 2 maps. (Basil Blackwell, Oxford. Price: £12.00 (paperback £4.50))

It is a pleasure to commend this little handbook designed for clergy and students, and indeed for anyone interested in reading theological works. The

layout is clear and attractive. There are chronologies, a theological Who's Who ranging from Valentinus to von Rad, brief comments on modern English Bibles, and a glossary of technical terms, foreign words and jargon. The author is aware of the dangers inherent in the necessary compression and simplification of the material, but is careful to indicate areas of uncertainty. Inevitably one can quibble with some of the comments (*ipsissima verba*, for example, is plural), but it is lucidly, occasionally humorously, written, and promises to be a useful tool; as the author says, a knife to open the oyster!

G. I. EMMERSON

ULLENDORFF, E., and BECKINGHAM, C. F.: *The Hebrew Letters of Prester John*. 1982. Pp. xiv, 252. (Oxford University Press. Price: £12.00)

Neubauer long ago drew attention to some letters in Hebrew attributed to Prester John, but these have been generally ignored by subsequent scholars (e.g. in A.-D. von den Brincken's recent *Nationes Christianorum Orientalium*), and so the present edition with annotated translation is greatly welcome. The three letters, each giving utopian descriptions of Prester John's realm, are addressed to an unnamed pope, the Emperor Frederick and Pope Eugenius (IV). The introduction places the letters in the context of the Latin and vernacular versions (some samples of which are given in facsimile): though the letter to Eugenius clearly derives from a lost Italian original, the provenance of the others is far from clear. There is also an appendix on Eldad ha-Dani (whose work may have influenced the description of Prester John's realm); this is followed by a helpful index of motifs which will facilitate further research on the multifarious sources of the letters.

S. P. BROCK

VAWTER, B. (ed.): *Old Testament Abstracts*. Vol. 5, Nos. 1-3 (February, June, October, 1982). Pp. 340. (The Catholic Biblical Association, The Catholic University of America, Washington, D.C. Price per annum: \$11.00; single issues: \$4.00)

Old Testament Abstracts continues to provide valuable coverage of a wide range of periodicals and of a rather more limited number of books. The Periodical Abstracts and Book Notices are given in separate sections, in each case arranged according to subject matter and varying quite considerably in length, and there are comprehensive indexes.

M. A. KNIBB

VAN DER WAL, A.: *Amos: Een systematische literatuurlijst*. 1981. Pp. 144. (VU Boekhandel/Uitgeverij, Amsterdam. Price: Fl. 19.50)

Well over one thousand works relating to Amos are listed here, with details of author, title, date, and place of publication or journal and number, in capitals, without accents. They are divided under some two hundred headings, of which thirty are thematic and the rest indicate particular passages; within these, works appear in alphabetical order. The classification is poor: there are widely separated headings for 'Theology' and 'God', and for 'Doxologies' and each relevant verse; an article on sun-worship appears under 'Society', not 'Cult'; and generally, many headings must be searched for any single topic. Complete coverage of publications after 1550 is attempted, but omissions remain, e.g. E. A. Edghill's commentary (1914); as

a spot check, of the eleven items on Amos in *IZBG* 23, seven appear here. Even so, this convenient tool will much facilitate research.

M. P. WEITZMAN

VAN DER WAL, A.: *Planten uit de Bijbel: Een systematische literatuurlijst*. 1982. 2nd edition. Pp. x, 66. (VU Boekhandel/Uitgeverij, Amsterdam. Price: Fl. 9.50)

For the first edition see *B.L.* 1981, p. 82. This new edition is more conveniently printed, includes numerous additions and corrections, and English equivalents of plant names. The compiler invites readers to supply further material. An excellent and meticulous list.

P. R. ACKROYD

WALLACE-HADRILL, D. S.: *Christian Antioch: A Study of Early Christian Thought in the East*. 1982. Pp. viii, 218. (Cambridge University Press. Price: £17.50)

This product of a forty-year labour of love has the merits and inevitable defects of such work. Relevant to Old Testament study is mainly chapter 2, 'The Interpretation of the Biblical Record', which rightly sees the characteristic Antiochene method as spanning the language barrier between Greek and Syriac.

R. P. R. MURRAY

WHITE, J. L. (ed.): *Semeia. An Experimental Journal for Biblical Criticism*. No. 22: *Studies in Ancient Letter Writing*. 1981 (1982). Pp. vi, 112. (Scholars Press, Chico, California. Price: \$9.95; discount price: \$6.95)

The seven essays in this volume discuss the genre of ancient Near Eastern letters and represent the labours of the Society of Biblical Literature's Ancient Epistolography Group. The origin of the group, its aims and activities, together with a survey of the rich variety of epistolographical categories within different language areas, are the subject of J. L. White's introductory essay. E. Brent Knutson examines the structure of cuneiform letters from Ras Shamra, El Amarna, and the Old Babylonian and Neo-Babylonian periods. Three articles (one by J. A. Fitzmyer and two by P. Dion) are on Aramaic letters, and two (by J. L. White and Chan-Hie Kim) on Greek letter tradition. This valuable study is a companion volume to D. Pardee and others, *Handbook of Ancient Hebrew Letters*; see above, p. 19.

P. W. COXON

ZOHARY, M.: *Plants of the Bible: A Complete Handbook to all the Plants with 200 full-color plates taken in the natural habitat*. 1982. Pp. 223; 200 colour photographs, 5 maps. (Cambridge University Press. Price: £9.50)

Identifying ancient plant names is at best a hazardous business so this handbook is a helpful guide and not definitive. The introduction on biblical man and his environment tackles aspects such as trade, and plants in worship. The main section is arranged under nine headings: fruit trees, crops, herbs, forest and shrubs, plants of water and wilderness, thorns and thistles, flowers, and then drugs, spices, incense and perfume. Relevant texts (from the Old Testament, the Apocrypha, and the New Testament) are quoted in RSV translation at the head of each entry after which comes discussion of

identification. The key feature is the provision of a colour photograph for every entry. The author challenges many accepted identifications, for example, 'nettle' not 'brier' in Isa. 15:13; Ezek. 2:6, though unaccountably he always cites the RSV. There is occasional etymologizing and some textual emendation (*nešem*, 'hairy elm', for *gešem* in Isa. 44:14, where MT 'rain makes it grow' may simply be a popular name) with over-reliance on Arabic. Cross-indexing is poor but map quality excellent.

W. G. E. WATSON

2. ARCHAEOLOGY AND EPIGRAPHY

ABOU-ASSAF, A., BORDREUIL, P., and MILLARD, A. R.: *La statue de Tell Fekherye et son inscription bilingue assyro-araméenne. Études Assyriologiques* (Recherche sur les civilisations. Cahier n° 7). 1982. Pp. viii, 126; xiv plates. (Éditions Recherche sur les civilisations, A.D.P.F., Paris. Price: Fr. 55.00)

The statue of Tell Fekherye and its bilingual inscription was discovered, fortuitously, in 1979 in North-East Syria, not far from the Turkish border. According to the preface the 'soussignés' (who did not, in fact, sign but are presumably identical with the authors) were charged, after some vicissitudes, with the preparation of this *editio princeps* of a major bilingual inscription of the ninth century, composed in Assyrian cuneiform with its Aramaic equivalent. The authors are assured of our profound gratitude for making this important material available and for presenting so complex a decipherment with marked competence. The problems raised by the Aramaic text in particular are so manifold that this inscription is bound to generate a considerable body of further study. Meanwhile the editors have given us a good deal of orthographic, phonological, grammatical, and lexicographic information; they have also described the wider linguistic situation, provided a palaeographic sondage, and placed the statue in its historical setting. Assyriologists and particularly Aramaic scholars will be busy for quite a while in analysing and digesting this highly palatable material.

E. ULLENDORFF

AHARONI, Y.: *The Archaeology of the Land of Israel from the Prehistoric Beginnings to the End of the First Temple Period*. Edited by M. Aharoni. Translated by A. F. Rainey. 1982. Pp. xx, 344; 55 photographs, 31 plates, 88 figures. (SCM Press, London. Price: £12.50)

The Foreword compares the book with Albright's *The Archaeology of Palestine*, but Aharoni's scope is more limited, reaching only 587 b.c. After surveying the Neolithic and Chalcolithic periods (the latter is not seen as overlapping EB), Aharoni turns to the 'Canaanite' era (EB, MB, LB are renamed EC, MC, LC), presented as a continuum of city culture with a lapse in the semi-nomadic interregnum of MC I. He firmly identifies the Amorite arrival, however, not with MC I but with MC IIA ca. 2000 b.c. In presenting the LB and EI, typically Aharoni begins with the historical context where Kenyon begins with pottery analysis. Aharoni includes discussion of the origin of alphabetic script, whose appearance at Kh. Raddana in the fourteenth century plays an important — too important? — part in his reconstruction of the Israelite settlement. He rightly insists, however, that such reconstruction should not be dictated by a too simple connexion with the beginning of the Iron Age ca. 1200 b.c. He gives much space to the buildings of the Davidic-Solomonic period, rejecting Yadin's conclusions at Megiddo. At Lachish, the 'residency' is Assyrian, not Persian, belonging to Lachish III,

destroyed in 701 B.C. This is an important book, displaying much historical sensitivity. The back cover says that it is 'well-documented', but it is not; for references to archaeological sources the student must return to Kenyon's more detailed book.

J. R. BARTLETT

BARNETT, R. D.: *Ancient Ivories in the Middle East and Adjacent Countries* (Qedem. Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 14). 1982. Pp. xvi, 99; 25 illustrations, 3 maps, 76 plates. (Israel Exploration Society, Jerusalem. Price: \$20.00)

Ancient Near-Eastern ivory carving owes its study and definition to R. D. Barnett's earlier works. Now he offers the fruit of a lifetime's study, a thoroughly documented survey from pre-dynastic Egypt to Roman Europe. Allied to the wood-carver's craft (the answer, perhaps, to the author's query why Babylonia has yielded few examples is its lack of carvable wood), its most common use was in making furniture, small boxes, and figures. Barnett shows how traits appearing in Canaanite ivories continued in the Iron Age, with basic methods of decoration, overlay, open-work panels, engraving, and relief-modelling. Wooden bed and chair frames completely covered in ivory were the most common large pieces, a tomb at Salamis (Cyprus) providing complete specimens (Pl. 52) of what Amos condemned. Assyrian storehouses at Nimrud have released the largest collection of ancient ivories, and the finest pieces. They are attributed to distinct Syrian and Phoenician workshops (Barnett suspects Phrygian, too). The Samaria ivories belong to the Phoenician group, the author tending to associate them with Ahab (p. 54), contrary to Mallon's lower date. As a luxury, ivory attracted skilful craftsmen, and the numerous photographs display the best and most characteristic examples. This is the only book on the whole subject, and it is authoritative.

A. R. MILLARD

*BARTLETT, J. R.: *Jericho* (Cities of the Biblical World). 1982. Pp. 128; 21 plates, 26 figures. (Lutterworth Press, Guildford. Price: £4.95)

This semi-popular and well illustrated summary of what has been learnt of and from the ruins of Jericho fulfills the aims of this new series very well. After sketching the geography and natural history of the area, the author lists the main archaeological campaigns on the site and their results. Here Kathleen Kenyon's remarkable discoveries get pride of place, though the absence of any site plan vitiates the references to 'squares'. Hasmonean and Herodian Jericho usefully receive attention in the concluding chapter which, like the others, ends with a short bibliography. For other volumes in this series see below, pp. 30, 107.

D. R. AP-THOMAS

BEYER, D. (ed.): *Meskéné-Emar: dix ans de travaux, 1972-1982*. 1982. Pp. 142; 88 figures and plates. (Éditions Recherche sur les civilisations, A.D.P.F., Paris. Price: Fr. 60.00)

Excavations done before Lake Assad formed revealed a citadel built by Hittite subjects at the key crossing of the Euphrates below Carchemish, and sacked soon after 1200 B.C. An exhibition of objects from the site now in the Louvre is the occasion for an informative collection of preliminary reports. J. Margueron describes the site, artificially terraced, and the buildings,

notably *hilani*-style palaces and four temples. About one thousand cuneiform tablets were found in several groups. They reveal one temple was Baal's, another Astarte's. D. Arnaud introduces thirteen specimen Akkadian texts in translation, legal deeds, a letter, divinatory works, a poem on the *carpe diem* theme, and a long ritual for the enthronement of a priestess. In every aspect he finds a mixture of semi-nomadic customs with Babylonian traditions, a feature which gives these texts special interest for Old Testament studies. E. Laroche reports on other tablets in Hittite and Hurrian which offer valuable help in understanding both languages. There is a most varied and extensive array of seal impressions under study by D. Beyer. Typical artefacts are described by A. Caubet (pottery, pottery masks, faience, glass, jewellery), J. Margueron (ceramic models of buildings perhaps for domestic rituals, and small cubical incense-burners of a type known at first millennium sites, e.g. Lachish), D. Beyer (sculpture, bronze, ivory, and bone objects), M. C. Nierlé (millstones, etc.). A bibliography of Emar ends the book.

A. R. MILLARD

BRAEMER, F.: *L'architecture domestique du Levant à l'âge du fer. Protohistoire du Levant* (Recherche sur les civilisations, Cahier n° 8). 1982. Pp. iv, 320, including 44 figures and numerous plans. (Éditions Recherche sur les civilisations, A.D.P.F., Paris. Price: Fr. 81.00)

The title is accurate, though the emphasis is on ancient Israel. Braemer studies the archaeological evidence beginning with the lay-out of Israelite towns and developing the views of Shiloh (*IEJ* 28 (1978), 36–51). Braemer notes the chronological and stratigraphical difficulties, not least those due to the excavators' failures to record stratigraphical relationships and scholars' failures to notice them. The basic house-plan was not Shiloh's 'four-room' house but a rectangle with rooms on one or more sides. Four main house-types are thus distinguished, all first appearing in the late thirteenth to the eleventh century B.C. The presence of type III (the 'four-room' houses) in the Negeb from the twelfth century and Philistia from the tenth makes Braemer question Shiloh's view that this Israelite plan was spread by diffusion from Judah and Samaria in the eleventh century. Braemer sees no break or evolution in styles from IA I to IA II. A chapter on construction techniques and a catalogue of sites with uniformly scaled plans complete an important and well-presented study.

J. R. BARTLETT

CARRE GATES, M.-H.: *Alalakh Levels VI and V: A Chronological Reassessment* (Syro-Mesopotamian Studies, 4/2). 1981. Pp. 40, including 8 illustrations. (Undena Publications, Malibu, California. Price: \$4.85)

The importance of Sir Leonard Woolley's excavation at Tell Atshana, well described in his *A Forgotten Kingdom*, is shown by continuing discussions, such as this, which involve the bases of Babylonian and Hittite chronology. Analysis of structural remains and objects from two levels leads the author to a new dating for the start of the first, and so the end of the previous one which yielded major texts (VII). Her date, 1575 B.C., is fifty years later than most accept. She works from the presence of imported pottery, notably Cypriot 'Bichrome Ware'. This first occurs in Palestine at the end of the Middle Bronze Age (Megiddo X), so it is supposed to have reached Alalakh slightly later. Why it may not have arrived there earlier than Megiddo is not clear, and would be expected, on geographical grounds, allowing the date to be raised a decade or two. Such uncertainties always attend attempts to draw precise chronological conclusions from artefacts. Valuable as this

essay is for gathering information Woolley treated in less detail, it deals in too many uncertainties to establish the chronology it proposes. Alalakh has yet more to disclose to us.

A. R. MILLARD

CHIAT, M. J. S.: *Handbook of Synagogue Architecture* (Brown Judaic Studies, 29). 1982. Pp. xii, 404, including 1 map and 36 plans. (Scholars Press, Chico, California. Price: \$20.00; discount price: \$14.50)

Since (whatever hopes the title may raise) this is a catalogue of synagogue remains in Palestine from the Roman and Byzantine periods alone, a comparison with F. Hüttenmeister and G. Reeg's *Die Antiken Synagogen in Israel* (1979, 2 vols.: not noted in *B.L.*) is inevitable. Each has its strong and weak points. The German work is arranged alphabetically, which makes reference consultation easier, it keeps Jewish and Samaritan synagogues separate, it includes synagogues whose existence is attested only in literature, it prints the literary evidence and any inscriptions in the original language as well as in translation, and it has several good maps. Chiat has a more limited aim (the cataloguing of architectural remains) and gives the relevant information more clearly than the Germans do, she encourages the investigation of local characteristics by her geographical arrangement of the sites, and she is a little more up-to-date. But she gives fewer references to older literature (presuming no doubt that the reader will have access to Hüttenmeister and Reeg), and her one map is very poorly reproduced and virtually useless. A selection of synagogue plans at the end enriches the volume, as do a series of generally well presented analytical tables, which with the coding system used for the sites enable regional distinctions to be quickly picked up. This will be a useful (and cheap) tool for specialists, especially those with little German: others should refer to *B.L.* 1982, pp. 24 and 28.

G. I. DAVIES

COULSON, W. D. E., and LEONARD, A., JR: *Cities of the Delta, Part I: Naukratis. Preliminary Report on the 1977-78 and 1980 Seasons* (American Research Center in Egypt, Reports, 4). 1981. Pp. xiv, 106; 46 figures, 10 plates. (Undena Publications, Malibu, California. Price: \$20.50 (paperback \$15.00))

Nearly a century ago, Petrie, Gardner, and Hogarth successively excavated an important part of the famous Greek city of Naukratis in the North-West Egyptian Delta, but left many questions unanswered. This book offers the results of initial ground-surveys and a first season's new excavations on the site by modern methods. Alongside work at Naukratis itself, surveys were made of a dozen other West-Delta sites that may (in part) relate to Naukratis. These are rendered especially necessary by the growing disappearance of archaeological sites. At Naukratis itself the first season touched mainly late Ptolemaic/early Roman levels; a proper stratigraphy of the site is a major aim. The archaeological reports proper are prefaced by an outline history of Naukratis from the seventh century B.C. into the Christian era.

K. A. KITCHEN

FREEDMAN, D. N., and others: *Seisho Kōkōgaku Nyūmon 2*. Translated by Y. Shiono. 1982. Pp. 220. (Kyōbunkwan, Tokyo. Price: ¥2,200)

This is a Japanese edition of selections from *The Biblical Archaeologist Reader* 1 and 3; see *B.L.* 1971, p. 16 (*Bible Bibliog.* p. 292). From the former are taken Albright on the cherubim, F. S. Bodenheimer on the manna, J. Bright on the flood, O. R. Sellers on musical instruments, F. V. Filson on temple and synagogue, and D. N. Freedman on the Babylonian chronicle,

and from the latter I. Mendelsohn on slavery and G. E. Mendenhall on ancient oriental and biblical law. A preface to this edition by D. N. Freedman and a twenty-nine page commentary by the translator are appended.

K. K. SACON

GIBSON, J. C. L.: *Textbook of Syrian Semitic Inscriptions*. Vol. III: *Phoenician Inscriptions, including Inscriptions in the Mixed Dialect of Arslan Tash*. 1982. Pp. xx, 188; 8 plates. (Clarendon Press, Oxford. Price: £15.00)

This is the third volume (cf. *B.L.* 1972, p. 16, and 1976, p. 22) of Dr Gibson's compendium of Semitic epigraphic material. The present reviewer is delighted to hear that Gibson now accepts the inappropriateness of 'Syrian' in the title of his textbook and that it will be dropped in future editions of his work. The reviewer also shares the author's regret that limitations of size and cost have prevented the inclusion of Punic material. Scholars like Levi Della Vida (whose name does not appear in the book — unless I am mistaken), Moscati, Harris, Friedrich and Röllig, Segert, and N. Slouschz (whose *Thesaurus of Phoenician Inscriptions* is inexplicably absent from the bibliographical notes adduced) have placed our knowledge of Phoenician-Punic on a fairly secure basis, and Gibson makes excellent use of the material at his disposal. The importance of this epigraphic genre and its relevance to all aspects of Near Eastern studies (including, prominently, the Old Testament) need not be underlined. In Dr Gibson we have a knowledgeable and reliable guide, and, naturally, like all good guides and teachers, he need not be followed blindly in all the minutiae of his interpretation.

E. ULLENDORFF

HEINTZ, J.-G., with the collaboration of BAUER, D., MARX, A., MILLOT, L., and FRANÇON, J.: *Index documentaire d'El-Amarna — I.D.E.A., 1 — Liste/Codage des textes, Index des ouvrages de référence*. 1982. Pp. xxxvi, 419. (Harrassowitz, Wiesbaden. Price: DM. 148.00)

After a century of study there is still much to be learnt from the El-Amarna Letters, and advances in knowledge of Akkadian grammar and lexicography since the Second World War have made more exact understanding possible. One of the advantages of this computer-produced bibliography is its inclusion of every reference to each of the Letters in von Soden's *Akkadisches Handwörterbuch* and the *Chicago Assyrian Dictionary*, beside other works, from Böhl's *Sprache der Amarnabriefe* (1909) to Rainey's volume of 1978 (*B.L.* 1979, p. 36). 'Reference works' embraces reviews of the major text editions, dictionaries and syllabaries, major grammatical studies, major historical studies. Numerous smaller essays discussing individual texts or words are not included, as the Introduction explains in its description of the problems encountered in defining the present work. Following the example of Knudtzon's standard edition, tablets from Levantine sites are included (Tell Hesi, Tell Taanach, Tell Gezer, Jericho, Megiddo, Shechem, Kamid el-Loz). This is a tool which no historians or linguists using the El-Amarna archive can afford to ignore.

A. R. MILLARD

LEVINE, B. A., and MALAMAT, A. (eds.): *Eretz-Israel: Archaeological, Historical and Geographical Studies*. Vol. 16: *Harry M. Orlinsky Volume*. 1982. Pp. xxviii, 259 (English), xii, 207 (Hebrew); 24 plates, numerous figures. (Israel Exploration Society in co-operation with Hebrew Union College/Jewish Institute of Religion, Jerusalem. Price: \$50.00)

Thirty-one essays in English, French, or German, and twenty-five in Hebrew honour Orlinsky, with an Appreciation by A. Gottschalk and a

Selective Bibliography by P. E. Miller. The essays are richly varied, the majority having some relation to Old Testament study. Textual topics occupy J. A. Emerton (LXX does not clarify MT of Isa. 34:11-12), C. T. Fritsch (Greek translations of Hebrew verbs 'to see' used of God), G. Howard (LXX of Amos), M. L. Klein (types of rendering in Targumim), A. Rofé (Deut. 31:14-15), E. Tov (O.T. text in Temple Scroll), I. Yeiwin (Babylonian Massorah to the Prophets). Exegetical researches are offered by S. Abramsky (Chronicler's attitude to Solomon), H. Cazelles (Isa. 4:2-6), A. Demsky (genealogy of Manasseh, 1 Chron. 7:14-19 reflects the situation after the fall of Samaria), A. A. Di Lella (Poetry of Ben Sira), G. Fohrer (the Day of the Lord), D. W. Gooding (Judges a unitary composition), C. H. Gordon (ambiguous words linking clauses), M. Greenberg (prayers outside the Psalms show patterns and were regular features of worship), J. C. Greenfield (*šltt* Ezek. 16:30, 'woman of property' = whore; Mal. 3:17, examples of rewards for filial duty), W. Harrelson (Zech. 3), M. Held (Hebrew words in the light of Akkadian in Jer. (*mlkt šmym, kwnym*), in Job 21:13, Isa. 65:22, Deut. 18:11, Isa. 47:9,12), G. M. Landes (lexical criteria suggest Jonah belongs in the sixth century B.C.), B. A. Levine (lexical dating of P), N. Na'aman (the land that remained to be occupied), A. F. Rainey (2 Chron. 22:10, royal vineyards and the *lmlk* stamps), J. A. Soggin (Joshua preserves traces of a conquest of Jericho by battle), H. Tadmor, M. Cogan (the history of the stories of Hezekiah), M. Tsevat (Moses's face did shine), M. Weinfield (the idea in Prov. 3:4). Among other studies, N. Avigad publishes a Hebrew seal of the first century B.C., R. D. Barnett argues that ancient Hebrew letters balanced on an imaginary horizontal line through their centres, S. Gevirtz investigates *ayin* as a word formative, M. Haran suggests leather scrolls came into use among Jews after the Exile, S. N. Kramer edits a Sumerian lament, A. Malamat collects expressions for longevity. There are a few archaeological reports, the most interesting being A. Mazar's on an early Iron Age hill-top shrine in Manasseh which yielded a bronze bull figure.

A. R. MILLARD

MONTET, P.: *Ejiputo to Seisho*. Translated by J. Hagii. 1982. Pp. iii, 160. (Misuzu-shobō, Tokyo. Price: ¥1,700)

This is a Japanese translation of *L'Égypte et la Bible* (1959); see B. L. 1960, p. 9 (*Decade*, p. 189).

K. K. SACON

*MOOREY, R.: *Excavation in Palestine* (Cities of the Biblical World). 1982. Pp. 128; 33 plates, 5 figures. (Lutterworth Press, Guildford. Price: £4.95)

An introductory volume to the series 'Cities of the Biblical World', this book is designed as a 'simple introduction for all those people with little or no archaeological knowledge', particularly biblical students interested in the archaeology of Palestine. Accordingly after a chapter introducing archaeology in general, the author surveys the evolution of archaeological method in Palestine (Chapter 2). In four subsequent chapters he considers the question of excavation: what precedes (site identification and selection); the excavation itself; time scales (including both relative and absolute chronology); the post-excavation study of structures and small finds. There is a final chapter on the use and abuse of archaeology in biblical studies. References follow each chapter as does a list of recommended reading. Black and white photographs, some line drawings, and a map illustrate a clearly-presented description of archaeological method and its role in biblical studies. For other volumes in this series see pp. 26, 107.

J. R. DUCKWORTH

NAVEH, J.: *Early History of the Alphabet: an Introduction to West Semitic Epigraphy and Palaeography*. 1982. Pp. ix, 211; 164 figures, 24 plates. (Magnes Press, Jerusalem; Brill, Leiden.)

After a brief discussion of terms, a leading Israeli epigraphist treats the origins of the alphabet, with a few pages on other scripts, devotes nine pages to the South Semitic Scripts, then turns to his central interest, 'The West Semitic Scripts' (chapter iv, pp. 53–124). He traces the formation of the local or national scripts, comparing the letter-shapes, following the old Hebrew (here 'Hebrew') through to the Samaritan branch, and noting it 'developed very sluggishly' in contrast with the Aramaic. The well-known 'Change from Hebrew to Jewish (i.e. "square") Script' has special attention (pp. 112–24), Naveh arguing that Jews began to use the square script for Hebrew texts only when they had developed it to a distinctively Jewish style. Chapter v, 'The Development of the Later Aramaic Offshoots' (pp. 125–74) is a valuable characterization of alphabets in Hellenistic and post-Hellenistic Mesopotamia and Persia (Parthian, Pehlevi, Elymaic, Mandaic, Hatrene), leading on to Palmyrene and Syriac, Nabataean and Arabic, and, again, the Jewish script. The final chapter (pp. 175–86) re-states the author's arguments for dating the origin of the Greek alphabet about 1100 B.C. Richly illustrated with facsimiles and helpful charts, this book reveals the variety and scope of writing done in biblical times. It is an excellent complement to J. C. L. Gibson's *Textbook of Syrian Semitic Inscriptions* (above, p. 29).

A. R. MILLARD

NETZER, E.: *Greater Herodium* (Qedem. Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 13). 1981. Pp. viii, 147, including 13 plates and 139 illustrations. (Israel Exploration Society, Jerusalem. Price: \$20.00)

The excavation of 'lower Herodium' at the northern foot of the mound by the Hebrew University and the Israel Exploration Society (1972, 1973, 1978) provided the basis for this valuable monograph. Discoveries included a large palace, a 'course' (an artificial terrace) with a 'monumental building' at its western end, a rectangular pool with associated buildings and a central island building, and a 'northern wing' perhaps intended for administrative staff. Pottery (R. Bar-Nathan), ostraca (J. Naveh), frescoes and stucco (S. Rozenberg), and coins (Y. Meshorer) confirm construction early in Herod's reign and destruction *ca.* A.D. 70. R. Birger details Byzantine pottery, but full publication of the fifth–sixth-century Byzantine occupation will be published later. Chapters 5 and 6 present Netzer's structural analysis of the main building on the mountain, previously excavated by V. Corbo (1962–67) and G. Foerster (1968–69). Netzer argues that the whole site was planned and executed as a single complex. The hill-top building was a fortified palace, the eastern tower being built like Hippicus, Phasaël and Mariamme on a solid base and the inner buildings resembling a typical Roman luxury villa. This report and thesis is well presented, though it might be easier to follow if plans were oriented consistently with north at the top of the page.

J. R. BARTLETT

ORLINSKY, H. M. (ed.): *Israel Exploration Journal Reader*. With a Prolegomenon (The Library of Biblical Studies). 2 vols. 1981. Pp. xxxviii, 1–680; xvi, 681–1464, including numerous in-text illustrations. (Ktav, New York. Price: \$99.50)

These volumes include 208 articles, notes, and letters to the editors reprinted from volumes 1–25 (1951–75) of the *IEJ*, which are arranged under

sixteen headings from Amulets to Miscellaneous. The omission of a section on Synagogues is attributed by the editor to the recent appearance of the volume edited by L. I. Levine and reviewed in *B.L.* 1982, p. 24, but no explanation is given for the much more surprising failure to include any of the preliminary reports of excavations which appeared during the period, some of which (e.g. Arad) are still the fullest accounts available, at least in English. Epigraphers will feel better served by the selection of articles that has been made. The inclusion of the indexes to volumes 1–10 and 11–20 of *IEJ* is welcome but tantalizing, as no indication is given of whether a particular article is in the *Reader* (and if so where), nor is there any separate index to these volumes themselves. They are an impressive testimony to the achievements of Israeli scholarship, but it may be doubted whether many of the shorter articles deserve a place in a work of this kind.

G. I. DAVIES

THOMPSON, J. A.: *The Bible and Archaeology*. 3rd edition, 1982. Pp. xxii, 474, including numerous maps, charts, and illustrations. (Eerdmans, Grand Rapids, Michigan. Price: \$17.95)

The first edition was noted in *B.L.* 1964, p. 21 (*Decade*, p. 489) and the second in *B.L.* 1974, p. 16; the third remains the same length, but has been thoroughly revised and the selective bibliographies brought up-to-date. The standpoint is Bible-centred and fairly conservative, with more emphasis on the positive than the negative impact of archaeology and with frequent citation of W. F. Albright. Neither the Deir-Allah mention of Balaam nor the 'Persian' section in the Temple boundary wall are noted, but general readers and students will find here much information concerning all periods from Genesis to Revelation, with references.

D. R. AP-THOMAS

WILSON, K. L.: *Cities of the Delta, Part II: Mendes. Preliminary Report on the 1979 and 1980 Seasons* (American Research Center in Egypt, Reports, 5). 1982. Pp. x, 43; 35 plates. (Undena Publications, Malibu, California. Price: \$13.50)

Mendes (now Tell el-Roba) was a major ancient Egyptian city in the Nile Delta, from earliest times down to the Ptolemies, and excavations have yielded traces of all periods. Six previous seasons found third-millennium tombs under the sixth-century B.C. temple precinct. These two seasons found trace of a huge levelling-up operation on the south of the city-harbour, and a chambered building comparable to others at Memphis, Naucratis and Daphnae. Both the fill-project and the building may be works of Amasis, successor of the biblical Apries. Pottery-types, sculpture, and a Mitannian seal feature here.

K. A. KITCHEN

YON, M. (ed.): *La Syrie au Bronze Récent: Recueil publié à l'occasion du cinquantenaire de la découverte d'Ougarit-Ras Shamra* (Extraits de la XXVII^e Rencontre Assyriologique Internationale, Paris, juillet 1980). 1982. Pp. 78; 70 illustrations, plates, maps, figures. (Éditions Recherche sur les civilisations, A.D.P.F., Paris. Price: Fr. 50.00)

The editor describes work at Ugarit in 1979 and the way it is directed to extracting all possible information from the rich Late Bronze Age ruins. A. Caubet shows how analysis of various objects may define links between Ugarit and Crete in secular and religious spheres. Slightly south of Ugarit is

Ras Ibn Hani where a comparable settlement has been excavated since 1975. A. Bounni summarizes the discovery there of the smaller north palace, and J. Lagarde sets the site in its larger perspective. It was apparently violently destroyed by invaders, perhaps the 'Sea Peoples', who then squatted in the ruins. A vaulted stone tomb in the north palace is reported by N. Saliby. New texts in alphabetic cuneiform from both sites are to be published by P. Bordreuil. He catalogues several here, including the first astrological omen text in this script, which mentions the month *kslm*, and a letter with a royal title, *mlk mlkm*. Further east, J. Margueron dug into ruins at Tell Fa'ous on the Euphrates and tells here of evidence for a settlement under Hittite control, linked to Emar. From Emar (Meskeneh) come important documents, including the seal impression of a Hittite ruler in Carchemish, here analysed by D. Beyer. A useful volume of preliminary reports.

A. R. MILLARD

3. HISTORY AND GEOGRAPHY

ALING, C. F.: *Egypt and Bible History from Earliest Times to 1000 B.C.* 1981. Pp. 145; 32 text-figures. (Baker Book House, Grand Rapids, Michigan. Price: \$5.95)

The author's entirely laudable aim is to present a non-technical account of the bearing of modern knowledge about ancient Egypt upon our understanding of those parts of the Old Testament with an Egyptian setting or reference — but excluding the last millennium B.C. One chapter outlines Egyptian history and culture in the third millennium B.C. as background to Abraham's visit (*ca.* 2000 B.C.); two chapters deal with Joseph, and three with the sojourn and exodus from Egypt; and one each with the period *ca.* 1300 B.C. to Solomon, and with cultural contacts. An epilogue and indexes close the book. The use of Egyptian background is throughout very elementary and unsatisfactory; chronology is based (biblically) not on genuine ancient usage but on current Mid-West American understanding of 1 Kings 6:1 plus Exod. 12:40, married to an out-dated (and too high) Egyptian chronology. The result is a book too slender in content and treatment to be of much use.

K. A. KITCHEN

BOARDMAN, J., EDWARDS, I. E. S., HAMMOND, N. G. L., and SOLLBERGER, E. (eds.): *The Cambridge Ancient History*. Vol. III, Part 1: *The Prehistory of the Balkans; and the Middle East and the Aegean world, tenth to eighth centuries B.C.* 2nd edition. 1982. Pp. xx, 1059; 29 maps, 106 text-figures, vii chronological tables. (Cambridge University Press. Price: £40.00)

The first two volumes of this revised *C.A.H.* (see *B.L.* 1982, p. 29) are called third edition, but in fact all three are a totally new product. Due to delays volumes I and II were first issued as fascicles, and this is the first volume commissioned by a new management. It continues to be an advanced narrative history, but not quite a tool of research. The system of footnotes referring to the 'bibliographies' continues, but much simplified, though the 'bibliographies' still look odd because they have to include every work referred to. A change in policy is the inclusion of the Balkans, so the first 237 pages of this volume have caught up by dealing with Balkan prehistory up to 1000 B.C. Then follow the chapters on the three centuries following the point where volume II broke off. The Near East is dealt with in 344 pages, the Balkans, Greece and the Aegean in 307 pages. Only the Near East will be

dealt with here. There are chapters on the Assyrians (A. K. Grayson), Babylonia (A. J. Brinkman), Urartu (R. D. Barnett), the Neo-Hittites (J. D. Hawkins), Israel and Judah (T. C. Mitchell), Egypt (I. E. S. Edwards), and the early alphabet (B. S. J. Isserlin). They are all well informed and generally up-to-date. There is, however, some imbalance. Assyria receives much less detailed treatment than the other areas, though its history is relatively best known. Also some of the chapters are too much political and military chronicles, economic social and cultural matters being dealt with on the side, if at all. Mitchell's Israelite history depends too much on the wording of the Old Testament (even the speeches) and Thiele's chronology, but abounds with archaeological references and exotic details. No doubt this will be a much used volume in university teaching, and for that reason alone one regrets that the Near Eastern chapters could not have been published without so much on the Balkans attached.

W. G. LAMBERT

CHEVEDDEN, P. E.: *The Photographic Heritage of the Middle East: An Exhibition of Early Photographs of Egypt, Palestine, Syria, Turkey, Greece, and Iran, 1849-1893* (Occasional Papers on the Near East, 1/3). 1981. Pp. iv, 36; 25 illustrations. (Undena Publications, Malibu, California). Price: \$6.00)

The exhibition of which this is the catalogue was based on materials from the UCLA Research Library, and its appearance draws attention to the popularity of such photographs at the present time. An introduction of eight pages gives a brief account of the general development of photographic techniques and the major photographers who worked in the Middle East between 1840 and 1900. It is followed by special sections on particular photographers whose work appeared in the exhibition, such as Maxime du Camp, Francis Frith (the founder of the famous postcard firm), La Maison Bonfils and Isabella Lucy Bird Bishop. A number of the prints described (over half of which are of Egypt) come from well-known published collections, but others would have been individually purchased by travellers for their souvenir albums: the ordinary tourist did not yet carry his own camera. The collection gives a good idea of what might be gained from such early photographic records for the study of both the ancient and the more recent history of the Middle East, but it is also pointed out that the image of the Middle East conveyed in such prints reflects a particular understanding of that part of the world, chiefly oriented towards its past. A bibliography indicates where details of similar collections can be found.

G. I. DAVIES

EPH'AL, I.: *The Ancient Arabs: Nomads on the Borders of the Fertile Crescent, 9th-5th Centuries B.C.* 1982. Pp. xii, 265. (Magnes Press, Jerusalem; distributed by Brill, Leiden. Price: \$20.00)

This is a detailed study of Akkadian and biblical sources to provide a history of the relations between the nomads of N. Sinai, N. Arabia, and Syro-Arabia and the peoples of Palestine, Assyria, Babylonia, and Persia. It outdates all previous discussions of 'Arabia and the Bible' for this crucial period and, being well documented and argued with many new interpretations, is important for biblical history. Appendixes on the Nomad Groups (good on the origins of the Nabataean and Qedar tribes) and on the sons of Qeturah and Ishmael in the biblical genealogical lists show these to be non-geographical and based on modes of living and their contacts with Palestine. Throughout he cautions against continued acceptance of traditional identifications for some nomadic groups.

D. J. WISEMAN

GUNNEWEG, A. H. J.: *Geschichte Israels bis Bar Kochba* (Theologische Wissenschaft, 2). 4., neubearbeitete Auflage. 1982. Pp. 211; 1 map. (Kohlhammer, Stuttgart. Price: DM. 22.00)

The fourth edition has been produced to take account of the work of Gottwald on pre-monarchic Israel and of other proposals relating to the monarchic period (for reviews of the first and third editions see *B.L.* 1974, p. 19; 1981, p. 38). The result is a successful integration of more recent studies into a well-established Alt-Noth framework. Perhaps more account could have been taken of Gottwald's arguments on the nature of semi-nomadism and its relation to the settled life, and of his objections to the use of the model of the amphictyony as an analogy for the pre-monarchic Israelite confederacy. However, in general this is an excellent reconstruction, concisely and lucidly presented. In an English translation it would serve as a very useful textbook.

A. D. H. MAYES

HUBER, P. J., with the collaboration of SACHS, A., and others: *Astronomical Dating of Babylon I and Ur III* (Occasional Papers on the Near East, 1/4). 1982. Pp. 93. (Undena Publications, Malibu, California. Price: \$9.50)

The dating of the First Dynasty of Babylon is not only determinative for precise chronology in Mesopotamia before 1500 B.C., it is also a major factor in Syria and Palestine. Using statistical analyses, this essay favours the 'High' or 'Long' chronology, setting Hammurabi at ca. 1848–1806 B.C., and his dynasty ca. 1950–1651, that is fifty-six years higher than the system current in the third edition of the *Cambridge Ancient History*. The basic data are the famous records of the rising and setting of Venus in the reign of Ammisaduqa, coupled with information from other texts about month-lengths and intercalations. Proved errors in the copies of the Venus Tablets, made a millennium after Ammisaduqa, and gaps in the calendrical record give rise to considerable uncertainty. Here probability theory, using observations of Neo-Babylonian times as a control, is used to overcome these deficiencies, making the 'High' chronology fifteen times more likely than any other. Whether or not this is right, future research may show. Meanwhile, this study reminds us how uncertain is our chronological scheme, displays the way statistical approaches may aid the historian, and supplies useful lists of month-lengths and intercalations for Neo-Babylonian, Old-Babylonian, Larsa, and Ur III times.

A. R. MILLARD

JAGERSMA, H.: *A History of Israel in the Old Testament Period*. Translated by J. Bowden. 1982. Pp. xvi, 304; 5 maps. (SCM Press, London. Price: £9.50)

This is a translation of *Geschiedenis van Israël in het Oudtestamentische Tijdvak*, which was published in 1979 and favourably reviewed in *B.L.* 1981, p. 39. It covers in a very clear and concise style the history of Israel down to the end of the Persian period. Its strength lies in the careful way in which the author discusses the character of the evidence and of the conclusions which may be based upon it, and the uncertainty which affects many aspects of the history of Israel is clearly indicated. There are full notes, but no bibliography as such, and it might have been useful in a textbook of this nature to have included brief annotated bibliographies with each chapter. The volume also contains maps, chronological tables, and full indexes.

