

THE SOCIETY FOR  
OLD TESTAMENT  
STUDY

BOOK LIST

1984

*Printed for the Society*

The Society for Old Testament Study

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

Copies of the *Book List* for 1984 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.

Copies of the *Book List* for 1966, 1968–1977 inclusive, and 1979–1983 are also available from Mr M. E. J. Richardson. Orders for back issues or multiple copies should not be accompanied by payment; an invoice will be sent.

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

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London WC2R 2LS, England

## PREFACE

A larger than usual number of scholars from overseas have assisted in various different ways in the preparation of this issue of the *Book List*, and I would particularly like to record here my thanks to the following: Professor B. Albrektson, Professor L. Alonso Schökel, Professor M. Bič, Professor E. G. Clarke, Professor M. Gilbert, Dr K. Jeppesen, Dr G. L. Prato, Professor H. Ringgren, Dr K. K. Sacon, Professor S. D. Walters, Professor A. S. van der Woude, and Professor E. Zurro. As on some previous occasions, Dr J. D. Ray, a non-member of the Society, has kindly provided a review, and I would like to express my thanks to him. In addition, I would like to thank Professor R. E. Clements and Mr R. J. Coggins, my immediate colleagues at King's College London, for the considerable support they have given me, and Mrs S. M. Black, Secretary in the Department of Biblical Studies, who has very efficiently undertaken all the secretarial work involved in the preparation of this *Book List*. Finally, my thanks are due to our printer, Mr A. S. Maney, and his staff, for the very courteous and helpful service which they provide.

It is regretted that in the *Book List* for 1983 (p. 128), through a mistake on the part of the Editor, 'fifteen thousand' was printed instead of 'fifteen hundred' in the review of *Testi lessicali bilingui della Biblioteca L. 2769*.

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)

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*.

## 1. GENERAL

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (eds.): *Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas*, 13 and 14. 1981 (1982) and 1982 (1983). Pp. iv, 350; viii, 364. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 113.00 and 119.00; sub. price: DM. 103.00 and 108.00. ISBN 3 7887 0680 5 and 3 7887 0740 2. Butzon & Bercker, Kevelaer. ISBN 3 7666 9272 0 and 3 7666 9324 7)

Volume 13 contains articles directly concerned with the Old Testament by S. E. Loewenstamm on Ps. 92:11b, O. Loretz on Ugaritic and Hebrew lexicography, I. Mihalik on Ugarit and the Bible, W. von Soden on Hebrew lexicography, and P. Swiggers on *lhm* in Semitic languages. There are also other articles relevant to the Old Testament in a less direct way, such as B. Margalit's discussion of the alleged Ugaritic creation myth. The Old Testament articles in volume 14 are by the late M. J. Dahood on the conjunction *wn* and negative *'i* in Hebrew, W. Herrmann on the groups of Canaanite gods, O. Loretz on Ugaritic and Hebrew lexicography, V. Sasson on *šōwa'* and *'ōzēr*, W. von Soden on biblical analogies to the beginnings of Babylonian poems whose opening words are especially significant for what is narrated later, W. G. E. Watson on the development of Classical Hebrew poetry, R. Wenning and E. Zenger on the water systems of the southern part of ancient Jerusalem, and P. Xella on *tšwrh* in 1 Sam. 9:7. Both volumes have book reviews and the usual full indexes.

J. A. EMERTON

BEZEMER, M.: *Index to the Biblical References in J. Pedersen's Israel: Its life and culture*. 1983. Pp. viii, 85. (Brill, Leiden. Price: Fl. 28.00. ISBN 90 04 06889 9)

The two volumes of the English translation of Pedersen's most famous work each contain a General Index and an Index of Hebrew Words but not one of scriptural references. Bezemer supplies what he rightly describes as a 'long-felt want'. The Index covers both volumes. The Old Testament references are given in the order in which the books appear in the English Old Testament, followed by the small number of references to the Apocrypha and the New Testament. It may be worth pointing out that Pedersen always refers to the chapter and verse divisions of the printed Hebrew Bible. This comprehensive and accurate booklet is a most useful supplement to his work and will greatly assist those who wish to consult his views on specific passages in the biblical text.

J. R. PORTER

BLANK, S. H. (ed.): *Hebrew Union College Annual*, Vol. LIII. 1982. Pp. x, 408. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$20.00. ISSN 0360 9049)

Of fifteen fresh and weighty contributions, at least six will specially interest *Book List* readers. The Semitists will consult the edition and linguistic commentary provided by S. D. Sperling for a seventh-century B.C. plaque from Arslan Tash written in 'a special variety of Standard Phoenician'. Textual historians of the Pentateuch will be challenged by E. Tov to adopt a new approach that considers the MT, LXX and Samaritan Pentateuch as three out of a larger number of texts, while those concerned with its 'higher criticism' will wish to consider S. A. Kaufman's essay on the relevance of the compositional techniques of the Temple Scroll to their subject. Greek intellectual influences on Josephus's portrayal of Saul are exploited by L. H. Feldman, W. S. Towner analyses Tannaitic principles of hermeneutics and

the reasons for their development, and the subscription lists for Moses Mendelssohn's German Bible translation (1783) are exploited by S. M. Lowenstein as a source for the history of the Jewish Enlightenment.

S. C. REIF

BORRMANS, M., and others: *Gerusalemme: Atti della XXVI Settimana Biblica in onore di Carlo M. Martini*. 1982. Pp. xxiv, 300. (Paideia Editrice, Brescia. Price: Lire 25,000)

Jerusalem is the theme of this collection of papers from the twenty-sixth conference of the Italian Biblical Association. The city is set in history, mystery and prophecy in the first paper (C. M. Martini). After that, in no particular order, there are considerations of Jerusalem in the Old Testament: in Isa. 40–66 (E. Franco); in everyday life (A. Penna); city of peace and justice (A. Spreafico); and in the New Testament: in the Lucan Works (B. Corsani); in Luke 13:13b (B. Prete); in the Pentecost episode, Acts 2:1–13 (V. Fusco); in Gal. 4:25–27 (S. Cipriani); Jerusalem and the temple liturgy in the Fourth Gospel (M. Laconi); Israel in Rom. 9–11 (J. Sagi). More general papers look at Jerusalem in Jewish religious tradition in the post-biblical Age (R. Di Segni); in the Muslim religious tradition (M. Borrmans); the government of the city under the Seleucids (A. Sisti); ancient Hebrew inscriptions in Jerusalem (F. Israel); and archaeological excavations in Jerusalem during the period 1958–1978 (A. Rolla). Also recorded are the results of the seminar on Jerusalem Today.

J. R. DUCKWORTH

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band iv. Lfg. 3–4 (Spalte 257–512). 1982. Lfg. 5 (Spalte 513–640). 1983. (Kohlhammer, Stuttgart. Price: DM. 52.00 and 28.00. ISBN 3 17 007714 7 and 3 17 008052 0)

There are thirty-one complete articles in fascicle 3/4, which begins with the last part of that on *kissē* and ends with the first part of that on *lēwī*. *lēb* (with *lēbāb*) (Fabry) is the longest, with thirty-eight columns, followed by *kissē* (Fabry), *kipper* (B. Lang), *kesep* (G. Mayer), *k<sup>e</sup>rūb* (D. N. Freedman and P. O'Connor), *kātab* (H. Haag), *lābēš* (J. Gamberoni), *kārat* (G. F. Hasel) and *karmel* (M. J. Mulder). *kap* has already been dealt with under *yād*, as is indicated by a cross-reference. Under *kāšap* (G. André) various other terms relating to magic and divination (*yidd<sup>e</sup> ōnī*, *lahāš*, *nahāš*, etc.) are dealt with. A number of words of secondary theological importance are included while others, e.g. *m<sup>e</sup>lā'kāh* (*l'k*) are not. Fascicle 5, containing twenty-three complete articles, begins with the concluding section of that on *lēwī* (with *l<sup>e</sup>wiyyīm*) and concludes with the first part of that on *mibšār*. Apart from *lēwī* (D. Kellermann, twenty-two columns) the articles in this fascicle are comparatively short. Those with the greatest theological relevance are *liwyātān* (E. Lipiński), *lehem* (W. Dommershausen), *layil/laylāh* (A. Stiglmair), *lāšōn* (B. Kedar-Kopfstein), *mā'as* (S. Wagner) and *mabbūl* (P. Stenmans). Once again it is difficult to see why such items as *lāhak* (Ringgren) and *m<sup>e</sup>ōd* (Kedar-Kopfstein) are included, yet *m'ūm*, which had both cultic and moral connotations, is not. But these are minor defects in a work which continues to maintain a high standard.

R. N. WHYBRAY

BOTTINI, G. C. (ed.): *Studia Hierosolymitana. III: Nell' Ottavo Centenario Francescano (1182–1982)* (Studium Biblicum Franciscanum, Collectio Maior, 30). 1982. Pp. 378, with numerous plates and figures. (Franciscan Printing Press, Jerusalem. Price: \$30.00. ISSN 0081 8933)

Of the eighteen articles in this handsome folio volume, the first six relate to Old Testament studies. The first two, 'Il dramma del popolo di Dio nel libro dell' Esodo' (B. Mariani) and 'Le strade cultiche del Deuteronomio e la Festa dei Tabernacoli' (E. Testa), look at liturgical language and themes in the Exodus and Deuteronomic traditions. E. Beaucamp studies 'Le présent du salut dans le livre des Psaumes', A. Niccacci gives a careful and detailed exegesis of the last section of Elihu's speech (Job 37:19–24), D. Cox analyses the use of *yir'at yhw'w* in Prov. 1–9, and A. A. Di Lella adds to the few studies of Aramaic verse with his 'Strophic Structure and Poetic Analysis of Daniel 2:20–23, 3:31–33 and 6:26b–28'. Among the last five essays, which are all on archaeology or art history, B. Bagatti studies the motifs of the zodiac and the seasons in Palestinian synagogues, and two articles, by S. Loffreda and V. C. Corbo, deal with the first-century synagogue in Capernaum.

R. P. R. MURRAY

BRUNSWICK, S. R. (ed.): *Studies in Judaism, Karaitica and Islamica Presented to Leon Nemoy on his Eightieth Birthday*. 1982. Pp. 285 (English), 36 (Hebrew). (Bar Ilan University Press, Ramat Gan. Price: \$25.00. ISBN 965 226 032 0)

The retired curator of Hebrew and Arabic literature at Yale and dedicated editor of its Judaica series is here honoured with substantive contributions by such internationally renowned scholars as J. Blau (Judaean-Arabic), S. D. Goitein (Geniza), M. J. Kister (eighth-century Qur'an fragment) and the late A. M. Habermann (Piyyut). More specifically for Hebraists, J. C. Greenfield explains difficult phrases in Zeph. 2:9, and N. M. Bronznick finds a *double-entendre* in *lšmh wšrqh* (e.g. Jer. 19:8) and *bqrt thyh* (Lev. 19:20). The midrashic approach to Prov. 20:11 and 2 Chron. 23:11 is defended by W. G. Braude, while aggadic interpretations of Genesis and Exodus verses are attacked by Yefet b. 'Eli in a text edited by the late G. Vajda. Also noteworthy here are a characteristically wide-ranging lesson on the constellation Cassiopeia in Hebrew and Jewish sources by E. J. Wiesenbergs, a probe into Hebrew printing in seventeenth-century Hanau by H. C. Zafren, and a discussion of the cataloguing of Near Eastern material by S. R. Brunswick.

S. C. REIF

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. Pp. 636. (Desclée, Paris. Price: Fr. 604.00. ISBN 2 7189 0186 1)

This handsome Festschrift for a much loved honorary member of the Society contains a wealth of material from a distinguished panel of contributors. Although eleven of the fifty-two studies relate specifically to the New Testament (one also to Habakkuk), the great majority concern the Old Testament directly or indirectly. There are twelve contributions on the Torah, ten on the Prophets, six on the Writings, and six on the Apocrypha, Targums and Qumran. Several other articles impinge on the Old Testament. It is impossible even to list the titles or authors, and it would be invidious to single out a few. Thirty contributions are in French, twelve in English, seven in German, two in Spanish and one in Italian. There is also a bibliography of

Cazelles's writings, and a letter of congratulation addressed to him by the editors on his completion of twenty-five years' teaching at the Institut Catholique. (For the second *Festschrift* in honour of Professor Cazelles see *B.L.* 1983, pp. 9–10.)

A. GELSTON

CARRUBA, O., LIVERANI, M., ZACCAGNINI, C. (eds.): *Studi Orientalistici in Ricordo di Franco Pintore* (Studia Mediterranea, 4). 1983. Pp. x, 333. (GJES Edizioni, Pavia. Price: Lire 68,650. ISBN 88 7072 066 7)

Pintore died prematurely in 1980 and this memorial volume contains three of his unpublished papers as well as nine from colleagues. Two of his have direct Old Testament interest: one on trade routes in Palestine-Syria ca. 1000–841 B.C., the other on the Philistine word *seren* and its apparent cognates in Greek and Luvian, dealing with both the institutions and the words. The third is on the nature of Egyptian power seen in Amarna letters. M. Liverani writes on the same period, about Aziru of Amurru, and L. Milano treats an Ugaritic letter from Ras ibn Hani, known only from a provisional publication of Caquot, with titles of the Egyptian king. C. Zaccagnini, in the only paper in English, studies gift exchange — upper class and between rulers — in the Old Babylonian period, while F. M. Fales expounds lumbering as revealed in letters from the archives of Sargon II of Assyria. M. Poetta gives two 'new' Hittite hieroglyphic seals. The other four papers are on technical Hittite matters, though that of G. F. del Monte on return of fugitives can be followed in Italian.

W. G. LAMBERT

CAZELLES, H., and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 56 (*Résurrection de Jésus — Romains (Épître)*). 1982. Cols. 509–764. (Letouzey & Ané, Paris. Price: Fr. 228.00)

The general notion of resurrection having been dealt with in a previous article, that on the Resurrection of Jesus, begun in the previous fascicle and completed in this, contains few references to the Old Testament. The next article, on retribution, is very brief (cols. 582–86) and is the work of the editors, who explain that the designated contributor was unable to produce his work in time for publication! The Old Testament section of the article on revelation (cols. 586–600) is by H. Haag, who deals very thoroughly with the question of definition, the Hebrew terms which approximate most closely to the concept, its forms and recipients. In the article *revues bibliques* (cols. 618–43) J. Trinquet gives a list, with short descriptions, of some three hundred and fifty journals containing articles relevant to biblical studies classified according to their coverage, followed by an alphabetical list of the accepted abbreviations of their titles. The list makes no claim to be comprehensive, but it is interesting to note that it falls short of the latest *IZBG* count by only about eighty items. The article 'richesse' deals only with Judaism and the New Testament, references to Old Testament attitudes to wealth being only sporadic. The fascicle contains three short biographical articles: J. Trinquet on André Robert, a former editor of *Revue Biblique*, and J. McHugh on Edward Robertson and T. H. Robinson. The article on Robertson makes only passing reference to his work as an Old Testament scholar, concentrating almost entirely on his work for the John Rylands Library and his reputation as a Samaritan scholar. The very brief article on T. H. Robinson refers *inter alia* to his secretaryship of SOTS. There is, somewhat surprisingly, no article on H. Wheeler Robinson. J. Briend contributes the only archaeological article in this fascicle, on Ain Rogel. The very

full article on Kings (*Rois (Livre des)*) by P. Buis (cols. 695–740) includes an interesting section on linguistic usages in the different strands of the book.

R. N. WHYBRAY

CAZELLES, H., and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 57 (*Romains (Épître) — Routes*). 1983. Cols. 765–1020. (Letouzey & Ané, Paris. Price: Fr. 240.00)

This fascicle is dominated by the long article on Rome and the Bible (cols. 863–1008) and the conclusion of that on the Epistle to the Romans. The article on Rome (C. Saulnier) is a historical treatment of relations between Jews and Christians on the one hand and the Roman authority on the other from first contacts with the Jews in the Maccabaeian period to the end of the persecution of the Christian Church. There are three short biographical articles in this fascicle: on Sébastien Ronzevalle, the French orientalist (P. Duclos), the French New Testament scholar Vincent (Jean-Baptiste) Rose (A. Duval), and the German Old Testament scholar J. W. Rothstein (B. Feininger). The fascicle concludes with the first part of an article on roads in biblical times (M. du Buit).

R. N. WHYBRAY

COLLADO, V., and ZURRO, E. (eds.): *El Misterio de la Palabra: Homenaje de sus alumnos al profesor D. Luis Alonso Schökel al cumplir veinticinco años de magisterio en el Instituto Bíblico Pontificio*. 1983. Pp. 350. (Ediciones Cristiandad, Madrid; Institución San Jerónimo, Valencia. ISBN 84 7057 338 1)

The quality of this *Festschrift* by former pupils doubles the honour it does to Fr Alonso Schökel, for all the contributions show how his teaching has taken root. The book begins with a short 'Profile' and a list of his publications, in which an asterisk indicates articles to be republished in a companion volume. There follows a 'keynote' article by E. Zurro, 'La voz e la palabra', tracing the themes of God's speaking from the possible implications of names attested at Ebla to the Old Testament. The main body of contributions is arranged under four headings. First, under Ugaritic literature, G. del Olmo Lete offers 'Notas de semántica ugarítica VI', a sequel to his series in *Ugarit-Forschungen* from 1975 to 1982; J. L. Cunchillos studies 'Una carta paradigmática de Ugarit (KTU 2.11)', and J. Sanmartín draws on Ugaritic in a linguistic-literary study of textual problems in Deut. 33 and Gen. 49.