M. A. KNIBB

MAIER, J.: *Grundzüge der Geschichte des Judentums im Altertum*. (Grundzüge, 40). 1981. Pp. xii, 160. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 32.50; sub. price: DM. 19.00)

This is a concise account of the history of the Jews in the land of Israel and in the Diaspora from the Persian period up to the reign of the Byzantine Emperor Heraclius. It is most useful as a set of comprehensive notes for university students, and its translation into English would be welcome. There are no footnotes, but there is a select bibliography provided for each historical period which is discussed. The brevity of the book means that there is of necessity little opportunity for the author to deal with specific problems, and this work, therefore, ought to be read in conjunction with the author's *Geschichte der jüdischen Religion* (B.L. 1975, p. 102) and *Das Judentum* (Munich, 3rd edition, 1980).

C. T. R. HAYWARD

MICHAUD, R.: *De l'entrée en Canaan à l'exil à Babylone: Histoire et théologie* (Lire la Bible, 57). 1982. Pp. 168, including 6 maps and diagrams. (Éditions du Cerf, Paris. Price: Fr. 59.50)

In a series of wide-ranging biblical studies Michaud has now written four volumes each concerned with Old Testament 'histoire et théologie' (for the previous three see B.L. 1976, p. 29; 1978, p. 71; 1981, p. 40). This book deals with a much longer period of history than its predecessors, covering five hundred years in about one hundred pages. Inevitably therefore there is scope for very little discussion or debate, and the flavour is dogmatic (though Michaud does outline very clearly and concisely both the amphictyonic hypothesis and the contrary position). The second part, the 'théologie', is primarily an account of Deuteronomy and the Deuteronomistic History; here again Michaud expresses his own standpoint with no apology and few hints of alternative positions. The level of readership is roughly that of first-year students — provided that they go on to use Michaud's bibliography to widen the discussion. The chief feature of the book is the marked division between the history and traditions of the Leah tribes and those of the Rachel tribes. This viewpoint is clearly and persuasively presented — too persuasively, it may be felt!

D. F. PAYNE

READE, J. E.: *Mesopotamian Guidelines for Biblical Chronology* (Syro-Mesopotamian Studies, 4/1). 1981. Pp. 9. (Udena Publications, Malibu, California. Price: \$1.60)

Consistency is found between Mesopotamian references to biblical events, and vice-versa, and the lengths of reigns of Judean kings from Hezekiah to Zedekiah accord with cuneiform data. Hezekiah's fourteenth year is seen as a convenient, but wrong, 'chronological peg' for Sennacherib's invasion and the Babylonian embassy. The synchronisms between Israel and Judah are dismissed as 'late and artificial', and Pekah and Pekahiah are identified as a single king. Assuming all this, dates can be computed for the whole of the Monarchy. While the cuneiform texts are vital evidence, and the biblical figures are notoriously difficult, such cavalier treatment of the Hebrew text makes this solution as speculative as many others. The assertion that Merodach-baladan's embassy came 'not earlier than a point in Hezekiah's fourteenth year' is misleading, for 2 Kings 20:1 is not so precise.

A. R. MILLARD

SCHÄFER, P.: *Der Bar Kokhba-Aufstand: Studien zum zweiten jüdischen Krieg gegen Rom* (Texte und Studien zum Antiken Judentum, 1). 1981. Pp. xviii, 271. (Mohr, Tübingen. Price: DM. 118.00)

In a programmatically destructive analysis of the ancient sources Schäfer confronts a number of scholarly reconstructions of the Bar Kokhba revolt. His claim that they are often based on quite inadequate assessments of the evidence is comprehensively borne out. In particular, rabbinic legends about Bar Kokhba emerge as on the whole historically unreliable. However, it requires a traditio-historical investigation of these legends before one can dismiss their historical value entirely, and Schäfer's own attempt to acquit Akiba of the charge of complicity in the revolt, for example, must await a study of the origin and growth of the relevant rabbinic traditions. This study provides a very solid basis for such a task, and, in the meantime, a timely corrective to excessive credulity.

P. R. DAVIES

SPIECKERMANN, H.: *Juda unter Assur in der Sargonidenzeit* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 129). 1982. Pp. 446. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 98.00)

Any reader who supposes that the study of the origins of the Deuteronomistic movement and its political and religious consequences has reached the limit of practicable results will do well to read through this volume by H. Spieckermann. It is a dissertation submitted to the University of Göttingen under the direction of Professor L. Perlitt. The work falls into two parts, the first of which provides a detailed examination of the literary record of Josiah's reform, following established historical, and literary-critical, lines. The second part is a detailed examination of Assyrian imperialism during the Sargonid period with particular reference to its administrative role in conquered territories, especially Judah.

The recognition that Josiah's reform was in large measure a response to the relaxation, and eventual withdrawal, of the Assyrian hold upon Judah has been noted since the 1920s, but has been set in a prominent light in recent work. The reform was primarily therefore a political event, and the origins of the Deuteronomistic movement must have been rooted in this experience. Yet scholarship has not hitherto been very successful in matching the distinctive features of Josiah's reform with known facets of the Assyrian religious impact upon Judah. This has largely been because of a lack of clear information regarding the ways in which Assyrian imperialism intruded itself into the local religious traditions of subject peoples such as Judah. The claim that very little interference was exerted on such 'external' provinces as Judah is vigorously opposed by Spieckermann.

So far as the account of Josiah's reform is concerned Spieckermann discerns an original narrative (DtrH) recounting the finding of the law-book, the conclusion of a covenant and the implementation of certain reforming measures. A later addition to this (DtrP) introduced the claim that this was enforced from Dan to Beersheba, and a further addition (DtrN) drew added attention to the role of the law-book. Some further additions were then made later still.

Much of the originality of Spieckermann's work is to be found in the second part of the thesis which details the nature of Assyrian imperialism, as evidenced from surviving Assyrian records and inscriptions. The brutal imposition of compulsory migration Spieckermann finds to have been socially and economically counter-productive and even disastrous. Yet Assyrian religion remained a part of its imperial military ideology and was employed as a means of enforcing control in subject territories. Josiah's reform emerged in

sharp religious reaction against this foreign imposition and eventually the whole range of ideas and measures associated with the Deuteronomic monotheism developed out of this reaction. The brutal and humiliating vestiges of Assyrian religion were replaced by an uncompromising Israelite monotheism. Even though the main outline of Spieckermann's thesis is not new, the thoroughness of its research and the detail of its documentation succeed in shedding much fresh light on Josiah's reform and its aftermath. The author deserves full credit for a most valuable and interesting research project.

R. E. CLEMENTS

TIMM, S.: *Die Dynastie Omri: Quellen und Untersuchungen zur Geschichte Israels im 9. Jahrhundert vor Christus* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 124). 1982. Pp. 359. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 76.00)

This work, which is a revision of the greater part of a Tübingen dissertation, presents a detailed and comprehensive study of the Omride dynasty. After examining the schematic formulas used in the books of Kings for presenting the monarchs of this line, an analysis is given of the main narratives relating to the period: 1 Kings 17;18;19;21 and 2 Kings 9–10. There follows a section devoted to a study of extra-biblical references to the kingdom of Israel in the time of the Omrides, most notably the Mesha inscription, the monolith and annals of Shalmaneser III, and the reports of Menander. A final section gives a survey of the ways in which historians have understood and interpreted the significance of this dynasty; the contributions under discussion are those of Ewald, Hitzig, Wellhausen, Šanda, Kittel and Alt, with one chapter outlining old and new interpretations of Jezebel. This study cannot be by-passed by anyone concerned with the history of Israel during this period. The extensive bibliography runs to some thirty pages, and the fact that the author completed his manuscript in 1977 and has not been able to consult some important studies that appeared between 1977 and 1982, does not detract from the value of his work.

G. H. JONES

WILKINSON, J.: *Egeria's Travels to the Holy Land. Newly translated with supporting documents and notes*. Revised edition. 1981. Pp. xvi, 354; 33 illustrations. (Aris and Phillips, Warminster; Ariel Publishing House, Jerusalem. Price: £12.50)

Egeria's Travels is the (incompletely preserved) work of a Christian pilgrim who visited the Holy Land towards the end of the fourth century A.D. Its interest for Old Testament scholars lies in her detailed description of what was then believed to be the route of the Exodus and other topographical observations, but it is also a source of major importance for the liturgy of the Jerusalem church. John Wilkinson's translation was first published in 1971 and includes an introduction and notes which give a careful account of the extensive work which has been done on this text since its discovery in 1884, together with translations of several closely-related texts. His deep knowledge of many of the places mentioned enhances its value. In this welcome new edition twenty pages of 'Addenda and Corrigenda' have been added, as well as a long note (pp. 298–310) on 'Jewish Influences on the Jerusalem Liturgy'. Some of the new material is of considerable importance, either adding new evidence or representing a maturer view of controversial topics arising from the author's further research on texts of this kind.

G. I. DAVIES

YAMAUCHI, E. M.: *Foes from the Northern Frontier: Invading Hordes from the Russian Steppes* (Baker Studies in Biblical Archaeology). Foreword by A. R. Millard. 1982. Pp. 148; 1 chart, 8 maps, 27 figures. (Baker Book House, Grand Rapids, Michigan. Price: \$6.95)

Two somewhat disparate objectives are here pursued. The blurb, preface, and first few pages concentrate on showing the absurdity of Hal Lindsay's assertion (in *The Late Great Planet Earth*) that Rosh and Meshech in Ezek. 38 refer to Russia and Moscow. The folly of such 'exegesis' is shown, though whether fundamentalist anti-communism is open to rational argument remains doubtful. The main body of the book is quite different: a clear and fully-illustrated account of current knowledge of the Scythians and kindred 'foes from the North'. Herodotus's descriptions are largely vindicated, and the 'foe from the North' of Jeremiah may have included Scythians serving in Babylonian armies. There are many useful references to relevant but for many inaccessible (particularly Russian) literature.

R. J. COGGINS

4. TEXT AND VERSIONS

ABERBACH, M., and GROSSFELD, B.: *Targum Onkelos to Genesis: A Critical Analysis together with an English Translation of the Text*. 1982. Pp. viii, 376. (Ktav, New York; Center for Judaic Studies, University of Denver. Price: \$35.00)

This work, which the authors hope will encourage further studies along the same lines, uses the critical Sperber text of Targum Onkelos (TO) on the Pentateuch to produce an excellent edition of the Genesis Targum. The Aramaic text is clearly laid out on the right-hand page and is accompanied by a straightforward, idiomatic, English translation on the left. A critical apparatus notes all deviations from the MT in TO and supplies probable reasons (historical, theological, halakhic, etc.) for each case. Especially helpful are allusions to passages in talmudic and midrashic literature which illuminate the renderings of TO. There is a brief introduction to the text and by way of appendix thirty or more pages provide translations of rabbinic passages cited in the commentary. There is a select bibliography and full indexes (biblical, targumic, rabbinic, and post-biblical). This scholarly volume will be of immense value to students of biblical and rabbinic literature.

P. W. COXON

AJEMELAEUS, A.: *Parataxis in the Septuagint: A Study of the Renderings of the Hebrew Coordinate Clauses in the Greek Pentateuch* (Annales Academiae Scientiarum Fennicae: Dissertationes Humanarum Litterarum, 31). 1982. Pp. vi, 198. Academia Scientiarum Fennica, Helsinki. Price: Mk. 46.00)

This is a careful examination, by a pupil of Professor Soisalon-Soininen, of an important aspect of translation technique. The material is clearly presented, and a final chapter discusses in an illuminating way the relevance of the findings for any attempt to allocate different books (or parts of books) to different translators: whereas no support is given to theories of bisection, there is sufficient evidence to allocate the different books of the Pentateuch to different translators (though the question is raised whether Exod. 35-40 might be the work of the translator of Leviticus). There is an index of biblical passages cited. A valuable contribution to Septuagint studies.

S. P. BROCK

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. Pp. 10; 231 plates. (Rosenkilde and Bagger, Copenhagen; Johns Hopkins University Press, Baltimore. Sub. price: D.Kr. 2,755 (cloth); D.Kr. 2,575 (paper))

This series of facsimile editions maintains the professional standards established in its earlier volumes with the completion of its treatment of the Damascus Pentateuch, the first part of which appeared in 1978 (*B.L.* 1980, p. 45; cf. also *B.L.* 1981, p. 45). Professor Beit-Arié, one of the leading authorities in Hebrew palaeography and codicology, has taken over from the late D. S. Loewinger and describes the technical, scribal and graphic characteristics of the manuscript. With his usual competence he analyses the writing material, codex construction, ruling techniques, size and layout, script, and marginal justifications, and compares these with dated or datable biblical codices of the ninth to the eleventh century in his efforts to arrive at the date and provenance of the manuscript. He concludes that the evidence points to a western oriental, i.e. Palestinian/Egyptian origin in about 1000 C.E. and to a 'common palaeographical and textual tradition, and a common channel of transmission' with Codex Leningrad written in 1009 C.E. by Samuel ben Jacob.

S. C. REIF

BURKE, D. G.: *The Poetry of Baruch. A Reconstruction and Analysis of the Original Hebrew Text of Baruch 3:9-5:9* (Society of Biblical Literature, Septuagint and Cognate Studies, 10). 1982. Pp. xxiv, 376. (Scholars Press, Chico, California. Price: \$16.00)

That Bar. 1:1-3:8 is a translation from Hebrew is generally accepted (cf. *B.L.* 1976, pp. 112-13; 1977, p. 39), but for the rest of the book the evidence is not so clear. Burke's aim is to show, by identifying the biblical sources of phraseology in the latter part of the book, that the Greek Baruch is based on the Hebrew, and not the LXX, form of these biblical passages. The main part of the book is devoted to a reconstruction of the supposed Hebrew original, accompanied by a detailed commentary (chapters 2-5). Chapter 1 is a survey of opinions on the authorship, original language, and date of the work, while chapter 6 offers an analysis of the poetic structure of the reconstructed Hebrew. Even though some of the retroversions are very uncertain (and include some curiosities), Burke has presented a strong case for a Hebrew original; this case would, however, have been considerably stronger had he dealt more specifically with the various objections to this view, and made use of some of the more refined techniques for retroversion developed by Tov and others.

S. P. BROCK

CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*, 9:1, 2. 1982. Pp. ii, 10; ii, 9 (Department of Near Eastern Studies, University of Toronto. Sub. price: \$5.00)

It is mainly the 'cognate' element that is represented in these issues of *NTCS*; one gets the impression that not very much is happening in the Targumic world now. The inclusion of the word 'Aramaic' in the title would perhaps attract more interest, and would certainly make for an accurate description of contents. More useful still would be a journal actually to promote Targumic studies; even something equivalent to the (*Septuagintal*) *IOSCS Bulletin* would be helpful.

R. P. GORDON

GOSHEN-GOTTSTEIN, M. H. (ed.): *The Book of Isaiah*. Vol. 2: *Chapters 22-44* (The Hebrew University Bible). 1981. Pp. iv, iv (Hebrew), 81-204 (Magnes Press, Jerusalem. Price: \$40.00)

The first volume containing the first two parts of this valuable work for the study of the text of the Hebrew Bible was reviewed in *B.L.* 1976, p. 31 (cf. *B.L.* 1966, p. 18 (*Decade*, p. 638)). Volume 2, which differs slightly from its predecessor in the use by the printer of some different founts, continues from Isa. 22:11 to 44:28. It is accompanied by a card (different from the one with vol. 1) describing the edition and listing the symbols and abbreviations. The final volume will, it is hoped, be printed before long, and the first stage of the publication of this important work on the Old Testament completed.

J. A. EMERTON

HEATER, H., JR: *A Septuagint Translation Technique in the Book of Job* (Catholic Biblical Quarterly Monograph Series, 11). 1982. Pp. xiv, 152. (Catholic Biblical Association of America, Washington DC. Price: \$4.00; members: \$3.20)

This monograph, originating as a doctoral dissertation, is devoted to the discussion of what the author calls 'anaphoric translation' in the Old Greek of Job, that is, instances where the translator has been influenced in his choice of wording by other passages (either in other parts of Job, or elsewhere in the LXX); one hundred and thirteen such passages are commented on.

S. P. BROCK

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. Pp. xii, 193; 54* (Aramaic text). (Brill, Leiden. Price: Fl. 100.00)

This critical edition of the Targum of Lamentations is based on all the available manuscripts of Yemenite provenance. The Yemenite tradition of the Targum (Yem) differs distinctly from the version found in non-Yemenite manuscripts. Differences from manuscripts of Lamentations in the Western tradition (WT) include the shorter text of Yem, which also exhibits many textual differences, and the vocalization of Yem which accords with a tradition of the grammar of Aramaic not found in the WT. The Yemenite tradition is especially important in respect of the Targum of Megilloth because it reflects a linguistic tradition which may be traced back to a lost Babylonian version of the text. The edited text with its critical apparatus is preceded by a lengthy appraisal of the unique character of Yemenite traditions and the important role of the Targum (the custom of reciting the Targum in the synagogue was only kept alive in Yemenite circles). A lengthy section is devoted to every aspect of textual variant (phonological, morphological, lexicographical, etc.) in the eight manuscripts used by the editor. Appendixes list readings of the WT which have no counterpart in the Yemenite tradition and Sperber's deviations from his manuscript in the printed text of MS Br. Libr. Or. 2375 in *The Bible in Aramaic IV A* (1968).

P. W. COXON

KLEIN, M. L.: *The Fragment-Targums of the Pentateuch according to their Extant Sources*. Vol. I: *Texts, Indices and Introductory Essays*. Vol. II: *Translation* (Analecta Biblica, 76). 1980. Pp. iv, 260; x, 199, 8 plates. (Biblical Institute Press, Rome. Price: Lire 25,000; \$28.00)

In view of the well-known deficiencies of the Ginsburger edition, the publication of reliable texts of the Fragment-Targums — Klein is in no doubt

as to the appropriateness of the plural — has been a long-standing desideratum. Klein organizes his edition along the lines laid down in his contribution to the *HUCA* Centennial Volume (1975: pp. 115–37). Manuscripts recognized as being directly dependent on extant texts are left out of the reckoning. Four ‘recensional families’ are distinguished among the remaining six — three of them represented by a single manuscript each. In the section entitled ‘Introductory Essays’ previous work on the Fragment-Targums is reviewed and a few tentative conclusions are offered. The purpose of these Targums remains enigmatic, though the festival-liturgical features of two of them (including Paris 110) are noted. As well as an index of verses represented in the Fragment-Targums, there is a concordance of Greek and Latin loan-words. Klein’s translation and occasional notes will both help the non-Aramaist and also serve to draw attention to the numerous textual and interpretive cruxes that remain.

R. P. GORDON

KOHLLENBERGER, J. R., III: *The NIV Interlinear Hebrew–English Old Testament*. Vol. 3: *1 Chronicles–Song of Songs*. 1982. Pp. xii, 601. (Zondervan, Grand Rapids, Michigan. Price: \$21.95)

This continues the work described in *B.L.* 1982, p. 36, the format and high standard of production being unchanged. Giving an exact grammatical rendering of each word is clearly a problem and the readers will need to use discretion. The fourth volume will complete the work with the Latter Prophets.

J. H. EATON

METZGER, B. M.: *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography*. 1981. Pp. x, 150, including 9 figures and 45 plates. (Oxford University Press, New York and Oxford. Price: £14.50)

Here is an excellently conceived and thoroughly reliable introduction designed for students of the Greek Bible, Old Testament as well as New. Part I (some fifty pages) is on Greek palaeography in general, with a final chapter on special features of biblical manuscripts such as the Tetragrammaton, *nomina sacra* and hexaplaric signs (nothing, however, on the controversy concerning the precise contents of the hexapla). Part II provides forty-five plates and descriptions of manuscripts arranged chronologically; the Old Testament manuscripts represented are (in order of appearance): 957, 803, 848, 814, 967, 962, G, W, L, Q, 1101, 1098, and a prophetologion (St Saba 247). The passages illustrated are carefully chosen and the rich bibliographical materials provided throughout the book make this a work that the more advanced student of the Greek Bible, as well as the beginner, will find invaluable. The book is, moreover, beautifully produced.

S. P. BROCK

PEREZ CASTRO, F. (ed.): *El Codice de Profetas de El Cairo*. I: *Josue-Jueces* (Textos y Estudios ‘Cardenal Cisneros’, 26). 1980. Pp. 230. (Instituto ‘Arias Montano’, C.S.I.C., Madrid. Price: Pts. 2,000)

This part of the Cairo Codex, containing the books of Joshua and Judges, has been prepared for publication by Carmen Muñoz Abad, Emilia Fernández Tejero, María Teresa Ortega Monasterio, and Eugenio Carrero Rodríguez. The biblical text is printed with an expanded critical edition of the

Masorah printed beneath it. The latter differs occasionally in form and contents from the Masorah of B19a, and the members of the team have produced a volume of the greatest interest and use to students of the history of the biblical text, and of the Masorah. For a preface (by F. Perez Castro) to this as well as the other volumes yet to appear the reader is referred to vol. vii (*Profetas Menores* (Textos y Estudios, 20, 1979)), which was not reviewed in the *Book List*.

P. WERNBERG-MØLLER

PEREZ FERNANDEZ, M.: *Tradiciones Mesiánicas en el Targum Palestinense. Estudios exegeticos*. 1981. Pp. 359. (Institución San Jerónimo, Valencia-Jerusalem. Price: \$12.50)

After a substantial introduction on the methods of translation and paraphrase followed by the Aramaic interpreter (*meturgeman*), the author analyses in detail messianic themes and ideas in the Palestinian Targum of Gen. 3:14–15; 49:1, 8–12, 16–18; Exod. 12:42; and the oracles of Balaam in Num. 23–24. Brief appendixes cover Gen. 35:21; 49:5–7; Ezek. 38–39; Mic. 4:8; and many other Old and New Testament texts are treated incidentally. The figure of the Messiah appears in the guise of healer, saviour, master, consoler, warrior, peacemaker, and new Moses. In each case the author starts with the Hebrew text and pursues its re-workings in several Targums, the Septuagint, other Jewish (especially Midrashic) texts, the Vulgate, etc. In the course of clarifying the meaning of each text the author manages also to throw light on the exegetical procedures of the ancient interpreters. The net result is that there emerges a mental world that is both homogeneous and differentiated. In addition to the usual indexes of texts and authors, the work provides a synopsis in parallel columns of the texts analysed in the various Targums (Onqelos, Pseudo-Jonathan, Neophyti, MS Vatican 440), together with a Spanish translation. The volume makes use of Hebrew, Greek and several Latin typefaces, and this facilitates both reading and consultation. The work deals with an important subject, adduces ample evidence in support of its argument, and is convincing in its interpretation.

L. ALONSO SCHÖKEL

VEGAS MONTANER, L.: *Biblia del Mar Muerto: Profetas Menores Edición crítica según Manuscritos Hebreos procedentes del Mar Muerto* (Textos y Estudios 'Cardenal Cisneros', 29). 1980. Pp. xxxiv, 112. (Instituto 'Arias Montano', C.S.I.C., Madrid. Price: Pts. 500)

In this volume the author has gathered together and edited critically the biblical material from the Minor Prophets in the documents from Qumran and Murabá'at — in the first place, of course, the biblical fragments and the *pēšārīm*, but also other documents (such as 4QCatena^a and 4QFlorilegium). The photographs of the fragments published so far have all been re-examined, and the editor's readings occasionally differ from those of earlier editions. In the introduction the editor gives a full list of variants (pp. x–xviii), as compared with the MT of BH (many of which, incidentally, are included in the apparatus of BHS), and he also includes a detailed statement (pp. xix–xxiv) about the biblical passages in the manuscripts not included in this edition, viz. the Damascus Document, the Manual of Discipline, the Benedictions, the Hymns, and the War Scroll.

P. WERNBERG-MØLLER

WEINGREEN, J.: *Introduction to the Critical Study of the Text of the Hebrew Bible*. 1982. Pp. ix, 103. (Clarendon Press, Oxford; Oxford University Press, New York. Price: £5.50)

This work is intended to introduce students who have some knowledge of Hebrew to textual criticism. There are discussions of the nature of textual criticism, its rabbinic antecedents (and Weingreen shows in many places that the rabbis were aware of textual problems), its scope and limitations, recurring and unspecified types of error, glosses and editorial notes, and the philological approach to the subject. The book ends with a short bibliography, and indexes of subjects and references. It is lucidly written and the subjects discussed are aptly illustrated from the Hebrew Bible. The book should serve its purpose admirably.

J. A. EMERTON

WEVERS, J. W. (ed.): with the assistance of QUAST, U.: *Septuaginta. Vetus Testamentum Graece Auctoritate Academiae Scientiarum Göttingensis editum*. Vol. III,1: *Numeri*. 1982. Pp. 443. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 198.00; sub. price: DM. 168.00)

This is the third volume of the Göttingen Septuagint to have been edited by Professor Wevers (see *B.L.* 1975, pp. 39–40; 1978, pp. 45–46), and it follows the pattern of the previous volumes, with only a short introduction listing the textual witnesses and manuscript groupings: an accompanying volume (MSU XVI, 1982) will discuss the textual history in detail. At the end come some ten pages each on orthographica and grammatica and on errors in the apparatus of Brooke-McLean. All students of the Old Testament are once again greatly indebted to Professor Wevers and the staff of the LXX Unternehmen at Göttingen for their meticulous work.

S. P. BROCK

ZIEGLER, J. (ed.): *Septuaginta. Vetus Testamentum Graece Auctoritate Academiae Scientiarum Göttingensis editum*. Vol. XI,4: *Iob*. 1982. Pp. 414. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 168.00; sub. price: DM. 142.00)

The most recent volumes of the Göttingen Septuagint (*B.L.* 1980, p. 44) have been of books which have overlapped with the larger Cambridge LXX; for Job, however, the standard editions hitherto available have been the smaller Cambridge LXX and (above all) Rahlfs's hand edition, and so Ziegler's fine volume is all the more welcome. The lengthy introduction (206 pages) reverts to the earlier pattern of the series, appending the sections on textual history to the descriptions of the witnesses, rather than reserving them for separate publication. This is Ziegler's eighth contribution to the series and the masterly, and succinct, presentation of the material obviously draws on long experience. The best-known feature of LXX Job is the presence of 389 asterized stichoi: since these feature in all Greek manuscripts (they are absent only from the Sa'idic and some Old Latin quotations), Ziegler has, like Rahlfs, included them in the text, though clearly marked with their asterisks (a convenient list of the passages is given on pp. 150–51). The moving foreword was written shortly before the editor's eightieth birthday: *stephanos gerontōn polypeiria*.

S. P. BROCK

5. EXEGESIS AND MODERN TRANSLATIONS

AMSLER, S., LACOCQUE, A., and VUILLEUMIER, R.: *Aggée, Zacharie, Malachie* (Commentaire de l'Ancien Testament, XIc). 1981. Pp. 262. (Labor et Fides, Geneva. Price: Sw.Fr. 45.00)

This volume completes the treatment of the Minor Prophets in CAT (for earlier volumes see *B.L.* 1967, p. 22; 1973, p. 30; *Bible Bibliog.*, pp. 22, 452), and the characteristics of the previous volumes are once again in evidence here. Amsler deals with Haggai and Zech. 1–8 and for the most part follows the usual critical consensus (Hagg. 2:15–19 is linked with 1:15a; Zech. 6:11 originally referred to Zerubbabel). For Zechariah 9–14 there is no critical consensus for Lacocque to follow. He holds these chapters to be a unity dating from the first half of the fifth century, largely following Hanson's proposals concerning the emergence of apocalyptic. Vuilleumier on Malachi has no separate introduction, but relates the critical questions to comments on specific verses. The exegesis throughout is clear and helpful, and the volume as a whole is a worthy addition to the series.

R. J. COGGINS

BARCLAY, W.: *The Lord is My Shepherd: Expositions of Selected Psalms*. Introduction by A. Galloway. 1982 (1980). Pp. 153. (Collins, Fount Paperbacks, London. Price: £1.50)

Professor Barclay's last and sadly, uncompleted work (*B.L.* 1981, p. 51), affectionately introduced by a colleague, has lost nothing by being produced in paperback except, happily, £3.45 in price and, tiresomely, some accuracy on account of occasionally careless proof-reading. It is good value, and easy to read and enjoy.

E. B. MELLOR

BEEK, M. A.: *Jozua* (De Prediking van het Oude Testament). 1981. Pp. 256. (Callenback, Nijkerk. Price: Fl. 63.50; sub. price: Fl. 57.50)

A new volume in this well-known series, following the normal pattern, but with numerous additional notes on particular problems within the book, and a statement to explain why the application of the material in preaching is undertaken only for certain parts of the book. The common division of the book into three main parts is followed: 1–12, conquest under Joshua; 13–21, occupation of the land; 22–24, appendixes. A fairly substantial introduction considers the literary problems, the historical questions — some discussion of the archaeological evidence appears within the commentary, especially in relation to Jericho, though only rather sketchily for Ai — the figure of Joshua, and the theology of the book. There is a good, full bibliography.

P. R. ACKROYD

BOADT, L.: *Jeremiah 1–25* (Old Testament Message, A Biblical-Theological Commentary, 9). 1982. Pp. xxviii, 213; 4 maps. (Michael Glazier, Wilmington, Delaware. Price: \$12.95 (paperback \$7.95). Distributed by Gill & Macmillan, Dublin. Price: £6.95)

This commentary on Jeremiah 1–25 is in a series of twenty-three volumes by an international group of Roman Catholic scholars and is directed to a wide circle of readers. The chapters are appropriately divided for comment and the text of the RSV accompanies each section. The first task undertaken is to establish the meaning of Old Testament texts in the context of the ancient

world out of which they came, but there is a confidence that by force of analogy their theological relevance for the present time can be demonstrated. The commentary has a foundation of scholarship, is well-organized and is sensibly written.

W. McKANE

BUBER, M., and ROSENZWEIG, F.: *Die fünf Bücher der Weisung* (Die Schrift verdeutscht, 1). 10., verbesserte Auflage der neubearbeiteten Ausgabe von 1954. With a supplement, *Zu einer neuen Verdeutschung der Schrift*. 1981. Pp. 582, 44. (Lambert Schneider, Heidelberg. Price: DM. 46.00)

BUBER, M.: *Das Buch der Preisungen*. 9., durchgesehene Auflage der neubearbeiteten Ausgabe von 1958. With a supplement, *Zur Verdeutschung der Preisungen*. 1982. Pp. 209, 11. (Lambert Schneider, Heidelberg. Price: DM. 24.00)

The four-volume edition of this famous translation issued by Lambert Schneider Verlag between 1976 and 1979 was noticed in *B.L.* 1978, p. 48; 1979, p. 51; 1980, p. 50. Buber was only able to complete the translation after the war, and the Lambert Schneider edition, which incorporates Buber's last revisions, was based on the edition which appeared between 1954 and 1962. Volume 1, the *Torah*, has now been reprinted; see *B.L.* 1978. The translation of the Psalms is available in a separate volume, and this has likewise been reprinted; see *B.L.* 1977, p. 43.

M. A. KNIBB

CASETTI, P.: *Gibt es ein Leben vor dem Tod? Eine Auslegung von Psalm 49* (Orbis Biblicus et Orientalis, 44). 1982. Pp. 315. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 63.00)

It is good to have this long study of a peculiar and important psalm. The author grapples with all the questions of text, structure and meaning. He finds that the composition has gone through two stages. The original poem (vv. 11–15, 21) was a pessimistic reflection akin to Qohelet. The later author who expanded this to the present text had experienced transcendental hope, which he expresses in the old language of assumption (v. 16). So God and the world are seen again as meaningful and there is a 'life before death'.

J. H. EATON

CLIFFORD, R.: *Deuteronomy, with an Excursus on Covenant and Law* (Old Testament Message, A Biblical-Theological Commentary, 4). 1982. Pp. x, 193; 2 maps. (Michael Glazier, Wilmington, Delaware. Price: \$6.95 (paperback). Distributed by Gill & Macmillan, Dublin. Price: £5.95)

This is a concise but useful commentary on Deuteronomy with an emphasis upon theological exposition. The Excursus emphasizes the influences of treaties from the Neo-Assyrian period upon the composition of Deuteronomy. For the character of the series to which this volume belongs see also the next two reviews.

E. W. NICHOLSON

COLLINS, J. J.: *Daniel, First Maccabees, Second Maccabees, with an Excursus on the Apocalyptic Genre* (Old Testament Message, A Biblical-Theological Commentary, 15). 1981. Pp. xiv, 368; 3 maps. (Michael Glazier, Wilmington, Delaware. Price: \$12.95 (paperback \$9.95). Distributed by Gill & Macmillan, Dublin. Price: £5.95)

This volume belongs to a series which as the subtitle indicates has primarily a theological purpose. Like its predecessor, *New Testament Message*, the twenty-three volumes which cover the entire Old Testament endeavour 'to feel the pulse of God's word for its religious impact and direction'. The biblical anchorage is the close study of the scriptural word within the primary context of the life and culture of ancient Israel. The commentary is not verse by verse but concentrates on the message and themes of select passages. The writers of the series are Roman Catholic which accounts for the inclusion of the books of Maccabees and, happily, that of the Prayer of Azariah and the Song of the Three Young Men in the book of Daniel. The Excursus on the Apocalyptic Genre is an excellent appraisal by an acknowledged authority in this field. The series is designed for the serious reader who is not a specialist, and aims at communication on the popular level. The approach, however, is critical and the scholarship sound.

P. W. COXON

Cox, D.: *Proverbs, with an Introduction to Sapiential Books* (Old Testament Message, A Biblical-Theological Commentary, 17). 1982. Pp. xii, 259. (Michael Glazier, Wilmington, Delaware. Price: \$7.95 (paperback). Distributed by Gill & Macmillan, Dublin. Price: £5.95)

This useful volume belongs to a new international series of Roman Catholic Old Testament commentaries. The series is intended for the 'interested reader', and its emphasis is indicated by its subtitle. The first third of this volume is devoted to an introduction to the Old Testament wisdom books based on the results of modern scholarship which is comprehensive and on the whole clear and informative, although the need for compression has occasionally resulted in obscurities and unduly sweeping generalizations. The commentary and accompanying RSV text — occasionally varied by the author's own translation — cover only a selection of passages, comprising slightly less than half of the text. Each passage is treated as a whole rather than verse by verse. The exegesis is primarily theological, but there is at the same time no attempt to deny the secular character of many of the individual proverbs.

R. N. WHYBRAY

DEISSLER, A.: *Zwölf Propheten: Hosea, Joël, Amos* (Die Neue Echter Bibel). 1981. Pp. 136. (Echter Verlag, Würzburg. Price: DM. 28.00; sub. price: DM. 24.00)

Like earlier volumes of this series (cf. *B.L.* 1981, pp. 53, 58; 1982, p. 51) this offers a running commentary on the text of the *Einheitsübersetzung*, and is intended for a wide readership. Within the obvious limitations of such a series this is an excellent commentary and to be warmly commended. Brief introductions and bibliographies are provided for each of the three books. Hosea 3 is taken to refer to a later phase in Hosea's marriage with Gomer. Joel is dated in the first half of the fourth century. Amos 8:11–14 is included with other passages more commonly denied to Amos. This commentary succeeds in its aim to provide a clear and concise account of the current exegesis of these books.

A. GELSTON

ELLISON, H. L.: *Exodus* (The Daily Study Bible: Old Testament). 1982. Pp. xii, 204; 2 illustrations. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95)

The first three volumes in this series were reviewed in *B.L.* 1982, pp. 44, 46, 50, and the present work maintains the same format, characteristics and purpose and merits the same welcome that was given to them. As the author notes in his Introduction, Exodus 'is one of the most important and spiritually interesting books of the Old Testament'. It also raises many problems with respect to its composition and transmission. Since the aim of the series is primarily exposition, such problems are not allowed to obtrude unduly, but the author continually shows that he is aware of them and his work is based on sound and sensible scholarship. The exegesis of the text is accompanied by three Appendixes — on Jethro, the name Yahweh, and the Hardening of Pharaoh's heart. Hence, Ellison's book will greatly help the ordinary reader understand what Exodus is all about and also, in line with the general purpose of the series, assist the Christian believer to grasp its significance for his own faith.

J. R. PORTER

GIBSON, J. C. L.: *Genesis*. Volume 2 (The Daily Study Bible: Old Testament). 1982. Pp. xiv, 322; 5 maps. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95)

This volume completes the commentary on Genesis in this series. It deals with chapters 12–50. It uses the same format as volume 1 (reviewed in *B.L.* 1982, p. 44) and is to be recommended just as highly.

J. ROBINSON

GISPEN, W. H.: *Exodus* (Bible Student's Commentary). Translated by E. van der Maas. 1982. Pp. viii, 335. (Zondervan, Grand Rapids, Michigan; Paideia, St Catharine's, Ontario. Price: \$15.95)

The series to which this commentary belongs (cf. *B.L.* 1982, p. 40) is a new English rendering of *Korte Verklaring der Heilige Schrift*, a multi-volume commentary on the whole Bible which was originally published in the Netherlands between about 1930 and 1960. It is not a straightforward translation, as the text of the New International Version has been printed and some changes have been made to the commentary to fit in with this and to take account of other English versions (chiefly the Authorised Version). The introduction and commentary combine learning with devotion but make few concessions to critical scholarship and little account is taken of anything written since the Second World War. Not recommended.

G. I. DAVIES

HAMMER, G., and BIRSACK, M. (eds.): *D. Martin Luther. Operationes in Psalmos 1519–1521. Teil II: Psalm 1 bis 10 (Vulgata)* (Archiv zur Weimarer Ausgabe der Werke Martin Luthers, 2). 1981. Pp. xcii, 648. (Böhlau Verlag, Cologne. Price: DM. 298.00)

This volume is a monument to the best German traditions of erudition and theological vitality. A critical edition of Luther's Latin text is based on the earliest Wittenberg edition, all its successors scrupulously described and collated. The *Operationes* are important in illustrating Luther's change after the *Dictata super Psalterium* of 1513–15. The editors bring out in a continuous commentary (*Erläuterungsapparat*) the intellectual context of what he writes.

His own writings elsewhere, the patristic and medieval tradition of exegesis, the contribution of humanists (the Hebrew studies of Reuchlin and humanistic researches of Faber Stapulensis and Erasmus being prominent), and relevant modern research are all richly indicated and often quoted. The wealth of Luther's own reading and insight is marvellous. His philological researches are scrupulous, and the editors will show the reader where he did them. His debt to the past is real and acknowledged. The fathers are often true, but too remote from the text (13,11–15; cf. 108,15–16 and note). Ps.-Dionysius or the schoolmen may be strongly attacked, especially where a theological principle like Hope is at stake (294–97). Traditional allegorism may still be adopted however, not of necessity but *ex corde* (74–75, 97–98; JHWH is a code for the Trinity, following Jerome, 335). Luther's discussion of *našqû-bar* and the editors' notes well illustrate the importance and quality of the edition (111–15). Historians of theology will look for the discussion of 'God's justice' in Psalm 5:9 (255–59), where Luther's development seemed to him most revolutionary, and will not be disappointed by what they find. It is a key point at which the Scripture had spoken newly to Luther and obliged him to shake free of scholastic and ecclesiastical shackles. If at times this led him too readily to find in the Psalms the problems and perspectives of his own day, as when the *impii* of Psalm 1 are the ceremony-lovers and status-seekers of the Church (36), he still writes compellingly as one who has grasped the heart of the matter: it is not erudition that makes a theologian, but his life (24,3–6). The remaining *Operationes* expound Psalms 12, 19, and 22, and will occupy a further volume.

S. G. HALL

HAMMER, R., and McKEATING, H.: *Danieru-sho, Hosea-sho, Amosu-sho*. Translated by Y. Fukatsu. 1981. Pp. 271. (Shinkyō-shuppan-sha, Tokyo. Price: ¥3,000)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *The Book of Daniel* (1976) — see *B.L.* 1977, p. 46 — and the section on Amos and Hosea from *Amos, Hosea, Micah* (1971) — see *B.L.* 1972, p. 23 (*Bible Bibliog.*, p. 367). Micah is to be translated with *Joel, Obadiah, etc.*

K. K. SACON

JACOB, E., KELLER, C.-A., and AMSLER, S.: *Osée, Joël, Amos, Abdias, Jonas* (Commentaire de l'Ancien Testament, XIa). Deuxième édition, avec compléments bibliographiques. 1982. Pp. vi, 295. (Labor et Fides, Geneva. Price: Sw.Fr. 37.00)

This second edition of a commentary which first appeared in 1965 has been expanded by the addition of six pages of bibliography listing books and articles that have appeared since first publication (*B.L.* 1967, p. 22; *Bible Bibliog.*, p. 22). The text of this concise and useful volume is otherwise virtually unchanged.

R. E. CLEMENTS

Jesaja. Det gamle Testamente i ny oversættelse. 1982. Pp. 175. (Det danske Bibelselskab, P. Haase & Søn, Copenhagen. Price: D.Kr. 59.50 (paperback D.Kr. 49.75))

Aiming at a new authorized version of the Old Testament in Danish by the end of this century, the Danish Bible Society has decided to publish separate books in order to encourage public discussion about biblical

language and style. This translation of the book of Isaiah was made by a group of scholars connected with the Department of Old Testament Studies at the University of Århus under the chairmanship of H. Gottlieb and S. Holm-Nielsen (Copenhagen). The language used in the translation is a good example of concise Danish of the 1980s. At the end of the book there is a list of deviations from the massoretic consonantal text.

K. JEPPESEN

KAISER, O.: *Isaiah 1–12: A Commentary* (Old Testament Library). 2nd edition. 1983. Pp. xvi, 272. (SCM Press, London. Price: £9.50)

Professor Kaiser completely rewrote his commentary on Isaiah 1–12 in the ATD series for the fifth edition which appeared in 1981 (*B.L.* 1982, p. 45), and it is excellent that this totally new edition should so quickly be made available in English. The evolution of Kaiser's thought is well illustrated in the treatment of 6:1–8:18 which is held to have been formed in a number of stages as a response to the catastrophe of 587. Whatever may be thought about Professor Kaiser's conclusions, this commentary raises fundamental questions about the formation of Isaiah 1–12.

M. A. KNIBB

KIRKPATRICK, A. F.: *The Book of Psalms* (Thornapple Commentaries). 1982 (1906). Pp. cxii, 852. (Baker Book House, Grand Rapids, Michigan. Price: \$19.95)

Reissued here, in a slightly enlarged type-face but without any additional matter, is the 1906 reprint of the well-known commentary in the *Cambridge Bible for Schools and Colleges*, first published in 1902. No one could mistake this for a new book: it is, of course, innocent of matters Ugaritic, it regards the cult as a poor substitute for the true devotion of the individual, it expends much space in discussing a possible Maccabaeon dating of particular Psalms. And yet in detail of exposition it offers much that eludes more recent commentators and so shows itself still worthy of attention.

R. J. COGGINS

KNIGHT, G. A. F.: *Psalms*. Volume 1 (*The Daily Study Bible: Old Testament*). 1982. Pp. xii, 337. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95)

This first volume on Psalms in *The Daily Study Bible*, for which the basic text is the RSV, covers the first two books (Psalms 1–72). The author's obvious interest in theology and in the theological nuances of words and phrases makes his work a fitting addition to this series. Although Knight, in accordance with the general aim of the series to introduce the reader to the insights of modern scholarship, makes good use of the generally accepted cultic background of the Psalms, there are occasions when he seems to be too wary of the new understanding of some phrases gained through this approach; a good example is 'As we have heard, so have we seen' in Ps. 48:8. The format of *The Daily Study Bible* has made it necessary to divide some of the Psalms into two or more readings, which, in some cases, is unfortunate. Psalm 45, for example, is divided into two sections, but with one whole page of the comments on the second section being devoted to verses belonging to the first half. Nevertheless, the author of this volume has been successful in meeting the aims of the series.

G. H. JONES

KODELL, J.: *Lamentations, Haggai, Zechariah, Malachi, Obadiah, Joel, Second Zechariah, Baruch* (Old Testament Message, A Biblical-Theological Commentary, 14). 1982. Pp. xx, 220; 5 maps. (Michael Glazier, Wilmington, Delaware. Price: \$10.95 (paperback \$7.95). Distributed by Gill & Macmillan, Dublin. Price: £5.95)

Although all the contributors to this series are Roman Catholics, the editors' aim that it should reach 'beyond interpretations restricted to an individual church' is realized, if this volume is in any way characteristic. Short historical backgrounds to each book introduce brief sections of the text (RSV) followed by comment aimed at setting it in its historical context, explaining its meaning and bringing out its theological significance for the present. General 'critical' positions are adopted (e.g. in Zech. 6:9-14 the text has been 'altered' to relate to Joshua) but usually the text is expounded 'flat'. It is always difficult to pitch such a series right. It is either too short to deal with the questions of the intelligent reader, or too 'highbrow' to speak to the 'ignorant'. A fair compromise in this book suggests that the series deserves a wide readership.

R. A. MASON

LAMPARTER, H.: *Antworte Gott! Ausgewählte Psalmen*. 1982. Pp. 47. (Calwer Verlag, Stuttgart. Price: DM. 4.80)

In this attractive booklet the author freely adapts twenty-two psalms into rhythmic and versified form. His work is in the tradition of many favourite hymns and will no doubt answer the purpose of assisting the user in prayer and praise.

J. H. EATON

MAHER, M.: *Genesis* (Old Testament Message, A Biblical-Theological Commentary, 2). 1982. Pp. 279. (Michael Glazier, Wilmington, Delaware. Price: \$8.95 (paperback). Distributed by Gill & Macmillan, Dublin. Price: £7.95)

The format of this new Roman Catholic series of commentaries consists of a brief general introduction and introductions to each of the main divisions of the book; RSV is printed in full, with commentary on each section. The whole is somewhat analagous to the Cambridge Bible Commentary. On Genesis the introduction states that the purpose is theological rather than 'genealogical details and tribal origins . . . archaeological details and remnants of political history'. Though this is in line with much recent study of Genesis, the book nevertheless gives an old-fashioned impression, in its acceptance of classical source-criticism without any account being taken of recent developments, and in the correlation assumed between archaeology and the patriarchal stories. This will be a serviceable commentary, but one suspects that it may soon appear to have a somewhat dated air.

R. J. COGGINS

MANGAN, C.: *1-2 Chronicles, Ezra, Nehemia* (Old Testament Message, A Biblical-Theological Commentary, 13). 1982. Pp. viii, 219. (Michael Glazier, Wilmington, Delaware. Price: \$12.95 (paperback \$7.95). Distributed by Gill & Macmillan, Dublin. Price: £6.95)

This series of commentaries is written by Roman Catholic scholars but is aimed at interested lay people throughout the English-speaking world. After a brief introduction to the message of the books, the commentary follows on a section-by-section, rather than verse-by-verse, basis. Substantial extracts of

the RSV text of the section under discussion are included, text and analysis being of roughly the same length. Mangan generally succeeds in getting to the heart of the passage discussed, though there are a few surprising gaps. It is clear that she is well abreast of recent scholarly trends and she gives fair warning of areas of serious dispute, but this does not intrude to distract the intended readership. The book is concluded by a lightly annotated bibliography of works in English. These are not easy books on which to write a commentary of this nature, so that Mangan is to be congratulated on her achievement.

H. G. M. WILLIAMSON

MILLER, J. M., and TUCKER, G. M.: *Yoshua-ki*. Translated by M. Morita. 1982. Pp. 188. (Shinkyō-shuppan-sha, Tokyo. Price: ¥2,200)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *The Book of Joshua* (1974); see B. L. 1975, pp. 47–48.

K. K. SACON

MONTAGNINI, F.: *Il libro di Isaia: Parte prima (capp. 1–39)* (Studi Biblici 58). 2nd edition. 1982. Pp. 259. Paideia Editrice, Brescia. Price: Lire 9,000)

This introductory commentary begins with a useful survey (pp. 11–28) of Isaiah's period (though a discussion on 'Azriahu of Jahudi' overlooks N. Naaman's rejection of that reading in *BASOR* 214 (1974)). The text is divided into about a hundred sections, half of which appear in the opening chapters in the order that Isaiah supposedly wrote them. The inaugural vision and Immanuel oracles, however, are examined later, in particular detail; further chapters contain those sections which cannot be fitted into the chronological sequence. In the translation, many emendations (e.g. 'his people' 3:13) are adopted without any note, and some phrases have fallen out. In most sections the commentary defends Isaiah's authorship, unless excluded on strictly historical (not stylistic or theological) criteria. Immanuel is identified literally, not typologically, as Christ, and 'virgin' considered a valid translation of *almā*. Usually the issues are well summarized and freshly evaluated, though inevitably most of the content appears among commentaries available in English. Rabbinic citations are sometimes garbled. There is no subject index.

M. P. WEITZMAN

PAYNE, D. F.: *Samuel* (The Daily Study Bible: Old Testament). 1982. Pp. x, 278; 3 maps. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95)

This commentary on the two books of Samuel is uniform with the others in the series (cf. above, pp. 48, 50). The text of the RSV is printed, and the commentary is broken up into sections which may be used for daily reading. This is an excellent expository commentary.

J. ROBINSON

RAVASI, G.: *Il Libro dei Salmi: Commento e attualizzazione. Vol. I (1–50)* (Lettura pastorale della Bibbia, 12). 1981. Pp. 917. (Edizioni Dehoniane, Bologna. Price: Lire 28,000)

This looks like becoming one of the biggest commentaries ever on the Psalms. Still tied perhaps too closely to Gunkel's categories, it shows full

knowledge of subsequent exegesis, the contributions of structuralism and the last suggestions made by M. J. Dahood. European literature in various languages is also drawn on freely to illustrate points, more or less usefully. Too much space is given to quoting authors on how beautiful a psalm is, and in general the commentary would be more useful if it were more succinct. Still, its users can hardly fail to find much of value among all these pages.

R. P. R. MURRAY

REHM, M.: *Das zweite Buch der Könige: Ein Kommentar*. 1982. Pp. 274. (Echter Verlag, Würzburg. Price: DM. 49.00)

The first volume of this commentary was noted in *B.L.* 1981, p. 60. The second follows the same pattern, handling the text in sections with short notes to the translation and more detailed commentary on verses and groups of verses. The text is divided into chapters 1–17: the divided kingdoms, part two; and 18–25: the further history of Judah. A brief discussion (pp. 24–28) provides some general comment on the Elisha tradition. The commentary ends with the promised 'introduction' to the two books in the form of 'concluding remarks', dealing with the nature of the books, their sources, authorship — closely following Noth — and chronology. It is sound, middle-of-the-road, commentary, with useful bibliographical references which are, however, somewhat patchy.

P. R. ACKROYD

ROBINSON, J.: *Retsuō-ki*. Translated by R. Arisawa. 1982. Pp. 467. (Shinkyō-shuppan-sha, Tokyo. Price: ¥4,500)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *The First Book of Kings* (1972) and *The Second Book of Kings* (1976); see *B.L.* 1973, p. 27 (*Bible Bibliog.*, p. 449); 1977, p. 50.

K. K. SACON

SEKINE, M.: *Sekine Masao Chosaku-shū Dai 9 Kan: Yobu-ki Chūkai* (M. Sekine Works, vol. 9: A Commentary on the Book of Job). 1982. Pp. 448. (Shinchi-shobō, Tokyo. Price: ¥4,500)

This is a revised and enlarged edition of the commentary published first in 1970. From the vantage-point of his methodology concerning the History of Thought and of Literature, he assumes the Jobian Poet, an intellectual of the highest degree, to be a rich land-owner of the Persian period who suddenly lost his prestigious status by mischief. As a literary genius, he used various literary *Gattungen* for a highly intellectual poetry, the theme of which is the ultimate paradox of life and death before God. Sekine interprets Sheol to be a gracious place where Job can expect to have contacts with his God. Job 14:13ff., 17:12ff., 19:25ff. and 23:7 are to be related to this positively altered view of Sheol. In the dialogue between God and Job in chapters 38–42, he finds an intentional double structure; in the first speech God puts Job out of the realm of creation, while in the second Job is created anew as *Job redivivus*.

K. K. SACON

SEKINE, M.: *Sekine Masao Chosaku-shū Dai 14, 15 Kan: Eremiya-sho Chūkai* (M. Sekine Works, vols. 14 and 15: A Commentary on the Book of Jeremiah). 1981, 1982. Pp. 312, 297. (Shinchi-shobō, Tokyo. Price: ¥6,000 for 2 vols.)

These two volumes are a revised and enlarged edition of his commentary on Jeremiah published in 1962. After a critical appraisal of recent works,

Sekine points out the importance of a sociological and intellectual-historical approach to the text and understands it fundamentally as an organic corpus stemming from Jeremiah. He believes that Jeremiah was profoundly influenced by the Levitical tradition, closely related to deuteronomic thought and terminology, and also inherited the wisdom tradition and had a tendency towards early apocalyptic ways of thinking in the time of catastrophe.

K. K. SACON

VAN SELMS, A.: *Job I* (De Prediking van het Oude Testament). 1982. Pp. 206. (Callenbach, Nijkerk. Price: Fl. 59.50; sub. price. 53.50)

This first part of a commentary on Job in a well-known series covers chapters 1–21 (originally to have been written by T. C. Vriezen). Dr van Selms compares what he has done here, with its greater depth of technical detail, with another commentary which he has written (to be published shortly) for a series directed to the general reader. With its emphasis on preaching, the series is, in fact, not narrowly limited; but each section is provided with a note on application in preaching, so that both detail of comment on individual sections, and not very detailed notes on problems of text and language, are drawn together with broader consideration of theological issues. A very brief introduction considers only the poetical books of the Old Testament, with special reference to the Wisdom literature. The commentary is straightforward and judicious, enriched by the author's long experience of teaching and exposition. A fuller assessment will be possible when the commentary is completed.

P. R. ACKROYD

Starý zákon: překlad s výkladem: 11. Izajáš (The Old Testament: translation with commentary: 11. Isaiah). 1982. Pp. 418. (Kalich, Prague. Price: Kčs 45)

This Czech commentary series, the first in the history of the Czech churches, was enriched in 1982 by a commentary on Isaiah. The work contains, in addition to the new translation of the Hebrew text, an apparatus criticus, concordance references, and a concise commentary produced through the friendly co-operation of Protestant, Catholic, and Orthodox theologians and with the help of philologists. The next volume (12. Jeremiah and Lamentations) is already in the press, and the series will be completed in 1984 with volume 13 (Ezekiel and Daniel). Volume 14 (the Twelve Prophets) appeared in 1968 and has already been reprinted. The individual volumes in this series have been reviewed as they appeared: see *B.L.* 1969, p. 27 (*Bible Bibliog.*, p. 153) and subsequent issues of the *Book List*.

M. BIČ

VAWTER, B.: *Amos, Hosea, Micah, with an Introduction to Classical Prophecy* (Old Testament Message, A Biblical-Theological Commentary, 7). 1981. Pp. 170. (Michael Glazier, Wilmington, Delaware. Price: \$8.95 (paperback \$5.95). Distributed by Gill & Macmillan, Dublin. Price: £4.95)

This can usefully be commended to anyone wishing to make a first very brief acquaintance with the message of these three prophetic books. Each section of biblical text, taken from the RSV, is followed by short explanatory comment which, without technicalities, seeks to introduce the reader to some of the fruits of critical study. The book admirably fulfils the purpose of this

series of twenty-three volumes to confront the modern reader with the challenge of the ancient word.

G. I. EMMERSON

WEISER, A.: *Jyūni Shō-Yogen-sho. Jō*. Translated by M. Akita and others. 1982. Pp. 618. (ATD-NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥5,800)

This is a Japanese translation of *Das Buch der zwölf Kleinen Propheten I: Die Propheten Hosea, Joel, Amos, Obadja, Jona, Micha* from its seventh edition of 1979 (*B.L.* 1981, p. 63). An exposition of the prophetic *Gattungen* is appended by K. Namiki, who also translates an appreciation of the author written by O. Kaiser.

K. K. SACON

WEISER, A.: *Yobu-ki*. Translated by I. Matsuda. 1982. Pp. 524. (ATD-NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥5,300)

This is a Japanese translation of *Das Buch Hiob* from the sixth edition of 1974; see *B.L.* 1952, p. 37 (*Eleven Years*, p. 408) for the first edition, and *B.L.* 1968, p. 29 (*Bible Bibliog.*, p. 83) for the fifth, the most recent to be noticed in the *Book List*.

K. K. SACON

WESTERMANN, C.: *Das Buch Jesaja Kapitel 40–66 übersetzt und erklärt* (Das Alte Testament Deutsch, 19). 4., ergänzte Auflage. 1981. Pp. 344. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 43.00 (paperback DM. 33.00))

This commentary first appeared in 1966 and was noted in *B.L.* 1967, p. 28 (*Bible Bibliog.*, p. 28). On subsequent reprintings and the English translation see *B.L.* 1978, p. 57. This fourth edition is once again virtually a reprint of the first, apart from the final Bibliography, to which once again an additional section, this time of some fifty items, has been appended. This, even though it lacks some important items, is an indication of the extent of recent scholarly work in this field. However, no additions have been made to the footnotes or to the shorter bibliographies in the text which refer to particular passages, or to the text itself. The commentary thus remains a good but no longer up-to-date exposition (even the references to BH rather than to BHS strike a strange note) of Isa. 40–66.

R. N. WHYBRAY

WESTERMANN, C.: *Genesis* (Biblicher Kommentar — Altes Testament, 1/3, Lfg. 21; 22–23). 1982. Pp. i–viii, 81–160; 161–305 (Neukirchener Verlag, Neukirchen-Vluyn. Price: for Lfg. 21: DM. 16.80; for Lfg. 22–23: DM. 32.40; sub. price: DM. 14.00 and DM. 27.00)

For previous comments on this Genesis commentary, see most recently *B.L.* 1982, p. 53. These three fascicles complete the third volume of the whole Genesis commentary, covering chapters 37–50. Fascicle 21 begins by completing the bibliography and comments on chapter 41 and ends in the middle of the comments on chapter 45. The double fascicle 22–23 completes the book and includes, as in the previous volumes, final resumptive comments on chapters 46–50 and on the Joseph story; the whole volume is notable for its detailed and critical comment on recent work on the Joseph story, particularly

that of D. B. Redford. The blessing of Jacob in chapter 49 is rather curiously separated out from its context and treated at the end of the main commentary. While the difficult problems and the nature of this passage make it desirable to give it separate treatment, this has the disadvantage (and goes against current trends in scholarship) of treating it out of the context in which it now belongs, whatever may be said about its original place and purpose. Three pages of supplementary bibliography, indexes of biblical references, of names and topics, and of Hebrew and Greek words, conclude the volume. It is a notable achievement. The size of the whole task is overwhelming. That it will be a standard work of reference for many years is clear.

P. R. ACKROYD

WIESEL, E.: *Five Biblical Portraits*. 1981. Pp. 157. (University of Notre Dame Press, Notre Dame and London. Price: £6.45)

The author, a distinguished survivor of Auschwitz and author of many books of the widest range, applies his unique type of Judaistic hermeneutics to Saul, Jonah, Jeremiah, Elijah, and Joshua. His dialectical method attacks his heroes as anti-heroes. Wiesel asks contemporary questions of and about hidden characters and their traditional role as reflected in Midrash, Talmud, and mystical writings. He weaves biblical scholarship into the warp and woof of centuries of story-telling. The simplicity of his style, ably preserved in his wife's American idiom, is deceptive, for he raises profound issues, evoked but never dictated by his dark experiences. Wiesel has a Jobian way of quarrelling with God before submitting to his power and providence, almost as if to say 'Things are like that, though I do not like them.' The younger generation particularly will appreciate his approach.

U. E. SIMON

WILDBERGER, H.: *Jesaja* (Biblischer Kommentar — Altes Testament, x/3, Lfg. 17–18). 1981. Pp. 1361–1508. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 30.80; sub. price: DM. 25.60)

This fascicle (see *B.L.* 1980, p. 59, for the previous one), which covers Isa. 35–39, brings this massive commentary to an end. The last few pages contain the Hebrew text of Isa. 36:1–39:8 and 2 Kings 18:13–20:19 on opposite pages for the purpose of comparison, and a list of additional bibliographical references for the earlier parts of the commentary. Old Testament scholars will welcome the completion of this major contribution to the study of Isa. 1–39.

J. A. EMERTON

WILLIS, J. T.: *Isaiah* (The Living Word Commentary on the Old Testament, 12). 1980. Pp. 480. (Sweet Publishing Company, Austin, Texas. Price: \$14.95)

This sturdy and attractive volume is a painstaking work, and will be useful to students of the Old Testament. Apart from the commentary proper, there is an introduction of some forty pages dealing with such topics as the historical scope, authorship and date, religious teaching, speech forms, ancient and modern versions, and the New Testament's relationship to the book. On the question of authorship, Willis gives a fair statement of the multi-author view before setting out (not so convincingly) the view that the book was written by Isaiah of Jerusalem. It comes as a surprise, therefore, to find him embracing the latter standpoint in his concluding remarks: '... the

present commentary affirms the fundamental Isaianic authorship of the whole prophetic book, while acknowledging the possibility of additional words, lines or verses at a later time, all under divine inspiration.' It is one thing to interpret the book as a unity, and another to espouse a view of prophecy which can view Isaiah prophesying for three different epochs in Israel's history, pre-exilic, exilic, and post-exilic. Yet in spite of what seems a bad start, or at least a handicap, the author produces a thoughtful and thought-provoking commentary.

R. B. SALTERS

WOLFF, H. W.: *Dodekapropheten 4. Micha* (Biblicher Kommentar — Altes Testament, xiv/4, Lfg. 13, 14). 1981, 1982. Pp. 81–160; 161–232, xlii. (Neukirchener Verlag, Neukirchen-Vluyn. Price: for Lfg. 13: DM. 15.40; for Lfg. 14: DM. 24.00; sub. price: DM. 12.80 and DM. 20.00)

The first fascicle of this commentary, which Wolff has dedicated to the Society in gratitude for its bestowal of Honorary Membership, was reviewed in *B.L.* 1982, p. 54. The second fascicle contains essentially the commentary on 4:1–6:8, and the third the commentary on 6:9–7:20 together with the Introduction and the Indexes. Chapters 4 and 5 are seen as a post-exilic collection of prophetic material on the future of Jerusalem beyond the destruction predicted in 3:12. Three 'now' prophecies (4:9, 11, 14) recognize the fulfilment of 3:12 in the events of 587 and look to a future renewal, which is developed more positively in 5:1–5. This kernel is preceded by a collection of post-exilic material on the future of Jerusalem and followed by three 'then' prophecies (5:6, 7, 9) dealing with the future of Israel's relation to the nations. Earlier material may be incorporated in 5:6–7, 9–12, while 5:14 looks back to 1:2 and binds the whole of chapters 1–5 together. An independent collection of later material, inspired by Micah's concern for social justice, comprises three passages in 6:2–8, 6:9–16, and 7:1–7; 6:1 is a redactional prefix. Within this section 6:3–5, 8, 16 come from deuteronomistic circles. To the final redaction of the book for liturgical reading is ascribed the addition of three short and distinct psalms (7:8–10, 14–17, and 18–20). The latest additional material seems to date from the first half of the fifth century (cf. 7:11). In the Introduction attention should be directed particularly to Wolff's theory that Micah was a civil elder. All students of Micah will be grateful for this stimulating commentary, and the Society will wish to congratulate Professor Wolff on its completion.

A. GELSTON

VAN DER WOUDE, A. S.: *Haggai, Maleachi* (De Prediking van het Oude Testament). 1982. Pp. 190. (Callenbach, Nijkerk. Price: Fl. 57.50; sub. price: Fl. 52.00)

Two separate commentaries appear in this volume, continuing the work of the author on the Book of the Twelve. They are characterized by their thoroughness in the examination of the detailed problems of the text, with fresh proposals where many commentators tend to repeat well-worn solutions: for example, a simple but ingenious conjecture, cautiously stated, for the final phrase of Mal. 2:3, *wenasa 'et kisse' lewi*. Side by side with this detail are the clear summarizing passages with which sections of the text are drawn together. The author's own translation is set out continuously only for a small number of critical passages. Detailed notes and a useful bibliography make this a valuable source-book. We may look forward to the completion of the Twelve with the commentary on Zechariah.

P. R. ACKROYD

The Writings (Kethubim). A New Translation of the Holy Scriptures according to the Masoretic text. Third section. 1982. Pp. x, 624. (The Jewish Publication Society of America, Philadelphia. Price: \$17.50 (leather), \$10.95 (cloth))

This third volume fittingly concludes the new translation of the Bible earlier noticed in *B. L.* 1979, p. 60. The preface tells us something of who the translators were, and of the principles upon which they worked. As in previous volumes, the main translation as printed depends upon the MT, but versional readings and emendations are mentioned at times in the footnotes, and these notes occasionally offer comments and explanations as well; the most frequent of these is 'Meaning of Hebr. uncertain'. Although the policy is to translate from MT, one cannot but gain the impression that the learned translators often believe the true sense to lie in the text as cited in these notes. The density of this annotation becomes much greater in the Megilloth. On the whole the collaborators are to be congratulated on a wisely conservative and sensible translation, which deserves a place on the shelves of all serious students.

J. BARR

6. LITERARY CRITICISM AND INTRODUCTION

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

AHUIS, F.: *Der klagende Gerichtsprophet: Studien zur Klage in der Überlieferung von den alttestamentlichen Gerichtspropheten* (Calwer Theologische Monographien, A 12). 1982. Pp. x, 234. (Calwer Verlag, Stuttgart. Price: DM. 38.00)

To summarize this book is a task of the utmost difficulty. It has a narrow form-critical foundation, but it extends in all directions. It has a different aim from an earlier kind of form-critical research focused on the 'Laments' or 'Confessions' of the book of Jeremiah, in that it has no interest in establishing that the prophet who speaks in these passages is a public, cultic intercessor. It presses form-critical judgements to achieve far-reaching conclusions and to include material which has usually been regarded as outside the sphere of 'Lament' interpretation. The most fundamental premise is that the lament is an aspect of doom prophecy and two modes are discerned: (a) A lament which arises from the sorrow and contradiction endured by Jeremiah in fulfilling his commission as a messenger of doom, in connexion with which he lays accusations against Yahweh (e.g. 20:7-9). (b) Laments which are transmutations of oracles of doom and whose elements are similar to those found in individual laments in the book of Psalms (e.g. 18:18-23). The prophet's resentment is directed to his enemies rather than to Yahweh; he affirms his benevolence and faithfulness as a prophet and calls down Yahweh's vengeance on those who persecute him.

The ambitiousness of the book consists in the attempt to employ these and other form-critical criteria in order to recover the original text of units of lament, and to elucidate their extant texts as the consequence of a D redaction. Not only so, but the dispositions of these units in the extant text, severed as they are from each other, is also explained as the consequence of a D redaction. Thus we have the reconstruction of a literary complex which not only involves changes of text and order within individual units, but also changes of order and a disregard of discontinuities over against the extant text in the relations postulated between units (cf. p. 123). The furthest outreach of this kind of speculation is yet another attempt to recover the contents of the

Urrolle, on the assumption that it was constituted by laments and pieces related to laments (cf. p. 185).

W. MCKANE

ALTER, R.: *The Art of Biblical Narrative*. 1981. Pp. xii, 195. (Allen & Unwin, London. Price: £10.00)

This book adds to the growing sophistication of literary studies of the Bible. Drawn in the main from papers published separately between 1975 and 1980, the volume nevertheless makes a coherent and readable whole. Alter's main contribution is to focus attention, in a relatively systematic way, on a variety of techniques of narrative composition characteristic of biblical prose and to show how an appreciation of artistry may lead to a deepening understanding of the meaning of the texts. This he achieves through a nice balance of theoretical observation and practical demonstration (and the book is worth reading for these critical exercises alone). Though the machinations of repetition are his central interest, his recognition of the significance of narrative 'reticence' for character depiction leads easily through ambiguity and mystery (human and divine) to theology. Rather less successful are his occasional forays into the field of literary history and his treatment of the hermeneutical problem of the composite text. Naturally there is much in all this that is debatable, but, all in all, it is an important book inviting careful attention itself and provoking more careful reading of the biblical texts.

D. M. GUNN

ASMUSSEN, H. G.: *Biblische Urgeschichte. Gen. 1-11 neu durchdacht. Adam war nicht der erste Mensch*. 1982. Pp. 77. (Available from the author at Markt 28, D-2240 Heide. Price: DM. 17.50)

Basic to the author's approach is his view that the material in Gen. 1-11 goes back to before 4000 B.C. and reflects not myth but scientific and historical fact. So Gen. 1 is to be related not to other creation stories of the ancient Near East but to modern natural science, which confirms its truth and uniqueness. The Adam of Gen. 2 is not the first man but a special divine creation. The Flood was an actual event in an area of the Near East, caused by the irruption of a heavenly body which affected the whole world. The three sons of Noah represent the Semites, the Hamites, and the Indo-Europeans, and their real historical connexion is proved by their all speaking, in contrast to other races, inflected languages. Above all, the promise to Japhet at Gen. 9:27 has been realized in the universal spread of Western civilization, though, to his credit, the author rejects any racial implications which might be drawn from this. Certain of the author's points, for example that some of the material in these chapters may be much older than Old Testament scholarship has generally been prepared to recognize or his criticisms of the generally accepted source division of the Pentateuch, are worth consideration: but they are not worked out and the rest, as far as this reviewer can judge, is all too idiosyncratic to constitute a serious contribution to biblical scholarship.

J. R. PORTER

BAILEY, L. R.: *The Pentateuch* (Interpreting Biblical Texts). 1981. Pp. 160. (Abingdon, Nashville. Price: \$6.95)

This is a brief, general guide to the interpretation of the Pentateuch as much concerned with current as with past meaning. As much attention is given to the problems of hermeneutics as to the Pentateuch, so the treatment is necessarily brief and general, but it is a good example of this kind of exegesis. There are some stimulating discussions of particular passages.

J. ROBINSON

BEYERLIN, W.: *We Are Like Dreamers: Studies in Psalm 126*. Translated by D. Livingstone. 1982. Pp. viii, 67. (T. and T. Clark, Edinburgh. Price: £5.95)

The original German (1977) was noted in *B.L.* 1979, p. 68. The appearance of a translation of this sensitive discussion of the psalm was much to be desired. It can only be regretted that what has appeared is often over-literal; the transliteration is almost always faulty; the RSV rendering of the psalm (modified only at one point) has been given rather than one following Beyerlin's own, which reflects his interpretation of the text; footnotes are indicated by cumbersome large arabic numerals in brackets; the page references in the index are those for the German original. It is good to know that the publishers have withdrawn this and are to replace it with a corrected edition.

P. R. ACKROYD

BUSSMANN, C., and VAN DER SLUIS, D.: *Die Bibel studieren: Einführung in die Methoden der Exegese* (Studienbücher Theologie für Lehrer). 1982. Pp. 112. (Kösel Verlag, Munich. Price: DM. 24.00)

This book arose from seminar papers prepared for student teachers on 'Introduction to Bible knowledge', and came into being through student pressure. A few additions were made, also a detailed example of structural text-analysis. The main intention is to give help to the teacher who is not a specialist theologian — thus readability and attractive presentation take precedence over more complicated points of scholarship. The result is well-illustrated, full of interesting ideas, and consistent with Weisskopf's words quoted on p. 9: 'Anyone who cannot present his own knowledge and comprehensions in a way understandable to all does not understand them himself.'

E. B. MELLOR

*CHARPENTIER, E.: *How to Read the Old Testament*. Translated by J. Bowden. 1982. Pp. iv, 124, including numerous diagrams. (SCM Press, London. Price: £3.95)

It is difficult to determine this book's constituency; the direct, racy style and imaginative lay-out would be attractive to secondary school pupils, but it aims for a wider public, including Church study groups. Father Charpentier had the happy knack of combining sound scholarship with readability and clarity; this could be read at almost any level with profit and enjoyment, perhaps particularly by teachers of Religious Education as a source of information and ideas.

E. B. MELLOR

CLINES, D. J. A., GUNN, D., and HAUSER, A. J. (eds.): *Art and Meaning: Rhetoric in Biblical Literature* (JSOT Supplement Series, 19). 1982. Pp. viii, 266. (JSOT Press, Sheffield. Price: £12.50 (paperback £8.95); sub. price: £8.95 and £5.95)

Ten 'samples' by biblical scholars using the approach of rhetorical criticism are collected here, beginning with an essay on methodology and closing with two on the New Testament. The bulk of the book is on the Old Testament. M. Kessler's survey of opinions ('A Methodological Setting for Rhetorical Criticism') appeared elsewhere in 1974 and is not specifically an introduction to the book. There follow five papers on the Pentateuch: A. Hauser on Gen. 2-3; C. Isbell on Exod. 1 (Moses was not heroic);

A. Vater on Exod. 7-11; D. Gunn on Exod. 1-14 and G. W. Coats on Num. 12 (Moses was heroic). Next come three studies on Hebrew poetry: J. Exum with a literary analysis of Isa. 28, K. Kuntz discussing Isa. 51:1-16, and J. Kselman's detailed study of Ps. 22. These three, together with David Clines's original insights into rhetoric as persuasion in Job, form the main substance of the collection. In general, the Old Testament in its final form is taken as the point of departure (here the influence of B. Childs is very noticeable). Little or no reference is made to ancient Near Eastern material or to recent work in linguistics, and there is a tendency to jump from text to theology which is not always restrained.

W. G. E. WATSON

CROSSAN, J. D. (ed.): *Semeia: An Experimental Journal for Biblical Criticism*. No. 17: *Gnomic Wisdom*. 1980. Pp. iv, 112. (Scholars Press, Chico, California. Price: \$7.50; sub. price: \$5.00)

One of the most interesting new developments in biblical study, especially in the U.S.A., is the renewal of interest in proverbial or 'gnomic' literature, especially the attempt to understand the mental processes of its authors and collectors by the application of new methods of literary criticism. These six essays are, however, not intended to exemplify any one particular method, but rather illustrate the diversity of the ways in which the subject can be treated. J. J. Collins, in 'Proverbial wisdom and the Yahwist vision', argues that the wisdom of the sayings in Proverbs is not, as is frequently supposed, at odds with the historical tradition of Yahwism: both are acutely critical of human pretensions to self-sufficiency. J. L. Crenshaw considers 'Impossible questions, sayings, and tasks' and sees the biblical riddle and the 'impossible question' as already tending towards the development of a sceptical attitude towards life. J. G. Williams, in 'The power of form: a study of biblical proverbs', stresses that the meaning of these proverbs is conveyed as much by their form as by their verbal content. A fourth essay by W. Roth, 'On the gnomic-discursive wisdom of Jesus Ben Sirach', seeks to rescue Ben Sirach from the charge of superficiality or inferiority by showing how he successfully adapted traditional wisdom to the needs of his time. The remaining essays are by K. E. Dewey on '*Paroimiai* in the Gospel of John' and W. A. Beardslee on 'Plutarch's use of proverbial forms of speech'.

R. N. WHYBRAY

CROSSAN, J. D. (ed.): *Semeia: An Experimental Journal for Biblical Criticism*. No. 19: *The Book of Job and Ricoeur's Hermeneutics*. 1981. Pp. iv, 123. (Scholars Press, Chico, California. Price: \$5.00)

This number of *Semeia* refers to, and should be read in conjunction with, *Semeia* 4 (1975) and also with the fascinating number 7 of 1977, which surprisingly is completely ignored in the issue now under review. All three address themselves to hermeneutical problems in Job and justify the key note of experimentation. Ricoeur evokes linguistic-philosophical comment rather than detailed textual exegesis, though Job 38 is the specific target of these observations by a variety of scholars.

Structuralism looms large in the dialectical method of 'explanation and interpretation (sense and reference) of a text-metaphor' (A. Lacocque). One cannot help smiling when the full thrust of the semiological analysis of different levels, with *langue-parole* distinctions, produces at length a fairly familiar picture, namely, that the 'names' of God refer to the unknowable El

of natural religion whereas YHWH discloses the covenantal God-for-Man. Similarly M. Fox's inquiry into the 'stages' of God's Rhetoric broadly confirms the traditional interpretation of the Unspeakable in finite terms. D. Pellauer's 'Reading Ricoeur Reading Job' deviates to the question of meaning as such. Job 38 is a summary of questions. How can such a text have 'meaning'? Or could it be without meaning? In the last section a Discussion of the Preceding Essays pushes some of these 'experimental' points to further clarification and/or critical negation. What happens when Job is understood to be beyond 'rational discourse'? Once again, *Semeia* proves itself to be provocative and speculative in an attractive format.

U. E. SIMON

CULLEY, R. C., and OVERHOLT, T. W. (eds.): *Semeia: An Experimental Journal for Biblical Criticism*. No. 21: *Anthropological Perspectives on Old Testament Prophecy*. 1982. Pp. vi, 136. (Scholars Press, Chico, California. Price: \$5.00)

An introduction by Culley is followed by articles by M. J. Buss on the call narratives, B. O. Long on prophetic conflict with special reference to Jeremiah, T. W. Overholt on cross-cultural comparison of prophetic phenomena, and R. R. Wilson on the sociology of apocalyptic groups. K. Burridge, N. K. Gottwald and I. M. Lewis respond to the articles, and replies from the four main contributors complete the volume. The contributions taken as a whole are more concerned to establish *that* anthropology can contribute to the study of prophecy than to show in detail *what* it can achieve, and at the end of the discussion it is still an open question whether anthropology is simply a way of reflecting upon data (Burridge) or whether it can contribute more substantially to our knowledge of ancient Israel. However, the questions that are raised are important ones, and some light, even if not as much as one might hope for, is shed on the Old Testament.

J. W. ROGERSON

DEURLOO, K., and others: *Geen koning in die dagen — over het boek Richteren als profetische geschiedschrijving*. 1982. Pp. 192. (Ten Have, Baarn, Price: Fl. 24.50)

These essays on Judges reflect the point of view of the Amsterdam school. K. Deurloo discusses Judg. 1–12, 17–21. He is interested, not in the history of the book's composition or in the historical events behind it, but only in the meaning of the present text. He believes, for example, that it is significant that Gideon's father, who helps him in Judg. 6:31, belongs to the clan of Abiezer, 'father is help' (p. 51), and that Judg. 11 portrays Jephthah as one who knows Torah (pp. 69–71). A. G. van Daalen examines Judg. 13–16. K. A. D. Smelik considers the historical background of Judges and is sceptical about the reliability of the information it contains; he believes that the paucity of Hebrew inscriptions before the ninth century is evidence that writing was not widely used then by the Israelites (pp. 111, 118), and that even Judg. 5 is no earlier than the ninth century (pp. 119–20). H. Blok describes the geographical background. F. J. Hoogewoud defends the methods of Bible translation (which are strongly influenced by M. Buber and F. Rosenzweig) favoured by the Societas Hebraica Amstelodamensis. D. Blokker compares the 'idelect' version of Judges by the S.H.A. with attempts to tell Bible stories to children. There is a short bibliography.

J. A. EMERTON

EGGER, W. (ed.): *Per una lettura molteplice della Bibbia. Atti del Convegno tenuto a Trento il 23-24 maggio 1979* (Pubblicazioni dell'Istituto di Scienze Religiose in Trento, 1). 1981. Pp. 151. (Edizioni Dehoniane, Bologna. Price: Lire 6,000)

This is the first of a series of publications in which the Institute of Religious Sciences founded in Trent in 1977 plans to report research carried out under its auspices. It comprises four essays on biblical interpretation, mainly concerned with New Testament texts. J. Kremer presents a series of expanding interpretations of *pneuma* at 2 Cor 3:6b; L. Alonso Schökel discusses, with a glance at Old Testament parallels, the bridal symbolism he finds in the loosing of the sandals in Mark 1:7 and parallels; and A. Rizzi and W. Egger explain and comment on, respectively, Marxist and structuralist hermeneutics (the former briefly considering recent claims about Leviticus and Deuteronomy in this context). It was perhaps inevitable, given the interdisciplinary nature of the conference at which these papers were delivered, that both they and the subsequent discussion, also reported here, are at a somewhat general level.

C. J. A. HICKLING

EISSFELDT, O.: *Introduzione all' Antico Testamento*. Edizione italiana a cura di V. Gatti. *III: Analisi dei libri dell' Antico Testamento*, 2 (Biblioteca teologia, 3). 1982. Pp. 439. (Paideia Editrice, Brescia. Price: Lire 25,000)

The scope of this four-volume Italian edition, translated from the third German edition of 1964, was described in *B.L.* 1982, p. 59. Volume III contains the 'Writing Prophets' and the 'Writings' to the end of Ezra and Nehemiah (Part Three, *B II* and *C*; ET pp. 301-557).

R. P. R. MURRAY

ELLIS, E. E.: *Paul's Use of the Old Testament*. 1981 (1957). Pp. xii, 204. (Baker Book House, Grand Rapids, Michigan. Price: \$7.95)

This reissue in paperback of one of the classic studies of the subject includes, in a short new preface, a reference to the author's *Prophecy and Hermeneutic* (Tübingen and Grand Rapids, 1978), in which he has presented some of his more recent work in this field. The present volume (see *B.L.* 1959, p. 26 (*Decade*, p. 162)) has dated very little, and many will be glad to have available again these fundamental studies of such matters as the text-form of Paul's quotations, the canon they presuppose (some comments on the emergence of the Greek Old Testament canon now need supplementation), and Paul's use of techniques comparable with those of early Jewish exegesis. Studies of individual passages such as 1 Cor. 10:1-5 and Gal. 3:16, and the tabulation of data in the four appendixes, also remain valuable for reference.

C. J. A. HICKLING

FALK, M.: *Love Lyrics from the Bible: A Translation and Literary Study of the Song of Songs* (Bible and Literature Series, 4). 1982. Pp. x, 142. (The Almond Press, Sheffield. Price: £14.95 (paperback £5.95))

The doctoral dissertation on which this work is based was submitted to Stanford University in 1976. Dr Falk draws upon the endless treasure of scholarly and related interpretations of the Song of Songs. Her chief endeavour is to render the poems into the kind of modern English which, while being contemporary, catches the flavour of the text. Her essay on the task of translating introduces the second section which deals with the

structure of the song, types of love lyric, the character of the so-called *Wasf*, concluding with a fine summary of contexts, themes, and motifs. Dr Falk divides the text into thirty-one separate poems which form a unity of images of sensual love which reflect a variety of speakers. She distinguishes between the male and female voice, but she dismisses the notion of a progressive drama or a royal myth-ritual. She admits that certain passages must remain opaque, but she also insists that an oriental and non-Western approach will be rewarded with insight. The translation itself, though clearly shaped with skill and competence, cannot be regarded as a great success. Compared with Buber's German rendering, which Dr Falk finds wanting in an interesting but somewhat misleading aside, she arrives at prosaic paraphrases which jar when read simultaneously in the Hebrew, printed on the adjacent page. However, the student of this lyrical enigma will be grateful for the presentation as a whole which is well informed and a spur to discussion.