The next section, 'Old Testament', contains seven essays: 'Motivos tópicos en Génesis' (J. Guillén), on the function of various themes in relation to the structure of the book; G. Luigi Prato (in Italian) studies the stories of the foundation of Babylon in Pseudo-Eupolemus and other ancient sources, in relation to Gen. 11:1–9; J. S. Croatto, on the interpretation of the divine Name in Exodus 3:13–14, shows his training now at the service of a 'liberation' standpoint; J. Trebolle-Barrera, from a textual study of old LXX and Syro-Hexaplaric variants in 2 Kings 8:7–15 and Judges 3:15–29 and stylistic analysis, argues that the MT is secondary and gives an astonishing but convincing account of the symbolic-ironic function of the 'gifts' in relation to the dénouement of two apparently quite different stories. Next C. Conroy offers 'A literary Study of 2 Sam 17, 1–14'; J. L. Sicre, in 'La monarquía y la justicia', argues for the practice of justice as the 'binding element' in the redaction of Jer. 21:11 to 23:8, and finally M. Gilbert, now Rector of the Biblical Institute, studies 'L'adresse à Dieu dans l'anamnèse hymnique de l'Exode (Sg 10–19)'.

In the third section, rather questionably entitled 'Literatura Intertestamentaria', F. García Martínez gives a detailed textual and exegetical study of the 'Son of God' fragment, 4Q246; L. Díez Merino summarizes the 'state of the question' on the Targum of Ruth and gives a Spanish translation of it, and A. Rodríguez Carmona compares the various announcements of the death of Moses in the Palestinian Targum. This distinguished volume is rounded off by a section on the New Testament comprising three substantial contributions.

R. P. R. MURRAY

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. Pp. xii, 567. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM.170.00; sub. price: DM.155.00. ISBN 3 7887 0691 0. Butzon and Bercker, Kevelaer. ISBN 3 7666 9243 7)

To do justice to the range of the honoured scholar's interests and learning, this *Festschrift* was planned in four sections: Old Testament (twenty-one contributions), The Dead Sea Scrolls (four), Semitics (five) and Syriaca (six), followed by a bibliography of Fr van der Ploeg. In the fourth section only one article directly concerns this *Book List*, J. H. Hoppers on text and language of the Old Testament Peshitta; otherwise, apart from J. Peters's exegesis of Qur'an, *Sūra* 97 in Section III, this volume is all of great value to the Old Testament student. The outstanding gems are: P. R. Ackroyd, 'Isaiah 36-39: Structure and Function', an important sequel to his previous studies on parts of this book; H. Cazelles's new look at the semantic field of *rûḥ* in Old Testament Hebrew (space, atmosphere and air are central, prior to wind and breath); M. Delcor on the cult of the 'Queen of Heaven' in Jer. 7 and 44, and its survivals (even as late as a testimony in Isaac of Antioch in the fifth century C.E.); A. van Selms on the background of the expression 'The Holy One of Israel'; and (perhaps above all) N. Poulssen's 'An Hour with Rispah', a study of the 'biblical Antigone' (2 Sam. 21:10) which deploys a rare command of comparative literature, anthropology and psychology.

To list the other contributions: M. Baillet shows how many corrections are needed in von Gall's edition of the Samaritan Pentateuch; M. A. Beek presents Rahab in the light of Jewish exegesis; P. A. H. de Boer comments on Deut. 6:4 and 5; C. H. W. Brekelmans on 'Solomon at Gibeon' criticizes the *Königsnovelle* theory; H. A. Brongers analyses clothing metaphors applied to gods and men in the Bible and the Near East; J. Coppens discusses the traditions of Nathan's oracle to David; W. H. Gispen looks at the place of Isaac in Genesis; H. Jagersma examines the mood of the verbs in Num. 6:24-26; J. L. Koole argues against a narrow exegesis of Isa. 40:3; C. J. Labuschagne analyses and clarifies the meaning of *bēyād rāmā* in the Old Testament. J. S. M. Mulder proposes a new view of the structure and main point of Qoheleth; side-by-side with this we may note, from Section III, W. C. Delsman's valuable analysis of the language of Qoheleth. M. J. Mulder discusses the 'Sabbathalle' (?) in 2 Kings 16:18, and J. T. Melis the problems of Sir. 38:15; with this we may consider, from Section II, B. Jongeling's study of Sir. 42:11e in the Masada manuscript. J. Scharbert examines *bēyṭ ʾāb* as a sociological term in the Old Testament, locating it as the extended family; O. Schwartz commends anew the patristic reference from John 8:6,8 back to Jer. 17:13; finally N. Tromp renders us the service, neglected by almost all exegetes, of taking 'Jacob' seriously in Ps. 24:6.

Section II contains two contributions on Qumran manuscripts full of technical detail: L. van den Bogaard on the small fragments of the Temple Scroll and A. S. van der Woude's edition, with photographs, of 11Q SirSabb,

another copy of the scroll found in Cave 4 containing the famous 'Angelic liturgy' fragments. The remaining article is W. H. Brownlee's suggestion that the annual covenant ceremony at Qumran included actually crossing the Jordan. Finally the remaining contributions to the Section on Semitics are J. A. Emerton's reading of the Ammonite inscription from Tell Siran, J. Hoftijzer's study of the letter from a Hittite king found at Ugarit (Gordon 2060), and W. H. Ph. Römer's reflections on the Sacred Marriage in the ancient Near East, in which he pleads for greater care and precision.

Altogether, this is a collection of papers the lasting value of which is beyond doubt.

R. P. R. MURRAY

FLOR SERRANO, G., and ALONSO SCHÖKEL, L.: *Petit vocabulaire des études bibliques*. Translated by D. Dore. 1982. Pp. 160. (Éditions du Cerf, Paris. Price: Fr. 55.50. ISBN 2 204 01890 2)

The original work was published in 1979 under the title *Diccionario terminológico de la Ciencia Bíblica*. This French edition consists of a brief glossary (63 pages), lists of technical terms in use in German, English, Italian and Spanish with their French equivalents, and bibliography (36 pages). There are, unfortunately, some misleading over-simplifications, including an oddly restricted definition of *ipsissima verba*, and several misprints.

G. I. EMMERSON

GILAT, Y. D., LEVINE, CH., and RABINOWITZ, Z. M. (eds.): *Studies in Rabbinic Literature, Bible and Jewish History (E. Z. Melamed Jubilee Volume)*. 1982. Pp. 397 (Hebrew); 3 plates. (Bar Ilan University Press, Ramat Gan. Price: \$20.00. ISBN 965 226 029 0)

E. Z. Melamed has devoted well over half a century to teaching Bible and Talmud at Israeli schools, seminaries and universities, and to compiling and editing scholarly work in these fields. By way of appreciation, he is here presented with a *Festschrift* that contains twenty-seven Hebrew articles and details of his writings and distinctions. The subjects range widely over the whole area of scientific Jewish studies and include three essays of particular interest to students of the Hebrew Bible. Expanding on Melamed's pioneering work, Y. Avishur discusses how the biblical Hebrew poet joins and divides pairs of words or stereotyped phrases in the same context for literary effect. Forgotten Targum traditions located in the course of a Bar Ilan research project are described by M. H. Goshen-Gottstein and their importance assessed for the history of Aramaic translations. E. Touitou characterizes the commentary of R. Samuel ben Meir, Rashi's grandson, as part of a Jewish and Christian renaissance in eleventh and twelfth-century Europe that led to reciprocal influences and inspired novel exegetical responses.

S. C. REIF

GOODRICK, E. W., and KOHLENBERGER, J. R., III: *The NIV Complete Concordance: The Complete English Concordance to the New International Version*. Anglicised Edition. 1983. Pp. xii, 1,208. (Hodder & Stoughton, London. Price: £14.95. ISBN 0 340 28080 8)

The New International Version of the English Bible was first published in the U.S.A. in 1978; an edition adapted to British English (somewhat ineptly called the 'Anglicised Edition') was published in England in 1979. Users of this version will value the Concordance to it which has now been published. It is called a 'Complete Concordance' in the sense that it records every

occurrence of every word listed. But some of the shortest and commonest English words are not listed: any one hoping to locate the text 'If it is not he, then who is it?' (Job 9:24, NIV) would find no help here. The work has been compiled with the aid of a computer, but the editors' scholarship is revealed by the addition of marks to indicate occurrences of English words which have no equivalent in the Hebrew or Greek text.

F. F. BRUCE

GUNNEWEG, A. H. J.: *Sola Scriptura: Beiträge zu Exegese und Hermeneutik des Alten Testaments*. Zum 60. Geburtstag herausgegeben von P. Höffken. 1983. Pp. 253. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 58.00. ISBN 3 525 58120 3)

This is a collection of essays, all, with one exception, previously published elsewhere from 1960 onwards. Part II consists of four articles — somewhat repetitive in parts — setting out Gunneweg's views on Old Testament hermeneutics, and a demonstration of the application of these to the composition of a sermon (on Ps. 1). The four articles add little to the exposition of Gunneweg's views in his book *Vom Verstehen des Alten Testaments*, 1977 (see *B.L.* 1978, p. 92), of which an English translation was published in 1978 (see *B.L.* 1979, p. 102). They form part of the continuing German hermeneutical debate and totally ignore non-German treatments of the subject (e.g. neither James Barr nor Brevard Childs is even mentioned). Gunneweg steers a course between extreme views, arguing that Old Testament texts should be interpreted in their original concreteness as vehicles of divine revelation, but that their relevance or otherwise to the Christian faith must be assessed in the light of the New Testament. Part I — about two thirds of the book — contains twelve articles on such varied subjects as Gen. 1–11 (two articles, covering much the same ground); Amos 7:14; Isa. 7; the tribal sayings in Gen. 49, Deut. 33 and Judg. 5; Moses; Jeremiah; 'spirit' in the Old Testament; prophecy and politics; and the tension in the Old Testament between political power and divine sovereignty. This is an interesting and lively set of essays, of which the most original are perhaps those on Gen. 1–11 ('Urgeschichte und Protevangelion') and Jeremiah ('Heil im Gericht'). The book concludes with a list of Gunneweg's published works.

R. N. WHYBRAY

HALLO, W. W., MOYER, J. C., and PERDUE, L. G. (eds.): *Scripture in Context II: More Essays on the Comparative Method*. 1983. Pp. xvi, 250. (Eisenbrauns, Winona Lake, Indiana. Price: \$15.00. ISBN 0 931464 14 5)

The first series of essays under this title was noted in *B.L.* 1982, p. 11. The second series follows a similar pattern and contains papers from a second seminar in 1980 on 'Biblical History in its Near Eastern Setting'. W. W. Hallo ('Cult Statue and Divine Image: A Preliminary Study') provides important qualifiers to assumptions about the nature and significance of representations of deities. J. C. Moyer ('Hittite and Israelite Cultic Practices: A Selected Comparison') reviews a variety of points of analogy, including consulting the dead, bestiality, ritual uncleanness, the scapegoat, and the custody of the sanctuary. H. E. Chambers ('Ancient Amphictyonies, Sic et Non') is partly a review of the debate, but reviews other possibilities of analogy from the Mesopotamian area. W. E. Evans ('An Historical Reconstruction of the Emergence of Israelite Kingship and the Reign of Saul') reviews some of the vexed problems of this often intangible area. L. G. Perdue ('The Testament of David and Egyptian Royal Instructions') suggests the usefulness of

Egyptian analogies for this part of the so-called 'Succession Narrative'. C. D. Evans ('Naram-Sin and Jeroboam: The Archetypal *Unheilsherrscher* in Mesopotamian and Biblical Historiography') discusses the nature of the stereotype to which Jeroboam, as also other biblical rulers portrayed as bringers of disaster, can be seen to conform. More might have been said here about the presentations of Ahaz. W. R. McFadden ('Micah and the Problem of Continuities and Discontinuities in Prophecy') covers rather too wide a range of generalized discussion, leaving too little space for Micah, but in particular examines the links between Mic.3 and 4. S. Stohlmann ('The Judaeen Exile after 701 B.C.E.') examines the evidence, biblical and non-biblical, for exile after 701, with some consideration of the significance of this for the interpretation of prophetic texts. R. Nelson ('*Realpolitik* in Judah (687-609 B.C.E.)') examines the political aspects of changes in policy during this period, an important reminder of the degree to which biblical interpretation inevitably lays its stress elsewhere. W. C. Gwaltney Jr ('The Biblical Book of Lamentations in the Context of Near Eastern Lament Literature') surveys the now rich assemblage of comparable texts from a long period of time, tracing points of similarity and difference: limiting the study to Lamentations rather than extending it to cover laments in the Psalter misses some further points of comparison. R. G. Albertson ('Job and Ancient Near Eastern Wisdom Literature') also provides a survey of analogies: his endeavour to explain the 'unity in disunity' of the book of Job is weakened by the rather confused nature of the discussion.

The volume offers valuable bibliographical references; the stress, as in the previous collection, on 'context', involving comparison and contrast, is valuable, and the essays are stimulating even where, somewhat inevitably, they attempt too much in a short compass.

P. R. ACKROYD

HOFFMANN, H.-D., LINDEMANN, A., LÜHRMANN, D., STÄHLI, H.-P., and STOLZ, F.: *Von Aaron bis Zypern: Lexikon biblischer Eigennamen* (Gütersloher Taschenbücher/Siebenstern, 1074). 1983. Pp. 194; 5 maps. (Gerd Mohn, Gütersloh. Price: DM. 19.80. ISBN 3 579 01074 3)

The genre here is familiar: coverage in alphabetical order of those biblical place- and personal-names which are deemed to play a significant role in the development of the story. Some indication is given of the consensus of modern scholarship, both with regard to the identification of disputed sites and the likelihood of particular persons and events being historical. A good cross-referencing system and the succinct presentation of the relevant material make this one of the best examples of its kind.

R. J. COGGINS

INCH, M., and YOUNGBLOOD, R. (eds.): *The Living and Active Word of God: Studies in Honor of Samuel J. Schultz*. 1983. Pp. xiv, 355. (Eisenbrauns, Winona Lake, Indiana. Price: \$17.50. ISBN 0 931464 11 0)

Somewhat fewer than half of the essays in this volume call for mention here. To say this is in no way to disparage the interest and value of the others. The 'Lead Article', which is from the pen of Professor Schultz himself, contains proposals for new approaches to general survey courses on the Old Testament. Our own distinguished former President, Professor F. F. Bruce, contributes an ecological study, 'The Bible and the Environment'. R. Youngblood considers but rejects the arguments for the unconditional character of the Abrahamic covenant. R. Cooley describes the character and contents of Tomb One at Tell Dothan and reviews the inferences to be drawn from them. In 'Questions from the Prophets' M. Westphal discusses some minatory

passages in Amos, Hosea, Isaiah, and Jeremiah. The late J. Barton Payne enumerates and evaluates 'right' and 'wrong' questions to pose concerning Isa. 7:14. A. Johnson writes on rabbinic background and exegetical concerns in Matt. 5. W. C. Kaiser Jr contributes a hermeneutical study of Joel 2:28-32 and Acts 2:16-21. The place and importance of Hebrew thought in the life of the Church are examined by M. Wilson. J. Lewis provides a detailed account of the use of italics in English Bible translations from the sixteenth century to the present day. The volume is introduced by a character sketch of Professor Schultz from the pen of E. P. Rudolph. There are some fifteen other articles on a wide variety of themes.

G. W. ANDERSON

ISHIDA, T. (ed.): *Studies in the Period of David and Solomon and other Essays: Papers read at the International Symposium for Biblical Studies, Tokyo, 5-7 December, 1979*. 1982. Pp. xx, 409; some plates, figures and maps. (Yamakawa-Shuppansha, Tokyo. Price: \$49.50)

This handsome and interesting volume presents fifteen essays on the main theme and two on special subjects. The literature of the period is discussed by M. Sekine (lyric literature), R. N. Whybray (wisdom literature), K. K. Sacon (Succession Narrative), and W. H. Schmidt (the Yahwist). Royal ideology and religion are dealt with by D. J. McCarthy (compact and kingship), J. J. M. Roberts (Zion ideology), T. N. D. Mettinger (Yahweh Sabaoth), and Miriam Tadmor (female cult figurines). Political aspects of the period are discussed by T. Ishida (Solomonic succession), A. Malamat (relations with Egypt), H. Donner (internal affairs and foreign policy), and Y. Ikeda (Solomon's trading in horses and chariots). Social aspects are addressed by H. Tadmor (social and political tensions) and J. A. Soggin (compulsory labour). Finally in the main section, W. G. Dever writes on monumental architecture during the united monarchy. The two essays in Part II are by D. N. Freedman (Ebla and the Old Testament) and J. V. Kinnier Wilson (Israelite medicine in Old Testament times).