U. E. SIMON

FEE, G. D., and STUART, D.: *How to Read the Bible for all its Worth: A Guide to Understanding the Bible*. 1981. Pp. 237. (Zondervan, Grand Rapids, Michigan. Price: \$6.95)

This is a plain beginners' guide to interpreting the Bible, dealing with the principles of translation, the background to the various books, and issues in interpretation. The reader is taken through the various genres of literature in both Old and New Testaments and given useful advice about reading and interpreting them.

J. ROBINSON

FONTAINE, C. R.: *Traditional Sayings in the Old Testament: A Contextual Study* (Bible and Literature Series, 5). 1982. Pp. viii, 279. (The Almond Press, Sheffield. Price: £17.95 (paperback £8.95))

It is a task of Sisyphian dimensions to offer a helpful summary of this book which arises out of a thesis supervised by Roland E. Murphy. The best that can be done is to say that it is concerned with the ways in which proverbial sayings function in a society, with definitions of their social contexts and the beneficial ends which they serve. To this task is brought a comparative method which involves a consideration of the proverb as a universal phenomenon, the value of folklore as the index of the unspoken assumptions of a society, and a detailed study of a few of the Old Testament proverbs which are located outside the book of Proverbs.

The view that these 'popular proverbs' give more indication of context than wisdom sentences in the book of Proverbs is a reasonable one, as also is the contention that they have more of a 'folk' flavour than sentences which show evidence of literary polish and have a metrical structure. But it would not have been a big task to survey all of these popular proverbs, and it is not clear to me why Judg. 8:2, 21, 1 Sam. 16:7, 24:14, 1 Kings 20:11 should have been selected and Gen. 10:9, 1 Sam. 10:11-12 (19:24), Jer. 31:29 (Ezek. 18:2), Ezek. 12:22 and 16:44 ignored. The view that language is a kind of verbal behaviour and that it should be used constructively in a society to enlarge understanding and to promote beneficial social and political ends is certainly one which can be gathered from the book of Proverbs.

W. MCKANE

FUCHS, O.: *Die Klage als Gebet: Eine theologische Besinnung am Beispiel des Psalms 22*. 1982. Pp. 372. (Kösel Verlag, Munich. Price: DM. 58.00)

The study of lament presented in this Würzburg *Habilitationsschrift* is based on a careful analysis of Psalm 22. A project involving a study of lament

in three parts is anticipated, and it is hoped to follow this first instalment on the structure and motive of the lament in Israel with another giving attention to the lament in the mouth of Jesus and to the light thrown on it by scholarly research, and with yet a third which will be concerned with the spiritualizing of the lament in the Church and with its use today in Judaeo-Christian circles. Two of the main sections in this study are devoted to a structural and semantic analysis of the Psalm chosen for this particular study and to an exposition of the meaning of its three main parts (vv. 2–11, 12–22, 23–32). The third major section traces the historical development of the lament in the Old Testament, beginning with early examples in prose texts and finding a highly developed form in Psalm 22, before it received later annotations; this section too discusses the theology of this *Gattung*, as well as its later history.

G. H. JONES

GIESEN, G.: *Die Wurzel šb' "schwören": Eine semasiologische Studie zum Eid im Alten Testament* (Bonner Biblische Beiträge, 56). 1981. Pp. xii, 445. (Peter Hanstein, Königstein/Ts. Price: DM. 98.00)

In essence this study is a very full and complete dictionary entry in expanded form. In the philological section Giesen discusses etymology (the Hebrew verb derives from Akkadian *šapû* in its meaning 'to raise one's voice'), occurrence and distribution. He then outlines grammatical forms and formulas, parallel expressions and general synonyms. The exegetical section goes through every single text which uses the stem *šb'*, grouped into three main sets: the secular sphere, the religious and legal sphere, and the theological sphere. Each is subdivided further resulting in a total of nineteen sub-sets. Throughout, distribution tables are provided and diachronic analysis presented so that the development of 'oath' can be traced. According to Giesen the oath began as non-religious but evolved into a theological concept. The exegesis is always well documented, careful and positive, certainly never superficial. The rich bibliography does not include work in linguistics. The result: a solid work of reference.

W. G. E. WATSON

GINSBERG, H. L.: *The Israelian Heritage of Judaism* (Texts and Studies of the Jewish Theological Seminary of America, 24). 1982. Pp. viii, 145. (Jewish Theological Seminary of America, New York. Price: \$15.00)

The primary purpose of this study is to consider which sections of the Hebrew Bible may plausibly be regarded as of northern ('Israelian') origin and as having had a formative influence upon Judaism: Deuteronomy, Micah 6–7, several Psalms and the nucleus of Proverbs are so described. But this is not a work limited to a single theme, and there are also extensive discussions of the cultic calendars and suggested translations of several highly controverted passages. Some of the proposed datings are markedly idiosyncratic ('First Hosea' from the ninth century; Exod. 34:10–27 post-Deuteronomic), but — if due care is exercised — there is much here that will stimulate further thought.

R. J. COGGINS

GIRAUDO, C.: *La struttura letteraria della preghiera eucaristica* (Analecta Biblica, 92). 1981. Pp. xxiv, 388. (Biblical Institute Press, Rome. Price: Lire 26,000)

This fine product of interdisciplinary study in liturgical and biblical studies at the Pontifical Oriental and Biblical Institutes shows its extensive relevance to Old Testament studies by its subtitle: 'Essays on the literary

genesis of a form: Old Testament *Tōdā*, Jewish *Berākā*, Christian Anaphora'. The focus is on the relationship between the 'historical' section and the prayer section which are similarly linked in both *Berākōt* and Anaphoras. Part I traces this structural link back to covenant preaching formulas, first in the call and response in Josh. 24 and Deut. 26, then in the *Ribh* (e.g. Deut. 32) and the 'complaint of a vassal' in Ps. 44. Next is studied the structure of *Tōdā* prayers, especially that in Neh. 9, with other examples; this chapter ends with a Note on the semantic evolution of the verb *zkr*. Chapter IV likewise employs semantic studies of the verbs *ydh* and *brk* to trace the development of the *Tōdā* form through the dynastic oracle tradition and in the Deuterocanonical books. Parts II and III deal respectively with Jewish and Jewish-Christian *Berākōt* and with the whole range of Christian Anaphoras with the same impressive command; but for the purposes of this *Book List* the work is sufficiently commended to Old Testament scholars.

R. P. R. MURRAY

GRELOT, P.: *Seisho Nyūmon*. Translated by Z. Yelle and K. Kawaida. 1982. Pp. 577; 1 map. (Chūō-shuppan-sha, Tokyo. Price: ¥5,500)

This is a Japanese translation of *Introduction aux livres saints*, which has not been published as yet in French but appeared in Italy as *Introduzione alla Bibbia*, 1976.

K. K. SACON

GROS LOUIS, K. R. R., with ACKERMAN, J. S. (eds.): *Literary Interpretations of Biblical Narratives*. Vol. II. 1982. Pp. 320. (Abingdon, Nashville. Price: \$10.95)

A most welcome and useful volume covering a broad spectrum of biblical texts. (For Vol. I see *B.L.* 1976, p. 13.) Some of the essays are reprints, most are new. Under the general rubric 'literary interpretations' the reader will find a variety of particular approaches, and although, no doubt, meeting with disappointment on occasion, can hardly fail to be impressed by the wealth of critical insight, the stimulation, and the readability of the volume as a whole. Of the editors: Gros Louis contributes strongly with chapters on 'Methodological Considerations', 'Genesis 3-11', 'Abraham', 'King David of Israel', 'The Song of Songs', and 'The Jesus Birth Stories'; Ackerman offers a superb analysis of the Joseph story ('Joseph, Judah, and Jacob'), springing from a focus upon the 'doubling' in the narrative. To list the other contributions: J. Bishop, 'Encounters in the New Testament'; I. Clark, 'Balaam's Ass: Suture or Structure?'; B. Dahlberg, 'The Unity of Genesis'; M. Fishbane, '1 Samuel 3: Historical Narrative and Narrative Poetics'; J. Freeman, 'Samson's Dry Bones: A Structural Reading of Judges 13-16'; E. Greenstein, 'An Equivocal Reading of the Sale of Joseph'; Dolores Gros Louis, 'Narrative Art and the Book of Judith'; J. Levenson, '1 Samuel 25 as Literature and History'; J. Resseguie, 'John 9: A Literary-Critical Analysis'; Phyllis Trible, 'A Human Comedy: The Book of Ruth'; T. Warshaw, 'Some Pedagogical Considerations'.

D. M. GUNN

HAHN, J.: *Das 'Goldene Kalb': Die Jahwe-Verehrung bei Stierbildern in der Geschichte Israels* (Europäische Hochschulschriften, xxiii/154). 1981. Pp. 395. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 71.00)

This study of the 'golden calf' traditions in the Old Testament is largely a (critical) history of interpretation and research from the New Testament to

the present day. Separate sections deal with the translation and literary criticism of the relevant texts and the inferences that have been drawn from them about the origin and meaning of the 'golden calves'. Hahn's positive conclusions are few and tentative, but it will be a useful book to consult. Among the conclusions that do emerge it is interesting to note the rendering of 'ēgel as 'young bull' and the denial that it was used pejoratively; the view that Exod. 32 cannot be assigned to one of the continuous sources of the Pentateuch; and the claim that in its original form Deut. 9:7–29 stood at the beginning of the book. The text is clearly reproduced from a generally accurate typescript; there is a useful bibliography but regrettably no index.

G. I. DAVIES

HAMILTON, V. P.: *Handbook on the Pentateuch*. 1982. Pp. 496. (Baker Book House, Grand Rapids, Michigan. Price: \$15.95)

For all practical purposes this book may be regarded as a one-volume commentary on the Pentateuch. Its method is not verse-by-verse commentary; rather, attention is concentrated on those passages which have been seen as posing particular difficulties, whether historical or theological, and some indication is offered of the types of solution which have been put forward. The presuppositions and the favoured approaches are conservative, but other viewpoints are noted, both in the text and in the valuable and extensive bibliographies. Within its terms of reference this should be a useful student textbook.

R. J. COGGINS

HAMMOND, G.: *The Making of the English Bible*. 1982. Pp. vi, 249. (Carcenet New Press, Manchester. Price: £9.95)

The author, who is Lecturer in English Literature in the University of Manchester, examines the translation techniques of the Tyndale, Coverdale, Geneva, Bishops', Douai-Rheims, and King James versions of the Bible, with special reference to the Old Testament, and compares them to those discernible in the New English Bible, much to the discredit of the last-named. He has a familiarity with Hebrew which enables him to know what he is talking about. In his judgement, effective narrative style is best obtained in those versions which follow the Hebrew construction as closely as the idiom of the receptor language permits.

F. F. BRUCE

HARRINGTON, D.: *Interpreting the Old Testament: A Practical Guide* (Old Testament Message, A Biblical–Theological Commentary, 1). 1981. Pp. 158. (Michael Glazier, Wilmington, Delaware. Price: \$9.95 (paperback \$5.95). Distributed by Gill & Macmillan, Dublin. Price: £4.95)

This is the first of a twenty-three book series which aims at relating the Old Testament to the 'average reader'. The series follows the aims and methods of its predecessor, *New Testament Message*. This volume seeks to introduce the beginner to contemporary methods of Old Testament study and deals with Basic Literary Criticism, Historical Criticism, Archaeology and Parallels from Antiquity, Words and Motifs (a chapter illustrated by the word 'Covenant'), Form Criticism, Source and Redaction Criticism, and Textual Criticism. Other sections deal with recent English translations, the Old

Testament in Christian Worship and in Christian Theology. Finally, very brief notice is taken of newer methods, such as Canonical Criticism, the use of Social Sciences and Structuralism. Each chapter is illustrated by one or two examples. Its extreme brevity must leave many questions in the mind of even the beginner of any intelligence. Bibliographies manage to be at once diffuse yet strangely eclectic. The reviewer's copy had the last thirty pages bound out of order. For other volumes in the series see above, section 5.

R. A. MASON

HOSSELD, F.-L.: *Der Dekalog: Seine späten Fassungen, die originale Komposition und seine Vorstufen* (Orbis Biblicus et Orientalis, 45). 1982. Pp. 308. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 62.00)

The thesis of this interesting book, based on wide reading and thorough discussion, is that the original Decalogue was a deuteronomistic composition. The *Grundtext* was composed by an early deuteronomistic author as a basic law and consisted of Deut. 5:6–8a, 9b, 10a, 17–21. It was thus not yet a 'Decalogue' and its model was the kind of short series of prohibitions exemplified by such passages as Exod. 24, Hos. 4:2 and Jer. 7:9. The Decalogue proper was the work of a later deuteronomistic redactor, who introduced further commandments and gave the whole its two-tablet form. A still later redactor of the same school expanded the prohibition against images with material based on Deut. 4:15–18 and made other small additions. The final stage was when the ultimate redactor of the Pentateuch placed this deuteronomistic Decalogue at the head of all the Sinai legal material and made various changes in it, such as providing a new ground for the keeping of the Sabbath. A brief review can hardly do justice to the richness of the exposition and the many stimulating issues it raises. If one sometimes feels that the author has been over-influenced by the present pan-deuteronomistic fashion in Old Testament study, he certainly provides a fresh approach to the continuing discussion of the Decalogue and his work will need to be taken into account in all future studies of its problems.

J. R. PORTER

HUNTER, A. V.: *Seek the Lord! A Study of the Meaning and Functions of the Exhortations in Amos, Hosea, Isaiah, Micah and Zephaniah*. 1982. Pp. xx, 324. (St Mary's Seminary and University, Baltimore. Price: \$7.00)

This study questions the widespread view that the pre-deuteronomistic classical prophets called for the repentance of the people so as to avert the threatened judgement. The essential purpose of these prophets was rather to announce Yahweh's decision of judgement and thus contribute to its enactment. The passages which seem to call for decision and response on the part of the audience are mostly to be understood as earlier unheeded exhortations quoted to substantiate the present announcement of judgement. The Deuteronomists later reinterpreted all classical prophecy as essentially a call for repentance that would have a decisive effect on the future. The main part of this study consists of detailed studies of nineteen relevant passages with particular emphasis on form criticism. Not all scholars will be convinced by the exegesis of each of these passages, but this study must be taken seriously by all who are concerned with this question.

A. GELSTON

HURVITZ, A.: *A Linguistic Study of the Relationship between the Priestly Source and the Book of Ezekiel: A New Approach to an Old Problem* (Cahiers de la Revue Biblique, 20). 1982. Pp. xviii, 198. (Gabalda, Paris. Price: Fr. 265.00)

Dr Hurvitz already has a reputation for serious, careful, and unprejudiced study of linguistic problems in the Bible. This present work takes its departure from questions in LBH (= Late Biblical Hebrew). The subject is clearly indicated by the title: terms and expressions in which there is some similarity between P and Ezekiel are collected and examined. The result is that Ezekiel is seen to have much closer affinities with LBH than P has; the apparent similarities are superficial and misleading, and it is much more probable that P comes earlier in relative chronological order. Methodological questions are handled with praiseworthy care, and the English is good and clear, the only oddity being that 'Biblical Criticism' is used (e.g. pp. 11, 21) as if it was not a discipline but a set of views or tenets.

J. BARR

ITTMANN, N.: *Die Konfessionen Jeremias: Ihre Bedeutung für die Verkündigung des Propheten* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 54). 1981. Pp. viii, 211. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 45.00; sub. price: DM. 40.50)

Ittmann draws a distinction between 'Laments' and 'Confessions': the former are the forerunners of the latter. Laments (4:19a; 4:21; 8:22; 13:17) give expression to Jeremiah's bewilderment and pain, and to the compassion which he feels for those to whom he is required to preach doom, but they stop short of an encounter with Yahweh. It is this element of engagement and debate which is constitutive of the Confession (11:18-23; 12:1-6; 15:10-21; 17:12-18; 18:18-23; 20:7-13). A literary analysis enables Ittmann to separate the kernel of these Confessions (11:18-20, 22-23a; 12:1-3, 4b-6; 15:10-11, 15-20; 17:14-18; 18:18-22; 20:7-11, 13) from pre-deuteronomistic 'actualizations', and a form analysis leads to the conclusion that individual Laments in the book of Psalms (which featured largely in Baumgartner's pioneer work) are a model for earlier Confessions (11:18-20, 22-23a; 12:1-3, 4b-6; 18:18-22) only to a limited degree and are not at all influential in respect of later Confessions (15:10-11, 15-20; 17:14-18; 20:7-11, 13). The newness of the theme in these later Confessions is so striking that new forms have to be created to convey the 'revolutionary' content. The new departure consists of an awareness that no distinction can be made between the quality of Jeremiah's anguish and the essence of his prophetic proclamation. The truth which God would convey through him is manifested in his suffering; the form of God's revelation to him is his anguish. His suffering as a human being and his prophetic function cannot be separated.

One wonders why 14:2-15:4 is entirely excluded from the realm of Confessions, and it is interesting that Ittmann supposes 12:6 to be part of the *Grundbestand* of 12:1-6, rather than seeing the conclusion of that unit at 12:5.

W. MCKANE

KIMURA, H.: *Is 6:1-9:6: A Theatrical Section of the Book of Isaiah*. 1981. Pp. iv, 180. (Dissertation, Uppsala)

We may share the author's concern to interpret this section of the book of Isaiah as having coherence. We may also share his view that there has been too much concern in its discussion with questions of history. There clearly are patterns of arrangement which need to be considered. The relationship with Isa. 36-39 also raises structural questions (cf. the new edition of Kaiser's

commentary on Isa. 1–12 for one view of this). Numerous parallels to other biblical texts are adduced, and the linguistic and stylistic parallels are of interest, though some of them appear to be far-fetched. But it is difficult to follow the argument, and the eventual result appears to have more to do with a superimposed pattern than with the text itself. It is worth considering how far we really understand the mind of an ancient prophet or compiler; but there seems here too much imposition of an alien style of thought for verisimilitude. It must be doubted whether this study has found a satisfactory resolution of the structural and interpretative questions.

P. R. ACKROYD

LASOR, W. S., HUBBARD, D. A., and BUSH, F. W.: *Old Testament Survey: The Message, Form and Background of the Old Testament*. 1982. Pp. xiv, 696, with numerous maps, diagrams and photographs. (Eerdmans, Grand Rapids, Michigan. Price: \$24.95)

Whilst Professor LaSor is now emeritus, the other two writers are still engaged in teaching at Fuller Theological Seminary. As one would expect, the approach to the Old Testament in this very comprehensive survey is conservative, but it is not as doctrinaire as some would imagine and both in its treatment and bibliographies takes cognisance of other interpretations and approaches. Naturally the book would commend itself to those of a like persuasion, but it would be a corrective to a fundamentalism which was not prepared to come to terms with historical, literary, or ethical problems.

The volume largely follows the order of books in the threefold division of the Hebrew Bible, but there are five introductory chapters. Of these the first two (*The Authority of the Old Testament and Revelation and Inspiration*) present the theological stance of the writers and set the Old Testament within the context of the Church's faith. The chapter on the Canon links canonicity with inspiration. Only what is 'God-breathed' is in the Canon. The chapter on the *Formation of the Old Testament* introduces textual criticism and a somewhat rudimentary approach to redaction-criticism. The fifth introductory chapter deals with geography. In the main section, there is an attempt to deal as fully with the theological import of the books as with literary and historical questions. Exegetical details tend to be fused with exposition and what could be termed homiletic interests. The readiness to accept strands of tradition in the Pentateuch and other books is coupled with an attempt to be as conservative as possible in conclusions. The Pentateuch, for example, contains variant traditions, but, apart from some late glosses, it is held that most of Deuteronomy could date back to Moses. Isaiah may be the work of 'Isaiah' and his 'disciples', but it is God's Spirit who is the ultimate author and so one stresses the unity. The problems of dating Daniel are presented, but much of the material is seen as going back to the fifth century B.C. and the attack on Jerusalem by Nebuchadrezzar in 605 B.C. is accepted as historical. The interest in historicity allows for such a section as 'Did Joshua make the sun stand still?' All would find something of value, although the methodology may mean that some would find the kernel they sought hard to extract. Throughout there is a full use of annotation and bibliographies.

R. J. HAMMER

MAAG, V.: *Hiob: Wandlung und Verarbeitung des Problems in Novelle, Dialogdichtung und Spätfassungen* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 128). 1982. Pp. 232. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 52.00)

Of the making of expositions, commentaries, and eccentricities on the book of Job there seems to be no end. Professor Maag's impressive work, the fruit of decades of lectures and seminars in the University of Zürich, falls

into the category of rational literary and form criticism serving an abiding religious and theological concern. He summarizes and exploits, affirms and denies, the linguistic emendations and speculative suggestions of his predecessors and contemporaries, among whom the European and German-speaking ones figure far more prominently than Anglo-American and Israeli scholars. Surprisingly there is only one mention of C. G. Jung, an indication of Maag's repudiation of neo-Gnostic exegesis even if originating in Zürich.

Maag detects two original strata, the Job novel, and the arc of poetry, both of which gave an orderly and satisfying account of Job the redeemed sufferer. But a spurious and disastrous orthodoxy interfered not only with the text but its overall message. Before this happened no theodicy was needed, for God decides for Job as Job decides for God, in a faith-trust which defeats the lures of a Satanic dualism or an enticing apocalyptic eschatology.

The detailed analysis of the text reveals an intricate network. The prose narrative, far from being naive or primitive, rested once on a sevenfold structure, designed to confront the post-exilic problems of Israel. It aimed at the promotion of the nation's unity and self-understanding. The narrator, 'a dialectic practitioner', uses the 'hinderer' as a religious concept for misfortune and a symbol for punishment. The 'story' did, however, suffer dislocation when it became pro- and epilogue to the immense non-epic of speeches.

The poet also protests against an alien dualism and his Job defeats a wisdom theology of cause and effect. The poet's polemic switches from a direct *Sitz im Leben* of a political and social kind to a poetical one of ideology. But we must not misinterpret the setting as a formal argumentation in court. The friends' *qua iure* attack gives rise to this forensic view, but Job's *qua ratione* refutes the whole error of a legal battle. As against the theme of guilt, which feeds a post-Ezekiel dogmatism and may turn God into a demon, Job's genuine knowledge of God (as in ch. 19) confronts both real history and psychological needs with the truth.

Later redactors invented distortions in the interest of an alleged orthodoxy. Elihu is one of their spokesmen. For Maag the real Job prefigures the hope of the Christian proclamation. His work, expertly produced and generously subsidized, takes its place as one of the great contributions to the enigma which is Job.

U. E. SIMON

MANNUCCI, V.: *Bibbia come parola di Dio: Introduzione generale alla sacra Scrittura* (Strumenti, 17). Preface by L. Alonso Schökel. 2nd edition. 1981. Pp. 373. (Queriniana, Brescia. Price: Lire 15,000)

This theological introduction to the Bible (both Old and New Testament), written from an ecumenically-conscious Roman Catholic standpoint, has already proved its worth as an undergraduate handbook, if one can judge by the fact that a second edition was called for only a few months after the first. The main topics discussed are: theology of revelation and the word of God; the biblical text and its witnesses; inspiration (a carefully nuanced presentation); the canon; the truth of the Bible; history of biblical interpretation; the modern hermeneutical debate in its philosophical and theological aspects. While some over-simplification (largely inevitable in a work such as this) is noticeable at times, the book as a whole should continue to render useful service to its intended readership.

C. CONROY

MILLER, P. D., JR: *Sin and Judgment in the Prophets: A Stylistic and Theological Analysis* (Society of Biblical Literature Monograph Series, 27). 1982. Pp. x, 143. (Scholars Press, Chico, California. Price: \$19.50 (paperback \$16.00); discount price: \$16.00 and \$12.00)

The nature of divine judgement is an important concern in the Judaeo-Christian tradition. Concentrating on the relationship between sin and

judgement, the author explores the prophetic announcements 'that punishment will be according to, in some way like, or appropriate in either a literal or symbolic fashion to the sin committed.' After an Introduction in which he gives a brief history of the treatment of the subject, the Old Testament is searched for evidence of situations which involve the correspondence of sin and judgement, beginning with the eighth-century prophets. He concludes with a chapter on the Judgment of God.

R. B. SALTERS

MOORE, C. A. (ed.): *Studies in the Book of Esther* (The Library of Biblical Studies). 1982. Pp. c, 612. (Ktav, New York. Price: \$39.50)

C. A. Moore, whose commentary on Esther in the Anchor Bible series is well known (reviewed in *Book List* 1974, p. 36), has gathered a substantial collection of essays on Esther into this composite volume, and provided a hundred pages of introductory material, largely devoted to indicating the nature of the contributions which follow and to setting out the problem areas of the book. A full bibliography is also supplied (pp. lxxxvii-c). The reprinted essays themselves are divided into two sections: the Hebrew text and the Greek text; there could perhaps have been a case for a further subdivision into major topics of discussion. Some are relatively old, particularly the very substantial textual and linguistic study of P. Haupt (1908); a majority date from the last decades. This kind of exercise, of which the same publishers have produced a number, provides a valuable stimulus to study. In particular it makes available some essays which are less easy of access.

P. R. ACKROYD

MORGAN, D. F.: *Wisdom in the Old Testament Traditions*. 1981. Pp. 180. (Basil Blackwell, Oxford. Price: £12.00 (paperback £4.95))

The book is wide-ranging, beginning in the pre-monarchic period and ending in the post-exilic period. The view that Israelite wisdom originates in clan wisdom is received sympathetically, and too great an isolation of wisdom in the period of the monarchy from other expressions of Yahwism is resisted. It is urged that the interpretation of wisdom in too narrow a context, with the emphasis on its international character and its foreignness as an imported product, does not serve the truth. This, perhaps, may be regarded as the refrain of the book. Amos and Micah confront the monarchy with an ethos which has its foundation in the traditional wisdom of rural Judah, while Isaiah and Jeremiah, in confronting the 'class' wisdom of the royal Jerusalem establishment, seek to widen the basis for wisdom in order to locate it properly in a Yahwistic community. The reason/revelation dichotomy is to be avoided, but the distinction which is made in this connexion (p. 92) between 'accepting the true wisdom of Yahweh alone' (the right formula) and 'accepting the authority of revelation' (the wrong formula) is not obvious to me.

In Deuteronomy there is a combination of wisdom and *tôrâh* which represents a challenge to older institutions and enhances the 'nationalization' of wisdom: its aim is to make a transformed or modified wisdom more effective in shaping the life of the nation. There are no official wise men in the exilic period, but popular and deuteronomic expressions of wisdom are influential and Deutero-Isaiah may be reacting against Babylonian royal wisdom. After the exile evidences of wisdom are found in prophets and apocalypists and deuteronomic wisdom can be discerned in *tôrâh* psalms.

W. MCKANE

MURPHY, R. E.: *Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther* (The Forms of the Old Testament Literature, 13). 1981. Pp. xiv, 185. (Eerdmans, Grand Rapids, Michigan. Price: \$12.95)

This is the first to appear of the much heralded series of volumes on Old Testament form criticism, prepared by a team of mainly but not exclusively American scholars. As the General Editors, Rolf Knierim and Gene M. Tucker, explain in a Foreword, the aim of the series is to present in twenty-four volumes 'a form-critical analysis of every book and each unit of the Old Testament (Hebrew Bible) according to a standard outline and methodology.' The final two volumes will contain respectively a 'Glossary of Genre Terms' and indexes. In the present volume the inclusion of Ruth, Canticles, and Esther is not intended to imply that these books are to be regarded as wisdom books: their inclusion here is due to the need to achieve a reasonable distribution of the Old Testament books within the compass of twenty-two volumes. Each book is treated according to a fixed scheme which will be followed in all the volumes. First comes a select bibliography of mainly recent works; next the book is analysed as a whole according to (1) structure, (2) genre, (3) setting, and (4) intention; then each of the units of which it has been judged to be composed is analysed in more detail in the manner of a commentary according to the same fourfold scheme. In this volume the studies of individual books are preceded by a general introduction to the wisdom literature written mainly from the form-critical point of view. Other similar introductions will appear in other volumes. The book concludes with a Glossary of genres discussed. This will eventually be incorporated in the general glossary in volume 23.

The main concern of the series is to give an account of earlier form-critical analyses, although the authors of particular volumes have been given freedom to make some contributions of their own. R. E. Murphy is one of the leading contemporary exponents of Old Testament wisdom literature, and he has performed his task with distinction. One wonders, however, whether the scheme of the series is not somewhat too rigid to accommodate the varied nature of some of the material: in many cases, for example, there was little to say about a particular pericope, and 'genre, setting, intention' have been lumped together, followed by a meagre sentence or two. Murphy is well aware of the danger, to which the scheme lends itself too easily, of over-minuteness in form-critical analysis, as is shown by his quotation on p. 156 from C. A. Moore's commentary on Esther: 'As Goethe's Faust long ago observed, to name a thing is not necessarily to explain it'. This first glimpse of the series shows it to be perhaps rather more modest in its aims and scope than rumour had suggested; nevertheless if the succeeding volumes are as competently done as this one it will be widely welcomed as a much needed source of information for future form critics.

R. N. WHYBRAY

NEL, P. J.: *The Structure and Ethos of the Wisdom Admonitions in Proverbs* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 158). 1982. Pp. xii, 142. (De Gruyter, Berlin. Price: DM. 74.00)

After a brief survey of the *Gattungen* of the book of Proverbs, Nel examines in detail admonitions stressing particularly the motivation clause: this double unit he sees as all-important — 'a fixed structural feature' indicating educative purpose by giving reasons. The whole ethos of wisdom is seen to depend on this coherence of admonition and motivation, rooted in the fear of the Lord rather than on the superiority of human reasoning. Thus limiting himself to the significance of biblical wisdom, he makes minimal reference to international influence; if this exists, it has been moulded to the new context where the dominant factor is the fear of the Lord. Unfortunately

there are misprints and far too many mistakes in transliterations of Hebrew words, but there is a full bibliography and detailed treatment of specific passages. This is an important book for anyone studying Proverbs and should stimulate further study as the author hopes.

J. G. SNAITH

NELSON, R. D.: *The Double Redaction of the Deuteronomistic History* (JSOT Supplement Series, 18). 1981. Pp. 185. (JSOT Press, Sheffield. Price: £12.00 (paperback £7.50); sub. price: £7.95 and £4.95)

This important addition to the literature on the Deuteronomists claims to be an extension and improvement of F. M. Cross's argument on the themes of Kings and the structure of the Deuteronomistic History: 'Criteria for separating the two redactional levels have been provided (Chapter 3), along with evidence that the historian's work concluded with Josiah (Chapter 2) and an explanation of the relationship between the conditional and unconditional promises (Chapter 4) (p. 127).' R. Smend's alternative thesis about DtrN is criticized for 'starting with a section of the history which is in a highly-disturbed literary-critical state (p. 21).' Nelson's account of studies of the last decade seems less full and penetrating than his treatment of earlier work, despite the claim that the book is a 'substantial revision of the author's 1973 Th.D. dissertation'. However, he concludes with an attractive agenda that includes the search for criteria for relating his two Deuteronomists to the development of the books of Deuteronomy and Jeremiah.

A. G. AULD

OBERFORCHER, R.: *Die Flutprologe als Kompositionsschlüssel der biblischen Urgeschichte: Ein Beitrag zur Redaktionskritik* (Innsbrucker theologische Studien, 8). 1981. Pp. 677. (Tyrolia Verlag, Innsbruck. Price: Sch. 840)

The aim of this revised 1977 dissertation is to re-define redaction criticism in the light of recent text-semantic strategies, and to apply the resulting model to the Flood narrative, with special reference to the prologues to the J and P accounts. The result is a stimulating and illuminating book which deserves careful study.

As re-defined, redaction criticism does not involve theories about the identity of the author/redactor and the clues furnished to the meaning of his work from his historical circumstances. It is an entirely textual strategy which uses the structural positions of the main elements of a text within the whole composition plus the semantic indicators within those elements, to posit the information that the text conveys not to a sophisticated exegete, but to an 'ordinary reader'. As applied to the Flood prologues, the method suggests that in J, a progressive breakdown in the divine-human relationship is presumed from Genesis 3, with the J Flood prologue introducing the fact of a total breakdown, and the divine intention to destroy mankind. In P, the contrast between the ordered creation and the ruined earth comes abruptly, and opens the way for the introduction of Noah as the new man in the ordered creation. The implications of the combination of the J and P accounts are also considered.

It is impossible to do justice here to the many important discussions contained in the book, for example, about the problems of defining redaction criticism, and about text-semantics. The method proposed is neither traditional redaction criticism nor structural or final-form analysis. It works well in the Flood story. Whether it will work elsewhere in the Old Testament remains to be seen.

J. W. ROGERSON

PATTE, D. (ed.): *Semeia. An Experimental Journal for Biblical Criticism*. No. 18: *Genesis 2 and 3: Kaleidoscopic Structural Readings*. 1980. Pp. iv, 164. (Scholars Press, Chico, California. Price: \$7.50; discount price: \$5.00)

Literary criticism in the modern sense is here represented by fourteen essays. Some are specifically structuralist; all are concerned with the characteristics of the narrative of Gen. 2–3 rather than with the traditional issues raised by historical criticism, so there is little here about historicity, source criticism, or the theology of creation. At times one has the impression of the obvious being stated in extremely obscure jargon, but there are also rewarding insights. Several of the essays are responses to others in the book, but there is no question of one contributor 'disproving' what another has set out (though disagreements are certainly not excluded); essentially these are possible understandings of the text presented in the hope that others may find them illuminating.

R. J. COGGINS

POLZIN, R. M., and ROTHMAN, E.: *The Biblical Mosaic: Changing Perspectives* (Society of Biblical Literature, Semeia Studies). 1982. Pp. xii, 236. (Fortress Press, Philadelphia; Scholars Press, Chico, California. Price: \$9.95)

This collection of essays stems from a 1977 colloquium which brought together rabbinites, historical critics and literary critics. In Part I L. Silberman and J. Heinemann offer 'Rabbinic Perspectives'; Part II provides 'Philosophical Perspectives' with essays by J. Gold and H. C. White. Part III, 'Three Divergent Traditions', compares a rabbinic (R. Goldenberg), historical (W. Roth) and literary (D. Robertson) approach to the story of 1 Kings 22, and in Part IV, 'Dialogue Between Traditions', D. Ben-Amos and G. Hartman respond to essays by A. Saldarini and M. Fishbane. In a conclusion by J. D. Crossan, and also in an editorial prologue and epilogue, the exercise is presented as a testimony to a revolution in biblical studies, either a swing from historical to literary paradigms, or from a single to a 'field' discipline. The essays themselves are mostly enjoyable and rewarding; the methodological and philosophical wrapping is disposable.

P. R. DAVIES

PONS, J.: *L'oppression dans l'Ancien Testament*. 1981. Pp. 250. (Letouzey & Ané, Paris. Price: Fr. 120.00)

Influenced by modern linguistic ideas, this work offers some useful suggestions about method in the description of a semantic field. Eight terms for oppression are selected: *hms*, *ynh*, *lhš*, *ngš*, *'nh*, *'šq*, *ršš*, *šdd*; and the reasons why these words, and not others, are taken into consideration are explained. Hebrew is divided into six 'functional languages', e.g. HBP comprises the main poetic texts, HBJ the juridical-cultic, HTH the late (T = *tardif*) historical-narrative texts like Jonah and Chronicles. The various words are discussed in themselves and in comparison with one another. The second main portion of the book describes the LXX renderings, according to different groups of books, and includes sections on Sirach, Wisdom and Qumran. Only after all this has been done does the author come to the ancient Near-Eastern background and discuss oppression in Egypt, among the Hittites and so on. The general conclusions are presented separately under 'le domaine linguistique' and 'le domaine théologique'. The study will add to the growing body of experience that seeks to handle vocabulary not under separate entries for individual words but under a set of differentiations between related words.

J. BARR

PREUSS, H. D.: *Deuteronomium* (Erträge der Forschung, 164). 1982. Pp. viii, 269. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 50.00; sub. price: DM. 29.50)

This is a thorough survey and assessment of recent research on Deuteronomy. A section on *Vorfragen* discusses recent work on Josiah's reformation and Deuteronomy, the centralization of the cult, Deuteronomy within the framework of the Deuteronomistic History, the origin and growth of Deuteronomy, the structure of Deuteronomy and the so-called 'covenant formulary'. There follows a survey of recent discussion of the main sections of Deuteronomy. A third section deals with the language, style, and theology of Deuteronomy. The final section contains a bibliography listing over seven hundred recent commentaries, books, and articles on Deuteronomy. This is an excellent work and will be indispensable in future research into this much discussed book.

E. W. NICHOLSON

RIESNER, R.: *Jesus als Lehrer. Eine Untersuchung zum Ursprung der Evangelien-Überlieferung* (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe, 7). 1981. Pp. xii, 614. (Mohr, Tübingen. Price: DM. 59.00)

In a study of the background — in a very comprehensive sense of the word — of Jesus's teaching and prophetic ministry, the author offers extensive discussions, illustrated in considerable detail, of Jewish popular education (in the family, the synagogue, and the schools), of the relationship between teacher and pupil as he finds it exemplified in the case of some of the prophets, and of teaching functions attributed to the Messiah, as well as of linguistic and stylistic features of the teaching of Jesus. Since Riesner's aim is to revive and set on a fuller foundation the claims of Gerhardsson and Riesenfeld that Jesus intended his teaching to be memorized, it is not surprising that an excursus is devoted to Old Testament evidence for rote-learning. There is a useful history of schools in the post-exilic and Hellenistic periods. Sixty-five pages of bibliography include an unusually large number of older studies and others not easily accessible, and are themselves the fruit of very wide research.

C. J. A. HICKLING

ROST, L.: *The Succession to the Throne of David* (Historic Texts and Interpreters in Biblical Scholarship, 1). Translated by M. D. Rutter and D. M. Gunn. Introduction by E. Ball. 1982. Pp. 1, 133. (Almond Press, Sheffield. Price: £15.95 (paperback £6.95))

This is the first volume in a projected series whose aim, as its General Editor, J. W. Rogerson, explains in a General Preface, is to encourage the study of the history of biblical scholarship in English-speaking countries by the publication of translations of influential foreign works mainly from the eighteenth to the early twentieth century which have never before appeared in English. It is proposed also to include some interpretative studies, old and new, in the field of the history of biblical scholarship. The choice of Rost's *Die Überlieferung von der Thronnachfolge Davids* (1926) to open the series is an excellent one, as this original and influential work is known only at second hand to most undergraduates studying the Old Testament. The translation is accurate and reads well. The Introduction provides a good orientation to the work, setting it against its original background, describing and accounting for its influence on later scholarship, and making a critical assessment of its undoubted contribution not only to the study of the books of Samuel but to Old Testament scholarship as a whole.

R. N. WHYBRAY

SACON, K.: *Kyūyaku no Manabi* (Reading the Old Testament) 2 vols. 1982. Pp. 175, 247. (Nihon Kirisuto Kyōdan Shuppan-Kyoku, Tokyo. Price: ¥1,800, ¥2,000)

These books illustrate the author's literary-structural analysis and interpretation of Hebrew prose literature. The stories of Joseph (vol. 1), of Ruth and of King David (2 Sam. 2-4, 9-20, and 1 Kings 1:1-2:12) (vol. 2) are taken as examples. In order to grasp the immanent structure, special emphasis is placed upon delimiting the paragraph as the meaning-unit, which consists of sentence(s). Word and sentences should adequately be placed in the structure of a given paragraph. Many charts are used to illustrate the particular structure of each paragraph as well as inclusio, chiasmus, and other rhetorical devices. Meaning and message can be grasped through this undertaking. Therefore, a short interpretative meditation is given on each portion consisting of several paragraphs.

K. K. SACON

SCHENKER, A.: *Der Mächtige im Schmelzofen des Mitleids: Eine Interpretation von 2 Sam 24* (Orbis Biblicus et Orientalis, 42). 1982. Pp. iv, 84. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 18.00)

This brief monograph is concerned with the character and purpose of 2 Sam. 24 in its final form rather than with its traditio-historical background. The narrative is held to be a single literary composition whose theme, as the title indicates, is the transformation of David from a selfish tyrant into a king whose obedience to God and concern for his people fitted him to be a worthy instrument of God's purpose for Israel. Its theological maturity shows it to be a post-exilic composition. The thesis here proposed turns to a large extent on the interpretation of verse 1: God's motive in suggesting to David that he should sin by taking a census was a positive one: to call forth from him a refusal to infringe God's prerogative which would establish him as worthy to become a mediator restoring peace between God and Israel. How David was supposed to recognize this opportunity is not stated. In general the interpretation seems to credit the original readers of the narrative with a greater degree of perspicacity than can easily be supposed to have been the case. The detection of the theme of the tyrant transformed by divine grace is, however, an interesting one — though the treatment could with profit have been reduced to the dimensions of an article suitable for inclusion in a learned periodical by the suppression of frequent reiteration of each point in the argument.

R. N. WHYBRAY

SCHMIDT, W. H.: *Einführung in das Alte Testament* (De Gruyter Lehrbuch). 2., durchgesehene Auflage. 1982. Pp. x, 375. (De Gruyter, Berlin. Price: DM. 48.00)

Corrections have been made and the bibliography supplemented, but otherwise this is identical with the first edition (B.L. 1980, p. 75).

W. MCKANE

SCHMITT, R.: *Exodus und Passa: Ihr Zusammenhang im Alten Testament* (Orbis Biblicus et Orientalis, 7). 2., neubearbeitete Auflage. 1982. Pp. 123. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 25.00)

This is a second edition of a work first published in 1975 (B.L. 1976, p. 61); revisions are mainly found in additions to some footnotes and in the complete re-writing of others.

G. H. JONES

SCHWEIZER, H.: *Metaphorische Grammatik: Wege zur Integration von Grammatik und Textinterpretation in der Exegese* (Arbeiten zu Text und Sprache im Alten Testament, 15). 1981. Pp. xiv, 346. (Eos Verlag, St Ottilien. Price: DM. 38.00)

Not exactly a book about metaphor: the title itself, one might say, is metaphorical, and points on the one hand to an experimental approach, looking at old problems from a new perspective, on the other hand to the *transfer* of the area of grammar to new fields. Basically, therefore, the book is about the interlinking of grammar and text-linguistics and interpretation. The influence of W. Richter and the Munich school is obvious. After the establishment of the basic principles, the main sections are on Syntax, Semantics, and Pragmatics. Pragmatics concerns the circumstances under which sentences are uttered. The work is stimulating because, in spite of its sometimes forbidding terminological appearance, it often suggests novel ways of expressing linguistic realities. For the Old Testament scholar, the great advantage is, of course, that examples from biblical Hebrew are continually used in the exposition.

J. BARR

SIMON, U.: *Arba gishoth le-sepher tehillim (Four Approaches to the Book of Psalms: From Saadya Gaon to Abraham Ibn-Ezra)* (Bar-Ilan University Institute for the History of Jewish Bible Research, Sources and Studies, 2). 1982. Pp. iv (English); 288 (Hebrew). (Bar-Ilan University Press, Ramat-Gan, Israel. Price: \$22.00)

Sa'adya (died 942), concerned to rebut Karaite insistence on the exclusive liturgical legitimacy of *Psalms* (as against the inclusion of rabbinic hymnal compositions), construes the book as a prophetic, revelational document designed to carry forward the edificatory purpose of the Torah. The palpably petitional nature of the psalms is therefore construed as being a merely rhetorical device. Not surprisingly, this view found no subsequent endorsement in Jewish exegesis. A further controversial *motif* is his restrictive view regarding the musical rendition (as opposed to the mere recital) of psalms: levitical music, with the biblically prescribed instruments only, and not allowable outside the temple cult. Greco-Arabic views of the function and potency of music, as set forth in the *Epistles of the Brethren of Purity*, seem to have influenced him here. For the Karaite Salmon b. Yeruham (born ca. 910) the psalter is the only liturgy, being divinely prescribed for use in temple and synagogue alike, and, since comprehensive, is not to be supplemented by any post-biblical compositions; yet Yefet b. 'Ali (born ca. 960) apparently admits such for non-statutory prayers only, whilst holding that the temple singing of the psalter itself enjoyed a secondary prophetic character. Yefet (unlike his predecessors) evinces an incipient critical approach to both authorship and editorial arrangement of *Psalms*. The rabbanite Moses ibn Gikatilla (born ca. 1000) is much more radical, denying the prophetic character of *Psalms* altogether, dating them to a plethora of authors from David's contemporaries to the exile, and appreciating the significance of structure as well as of content. Thanks to a newly identified fragment (introduction and Ps. 1 only) in Verona of Abraham ibn Ezra's lost longer commentary to *Psalms*, Ibn Gikatilla is revealed as Ibn Ezra's source for much more than the latter explicitly acknowledges. Ibn Ezra himself adopts a mid-way position between Ibn Gikatilla's radicalism and Sa'adya's 'fundamentalism'. This book is a very careful piece of scholarship, and its findings are significant for the pre-history of biblical criticism.

R. LOEWE

TANNEHILL, R. C. (ed.): *Semeia. An Experimental Journal for Biblical Criticism*. No. 20: *Pronouncement Stories*. 1981. Pp. iv, 141. (Scholars Press, Chico, California. Price: \$5.00)

A Work Group of the Society of Biblical Literature presents ten researches into the literary genre of the 'pronouncement story' in the New Testament and literature of similar date. While well attested in Plutarch (J. E. Alsup, V. K. Robbins) and Diogenes Laertius (P. N. Poulos), the pronouncement story is rare in Philo and Josephus (L. Greenspoon), and in intertestamental (J. C. VanderKam) and tannaitic (G. G. Porton) literature, as well as in Christian apocryphal writings (P. Perkins, W. D. Stroker). A typology of the pronouncement story is splendidly presented and illustrated (R. C. Tannehill), but the tendencies of the essayists are somewhat questionable. Is the pronouncement story typically, essentially or originally Greek? Was it so anachronistic of Bultmann to regard it as typically rabbinic (admittedly amoraic rather than tannaitic) — and thus Jewish? And why was the Old Testament not combed if origins were being sought? May not Amos 7:10–14, Hagg. 2:10–14, Eccl. 9:14–16, even Gen. 4:8–15, count? Is the aetiology form quite irrelevant — not to mention the universal 'joke' genre? A broader question: What kind of a literature (or mentality) is it that favours the smart, memorable, punchline from the king, sage, or messiah, and what does the Old Testament's comparative lack thereof signify?

D. J. A. CLINES

TEEPLE, H. M.: *The Historical Approach to the Bible* (Truth in Religion, 2). 1982. Pp. xii, 323. (Religion and Ethics Institute, Evanston, Illinois. Price: \$7.50)

This second volume in the Evanston 'Truth in Religion' Series is faithful to the aim set out by the Religion and Ethics Institute, viz. to present the truth on religious topics about which misinformation and misunderstanding are current. After noting, with examples, how the Bible has been misunderstood, the reasons for it are traced to misguided attitudes and unreliable methods. In the second section of the work the development of the historical method is traced from the close of the medieval period to the twentieth century. The third and longest section deals with the principles and methods of the historical approach and covers linguistic, textual, form-critical, archaeological and background studies. The concluding section on the value of the approach examined, like the brief introduction, launches an attack on the fundamentalist viewpoint and claims that the Bible itself refutes the fundamentalist view of it. This book ought to stimulate thought and discussion on the popular level at which it is directed.

G. H. JONES

TENGSTRÖM, S.: *Die Toledotformel und die literarische Struktur der priesterlichen Erweiterungsschicht im Pentateuch* (Coniectanea Biblica, Old Testament Series, 17). 1981. Pp. 81. (Gleerup, Lund. Price: Sw.Kr. 75.00)

Tengström's theory of an extended epic of Israel's earliest history is now well known, and in this monograph he seeks to support it by reference to the genealogies, and specifically to the Toledoth formularies of the Pentateuch. After a survey of earlier views of P, he argues his case that the P material, though recognizably late, cannot be properly understood as a separate document; rather, as his title indicates, it must be taken as an elaboration of the already existing basic account. The Toledoth passages are not references to a once-existing 'book', but are a systematizing of older material within a sevenfold structure. Not all of the detailed working out of this hypothesis will command assent, but there are many thought-provoking comments here, both on the function of genealogies and on the structure of the Pentateuch.

R. J. COGGINS

VEIJOLA, T.: *Verheissung in der Krise: Studien zur Literatur und Theologie der Exilszeit anhand des 89. Psalms* (Annales Academiae Scientiarum Fennicae, Series B, 220). 1982. Pp. 240. (Academia Scientiarum Fennica, Helsinki. Price: Mk. 55.00)

Here is another study to add to the collection of treatises on the achievements attributed to deuteronomic circles in the exilic period. Parts of Ps. 89 said to be derived from an ancient northern hymn (vv. 2-3, 6-19) are passed over and attention is concentrated on the remainder. The author concludes, by rather relentless argument, that the completed psalm was designed for services of lament held at Bethel between 550 and 539 B.C. While his account of Ps. 89 is hardly satisfactory, his study will interest those working on the deuteronomic layers and the importance of Palestine in the Exile.

J. H. EATON

WEIPPERT, H.: *Schöpfer des Himmels und der Erde: Ein Beitrag zur Theologie des Jeremiabuches* (Stuttgarter Bibelstudien, 102). 1981. Pp. 111. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 21.80)

The affirmation that Yahweh was the owner (*ba'al*) of Canaan and had bestowed it on his people was complicated by the circumstance that there was an earlier claim by the *b'ālīm* to be the owners of the land. Moreover, Yahweh's faithful discharge of his responsibilities as covenant God and owner of the land is contrasted by Jeremiah with his people's fickleness: he sends rain, maintains the regularity of the seasons and the times of harvest, but they fail to keep the stipulations of the covenant and leave the door open for the re-entry of chaos. In the later phase of Jeremiah's ministry another kind of danger loomed: war, deportation and the loss of the land. Along with these circumstances Jeremiah made the transition from the assertion that Yahweh was the owner of Canaan to the assertion that he was the Lord of world history and the creator of the universe.

Both these lines of thought (Yahweh as owner of Canaan and as creator of the world) have a particular connexion with Israel's life in Canaan under Yahweh: the possession of the land fosters the belief that Yahweh is an active creator and covenant God who is always taking care of his people; the threat of the loss of the land of Canaan leads to an affirmation of faith in Yahweh as the creator of the world and the Lord of world history. These two lines of thought can be temporally distributed, the first belongs to the earlier phase of Jeremiah's prophetic activity and the second to a later phase.

The further development of both in the exilic and post-exilic periods is differently proportioned. In the exilic period the emphasis falls on Yahweh as creator of the world, appropriately in view of its original emergence in connexion with the loss of the land. The combination of covenant and creation, on the other hand, gains a new impetus in the post-exilic period when Yahweh together with his people had again become owners of the land.

Passages in the book of Jeremiah dealing with the relation of Yahweh to other gods are connected with the first line of thought: the contrast is between Yahweh as a beneficent orderer of nature and history and the uselessness of the other gods. In later periods the contrast is more specifically between Yahweh as the creator of the world and the other gods. The two lines of thought (Yahweh as creator of Israel and Yahweh as creator of the world) are present in Deutero-Isaiah, but he is not the first to proclaim that Yahweh is creator of the world.

W. MCKANE

WELCH, J. W.: *Chiasmus in Antiquity: Structures, Analyses, Exegesis*. 1981. Pp. 353. (Gerstenberg Verlag, Hildesheim. Price: DM. 98.00)

This book on chiasmus (for which some of the contributors incorrectly use the word 'chiasm') contains a preface by D. N. Freedman and ten articles. The editor, who teaches law at Brigham Young University, is the author of the introduction and the articles on chiasmus in Ugaritic texts, the New Testament, and Greek and Latin literature, and also on the Book of Mormon which 'purports to be an ancient . . . record' (p. 198) — and the application to it of the methods used elsewhere in this work produces results of equal validity. R. F. Smith writes on chiasmus in ancient Mesopotamian literature, and, among other things, finds significant the chiasmus in the law codes of Lipit-Ishtar and Hammurabi (A = prologue; B = laws; A' = epilogue — p. 20). B. Porten discusses the phenomenon in Aramaic contracts and letters, and J. Fraenkel in talmudic-aggadic narrative. Y. T. Radday's essay deals with Old Testament narrative, and the chiasmic patterns that he claims to find in the Torah are used by him as arguments against critical theories of source analysis, and he thinks that he has 'circumstantial evidence that Moses himself wrote Exodus and Numbers, if not all Five Books' (p. 96). He finds similar patterns in other books of the Old Testament, and his belief that 'the sequence of Davidic kings seems to be in accordance with a chiasmic scheme' (p. 66) leads him to allow for the possibility that 'a providential *Heilsplan*' of world history 'is, for unknown reasons, cyclically and even chiasmically conditioned' (p. 67). It may be doubted whether the arguments on which he bases such conclusions will be found convincing by all readers. In contrast, the careful and more rigorous discussion by W. G. E. Watson of chiasmic patterns in Old Testament poetry is unusually convincing, and his contribution is the best part of the book. The work ends with a bibliography and an index.

J. A. EMERTON

WESTERMANN, C.: *Praise and Lament in the Psalms*. Translated by K. R. Crim and R. N. Soulen. 1981. Pp. viii, 301. (T. & T. Clark, Edinburgh. Price: £4.95)

This is an English version of the German collection described in *B.L.* 1978, p. 81, with the addition of a fifth piece, 'The Role of the Lament in the Theology of the Old Testament', reprinted from *Interpretation* 1977. These unrevised contributions, stretching back in some cases to 1954, retain their interest as the products of solid and distinctive scholarship.

J. H. EATON

WILLIAMS, J. G.: *Women Recounted: Narrative Thinking and the God of Israel* (Bible and Literature Series, 6). 1982. Pp. 150. (Almond Press, Sheffield. Price: £14.95 (paperback £5.95))

Rejecting a purely historical approach to biblical narrative, the author finds in allegory and symbol 'a dimension of the text that transcends the history in which it was composed', thus allowing Scripture its rightful role as a witness to the voice of the Eternal Presence. In order to explore the function of narrative as 'a way of "thinking upon" (reflecting) and "thinking of" (remembering, caring, discovering)', he draws on stories of women associated significantly with Israel's origins and destiny: the arche-mother (Sarah, Rebecca, Rachel, and others); the mother of all living (Eve); the aggressive or warrior woman (Deborah, Jael and Judith); the dependent heroine (Esther and Mary); the reversal of the patriarchal mode (Ruth); the temptress (Delilah, Potiphar's wife, the alien woman in Proverbs). He concludes with a brief consideration of the theological implications of his study for a society whose assumptions about women and the feminine are changing dramatically.

G. I. EMMERSON

WOLFF, H. W.: *Studi sul libro di Giona* (Studi Biblici, 59). 1982. Pp. 168. (Paideia Editrice, Brescia. Price: Lire 5,000)

Professor Wolff is well known for his interest in the preaching as well as the exegetical study of the Old Testament. In this work the primary interest is in the message of the book of Jonah for today, but this is presented on a solid basis of exegetical study with particular attention to form criticism. The first German edition of 1965 was reviewed in *B.L.* 1966, p. 55 (*Decade*, p. 675), but the second German edition, on which the translation is based, was not noticed in *B.L.* It is good to welcome an Italian edition of this work; an English edition would also be useful! It may be noted that Wolff reversed his judgement here on the textual integrity of *hšbh* in 1:4 and 'd in 4:2 in his BKAT commentary of 1977.

A. GELSTON

7. LAW, RELIGION AND THEOLOGY

AHLSTRÖM, G. W.: *Royal Administration and National Religion in Ancient Palestine* (Studies in the History of the Ancient Near East, 1). 1982. Pp. xiv, 112. (Brill, Leiden. Price: Fl. 40.00)

The basic thesis of the book is that 'religion was the ideological base both for the king's existence and for his policies'. The cultic buildings as well as the military buildings erected by kings had the purpose of extending their rule and bringing order and stability to subjugated territories. Solomon built fortified cities not only to create a defensive system for the kingdom, but also with the purpose of holding together as a single unit under royal rule the different parts of the kingdom. The role of the Levites is to be seen as a governmental one: they, with the military, were part of the state administration. This is a thoroughly documented study, of considerable significance also for the general theme of the history of Israelite religion.

A. D. H. MAYES

ANDREW, M. E.: *The Old Testament and New Zealand Theology*. 1982. Pp. vi, 145. (Faculty of Theology, University of Otago, Dunedin, New Zealand. Price: £3.00)

Professor Andrew presupposes and defends the validity of 'regional theologies', even in an age of intense ecumenical thought and enterprise, and seeks to show how the Old Testament, with its reference to a specific land, specific times, and the changing experience of a specific people, may contribute to a theology related to 'people and places, situations and attitudes in New Zealand'. Selected passages are studied with this in view: Genesis 1 — The Acceptance of New Zealand; 2 Samuel 12 — Judgement on New Zealand; Psalm 16 — Commitment to New Zealand; Hosea — The Integration of New Zealand; Trito-Isaiah — The Transformation of New Zealand; Exodus 20:1–17 and Genesis 4:17–26 — Exclusiveness and Inclusiveness in New Zealand. An interesting series of studies, whether or not one accepts the validity of the conscious search for a 'regional theology'.

G. W. ANDERSON

BARR, J.: *Old and New in Interpretation: A Study of the Two Testaments*. 2nd edition. 1982. Pp. 215. (SCM Press, London. Price: £5.95)

The main text is essentially that of the first edition of 1966 (see *B.L.* 1966, p. 43; *Decade*, p. 663). An extended Preface (pp. 7–14) sets the book in its mid-60s context, points to the continuing relevance of its main issues, and takes a small step towards an up-to-date bibliography.

A. G. AULD

BARR, J.: *Fundamentarizumu*. Translated by S. Kitagawa and others. 1982. Pp. 426. (Yorudan-sha, Tokyo. Price: ¥4,200)

This is a Japanese translation of the second edition of *Fundamentalism* (1981); see *B.L.* 1982, p. 79.

K. K. SACON

BARTHÉLEMY, J.-D., and others: *Fede e cultura alla luce della Bibbia: Atti della Sessione plenaria 1979 della Pontificia Commissione Biblica*. 1981. Pp. 343. (Editrice Elle Di Ci, Leumann, Turin. Price: Lire 14,000)

In this international symposium we see an entirely different Biblical Commission from that which issued the notorious *Responsa* in the early decades of this century. The theme is how the Bible can encourage the Roman Catholic Church's present concern for 'inculturation', or fostering response to the Christian Gospel in different cultures in place of imposing European cultural patterns. Of the fifteen main contributions, the first six concern the Old Testament: those by H. Cazelles, B. Wambacq, J. Alonso Diaz and A. M. Casamitjana are close to the theme of cultural relationships, somewhat in general: probably most interesting to the student of the Old Testament for its own sake are the contributions by A. Deissler on the relationship of Yahwism and Baalism in Hosea and by A. Penna on 'Civilization and Religions of the Nations in the Prophetic Books'.

R. P. R. MURRAY

BASSLER, J. M.: *Divine Impartiality: Paul and a Theological Axiom* (Society of Biblical Literature, Dissertation Series, 59). 1982. Pp. viii, 302. (Scholars Press, Chico, California. Price: \$13.50; discount price: \$9.00)

This Yale thesis by a pupil of N. A. Dahl relates the universalism present in various forms in Romans, and in other Pauline writings, to a sequence of occurrences in the Old Testament and in the deuterio- and non-canonical Jewish writings of the affirmation that God's justice is impartial. The canonical material is rather briefly surveyed, though attention is given to different applications arising in widely varying contexts; more space is devoted to the intertestamental literature, especially to Jubilees, where this concept comes 'to a hitherto unsuspected prominence'. A fascinating section notes that Tanna debe Eliahu regards God as being impartial towards Jews and Gentiles alike, and an extended discussion of Philo (including a survey of the Greek philosophical background) is instructive. This is a thorough and well-documented study of texts whose importance for the thought of Paul has been unjustly neglected.

C. J. A. HICKLING

BOER, H. R.: *The Bible and Higher Criticism*. 1981 (1975). Pp. 109. (Eerdmans, Grand Rapids, Michigan. Price: \$3.95)

Conservative Evangelicals accept 'lower criticism' but are suspicious of 'higher criticism'. Boer, a retired Reformed missionary, seeks to allay this suspicion by showing that the human and divine are combined in the Bible as they are in the person of Christ. The Bible is 'infallible' but not 'inerrant'. Most of the examples are from the New Testament.

C. S. RODD

BRUEGGEMANN, W.: *The Creative Word: Canon as a Model for Biblical Education*. 1982. Pp. viii, 167. (Fortress Press, Philadelphia. Price: \$8.95)

The author believes that the process of canonization and the shape of the canon tell us something about education in ancient Israel. In addition, he feels that an examination of these things will provide clues for the Church's educational task. Taking the threefold division of the Hebrew Bible, he suggests that each part serves a particular purpose and uses a specific mode of education. The Torah reveals a united faith; the Prophets present a disruption of that consensus; and the Writings reflect on faith and life. While the book deserves consideration, scholars will be dismayed at some of the exegesis (*torah* in Jer. 18:18 is the Torah (pp. 8, 14), and at all of the jargon with which the style is replete.

R. B. SALTERS

CLEMENTS, R. E.: *Kyūyaku-Seisho ni-okeru Kami no Rinzai Shisō*. Translated by E. Funamizu. 1982. Pp. xv, 323. (Kyōbunkwan, Tokyo. Price: ¥2,700)

This is a Japanese translation of *God and Temple* (1965); see B. L. 1966, p. 45 (*Decade*, p. 665).

K. K. SACON

COHN, R. L.: *The Shape of Sacred Space: Four Biblical Studies* (American Academy of Religion, Studies in Religion, 23). 1981. Pp. viii, 79. (Scholars Press, Chico, California. Price: \$9.95; discount price: \$6.95)

In order to articulate the symbols for space in the Old Testament, as well as the interrelationships of the symbols, the author treats the motifs of wilderness, mountains, Sinai, and Zion. He bases his synthesis upon some of the work of the social anthropologist Victor Turner, but mostly, his references are to mainstream biblical scholarship. This attempt to present the 'collection of perspectives' on space in the Old Testament brings the material together in a useful way. However, it is a pity that a book which refers so extensively to Old Testament passages and themes entirely lacks an index.

J. W. ROGERSON

DAUBE, D.: *Ancient Jewish Law: Three Inaugural Lectures*. 1981. Pp. xii, 129. (Brill, Leiden. Price: Fl. 48.00)

The first lecture, 'Conversion in Judaism and Early Christianity', starts from the Old Testament where, as Daube points out, for a woman to marry into Israel constitutes conversion *ipso facto*. This leads to a fascinating, lawyer's re-presentation of what goes on in *Ruth*: levirate obligations are to Naomi — an unattractive match, since past child-bearing — but she subtly insinuates to Boaz that Ruth can be her surrogate (cf. Sarah-Hagar). Boaz, who gets the message, by deliberate forensic imprecision induces the nearer *go'el* to renounce his title and leave the field clear for himself. Lecture 2 is on 'Error and Ignorance as Excuses in Crime'. Lecture 3, 'The Form is the Message', is a compelling study of biblical, rabbinic, classical, and New Testament methods of formulating mandatory statements and prohibitions: from the Ten Commandments' *lo tirṣaḥ* (understand: if you do, expect terrible, divine retribution), to the rabbinic (and occasional New Testament) plural participle expressing the expected norm — e.g. '[they do] not suspect' (understand: if you do, look for extrusion from a group aware of its elitism), and so to the later rabbinic *le-'olam(lo) + imperfect + 'adham . . .*, which

echoes a Stoic form. Daube pulls together here studies that he has been pursuing over many years and carries them forward, correlating with the most modern (but perennial) social and psychological pressures as reflected in such matters as changing conventions of contemporary English (e.g. the form-criticism of advertisements and paperback manual titles). Most of what he says convinces; all of it exhilarates.

R. LOEWEE

FLEBO, H., and others: *Thi Gud er jeg, ikke mand: Studier i kvindebilleder i Det gamle Testamente*. 1982. Pp. 100. (FK-tryk, Århus. Price: D.Kr. 30.00)

Five female students have published these seminar papers about images of women in the Old Testament. Even if the title is rather equivocal, 'For I am God, and not man' (Hos. 11:9), the attitude is not that of the radical feminists. Allowing for a few beginners' mistakes they present the results of a solid exegesis, stressing what they find most important from their points of view as women. In focus are texts like Gen. 1-3, the narratives about the patriarchs' wives, and the Song of Songs, but the volume also includes a systematic presentation of female aspects of the image of God and a form critical explanation of the Gattung 'nativity saga'. In an appendix is a reprint of an article by their teacher, K. Nielsen, about the place of women in the Old Testament, dealing with historical and current aspects of the law, ethic, and theology involved.

K. JEPPESEN

FOHRER, G.: *Strutture Teologiche Dell' Antico Testamento* (Biblioteca di Cultura Religiosa, 36). Translated by A. dal Bianco. 1980. Pp. 322. (Paideia Editrice, Brescia. Price: Lire 13,000)

This is the Italian translation of Fohrer's *Theologische Grundstrukturen des Alten Testaments* (1972; *B.L.* 1973, p. 47; *Bible Bibliog.*, p. 469). The translation and production maintain the high standard of the biblical work in translation published by Paideia.

R. P. R. MURRAY

FRANCE, R. T.: *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Twin Brooks Series). 1982. Pp. 286. (Baker Book House, Grand Rapids, Michigan. Price: \$9.95)

A paperback reprint of the author's thesis, published in England in 1971 (*B.L.* 1973, p. 58 (*Bible Bibliog.*, p. 480)). Taking a very conservative view of the authenticity of the sayings of Jesus in the synoptic tradition, he argues that Jesus created a distinctively Christian interpretation of the Old Testament by applying it to himself. The problem which this raises for Old Testament theology is not faced.

B. LINDARS

GOPPELT, L.: *Typos: The Typological Interpretation of the Old Testament in the New*. Translated by D. H. Madvig, with a Foreword by E. E. Ellis. 1982. Pp. xxii, 264. (Eerdmans, Grand Rapids, Michigan. Price: \$15.95)

This is an English translation of Goppelt's pioneering, but still valuable study, originally published in 1939, and later republished in 1969 with an additional essay on apocalypticism and typology in Paul. Because typology in

the New Testament presupposes a divine plan of redemption, which can be detected in the Old Testament, this book poses the question whether the New Testament interpretation of the Old Testament remains valid as a contribution to the contemporary quest for an Old Testament hermeneutic. Goppelt's work paved the way for the biblical theology of von Rad. The English edition will be useful to those who seek to take up the hermeneutical challenge of Brevard Childs.

B. LINDARS

GOWAN, D. E.: *Reclaiming the Old Testament for the Christian Pulpit*. 1981. Pp. viii, 163. (T. & T. Clark, Edinburgh. Price: £4.50)

Despite the title, this book is not an exercise in reactionary, fundamentalist exposition, but a serious attempt to relate preaching from the Old Testament to contemporary biblical scholarship. It contains sections on preaching from historical texts, sagas, short stories, laws, wisdom literature, and prophetic books, each introduced by a resumé of current scholarly views and some discussion of Christian doctrine and ending with sample sermons. Preaching in many of our churches has shown signs of improvement in the past ten years, but I reckon there are still plenty of clergy and seminarians who would greatly benefit from reading a book like this one.

J. W. MCKAY

HALPERN, B.: *The Constitution of the Monarchy in Israel* (Harvard Semitic Monographs, 25). 1981. Pp. xxviii, 410. (Scholars Press, Chico, California. Price: \$18.00; discount price: \$12.00)

A bold and enterprising attempt to discover the political processes which gave birth to, and subsequently governed, the institution of the monarchy in Israel. Only a few of Halpern's positions and conclusions can be summarized here. Accession is seen as a two-stage affair — divine designation and then confirmation following on victory (actual or ritual). (Thus the 'renewal' of 1 Sam. 11:14 is regarded as the rule, rather than as an (unhistorical) exception.) Since Halpern believes that *nāgid* was the title of the king-designate, he favours Alt's treatment of the term, as against the theories of such as Albright and Richter. Theocracy and kingly autocracy are played *diminuendo*. The importance of the 'assembly' is underlined, and the parallel existence, all through the monarchy, of tribal institutions and royal officialdom is stressed. Three doctrines of Israelite dynasty are distinguished, and it is argued that they operated concurrently; there is no reason to relegate the conditional dynastic covenant to the exile. Considerable attention is given to the enthronement of Yahweh, and, with Cross, to the Conquest re-enactment which is thought to have formed part of it. One of the most provocative sections discusses Deut. 17:8–18:22 as a 'national political constitution with historical and literary links to the institution of the monarchy'. Halpern has compressed a great deal into his 256 pages of text (there are 118 pages of notes); but the attempt to solve the source problems of the greater part of 1 Samuel in twenty-six pages is not the most successful part of the book.

R. P. GORDON

HANSON, P. D.: *The Diversity of Scripture: A Theological Interpretation* (Overtures to Biblical Theology, 11). 1982. Pp. xviii, 157. (Fortress Press, Philadelphia. Price: \$8.95)

Hanson's aim is to show that the word of God in the Bible is also the word of God for today. He traces two tensions in the Old Testament: form and

reform (illustrated in the history of Israel, especially in the kings and prophets), and vision and revision (seen in apocalyptic as interpreted in *The Dawn of Apocalyptic*). The two tensions are traced into the messianic hope. Two final chapters consider 'The Faithful Response'. Hanson describes this as a dynamic view of Scripture, but much of the liveliness of the Old Testament is lost in a rigid schema and a ponderous vocabulary.

C. S. RODD

HARRELSON, W.: *From Fertility Cult to Worship*. No date. Pp. xviii, 171. (Scholars Press, Chico, California. Price: \$9.00; discount price: \$6.00)

This is a reprint of a work published in 1969, which apparently escaped notice in *B. L.* Its title is somewhat misleading: it is essentially an introductory survey of Old Testament worship before the exile and as such inevitably invites comparison with H. H. Rowley's *Worship in Ancient Israel*, of which, as he notes, the author was unable to take account. There are three introductory chapters: on the Israelite World View, the Ordering of Time and Space, dealing with calendar, feasts and sanctuaries, and the Israelite Cultus, discussing the cultic personnel, cultic objects and sacrifice. The central part of the book posits a covenant renewal festival, with which a New Year festival became associated, and succeeding chapters discuss the aspects of Creation, Salvation-History and Torah to be discerned in it. The final chapter is on Worship and the End but in fact this says virtually nothing of how eschatology was actually expressed, if at all, in Israelite worship. The book is clearly and sensibly written but the treatment is inevitably often too brief on many of the much disputed questions with which it deals. Inevitably, also, it reflects the state of biblical scholarship at the time it appeared and much water has flowed under the bridge since then. Another criticism is that there is virtually no attention paid to the post-exilic period, although this was perhaps not the author's intention. From time to time, Harrelson makes suggestions about the possible relevance of ancient Israelite worship for worship today, but these are too brief and general to be of much practical value.

J. R. PORTER

HERMISSON, H.-J., and LOHSE, E.: *Shinkō*. Translated by H. Yoshida and H. Udono. 1982. Pp. 270. (Yorudan-sha, Tokyo. Price: ¥2,600)

This is a Japanese translation of *Glauben* (1978).

K. K. SACON

IKEDA, Y.: *Kyūyaku Seisho no Sekai* (The World of the Old Testament). 1982. Pp. 299. (Sansei-dō, Tokyo. Price: ¥1,800)

As a book in a series on the history of the human world, this work is designed as an introductory study on the Hebrew mind from an anthropological viewpoint. The rich experience and sensitivity of the author here find expression in a remarkable and valuable handbook about the Hebrew mind.

K. K. SACON

JACOBSON, D.: *The Story of the Stories: the Chosen People and its God*. 1982. Pp. xii, 211. (Secker & Warburg, London. Price: £8.95)

The novelist Dan Jacobson is of Jewish extraction, but is not a believer. He offers here a fascinating literary reading of the Hebrew Bible (with frequent reference also to the New Testament). Yahweh is taken to be a

fiction, but like any important fictional figure, one to be considered seriously. The particular theme on which Jacobson dwells is that of choice and rejection, the tensions between picturing Yahweh as the God of a particular people and seeing him also as universal. He sees especial irony in the way in which (from the New Testament on) many passages condemning Israel have been used to fuel anti-Semitism in Christian contexts. But this is only one of many vivid insights. There are mistakes of fact, but the disturbing power of the book transcends such detail. Though he often exposes the absurdities of much conventional religious belief, Jacobson is in the end not an unsympathetic interpreter, and his book should be widely read.

R. J. COGGINS

KAISER, W. C., JR: *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. 1981. Pp. 268. (Baker Book House, Grand Rapids, Michigan. Price: \$11.95)

The author's aim is to bridge the gap between purely academic biblical study and the Church's preaching/teaching. He opens with a fairly thorough outline of the current hermeneutical problem and a brief glance at the history of exegesis. The main section is devoted to the development of his own approach, 'the syntactical-theological method', in which he urges careful analysis, using modern scholarly techniques, of the context, syntax, verbal meanings, and theology of any particular text before tackling the homiletical question. He then discusses the different problems involved in preaching from prophecy, narrative, and poetry, and concludes with an appeal to the preacher to remember that his preaching must not be only in 'words of wisdom, but in demonstration of the Spirit and power.' This book commends itself to the reviewer more for its utility in highlighting the pitfalls surrounding theologically uninformed preaching, than for its novelty.

J. W. MCKAY

KELLENBERGER, E.: *häsäd wä 'ämät als Ausdruck einer Glaubenserfahrung: Gottes Offen-Werden und Bleiben als Voraussetzung des Lebens* (Abhandlungen zur Theologie des Alten und Neuen Testaments, 69). 1982. Pp. 208. (Theologischer Verlag, Zürich. Price: Sw.Fr. 35.00; DM. 42.00)

This investigation began life as a comparative study of the roots *'mn* and *kwn* in Hebrew and Akkadian but soon took on a completely different character. The only relic of this early stage is the appendix comparing the Psalms with (some) Babylonian prayers. In its present form it has two parts: the first part uses a semantic approach, the second is exegesis of the relevant Old Testament texts. After a look at etymological and versional data the author outlines a series of comparisons, some comprising the classic substitution test for synonyms of semantic theory. So each component of the formulaic expression under investigation is compared with its antonyms, and examined in its temporal connotation, in contexts of prayer and hope, and as a social concept (correcting N. Glueck's early insights). A final section deals with *'emet* on its own. The exegetical part groups texts using this binomial into wisdom passages (mainly Proverbs), narrative literature, psalms and prophets. After a short section on the New Testament come the conclusions. A particularly helpful feature is the provision of a summary at the close of each section, though, as the author correctly maintains, this work has to be read carefully, not skimmed through. Certainly the detail is immense. One can wonder why hendiadys was rejected out of hand (p. 16) or personification (as in Ps. 85) never mentioned. Reversal of the word-pair noted in Mic. 7:20

and Hos. 4:1 is not explained; it may, in fact, reflect the implied lack of 'single-minded devotion' (as the author prefers to translate).

W. G. E. WATSON

KIPPENBERG, H. G.: *Religion und Klassenbildung im antiken Judäa: Eine religionssoziologische Studie zum Verhältnis von Tradition und gesellschaftlicher Entwicklung* (Studien zur Umwelt des Neuen Testaments, 14). 2., erweiterte Auflage. 1982. Pp. 194. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 48.00)

The first edition of this sociological and anthropological study of Jewish religious tradition (see *B.L.* 1980, p. 92) has been corrected and revised in the light of criticisms and fresh publications. It has also been enlarged by a section devoted to the year of release (pp. 171–79) which takes into account not only the Bible but also 11QMelch.

G. VERMES

KNIGHT, D. A. (ed.): *Tradition et Théologie dans l'Ancien Testament* (Lectio Divina, 108). 1982. Pp. 354. Translated by J. Prignaud. (Les Éditions du Cerf/Desclée, Paris. Price: Fr. 140.00)

This is a French translation of the volume which appeared in English in 1977 under the title *Tradition and Theology in the Old Testament*. It appears with a short preface by J. Briend. See *B.L.* 1978, p. 95.

M. A. KNIBB

KOCH, K.: *The Prophets*. Vol. 1: *The Assyrian Period*. Translated by M. Kohl. 1982. Pp. x, 182. (SCM Press, London. Price: £6.95)

A positive welcome was given to the German edition of this book in *B.L.* 1980, p. 92. The English translation is good and makes doubly clear the value of the work. It is intended to be introductory and therefore lacks bibliographical notes, but again and again Koch handles problems of interpretation in a refreshingly new way. A second edition should have an index so that the reader may quickly look up his handling of the precise meaning of words and concepts essential to the clarification of the thought of the prophets.

D. R. JONES

KUTSCH, E.: *Neues Testament — Neuer Bund? Eine Fehlübersetzung wird korrigiert*. 1978. Pp. x, 179. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 44.00)

The first section briefly restates Kutsch's understanding of *b'ērū* in the Old Testament which he has argued extensively in an earlier work (see *B.L.* 1974, p. 53). The second section discusses the translation of this word by *diathēkē* in the Septuagint, pseudepigraphic writings, and Philo and Josephus. The third section discusses at length *diathēkē* in the New Testament. The conclusion is that as with *b'ērū* in the Old Testament and *diathēkē* in the Septuagint, so also *diathēkē* in the New Testament designates either God's promise or God's law. The translation of the word by *Bund* (covenant) should be abandoned. From the point of view of the Old Testament, it remains questionable, against Kutsch, whether *b'ērū* can be so baldly reduced to 'obligation'.

E. W. NICHOLSON

LAPIDE, P.: *Mit einem Juden die Bibel lesen*. 1982. Pp. 192. (Calwer Verlag, Stuttgart; Kösel Verlag, Munich. Price: DM. 19.80)

This fluent and forceful Jewish exposition of the Bible is addressed to a Christian, and more specifically German-Christian, readership. The ghost of the unhappy past broods over every page, but the book is dedicated to overcoming prejudice and breeding better understanding. A broad range of topics is covered, from creation through war and peace to biblical curses, euphemisms, and humour.

N. R. M. DE LANGE

LEVINSON, N. P.: *Ein Rabbiner erklärt die Bibel* (Abhandlungen zum christlich-jüdischen Dialog, 14). 1982. Pp. 192. (Kaiser Verlag, Munich. Price: DM. 25.00)

This series has now established itself as an important vehicle for contributions to Christian-Jewish dialogue. Levinson is one of the foremost contributors to the post-war reconstruction of Jewish life in Germany and to the concomitant effort of encouraging a fuller and more positive understanding of Judaism among Christians. This is a collection of his essays, addresses, and sermons: they testify eloquently to the work of adjustment and reconciliation, and bring a Jewish understanding of biblical texts to bear on contemporary problems.

N. R. M. DE LANGE

LOHFINK, N.: *Great Themes from the Old Testament*. Translated by R. Walls, 1982. Pp. x, 267. (T. & T. Clark, Edinburgh; Franciscan Herald Press, Chicago. Price: £7.95)

The translator has produced a clear and smoothly running translation of Lohfink's *Unsere grossen Worte: Das Alte Testament zu Themen dieser Jahre* (B.L. 1978, p. 96), and the freshly expressed insights of the original have thus been made available to a wider readership.

G. H. JONES

LOHFINK, N., SAND, A., SCHERER, G., and BREUNING, W.: *Zum Problem der Erbsünde: Theologische und philosophische Versuche*. 1981. Pp. 231. (Ludgerus Verlag, Essen. Price: DM. 19.80)

Catholic readers may be particularly interested in these four papers originally read to a symposium in the catholic diocese of Essen in 1978. However, Lohfink's contribution (pp. 9-52) on how to interrogate the Old Testament on the matter of original sin deserves a place in the next translation of his essays (cf. the preceding review). The first half usefully clarifies methodological issues; the second offers a consequent review of the classic key texts. Ps. 51:7 and Gen. 3 remain central; but studies by Scharbert, Girard, and Schwager persuade Lohfink that they are less isolated in the Old Testament than commonly thought. The following essays are titled 'Sünde, Gesetz und Tod: Zum Menschenbild des Apostels Paulus' (pp. 53-104); 'Verblendung und Todeshorizont: Zum Denken Th. W. Adornos und G. Marcells im Hinblick auf das Problem der Erbsünde' (pp. 105-87); and 'Die Sünde als Grundbefindlichkeit der Menschen im Angesicht Christi und seiner Gnade' (pp. 188-231).

A. G. AULD

McCOWN, W., and MASSEY, J. E. (eds.): *Interpreting God's Word for Today: An Inquiry into Hermeneutics from a Biblical Theological Perspective* (Wesleyan Theological Perspectives, 2). 1982. Pp. x, 264. (Warner Press, Anderson, Indiana. Price: \$14.95)

F. A. Spina's article on the differences between Sanders and Childs as exponents of canonical criticism, and J. E. Hartley's on typology as illustrated from Isa. 9, are the contributions of chief interest to Old Testament scholars in this volume. Spina gives a very good assessment, sometimes seeming to make better sense of his subject than either of its two original protagonists have done. The other articles are more mixed in quality and often go over ground that has already been well trodden; but they are a good index to wide currents of thinking. Critical biblical study is a continual source of anxiety. Is it acceptable within evangelicalism? No, it isn't. Yes, it is. At times it seems as if hermeneutics, as a free and open discipline, is hardly in view at all; it functions rather as an arsenal of concepts by which, it is hoped, the issue of critical study can somehow be by-passed. The Wesleyan denominational focus is very marked in some of the essays. On the whole the volume, if not without some areas of vagueness and inconsistency, is promisingly irenic and open.

J. BARR

MANN, U.: *Schöpfungsmythen: Vom Ursprung und Sinn der Welt* (Symbole). 1982. Pp. 238; 4 colour plates. (Kreuz Verlag, Stuttgart. Price: DM. 29.80)

'Modern Cosmology and the biblical doctrine of creation affirm each other'. The author reaches this verdict at the end of a brilliant survey which presents erudition in popular form. The Old Testament rounds off the vast global scene in a peripheral manner. Mann holds that the creation myths everywhere serve to transform chaos into cosmos, even if they suffer a total transformation in the process of history. Thus the God who rules as a despot may come to suffer in the Man who reflects him. Israel reveals in history what other cultures disclose in and about nature. Polarity and wholeness are also reflected in the *Tenakh*, though often in a reaction against mythology. Mann's work is remarkable, not only in its comprehensive density but also its view of the Scriptures.