R. P. GORDON

JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 36, No. 2. 1982. Pp. 63-139. Vol. 37, Nos. 1, 2. 1983. Pp. 1-100, 101-79. (Universitetsforlaget, Oslo. Sub. price for vol. 36: N.Kr. 100.00; \$18.00; for vol. 37: N.Kr. 115.00; \$20.00. ISSN 0039 338X)

Vol. 36, No. 2 contains one Old Testament article (G. G. Nicol, 'The Wisdom of Joab and the Wise Woman of Tekoa', pp. 97-104). This argues cogently for the implied portrayal of Joab as the wise man, initiator of the scheme to bring back Absalom. Useful comments are made on narrative method, and on the need to avoid confusion of questions of historicity with those of literary style. Two New Testament articles (on 1 Tim. 1:3-11 and on James as wisdom) and two broader theological articles complete the issue. Vol. 37, No. 1 is devoted entirely to the main papers given at a conference in Oslo in June 1982 on 'The History of Early Christianity'. Among them is P. Borgen's 'The Early Church and the Hellenistic Synagogue'. Vol. 37, No. 2 contains one mainly Old Testament article: H. Sahlén, 'Wie wurde ursprünglich die Benennung "Der Menschensohn" verstanden?' (pp. 147-79). A discussion of Dan. 7 and other passages in Daniel leads to the view that Michael the archangel is intended, and this is then considered in relation to intertestamental and New Testament material. The remaining articles are on theological topics.

P. R. ACKROYD

KADISH, G. E., and FREEMAN, G. E. (eds.): *Studies in Philology in Honour of Ronald James Williams*. 1982. Pp. xii, 160. (Benben Publications, Toronto. Price: Cdn.\$39.95)

This Festschrift in honour of an esteemed Egyptologist offers nine essays, four of which are of interest to students of the Old Testament. S. P. Brock writes on a fourteenth-century polyglot psalter (Cambridge Or. 929) in which primacy is given to the Hebrew text. The manuscript includes Ps. 16:5 to Ps. 150, Ps. 151 and the first two odes. Examples discussed include Pss. 73, 80–82, 87, 110, and 138. E. G. Clarke discusses fifteen cruces in Job where agreement between 11QTgJob and LXX supports emendations of the Hebrew proposed by earlier scholars (e.g. 42:6; 18:2–3; 25:3; 33:27), or where the Targum may be emended on the basis of MT (e.g. 18:3; 19:12; 21:24; 29:13); he also finds an Aramaic verb *ʿhd* in the sense of 'hold, consider, regard.' J. Emerton writes on *ghain* in Ugaritic, refuting Ružička's claim that it does not exist, but showing that there remains much uncertainty regarding Ugaritic words having *cain* and *ghain* vis-à-vis their alleged Arabic cognates (twenty-three roots discussed). J. W. Wevers examines the corrections of Codex Vaticanus in Numbers and finds that B<sup>c</sup> is a B text-type, while B\* is aberrant. The remaining studies are Egyptological: G. Hughes on scribal errors in the Demotic papyrus Louvre 2414; F. Miosi on fate and free will in Egyptian wisdom literature; A. Pietersma and S. Comstock with an edition of P. Chester Beatty 2022, a Coptic martyrdom account of one Cephalon; D. Redford with an edition of an offering inscription from Karnak; and Kelly Simpson with an edition of a New Kingdom relief of a harper and song. The volume also includes a biographical sketch and a bibliography of Professor Williams's writings.

S. D. WALTERS

KELLERMAN, M., MEDALA, S., PICCIRILLO, M., SITARZ, E.: *Welt aus der die Bibel kommt: biblische Hilfswissenschaften* (Biblische Basis Bücher, 2). 1982. Pp. 263; 7 maps. (Butzon & Bercker, Kvelaer. Price: DM. 28.00; sub. price: DM. 24.00. ISBN 3 7666 9172 4)

This is a concise background to the Bible (predominantly the Old Testament), concentrating, as the title would lead one to suspect, on the geography, archaeology, and history of the biblical world. A closing section provides a brief, howbeit tightly packed, section on the biblical languages. It would have helped, in a book of this character, if the books listed after each chapter had been annotated. The non-specialist reader, for whom the volume is designed, will not be in a position to adjudge what to read next. Nonetheless, the paperback has value in providing an overview of the field, from which the reader, whether a student or a general reader, can advance.

R. J. HAMMER

KILUNEN, J., RIEKKINEN, V., and RÄISÄNEN, H., (eds.): *Glaube und Gerechtigkeit: In Memoriam Rafael Gyllenberg (18.6.1893–29.7.1982)* (Schriften der Finnischen Exegetischen Gesellschaft, 38). 1983. Pp. viii, 222. (Available from the Finnish Exegetical Society, Neitsytpolku 1b, 00140 Helsinki 14. Price: Fmk. 100 plus postage. ISBN 951 95185 3 3)

This memorial volume, which was intended to be presented as a *Festschrift* to Professor Gyllenberg on his ninetieth birthday, contains an 'In Memoriam' note by K.-J. Illman, fifteen articles (in German unless otherwise indicated below) which reflect the range of Gyllenberg's expertise and interests, a select list of his publications compiled by V. Riekkinen, and a portrait. Two articles deal with Bible translation: B. Albrektson discusses the

basic problems in translating the Old Testament, and A. T. Nikolainen writes on exegetical and theological aspects of Bible translation. Four are devoted to Old Testament subjects: A. Lauha examines the meaning of *hbl* in Qoheleth; H. Ringgren writes (in English) on Moab in the Isaiah Apocalypse; I. Soisalon-Soininen surveys the renderings of 'b<sup>e</sup> instrumenti' in the Greek Pentateuch; T. Veijola uses the treatment of the Davidic traditions to exemplify Scandinavian traditio-historical scholarship. Eight are in the New Testament field: E. Haapa on Luke 7:1–10; J. Jervell on the position of women in Acts; R. Leivestad on 'Who is the Father of the Son of Man?' (Mark 8:38); G. Lindeskog on the camel and the needle's eye; H. Räisänen on Paul's play on different meanings of *nomos*; H. Riesenfeld on the presence or otherwise of poetic structure in Phil. 2:1–11; E. Schweizer on Matt. 12:1–8 and its use in preaching; R. Sollamo (in English) on 'Semitic interference' in words meaning 'before' in the New Testament. D. Solle contributes an address on 'Leben als Umkehr'.

G. W. ANDERSON

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band x. Lfg. 5 (*Evangelisation — Fakultäten, Theologische*). 1982. Pp. 641–813. (De Gruyter, Berlin. Price: DM. 52.00. ISBN 3 11 008929 7)

In this final fascicle of Band x the most extensive article wholly concerned with the Old Testament is that on Ezekiel by W. Zimmerli (pp. 766–81). Divided into sections on the character of the book, the history of research, the person of the prophet and the message of the book, and provided with a bibliography of more than two hundred and thirty items, it provides a résumé of the subject which could hardly be bettered. The article on Exile (pp. 707–14) by R. Schmid (Old and New Testaments) and P. E. Rosenblüth (Judaism) deals with the theological significance of the theme as well as with the Babylonian Exile as an historical phenomenon. That on the Exodus motif (pp. 732–47) follows the development of this theme in its widest meaning through the Old Testament (S. Herrmann), Judaism (F. Dexinger), the New Testament (H.-W. Kuhn) and later theology (H. Schröer). There is a short article (pp. 694–96) on Ewald by J. Ebach. Exegesis, the Book of Exodus and Fable are not dealt with here, but there are cross-references to forthcoming articles on hermeneutics, Pentateuch and form criticism respectively. The article on exorcism (O. Böcher) begins with a paragraph on analogous practices in the Old Testament. The volume concludes with the usual indexes, etc.

R. N. WHYBRAY

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band xi (*Familie — Futurologie*). 1983. Pp. 800. (De Gruyter, Berlin. Price: DM. 290.00. ISBN 3 11 008577 1)

This volume has been issued as a whole already bound. It contains no article exclusively devoted to the Old Testament, but there are specifically Old Testament sections in a number of articles on general themes: in 'Feste und Feiertage' (E. Otto), 'Formeln, Liturgische' (H. Graf Reventlow), 'Frau' (J. Ebach), 'Freiheit' (H.-W. Bartsch) and 'Frieden' (H. H. Schmid). The Old and New Testaments are briefly dealt with together in 'Fasten/Fasttage' (S. G. Hall and J. H. Crehan), 'Freundschaft' (a single page on the Old and New Testaments and Judaism, H.-H. Schrey), and 'Furcht' (K. Romaniuk). 'Formgeschichte/Formenkritik' is an entirely biblical article, the Old Testament section being by H.-P. Müller and the New Testament section by H. Köster. Several articles ('Fasten/Fasttage' (H. Mantel), 'Feste und Feiertage' (D. Mach), 'Frau' (F. Dexinger), 'Freiheit' (R. Heiligenthal) and

'Frieden' (W. Thiesen) have separate sections on Judaism or early Judaism. The article on 'Freude' contains nothing on the Old Testament. A short article on 'Frühjudentum' (J. M. Schmidt) is mainly concerned with its definition and scope. There is an article on 'Fundamentalismus' by W. Joest. This volume contains no biographical articles on Old Testament scholars.

R. N. WHYBRAY

LANG, B., with the assistance of KAISER, O., SIMOTAS, P., and VÖGTLE, A. (eds.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. Vol. 29 (1982/83). 1983. Pp. xiv, 478. (Patmos Verlag, Düsseldorf. Price: DM. 148.00. ISSN 0074 9745)

The character of this very helpful annual review of articles and books remains unchanged (see the comments in *B.L.* 1982, p. 16), but there have been some adjustments to the scheme of classification. The abstracts of monographs and books have been included amongst the abstracts of articles, and the following headings are now used: Text; Auslegung; Biblische Theologie; Bibel im Leben der Gemeinde; Bibel in systematischer Theologie; Auslegungsgeschichte; Schriften ausserhalb der Bibel; Umwelt der Bibel; Sprache; Palästinisch-biblische Archäologie und Topographie; Geschichte Israels und der Nachbarvölker; Judentum — Frühe Kirche — Gnosis; Bibel in Kunst- und Literaturgeschichte.

M. A. KNIBB

MCMAMARA, M. (ed.): *Proceedings of the Irish Biblical Association*. Vol. 7. 1983. Pp. iv, 103; 2 plates. (Irish Biblical Association Publications, Trinity College, Dublin. Price: £6.00)

Two of the contributions in this issue will be of interest to *B.L.* readers. In the first J. Blenkinsopp writes on the 'servants of the Lord' in Trito-Isaiah and draws conclusions about the existence of a pietistic group who remained loyal to their prophet mentor (*the* Servant) after his death. Their successors continued as a prophetic-eschatological group within post-exilic Judaism 'intermediate between the disciples of the earlier prophets and the sects of late antiquity'. *En route* Blenkinsopp has some provocative things to say about the composition of Isa. 40–66 and the status of the 'Servant Songs'. The second paper, by K. Cathcart, discusses the contribution of the outstanding Irish Orientalist Edward Hincks (1792–1866) to the decipherment of cuneiform. In the space of half a dozen pages Cathcart paints a picture of a remarkably versatile decipherer, with interests in Egyptian, Old Persian, Elamite, and Akkadian. A paper by Hincks on the decipherment of cuneiform, and on the contributions of Grotefend and Rask in particular, is also published for the first time.

R. P. GORDON

MARCHESELLI, C. C. (ed.): *Parola e Spirito: Studi in onore di Settimio Cipriani*. Vol. I: *Contributi Biblici*. Vol. II: *Contributi Teologici e Filosofici*. 1982. Pp. xlviii, 920; 939–1601. (Paideia Editrice, Brescia. Price: Lire 100,000)

Of the seventy-one contributions to this *Festschrift* for a theologian distinguished especially in the field of ecclesiology, only a few in Volume I concern Old Testament students directly, the majority even here being on New Testament, patristic and early church themes. In Section 2, comprising exegetical articles (mainly in Italian), S. Virgulin has a short study of Isa. 45:20–25 and F. Festorazzi offers 'reflections of biblical anthropology' on

Ps. 8, especially verse 5. M. Adinolfi considers Wisdom of Solomon 8:19–20 in the light of the ‘Platonic anthropological dichotomy’ and denies such an influence. In Section 3, ‘Biblical Theology’, G. L. Prato traces a development ‘from “Revelation as History” to “Theophanic History”’; this and the following article by L. Sabourin, ‘Yahweh et sa parole dans l’histoire’, survey trends in recent Old Testament theology. R. Koch considers the Old Testament concept of sin as a *ganzheitliche Wirklichkeitserfassung*. After these articles it remains to mention D. Calcagnini-Carletti’s study of some representations of Adam and Eve in Rome (with illustrations), an interesting contribution to exegesis through iconography.

R. P. R. MURRAY

MOIR, J. S.: *A History of Biblical Studies in Canada: A Sense of Proportion* (Centennial Publications, Society of Biblical Literature: Biblical Scholarship in North America, 7). 1982. Pp. xiv, 117. (Scholars Press, Chico, California. Price: \$17.95; discount price: \$11.95. ISBN 0 89130 581 5)

This fascinating survey, written by a Professor of History whose special field is Canadian religious history, fitly celebrates the fiftieth anniversary of the foundation of the Canadian Society of Biblical Studies and also takes an appropriate place among the Centennial Publications of the SBL. The story is a complex one, of the tensions between secular and church-related education and between conservative and liberal-critical scholarship, of the development and varying fortunes of Universities and Colleges, Departments and Faculties, of the constructive contributions of leading scholars and the shifting sands of academic intrigue. There are interesting sidelights on the influence of European scholars on Canadian biblical studies (on pp. 10–11 Franz and Friedrich Delitzsch have been confused). The narrative (beginning in earnest in the 1880s) covers a considerably longer period than the lifetime of the Society. Its historical value is equalled by its human interest, including references to the work of several Members, Honorary Members, and former Presidents of our own Society.

G. W. ANDERSON

MURAOKA, T. (ed.): *Abr-Nahrain XX (1981–82)*. 1982. Pp. viii, 87. (Brill, Leiden. Price: Fl. 36.00. ISBN 90 04 06775 2)

This volume is mainly devoted to versional problems, but begins with a translation by J. Bowman of part of a Samaritan text. ‘The Malef’ (pp. 1–19) translates the section on the creation and fall of man from this Samaritan catechism. There follow ‘Some Quotations from *Isaiah* in the Philoxenian Version’ by R. G. Jenkins (pp. 20–36) and ‘The Greek Text of 2 *Samuel* 11 in the Lucianic manuscripts’ by the journal’s editor, T. Muraoka (pp. 37–59). Of wider interest will be A. Murtonen’s ‘Methodological Preliminaries to a Study of Greek (and Latin) Transcriptions of Hebrew’ (pp. 60–73), which explores some of the uncertain presuppositions about these. There are no reviews, but the twentieth anniversary of the journal is marked by the inclusion of an index for volumes I–XX (1959–82).

J. F. HEALEY

MURAOKA, T. (ed.): *Abr-Nahrain XXI (1982–83)*. 1983. Pp. viii, 78. (Brill, Leiden. Price: Fl. 34.00. ISBN 90 04 07097 4)

Volume XXI of *Abr-Nahrain* contains five articles, the first being the annotated translation of another extract from the Samaritan *Malef* by J. Bowman: ‘The Samaritan Ten Words of Creation and their Ten Commandments according to the Malef’ (pp. 1–9: see volume XX, above). Also on

Samaritan studies there is 'A Checklist of Samaritan Manuscripts known to have entered Europe before A.D. 1700' by J. G. Fraser (pp. 10-27). The editor contributes an article on 'The Greek Texts of Samuel-Kings: Incomplete Translations or Recensional Activity?' (pp. 28-49), while J. J. Scullion provides a useful summary in 'Some reflections on the Present State of the Patriarchal Studies' (pp. 50-65). A short note by A. Vööbus records the 'Discovery of the *Memrê* of David the Phoenician' in manuscripts in Mardin.

J. F. HEALEY

NAMIKI, K.: *Kyūyaku Seisho ni-okeru Shakai to Ningen* (Society and Man in the Old Testament — Ancient Israel and the East Mediterranean World). 1983. Pp. 265. (Kyōbunkwan, Tokyo. Price: ¥2,000)

This book is a collection of the following five essays written in the past four years: 'Community and People in the Book of the Covenant — based on a comparison with the laws of Hammurabi' (1979); 'Trauma — Life and Death in the Old Testament' (1979); 'Egypt in Ancient Israel' (1981); 'Speeches of the Old Testament' (1980-81); and 'Antiquated Expressions of "Seeing" — Homer, Ugaritic Literature and the Old Testament' (1982). These have all been abstracted by the reviewer in *OTA*. The author's gifted and original scholarly insight can be seen throughout the essays in his understanding of the peculiarity of Israel's mind against the common background of the East Mediterranean world.

K. K. SACON

NIELSEN, E.: *Law, History, and Tradition: Selected Essays*. Issued by friends and colleagues. 1983. Pp. 179. (Gad, Copenhagen. Price: D.Kr. 134.20. ISBN 87 12 61021 6)

On the occasion of Professor Eduard Nielsen's sixtieth birthday in May 1983 a selection of thirteen of his articles was reprinted. Most of them are published in their original languages, English (Creation and the Fall of Man, Some Reflections on the History of the Ark, The Levites in Ancient Israel, Historical Perspectives and Geographical Horizons, Moses and the Law), French (Sur la théologie de l'auteur de Gn 2-4, Le message primitif du livre de Jonas), or German (Weil Jahwe unser Gott ein Jahwe ist, Deuterocesaja). Three articles originally published in Danish are now available in translation (Über die Auffassung von der Natur im Alten Testament, 'You shall not muzzle an ox while it is treading out the corn', Political Conditions and Cultural Development in Israel and Judah during the Reign of Manasseh). Finally, a paper on 'The Traditio-historical Study of the Pentateuch since 1945, with special Emphasis on Scandinavia' read to a Nordic symposium on Tradition History in May 1982, is here published for the first time.