U. E. SIMON

METTINGER, T. N. D.: *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies* (Coniectanea Biblica, Old Testament Series, 18). 1982. Pp. 158. (Gleerup, Lund. Price: Sw.Kr. 70.00)

Mettinger finds that the Sabaoth title was the pre-eminent term employed in the pre-exilic Jerusalem tradition for the God who dwelt in the temple. Against this background he analyses the origin and significance of the later 'Name' and 'Glory' theologies. These later concepts arose from the 'cognitive dissonance' which was produced by the confrontation of the ancient theology of the Presence (the Yahweh Sabaoth theology) with the harsh facts of the plundering and destruction of the temple in 597 B.C. and 586 B.C. The 'Name' theology was developed by the Deuteronomists after 597 B.C. and broke with the older concept by 'relocating' God from the temple to heaven. It thus emphasized Yahweh's transcendence. The 'Glory' concept of P is traced via Ezekiel to the earlier Sabaoth theology, since according to the 'Glory' theology it is God who dwells in the sanctuary. To this extent it follows the theology of immanence promulgated by the older Sabaoth theology. But by using the notion of Yahweh's 'Glory' Ezekiel was able to explain why it was

possible for an enemy to subdue Jerusalem, since it would 'have been anomalous, perhaps even theologically inconsistent, to use the Sabaoth designation of the God who abandons his city in this fashion.' Neither of these two later theologies was created *ex nihilo*; both have roots in archaic but not extinct Jerusalem traditions.

The arguments are presented with the lucidity and thoroughness which we have come to expect from Professor Mettinger. They merit careful consideration and will stimulate further discussion of these notions of the divine presence in the Old Testament.

E. W. NICHOLSON

OBERFORCHER, R.: *Glaube aus Verheissung: Aktualität der Patriarchengeschichten*. 1981. Pp. 194. (Verlag Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: Sch. 189.00)

Whilst this paperback pays due attention to historical and source critical questions, it is neither the investigation of historicity nor literary analysis which provides the main issue. The interest is much more theological and the significance of the narratives for the Christian Church is central. Promise must implicitly involve fulfilment, but the path is no easy one. Old Testament history speaks of a covenant, but also of the possibility of rendering that covenant void. The tension continues. So far as Israel was concerned, the nation was to live within the realm of a 'promise' as yet unfulfilled. The book is not easy reading for the layman, for whom it is seemingly designed, but a serious student would find here a useful introduction to the subject. Two appendixes provide some historical background material and an annotated bibliography.

R. J. HAMMER

O'BRIEN, J., and MAJOR, W.: *In the Beginning: Creation Myths from Ancient Mesopotamia, Israel and Greece* (American Academy of Religion, Aids for the Study of Religion Series, 11). 1982. Pp. xii, 211. (Scholars Press, Chico, California. Price: \$8.25; discount price: \$5.50)

This is designed for use as a College textbook, and consists largely of a selection of texts, each of which is provided with an introduction, explanatory notes, and detailed study questions, illustrating not only transcultural patterns but elements which are distinctive in a given culture. The texts chosen are extracts from *Enuma Elish* and *Atrahasis*, Gen. 1-3, and extracts from Hesiod's *Theogony* and *Works and Days*. The opening passage of Ovid's *Metamorphoses* appears in an appendix. The book concludes with essays on the culture of Mesopotamia, Israel and Greece, as a background to understanding the texts, followed by a discussion of the place of women in those societies. A wide use of the material is envisaged by the authors in the areas of classical mythology, comparative religion, comparative mythology as well as in women's studies.

G. I. EMMERSON

PETERSEN, C.: *Mythos im Alten Testament: Bestimmung des Mythosbegriffs und Untersuchung der mythischen Elemente in den Psalmen* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 157). 1982. Pp. xviii, 280; 3 loose tables. (De Gruyter, Berlin. Price: DM. 88.00)

This dissertation from Erlangen begins with discussion of the concept 'myth' and the appropriateness of its use for Old Testament material. The author then studies in succession Pss. 8, 19A, 24A, 33, 65A, 74, 75, 78, 89A,

95A, 96, 102:26-28, 103, 104, 115, 119, 121, 124, 134, 136, 146, 148. In each case he gives a translation with textual comment and studies the structure and content, the mythic elements, their function, and the date. The book ends with brief reflections on the typical contexts and theological significance of the mythic elements.

By 'myth' the author means the portrayal of events which lie outside historical time and involve the action of deity. On this basis he is able to show that the Old Testament uses mythic elements often and to good purpose. God is not only a god of history, and those who do not recognize the mythic elements will miss much of importance for Old Testament theology. A useful study, which will be valued not least for the clarity of its design.

J. H. EATON

POLLARD, T. E.: *Fullness of Humanity: Christ's Humanness and Ours* (The Croall Lectures, 1980). 1982. Pp. 126. (The Almond Press, Sheffield. Price: £9.95 (paperback £5.95))

The author's concern in this the fiftieth series of Croall Lectures, delivered in the University of Edinburgh in 1980, is to explore the social implications of the Gospel and the Church's relation to political, economic and racial problems in contemporary society. The one chapter devoted to the Old Testament examines the historical orientation of Israel's faith, and the emphasis on man's 'being-in-relationship', particularly as this relates to creation and covenant. Three chapters are devoted to the New Testament, and a brief concluding chapter deals with Christian tradition and with contemporary debate.

G. I. EMMERSON

VON RAD, G.: *Kyūyaku-Seisho Shingaku II*. Translated by S. Arai. 1982. Pp. 596. (Nihon Kirisuto-Kyōdan Shuppankyoku, Tokyo. Price: ¥6,400)

This is a Japanese translation of *Theologie des Alten Testaments*, vol. 2, from the sixth edition; see *B.L.* 1961, p. 51 (*Decade*, p. 289), and for the Japanese translation of vol. 1, *B.L.* 1981, p. 97.

K. K. SACON

REVENTLOW, H. GRAF: *Hauptprobleme der alttestamentlichen Theologie im 20. Jahrhundert* (Erträge der Forschung, 173). 1982. Pp. viii, 203. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 43.00; sub. price: DM. 25.00)

As its title indicates, this volume is an extended bibliographical essay concerning the major questions arising from attempts to present an Old Testament theology in the twentieth century. It begins with a brief look at earlier nineteenth-century attempts to write a distinctive Old Testament theology on the basis of an historical-critical approach to the Old Testament. It then proceeds to note the great change that emerged after the First World War and the revitalizing of interest in the subject, partly by way of a response to the ideological struggle over the Old Testament. Two major issues dominated scholarly approaches: the first concerned the conflicting, and ultimately unresolved, attempt to find a basis for presenting a systematic approach to the religious ideas of the Old Testament. The second major issue, epitomized in the work of G. von Rad, has been the attempt to use history as the primary category of formal presentation and to set out a theology on the basis of a *Heilsgeschichte* — a history of salvation. Professor Reventlow is not

concerned to establish any final resolution of these major problems relating to widely differing approaches, although a number of criticisms of their strengths and weaknesses are noted. The major value of the work lies in its bibliographical coverage, listing both primary and secondary materials. Much of this is linked with the text itself, although some is brought together into lists relating to specific topics. A second volume is promised dealing with problems of a biblical theology and the form and structure of the biblical canon. Altogether this is a quite indispensable guide for anyone concerned with the question of Old Testament theology.

R. E. CLEMENTS

RINGGREN, H.: *Israelitische Religion* (Die Religionen der Menschheit, 26). 2. Auflage. 1982. Pp. xii, 346. (Kohlhammer, Stuttgart. Price: DM. 88.00; sub. price: DM. 79.00)

For reviews of the first edition of this important work and of the English translation, see *B.L.* 1964, p. 64 (*Decade*, p. 532) and *B.L.* 1967, p. 42 (*Bible Bibliog.*, p. 42) respectively. Though the text has been revised, the structure and general standpoint are unaltered. The only substantial addition (and it is an important one) is an appendix (pp. 319–38) surveying relevant literature published since the first edition appeared. This learned, lucid, and judicious work is unsurpassed in its field.

G. W. ANDERSON

ROBINSON, H. W.: *Corporate Personality in Ancient Israel*. Revised edition, with an introduction to the first edition by John Reumann and an introduction to this revised edition by C. S. Rodd. 1981. Pp. 64. (T. & T. Clark, Edinburgh. Price: £1.95)

The American edition was reviewed in *B.L.* 1981, p. 98. The only change is that Gene Tucker's introduction to the revised edition has been replaced by one by Cyril Rodd. Rodd covers much of the same ground as Tucker but has in addition an interesting discussion of the influence of Wheeler Robinson's ideas on New Testament studies.

J. R. PORTER

ROST, L.: *Studien zum Opfer im Alten Israel* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 13). 1981. Pp. 96. (Kohlhammer, Stuttgart. Price: DM. 38.00)

This study is the completed part of what Rost was writing on the subject of sacrifice up to the time of his death in December 1979. It is concerned with the origin of the *'ōlāh* and the *z'bah s'elāmîm* in Israel, and its main conclusions are that in the wilderness, the Israelites knew only the *z'bah* of Kleinviehnomaden. During the period of the Judges, they took over the *minhāh* (from whom and where it cannot be said) understood as a Götterspeisung, and transformed this into the *'ōlāh* (see Judg. 6:11ff. and 13:2ff.). The earlier *z'bah* is to be clearly distinguished from the later *z'bah s'elāmîm*, which may have ousted the earlier sacrifice during the period of the Judges. The author modestly waived any claim to be introducing a new method into the discussion, and hoped simply to point out what had been missed in previous discussion of the Pentateuch and Judges. Although one may disagree on a number of points, for example, about the reliance on such passages as Judg. 6:11ff. as proof for the development of the *minhāh* -Götterspeisung into the *'ōlāh*, this is a rewarding study, and it shows that the author's mastery of the historical-critical method stayed with him to the end.

J. W. ROGERSON

SAFRAI, S.: *Die Wallfahrt im Zeitalter des Zweiten Tempels* (Forschungen zum jüdisch-christlichen Dialog, 3). Translated by D. Mach. 1981. Pp. viii, 331. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 48.00)

The present translation of Professor Safrai's Hebrew book (published in 1965) is made from an updated text and gives a very full description of the institution of pilgrimage to the sanctuary in Jerusalem. In addition to the Old Testament evidence, the author incorporates in his broad canvas data borrowed from the Apocrypha and Pseudepigrapha, Philo and Josephus, the New Testament and patristic literature, together with the vast treasure contained in rabbinic writings. In contrast to his treatment of ancient Judaism in *Compendia Rerum Iudaicarum ad Novum Testamentum*, he has availed himself this time even of the Qumran evidence (1QS, CD, 11QTemple), but he still appears to handle testimonies datable to the age of the Second Temple, and those deriving from more recent sources, as though they were all of equal standing. Be this as it may, Professor Safrai's work is the most comprehensive source of information to be used critically in the study of an essential aspect of Temple worship.

G. VERMES

SCHMIDT, W. H., and BECKER, J.: *Zukunft und Hoffnung* (Biblische Konfrontationen. Kohlhammer Taschenbücher, 1014). 1981. Pp. 202. (Kohlhammer, Stuttgart. Price: DM. 20.00)

This handbook is one of a series on various biblical themes and Professor Schmidt of Marburg is responsible for the Old Testament section (comprising eighty pages), whilst Professor Becker from Kiel is responsible for the New. A book of this kind is necessarily very compressed and the Old Testament section in its detail is reminiscent of a longish dictionary article. We are first introduced to the importance of a future hope in the Old Testament, and the idea of promise in both the patriarchal period and the time of Moses is stressed. The link with righteousness and salvation is indicated and Jeremiah is given as an example. 'Promise' applies both to the People of God and, through them, to all peoples. A series of brief chapters introduces us to the development of messianic ideas, salvation for creation, the hope of an after-life and resurrection — with further chapters on hope in the Psalter and Wisdom Literature and the divine kingship which provides a connecting link for the whole Old Testament section. The book is well documented and has a helpful bibliography, but one is left wondering for whom it is written. It is too detailed and compressed for the general reader, but too slight for the serious student.

R. J. HAMMER

SEEBASS, H.: *Der Gott der ganzen Bibel: Biblische Theologie zur Orientierung im Glauben*. 1982. Pp. 256. (Herder, Freiburg. Price: DM. 38.00)

A bold and (to this reader) very interesting move beyond the traditional confines of the *Alttestamentler*. It opens with a sketch of the difficulties faced in a contemporary programme for biblical theology. The second chapter demonstrates why the gospel requires Old as well as New Testament to interpret 'God was in Christ'. The third shows how the earliest known Christian theology (Paul's) actually practises biblical theology. The next two are devoted to biblical perceptions which have to determine Christian life after the holocaust and which are fundamental for the community of Old and New Testament: Jewish and Christian Messianism; and Law, State, and Society. The sixth and seventh chapters deal with essential motifs of

contemporary Christian selfconsciousness: God's creation; and blunt indictment of God (from Jeremiah to Jesus) for non-interference. The final chapter reminds us of the book's subtitle, discussing biblical theology as a path to knowledge of God. The style is crisp throughout, and suitable for a wider thinking public. A translation would enlarge the circle of respondents to a fine challenge.

A. G. AULD

STEFFEN, U.: *Jona und der Fisch: Der Mythos von Tod und Wiedergeburt* (Symbole). 1982. Pp. 189; 4 colour plates and several illustrations. (Kreuz Verlag, Stuttgart. Price: DM. 29.80)

The author, Dean of Ratzburg, experienced as a sixteen-year old the end of the war in North Germany. The trauma and the relief he came to identify with the sequence portrayed in Jonah. After many years he now presents us with a masterly interpretation of the 'big fish motif'. Starting with Jungian depth psychology he examines the 'whale complex' — depression, schizophrenia, agony. The extra-biblical parallels lead up to the traditions of Jonah and the Christ. Steffen then universalizes the motif in the larger context of experience, consciousness, and symbolism. He devotes special attention to a novel by Stefan Andres 'Der Mann im Fisch' and other contemporary writings. The book is enriched by its evocative illustrations and its elegant format. It is an outstanding example of modern hermeneutical methods, informative and delightful.

U. E. SIMON

STÖHR, M. (ed.): *Jüdische Existenz und die Erneuerung der christlichen Theologie: Versuch der Bilanz des christlich-jüdischen Dialogs für die Systematische Theologie* (Abhandlungen zum christlich-jüdischen Dialog, 11). 1981. Pp. 242. (Kaiser Verlag, Munich. Price: DM. 48.00)

This is a collection of papers read at a colloquium held in Germany in 1979, with distinguished participants from a number of countries. The focus is not on Christian-Jewish dialogue as such, although this figures prominently, but on its implications for Christian (and to a lesser extent Jewish) theology. The contributions cover a wide range of themes, in many of which the Bible naturally makes an appearance, but readers of this *Book List* may be particularly interested in R. Rendtorff's essay on Christian attitudes to the Hebrew Bible in relation to the theological discussion of Judaism, and the two pieces addressed to the topic of creation and redemption, by E. L. Ehrlich and J. M. Lochman.

N. R. M. DE LANGE

TESTA, E.: *La Morale dell'Antico Testamento*. 1981. Pp. 378. (Morcelliana, Brescia. Price: Lire 18,000)

This lengthy work opens with an account of some criticisms often levelled against certain aspects of Old Testament ethics by Christian readers and surveys the history of various attempts to deal with those problems. The themes of covenant, election, and creation are proposed as the foundational principles of Old Testament ethics and the need for a historical understanding of the texts is stressed. The second, and longest, part of the work examines the 'three pillars' of Old Testament ethics: the covenant and the law (with much emphasis on the Decalogue), the prophets (most of this chapter follows the order of the Decalogue), and the wisdom tradition. The third part argues that

the essence of the Old Testament ethical attitude lies in its full acceptance of the realities of this world. Prolix in style (there are many pages given over to summarizing biblical texts) and often more expository than analytical in approach, the work offers few original contributions to the enormous number of problems and topics it touches on. There are twenty-four pages of bibliography, set out according to the order of the chapters, but studies published after 1970 are poorly represented in many areas (for instance, in questions connected with covenant theology). A helpful subject index precedes the detailed table of contents, but an index of texts would have been a welcome addition.

C. CONROY

THOMPSON, M. E. W.: *Situation and Theology: Old Testament Interpretations of the Syro-Ephraimite War* (Prophets and Historians Series, 1). 1982. Pp. 179. (Almond Press, Sheffield. Price: £15.95; paperback: £6.95)

This interesting and stimulating monograph is the fruit of a doctoral thesis at Sheffield. It is the first substantial treatment of all the Old Testament material concerning the Syro-Ephraimite War (delineated here as Isaiah 6:1-9:6, 17:1-11, Hosea 5:8-7:16, 2 Kings 16, and 2 Chronicles 28). While a chapter is devoted to historical considerations, the main interest of this study is in the theological interpretations of the Syro-Ephraimite War offered at different periods as attested in the relevant passages. While there is inevitably scope for disagreement on details of text, exegesis, and historical interpretation, there can be little doubt that the writer has demonstrated that very different theological lessons were drawn from the traditions of the Syro-Ephraimite War for various later situations. There are unfortunately several inaccuracies and misprints, particularly in the notes, but these do not seriously detract from the value of the work.

A. GELSTON

WESTERMANN, C.: *Elements of Old Testament Theology*. Translated by D. W. Stott. 1982. Pp. 261. (John Knox Press, Atlanta. Georgia. Price: \$20.95 (paperback \$14.95))

Professor Westermann's *Theologie des Alten Testaments in Grundzügen*, which was warmly received when it first appeared (*B.L.* 1980, p. 101), has now been made available in an English translation.

M. A. KNIBB

WISSER, L.: *Jérémie, critique de la vie sociale: Justice sociale et connaissance de Dieu dans le livre de Jérémie* (Le monde de la Bible). 1982. Pp. 262. (Labor et Fides, Geneva. Price: Sw.Fr. 28.00)

The book deals with Jeremiah's attitudes to social justice and the exercise of political power and how this is all of a piece with his theological understanding, and, in particular, with his grasp of 'knowledge of Yahweh'. What might seem to be describable as social or political convictions is imperfectly understood unless it is viewed as the expression of a theology which is not content to be theoretical or general or other-worldly, but which must be reducible to a firm stand in the face of sharp, moral problems arising in the social life of a community, or in relation to the exercise of political power by its leaders, or in relations with other nations.

W. MCKANE

WOLFF, H. W.: *Prophetische Alternativen: Entdeckungen des Neuen im Alten Testament* (Kaiser Traktate, 70). 1982. Pp. 86. (Kaiser Verlag, Munich. Price: DM. 10.00)

Professor Wolff is best known for his commentaries and monographs on the Prophets as well as for his editorial work in the series *Biblicher Kommentar Altes Testament*. In this paperback, written at a popular level without documentation, he seeks to pinpoint the central message of some of the prophets, indicating the line of relationship between the two Testaments. Amos provides the basis for a consideration of the irresistibility of the divine word, Hosea for its operation in bringing salvation to the seemingly incorrigible, whilst Micah points to the 'unmasking' of the word with the revelation of a true piety. Jeremiah 31 understandably provides a starting-point for considering what is *new* in the New Covenant and Professor Wolff makes some interesting points in the Jewish-Christian dialogue. A concluding chapter considers how the true and false in prophecy is to be discerned and brings the debate into the present.

R. J. HAMMER

WÜRTHWEIN, E., and MERK, O.: *Verantwortung* (Biblische Konfrontationen. Kohlhammer Taschenbücher, 1009). 1982. Pp. 184. (Kohlhammer, Stuttgart. Price: DM. 20.00)

This admirable little book can be warmly recommended. It is in two parts, only the first of which, that on the Old Testament, is relevant to the *Book List*. The author is the well-known Marburg scholar, Ernst Würthwein, who addresses himself to the exposition of the theme of *responsibility* (Verantwortung) in the Old Testament, thus following a different and more profitable line of approach from that characteristic of *TWNT*. There is responsibility for acts which have been done in the past, and there is responsibility for the future which in Israel means responsibility to God. The author deals exhaustively and with enviable clarity with the relevant material in the Old Testament. The reader will benefit from the freshness of treatment of familiar passages with here and there touches of originality. Especially welcome is the section on law in Israel, attention being drawn to the various ways in which Israel's uniqueness is manifested. In effect, Professor Würthwein's work is a splendid introduction to Old Testament ethics. The other part of the book, by Otto Merk, deals with the New Testament.

N. W. PORTEOUS

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

BORGER, R., LUTZMANN, H., RÖMER, W. H. P., and VON SCHÜLER, E.: *Rechtsbücher* (Texte aus der Umwelt des alten Testaments, 1/1). 1982. Pp. 126. (Gerd Mohn, Gütersloh. Price: DM. 68.00)

This is the first fascicle of a planned German work after the style of J. B. Pritchard's *ANET* and its forerunners. It is intended to have more pre-Islamic Arabic inscriptions than the other works of this type. Otherwise, it will give translations prefixed with brief factual introductions including bibliographical material, and brief notes on the texts. There are to be twelve fascicles in three volumes. The first presents Sumerian, Babylonian, Assyrian, and Hittite law books. Compared with *ANET* it is both fuller and more reliable: the

Sumerian codes are slightly more complete, and most of the Babylonian laws are the first translations to depend on R. Borger's original work on them. The whole fascicle reflects the scholarly progress of recent decades and is highly recommended.

W. G. LAMBERT

BOYCE, M.: *A History of Zoroastrianism*. Vol. 2: *Under the Achaemenians* (Handbuch der Orientalistik, Abt. 1, Band VIII/1, Lfg. 2, Heft 2A). 1982. Pp. xvi, 306. (Brill, Leiden. Price: Fl. 144.00; sub. price: Fl. 128.00)

'Decisive evidence has emerged to show that the whole Achaemenian dynasty was indeed Zoroastrian' (p. xi). (Professor Boyce believes that Zoroastrianism came to the Persians through the Medes.) So in this volume (for the first volume see *B. L.* 1977, p. 92) the study moves into an area where tombs, palaces and inscriptions stand for all to see — not that problems do not remain, but her *History* faces them with care and assurance (e.g. the Zendān-i Sulaimān at Pasargadae and the Ka'ba-yi Zardušt at Naqš-i Rostam are identified as tomb-towers). 'This was a very important period for the development of the faith'. We see, for instance, the later Achaemenians embracing Zervanism and the rise of an image cult. The cult of Anāhita is promoted, notably by Artaxerxes II (p. 216). It is suggested that Anāhita replaced Varuna (p. 219). 'It was also the time when, as the religion of a great empire, Zoroastrianism exerted its widest influence, notably among the Jews, contributing thus to shaping the beliefs and hopes of a large part of mankind.' In the matter of Christian and Jewish apocalyptic 'both priority and influence' are ascribed to Zoroastrianism. Parallels are found between Second Isaiah and the Gathas (Yasna 44). 'The teachings of Second Isaiah suggest the presence of a Zoroastrian priest living and probably studying in Babylon.' The Priestly Code attributed to Ezra is, according to the author, influenced by Zoroastrianism, as Zoroastrian beliefs about purity influence Nehemiah. 'Zoroastrian influence appears to have been exerted on a variety of philosophical and religious movements in Ionia' (p. 162). The reign of each Achaemenian king is surveyed; Greek sources are examined for the light they throw upon Zoroastrian practice and belief.

The book is a remarkable achievement and represents a milestone in Zoroastrian studies. A very large array of varied evidence is marshalled and subjected to careful study. Scholars in this field and outside will await the next volume with keen anticipation.

G. MORRISON

DOUMET, J.: *A Study on the Ancient Purple Colour and an Attempt to Reproduce the Dyeing Procedure of Tyre as Described by Pliny the Elder*. 1980. Pp. 53 (French and English); 9 plates (5 in colour). (Imprimerie Catholique, Beirut.)

An industrial chemist describes experiments with various large shell-fish, finding three ways of producing a dye that require only simple resources. As so often, attempts to reproduce ancient techniques are hampered by incomplete instructions from antiquity. Nevertheless, M. Doumet obtained purplish dyes, and the colour plates illustrate his results. While the colours they show hardly reach the darkness of congealed blood said by Pliny to be the best, they presumably do give an impression of what much Tyrian Purple was like.

A. R. MILLARD

HORNUNG, E., in collaboration with BRODBECK, A., and others: *Der ägyptische Mythos von der Himmelskuh. Eine Aitiologie des Unvollkommenen* (Orbis Biblicus et Orientalis, 46). 1982. Pp. xii, 129; 10 illustrations (2 in colour). (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 30.00)

This remarkably compact volume adds a complete edition of the mythological text, The Cow of Heaven, to the series of major Egyptian royal funerary texts ably published by Professor Hornung and his colleagues in recent years: parallel texts, modern translation with supporting comments, and evaluation of the work, plus excursuses and metrical analysis. This text was early famous for giving the nearest ancient Egyptian equivalent for mankind's fall (rebellion against deity), consequent punishment and saving of a remnant, themes familiar from the opening chapters of Genesis. Beyond the basic themes, however, the details of The Cow of Heaven are very different. The text goes on to outline the sun-god's regime in heaven (having withdrawn from earth), directions for making the cow's image, the ordering of the netherworld, with the moon(-god) as the sun's nightly representative, and ends with the role of magic and notes for the magician. The text betrays a view that originally the creation was a place of endless light where gods and men were at one, changed after mankind's rebellion into a more complex world of the gods remote in heaven, mankind's imperfect society on earth, and dangerous powers below — a world of change and renewal.

K. A. KITCHEN

KINET, D.: *Ugarit — Geschichte und Kultur einer Stadt in der Umwelt des Alten Testaments* (Stuttgarter Bibelstudien, 104). 1981. Pp. 169; 7 illustrations. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 26.80)

Kinet has written a well-balanced introduction to Ugarit in all its aspects. Particularly useful are his outlines of the archaeology of the site and the history of the state. The language and its problems are briefly explained and the literary works are summarized clearly. There are detailed discussions of the Baal cycle and its interpretation and of other religious texts, including rituals. There are descriptions of texts which are often ignored, like the snake-bite incantation, and legendary texts are also outlined. A final chapter deals in some detail with Ugarit and the Old Testament in the context of which there is a detailed discussion of the idea of God in the two traditions. The author concentrates much detail and extensive bibliographical guidance into a small space. The illustrations are not good but there is a valuable map of the site. A good introduction to Ugaritic studies for students of the Bible.

J. F. HEALEY

McEWAN, G. J. P.: *Priest and Temple in Hellenistic Babylonia* (Freiburger Altorientalische Studien, 4). 1981. Pp. xii, 211. (Franz Steiner Verlag, Wiesbaden. Price: DM. 38.00)

Remains of the cuneiform administrative archives of Babylonian temples survive from the Hellenistic period, and have not hitherto received much attention. The period has usually been the concern of classical scholars with little interest in such matters, or no ability to use cuneiform texts. The author, in addition to the published material, has exploited an unpublished Yale thesis and unpublished material in the Ashmolean Museum to give as full a picture as possible in this revised Tübingen thesis. It deals with the priestly and secular temple personnel, 'prebends' (the right to receive income from a temple — something like clerical 'livings', but without attached duties — which could be bought and sold), sources of temple wealth, their distribution and expenditure, and the administrative arrangements. Each point is

documented by citing typical extracts (often copious), which are translated, usually for the first time, and explained. This is the greater and most original part of the work. A chapter on cult mentions the various services known to have been conducted in these temples, but without going into detail or considering their religious function and meaning. A final chapter surveys the results and concludes with a too brief comparison with Ptolemaic Egypt. This is a useful, pioneering work, generally reliable, though at times the author is careless on detail. Also some key terms like 'clan' and 'slave' are not defined. Students of the Jerusalem temple will certainly find this stimulating material for comparison.

W. G. LAMBERT

MOORTGAT, A.: *Die Kunst des Alten Mesopotamien: Die klassische Kunst Vorderasiens*. Band 1: *Sumer und Akkad*. 2. Auflage. 1982. Pp. 252, including 61 drawings and 238 photographs. (DuMont Buchverlag, Cologne. Price: DM. 29.80)

This revised and improved edition of the major standard German work of 1967 (not noticed earlier in *B.L.*) is now reissued in two parts. This first part covers the art and architecture of Babylonia from pre-literate times (*ca.* 3000) down to 1830 B.C. The text and illustrations are excellent but obviously less relevant for Old Testament studies than the projected second part (Babylon and Assyria).

D. J. WISEMAN

RAPAPORT, I.: *Tablet XI of the Gilgamesh Epic and the Biblical Flood Story: A refutation of the generally held view that Genesis chapters 6-9 is based upon a Babylonian prototype*. 1981. Pp. iv, 31. (Available from the author at Herzog Street 22/5, Givatayim, Israel. Price: \$3.00)

The extraordinary thesis of this polemic is based on the attempt to show that all references to 'the Flood' in Mesopotamia (Babylonian *abūbu*, Sumerian a.má.uru₅, read by the author throughout as a.ma.ru) are to a 'tornado, storm-wind' and thus to a dry upheaval. Rabbi Rapaport even contends that the Babylonian accounts 'omit all reference to rain or water' and 'speak solely of winds'. He ignores the description of the *abūbu* (used also of a divine cosmic event and the ultimate of wrath and destruction) as 'a flood of waters', like 'the flooding of rivers (*mīlu*)' and the rolling sea which required a boat to escape it when the warning of an unusual 'rain' from heaven is given. The *abūbu* is also a violent storm (*mehū*). Equally surprising is the chronological argument that, since Gilgamesh XI is seventh century B.C. and Genesis was compiled at least three centuries earlier, it cannot relate to the Old Testament. It has long been shown that Gilgamesh is dependent in large measure on the Atrahasis Epic (*ca.* 1630 B.C.), the earlier Sumerian Flood story (a translation), and the Ras Shamra stories (fourteenth century) which are partly identical in wording. While Dr Rapaport rightly, if not originally, points up the differences (e.g. bird episodes) in the biblical and Babylonian versions and shows that some arguments for interdependence are exaggerated, this essay is unsubstantial and unconvincing. It does little to portray the unique nature of the Genesis account which is the author's aim.

D. J. WISEMAN

SASSON, J. M.: *Dated Texts from Mari: A Tabulation* (Aids and Research Tools in Ancient Near Eastern Studies, 4). 1980. Pp. 19; 95 loose sheets. (Undena Publications, Malibu, California. Price: \$15.50)

Among the thousands of tablets written *ca.* 1830-1750 B.C. found at Mari, somewhat over seven hundred bear dates by days, months, and years of

five or six local kings. Sasson has drawn a series of charts showing each day of each month for the years of the several reigns, then put a reference for each known dated text in the appropriate space. Thus some impression of fluctuation in palace activity may be gained, but only a minority of the texts are dated. There is ample space for additions to the charts. This is a technical aid for research on the Mari archive.

A. R. MILLARD

TIGAY, J. H.: *The Evolution of the Gilgamesh Epic*. 1982. Pp. xx, 384. (University of Pennsylvania Press, Philadelphia. Price: \$30.00)

The Old Testament has in parts a long literary development behind it, but attempts by critical analysis to fathom what this was are often speculative due to lack of hard evidence. The Gilgamesh Epic is different in that the Babylonian version can be tapped at various stages in its development to its canonical form, and some of its prehistory can be traced in Sumerian Gilgamesh epics. All this material is fully and lucidly presented in this book. Its author is well read in the best authorities so that generally he is reliable, but in some details he is careless and is not quite the master of the original sources that might have been hoped.

W. G. LAMBERT

XELLA, P.: *I testi rituali di Ugarit — I: Testi*. (Pubblicazioni del Centro di Studio per la Civiltà Fenicia e Punica, 21. Studi Semitici, 54). 1981. Pp. 414. (Istituto di studi del Vicino Oriente, Università di Roma. Price: Lire 48,000)

When G. R. Driver decided to call his edition of the Ugaritic texts *Canaanite Myths and Legends*, he did not attempt to subdivide the Myths from the Rituals or to subdivide the Rituals. Twenty-five years after Driver, and some years before the promised Parisian edition of *Textes ougaritiques II* (Volume I covered the mythological texts), Xella has attempted such a subdivision and has distinguished between liturgies and offering lists, oracular and divinatory texts, prayers and incantations, what he calls an expiation sacrifice, and royal rituals. The last chapters are taken up with slightly more manageable texts like god-lists and votive inscriptions. He has carefully made use of the more recently discovered documents; KTU and not CTA is used as his basic text and he has included material from Ras Ibn Hani. It is a most important addition to the Ugaritic bibliography, for each tablet is transliterated, translated, and annotated amply and carefully.

M. E. J. RICHARDSON

YOFFEE, N.: *Explaining Trade in Ancient Western Asia* (Monographs on the Ancient Near East, 2/2). 1981. Pp. iv, 40. (Undena Publications, Malibu, California. Price: \$4.50)

A review of *Iraq* 39 (1977), 'Trade in the Ancient Near East', and of the volume edited by J. A. Sabloff and C. C. Lamberg-Karlovsky, *Ancient Civilization and Trade* (University of New Mexico, Albuquerque, 1975) occupies pp. 3–26, summarizing and discussing new evidence and new approaches. The contents of the books and an extensive bibliography on ancient trade are given on pp. 27–40. Trade does not occupy a large place in the Old Testament, yet as a continuing factor in Israel's life was an avenue for foreign influences. Theories about its origins and effects (e.g. on p. 19 about

extravagant building projects) make this essay of general interest, even though its main concerns lie before the Israelite Monarchy.

A. R. MILLARD

YOUNG, G. D. (ed.): *Ugarit in Retrospect: Fifty Years of Ugarit and Ugaritic*. 1981. Pp. xvi, 238; 1 map. (Eisenbrauns, Winona Lake, Indiana. Price: \$12.50)

These are the papers read at a symposium held in 1979. Some contributions constitute a summary of the current state of knowledge, whereas others deal with individual subjects of research. The section on language and literature will be of particular interest to Old Testament scholars: 'Literary Criticism, Folklore Scholarship and Ugaritic Literature' (J. M. Sasson), 'Ugarit and the Bible: Progress and Regress in Fifty Years of Literary Study' (P. C. Craigie), 'Ugaritic and Hebrew Metrics' (D. Pardee), 'The Geographical Setting of the AQHT Story and its Ramifications' (B. Margalit), 'The Cult of the Dead at Ugarit' (M. Pope). The other section deals with history and archaeology (M. C. Astour, E. Linder, P. Bordreuil, D. I. Owen, R. Giv'eon, R. H. Dornemann, J. Margueron). In addition the discussions which took place are reported in some detail. The volume reflects current issues in Ugaritic studies, but is not an introduction to the subject.

J. F. HEALEY

9. APOCRYPHA AND POST-BIBLICAL STUDIES

BAGNALL, R. S., and DEROW, P.: *Greek Historical Documents: The Hellenistic Period* (Society of Biblical Literature, Sources for Biblical Study, 16). 1981. Pp. xviii, 270. (Scholars Press, Chico, California. Price: \$13.50; discount price: \$9.00)

Designed as a companion to C. B. Welles's *Alexander and the Hellenistic World* (Toronto, 1970), this book contains inscriptions and papyrus texts from 336 to 30 B.C. in English translation. Each is given a brief introduction and minor explanatory annotations. Not many texts have a direct bearing on matters of biblical history; one might note no. 17 (cf. 2 Macc. 8:20), no. 24 (cf. Dan. 11:6), nos. 26, 27 (Dan. 11:7-8). The selection from the Zenon papyri, however, is most welcome; note especially the letters of Tobias (54) and the deed of sale of a slave girl (120). No. 53 gives a royal ordinance about the registration of slaves in Syria and Palestine; this has been related to the decree in *Aristeas* 22-23 (see W. L. Westermann, *AJP* 59 (1938), 1-30). Particularly interesting and valuable are the sections treating Ptolemaic Egypt and its administration (on which see also Appendix I, pp. 253-55). There is a most helpful glossary of Greek terms and titles. However, one would have welcomed the inclusion of a few more papyri relating to Jewish affairs; for a useful select index, see M. Hengel, *Judaism and Hellenism*, II, 287 ff. See also T. Rajak's review of a similar collection by M. M. Austin (*B.L.* 1982, p. 99).

J. R. BARTLETT

BAILLET, M. (ed.): *Qumrân Grotte 4. III (4Q482-4Q520)* (Discoveries in the Judaean Desert, VII). 1982. Pp. xiv, 339; 80 plates. (Clarendon Press, Oxford. Price: £60.00)

DJD VII, following some five years after the publication of *DJD* VI in 1977 (see *B.L.* 1978, p. 135), provides a further instalment of material from Cave 4, but the bulk of the material from this cave, of which some — according to report — is of considerable interest and importance, still remains

unpublished. The editor of the present volume deserves the thanks of scholars for his painstaking and unrewarding work in sorting out and piecing together a mass of material, much of which consists of quite minute fragments. The most interesting material is undoubtedly represented by the six manuscripts (4QM^{a-c}, p4QM^f) of the War Scroll; these cast light on the evolution of the text of the War Scroll and provide evidence of a recension different from that known from 1QM. Much of the material is liturgical in character, and here reference may be made to the three manuscripts of the Words of the Lights (4QDibHam^{a-b}, p4QDibHam^c), one of a number of interesting works in this category. Much of the remaining material is very fragmentary indeed, but the fragments of a manuscript (4QOrd^b) of the work already published in *DJD* v under the title 'Ordinances' (4Q159) are of some interest, and it is possible that the fragments of another manuscript (4QOrd^c) also belong to this work. The editor, who did not belong to the original 'équipe internationale et interconfessionnelle' established in 1953-54 to publish the manuscripts from Cave 4, describes in his preface the delays and difficulties he has experienced at every stage of his work; the preface makes sad reading. M. A. KNIBB

BEENTJES, P. C.: *Jesus Sirach en Tenach: Een onderzoek naar en een classificatie van parallelen, met bijzondere aandacht voor hun functie in Sirach* 45:6-26. 1981. Pp. xx, 218. (Available from the author at Preludelaantje 6, 3438 TT Nieuwegein, The Netherlands. Price: Fl. 25.00)

This doctoral dissertation, successfully submitted to the Catholic Theological College in Amsterdam, examines Ben Sira's use of the Hebrew Bible, especially in the section which celebrates the high priesthood of Aaron and the covenants made with Phinehas and David. Some earlier examinations of Ben Sira's use of the scriptures reveal an absence of methodical criteria by which a verbatim reproduction may be distinguished from a more allusive summary. The author's own examination leads him to conclude that Ben Sira has far fewer verbatim borrowings than has often been supposed. In Sir. 45:25, where a distinction seems to be made between hereditary descent in the Aaronic priesthood and that in the Davidic monarchy, he finds a declaration that, in post-exilic times, the Aaronic priesthood has absorbed the Davidic covenant so as to merge it with the covenant made with Phinehas.

F. F. BRUCE

BIETENHARD, H.: *Midrasch Tanhuma B. R. Tanhuma über die Tora, genannt Midrasch Jellammedenu*. Band 2 (Judaica et Christiana, 6). 1982. Pp. 526. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 77.00)

The continuation (*Leviticus-Deuteronomy*) of the translation already reviewed (*B.L.* 1982, p. 100).

R. LOEWE

BUTTERWECK, A.: *Jacobs Ringkampf am Jabbok: Gen. 32, 4ff in der jüdischen Tradition bis zum Frühmittelalter* (Judentum und Umwelt, 3). 1981. Pp. iv, 221. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 55.00)

This dissertation analyses the theme of Jacob's fight at the ford of Jabbok and expounds the history of its interpretation in Judaism and Christianity up to the Middle Ages. Dr Butterweck outlines and evaluates the various stages of the scriptural and exegetical development, starting with Gen. 32 and Hos. 12, continuing with Hellenistic Judaism (Wisdom, Philo, Josephus),

rabbinic literature (Targum, Midrash), the apocryphal Prayer of Joseph (a mixture of Philonic speculation and rabbinic commentary), patristic literature (from Justin to Augustine), and finishing with Rashi and a fifteenth-century Christian Bible story. The author carefully stresses the changes in approach and interpretation and seeks to identify the causes responsible for them.

G. VERMES

CHARLESWORTH, J. H. (ed.): *Papyri and Leather Manuscripts of the Odes of Solomon* (Dickerson Series of Facsimiles of Manuscripts Important for Christian Origins, 1). 1981. Pp. vi, 89. (International Center for the Study of Ancient Near Eastern Civilizations and Christian Origins, Duke University, Durham, North Carolina. Price: \$24.95 (paperback \$12.95))

This quarto-size volume contains sepia half-tone plates of all the manuscript witnesses to the text of the Odes of Solomon: P. Bodmer xi (Ode 11 in Greek: 5 plates); Codex Askewianus, BL Add. 5114 (Odes 1, 5, 6, 22, 25 in Coptic, in the *Pistis Sophia*: 7 plates); Codex Nitriensis, BL Add. 14538 (Odes 17–42 in Syriac: 5 plates) and Rylands Cod. Syr. 9 (Odes 3–42 in Syriac: 64 plates), which alone was reproduced in the Harris-Mingana edition. This publication supplements not only Charlesworth's own edition of the Odes (*B.L.* 1974, p. 84; 1980, p. 111) but also all others, and renders a great service to scholars.

R. P. R. MURRAY

CHARLESWORTH, J. H.: *The History of the Rechabites*. Vol. 1: *The Greek Recension* (Society of Biblical Literature, Texts and Translations, 17; Pseudepigrapha Series, 10). 1982. Pp. xii, 107. (Scholars Press, Chico, California. Price: \$9.50; discount price: \$6.25)

In 1893 M. R. James and A. Vassiliev independently published the 'Narrative of Zosimus concerning the life of the Blessed Ones' (i.e. the Rechabites). Charlesworth here republishes the Greek text (based, as in James's edition, on Paris gr. 1217, with the variants of three other manuscripts) with a facing translation and a few, mainly exegetical, notes. The short introduction deals solely with textual transmission, but elsewhere Charlesworth has expressed the opinion that at the core of the work there lies a Jewish document about the Rechabites. A second volume is to provide the Syriac and Ethiopic texts with translations (the work is also to be found in Arabic, which is likely to be important for the Ethiopic).