K. JEPPESEN

NORTH, R. (ed.): *Elenchus Bibliographicus Biblicus of Biblia*. Vol. 61 (1980). 1983. Pp. 1,295. (Biblical Institute Press, Rome. Price: \$60.00. ISSN 0392 7423)

The massive coverage of books and articles provided by the *Elenchus* makes it an indispensable tool for all biblical scholars. The sections omitted from volume 60 (particularly Apocrypha, Qumran, Judaism, Gnosticism, parabiblical religions, and the history of Israel and the surrounding regions) have all been included in this issue, and the result is a volume some two hundred pages longer than its predecessor. There have been some further

changes of the kind noted in *B.L.* 1983, pp. 18–19, but cross-references to the old classification system are still provided.

M. A. KNIBB

O'CONNOR, M. P., and FREEDMAN, D. N. (eds.): *The Bible and its Traditions* (Michigan Quarterly Review xxii/3). 1983. Pp. xxii, 161–515; some illustrations. (University of Michigan, Ann Arbor, Michigan. Price: \$8.00 plus \$2.00 overseas postage. ISSN 0026 2420)

This is a special issue of the Review, consisting mainly of essays written by scholars and addressed to the general reader. Many are concerned with the Bible in various modern contexts, and only a minority with biblical scholarship. Contributions of interest to students of the Old Testament include studies of the origins of the Hebrew Bible (D.N. Freedman), Jephthah's daughter (P. Tribble), loyalty and love (K. D. Sakenfeld), Ugarit and the Bible (M. P. O'Connor), Apocalyptic (J. J. Collins), Babylon and the Bible (H. B. Huffmon), Solomon's Empire (C. Meyers) and the Relation of Mishnah to Scripture in Judaism (J. Neusner). Two photographs of Torah manuscripts are also provided. Other contributions include studies on the New Testament, the use of Scripture in worship, the politics of the Holy Land, and biblically inspired fiction. There are some original prose and poetic compositions and photographs of works of art. This interesting and unusual collection will stimulate the general reader and inform him of some significant aspects of biblical scholarship.

A. GELSTON

DEL OLMO LETE, G. (ed.): *Aula Orientalis: Revista de estudios del Próximo Oriente Antiguo*. 1/1. 1983. Pp. 1–136; some illustrations. (Editorial AUSA, Sabadell, Barcelona. Price: \$35.00 per volume)

Professor Gregorio del Olmo Lete has initiated a new journal for publishing research in the ancient Near East. It will cover the following fields: General Semitics (including Hamito-Semitics and Aegean studies), Assyriology in its broadest sense (embracing Sumerian and Hurrian too), Northwest Semitic, Egyptology, Hittite, and Iranian. The first issue reflects this programme. There are contributions on Byzantine fables with parallels in Ahiqar and elsewhere (F. R. Adrados), three Hittite expressions (A. Bernabé), Sumerian poems (M. Civil), and on elements common to Arabic and the Romance languages (F. Corriente). There are also notes on the inscriptions from Hatra (B. Aggoula) and on an Egyptian vase fragment found in Spain (M. C. Pérez Die). Of more direct significance for the Old Testament are the following: J. L. Cunchillos gives Hebrew (and other) parallels to the new Ugaritic greeting formula 'May Baal take care of you'. The editor discusses tablet sequence in the Ugaritic Baal Cycle. L. Díez Merino studies the particle *d(y)* in Qumran Aramaic, and R. Lemosín examines the name 'Hadassah' of Esther 2:7. Finally, J. Teixidor and P. Amiet question the authenticity of the two 'Phoenician' amulets from Arslan Tash. Smaller notes and reviews of eleven books complete the opening number of what promises to be a serious, scholarly, wide-ranging periodical on a par with *Journal of Near Eastern Studies* or *Orientalia*. All the major papers have summaries in English, even though by no means all of them are in Spanish.

W. G. E. WATSON

REINDL, J. (ed.): *Dein Wort Beachten: Alttestamentliche Aufsätze*. 1981. Pp. 180. (St Benno-Verlag, Leipzig. Price: M. 11.50)

The aims of this volume are to promote co-operation between Old Testament scholars in East Germany and Poland and to make the work of the

latter better known to the former. Of the nine essays (all in German), five appear for the first time in print: a discussion by H. Rücker of the infrequent use of *'ahab* in the Old Testament of love of one's neighbour; a study by G. Hentschel of the building of the Temple and its furnishings; an examination by B. Wodecki of the passages in Isaiah which speak of deliverance for all nations; an exposition by J. Reindl of Ps. 146 as a didactic individual hymn of praise; an investigation by J. Wozniak of the 'syntagmatic' relationships of the oath formula *hay YHWH* in the Old Testament and of corresponding formulas in the Versions. Three have previously appeared in Polish publications: two studies by L. Stachowiak, one on prophecy as a religious phenomenon in the ancient Near East, and one on the mission of Deutero-Isaiah in the light of Isa. 40:1-11 and the later textual tradition; and an essay by H. Muszyński on God and Evil in the Bible. A second contribution by G. Hentschel is a revised form of a paper on the historical basis of the Elijah tradition, originally presented at a symposium of Polish exegetes.

G. W. ANDERSON

RINGGREN, H. (ed.): *Svensk exegetisk årsbok*, 48. 1983. Pp. 192. (Gleerup, Lund. Price: Sw.Kr. 82.50. ISBN 91 40 05031 9)

The present issue of this invaluable annual begins with a tribute by G. Lindeskog to the late Rafael Gyllenberg (cf. the notice of the memorial volume, above, p. 17). T. Veijola, taking as his starting point Gyllenberg's denial of the possibility of an Old Testament theology, surveys much recent discussion and argues that if the varied contents of the Old Testament are seen as a continuing dialogue between God and man, a theological coherence may be found there (cf. Buber, Zimmerli, Westermann). B. Holmberg contributes a study of the Hebrew words for cloud and the contexts in which God is said to be in the cloud. He contends that such contexts emphasize the concepts of God as Creator and Warrior. H. Plantin discusses at length the Psalms sung, according to LXX superscriptions and the Mishnah, on specific days of the week. He concludes that Pss. 24, 92, 48, 93, 97 originated at the time of Hezekiah's reform and 81, 94 at the time of the Covenant Festival celebrated by Josiah, all seven psalms being assigned in 165 B.C. to days of the week. S. Tengström surveys Christian interpretation of the Old Testament, with particular reference to the formation of the Canon, Jewish emphasis on the Torah, the developing Christian emphasis on the historical and prophetic books and the relation of Old Testament texts to the life and death of Jesus, and the later application of the fourfold sense of Scripture. E. Franck writes on the problem of translating ambiguous terms, and T. Haviainen on the organization of, and the problems involved in making, a new Finnish translation of the Bible. N. A. Dahl re-examines trinitarian baptismal creeds and their relation to New Testament theology. His article is in Norwegian; all the others are in Swedish; those by Veijola, Holmberg, and Plantin have English summaries. There are fifty pages of reviews of recent publications.

G. W. ANDERSON

RUDOLPH, K.: *Wellhausen als Arabist* (Sitzungsberichte der sächsischen Akademie der Wissenschaften zu Leipzig, Phil.-hist. Klasse, 123/5). 1983. Pp. 57. (Akademie-Verlag, Berlin. Price: M. 6.00. ISSN 0138 3957)

Old Testament scholars need no reminding of the central (arguably even too central) position of Julius Wellhausen in all modern studies relating to the Hebrew Bible. But, like his teacher Ewald and his senior fellow-student Nöldeke, Wellhausen was an Arabist as well as a Hebraist, and it would be

difficult to comprehend fully his approach to the Old Testament without an assessment of his work on ancient Arabic poetry, remnants of Arabian paganism, the historical figure of Muhammad, and large numbers of other works on Arabia and nascent Islam. Kurt Rudolph is a competent and concise guide to that side of Wellhausen's achievements. No less an authority than Nöldeke considered Wellhausen and Goldziher the two orientalist with the greatest spark of genius (*ZDMG*, vol. 85 (1931), p. 281). Only men like Nöldeke and Wellhausen were tolerated by, and could stand up to, the erratic and highly idiosyncratic genius of Ewald whose famous dictum that he would convey to his students 'immer gleich das Richtige' (p. 46) will bear re-telling in this journal.

E. ULLENDORFF

SACON, Y. H., FUNAMIZU, E., and SACON, K. K. (eds.): *Kyūyaku Seisho Shingaku Jiten* (A Dictionary of Old Testament Studies and Theology). 1983. Pp. 474, with a chart. (Kyōbunkwan, Tokyo. Price: ¥3,800)

This is a handbook of Old Testament studies. Seventy-nine articles cover the nature and extent of Old Testament studies, explanations of the main theological terms and of the present status of some crucial issues in the field. Recent trends of study and works on Old Testament theology are surveyed. Appended are an almost complete classified list of the books and articles published in the last thirty years in Japanese, and an annotated list of major commentaries published in European languages.

K. K. SACON

SAUNDERS, E. W.: *Searching the Scriptures: A History of the Society of Biblical Literature, 1880-1980* (Centennial Publications, Society of Biblical Literature: Biblical Scholarship in North America, 8). 1982. Pp. xii, 128; 8 figures. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00. ISBN 0 89130 591 2)

By contrast with the book by J. S. Moir noticed above (p. 20), this work is concerned with the life-span of the Society and does not survey a longer period of biblical scholarship. Nevertheless, it takes cognisance of relationships with other fields of study and movements of thought and with events of national and international history. The ten chapters devoted to the history of the Society contain valuable sections entitled 'Issues', in which developments in scholarly interests and theories are summarized. The entire narrative is an impressive record of scholarly enterprise and co-operation (and occasionally conflict) in research, publication, and interdisciplinary relations, giving considerably more attention to the development of scholarship (as distinct from the history of institutions) than is done in Moir's book. The extremely readable, and sometimes entertaining, text is supplemented by eight appendixes, containing lists of Honorary Members, Symposia, Regions, and Office-bearers, and a photograph of the manuscript record of the Preliminary Meeting on 2 January 1880.

G. W. ANDERSON

*Seisho-Gaku Ronshū 17* (The Japanese Biblical Institute Annual). 1983. Pp. 157. (Yamamoto Shoten, Tokyo. Price: ¥3,000)

Of four essays, two are related to the Old Testament. T. Yamaga discusses 'the problems of "covenant (*berith*)" in the Old Testament'. After reviewing the theories widely accepted up to the 1960s and the critical theories of E. Kutsch and L. Perlitt, he criticizes them for the lack of sociological viewpoints and the sole reliance upon lexical and literary data. Accepting the

thesis of the formation of the covenant ideology by the deuteronomic movement as a final culmination, he traces a long process of development of the covenant ideology in terms of the sociological structure of the Israelite community. H. Izumi reviews H. Utschneider's *Hosea, Prophet vor dem Ende* under the title 'History and Existence in Hosea'.

K. K. SACON

SHAKED, S. (ed.): *Irano-Judaica: Studies relating to Jewish Contacts with Persian Culture throughout the Ages*. 1982. Pp. xiii, 322 (English); 134 (Hebrew). (The Ben-Zvi Institute, Jerusalem. Distributed in Europe by Brill, Leiden. Price: Fl. 120.00. ISBN 965 235 001 X)

This collection of seventeen essays covers a wide range of subjects: of interest to readers of the *Book List* will be the contributions by J. C. Greenfield and B. Porten (in Hebrew) on the Arsham and Yedaniah archives (respectively); D. Flusser's long article 'Hystaspes and John of Patmos' in which he argues that the Oracles of Hystaspes are a Jewish work which served as a source for the Apocalypse of John; S. Pines on 'Wrath and Creatures of Wrath in Pahlavi, Jewish and New Testament sources'; two editions of Judaeo-Persian translations of biblical books (Proverbs, edited by H. H. Paper, and Daniel, edited by E. Mainz); S. Shaked on 'Iranian Functions in the Book of Esther' coupled with an edition by him of two interesting fragmentary Karaite commentaries on Daniel in Judaeo-Persian; and E. Stern on 'Pottery Rhytons in Achaemenian Style from Israel' (in Hebrew). Other contributions range in time from the early Sassanid to the modern period.

S. P. BROCK

STEPPAT, F. (ed.): *XXI. Deutscher Orientalistentag vom 24. bis 29. März 1980 in Berlin. Ausgewählte Vorträge* (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement, 5). 1983. Pp. viii, 435; 17 illustrations. (Franz Steiner Verlag, Wiesbaden. Price: DM. 98.00. ISBN 3 515 03426 9)

Only forty of the more than two hundred papers given in the fourteen sections of the XXI. Deutscher Orientalistentag have been included in this volume, and of these it is the three papers in the section 'Altes Testament und Judaistik' that will be of most immediate interest to readers of this *Book List*. I. Eph'al writes about the organization of the communities of exiles in the Nippur region and about the bodies (the House of David, the priests, the elders) which formed the leadership of the Jews in Babylonia. N. Lohfink, who contributed the commentary on Qohleth in the series *Die Neue Echter Bibel* (B. L. 1981, p. 58), argues in support of the view that the end of Qoh. 4:17 is to be translated, 'Sie verstehen nicht einmal, Böses zu tun'. L. Ruppert considers the significance of the parallels between Gen. 1:1-2:4a and the theology of Memphis, particularly between the thought of God's satisfaction (Gen. 1:31a) and rest (2:2-3) and the statement 'So war Ptah zufrieden, nachdem er alle Dinge und alle Gottesworte gemacht hatte'; he also makes some pointed remarks about methodology in the use of comparative materials. A number of the papers in the other sections will also be of interest to some readers of the *Book List*. J. van Dijk discusses, with reference to the Sumerian poem which he has edited (see below, p. 111), the problem of the relationship of mythical and epic traditions to actual events. S. Uhlig writes about Ethiopic palaeography. E. Ullendorff discusses the Hebrew Letters of Prester John, an edition of which he and C. F. Beckingham subsequently published (B. L. 1982, p. 23). K. Koch considers the interpretation of some Persian reliefs; and U. Wehr makes use of Old Testament material in attempting to answer the question 'War Zarathustra ein

Prophet?'. Apart from these papers, the volume covers the whole range of oriental studies and includes also the general lectures given at the conference.

M. A. KNIBB

TÖKEI, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxvi, fasc. 1–3 (pp. 1–600, including some plates). 1982. xxxvii, fasc. 1–3 (pp. 1–155, including some plates). 1983. (Akadémiai Kiadó, Budapest. Price: \$44.00 per volume. ISSN 0001 6446)

Neither volume xxxvi, which is a *Festschrift* for L. Ligeti, nor volume xxxvii contains anything on an Old Testament subject, but in the latter A. Scheiber publishes a text from the Cairo Genizah ('From the Yozerot of Samuel b. Hoshana'), and there are book reviews relevant to Hebrew studies.

J. A. EMERTON

TUCKER, G. M., and KNIGHT, D. A. (eds.): *Humanizing America's Iconic Book: Society of Biblical Literature Centennial Addresses 1980* (Society of Biblical Literature, Biblical Scholarship in North America, 6). 1982. Pp. xvi, 169. (Scholars Press, Chico, California. Price: \$17.50; discount price: \$11.50. ISBN 0 89130 570 X)

The provocative title comes from the first paper, by M. Marty: the Bible has become too much a remote object of veneration. L. Gilkey follows on with 'Scripture, History and the Quest for Meaning', considering how biblical symbolism has served and can still serve the human need for self-understanding. Then, after papers more concerned with New Testament hermeneutics and Christian faith, E. Leach surveys 'Anthropological Approaches to the Study of the Bible during the Twentieth Century', a useful, if sometimes trenchantly critical, account (see below, p. 98). G. Feeley-Harnik, in 'Is Historical Anthropology Possible? The Case of the Runaway Slave', traces this example through from Old Testament law to Philemon. H. Tadmor, in 'Treaty and Oath in the Ancient Near East: A Historian's Approach', presents a more precise and analytic study of loyalty oaths (*adê*) in relation to treaties. Finally Y. Yadin, in 'Is the Temple Scroll a Sectarian Document?', replies to criticisms by B. Levine with a reasoned exposition of his answer 'yes'. This collection contains much of permanent value.

R. P. R. MURRAY

VAN DER WAL, A.: *Amos: A Classified Bibliography*. 1983. Pp. x, 186. (VU Boekhandel/Uitgeverij, Amsterdam. Price: Fl. 29.50)

This is an enlarged and completely revised version of the first edition of 1981, announced in *B.L.* 1983, pp. 23–24. The present bibliography lists publications on Amos from 1800 till 1983 and comprises approximately eleven hundred titles of books and articles. The first part covers literature which refers to Amos in general, subdivided by means of keywords. The second part offers literature referring to special verses or parts of the book of Amos. An index of authors has been added to this new edition. In view of this convenient tool we cannot but wish that sooner or later similar bibliographies will be available for all Old Testament books.

A. S. VAN DER WOUDE

VAWTER, B. (ed.): *Old Testament Abstracts*. Vol. 6, Nos. 1-3 (February, June, October, 1983). Pp. 347. (The Catholic Biblical Association, The Catholic University of America, Washington, D.C. Price per annum: \$11.00; single issues: \$4.00. ISSN 0364 8591)

This up-to-date review of periodical articles and books forms an invaluable reference tool for all Old Testament scholars. Its format is unchanged from that of previous years.

M. A. KNIBB

VAN DER WOUDE, A. S., and others (eds.): *Bijbels Handboek*. 1: *De Wereld van de Bijbel*. 1981. Pp. vi, 563; numerous illustrations (Kok, Kampen. Price: Fl. 125.00. ISBN 90 242 1135 2)

Although the aim of the *Bijbels Handboek* is to make the results of biblical scholarship available to general readers, the standards of production and of scholarship are very high indeed. Volume 1 deals with the geography of Israel and surrounding lands (J. H. Negenman and B. van Elderen), Palestinian and Near Eastern archaeology (H. J. Franken and C. H. J. de Geus), languages and writing systems of the biblical world (J. C. de Moor, J. Hofstijzer and G. Mussies), the textual criticism and versions of the Old and New Testaments (E. Tov and J. Smit Sibinga), the history of the ancient Near East, with particular reference to Egypt, Mesopotamia, Asia Minor and the effects of Alexander the Great's conquests (K. R. Veenhof and M. A. Beek), and the institutions of the Bible: social organization, the cult, priesthood, the religious calendar (the late K. Roubos). All the contributions are substantial; that on ancient Near Eastern history amounts to almost two hundred pages. The volume will be of value not only to general readers and students, but to scholars who wish to be brought up to date in areas where they do not specialize.

J. W. ROGERSON

VAN DER WOUDE, A. S., and others (eds.): *Bijbels Handboek*. 2a: *Het Oude Testament*. 1982. Pp. vi, 455; numerous figures, plates, maps. (Kok, Kampen. Price: Fl. 82.50. ISBN 90 242 1136 0)

Volume 2a of the *Bijbels Handboek* is divided into three main sections. In the first, M. J. Mulder and A. S. van der Woude give what they modestly call a summary of the history of Israel from the patriarchs to the end of the Persian period. However, this section amounts to over one hundred and sixty pages and is both informative and thought-provoking. The second section, by H. A. Brongers, is a description and classification of the types of Old Testament literature, with reference also to relevant ancient Near Eastern examples. In the third section, C. Houtman, the late H. H. Grosheide, B. J. Oosterhoff and J. P. M. van der Ploeg provide brief introductions to the individual books of the Old Testament, the lion's share being devoted to the origin and growth of the Pentateuch (Houtman). The volume is beautifully produced, with many attractive reproductions and illustrations, and the high standards of scholarship of volume 1 are maintained. Volume 2b will deal with the Inter-testamental period, and will contain the indexes for both parts of volume 2.

J. W. ROGERSON

ZIMMERLI, W.: *I am Yahweh*. Translated by D. W. Stott. 1982. Pp. xx, 160. (John Knox Press, Atlanta. \$15.95. ISBN 0 8042 0519 1)

The four essays translated here are taken from the two volumes of Professor Zimmerli's collected studies (see *B.L.* 1964, p. 16 (*Decade*, p. 484);

1975, p. 22). They are all related to some extent to the author's outstanding commentary on the book of Ezekiel, and provide detailed supplements on specific topics. The first examines the history and development of the formula 'I am Yahweh'. The second deals with the formula 'They shall know that I am Yahweh', which figures prominently in Ezekiel. The third is closely related to this, exploring the distinctive form of the prophetic proof-saying in which Yahweh discloses himself (The Word of Divine Self-Manifestation) — 'for I am Yahweh'. These three essays are models of a form-critical approach to the study of prophecy, as instructive for their careful methodology as for their particular conclusions. The fourth essay is concerned with chapters 40–48 of Ezekiel and is entitled 'Plans for Rebuilding After the Catastrophe of 587'. A short introduction by W. Brueggemann explains the significance of the essays for the study of Old Testament prophecy. The only cause for regret is that more of Professor Zimmerli's shorter studies have not been included here.

R. E. CLEMENTS

ZOHARY, M.: *Pflanzen der Bibel: Vollständiges Handbuch*. 1983. Pp. 222; numerous illustrations. (Calwer Verlag, Stuttgart. Price: DM. 28.00. ISBN 3 7668 0724 2)

Language aside, this is an exact replica of the original English version (*B. L.* 1983, p. 24). Quotations are in the version of the Zürich Bible. Shortly before he died the author was able to check through this edition of his book.

W. G. E. WATSON

## 2. ARCHAEOLOGY AND EPIGRAPHY

AUFRECHT, W. E.: *A Bibliography of Ammonite Inscriptions* (Newsletter for Targumic and Cognate Studies, Supplement 1). 1983. Pp. 36. (Department of Near Eastern Studies, University of Toronto, Ontario. Price: U.S.\$3.00. ISSN 0704 5905)

Since the Second World War, the number of Ammonite inscriptions excavated or otherwise discovered has steadily increased, and a number of seals have been newly identified as Ammonite (notably by N. Avigad). Aufrecht, limiting himself strictly to Ammonite language inscriptions, has given us a comprehensive and accurate catalogue of the relevant scholarly literature, producing over two hundred items ranging from 1837 to 1982, and listing one hundred and three seals or inscriptions, of which seventy-five items are cross-referenced to Vattioni's list of seals (though not all may be Ammonite). The pagination of Aharoni's article in *IEJ* 1 (1950–51) needs correction (read 219–22), and similarly of Sasson's article in *PEQ* 111 (1979) (read 117–25). In the review copy p. 31 of Aufrecht's typescript has not been reproduced, though the *verso* (p. 32) is intact. Otherwise, students of Ammonite affairs will be grateful for this most useful resource.

J. R. BARTLETT

BETLYON, J. W.: *The Coinage and Mints of Phoenicia: The Pre-Alexandrine Period* (Harvard Semitic Monographs, 26). Pp. xii, 171; 9 plates and 1 figure. (Scholars Press, Chico, California. Price: \$18.75; sub.price: \$12.50. ISBN 0 89130 588 2)

Betlyon provides a new analysis and chronological survey of the pre-Alexandrine coins from Sidon, Tyre, Arvad, and Byblos. Dunand's

publication (1965) of a late fourth-century B.C. inscription listing four new Sidonian kings of the fifth–fourth centuries allows Betlyon to identify the coins of some ten Sidonian rulers, partly on the evidence of letters on the coins which he interprets as abbreviations of the royal names. He convincingly rejects Babelon's view that Evagoras of Salamis was given hegemony over Sidon for a time (p. 19). He divides the Tyrian coins into seven series, the change to the Attic standard occurring with the fifth and before the arrival of Alexander (on the evidence of coins from W. Dāliyah). He declines to identify the deity on the coins of Aradus (though rejecting Dagon), and interprets the letters *m* ' as an abbreviation of *mamlakt 'arvad*, 'the kingdom (or government) of Aradus'. The reader of this important study, however, is frustrated throughout by the inadequate cross-referencing between text and plates.

J. R. BARTLETT

CAMPBELL, E. F., JR., and FREEDMAN, D. N. (eds.): *The Biblical Archaeologist Reader*, iv. 1983. Pp. xviii, 390; 42 illustrations, 2 maps. (The Almond Press, Sheffield. Price: £15.95; ISBN 0 907459 34 X. Paperback price: £5.95; ISBN 0 907459 35 8)

For the previous issue of this Reader see *B.L.* 1971, p. 16; *Bible Bibliog.*, p. 292. This volume, covering the years 1969 to 1975, is the last in the series taken from the original *Biblical Archaeologist*, the style and format having changed after that date. It contains twenty-eight articles; five in the first section relate to the debate about the nature of biblical archaeology—entirely articles by F. M. Cross, W. F. Albright, and G. E. Wright: it would have been useful to have some of the other sides of the discussion presented. Ten articles are on 'archaeology and the common life', rather miscellaneous in selection; six on 'archaeology and the religious life', some of which, for example B. Mazar on the Jerusalem excavations, have been largely overtaken by more recent work. Seven are on New Testament questions. There is clearly usefulness in drawing together such a collection, though the long gap between original and present publication means that the material is rather dated.

P. R. ACKROYD

CURTIS, J. (ed.): *Fifty Years of Mesopotamian Discovery: The Work of the British School of Archaeology in Iraq 1932–1982*. 1982. Pp. 123; 88 illustrations, 8 plates in colour. (The British School of Archaeology in Iraq, London. Price: £6.50. ISBN 0 903472 05 8)

For any interested in Mesopotamian archaeology, while unable to be specialists, this inexpensive volume will be very welcome. It contains thirteen short, simple but authoritative essays, well illustrated, on digs at sites within this area. The finds vary from prehistoric to Roman, from a whole town plan to temples and palaces, and from mud bricks to exquisite ivories. The authors are mostly those who excavated the sites. This thus gives quite a comprehensive picture of developments in this subject without any of the technicalities which often veil more specialized archaeological study.

W. G. LAMBERT

DORNEMANN, R. H.: *The Archaeology of the Transjordan in the Bronze and Iron Ages*. 1983. Pp. xvi, 287, including 8 tables and 94 figures. (Milwaukee Public Museum, Milwaukee, Wisconsin. Price: \$50.00. ISBN 0 89326 053 3)

Dornemann here marshals published and unpublished archaeological evidence for Bronze and Iron Age Transjordan known up to 1978, with a

useful initial discussion of such basic problems as the relationship of Transjordan to Palestine and the nature of the Transjordanian population, urban or non-settled. He argues strongly against Glueck for a settled urban occupation throughout EB, MB, and LB (although one could wish for more evidence of occupied sites; here must be added in due course the evidence from the recent surveys of Miller and MacDonald). His analysis of pottery and other artefacts (see chapter 11) suggests that the twelfth century B.C. in Transjordan saw the fading of the Bronze Age culture, followed by the poverty of the eleventh century; the tenth-century material is scanty and related to Palestine; the ninth century sees the beginning of inscriptional material, and the eighth the improvement of material culture and increased international contact leading to a period of prosperity in the seventh–sixth centuries lasting into the Persian period. To my mind, this matches precisely the biblical evidence for the Transjordanian kingdoms; Dornemann, however, does not attempt to treat the biblical or, more surprisingly, the epigraphic evidence. The value of this work lies in the detailed typological analysis and dating of the artefacts (unfortunately Table 8, summarizing pottery forms, lacks indication of types or time-scales), and in the chapters on the painted pottery and the 1969 Amman citadel excavations. This is an indispensable study, although the bibliography is not comprehensive, and much new material has already appeared since 1978.

J. R. BARTLETT

DO THAN, M.: *Hammath Tiberias: Early Synagogues and the Hellenistic and Roman Remains* (Ancient Synagogues Studies). 1983. Pp. viii, 88; 5 figures, 36 plates. (Israel Exploration Society, University of Haifa, and Department of Antiquities and Museums, Jerusalem. Price: \$45.00. ISBN 965 221 003 X)

This is the first of two volumes of the final report on Dothan's excavations between 1961 and 1963 at the ancient watering-place which lies about a mile south of modern Tiberias. It is mainly devoted to an account of the so-called 'synagogue of Severus', constructed according to the author in the early fourth century A.D., and of its mosaics and inscriptions, of which excellent colour photographs are provided. There are detailed discussions of the text of the inscriptions and the motifs represented in the mosaics, which include the signs of the zodiac and Helios, the solar charioteer, as well as the ark of the Law and objects of ritual significance. In addition the volume contains a general introduction to the site and descriptions of the less fully excavated earlier remains. The second volume will give details of the adjacent fortifications and the superimposed synagogues of the fifth to the eighth century.

G. I. DAVIES

GEVA, S.: *Tell Jerishe: The Sukenik Excavations of the Middle Bronze Age Fortifications* (Qedem, Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 15). 1982. Pp. x, 58; 40 figures, 16 plates. (Israel Exploration Society, Jerusalem. Price: \$15.00. ISSN 0333 5844)

The object of this monograph is to present an excavation report, based on Sukenik's excavations, of the Middle Bronze Age II fortification system of Tell Jerishe. Chapter I deals with the stratigraphy and concludes that though the city wall and glacis were built separately from a technical point of view, they are in reality two steps of the same operation, and therefore simultaneous. Chapter II examines the pottery and shows that though a wide variety of types were found in the earth of the glacis, it does form a regular repertoire. Since it corresponds mainly to strata III and IV, it is argued that the

fortifications were built during the period of stratum V (corresponding to Megiddo X). Both diagrams and plates are clear enough, and the chronological table (p. 56) sets the city in a broader framework. J. R. DUCKWORTH

HADIDI, A. (ed.): *Studies in the History and Archaeology of Jordan*, Volume I. 1982. Pp. 399; numerous figures, plates, and maps. (Department of Antiquities, Amman; distributed by Noonan Hurst, London. Price: £35.00. ISBN 0 950821 30 6)

This well-produced volume contains forty-nine papers given at the First International Conference on the History and Archaeology of Jordan held in Oxford in 1980. The volume number in the title indicates that it is to be followed by others, and the second conference has already been held in Amman. The volume covers a wide range, from prehistory to the Ottoman period. Dr Hadidi himself introduces it with a general survey. C. Vita-Finzi contributes a study of the Jordanian landscape; D. L. Kennedy a review of aerial photographic methods and values. A series of studies deals with the earlier periods, and among these reference may be made to discussion of prehistory in general (H. Thomas, cf. also S. W. Helms); D. Kirkbride particularly on Jericho and Beidha; J. B. Hennessy on Teleilat Ghassul, with R. North discussing the relation between the Ghassul and Jericho evidence. R. T. Schaub suggests the indigenous origins of urbanization, for which comparison may also be made with S. W. Helms's discussion of 'Paleo-Beduin and Transmigrant Urbanism'. Contacts between the Jordanian area and Egypt (D. Redford), with the Mycenaean culture (K. Nicolaou), and with N. W. Arabia (P. Parr), all raise important questions directed to a long period of history, the last in particular taking up questions related to Edom. H. J. Franken on Deir 'Allā and A. E. Glock on ceramics both raise broad questions about the use of pottery and the study of pottery techniques. Historical problems relevant to the biblical period more narrowly are raised by R. J. Dornemann, particularly in relation to the twelfth century and to the dangers of hasty historical conclusions; M. Weippert is also critical of the common oversimplification of textual and archaeological evidence. K.-H. Bernhardt on the Mesha period offers an important political review; he appears to use materials for the Davidic period rather less critically than those for the relations between Moab and the Hebrew kingdoms. Both J. M. Miller and S. Mittmann handle questions of Moabite topography and archaeological evidence. C.-M. Bennett, reviewing her own very important excavations, discusses the evidence for Neo-Assyrian influence in the area. K. Yassim considers Ammonite seals. The later periods, Nabataean, Hellenistic and Roman, are well-represented, including J. Starcky on Nabataean religion and J. T. Milik on the origins of the Nabataeans. The last group of essays moves on into the Islamic and hence the more modern periods. Most of the articles are in English: one is in German, six in French, and one in Arabic.

P. R. ACKROYD

HOLLADAY, J. S.: *Cities of the Delta*. Part III: *Tell el-Maskhūṭa. Preliminary Report on the Wadi Tumilat Project 1978-1979* (American Research Center in Egypt, Reports, 6). 1982. Pp. xii, 160; 50 plates, 4 tables, 77 figures. (Undena Publications, Malibu, California. Price: \$28.25; ISBN 0 89003 085 5. Paperback price: \$21.25; ISBN 0 89003 084 7)

For the past century Tell el-Maskhūṭa has ranked as a possible site of Ramesseid Pi-Atum and biblical Pithom. This volume reports on the first thorough excavation of the site, with dramatic and valuable results. Thus,

after evidence for a village and burials of the Hyksos period (seventeenth/sixteenth centuries B.C.), no further occupation is attested until the work-camp, then settlement established by Pharaoh Necho (II), ca. 609 B.C. for his Red Sea-Nile canal. The site may mirror Babylonian invasions of Egypt in 601 and 568 B.C., until again destroyed in Egypt's revolt against Persia in 486 B.C. Thereafter, the site flourished again under the Ptolemies (the date of Naville's store-chambers) and Romans. Negatively, this profile excludes Tell el-Maskhuta from having been Pi-Atum/Pithom of the late second millennium B.C., restricting the latter's location henceforth to other possible sites, such as Tell er-Retaba.

K. A. KITCHEN

JAROŠ, K.: *Hundert Inschriften aus Kanaan und Israel: Für den Hebräischunterricht bearbeitet*. 1982. Pp. 120. (Verlag Schweizerisches Katholisches Bibelwerk, Fribourg. Price: Sw.Fr. 15.80. ISBN 3 7203 9996 6)

This is an unusual work, specifically designed for students who have not yet done much Hebrew. It is excellently produced, with the special feature of the provision of Latin and Hebrew (square) transliterations, translation, and notes, and a clear copy of each inscription, all together on the page. Most of the texts are the ones that would be expected, Hebrew inscriptions from Gezer to late coins, arranged chronologically. There is also a scattering of Phoenician and Moabite, as well as some earlier pieces (e.g., proto-Sinaitic). In practice these can be read on the basis of Hebrew, but very little reference is made in the book to the fact that different languages or dialects are involved. Perhaps there is no need to bother the student with these issues. An introduction contains a clear palaeographical table and a bibliography is appended, though strangely the work of John Gibson is ignored.