S. P. BROCK

CHARLESWORTH, J. H., with the assistance of DYKERS, P., and CHARLESWORTH, M. J. H.: *The Pseudepigrapha and Modern Research. New Edition with a Supplement* (Society of Biblical Literature, Septuagint and Cognate Studies Series, 7S). 1981. Pp. xiv, 329. (Scholars Press, Chico, California. Price: \$16.50; discount price: \$12.00)

The first edition of this very useful bibliography was published in 1976 and described in *B.L.* 1978, p. 115. In this new edition some seven hundred and fifty additional entries have been included (as well as some other additional matter), and the bibliography now covers the period from 1960 to the spring of 1979. The new material has all been placed in a supplement, and pp. 1–228 of the original work have been reprinted without change. The Index of Modern Scholars has been revised to take account of the new entries.

M. A. KNIBB

CHERNUS, I.: *Mysticism in Rabbinic Judaism: Studies in the History of Midrash* (Studia Judaica, 11). 1982. Pp. xii, 162. (De Gruyter, Berlin. Price: DM. 62.00)

Most recent research on Merkavah mysticism has concentrated on historical questions, on literary analysis, on philology and text-criticism, on surveying the content of the individual Hekhalot treatises. Chernus strikes out in a rather different direction: he is concerned with the religious ideas and values of Merkavah mysticism and their place within the totality of the early Rabbinic world-view. His method is to compare the exoteric with the esoteric: he analyses the midrashic treatment of the giving of the Torah on Sinai and of reward in the world to come, and assesses the parallels with Ma'aseh Merkavah. He discovers a striking overlap of motifs between the midrashic accounts of the giving of the Law and the vision of God in the mystical texts, and he suggests that this parallelism arose because the mystics in Amoraic times attempted to legitimate their experiences by likening them to the experience of Israel at Sinai. This is a plausible hypothesis, but Chernus apparently fails to notice how double-edged such a legitimization could be. The giving of the Torah at Sinai was a once-for-all moment of revelation, and to claim to be replicating that event in any sense could be construed as a claim to fresh revelation, and seen as undermining traditional Judaism. It is always dangerous to engage, as Chernus does, in second-order analysis (of ideas) when first-order analysis (of language, text, and history) is still at such an early stage. To some degree the questions he raises, though important, are premature. However, he undoubtedly handles his subject well and has given us an attractive, thought-provoking monograph.

P. S. ALEXANDER

CRAHAN, J.: *Esther, Judith, Tobit, Jonah, Ruth* (Old Testament Message, A Biblical-Theological Commentary, 16). 1982. Pp. viii, 230. (Michael Glazier, Wilmington, Delaware. Price: \$8.95 (paperback). Distributed by Gill & Macmillan, Dublin. Price: £7.95)

This commentary groups together books from different sections of the canon linked by the clear theme 'community-identity-liberty under foreign domination', sometimes concentrating particularly on feminine liberation in a male-dominated society. The heroes/heroines are seen as 'models for liberation', and the books themselves as deliberate challenges on these issues. The author uses a most readable style, avoiding technicalities: the text of the RSV is printed with attention to footnotes only where relevant to the overall message. Some books are incomplete (the first seven chapters of Judith and nine of the fourteen chapters of Tobit are omitted), but detailed completeness is not the aim of the volume; rather the books are seen as reflecting the problems of aliens in foreign communities, and the author presents these problems well and readably to a world concerned with these issues. A usefully descriptive list of recent writings completes the volume. For other volumes in this series see above, Section 5.

J. G. SNAITH

CROWN, A. D.: *An Unpublished Fragment of a Samaritan Torah Scroll* (Reprinted from the *Bulletin of the John Rylands University Library of Manchester*, Vol. 64, No. 2, 1982). 1982. Pp. 386-406. (The John Rylands University Library of Manchester. Price: £1.80)

The principles worked out by Crown in his *Samaritan Majuscule Palaeography* (see *B.L.* 1980, p. 112) are here applied to a fragment sold by the Palestine Exploration Fund in 1978, provisionally dated as eleventh century, but on Crown's typology more probably attributable to the sixteenth-century scribe Haṣṣebhi.

R. J. COGGINS

*DAVIES, P. R.: *Qumran* (Cities of the Biblical World). 1982. Pp. 128; 24 plates, 2 maps, 1 figure, 6 plans. (Lutterworth Press, Guildford. Price: £4.95)

This short book provides an excellent introduction to Qumran studies. As one would expect in a series devoted to Cities of the Biblical World, the core of the book consists of a careful presentation of the results of the excavation of the Qumran site. The author largely follows De Vaux, but cautiously indicates some areas of disagreement and, perhaps more importantly, emphasizes the limits of what can be achieved on the basis of the archaeological evidence and the element of uncertainty which affects its interpretation at many points. This central chapter is preceded by a description of the area of Qumran and an account of the discovery of the Scrolls, and is followed by a discussion of the history and character of the Qumran community in the successive phases of its existence. The views expressed on the whole follow conventional lines, but with some occasional challenges to what has become accepted as orthodoxy; in places the influence of the writings of J. Murphy-O'Connor is discernible. There are few footnotes, but the book does contain a chronological table, some useful short bibliographies and an index. The author manages to write much common sense in a short space, and the book may be unhesitatingly recommended for use in schools or by undergraduates. For other volumes in this series see above, pp. 26, 30.

M. A. KNIBB

DESELAERS, P.: *Das Buch Tobit: Studien zu seiner Entstehung, Komposition und Theologie* (Orbis Biblicus et Orientalis, 43). 1982. Pp. 534. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 90.00)

In this detailed work Deselaers extends discussion of Tobit beyond the complicated problems of the versions which previously concealed other matters. After a thorough literary-critical analysis he examines the basic narrative and its present traditio-historical setting, carefully distinguishing the different levels before expounding the theological intention of the original story and its additions. Use of recurrent keywords is seen as instructive and important for understanding the theology of the book. Not a commentary, the book contains much useful material in the Greek hidden in the footnotes; it is difficult to use it, though, as the biblical index does not cover Tobit itself! The bibliography covers fifteen pages, and a pocket at the back encloses an unbound translation to be used while consulting any passage — an excellent idea. Would that the Qumran texts were available to complete a detailed book like this. A long, worthwhile study of a complicated subject.

J. G. SNAITH

FASSEL, H. B.: *Die mosaisch-rabbinische Tugend- und Rechtslehre*. Reprint of the second edition of 1862. 1981. Pp. 254. (Scientia Verlag, Aalen. Price: DM. 69.00)

The first edition (1848) of this work was rapidly translated into English as *The Ethics and Jurisprudence of the Talmud* (1849). It represented a pioneering attempt to state the principles of Jewish ethics and jurisprudence (*tsedek umishpat*, the Hebrew title of the book) in terms informed by modern thought, and traces of the Civil Law environment can be felt in it. Its greatest interest lies in the formulations of principle which head each section, and under which the traditional materials are discussed. One regrets the loss of the opportunity to include in this reprint any modern introduction assessing the work of the author or locating him in the development of modern Jewish

thought; for a short account see *The Jewish Encyclopedia* v. 346–47. Apart from its historical interest, the book may be of value in pointing to one possible approach to the discovery of ‘the principles of freedom, justice, equity and peace of the heritage of Israel’, which Israeli judges are now required to apply in the rare cases of gaps in the law.

B. S. JACKSON

GELLES, B. J.: *Peshat and Derash in the Exegesis of Rashi* (Études sur le Judaïsme médiéval, 9). 1981. Pp. x, 171. (Brill, Leiden. Price: Fl. 64.00)

This is a most welcome addition to the literature on Rashi and his works. Quite apart from the subject treated, it is a work which helps us to perceive Rashi's indebtedness to the past, and our debt to him. One of the difficulties here is that Rashi himself does not use the terms *peshat* and *derash* as such, but terms which derive from their root meanings. Furthermore, Rashi does not define the terms he uses. Again, we may note the famous claim of his grandson, Rashbam, that Rashi would have liked to have revised his commentaries in the light of the ‘plain sense’. Consequently the task the author sets himself is a difficult one. Gelles begins by discussing the ideas of *peshat* and *derash* in the talmudic age, before proceeding to examine Rashi's exegetical methods. He then treats the problem of Rashi's use of both methods, at first generally, and then quite specifically. In addition to chapters on Rashbam and Joseph Qara, there is a helpful Appendix on the Chronology of Rashi's works, and some useful indexes.

R. B. SALTERS

GREEN, W. S. (ed.): *Approaches to Ancient Judaism*. Vol. III: *Text as Context in Early Rabbinic Literature* (Brown Judaic Studies, 11). 1981. Pp. xx, 220. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00)

This volume includes the following essays: J. Neusner, ‘The Use of Rabbinic Sources for the Study of Ancient Judaism’; M. S. Jaffe, ‘Deciphering Mishnaic Lists: A Form-critical Approach’; A. Peck, ‘Cases and Principles in Mishnah: A Study of Terumot Chapter Eight’; M. W. Rubenstein, ‘A Commentary on Mishnah-Tosefta Bikkurim Chapters One and Two’; D. Weiner, ‘A Study of Mishnah Tractate Bikkurim Chapter Three’; H. W. Essner, ‘The Mishnah Tractate ‘Orlah: Translation and Commentary’; A. Havivi, ‘Mishnah Hallah Chapter One: Translation and Commentary’; J. Neusner, ‘Translation as Conversation. A Specimen of the Palestinian Talmud in English: Yerushalmi Sotah 5:2’. Here we have a collection of most important essays which will be essential for any student of the rabbinic literature: they are carefully chosen, and all of them make valuable contributions to study of the various texts. Particularly impressive is Neusner's essay on the Jerusalem Talmud, which very clearly sets out the immense problems confronting anyone who would translate that work.

C. T. R. HAYWARD

GRÖZINGER, K. E.: *Musik und Gesang in der Theologie der frühen jüdischen Literatur: Talmud, Midrasch, Mystik* (Texte und Studien zum Antiken Judentum, 3). 1982. Pp. xiv, 373. (Mohr, Tübingen, Price: DM. 165.00)

In the first (and larger) part of this book rabbinic literature is tooth-combed for references to *shir(ah)*, etc., and an attempt made (mapped by the chapter-headings) to theologize them. *Song*, however, is too insubstantial a

thread on which to string a theology of Judaism (as opposed to using, e.g., *berakhah* or *mišwah*). Apart from possibly chapter 6, on rabbinic treatment of biblical temple-music, there is nothing here for the *Alttestamentler*. All texts are translated (well), but the findings are meagre and predictable. Since 'singing' here amounts to psalm-citation (with or without music?), for *Musik und Gesang* read, in the first part, *Lob und Preis*. Though a useful *corpus* it was scarcely worth collecting for its own sake; and though the author properly feels that it is a necessary *prolegomenon* to the second part, it could have been usefully curtailed.

The second part handles the pre-cabbalistic *Heykhaloth* mystical literature, and is a major achievement. Grözinger makes good his claim that there is here a '(plain) song-pleroma' (*Sangespleroma*) out of which a quasi-visual mystical imagery becomes manifest, angelic music constituting the 'wavelength' on which Israel's hymnody — itself, as being voluntary, superior to the angels' own — must be carried. Contacts with apocrypha, Qumran, and early Christian literature are noted, and there is a number of notable insights, e.g. that the daily *qedushah*-recital (Isa. 6:3, etc.) as being both time-governed on earth but also the angelic music, links the finite and infinite worlds. In rabbinic parlance, 'had I come but to learn this alone, it would have been worth it'.

R. LOEWE

HANN, R. R.: *The Manuscript History of the Psalms of Solomon* (Society of Biblical Literature, Septuagint and Cognate Studies, 13). 1982. Pp. viii, 158. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00)

This study offers a minute, and rather pedestrian, analysis of the textual relationships between the eleven extant Greek manuscripts of the Psalms of Solomon, making use of the Claremont Profile Method (designed for a much more extensive manuscript tradition). A full collation of the manuscripts against Rahlfs's edition (in his *Septuaginta II*) is provided. It is no great surprise that Hann's findings largely confirm those of von Gebhardt (who knew of eight manuscripts), though Hann's stemma is a more elaborate one. Readers whose expectations may have been raised by the reference (p. 5) to two Greek manuscripts containing the Odes of Solomon will be disappointed, for the liturgical Odes are meant. (There are some other curious statements elsewhere.) Ample indexes are provided.

S. P. BROCK

HEDRICK, C. W.: *The Apocalypse of Adam: A Literary and Source Analysis* (Society of Biblical Literature, Dissertation Series, 46). 1980. Pp. xvi, 308. (Scholars Press, Chico, California. Price: \$10.50; discount price: \$7.00)

The author's case that this Coptic Gnostic text from Nag Hammadi is composed from distinguishable underlying sources was first proposed in the SBL Seminar Papers of 1972. He has re-examined the papyrus and claims to have improved on A. Böhlig's *editio princeps* with his transcription. The successive chapters in Part I deal with the history of research, the case for two sources and redaction, and a detailed description of each source and of the redactor's work. The author concludes in favour of a Greek original composed in Sethian-Archontic circles, possibly in Palestine, before the Sethian movement was Christianized, i.e. perhaps before A.D. 100. Part II presents the Coptic text (written out by the editor), with translation opposite, of his reconstructed Source A, Source B, and redactional passages, followed by notes. This is a major contribution on a work of fundamental importance for the study of Jewish and Christian Gnosticism.

R. P. R. MURRAY

HERRING, B.: *Joseph ibn Kaspi's Gevia' Kesef. A Study in Medieval Jewish Philosophic Bible Commentary*. 1982. Pp. xii, 303; 45 (Hebrew text). (Ktav, New York. Price: \$20.00)

Ibn Kaspi (1279/80–ca. 1345), whose *soubriquet* reflects his birth in Argentière, Languedoc, used *kesef*-quotations as titles to his prolific works, which are mainly concerned with philosophy (he was well read both in Averroes's Aristotelianism and in Platonism) and its bearing on Jewish tradition, the influence and example of Maimonides being paramount with him. *Gevia' Kesef* addresses itself to the implications of, *inter alia*, the preference for the various divine names in different passages. Herring prints the Hebrew text (hitherto unpublished), annotates it, and provides a most valuable introduction — surely the fullest study to date of Ibn Kaspi's manifold writings and their intellectual background. Modern Old Testament scholars will probably be mainly interested in Ibn Kaspi's ideas about the Hebrew language — etymology, lexicology, logic, and syntax — and his rejection of the guarded resort to emendation admitted by the medieval grammarians whom he himself regards highly (pp. 51f., 55, 70f.).

R. LOEWE

HORBURY, W., and MCNEIL, B. (eds.): *Suffering and Martyrdom in the New Testament: Studies Presented to G. M. Styler by the Cambridge New Testament Seminar*. 1981. Pp. xxii, 217. (Cambridge University Press. Price: £17.50)

Apart from William Horbury's interesting and substantial essay on suffering and messianism in the liturgical poetry of Yose ben Yose, there is little of immediate concern for Old Testament specialists in this valuable *Festschrift* offered to the Secretary of the Cambridge New Testament Seminar. Another contribution worthy of mention is a discussion by Brian McNeil of the idea of persecution in Odes of Solomon 42:5–9 (though I am not quite sure how 'the bridal chamber' can be 'spread forth' in 'the house of the bridal pair'). Of tangential interest are references to the Akedah in J. C. O'Neill's paper on the death of Jesus, and to pseudepigraphic writings (Enoch literature, Syriac Baruch, etc.) in an interpretation by E. Bammel of 1 Thess. 3:3.

G. VERMES

HULTGÅRD, A.: *L'eschatologie des Testaments des Douze Patriarches*. Vol. II: *Composition de l'ouvrage, textes et traductions* (Acta Universitatis Upsaliensis, Historia Religionum, 7). 1982. Pp. 319. (Almqvist & Wiksell International, Stockholm. Price: Sw.Kr. 116.00)

This is the promised sequel of the work noticed in *B.L.* 1980, p. 117 (see also *JJS*, 30 (1979), pp. 245–46). It is divided into four chapters. In the first Hultgård presents his views on the complex textual history of the Testaments and in the fourth provides a text and translation of the eschatological passages. Hultgård estimates the value of the Armenian version more highly than do M. de Jonge and his collaborators, and although he concedes that — apart from the Armenian — the stemma in de Jonge's edition offers a possible interpretation of the textual evidence, he attempts to defend a number of theses which cumulatively represent a very different picture of the textual history. In chapter 2 Hultgård discusses the literary genre of the Testaments, particularly the framework material, and in chapter 3 he discusses their composition and origin. In the latter chapter he provides fuller treatment of a number of views that were indicated in the first volume, particularly his view that the bulk of the material in the Testaments is the work of a single author

and belongs to the same redactional layer, and his view that the Testaments in their existing form represent a Greek adaptation of a Semitic (probably Aramaic) original. There are many statements and viewpoints in both volumes which seem open to question, but at the same time the author has made a number of interesting and helpful observations, particularly about the literary shape of the Testaments. The greatest problem still remains the extent to which it is possible to speak with any precision about the Testaments in their pre-Christian form.

M. A. KNIBB

JACKSON, B. S. (ed.): *The Jewish Law Annual*, Volume 4. 1981. Pp. viii, 332. (Brill, Leiden. Price: Fl. 108.00)

It is a pleasure to welcome a further instalment of this excellent annual which is devoted in this instance to the subject of the wife's right to divorce. The following articles are of particular interest to Old Testament scholars: E. Lipinski, 'The Wife's Right to Divorce in the light of ancient Near Eastern Tradition'; Y. Zakovitch, 'The Woman's Rights in the Biblical Law of Divorce'; E. Lövestam, 'Divorce and Remarriage in the New Testament'; D. Piatelli, 'The Marriage Contract and Bill of Divorce in ancient Hebrew Law'. This volume continues the admirable topically arranged 'Survey of Recent Literature' which, as usual, unearths and summarizes many important contributions to the study of early Hebrew and Jewish law which are likely to escape the biblical scholar's eye.

P. S. ALEXANDER

JACOBSON, H.: *The Exagoge of Ezekiel*. 1982. Pp. x, 252. (Cambridge University Press. Price: £25.00)

The *Exagoge* ('Exodus') is a Greco-Jewish tragedy on the biblical theme, of which 269 non-consecutive lines have been preserved in Eusebius's *Praeparatio Evangelica*. The quotations there emanate, it appears, from a book on the Jews produced in late republican Rome by the compiler Alexander Polyhistor. Here the text and English translation are surrounded by introduction, commentary, extensive notes on the commentary, and a bibliography. The solutions of earlier scholars to the work's many enigmas are discussed at length. The author himself argues cautiously for a date in the second half of the second century B.C. (reasonable), for an Alexandrian provenance (almost certain), and for extensive influence from Aeschylus and Euripides on the one hand and from Midrash and Apocalypse on the other. The discursiveness of the writing, the lack of line-by-line comment, and the frequent but imprecise cross-references do not make for easy consultation. Still, all students of Hellenistic Judaism will welcome a sound, up-to-date presentation of the longest surviving fragment of Greco-Jewish poetry.

T. RAJAK

KJÆR-HANSEN, K.: *Studier i navnet Jesus*. 1982. Pp. 422. (Menighedsfakultetet, Aarhus. Price: D.Kr. 145.00)

'Studies in the name Jesus' is a doctoral dissertation submitted to the Department of Theology at Lund (Sweden) by a Danish scholar from the private theological institution, Menighedsfakultetet. A great deal of material is collected concerning the use of the derivations of Jeshua in Jewish and Christian traditions of naming and is presented meticulously. Most important is the investigation of the use of the name among Jews until Bar Kokhba. The

author finds that the Hebrew name of Jesus was *Jeshua*, and his thesis is that the Jewish spelling and pronunciation *Jeshu* originally was a way of stressing the point that Jesus was just an ordinary man from Galilee. The understanding that this name is a curse represents a later anti-Christian development. In the last chapter it is shown that the Christological connotations of the name Jesus as used in the gospel according to Matthew are present beyond 1:21.

K. JEPPESEN

KOCH, K., and SCHMIDT, J. M. (eds.): *Apokalyptik* (Wege der Forschung, 365). 1982. Pp. viii, 500. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 94.00; sub. price: DM. 58.00)

The twenty-six articles and extracts from books assembled in this volume, beginning with Reuss in 1843 and ending with Vielhauer and Hanson in 1971, well illustrate the history of research into the apocalyptic genre, even though — as the editors recognize — the collection does not include some important recent contributions to the study of this subject. The introduction and bibliography, both provided by Professor Koch, do, however, take account of more recent work. The articles, where necessary translated into German, are as follows: E. Reuss, 'Johanneische Apokalypse'; A. Hilgenfeld, 'Jüdische Apokalyptik als Vorgeschichte des Christentums'; J. Weiss, 'Die Predigt Jesu vom Reich Gottes'; J. Wellhausen, 'Zur apokalyptischen Literatur'; H. Gunkel, 'Aus Wellhausen's neuesten apokalyptischen Forschungen. Einige prinzipielle Erörterungen'; A. Sabatier, 'Die jüdische Apokalyptik und die Geschichtsphilosophie'; A. Schweitzer, 'Reich Gottes und Ethik bei Jesus'; O. Pfeiderer, 'Verkündigung der Nähe der Gottesherrschaft und jüdische Apokalyptik'; W. Bousset, 'Die religionsgeschichtliche Herkunft der jüdischen Apokalyptik'; F. C. Burkitt, 'Jüdische und christliche Apokalypsen'; R. H. Charles, 'Prophetie und Apokalyptik'; F. J. Foakes Jackson and K. Lake, 'Apokalyptisches Denken und Schrifttum'; G. Hölscher, 'Die Weisheit der Mystiker'; L. Ginzberg, 'Einige Beobachtungen zur Haltung der Synagoge gegenüber den apokalyptisch-eschatologischen Schriften'; G. Kittel, 'Methodische Fragen zum Verhältnis von Spätjudentum und Christentum'; J. Klatzkin and J. Kaufmann, 'Apokalyptik'; P. Volz, 'Merkmale jüdischer Apokalyptik'; E. Lohmeyer, 'Die Offenbarung des Johannes'; U. Wilckens, 'Die Bekehrung des Paulus als religionsgeschichtliches Problem'; K. Koch, 'Spätisraelitisches Geschichtsd Denken am Beispiel des Buches Daniel'; D. S. Russell, 'Apokalyptik — Prophetie — Pseudonymität'; G. Scholem, 'Zum Verständnis der messianischen Idee im Judentum'; R. Bultmann, 'Ist die Apokalyptik die Mutter der christlichen Theologie?'; W. R. Murdock, 'Geschichte und Offenbarung in der jüdischen Apokalyptik'; P. Vielhauer, 'Apokalypsen und Verwandtes'; P. D. Hanson, 'Alttestamentliche Apokalyptik in neuer Sicht'. There are reference, subject, and author indexes.

M. A. KNIBB

MAIER, J.: *Jüdische Auseinandersetzung mit dem Christentum in der Antike* (Erträge der Forschung, 177). 1982. Pp. xiv, 320. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 75.00; sub. price: DM. 44.00)

This book is conceived as a supplement to the author's *Jesus von Nazareth in der talmudischen Überlieferung* (see *B.L.* 1979, p. 135), but it may appeal in part to a rather different readership. The focus is on passages in the rabbinic literature which may contain (or have been claimed to contain) a reference to Christianity. The treatment is clear and concise, with ample references to recent literature in the endnotes. Naturally the Bible figures

prominently, both as a problem in itself and as a text whose interpretation is disputed between Jews and Christians. This is a very useful survey of a difficult but important subject.

N. R. M. DE LANGE

MANDELBAUM, I.: *A History of the Mishnaic Law of Agriculture: Kilayim* (Brown Judaic Studies, 26). 1982. Pp. xxx, 417. (Scholars Press, Chico, California. Price: \$18.00)

The Mishnah tractate *Kilayim*, which discusses the laws against the mingling of diverse kinds of plants, animals, and fibres, is here translated and broken down into its most basic units. Mandelbaum comments on each individual unit, larger pericope, and chapter in an attempt to grasp the meaning of each constituent part of the tractate; this process leads him to conclude that *Kilayim* as a whole presents 'a disciplined treatment of a single problematic'. He also translates and comments on the Tosefta, which 'may . . . be understood only when read together with Mishnah'. Rarely does the Tosefta include material which is autonomous of the Mishnah. Relevant sections of *Sifra*, and *Sifre Deuteronomy* are translated and expounded, and Mandelbaum notes that these Midrashim tend to link Mishnaic rulings to scriptural material. Mandelbaum's methods, by now familiar to readers of this series, lead him to the important conclusion that *Kilayim* 'expresses views which are paralleled elsewhere in Mishnah. The tractate's interest in the human role in the ordering of mundane and ordinary things mirrors the emphasis placed by other mishnaic treatises upon the part played by man in defining the boundaries of the sacred.' This painstaking and detailed analysis of the tractate is to be commended for its clarity of presentation: careful diagrams help to illustrate the sometimes very complex arguments of *Kilayim*. No further serious study of *Kilayim* will be able to ignore Mandelbaum's work.

C. T. R. HAYWARD

MATT, D. C.: *The Book of Mirrors: Sefer Mar'ot ha-Zove'ot* by R. David ben Yehudah he-Hasid (Brown Judaic Studies, 30). 1982. Pp. xiv, 81 (English); 377 (Hebrew). (Scholars Press, Chico, California. Price: \$22.50; discount price: \$15.00)

This is the first printed edition of an early fourteenth-century Spanish Qabbalistic text. It is based on an Escorial manuscript, but gives variants from four other manuscripts. Sources and parallels — biblical, rabbinic, and qabbalistic — are also listed in the apparatus. Like the Zohar, Rabbi David ben Yehudah's work is set out as a mystical midrash on the Torah. Though not without originality, or independence (note its advocacy of the doctrine of *Shemittot*), its real importance lies in the fact that it extensively anthologizes earlier and more famous Qabbalists — Ezra and Azriel of Gerona, Joseph Gikatilla, Todros Abulafia, and Moses de Leon. It contains some of the earliest-known Hebrew versions of the Zohar, as well as a number of passages which Matt plausibly argues are Zoharic, but which cannot be found in any of the printed editions of the Zohar. Significantly R. David does not treat the Zohar as a work of great antiquity, actually composed by Shim'on ben Yoḥai and his circle: he seems under no illusions as to its pseudographic character. He himself freely employs the pseudonym R. Hiyya. One wishes Matt's introduction had been fuller: it makes few concessions to the uninitiated. However, he has clearly earned our thanks for this most useful addition to scholarship on the Qabbalah.

P. S. ALEXANDER

MEYER, B. F., and SANDERS, E. P. (eds.): *Jewish and Christian Self-Definition*. Vol. 3: *Self-Definition in the Graeco-Roman World*. 1982. Pp. xx, 295. (SCM Press, London. Price: £12.50)

This volume is of less immediate interest to students of Christian and Jewish origins than its predecessors (see *B.L.* 1981, p. 125; 1982, p. 116). Most of the studies examine evidence, sometimes covering very long periods, about social groupings in the ancient and, particularly the Hellenistic world which were connected with the cults, or, to a lesser extent, with the philosophical schools. A few essays, however, make comparisons with what was happening in Judaism and Christianity: thus H. D. Betz sees the formation of collections of authoritative magical texts as showing some analogies with the emergence of the biblical Canons, and H. von Staden considers the *haireseis* of physicians in the light of the use of this term in the New Testament and Josephus. G. W. Bowersock alludes to Jewish resistance in his essay on the imperial cult; and the overall sociological concern of the contributions will no doubt be suggestive for students of both Judaism and Christianity in this period. A fourth and final volume is promised.

C. J. A. HICKLING.

MOR, M., and RAPPAPORT, U.: *Bibliography of Works on Jewish History in the Hellenistic and Roman Periods, 1976-1980*. 1982. Pp. xviii, 95 (English); vi (Hebrew). (The Zalman Shazar Centre, The Historical Society of Israel, Jerusalem. Price: \$15.00)

This bibliography is the successor to two previous ones by Rappaport, and by Rappaport and Mor; but now there is a bound format and the University of Haifa's computerized information system (HOBITS) is drawn upon. The latter, it is promised, will continue to supply an ongoing bibliographical data base, as well as a retrospective one covering the earlier bibliographies (i.e. back to 1946), and possibly even beyond. Here, there are indexes of authors and of subjects; but even more useful will be the careful subdivision of the material under numerous section headings, with cross-referencing. These include, apart from the obvious — e.g. historical landmarks, sects, geographical divisions, and works of intertestamental literature — also such concepts as antisemitism, proselytism and education, and, again, various unexpected categories, like the festivals, Jewish soldiers, demography, and sport. The needs of historians are the primary consideration, leading to the omission of, for example, most Philonic material (for which others have compiled bibliographies). The authors validly claim that their work indicates the major gaps in recent research.

T. RAJAK

NEUSNER, J.: *Judaism in the American Humanities: Essays and Reflections* (Brown Judaic Studies, 28). 1981. Pp. xviii, 161. (Scholars Press, Chico, California. Price: \$20.00)

Most of this book addresses specifically American issues, of the funding of the humanities and the teaching of Jewish studies, prompted by the author's appointment to the Board of the National Endowment for the Humanities. Part III contains four papers of wider interest: 'Toward a Theory of Comparison: Alike and Not Alike. A Grid for Comparison and Differentiation'; 'Toward a Theory of Concept-Formation: Shaping Useful Categories. The Problem of "Judaism", "Christianity", and "Hellenism"'; 'Toward a Theory of Talmudic "Lives": The Present State of Rabbinic Biography'; and 'Some Consequences of Theory: Religion and Society in Ancient Judaism with Special Reference to the Second and Third Centuries'.

Of these, the first two are unpublished elsewhere; they are, as the author states, 'occasional' addresses, and advance the specific issues with which they deal much more than the theoretical questions which their titles suggest. The latter two may be found respectively in the 1980 Vajda Festschrift, and in the published form of the eighth Sacks lecture (see *B.L.* 1982, p. 113).

B. S. JACKSON

NEUSNER, J. (ed.): *The Study of Ancient Judaism*. Volume I: *Mishnah, Midrash, Siddur*. Volume II: *The Palestinian and Babylonian Talmuds*. 1981. Pp. xvi, 194; xiv, 199. (Ktav, New York. Price: \$29.50 each)

These volumes collect together various studies by Neusner and his pupils which have appeared in various places, mainly in Neusner's *The Modern Study of the Mishnah* (*B.L.* 1975, p. 106), W. S. Green (ed.), *Approaches to Ancient Judaism* (*B.L.* 1980, p. 115), and *Aufstieg und Niedergang der römischen Welt* II.19.2 (*B.L.* 1981, pp. 129–30). A few of the contributions have been revised or added to, for example Neusner has introduced some remarks on what he calls 'My Oeuvre' and R. S. Sarason has brought up to date his important article on the study of Jewish liturgy. The purpose of the new collection is set forth with immodest frankness in the introduction: 'The reader should be able to gain a fair insight into the way in which paramount masters of Jewish learning of the present generation formulate and work through their scholarly programs . . . We want to find our place in the intellectual continuum of learning, even as we hope to shape the character and direction of that tradition of learning for the future.'

N. R. M. DE LANGE

OFFERHAUS, U.: *Komposition und Intention der Sapientia Salomonis*. 1981. Pp. 407. (Dissertation, Bonn)

This is the third major book on the Wisdom of Solomon in as many years. It takes into account Georgi's 1980 JSHRZ commentary (see *B.L.* 1982, p. 121), but not Winston's Anchor Bible commentary of 1979. The consequences are unfortunate for the author more than for the reader, since Offerhaus's detailed arguments produce the same conclusions with regard to purpose, genre, origin, and unity as Winston's, and indeed follow the trend of recent scholarship on these points. Georgi's departure from the trend in these respects has somewhat distorted the thrust of much of Offerhaus's discussion. But one important disappointment with respect to Winston's absence from these pages is that his lucid argumentation for a first century A.D. date for the Wisdom of Solomon remains unanswered.

P. R. DAVIES

PHILONENKO-SAYAR, B., and PHILONENKO, M.: *Die Apokalypse Abrahams* (Jüdische Schriften aus hellenistisch-römischer Zeit, v/5). 1982. Pp. 413–60. (Gerd Mohn, Gütersloh. Price: DM. 32.00; sub. price: DM. 28.00)

This fascicle of JSHRZ is devoted to one of the less familiar writings of the pseudepigrapha. The translation, based on a larger number of manuscripts than those used by Box and Landsman, is accompanied by textual and exegetical notes, and a brief introduction and bibliography. There is much helpful comment, but it might be felt that more needed to be said about the purpose of this writing and the circumstances of its composition. The Christian character of 29:2b–11 is questioned, but no alternative explanation

offered. For a description of the series as a whole see *B.L.* 1975, pp. 94–95, and for earlier fascicles see most recently *B.L.* 1982, p. 121.

M. A. KNIBB

PIETERSMA, A., COMSTOCK, S. T., with ATTRIDGE, H. W. (eds.): *The Apocalypse of Elijah* (Texts and Translations, 19; Pseudepigrapha Series, 9). 1981. Pp. xii, 113, including 22 plates. (Scholars Press, Chico, California. Price: \$14.25; discount price: \$9.50)

This edition continues the publication of apocryphal Elijah material (cf. *B.L.* 1981, p. 128), with a work extant in several Coptic manuscripts. This is the *editio princeps* of the earliest, P. Chester Beatty 2018 (fourth–fifth century), collated with the four other manuscripts and supported with good photographic plates, and a translation opposite the Coptic text. The work is related to, but not identical with, the fragmentary Greek Apocalypse of Elijah.

R. P. R. MURRAY

PORTON, G. G.: *The Traditions of Rabbi Ishmael*. Part Four: *The Materials as a Whole* (S.J.L.A., xix/4). 1982. Pp. xiv, 261. (Brill, Leiden. Price: Fl. 96.00)

This volume completes the study noted in *B.L.* 1977, p. 110; 1978, p. 129; and 1980, p. 123. The evidence analysed in the earlier three volumes is here collated and assessed. The Ishmaeleian corpus displays little literary specificity; any preference for particular literary forms and patterns is attributable to the editors of particular documents, rather than (so far as we can now tell) the materials they were editing. Although Ishmael's traditions were most often transmitted or formulated in 'dispute' form, commonly suggesting redaction in Aqiban circles, these circles treated them no differently from their own materials. The *ipsissima verba* of Ishmael are likely to remain irrecoverable. Turning to the content of the tradition, Porton finds Ishmael depicted as opposed to social, economic or personal relations between Jews and non-Jews; he also appears as concerned with the genealogical purity of the priesthood. In the law of damages, the sources seem to agree that Ishmael was partial to the Jew in certain aspects of litigation with non-Jews. But the nature of the sources again casts doubt on our ability to reconstruct positions specific to Ishmael, or even to represent accurately the range of his concerns or his theoretical outlook. Here again, the particular orientations of the documents which transmit the tradition are more readily discernible. But the significance of these pictures of Ishmaeleian concerns will be gauged, as the author observes, only when parallel studies of traditions attributed to other rabbis are completed. The most significant results of Porton's study are found in Chapter Six, which reviews the biblical exegeses attributed to Ishmael, and compares them with the *middot* ascribed to Ishmael in the baraita attached to Sifra. Even the exegetical sugyot in Sifra itself do not attribute to Ishmael an exegetical practice conforming to those *middot*. Porton usefully tabulates the occurrence of 'Ishmaeleian' exegetical practices — both those attributed to him in Sifra and more significantly those not so attributed — and their distribution in the different documents (pp. 201–03). The picture which emerges from Ishmaeleian exegetical practice is one of a teacher not significantly different from Hillel, Aqiba, or indeed the non-Jewish rhetoricians of the age. At least until we reach the amoraic stratum, the documents too are hardly distinct in the pictures they present of Ishmaeleian practice. This is surely significant, in the light of the distinctiveness of the documents in respect of literary form and the content of the

tradition. The book ends on a depressing note: 'I know less about Ishmael now, at the end of my study, than I did before I began.' But Porton has done more than cast doubt upon conventional wisdom. He has laid the foundations for a fresh start in the study of early rabbinic biblical exegesis.

B. S. JACKSON

PRIJS, L.: *Die Welt des Judentums: Religion, Geschichte, Lebensweise* (Beck'sche Schwarze Reihe, 261). 1982. Pp. 222; 38 illustrations. (C. H. Beck, Munich. Price: DM. 24.00)

Though modest in size and popular in style, this paperback succeeds in noting many major elements of traditional Judaism as well as a selection of those more peripheral aspects that the author clearly regards as typical of its general nature. Prijs exploits his training as a scholar, his experience as a teacher and his commitment as a practising Jew to present an accurate, lucid, and sympathetic description of Jewish thought, history, and custom. He includes extensive quotations from Jewish sources, particularly the Tanakh and the Talmud, and makes much of the Bible's preference for narrative over emotion and its objective presentation of its heroes. He cleverly interweaves these quotations with historical facts and contemporary opinions and corrects many standard misrepresentations of Judaism. His cautious references to Jewish-Christian relations and the Nazi episode, as well as his choice of examples, clearly indicates that the book is aimed at today's reading public in Germany.

S. C. REIF

Proceedings of the Eighth World Congress of Jewish Studies, Jerusalem, August 16-21, 1981. Division B: The History of the Jewish People. 1982. Pp. vi, 196 (English); vi, 228 (Hebrew). (World Union of Jewish Studies; distributed by Magnes Press, Jerusalem. Price: \$15.00)

Credit is due to those who ensured the success of a congress that involved over a thousand participants from twenty-five countries, about eight hundred lectures in various languages, and as many as eighteen concurrent sessions, all in six days. The new policy of photographically reproducing typed texts submitted by lecturers before the deadline has also meant the swift but unembellished publication of between thirty and forty per cent of the papers delivered. The recurrent themes of this volume on Jewish history are life in medieval Christian Europe and the Muslim lands, modern religious and political ideologies, the social and economic history of particular communities, and the tragedy of antisemitism. Anglo-Jewry of the thirteenth and seventeenth centuries, and its modern counterpart, also receive some attention. Members of the Society may, however, be more interested in those aspects of social and cultural life in the Holy Land in the early Christian centuries covered by U. Rappaport, L. I. Levine, D. Urman, Z. Safrai, and Y. Dan.

S. C. REIF

Proceedings of the Eighth World Congress of Jewish Studies, Jerusalem, August 16-21, 1981. Division C: Talmud and Midrash, Philosophy and Mysticism, Hebrew and Yiddish Literature. 1982. Pp. x, 182 (English); viii, 372 (Hebrew). (World Union of Jewish Studies; distributed by Magnes Press, Jerusalem. Price: \$20.00)

The Division of the Congress represented in the volume under review constitutes a kind of catch-all for topics in Jewish studies that cannot be

subsumed under the general headings of Bible, History, and Semitics. The range of subjects covered is therefore vast, encompassing such divergent matters as halakhic definitions, rabbinic commentaries, liturgical developments, folkloristic motifs, theological controversies, and literary criticism. There are ninety typed articles, each originally a twenty-minute paper, mostly written in Hebrew or English but with a few in French or German. Those with primarily biblical interests may still be inclined to examine the treatments of rabbinic charisma by B. M. Bokser, merkaba mysticism by J. M. Baumgarten, Metatron by J. Dan, midrashic stories by O. Meir, execution by hanging by H. H. Cohn, Philo on general knowledge by J. G. Kahn, the garden of Eden story by A. Barzel and the historical-philosophical work of Yehezkel Kaufmann by E. Luz. For Divisions A and D of these Proceedings see pp. 20, 128.

S. C. REIF

REICKE, B.: *Neutestamentliche Zeitgeschichte: Die biblische Welt von 500 v. Chr. bis 100 n. Chr.* (De Gruyter Lehrbuch). 3., verbesserte Auflage. 1982. Pp. x, 351, including 5 maps. (De Gruyter, Berlin. Price: DM. 48.00)

The first and second editions of this useful work appeared in 1965 and 1968; an English translation, *The New Testament Era*, was published in 1969 (B.L. 1970, p. 22; *Bible Bibliog.*, p. 212). The new material in this edition includes a section on the Hellenistic philosophical schools and a note arguing for 72 and not 73 as the year of the fall of Masada. By an odd mischance Schürer's Christian name is given on p. v as Eduard instead of Emil.

F. F. BRUCE

ROSNER, F.: *Moses Maimonides' Treatise on Resurrection*. 1982. Pp. vi, 126. (Ktav, New York. Price: \$12.50)

This is a thoroughly welcome translation of the Ibn Tibbon Hebrew edition of the Treatise, the only full translation in English (or any European language) apart from that of Morais which appeared in sections in the 1859 Jewish Messenger. It is based on the editions of the Hebrew by Finkel, Rabbinowitz, and Kafih, and the annotations refer to variants there found. The book is completed and enhanced by a reprint of the chapter on 'The Resurrection Debate' from D. J. Silver's *Maimonidean Criticism and the Maimonidean Controversy*, and an updated version of Dienstag's 1973 bibliography on the Treatise. Dr Rosner recounts the history of previous editions, and the controversies surrounding the relations between Hebrew and Arabic texts. Scholars and laymen will both appreciate this work, even if they do not share the view stated in the Foreword by Professor A. D. Twerski, that the content of the Treatise is of immediate importance now that we have entered the pre-messianic era.