J. F. HEALEY

KING, P. J.: *American Archaeology in the Mideast: A History of the American Schools of Oriental Research*. 1983. Pp. xvi, 292; numerous illustrations. (American Schools of Oriental Research, Philadelphia. Price: \$15.00. ISBN 0 87959 508 3)

In 1838 Edward Robinson made his first journey to the Holy Land, and that is the starting point for King's history. American interest grew slowly until, in 1900, C. C. Torrey took up residence in a Jerusalem hotel as the first Director of the American School. From there to the impressive establishments in Jerusalem, Amman, and Nicosia is an equally impressive story of scholarly determination and devotion, financial problems, and triumphs. The figures of W. F. Albright, N. Glueck, G. E. Wright, and Paul Lapp inevitably dominate, but many others, both archaeologists and administrators, receive proper credit. Their achievements are narrated within the context of the Schools' plans and programmes, so that the development of the work is clear. Dr King's story is not nationalistic, he describes British, French, German, Israeli, and Arab scholars and their work where appropriate, Flinders Petrie and Kathleen Kenyon being honoured with individual photographs. This is not a technical study, but an informative chronicle, made easy to consult by its many sub-headings and clear indexes.

A. R. MILLARD

LANCE, H. D.: *The Old Testament and the Archaeologist*. 1983 (1981). Pp. xii, 98; 12 figures, 2 photographs. (SPCK, London. Price: £4.95. ISBN 0 281 04021 4)

Originally published by Fortress Press in 1981 (see *B.L.* 1982, p. 24), this book provides a lively beginner's guide to biblical archaeology. Both the

possibilities and the uncertainties in the use of archaeological evidence are clearly illustrated by a sensible discussion of methods and principles.

M. A. KNIBB

LEVINE, L. I. (ed.): *The Jerusalem Cathedra: Studies in the History, Archaeology, Geography and Ethnography of the Land of Israel*. Volume 2. 1982. Pp. iv, 355; numerous illustrations. (Yad Izhak Ben-Zvi Institute, Jerusalem. Wayne State University Press, Detroit, Michigan. Price: \$25.00. ISSN 0333 7618)

The range covered in this volume of translated articles extends from biblical to modern times and only two articles are of direct relevance to Old Testament study, an essay by B. Mazar on 'Jerusalem in Biblical Times' and a select bibliography covering Jerusalem in the period of the monarchy compiled by Ruth P. Goldschmidt-Lehmann. The latter does not include items dealing with the Solomonic temple, the water-supply and the Siloam inscription: for these the reader is referred to a volume by Y. Schechter. Mazar's contribution, which is based on a chapter in *Cities and Districts in Eretz Israel* (1975), provides a useful survey of the subject and a synthesis of his own views on some controversial topics. Five essays on the Hasmonean and Herodian periods may also be of interest to some users of the *Book List*, particularly M. Stern's study of 'Social and Political Realignments in Herodian Judaea'.

G. I. DAVIES

MILLER, J. M.: *Introducing the Holy Land: A Guidebook for First-Time Visitors*. 1983. Pp. x, 189; 31 maps, 25 illustrations. (SCM Press, London. Price: £6.50. ISBN 0 334 02085 9)

This most useful and informative handbook by an experienced academic tour leader will provide the inquiring tourist with terse answers to many of the questions he will ask, and to others which would not have occurred to him. The most immediately germane is the middle section, a gazetteer of five suggested itineraries. It is preceded by a précis of the geographical and historical background down to the present day. Part Three gives further potted information, chronological charts, a short glossary and bibliography, and an index to the eighty-seven places on the itineraries. Photographs and sketchmaps illustrate the narrative.

D. R. AP-THOMAS

NEGEV, A.: *Tempel, Kirchen und Zisternen: Ausgrabungen in der Wüste Negev; die Kultur der Nabatäer*. 1983. Pp. 258; numerous illustrations, some in colour. (Calwer Verlag, Stuttgart. Price: DM. 36.00. ISBN 3 7668 0719 6)

In this popular work Negev focuses on archaeological work of his own and others in the Negeb. He demonstrates clearly that there was a strong Nabataean presence west as well as east of the wādi 'Arabah, and perhaps a little less clearly, though credibly, that this presence can be traced back, with the help of recently acquired skills in detecting ancient tent encampments, to the fourth century B.C. Much of the book is devoted to architectural and other remains of late Nabataean and Byzantine times. Unfortunately, though understandably, Negev does not examine Nabataean origins or their Transjordanian history in any detail, perhaps reserving that for his promised *Masters of the Desert* (see p. 251 and *PEQ* 114 (1982), 123). The book is admirably illustrated, but unfortunately R. Cleave's name is misspelt in the acknowledgements.

J. R. BARTLETT

SAWYER, J. F. A., and CLINES, D. J. A. (eds.): *Midian, Moab and Edom: The History and Archaeology of Late Bronze and Iron Age Jordan and North-West Arabia* (JSOT Supplement Series, 24). 1983. Pp. 172; 4 plates, numerous figures. (JSOT Press, Sheffield. Price: £14.95 (sub. price: £9.95); ISBN 0 905774 48 5. Paperback price: £8.95 (sub. price: £5.95); ISBN 0 905774 49 3)

The importance of the additional knowledge of the archaeology and early history of countries east of the Jordan accumulated over the last decade has been recognized and demonstrated at more than one international gathering of scholars. The papers reprinted here are from a Colloquium held at the Institute of Archaeology, London, in April 1981. They are grouped under four main sections: Sites and Surveys; Pottery; Metallurgy; Social and Political History. Both Near Eastern archaeologists and biblical scholars will find relevant and important material herein. Of particular interest to the biblical scholar are papers on 'The Meaning of "barzel" in the Biblical Expressions of "Chariots of Iron", "Yokes of Iron", etc.' (J. F. A. Sawyer); 'The "United" Campaign against Moab in 2 Kings 3:4-27' (J. R. Bartlett); 'Midianites and Ishmaelites' (A. Knauf); and 'The Midianite Arc in Joshua and Judges' (E. J. Payne). No one reading these pages could fail to recognize the importance of their contents.

J. R. DUCKWORTH

STERN, E.: *Material Culture of the Land of the Bible in the Persian Period, 538-332 B.C.* 1982. Pp. xx, 287; 380 figures. (Aris & Phillips, Warminster; Israel Exploration Society, Jerusalem. Price: £28.00. ISBN 0 85668 137 7)

In this encyclopaedic survey, originally published in Hebrew in 1973, Stern reviews the evidence site by site (lowering dates for Abu Hawam A and B and for Tell Jemmeh A-D, thus including them in the period). Most of the evidence comes from outside Judah and Samaria, underlining the apparently perpetual cultural difference between the central hill region and the coastal plains. Stern approves of Albright's 'Iron Age III' for the hill country, but denies its applicability elsewhere (p. 226); in the mountains the Iron Age III culture continued after 587 B.C., destruction being limited to southern Judah. Change came not in the Babylonian but in the Persian period. The Persians themselves, however, influenced little but economic life and taxation; in matters such as burials or pottery and metalware it was rather the influence of Phoenicia and Greece that was at work. The chapter on seals and seal-impressions raises important questions: the seal of Shelomith and seals from Ramat Rahel (pp. 201-04) read not *hphh* but *phw*' (cf. Avigad, *Qedem* 4 (1976), p. 11, and Stern's illustration no. 332). Stern, against Naveh, dates the Mošah stamps early, to the late sixth century B.C. (p. 209), on the basis of their appearance at Gibeon where occupation (it is argued) ceased early in the fifth century, though this remains unclear. More than one Persian period seal impression was found by Kenyon at Jericho (p. 38); see now Jericho IV (1982), pp. 537-45. Following Alt's work, Stern proposes that the change from animal to the Aramaic *yhd* stamps reflects the political developments of Nehemiah's time (p. 237). The view that Sidonian coins were struck by Evagoras of Salamis (p. 219) is rejected by Betlyon (*The Coinage and Mints of Phoenicia* (1982), p. 19; see above, pp. 28-29). Though spoilt by sometimes slipshod typesetting, Stern's prodigious scholarly labour of compilation and assessment (often in advance of an excavator's own publication) is most valuable and very welcome.

J. R. BARTLETT

SUSSMAN, V.: *Ornamented Jewish Oil-Lamps: From the Destruction of the Second Temple through the Bar-Kokhba Revolt*. 1982 (1972, Hebrew). Pp. xii, 136; illustrated catalogue of 246 lamps with additional illustrations and a map. (Aris & Phillips, Warminster; Israel Exploration Society, Jerusalem. Price: £20.00. ISBN 0 85668 164 4)

This catalogue of 246 lamps (of which 129 come from unidentified private collections) began with an exhibition at the Israel Museum in 1970. The lamps are ascribed to the hill country south-west of Hebron and to approximately the period A.D. 70–135, but hardly any come from stratified contexts, and some come from northern Israel; see the useful comments in Rosenthal and Sivan, *Qedem* 8 (1978), p. 82 (*B.L.* 1979, p. 36). Chapter 1 summarizes the historical development of the oil lamp in Israel. Chapter 2 discusses the background of these 'Darom' lamps. In chapter 3, on the lamps' ornamentation, the catalogue numbers assigned to the illustrations are not all correct. On p. 23, read 'on oil lamp no. 45'; on p. 24, 'on oil lamp no. 55'; on p. 26, 'on oil lamp no. 76'. On p. 27 the lamp illustrated and numbered 220 is not the lamp pictured at 220 or elsewhere in the catalogue. In the text on p. 18, lines 2 and 3, read 'no. 54' and 'no. 55' (for nos. 56 and 57 respectively); on p. 26, line 18, read 'oil lamp no. 54' for 'oil lamp no. 57' (see pp. 18, 54). An appendix catalogues a number of lamps and lamp fragments from burial cave C at Marisa. In publishing so many fine specimens otherwise reserved for collectors' eyes only, Sussman does great service; but equally she reveals the limitations to scholarship imposed by artefacts of unknown provenance.

J. R. BARTLETT

TÓTH, K.: *A régészet és a Biblia* (Archaeology and the Bible). 2nd edition. 1982. Pp. 184, with 96 drawings in the text. (Press Centre of the Reformed Church, Budapest.)

This is the second edition of the book reviewed in *B.L.* 1981, p. 33. The contents: I. A general introduction; II. The lands of the biblical age: 1. Egypt, 2. Mesopotamia, 3. Palestine; III. The most important discoveries of biblical archaeology; IV. Biblical towns; V. Literary documents. The work is concise, but up to date.

M. BÍČ

### 3. HISTORY AND GEOGRAPHY

BAUTZ, F. J. (ed.): *Geschichte der Juden: Von der biblischen Zeit bis zur Gegenwart* (Beck'sche Schwarze Reihe, 268). 1983. Pp. 248; 13 maps. (C. H. Beck, Munich. Price: DM. 22.00. ISBN 3 406 08468 0)

This essentially popular but generally sound presentation of Jewish history is of similar style to a previous number in the series devoted to the Jewish religion (see *B.L.* 1983, p. 117) except that the nine essays of the present paperback are the work of different authors, Jewish and non-Jewish, mainly from Germany and Israel. The pre-exilic period is covered by R. Rendtorff who lays particular stress on Israel's transformation from a nomadic to a sedentary population, while S. Talmon identifies the ideas and form of identity that characterized the early centuries of the Second Temple period. In his survey of the Jewish response to the Greeks and Romans P. Schäfer is careful to treat the period in historical rather than theological fashion, while P. Navé and A. Morabia deal with the later encounters with Christianity and Islam respectively. The remaining essays are concerned with the thousand years of Ashkenazi Jewry (M. Riff), Jewish emancipation in

Germany (W. Grab), antisemitism and Zionism (H. Greive), and a dialogue between J. Thorwald and H. H. Holz on the American Jewish community.

S. C. REIF

BRIANT, P.: *État et pasteurs au Moyen-Orient ancien* (Collection Production pastorale et société). 1982. Pp. iv, 267; 27 figures. (Cambridge University Press. Price: £9.00; ISBN 0 521 28754 5. Éditions de la Maison des sciences de l'homme, Paris. ISBN 2 901725 29 5)

The author is primarily a classicist who works in the Near East of Achaemenid and Hellenistic times. Here he first studies the statements of ancient Greek and Roman authors about herders and nomads, showing their defects and limitations. Then he investigates three such groups in turn: the peoples of the Zagros mountains, the Arabs, and the Sakas, or Scythians of central Asia. The last of these three may have some Old Testament interest, but it is the section on the Arabs that is particularly relevant. The period ca. 800–200 is covered and the attempt is made to reconstruct their economic life. Since the author's background and interests are so unlike those of Old Testament scholars, his presentation will be found stimulating and refreshingly different from standard works on the early history of the Arabs, to which it is a very useful supplement.

W. G. LAMBERT

BRINGMANN, K.: *Hellenistische Reform und Religionsverfolgung in Judäa: Eine Untersuchung zur jüdisch-hellenistischen Geschichte (175–163 v. Chr.)* (Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse, III, 132). 1983. Pp. 162. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 48.00. ISBN 3 525 82413 0)

The puzzle of causes and effects called the 'Maccabean revolt' or 'Hellenistic crisis' continues to attract new interpretations. Bringmann's concern seems to be that modern accounts are still in one way or another dependent upon, or influenced by, the bias of the ancient sources, whether Jewish or Hellenistic. Basing his arguments throughout on the primary sources, Bringmann offers several new conclusions. First, the system of dating used in 1 Maccabees consistently takes autumn 312 as the start of the Seleucid era; hence, the desecration of the Temple and the proscription of traditional Judaism occurred in 168 B.C., immediately after Antiochus's second Egyptian campaign, and not in 167. Second, the letters in 2 Maccabees, read in the order 1, 3, 4, 2, show that the proscription was revoked by Antiochus late in 165. Third, the reform initiated by Jason was no betrayal of traditional Judaism at all, but intended to further contact with non-Greek neighbours and diaspora Jews. Bringmann's thesis will provoke more discussion of an already controversial topic.

P. R. DAVIES

CAZELLES, H.: *Alla ricerca di Mosè* (Leggere oggi la Bibbia, 3/2). Pp. 153; 6 maps. (Editrice Queriniana, Brescia. Price: Lire 10,000)

This is the Italian translation of Professor Cazelles's *A la recherche de Moïse* (B. L. 1980, p. 37).

P. R. R. MURRAY

COOPER, J. S.: *Reconstructing History from Ancient Inscriptions: The Lagash-Umma Border Conflict* (Sources from the Ancient Near East, 2/1). 1983. Pp. 61; 3 maps, 2 charts, 4 illustrations. (Undena Publications, Malibu, California. Price: \$8.65)

Superficially this small monograph has no bearing on the Old Testament. It studies from the original inscriptions (all composed for particular

rulers and known from contemporary copies) the struggle between two Sumerian city-states over border land, which lasted for a few generations in the middle of the third millennium B.C. The author writes with authority, and, save for presuming a little background knowledge, offers a self-contained study dealing with all aspects and providing English translations of the texts. Some of these inscriptions summarize past episodes of the struggle, and as a result this is ideal material for study of historiography. The author shows how a technical vocabulary grew up to describe the continuing struggle as seen from the one side, and how details and order of events vary in contemporary or near-contemporary records. This is thus highly relevant for study of Israelite historiography.

W. G. LAMBERT

FISCHER, T.: *Silber aus dem Grab Davids? Jüdisches und Hellenistisches auf Münzen des Seleukidenkönigs Antiochos' VII. 132–130 v. Chr.* (Kleine Hefte der Münzsammlung an der Ruhr-Universität Bochum, 7). 1983. Pp. 46, including 19 illustrations and 2 tables. (Studienverlag Brockmeyer, Bochum. Price: DM. 12.00. ISBN 3 88339 325 8)

In this monograph Fischer suggests that John Hyrcanus looted the silver required to meet the terms imposed by Antiochus VII in 133 B.C. (see Josephus, *AJ* XIII.8.3–4 (247–49)) not from David's grave but from the Temple treasury; and that Antiochus VII's silver tetradrachms of 132/31 or 131/30 B.C., bearing a monogram which Fischer reads as YPKAN[OY] ('of Hyrcanus'), and his bronze coins of 131/30 B.C., bearing the Seleucid anchor and the highpriestly heraldic emblem of a lily, indicate Hyrcanus's status in his early years as Antiochus's vassal. Important here is the attractive decipherment of the monogram (often taken to refer to a mint official) previously argued by Fischer in *ZDPV* 91 (1975), 191–96, and in *Actes du 9ème Congrès International de Numismatique, Berne, 1979* (1982), Bd. 1, 235–42. A stimulating essay, fully annotated and illustrated.

J. R. BARTLETT

FRANK, H. T.: *Seisho no Sekai*. Translated by K. Hidemura and M. Takahashi. 1983. Pp. 276, with pictures, maps, charts, and indexes. (Tokyo-shoseki, Tokyo. Price: ¥6,800)

This is a Japanese translation of *Discovering the Biblical World* (1975); see *B.L.* 1977, p. 30.