B. S. JACKSON

ROWLAND, C.: *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity*. 1982. Pp. xiv, 562. (SPCK, London. Price: £22.50)

This comprehensive discussion is divided into five parts. In the first, Rowland deals with problems of definition and argues that the definitive characteristic of apocalyptic is a 'direct revelation of the things of God'. Eschatology is de-emphasized to the extent that no distinctive apocalyptic eschatology is acknowledged. Part Two examines the range of interest apparent in these direct revelations: the heavens, man's lot on earth, history,

and the future. Part Three deals with origins: Rowland finds the deepest roots in Old Testament wisdom, though he also recognizes the influence of prophetic oracles and suspects that in the extant corpus are contained relics of the work of unknown apocalyptic seers. The two remaining parts deal with the esoteric traditions of early rabbinic Judaism and with Christian apocalyptic. Characteristic of the whole book is a detailed knowledge of and concern for the individual texts, over against theology or hermeneutics; it is this rather than any prejudice towards moderation which produces generally qualified and cautious conclusions. Rowland has produced a fine study of a group of ancient texts: whether 'apocalyptic' is in the end a satisfactorily definable term, even on his criteria, one may still question.

P. R. DAVIES

RUSSELL, H. M., and WEINBERG, J.: *The Book of Knowledge from the Mishnah Torah of Maimonides* (Royal College of Physicians of Edinburgh Publication no. 55). 1981. Pp. xii, 135. (The Royal College of Physicians of Edinburgh. Price: £4.00; overseas price: £5.50)

This new translation is the work of a long-standing Fellow of the College, with assistance from her Hebrew teacher, Rabbi Dr J. Weinberg. The College is to be commended for seeking to interest its members in this (non-medical) part of the Maimonidean corpus, and the authors have produced a readable text. However, the specialist will have no reason to resort to it in preference to Hyamson's 1965 parallel Hebrew and English edition, based on the Oxford MS., and indeed Hyamson's translation frequently has the edge in intelligibility even for the general reader.

B. S. JACKSON

SABAR, Y.: *The Folk Literature of the Kurdistan Jews: An Anthology. Translated from Hebrew and Neo-Aramaic Sources with Introduction and Notes* (Yale Judaica Series, 23). 1982. Pp. xlii, 250; 8 plates. (Yale University Press, New Haven and London. Price: £23.00)

Having for over two thousand years inhabited the mountainous and politically volatile regions today bounded by Turkey, Iraq, Syria, and Iran, the Kurdistan Jewish community, like neighbouring ethnic and religious minorities, has preserved important linguistic, cultural, and spiritual traditions. Since its emigration to Israel in 1950 and 1951, scholars there have noted, recorded, and published such traditions and the author, a Kurdistan Jew who now teaches at the University of California, has specialized in the field in recent years (see *B.L.* 1979, p. 138). Here he offers English translations of a variety of the materials being made available, indicates whether it has parallels or is unique, and briefly introduces the history, lifestyle, and literature of Kurdistan Jews. In addition to more standard folklore, including 276 proverbs, the anthology includes midrashic expansions of the creation story, Judah's confrontation with Joseph, the heroism of Pharaoh's daughter, Moses's flight to avoid death, David's duel with Goliath, the Queen of Sheba's visit, and Elijah's attributes.

S. C. REIF

SACCHI, P., with the collaboration of FRANCO, F., FUSELLA, L., LOPRIENO, A., PENNACCHIETTI, F., and UBIGLI, L. R.: *Apocrifi dell'Antico Testamento* (Classici delle religioni, 38). 1981. Pp. 1008. (Unione Tipografico-Editrice, Turin. Price: Lire 50,000)

Italian studies in the intertestamental period have become very lively, as is marked by the beginning of the periodical *Henoch*, and this volume is a fine

example of the results. 'Apocrypha' are here defined in the Catholic rather than the Protestant sense: that is, the works included are what are often called in English the Pseudepigrapha: Ahikar, iv (or iii) Ezra, Jubilees, Enoch, and the Testaments of the Twelve Patriarchs. These are selected for the practical reason (p. 10) that there was no previous translation of them, conveniently available, in Italian. The work is excellently produced and written in beautiful Italian and contains translations along with notes and introductions, in many cases a set written by the editor and another by the translator. It does not claim to be a complete critical edition but much careful critical scholarship has gone into it and it must join the front rank of authoritative studies in the field. The translator of Jubilees and Enoch used the modern works of Milik and Knibb, and also — a novel feature — used the modern Amharic version, from which, however, he says he gained little. The Aramaic fragments are used without falling into the trap of Milik's excessive reconstructions: for instance, compare p. 713 with Milik's presentation of the same text on his pp. 209ff.

J. BARR

SALDARINI, A. J.: *Scholastic Rabbinism: A Literary Study of the Fathers according to Rabbi Nathan* (Brown Judaic Studies, 14). 1982. Pp. x, 161. (Scholars Press, Chico, California. Price: \$12.00)

This book pursues the themes of the introduction to the author's edition of ARN B, noted in *B.L.* 1976, p. 97. It considers the literary characteristics and interrelationships of *Mishnah Avot*, *Avot de Rabbi Natan A*, and *Avot de Rabbi Natan B*, and seeks to reconstruct their historical setting. The three texts are thought to have developed concurrently rather than sequentially, the product of a mixture of oral and written transmission/development of tradition. Thematic analysis suggests that ARN originated in a school setting and that it functioned as an explanation and justification for a life based on study of the Torah. The influence of Greco-Roman models of schools and the literature associated with them can be discerned, and in chapter 6 the author argues that virtually all the materials in the section on Johanan ben Zakkai and his disciples 'are oriented toward establishing and defining a Rabbinic school similar in significant ways to the Greco-Roman schools of philosophy' (pp. 4-5, but see p. 84). The author here is rather heavily dependent on earlier scholars, and in general he tends to arrive rather quickly at major claims. Surprisingly, there is no mention of Viviano's *Study as Worship* (*B.L.* 1980, p. 128). Nevertheless, this is a stimulating and useful study.

B. S. JACKSON

SCHÄFER, P., in collaboration with SCHLÜTER, M., and VON MUTIUS, H. G.: *Synopse zur Hekhalot-Literatur* (Texte und Studien zum Antiken Judentum, 2). 1981. Pp. xxv, 299. (Mohr, Tübingen. Price: DM. 298.00)

Thoroughly modern in conception and (computerized) execution, Professor Schäfer's publication of the *Hekhaloth* texts may turn out to be a landmark in the edition of ancient Jewish documents that have not attained a fixed 'canonical' form. Instead of creating an artificial text based on what the editor judges to be the 'best' readings in the manuscripts, Schäfer and his collaborators have decided on a synopsis, and reproduced in parallel columns seven major manuscripts (New York 8128, Bodleian 1531, Munich 40, Munich 22, Dropsie 436, Vatican 228, and Budapest 238). Fragments from the Cairo Genizah are reserved for a separate edition. Under the general heading, *Hekhaloth* literature, the synopsis reproduces fourteen different works, among them *Hekhaloth Rabbathi*, *Hekhaloth Zu'rathi*, *Merkabah*

Rabbah and 3 Enoch. The project envisages also a concordance, a translation, and a literary and redactional study of the material. But even in advance of these promises, the Synopsis provides the increasing number of students of Jewish mysticism with an invaluable source book on which they can exercise their own critical skill and judgement.

G. VERMES

SCHEIBER, A.: *Geniza Studies* (Collectanea, 17). 1981. Pp. 570; 116 (Hebrew). (Georg Olms Verlag, Hildesheim. Price: DM. 138.00)

This volume assembles sixty-five articles originally published in a variety of periodicals and Festschriften between 1947 and 1979. Most of them present editions of Genizah texts, from the Kaufmann Genizah in Budapest and other collections. The texts include Hebrew poems, historical documents, and booklists, and are all meticulously edited and annotated. Given the scattered nature of most Genizah publications such compendia serve a very useful purpose and are to be strongly encouraged. The addition of indexes would have greatly enhanced the usefulness of this otherwise excellently produced book.

N. R. M. DE LANGE

SCHLICHTING, G.: *Ein jüdisches Leben Jesu: Die verschollene Toledot-Jeschu-Fassung Tam ū-Mū'ād. Einleitung, Text, Übersetzung, Kommentar, Motivsynopse, Bibliographie* (Wissenschaftliche Untersuchungen zum Neuen Testament, 24). 1982. Pp. xvi, 292. (Mohr, Tübingen. Price: DM. 198.00)

Tam ū-Mū'ād, a nineteenth-century publication of a modern recension of the medieval *Toledoth Yeshu* (unused by S. Krauss in *Das Leben Jesu aus jüdischen Quellen*, 1902) is now made available in Hebrew, accompanied by a facing German translation, and followed by numerous notes. Dr Schlichting, who acquired a copy of this rare book in 1932, has spared no effort in investigating its origin, development and ramifications. In his judgement, the work was not intended to ridicule Christian beliefs, but to serve as a source of information concerning them, and as an argument to defend the Jewish position against Christian claims. The author offers this volume, in a spirit of repentance, as an act of reparation for Christian guilt. None the less, its inclusion in a series entitled *Wissenschaftliche Untersuchungen zum Neuen Testament* is a little strange.

G. VERMES

SCHLÜTER, M.: *"D^rrāqōn" und Götzendienst: Studien zur antiken jüdischen Religionsgeschichte, ausgehend von einem griechischen Lehnwort in mAZ III 3* (Judentum und Umwelt, 4). 1982. Pp. vi, 249. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 58.00)

Starting from the observation that Rabbinic *d^rrāqōn* (= Greek *drakōn*) is largely limited to halakhic contexts concerned with the prohibition of images, Schlüter argues that the word is not used, as one might expect, simply as a synonym of the native Hebrew *nāhāsh*, but has more specific reference. By analysing mAZ III 3 and the associated passages in Tosefta and Talmud against the background of the relevant Greek and Latin sources, she attempts to define its precise range of meaning. Though her study is concerned initially with a narrow lexical point, Schlüter skilfully exploits her material to throw

light on the relationship between rabbinic and non-rabbinic society in the Graeco-Roman world. The cluster of texts centred on mAZ III 3 is one of the most important literary sources for the study of Jewish art, so Schlüter's thesis demands the attention of Jewish art historians. Also noteworthy is her elucidation of the mysterious remark in Sefer Yeşirah (ed. Gruenwald, 59), 'The Dragon (*l'li*) is in the world as a king on his throne' (see 'Exkurs: *D'ragôn* and *l'li*', pp. 130 ff.). As one has come to expect from the contemporary German 'school' of Rabbinics, Schlüter's conclusions are firmly grounded in a thorough literary analysis of the Rabbinic texts. Altogether this is an admirable piece of work.

P. S. ALEXANDER

SCHWARZ, E.: *Identität durch Abgrenzung* (Europäische Hochschulschriften, xxiii/162). 1982. Pp. 231. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 54.00)

Subtitled *Abgrenzungsprozesse in Israel im 2. vorchristlichen Jahrhundert und ihre traditionsgeschichtlichen Voraussetzungen. Zugleich ein Beitrag zur Erforschung des Jubiläenbuches*, this Munich dissertation (directed by K. Baltzer) first examines the ideology of exclusivity in *Jubilees*, then traces its Old Testament background, from the pre-exilic prohibition of treaties with Gentiles to the post-exilic notion of 'separation' (✓*bdl*). Schwarz attempts to demonstrate the continuity of this ideology through *Jubilees*, which he regards as written against Syrians and Jewish 'hellenisers' in the reign of Antiochus IV. Finally, he touches on the Qumran community, whose 'new covenant' entails separation from other Jews. The project is ambitious for only 152 pages of text, and the treatment is uneven. Schwarz's Old Testament criticism is not fully informed on the pre-exilic material, while on *Jubilees* he is unaware of VanderKam's 1976 book and a good deal of later discussion of the calendar. On Qumran he adopts the conclusions of Stegemann without regard to the criticisms of Murphy-O'Connor. These failings are unfortunate in that the line of research is potentially a very fruitful one.

P. R. DAVIES

SHERESHEVSKY, E.: *Rashi: The Man and his World*. 1982. Pp. xii, 265; 2 plates. (Sepher-Hermon Press, New York. Price: \$17.50)

The importance of this latest work on Jewry's most successful and favoured commentator on the Hebrew Bible and the Talmud lies in the diversity and abundance of the passages from Rashi's commentaries here translated and briefly expounded. Shereshevsky uses the passages to illustrate Rashi's personality, his methodology as a commentator and his contribution to the development of the Hebrew language, and to reconstruct many aspects of his contemporary environment. At the same time he alludes to the position of Rashi in the general history of biblical interpretation without ever altering his basic approach to the subject from the informative to the analytical and comparative. Students of the Old Testament less familiar with Rashi's work will be grateful for this improvement in its accessibility, while those more interested in a detailed description of Rashi's biblical commentary will welcome Shereshevsky's discussion of its treatment of prepositions, conjunctions, verbs, accents and word-order, and its opposition to christological interpretations.

S. C. REIF

STAUB, J. J.: *The Creation of the World According to Gersonides* (Brown Judaic Studies, 24). 1982. Pp. xii, 422. (Scholars Press, Chico, California. Price: \$20.00)

The problem of Creation demanded from medieval Jewish scholars a reconciliation of philosophy and biblical exegesis. Dr Staub's dissertation examines the manner in which Gersonides sought to accomplish this task. That section of *Milhamot Hashem* here translated (6:2:1–8) is relatively short, but attracts from the author an elaborate annotative commentary and a long introduction which serves to place the section within the overall structure of Gersonides's argument. In the extract translated, Gersonides first examines the principal concepts used in the biblical account: *reshit, erets, tohu vavohu, or and hoshekh, ruah, raqia, mayim elyonim, mayim tahtonim*, and then proceeds to a systematic exposition of the biblical account. In the annotations, the author makes frequent comparison with Gersonides's Jewish, Islamic, and Greek predecessors, but mainly with a view to explaining how Gersonides himself saw his relationship to them. This is a solid piece of scholarship, from which many will profit.

B. S. JACKSON

STEMBERGER, G.: *Der Talmud: Einführung — Texte — Erläuterungen*. 1982. Pp. 324. (C. H. Beck, Munich. Price: DM. 45.00)

This book covers the same ground (though necessarily less fully) as H. L. Strack's *Introduction to Talmud and Midrash* (of which the author has published an updated edition of the original German, see p. 134), combining it with specimen aggadic passages such as A. Cohen's *Everyman's Talmud* surveys. Possibly useful to German readers unable to use the *Rabbinic Anthology* of C. G. Montefiore and H. Loewe.

R. LOEWE

STEMBERGER, G.: *Epochen der jüdischen Literatur. An ausgewählten Texten erläutert* (Beck'sche Schwarze Reihe, 249). 1982. Pp. 176. (C. H. Beck, Munich. Price: DM. 19.80)

Günter Stemberger has followed up his earlier 'History of Jewish Literature' (*B.L.* 1979, p. 27) with a small volume of selected texts drawn from biblical times until 1800. The first six sections will be of interest to readers of this *Book List*, who will find the selection of interest and the comments, though brief, masterpieces of relevance and succinctness. The selections from the Jewish Bible are necessarily few, but the second chapter, dealing with apocalyptic literature, provides more substance. This is also true of the third and fourth sections, treating of Philo and Qumran respectively. Section 5 introduces the Talmud, whilst the next section deals with the Midrash, providing well-chosen illustrations of rabbinic commentary. This volume will prove a useful companion to those students who have used Professor Stemberger's first volume, but the general reader (the non-specialist) will also find here an 'appetizer', leading to a deeper and more extended reading, to which the list of sources will prove an adequate guide.

R. HAMMER

STONE, M. E.: *Scriptures, Sects and Visions: A Profile of Judaism from Ezra to the Jewish Revolts*. 1982. Pp. x, 150. (Basil Blackwell, Oxford. Price: £8.50)

The warm welcome which greeted the original American edition of this work (see *B.L.* 1982, p. 118) can now be extended to a British edition. The

implications of a great deal of technical discussion are here drawn out in language which is authoritative but always clear. It should do much to break down the assumption that the emphases characteristic of Rabbinic Judaism or of early Christianity are necessarily those of Second Temple Judaism. Students will value this work, but their teachers will also learn much, not least from the 'challenges' for future research with which the book ends. One small regret: it would have been helpful to indicate more clearly that this is identical with the 1980 book, and that the bibliographies as a result do not go beyond 1978.

R. J. COGGINS

TERIAN, A.: *Philonis Alexandrini de Animalibus: The Armenian Text with an Introduction, Translation, and Commentary* (Studies in Hellenistic Judaism: Supplements to Studia Philonica, 1). 1981. Pp. xii, 331. (Scholars Press, Chico, California. Price: \$16.50; discount price: \$11.00)

Probably towards the end of his life Philo wrote two dialogues addressed to Alexander, one on Providence, the other on Animals; both works, which survive only in Armenian, are of great importance for any assessment of Philo's philosophical background. Terian performs a great service in making the *de Animalibus* available in English translation, prefaced by a helpful introduction and accompanied by a commentary. His translation (deliberately literal) marks a great improvement on Aucher's Latin (hitherto the only one available). In an appendix Aucher's edition of the Armenian text (from a good manuscript), together with Latin translation, is reproduced with Richter's section-numbers added. Ample indexes are provided. This is a significant contribution to Philo scholarship.

S. P. BROCK

Übersetzung des Talmud Yerushalmi, herausgegeben von M. Hengel, J. Neusner, P. Schäfer. Band iv/1-3: *Bavot, Pforten. Bava Qamma — Erste Pforte, Bava Mesia — Mittlere Pforte, Bava Batra — Letzte Pforte*, übersetzt von G. A. Wewers. 1982. Pp. xviii, 533. (Mohr, Tübingen. Price: DM. 215.00)

This bumper volume follows the style and method of its predecessors (see *B. L.* 1982, pp. 119-20). It covers the three *Bavot*, that is the tractate *Neziqin* ('Damages'), which S. Lieberman showed to be a product of the Caesarean school. It is full of interest for historians, who will appreciate the references to recent literature in the footnotes. Wewers has been able to make use of the recently discovered Escorial manuscript, which is of great importance for the establishment of the text. The rapid progress of this invaluable series is most heartening. The translator is to be congratulated on his conscientious industry, the publishers on the handsome and accurate presentation, and the general editors for making this important text available to a wider readership.

N. R. M. DE LANGE

VERMES, G., with the collaboration of VERMES, P.: *The Dead Sea Scrolls: Qumran in Perspective*. 2nd edition. 1982. Pp. 238. (SCM Press, London. Price: £5.95)

A revised edition of this introduction to the Dead Sea Scrolls, originally published by Collins in 1977, was issued by Fortress Press in 1981; see *B. L.* 1978, p. 135; 1982, p. 121. The paperback edition now published by the SCM Press is identical with the Fortress Press edition apart from the cover and preliminary pages.

M. A. KNIBB

10. PHILOLOGY AND GRAMMAR

ARMSTRONG, T. A., BUSBY, D. L., and CARR, C. F.: *A Reader's Hebrew-English Lexicon of the Old Testament*. Vol. II: *Joshua-2 Kings*. 1982. Pp. viii, 102. (Zondervan, Grand Rapids, Michigan. Price: \$9.95)

This volume is part of a proposed four-volume work designed for students and pastors to facilitate rapid reading of the Hebrew text. Words occurring in the Old Testament fifty times or less are listed verse by verse; an appendix contains the rest. In each case word frequency is noted. Each entry includes the appropriate page number in BDB, giving easy access to the information there provided. This is its chief value. Unfortunately the plan adopted has a serious defect for the student will search in vain for help with a difficult form (*wayyak*, for example) if it happens to belong to a root which occurs more than fifty times. The usefulness of the work is, therefore, limited.

G. I. EMMERSON

BEESTON, A. F. L., GHUL, M. A., MÜLLER, W. W., and RYCKMANS, J.: *Sabaic Dictionary, English-French-Arabic* (Publication of the University of Sanaa, Yemen Arab Republic). 1982. Pp. xlii, 173; 17 (Arabic). (Éditions Peeters, Louvain; Librairie du Liban, Beirut. Price: B.Fr. 650)

The problem of formally deciding what is a 'Sabaic' inscription is mentioned in the short introduction and a clear explanation is given of the use of diacritical marks. The abbreviations used are different in many ways from those in Biella's volume (see below), which appeared earlier in the year and was produced independently. This book has been finely and quickly printed, so that the authors have been able to provide an up-to-date bibliography. They have decided to use the romanized alphabetic order favoured by Assyriologists rather than the traditional Hebraic arrangement. Less contextual information than usual is given and virtually no etymological information. This is sad (at least for the Hebraist) but, nevertheless, sensible, for it would have been impossible to do properly and still maintain a proper selling price.

M. E. J. RICHARDSON

BIELLA, J. C.: *Dictionary of Old South Arabic, Sabaean Dialect* (Harvard Semitic Studies, 25). 1982. Pp. xiv, 561. (Scholars Press, Chico, California. Price: \$33.00; discount price: \$22.00)

Ten years ago Jacques Ryckmans admitted as he introduced a lecture that to other specialists 'les études sud-arabes peuvent apparaître peu attrayantes et d'un accès difficile' (see *Les inscriptions anciennes de l'Arabie du Sud*, Leiden, 1973). Since then A. Aranzini has published two volumes of her *Glossaire* . . . (Florence, 1977 and 1980) and the journal *Raydan* was established in 1978; both these achievements have considerably ameliorated our position and Biella's work aims to do likewise. She has combed through the various scattered texts and available word lists and has produced this handy one-volume dictionary for one of the OSA dialects. In order to keep costs low, presumably, her work has not been typeset, but by careful display and the use of capitals to translate the lemmata she has made her entries sufficiently clear. Bibliographical abbreviations are reasonably straightforward but stop in 1979; texts in *Raydan* III (1980) and Höfner's last Glaser volume (xiv, Vienna, 1981) are missing. Suggestions about possible Hebrew cognates are given from time to time, not all of which would normally spring to mind.

M. E. J. RICHARDSON

CONTI, G.: *Studi sul biblitterismo in semitico e in egiziano*. 1: *Il tema verbale N1212* (Quaderni di semitistica, 9). 1980. Pp. x, 143. (Istituto di linguistica e de lingue orientali, Università di Firenze. Price: Lire 10,000)

The first in a series of studies on biliteral roots in Semitic and Egyptian concentrates on a particular type of verbal pattern. This comprises a prefix *n*- (not identical with the prefix of the medio-passive) followed by the biliteral root (symbolized by the numbers '1' and '2') in reduplicated form, cryptically, *n1212*, and termed, since P. Montet, the 'expressive'. The introductory section discusses the delicate question of two-letter stems in Semitic generally, and in Hamito-Semitic. Chapter I is devoted to the verbal pattern *n1212* as found in Egyptian, Semitic, and the Ethiopic tongues. Two examples are examined: 'to drip' and 'to roar'. Next come chapters on the Egyptian and Ethiopic occurrences of the pattern, and chapter IV provides detailed evaluation of the findings. Conti draws on a whole range of languages, including Hebrew, and provides indexes for them at the end. Bibliography is found in the footnotes; clearly the *N* volumes of the *Chicago Assyrian Dictionary* had yet to appear. He concludes that the verbal pattern *n1212* is expressive and can indicate movement or certain sounds. Since the expressive factor really belongs to biliteral bases (reinforced by the equally expressive prefix) there must have been a stage when biliteral and trilateral stems co-occurred. Throughout, careful research and cogent reasoning which only rarely goes beyond the evidence mark this volume as a serious contribution to Semitic linguistics.

W. G. E. WATSON

KRINETZKI, G.: *Bibelhebräisch: Eine Einführung in seine grammatischen Charakteristika und seine theologisch relevanten Begriffe* (Schriften der Universität Passau, Reihe Katholische Theologie, 2). 1981. Pp. 209 (Passavia Universitätsverlag, Passau. Price: DM. 28.00)

This introduction to biblical Hebrew is meant for theology students who need to know the facts about biblical Hebrew in order to benefit fully from studying the scholarly exegetical works on the Old Testament books. There are chapters on biblical Hebrew within the Semitic languages, the alphabet, the noun, the verb, nominal and verbal sentences, and other aspects of Hebrew syntax, some specimens of modern syntactical analysis, and last, but not least, a description of many key terms arranged under headings like 'God', 'man', 'the world', 'God and the world', 'God and man', etc. Some morphological features are of course also dealt with, but the book is not, and is not intended to be, a Hebrew grammar. The emphasis is on syntax and textual analysis as a means to a deeper appreciation of literary units. The student is greatly helped by a detailed table of contents and good indexes.

P. WERNBERG-MØLLER

MACUCH, R.: *Grammatik des samaritanischen Aramäisch* (Studia Samaritana, 4). 1982. Pp. xxii, 427. (De Gruyter, Berlin. Price: DM. 218.00)

This massive and comprehensive grammar of Samaritan Aramaic (SA) is a masterly piece of work and a worthy successor to the first volume of the series by the same author which dealt with Samaritan Hebrew. The long Introduction covers every aspect of SA, including linguistic genre (SA is a *bona fide* Aramaic dialect, which with Jewish-Palestinian, Christian-Palestinian and Galilean Aramaic belongs to the group of Middle Aramaic dialects which flourished from the first century A.D. to the period of the Islamic conquest), the chequered history of earlier Grammars, a detailed description of SA texts (pride of place going to the Samaritan Targum, the

oldest and most important literary work in SA) and text editions. It also includes valuable notes on some linguistic and historical aspects of the language and provides a perceptive survey of the labours of outstanding Samaritan scholars over two and a half centuries. The content of the Grammar is divided into three main sections — on orthography, phonology, and morphology — all of which are accompanied by copious textual references to the primary sources. The latter range from the Samaritan Targum, the *Mēmar Marqah* and the Samaritan Liturgies to the medieval *Kitāb Mēliš* and the histories of *Asāṭir*. The present work has a full philological register of SA words and forms, and a brief register of Greek words and transcriptions. The volume constitutes an indispensable mine of information to those seriously involved in Samaritan studies.

P. W. COXON

MURAOKA, T.: *Modern Hebrew for Biblical Scholars: An Annotated Chrestomathy with an Outline Grammar and a Glossary* (JSOT Manuals, 2). 1982. Pp. viii, 212. (JSOT Press, Sheffield. Price: £12.50 (paperback £8.50); sub. price: £9.00 and £5.50)

Professor Muraoka, now of Melbourne University, is widely known as a fine student of Semitics, and the present chrestomathy, whose aim is explained in the title, will be of considerable interest to students of the Hebrew Bible and indeed to anyone who is concerned with contemporary Hebrew.

Of particular value is the twenty-five page outline of Modern Hebrew grammar which is intended to introduce the Old Testament scholar to significant differences between biblical and present-day Hebrew. Here and elsewhere Muraoka's statements may well call for qualification on several grounds: his statistics (p. 1) require refinement in the light of Moreshet's studies (*B.L.* 1982, p. 126) and hinge on the definition of the term 'word'; his reading of modern Hebrew, when 'relaxed' (p. 4), contains liberties which would be denied to my students.

The chrestomathy itself collects extracts (most of them well chosen) under three main heads: (1) Hebrew and Semitic linguistics; (2) general biblical studies; (3) Palestinian archaeology (among which Loewenstamm's Ugaritic philological article is somewhat ill-fitting). There are some oddities of English as well as of translation which do not, however, impair the general usefulness of this selection of articles. The work concludes with a glossary of the passages in the chrestomathy.

The present reviewer is in complete sympathy with the broad aims set out in the preface. It is, of course, quite a different question whether a work of this type (which is usually intended for undergraduates) will persuade many Old Testament scholars not conversant with contemporary Hebrew to choose this particular route to the desired goal. But Professor Muraoka's valiant attempt deserves warm commendation.

E. ULLENDORFF

NAO, K.: *Kyūyaku Seisho Heburu-go Dai-jiten* (The Hebrew-Japanese Lexicon of the Old Testament). 1982. Pp. 1486. (Seibun-sha, Tokyo. Price: ¥38,000)

Dr Nao's painstaking efforts for more than twenty years have culminated in the first Hebrew-Japanese lexicon ever to be published in Japan. To meet the aim that those who have learned elementary Hebrew grammar may be able to proceed to read the Hebrew Bible, this book lists almost all the masoretic forms according to BHK and BHS and gives analytical information as well as lexical meanings and the main occurrences of the root word. The

Aramaic portion, following the same principles as the Hebrew section, is edited by Dr M. Takahashi.

K. K. SACON

PETTINATO, G., in collaboration with ARCARI, E., MAGI-SPINETTI, A., and VISICATO, G.: *Testi lessicali bilingui della Biblioteca L. 2769. Parte I: Trasliterazione dei testi e ricostruzione del VE* (Materiali epigrafici di Ebla, 4). 1982. Pp. xxxiv, 427; 32 plates. (Istituto Universitario Orientale di Napoli, Seminario di Studi Asiatici, Naples. Price: Lire 42,000)

This is perhaps the most important Ebla volume for the study of Hebrew to appear so far. It contains a reconstruction of the big list of nearly fifteen thousand Sumerian words, to most of which Semitic translations are added, and editions of many much shorter lists, or extracts. The work is very competently done, though being the first edition of difficult material a few details can be improved even now. The main problem is the definition of the Semitic language to which the translations belong. The editor seems to hold that at least for the main list the Semitic words were added in Ebla, and belong to its language. Until more study has been done it would be wise to allow also the possibility that this material arrived already bilingual in Ebla from wherever they got their writing system. Some of the Semitic words occur in biblical Hebrew, but not in Akkadian: *bak(k)ālum* (= *bak(k)ārūm*) 'first-fruits', *baq(a)lum* (= *baq(a)rum*) 'cattle', *dūdu* 'beloved', and *kāmatu* 'Pleiades'. This volume presents the material in full with indexes, but there is no lexical commentary, which is planned for a later volume. A knowledge of Sumerian is thus required to use these ancient lexical texts for the present.

W. G. LAMBERT

Proceedings of the Eighth World Congress of Jewish Studies, Jerusalem, August 16–21, 1981. Division D: The Hebrew Language and Languages of the Jews: Jewish Folklore and Art. 1982. Pp. vi, 96 (English); vi, 160 (Hebrew). (World Union of Jewish Studies; distributed by Magnes Press, Jerusalem. Price: \$15.00)

Many of these short papers were read at a section of this great congress which many Old Testament specialists would have found difficult to attend, because simultaneous discussions were held of more central interest to them. Since they are unedited facsimile typescripts provided by the participants none of the typical congress argument is recorded, but the number and range of papers in this section could not fail to provide something of interest for the Old Testament scholar. I would select the following (all in Hebrew, except Sâenz-Badillos): Kedar, 'Semantic Aspects of the Hithpa'el in the Bible as Reflected in the Versions'; Tal, 'The Need for a new Lexicon of Samaritan Aramaic'; Sâenz-Badillos, 'Linguistical Components in Dunaš ben Labrat's *Tēšubor*'; Twry, 'Water Pollution as a Curse in Ancient Israel and Elsewhere in the Near East'; Bar-Itzhak, 'Explicit and Coded Transmission in the Narrative Situation of Folk Literature'; Allony, 'Elements of Tiberian Philology (650–1100)'. For Divisions A, B, and C of these *Proceedings* see above, pp. 20, 117.

M. E. J. RICHARDSON

RIBICHINI, S., and XELLA, P. (eds.): *Materiali Lessicali ed Epigrafici — I* (Collezione di studi fenici, 13). 1982. Pp. 58. (Consiglio Nazionale delle Ricerche, Rome. Price: Lire 10,000)

This new series will publish research carried out at the Centro di Studio per la Civiltà fenicia e punica, in the wider context of North-west Semitic.

The preface, by S. Moscati, sets the tone by indicating how fundamental is the study of texts and languages to the understanding of ancient civilizations. There follow eight notes and essays. P. Xella examines the semantics of 'holy' as represented by *qđš* in Ugaritic; he also proposes several restorations for place-names in the economic texts from Ugarit. The Ugaritic for 'harbour' is discussed by Maria Amadasi Guzzo, and J.-L. Cunchillos translates two letters in Ugaritic. A detailed translation, with notes, of a fifteen-line text from Ras Ibn Hani is provided by O. Loretz and P. Xella; according to them it is a medical incantation. Its Mesopotamian background is provided by B. Polentz. Lastly, S. Ribichini shows that the place-names *Udm* and *Šmk* do not occur outside the literary texts in Ugaritic. At last, then, the non-literary texts from Ras Shamra are being studied seriously and we can only look forward to future issues of this new publication.

W. G. E. WATSON

STRÖMBERG KRANTZ, E.: *Des Schiffes Weg mitten im Meer. Beiträge zur Erforschung der nautischen Terminologie des Alten Testaments*. (Coniectanea Biblica, Old Testament Series, 19). 1982. Pp. 225, including 15 illustrations. (Gleerup, Lund. Price: Sw.Kr. 80.00)

This study fills a gap, for there seems to have been no recent published study of the nautical terminology of the Old Testament. The book omits such matters as harbours, tempests and waves, and restricts itself carefully to four matters: (a) terms for ships; (b) parts of ships; (c) the building of ships, and materials used therein; (d) sailors and crew. This forms a compact and satisfying piece of work. Use is made of Semitic comparative etymologies and of other words known from the ancient world, and in addition models and pictures of ancient ships, and the results of underwater and other archaeology, are taken into account. Some of the results confirm generally held opinions: for example, 'ships of Tarshish' were cargo ships of high quality, independent of their destination or source. Some others are more novel: the *qinnim* of Gen. 6:14 is indeed to be read as *qanim* 'reeds', but this does not mean a boat of reeds, it refers to reed material shredded into small pieces and mixed with asphalt as a caulking material. The *hibbel* of Prov. 23:34 was the crow's nest. Special attention, not surprisingly, is devoted to Ezek. 27. Originally written in Swedish, the book reads somewhat heavily in German; but, in general, it is a thoroughly rewarding piece of research.

J. BARR

VIVIAN, A.: *Studi di sintassi contrastiva: Dialetti Aramaici* (Quaderni di Semitistica, 12/1). 1981. Pp. iv, 59. (Istituto di Linguistica e di Lingue Orientali, Università di Firenze. Price: Lire 10,000)

This slim work is interested in Contrastive Analysis (CA), which is supposed to give evidence of the points at which the source language may cause interference in the production of sentences in the language into which the same material is translated. The approach has been guided by Professors Rabin and Goshen-Gottstein in Jerusalem. The material published consists essentially of tables of comparison between the MT and the Syriac version of Daniel.

J. BARR

Books Received too Late for Notice in 1983

The books in the following list will be reviewed in the *Book List* for 1984.

- ACKROYD, P. R.: *Doors of Perception: A Guide to Reading the Psalms*. 1983 (1978). (SCM Press, London.)
- ALBENDA, P.: *A Mediterranean Seascape from Khorsabad* (Assur, 3/3). 1983. (Undena Publications, Malibu, California.)
- ASSMANN, J., BURKERT, W., and STOLZ, F.: *Funktionen und Leistungen des Mythos: Drei altorientalische Beispiele* (Orbis Biblicus et Orientalis, 48). 1982. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen.)
- ATKINSON, D.: *The Wings of Refuge: The Message of the Book of Ruth* (The Bible Speaks Today). 1983. (Inter-Varsity Press, Leicester.)
- AUFRET, P.: *La Sagesse a bâti sa maison: Études de structures littéraires dans l'Ancien Testament et spécialement dans les Psaumes* (Orbis Biblicus et Orientalis, 49). 1982. (Éditions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen.)
- BALZ-COCHOIS, H.: *Gomer: Der Höhenkult Israels im Selbstverständnis der Volksfrömmigkeit: Untersuchungen zu Hosea 4:1-5* (Europäische Hochschulschriften, xxiii/191). 1982. (Peter Lang, Frankfurt am Main and Bern.)
- BARTELMUS, R.: *HYH. Bedeutung und Funktion eines hebräischen 'Allerweltswortes', — zugleich ein Beitrag zur Frage des hebräischen Tempussystems* (Arbeiten zu Text und Sprache im Alten Testament, 17). 1982. (Eos Verlag, St Ottilien.)
- BARTHÉLEMY, D.: *Critique textuelle de l'Ancien Testament*. 1: *Josué, Juges, Ruth, Samuel, Rois, Chroniques, Esdras, Néhémie, Esther* (Orbis Biblicus et Orientalis, 50/1). 1982. (Éditions Universitaires, Fribourg, Switzerland; Vandenhoeck & Ruprecht, Göttingen.)
- BEN-CHORIN, S.: *Theologia Judaica: Gesammelte Aufsätze*. 1982. (Mohr, Tübingen.)
- BERGANT, D.: *Job, Ecclesiastes* (Old Testament Message, A Biblical-Theological Commentary, 18). 1982. (Michael Glazier, Wilmington, Delaware; Gill & Macmillan, Dublin.)
- BEYERLIN, W.: *Wider die Hybris des Geistes. Studien zum 131. Psalm* (Stuttgarter Bibelstudien, 108). 1982. (Verlag Katholisches Bibelwerk, Stuttgart.)
- BOADT, L.: *Jeremiah 26-52, Habakkuk, Zephaniah, Nahum* (Old Testament Message, A Biblical-Theological Commentary, 10). 1982. (Michael Glazier, Wilmington, Delaware; Gill & Macmillan, Dublin.)
- BORGER, R., DIETRICH, M., EDEL, E., LORETZ, O., RÖSSLER, O., and von SCHULER, E.: *Staatsverträge* (Texte aus der Umwelt des Alten Testaments, 1/2). 1983. (Gerd Mohn, Gütersloh.)
- BORRMANS, M., and others: *Gerusalemme. Atti della XXVI Settimana Biblica in Onore di Carlo Maria Martini*. 1982. (Paideia Editrice, Brescia.)
- BRENNER, A.: *Colour Terms in the Old Testament* (JSOT Supplement Series, 21). 1982. (JSOT Press, Sheffield.)
- BROOTEN, B. J.: *Women Leaders in the Ancient Synagogue: Inscriptional Evidence and Background Issues* (Brown Judaic Studies, 36). 1982. (Scholars Press, Chico, California.)
- BRUNSWICK, S. R. (ed.): *Studies in Judaica, Karaitica and Islamica. Presented to Leon Nemoj on his eightieth birthday*. 1982. (Bar-Ilan University Press, Ramat-Gan.)

- BUCCELLATI, G.: *The Descent of Inanna as a Ritual Journey to Kutha?* and HEMPEL, W.: *A Catalog of Near Eastern Venus Deities* (Syro-Mesopotamian Studies, 4/3). 1982. (Undena Publications, Malibu, California.)
- BURNIER-GENTON, J.: *Ezéchiel Fils d'Homme* (Essais Bibliques, 5). 1982. (Labor et Fides, Geneva.)
- CARREZ, M., DORÉ, J., and GRELOT, P. (eds.): *De la Tôrah au Messie: Études d'exégèse et d'herméneutique bibliques offertes à Henri Cazelles pour ses 25 années d'enseignement à l'Institut Catholique de Paris (Octobre 1979)*. 1981. (Desclée, Paris.)
- CORNFIELD, G. (ed.): *Josephus: The Jewish War*. 1982. (Zondervan, Grand Rapids, Michigan.)
- CRAPON DE CAPRONA, P.: *Ruth la Moabite* (Essais Bibliques, 3). 1982. (Labor et Fides, Geneva.)
- DELSMAN, W. C., and others (eds.): *Von Kanaan bis Kerala: Festschrift für J. P. M. van der Ploeg O.P. zur Vollendung des siebzigsten Lebensjahres am 4. Juli 1979* (Alter Orient und Altes Testament, 211). 1982. (Neukirchener Verlag, Neukirchen-Vluyn; Butzon & Bercker, Kevelaer.)
- DIENSTAG, J. I. (ed.): *Eschatology in Maimonidean Thought: Messianism, Resurrection and the World to Come* (Bibliotheca Maimonidica, 2). 1983. (Ktav, New York.)
- DOTHAN, T.: *The Philistines and their Material Culture*. 1982. (Yale University Press, New Haven and London; Israel Exploration Society, Jerusalem.)
- EPSZTEIN, L.: *La justice sociale dans le Proche-Orient ancien et le peuple de la Bible* (Études annexes de la Bible de Jérusalem). 1983. (Éditions du Cerf, Paris.)
- FALES, F. M. (ed.): *Assyrian Royal Inscriptions: New Horizons in Literary, Ideological and Historical Analysis. Papers of a Symposium held in Cetona (Siena) June 26-28, 1980* (Orientis Antiqui Collectio, 17). 1981. (Istituto per l'Oriente, Rome.)
- FLOSS, J. P.: *Kunden oder Kundschafter? Literaturwissenschaftliche Untersuchung zu Jos. 2. 1: Text, Schichtung, Überlieferung* (Arbeiten zu Text und Sprache im Alten Testament, 16). 1982. (Eos Verlag, St Ottilien.)
- FOHRER, G.: *Studien zum Buche Hiob (1956-79)* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 159). 2., erweiterte und bearbeitete Auflage. 1983. (De Gruyter, Berlin.)
- FRIEDRICH, G.: *Ökologie und Bibel: Neuer Mensch und alter Kosmos*. 1982. (Kohlhammer, Stuttgart.)
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