K. K. SACON

FREEDMAN, D. N., and GRAF, D. F. (eds.): *Palestine in Transition: The Emergence of Ancient Israel* (The Social World of Biblical Antiquity, 2). 1983. Pp. x, 108. (The Almond Press, Sheffield. Price: £15.95; ISBN 0 907459 32 2. Paperback price: £6.95; ISBN 0 907459 33 1)

The real point of publishing this collection of five essays is beyond me: it is unblushingly admitted that four of them were completed by 1979; of these, the relevance of the first (by W. H. Stiebing on Egypt in the Amarna Age) to the theme announced by the title of the book is not established; the next two (by J. M. Halligan on the role of the peasant, and by N. K. Gottwald on the Canaanite socio-economic system) are revisions, apparently completed by 1979, of essays published in 1976; the fourth, the longest and most substantial essay (by M. L. Chaney on Palestinian peasant movements), adds little to what was better said in 1979 by Gottwald in *The Tribes of Yahweh*; and the last, the only more recent essay, is a patronizing, intemperate, undocumented and often irrelevant attack on Gottwald by Mendenhall. Nothing in this

motley collection furthers the book's declared purpose, to be 'a basically sympathetic attempt to reevaluate Mendenhall's original hypothesis from the perspective of developments during the last several decades'.

A. D. H. MAYES

KEEL, O., and KÜCHLER, M.: *Orte und Landschaften der Bibel: Ein Handbuch und Studien-Reiseführer zum Heiligen Land*. Band 2: *Der Süden*. 1982. Pp. xxii, 997, including 645 line-drawings. (Benziger Verlag, Zurich. Price: Sw.Fr. 88.00 (sub. price: Sw.Fr. 78.00); ISBN 3 545 23042 2. Vandenhoeck & Ruprecht, Göttingen; ISBN 3 525 50167 6)

The authors present a geographical, historical and archaeological guide to the regions and settlements of biblical Cisjordan (with some minor forays into Transjordan). Band 2 covers the country south of a line from Tell Aviv via Jerusalem to Jericho (for north of the line, see Band 3; for Jerusalem, see Band 1). Nearly two hundred sites are presented by region, not alphabetically as in *EAHL*. Their names and identifications, histories, and accessible remains are systematically described with references to source material, and with maps, plans, and illustrations (for which there is a source-index). The map on p. 74 would illustrate the text (pp. 76–77) better if it showed Antedon and Maiumas. The map on p. 147 locates Bozra at Bozrah (cf. the index, p. 977, and p. 170). The pot in illustration no. 203 does not bear the Edomite name *qws nl* as stated. A low dating is given for Neolithic Jericho (pp. 533–37). However, the quantity, quality, and presentation of the material can only be admired, and the Old Testament scholar visiting Israel will find this up-to-date, portable encyclopedia most useful.

J. R. BARTLETT

KEMPINSKI, A.: *Syrien und Palästina (Kanaan) in der letzten Phase der Mittelbronze IIB-Zeit (1650–1570 v. Chr.)* (Ägypten und Altes Testament, 4). 1983. Pp. x, 250; 2 figures, 13 plates, 7 plans. (Otto Harrassowitz, Wiesbaden. Price: DM. 85.00. ISBN 3 447 02295 7)

The aim of this monograph appears to be to present a historical/archaeological synthesis for the end-part of the Middle Bronze Age in Syria-Palestine, in the context of Egyptian, Hittite, and Mesopotamian relations with that region. To that end, the Akkado-Hittite bilingual text of Hattusil I is presented in both versions, Egyptian data of the Hyksos period are summarized, and considerable attention is given to the archaeological remains in the Levant. In fact, there is no real overall historical synthesis, and treatment of the major powers and Byblos (chapter 5) seems superficial, and (like the sources quoted) neither adequate nor up to date. For example an absolute date for the start of the eighteenth Dynasty (and end of the Hyksos) in Egypt at 1570 B.C. is twenty to thirty years too high, betraying a lack of knowledge of recent work. As there are no direct links between Egypt on the one hand and Hatti and Mesopotamia on the other in the period studied, a unitary and definitive historical picture for the period studied is still not possible.

K. A. KITCHEN

LEVIN, C.: *Der Sturz der Königin Atalja: Ein Kapitel zur Geschichte Judas im 9. Jahrhundert v. Chr.* (Stuttgarter Bibelstudien, 105). 1982. Pp. 108. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 21.80. ISBN 3 460 04051 3)

The detailed analysis of 2 Kings 11 presented in this work follows a method that has become by now, especially under the influence of writers like

Würthwein, Dietrich, and Veijola, current practice. The original narrative, which constitutes about forty-five per cent of the present chapter, is separated from its three successive revisions. The sources are set out clearly in the author's translation of the chapter, where the different strata are indicated by a number of different type faces (as is done in Würthwein's commentary on Kings in the series *Das Alte Testament Deutsch*). A revision designated as late deuteronomistic and showing an interest in covenant theology is recognized in additions referring to the people of the land (verses 14b, 17–18) and the Baal cult (verse 18). It was followed by an extensive priestly revision, which is traced in the references to Jehoiada the priest (verses 9ab, 15), the house of the Lord (verses 3a, 4ab, 8a, 11a, 13b, 19a), and the Sabbath (verses 5, 7). Still later came an early chronistic revision, which was mostly concerned with 'the priest' (verses 10, 15b, 18b, 20b). The pre-exilic original narrative was borrowed by the deuteronomistic historian from the chronicles of the kings of Judah.

The author is confident that in following this kind of analysis he is able to separate the genuinely historical account of the original from the 'history viewed by faith' that was presented by the later stages of this tradition, and thus to demonstrate that redaction criticism makes an important contribution to our historical and theological understanding of the Old Testament. This interesting study goes a long way towards substantiating his claims.

G. H. JONES

MACHINIST, P.: *Provincial Governance in Middle Assyria and Some New Texts from Yale* (Assur, 3/2). 1982. Pp. 37; 4 plates. (Undena Publications, Malibu, California. Price: \$5.35)

Machinist publishes five tablets reportedly found at Amuda on the Turkish-Syrian frontier; two are deeds of loan, three allocations of grain and harvesters, food and drink. All are typical of the Middle Assyrian period, written in the thirteenth century B.C. Building on these and other recently published texts, Machinist examines the development of provincial rule under the Middle Assyrian kings, and their administration by various ranks of officials, one even called 'king'. He shows the king had full control from Assur, even over the leading families. Basic attitudes for dealing with subject peoples which arose at this time, including deportation and imposition of tribute, were continued in the policies of neo-Assyrian kings, and so affected Israel and Judah.

A. R. MILLARD

MALAMAT, A.: *Das davidische und salomonische Königreich und seine Beziehungen zu Ägypten und Syrien: Zur Entstehung eines Grossreichs* (Sitzungsberichte der Österreichischen Akademie der Wissenschaften, Phil.-Hist. Klasse, 407). 1983. Pp. 42. (Verlag der Österreichischen Akademie der Wissenschaften, Vienna. Price: Sch. 98.00. ISBN 3 7001 0562 2)

The author has drawn together and supplemented earlier studies to describe the stages by which the Davidic empire emerged and its overall political structure within the context of international relations. The five stages of development (tribal kingdom of Judah; national kingdom of Israel and Judah; territorial state including the Canaanites; multi-national state following the defeat of Moab, Edom and Ammon; empire resulting from the defeat of Hadadezer) led to a complex structure centered on Judah. The title 'great king' (corresponding to the Accadian *šarru rabū*) was appropriately applied to Solomon. The author makes full use of meagre information to elucidate the

political and economic developments under Solomon, with a particular study of the structure of the kingdom of Hadadezer and of relations between Israel and Hamath.

A. D. H. MAYES

MALAMAT, A.: *Israel in Biblical Times: Historical essays*. 1983. Pp. xx, 336 (Hebrew); some maps and illustrations. (The Bialik Institute and the Israel Exploration Society, Jerusalem. Price: \$30.00)

This volume provides Israeli readers with a convenient collection of eleven of Malamat's essays. Most deal with historical topics, from Israel's beginnings to the end of the monarchy, but the final one, which is described as an 'Appendix', is a study of 'long life' in the Bible and related literature. All but one of them have been or are shortly to be published in German or English: the exception is 'The Twilight of the Judean Monarchy in the Egyptian-Babylonian Maelstrom', which takes further a topic explored in some earlier studies not reproduced here. It is to be hoped that a similar volume may soon appear in English, so that scholars and students who do not read modern Hebrew may have easier access to these examples of Malamat's characteristically interdisciplinary approach to biblical and ancient Near Eastern studies.

G. I. DAVIES

METZGER, M.: *Kodai Isuraeru-shi*. Translated by T. Yamaga. 1983. Pp. 307, with indexes (pp. 45). (Shinchi-shobō, Tokyo. Price: ¥3,900)

This is a Japanese translation of *Grundriss der Geschichte Israels* from its fourth revised edition (1977); see *B.L.* 1979, p. 43.

K. K. SACON

NOTH, M.: *The History of Israel*. 1983 (1960). Pp. viii, 487. (SCM Press, London. Price: £9.50. ISBN 0 334 02044 1)

In many respects Noth's *History* is, of course, out of date. The past two decades have seen considerable refinement in our understanding of, for example, the structure of tribal society or the nature of the monarchy in Israel; and in so far as Noth's reconstruction of the early period is heavily dependent on his earlier studies of the process of formation of the Pentateuch, it is in considerably more than incidental detail that we may question his presentation. Nevertheless, the decision to reprint the book is welcome. For its rigour of argument, its comprehensive integration of the work of exegete, literary critic, historian, geographer and even archaeologist, resulting in a thoroughly satisfying account of the history of Israel, Noth's *History* has not been surpassed. It expresses the essence of the Alt-Noth tradition; thus, it is a classic work and, as such, both deserves and repays continued study. (For previous English editions see *B.L.* 1958, p. 16; 1960, p. 14 (*Decade*, pp. 92, 194.))

A. D. H. MAYES

NOTH, M.: *Isuraeru-shi*. Translated by S. Higuchi. 1983. Pp. 680, with a map. (Nihon Kirisuto Kyōdan Shuppan-Kyoku, Tokyo. Price: ¥8,600)

This is a Japanese translation of *Geschichte Israels* from its eighth edition (1976); for the first edition see *B.L.* 1951, pp. 26–27 (*Eleven Years*, pp. 321–22).

K. K. SACON

PAUL, A.: *Le Monde des Juifs à l'heure de Jésus: histoire politique* (Petite bibliothèque des Sciences Bibliques: Le Nouveau Testament et son milieu, 1). 1981. Pp. 263. (Desclée, Paris. Price: Fr. 79.00. ISBN 2 7189 0196 9)

This volume inaugurates the New Testament series of a collection designed to introduce laypeople to the biblical milieu, and is intended as only the first part of a two-volume project, the second of which will deal with 'l'histoire littéraire'. Part I surveys the period from Alexander to Hadrian and notes the major sources for its history, literary and non-literary; Part II describes the communities of the Diaspora; Part III focuses on the vicissitudes of Palestinian Jewry from the persecution of Antiochus IV until the destruction of the Temple; and Part IV introduces the new character and conditions of Judaism without land or cult. It is a very well-written account, although, perhaps inevitably, it offers the conventional perspectives and evaluations of what was going on during 'the time of Jesus'.

P. R. DAVIES

SCHÄFER, P.: *Geschichte der Juden in der Antike: Die Juden Palästinas von Alexander dem Grossen bis zur arabischen Eroberung*. 1983. Pp. 287; 16 plates. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38.00; ISBN 3 7887 0718 6. Verlag Katholisches Bibelwerk, Stuttgart. ISBN 3 460 32021 4)

The scope of this history book is refreshingly novel, covering nine hundred years of Jewish life in Palestine. The shortcomings of such an enterprise are, however, considerable. Although Schäfer focuses on political events (itself an unfortunate if necessary restriction), he offers not a continuous *story*, but a series of numbered and subtitled paragraphs. The numerous footnotes are mostly (single) references to primary or secondary sources, without comment. The appended bibliography is extensive, and includes works in Hebrew, an increasingly common, and welcome, convention. The result is a good set of notes for students, but an account stripped of all flesh and blood. Schäfer's knowledge of classical Judaism, and his flair for historical research are both already well documented; it is precisely these gifts which are lacking in this book.

P. R. DAVIES

SCHÄFER-LICHTENBERGER, C.: *Stadt und Eidgenossenschaft im Alten Testament: Eine Auseinandersetzung mit Max Webers Studie "Das antike Judentum"* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 156). 1983. Pp. xii, 485. (De Gruyter, Berlin. Price: DM. 108.00. ISBN 3 11 008591 7)

This densely argued work sets out to examine the methods by which Weber constructed his study of ancient Israel, and to determine their appropriateness in the light of later study. Weber's development of the concept of the ideal type, as a theoretical construct by means of which the true contours of conditions might be determined, is discussed with particular, though not exclusive, reference to his study 'Ancient Judaism'. Two types, city government and covenant community, were thought by Weber to have coexisted in pre-monarchic Israel, the latter having been subordinated to the former with the introduction of the monarchy. The scheme is shown, however, to fail, in so far as the ideal type 'city government' as constructed by Weber is irrelevant to pre-monarchic Israel, and indeed, *contra* Alt, to our understanding of Jerusalem and Samaria under the monarchy. Pre-monarchic Israel was rather of the type of 'segmentary society', a social form which is now superseding the amphictyony as a model by which pre-monarchic Israel can be comprehended. This is a wide-ranging and in parts difficult work. It has

some surprising omissions: the discussion of (semi-)nomadism makes no reference to Henninger, and Gottwald can certainly not be dismissed, as here, as simply following Mendenhall. However, it tackles in depth an important subject which has hitherto received inadequate treatment, and deserves careful and detailed study.

A. D. H. MAYES

*Seisho no Idai na Hitobito*. Translated by K. K. Sacon. 1983. Pp. 435, with numerous illustrations and maps. (Gakken, Tokyo. Price: ¥12,000)

This is a Japanese translation of *Great People of the Bible and How They Lived*, published by The Reader's Digest Association with G. E. Wright as the principal adviser and editorial consultant (1974).

K. K. SACON

VAN SETERS, J.: *In Search of History: Historiography in the Ancient World and the Origins of Biblical History*. 1983. Pp. xiv, 399. (Yale University Press, New Haven and London. Price: £27.00. ISBN 0 300 02877 6)

The first half of Professor Van Seters's book contains a broad survey of all the ancient historiographic material relevant to the study of Old Testament history writing (pp. 8–208). Against this background of comparative material the question of Israelite historiography is discussed in the second part of the volume (pp. 209–362).

After a brief but clear introduction with definitions of important terms and a presentation of the method of investigation follows a chapter on early Greek historiography. It is a useful survey of problems and results with valuable discussions of the relationship of epic to historiography and of the questions of unity and sources in Herodotus and the Old Testament. The chapter on Mesopotamian historiography is arranged according to genres: royal inscriptions, king lists, omens, chronicles, historical epics, and prophecies. As in the case of the Greek material the author rightly rejects the view that the contrast between the biblical and the non-biblical texts is too deep for a useful comparison, and we get both a well-informed survey and interesting sidelights on Israelite historiography. The same is true of the chapter on Hittite historical texts, which includes also a forcible criticism of H. Cancik's claim that the Hittite texts are far superior to the historical traditions of Mesopotamia and Egypt and that they explain the rise of historiography in both Greece and Israel. The section on Egypt is likewise clear and instructive. The author has been forced to make his own tentative classification of the Egyptian material, since little form-critical analysis has been carried out in this field. The last chapter on the non-biblical material reviews historiographic texts and inscriptions of the Levant, including *inter alia* the Moabite Stone and Ugaritic literature.

If in the first part the author has naturally to a great extent built on foundations laid by others, his treatment of Old Testament historiography is highly independent and original. After a critical survey of the main lines of earlier discussions, he concentrates on three essential topics: historiography in the Books of Samuel; structure, genre, and theme in the Books of Kings; and the Deuteronomist from Joshua to Samuel. It is impossible to do justice here to the wealth of important observations, arguments and hypotheses, including an impressive attempt to view the Court History (or Succession Story) as a post-exilic addition to Dtr, and a well-argued plea for an exilic dating of the Yahwist, culminating in a presentation of Dtr as 'the first Israelite historian, and the first known historian in Western civilization truly to deserve this designation'.

The book is written in a lucid and vigorous style: the author has the refreshing habit of calling a spade a spade. The arguments are often convincing and always reasonable and worthy of consideration. The volume is well produced, and I have found few misprints (a few German words have fared badly, and I suspect that 'inclusive' in note 76 on p. 266 is an error for 'inconclusive'). It is a surprise to find, in such a well-written work, pp. 57–59 repeated practically unaltered on pp. 240–42. The book has a useful bibliography and is well indexed. It might have been a good idea to include a map.

There can be no doubt that this is a major contribution to a central subject of Old Testament studies.

B. ALBREKTSON

TRIGGER, B. G., KEMP, B. J., O'CONNOR, D., and LLOYD, A. B.: *Ancient Egypt: A Social History*. 1983. Pp. xiv, 450; 59 figures. (Cambridge University Press. Price: £27.50; ISBN 0 521 24080 8. Paperback price: £9.95; ISBN 0 521 28427 9)

The first three chapters of this book are reprinted from the *Cambridge History of Africa*, Volume 1, and the fourth has been added to complete the survey down to the onset of the Hellenistic age. Throughout, the emphasis is on aspects of Egyptian history other than dynasties and kings, temples or conquests. Instead, a vigorous and careful attempt has been made to review the role of kings, officials and various other groups in the populace as it changed or developed in different periods, in fact to provide a social history. Economic factors, such as the distribution of major population-areas and agricultural/pastoral areas, and the distribution and use of resources and wealth are taken into account. Given the origins of most of the work, care is taken (with admirable caution) to relate Egypt particularly to her African neighbours so far as the scanty and uneven source-data permit. The book concludes with rich bibliographies and introductions to these, and full index. As a book to use alongside (and supplementary to) the more usual 'political' histories, it adds fresh dimensions to the historical understanding of ancient Egypt, and is to be heartily commended.

K. A. KITCHEN

#### 4. TEXT AND VERSIONS

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. Pp. xxx, \*116, 666. (Éditions Universitaires, Fribourg. Price: Sw.Fr. 204.00; ISBN 2 8271 0245 5. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53671 2)

This large and serious volume is the first part of the report of the committee, including besides the editor of this volume N. Lohfink, W. D. McHardy, H. P. Rüger, J. A. Sanders, and the late A. Hulst, which was asked by the United Bible Societies to investigate the textual analysis of the Old Testament. There are to be two volumes on the Prophets, one on the poetical books and finally one on the Pentateuch. This first part has been prepared by Barthélemy. It contains a rich and highly interesting survey of the history of textual criticism and a discussion of methodological questions, such as the effect of canonization upon the history of the text and the question of what stage of the text the critic seeks to restore. Following this it provides a careful textual analysis of 961 difficult passages in the historical books. This, with its subsequent volumes, cannot fail to be of central importance for all Old

Testament scholarship for the next decades. The work is carefully thought out and the textual evidence is marshalled in a novel way.

J. BARR

BOESE, H.: *Die alte "Glosa Psalmorum ex traditione Seniorum": Untersuchungen, Materialien, Texte* (Vetus Latina: Aus der Geschichte der lateinischen Bibel, 9). 1982. Pp. 286. (Verlag Herder, Freiburg. Price: DM. 92.00. ISBN 3 451 00449 6)

This is a study and partial edition of an interesting seventh-century commentary on the Psalms which probably emanates from early Benedictine circles. The text commented upon is the Old Latin (Psalterium Romanum), in a somewhat mixed form. The book contains: a study of the origins, textual tradition, and subsequent influence of the Glosa; a complete list of *incipits*, a collation of the (entire) Psalter text against Weber's edition of Ps. Romanum, and a partial edition of the Glosa itself, covering Pss. 1-10, 20, 50, 66-69, 93, 99, 103, 109, 131, 150. There are good indexes. The identity of the *seniores* is not clear, and the publication of these samples invites further exploration of underlying Greek sources (the Latin are more readily identified); the apocalyptic interest in Enoch and Elijah may provide a clue here.

S. P. BROCK

CHILTON, B. D.: *The Glory of Israel: The Theology and Provenience of the Isaiah Targum* (JSOT Supplement Series, 23). 1983. Pp. x, 178. (JSOT Press, Sheffield. Price: £18.00 (sub. price: £12.00); ISBN 0 905774 46 9. Paperback price: £11.50 (sub. price: £7.95); ISBN 0 905774 47 7)

Since attempts to date targums on the basis of historical and literary allusions usually produce results which are valid only for the verses or passages in question, Chilton is interested to establish the exegetical framework of Targum Isaiah and thus to achieve conclusions which hold good for this Targum as a whole. The exercise consists in the main of a discussion of fifteen key concepts, ranging from Law to Messiah, from which it emerges that there are basically two levels of interpretation (Tannaitic and Amoraic) in Targum Isaiah, with the earlier level subdividing into pre- and post-A.D. 70 strata. However, this resort to stratification is not intended to deny that targum-making was really a process extending from the Tannaitic period into the Amoraic (and beyond). Armed with his conclusions Chilton hopes to be able to make a more scientific use of Targum Isaiah in connection with the New Testament — a programme upon which he has already embarked in his 1976 thesis, *God in Strength: Jesus' Announcement of the Kingdom* (published in Freistadt, 1979).

This is an impressive piece of work and will remain so, even if some of Chilton's conclusions have to be discarded. Proper deference is paid to the rabbinic writings, but, as often happens in the treatment of the targums, some of the basic principles of targumic exegesis are overlooked, with occasionally unfortunate consequences. Instances, which can be given but the briefest of mention here, are the distinction made between 'house' and 'congregation' (p. 37, etc.), the significance attached to the *incipit* 'the prophet said' (pp. 53 ff.), and the large conclusion based on the targumic insertion of the words 'the dwellers of' at Zech. 14:9 (p. 78). For all that, this volume makes a considerable contribution to our knowledge of Targum Jonathan to the prophets. There is a six-page appendix on 'Messiah' in prophetic targums other than Isaiah. The unpublished D.Litt. thesis by J.B. van Zijl, *The Eschatology of Targum Isaiah* (Stellenbosch, 1963), has discussion which occasionally impinges on topics treated by Chilton.

R. P. GORDON

CLARKE, E. G., with DION, P. E. (eds.): *Newsletter for Targumic and Cognate Studies*, 10:1. 1983. Pp. 18. (Department of Near Eastern Studies, University of Toronto. Sub. price: \$5.00 per volume. ISSN 0704 59005)

A goodly crop of publications in the targumic and particularly in the cognate area includes a specially-prepared list of articles from Arabic journals. An editorial note points out that 'targumic' includes 'all items dealing with translation or paraphrase of the Hebrew scriptures in Aramaic and its dialects including Syriac'. Comments on the possible future role of the *Newsletter* are invited by the editor. Substantial reviews of important publications on the targums would be a useful feature, requiring only modest revision of the present format.

R. P. GORDON

GOSHEN-GOTTSTEIN, M.: *Fragments of Lost Targumim*. Part 1 (Bar-Ilan University, Institute for the History of Jewish Bible Research, Sources and Studies, 1). 1983. Pp. xxiv (English Introduction), 168 (Hebrew). (Bar-Ilan University Press, Ramat-Gan, Israel. Price: \$22.00. ISBN 965 226 034 7)

This volume represents the first-fruits of this Bar-Ilan project. The eventual aim is to assemble all the 'non-*ad locum*' Targumic quotations — Reuchlinianus-type marginalia therefore do not qualify — scattered throughout the Talmuds, Midrashim, and other major Jewish literary sources. The present volume is restricted to quote-units whose targumic origin is expressly indicated. The presentation consists of Hebrew lemma, known *ad locum* traditions in the appropriate targum(s), the quote-unit with source, and finally a discussion of linguistic and exegetical points of interest. While the material is divided into seven groups, the primary distinction made is between Palestinian Targums and 'dialectically (*sic*) unmarked ones' — though at one point Goshen-Gottstein confides that 'Palestinian' may often mean no more than 'non-Babylonian'. The total number of quote-units discussed is in the region of two hundred, and it is clear that a good number, including some in the Babylonian Talmud, have escaped the net.

R. P. GORDON

GROSSFELD, B.: *The First Targum to Esther according to the MS Paris Hebrew 110 of the Bibliothèque Nationale*. 1983. Pp. xiv, 222; 18 plates. (Sepher-Hermon Press, New York. Price: \$19.50. ISBN 0 87203 112 8)

The book of Esther has three extant targums, the *Targum Rishon* (the First Targum), the *Targum Sheni* (the Second Targum), and an 'unofficial' third Targum found in the Antwerp Polyglot Bible which Grossfeld calls the *Targum Shelishi*. In his brief discussion of the nature and relationship between the three Targum traditions the editor accepts M. Goshen-Gottstein's view that the literal *Targum Shelishi* is a cut recension from a source of the *Targum Rishon* type, the result of a deliberate policy of sixteenth-century editing. The manuscript chosen for this critical edition (Paris Hebrew 110) differs from that used by A. Sperber in Volume IVa of his *The Bible in Aramaic* (London BL Or.2375). It was preferred on the basis that it contained this particular Targum exclusively, was easily legible and complete, and was dated comparatively early (mid-fifteenth century). It is also the only manuscript containing the complete Jerusalem Targum version of Haman's Deed of Sale. The text and translation are followed by more than one hundred pages of detailed expert commentary. An Appendix contains the 'Larger Additions in the Text of *Targum Rishon* not Extant in Paris 110' accompanied by a translation. Full indexes (biblical, targumic, rabbinic), bibliography and plates of the Paris manuscript are added.

P. W. COXON

HANHART, R.: *Septuaginta. Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis Editum*. Vol. viii.5: *Tobit*. 1983. Pp. 185. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 92.00. ISBN 3 525 53442 6)

The introduction follows the pattern of Hanhart's other recent editions in the series (e.g. Judith, *B.L.* 1980, p. 44), listing the witnesses and giving a succinct account of the transmission, while reserving a detailed discussion of the textual history for a separate volume. As in Brooke-McLean and Rahlfs, the two (related) text forms are printed separately (a third text form, available in 6:9–12:22, is given in the apparatus to Greek II); for Greek I an eclectic text is constructed, but for Greek II Sinaiticus is the basis (the only other complete witness is the Old Latin). The apparatus is compiled with clarity and economy, and the high standard of the series is fully maintained.

S. P. BROCK

KOENIG, J.: *L'herméneutique analogique du Judaïsme antique d'après les témoignages textuels d'Isaïe* (Supplements to *Vetus Testamentum*, 33). 1982. Pp. xviii, 450. (Brill, Leiden. Price: Fl. 140.00; sub. price Fl. 124.00. ISBN 90 04 06762 0)

Koenig's concern is with the hermeneutical principle of analogical translation, or *gezerah shavah* ('equal principle'), as it was known among the rabbis. Evidence is sought first in the Septuagint of Isaiah and then in 1QIs<sup>a</sup>. Koenig insists that the analogical renderings uncovered are neither 'passive', incidental, nor interpolative, and frequently takes issue with Ziegler and Kutscher over their analyses of the respective texts. Analogical interpretation is of two types, viz. the use of words or phrases from another biblical passage, and the introduction of alternative forms and meanings through such devices as metathesis and (assumed) homonymy. (Since these are recurrent and oft-remarked features of the targums it is surprising that no use is made of the targumic 'analogy'.) Koenig traces the analogical phenomenon back to the exilic period and finds some evidence of a similar tendency in non-Israelite texts from pre-exilic times. There are many enlightening discussions of individual texts, for example the apparently anti-Samaritan rendering of 9:9 in LXX, the secondary addition of 'light' in 1QIs<sup>a</sup> and LXX at 53:11, and the (Hellenistic-inspired(?)) theme of the 'monde-spectacle' as it surfaces at several points in LXX Isa. 40–45. Anyone who spends much time with the ancient versions, not to speak of Isaiah itself, should read this book. It is amply supplied with bibliography and indexes.

R. P. GORDON

OWENS, R. J., JR.: *The Genesis and Exodus Citations of Aphrahat the Persian Sage* (Monographs of the Peshitta Institute, Leiden, 3). 1983. Pp. xx, 277. (Brill, Leiden. Price: Fl. 72.00. ISBN 90 04 06969 0)

This book is the fruit of Dr Owens's doctoral studies at Johns Hopkins with D. R. Hillers. Aphrahat offers abundant evidence for the Syriac Bible text at least a century before the oldest Peshitta manuscripts, but scholarly attention has been focused mainly on his New Testament text. The few previous investigations of Aphrahat's Old Testament text have been too restricted and insufficiently rigorous. Dr Owens has undertaken a needed task and fulfilled it, for Genesis and Exodus, both reliably and decisively. An accurate and skilful examination of all the citations and allusions, comparing them with the Peshitta text and discussing the probable causes of peculiarities, leads to a conclusion which can be summed up briefly: though Aphrahat's by-heart command of the Bible leads him frequently to quote inaccurately,

especially by conflation, it is clear (at least for Genesis and Exodus) that his text was essentially already the Peshitta as we know it; this decisively contradicts both the thesis of Pinkerton, that Aphrahat's text was more faithful to the Hebrew, and that of Vööbus and Baumstark, that it was of targumic character. Owens's conclusion is compatible with that of M. D. Koster on the Peshitta of Exodus (*B.L.* 1979, p. 49), and does not deny that Aphrahat has many haggadic traditions in common with Jewish targum and midrash. This is an exemplary piece of work.

R. P. R. MURRAY

(*Peshitta*): *The Old Testament in Syriac according to the Peshitta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute of the University of Leiden. Part II, fasc. 1a: *Job*, prepared by L. G. Rignell. 1982. Pp. xx, 55. (Brill, Leiden. Price: Fl. 54.00. ISBN 90 04 06342 0)

A brief Preface records with regret that L. G. Rignell died in October 1981, before he could see his work in print, and also expresses appreciation for the work of Professor P. A. H. de Boer, who was succeeded as general editor by Professor M. J. Mulder early in 1981. For the editorial rules now being followed, see *B.L.* 1977, p. 38, and 1978, p. 44. The Introduction to the *Job* fascicle is among the shortest and barest. The forty-four manuscripts studied are grouped under (A) the six oldest, including the Ambrosian 7al; (B) a type represented by five manuscripts; (C) the family of the Buchanan Bible and two more of this type; and (D) Lectionaries, Jacobite (6), Nestorian (1), and Melkite (4). Of the remaining manuscripts only those up to the twelfth century have been collated, and not the lectionaries, though all the data are kept in the Peshitta Institute. It is a pity, from the point of view of history of interpretation, that there could be no place to give the Syriac text of the introductory remarks in 15a2 and others in group (C), summarized on p. xiv: 'Job, though written by Moses, was not incorporated in the Pentateuch because of Job's being a gentile and no son of Jacob' (etc.).

R. P. R. MURRAY

*Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron.* 11/1: *Sapientia Salomonis*. Herausgegeben von Walter Thiele. 6. Lieferung: Sap 8:8–13:1. 1983. Pp. 401–80. (Verlag Herder, Freiburg. Price: DM.52.50; sub. price DM.45.00. ISBN 3 451 00485 2)

This fascicle carries further the edition of the Wisdom of Solomon in this magnificent series (cf. *B.L.* 1980, p. 48; 1981, p. 48; 1982, p. 39). The completion of this book is now in sight, and it is to be hoped that progress on other books of the Old Testament will soon be made.

J. BARR

WEVERS, J. W.: *Text History of the Greek Numbers* (Mitteilungen des Septuaginta-Unternehmens (MSU), xvi: Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse, III, 125). 1982. Pp. 139. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 78.00. ISBN 3 525 82411 4)

As with his earlier volumes in the series (see *B.L.* 1976, p. 33, and 1979, p. 50), Wevers leaps at once *in medias res*, thus making this a work which will only be meaningful to someone already well experienced in the intricacies of the textual history of the LXX; for such a person, however, the book offers a

lucid and valuable discussion of a variety of topics, notably: the nature of the Byzantine text (possibly to be identified as Lucianic, though without any obvious recensional activity; here a consideration of the 'Atticizing' variants in the groups *d*, *t*, and above all *n* would have been of relevance), the possibility of the preservation of non-hexaplaric approximations to the Hebrew (only very meagre evidence for this), the hexaplaric recension, the character of the text in A and B (A shows considerable, B only slight, hexaplaric influence), papyrus 963, and the reconstructed critical text. In this last (and longest) chapter much attention is rightly given to the role of translation technique as a tool for establishing the original text of LXX; it also includes an interesting section on the transcription of proper nouns. There is an index of passages discussed.

S. P. BROCK

## 5. EXEGESIS AND MODERN TRANSLATIONS

ACHTEMEIER, E.: *The Community and Message of Isaiah 56-66: A Theological Commentary*. 1982. Pp. 159. (Augsburg Publishing House, Minneapolis. Price: \$8.50. ISBN 0 8066 1916 3)

Trito-Isaiah is here regarded as part of the work of an Isaianic school, the words of whose individual members have been brought together as a communal expression united by theme, vocabulary and structure. At the time of composition (538-515), that school had been enriched by mingling with a deuteronomistic Levitical group, but it was an embattled community, excluded from any access to power and opposed to its hierocratic contemporaries. It will be seen that this outline owes much to the work of P. D. Hanson, but there is no slavish dependence, and Dr Achtemeier backs up her proposals with regard to the setting of these chapters with lucid and helpful comments, particular emphasis being laid on the theological implications of this often difficult material.

R. J. COGGINS

ALONSO SCHÖKEL, L., and SICRE DIAZ, J. L.: *Job: Comentario teológico y literario* (Nueva Biblia Española). 1983. Pp. 634. (Ediciones Cristiandad, Madrid. ISBN 84 7057 334 9)

This is a major commentary on the book of Job. It begins with a short essay on the meaning of the book and the scope of the commentary, followed by a lengthy introduction to the problems of the book. The commentary itself first gives a translation of each speech with a philological discussion, then comments on the unit as a whole, and finally provides a verse-by-verse commentary. The appendix narrates the various stages of the history of the translation. There are three indexes: of authors consulted, literary themes, and theological themes.

A number of features in this commentary make it particularly noteworthy. The translation is in magnificent Spanish. There are numerous philological discussions, and these record the interpretations of commentators since Schultes and Doederlein. (It is interesting that several 'new' proposals were made two hundred years ago!) Throughout the commentary (except for the speeches of Elihu) the book is treated as a unity, and the awareness of the totality is not lost in the analysis of the purpose and function of the individual parts. Numerous biblical parallels are adduced, and careful attention is paid to tradition: Gregory (sixth-seventh century), Pineda (sixteenth-seventeenth century), Luis de León (sixteenth century). Finally, the beautiful style of this

commentary seems to have caught something of the original text and is thus able to communicate something of the dramatic power of the book of Job.

M. GILBERT

ATKINSON, D.: *The Wings of Refuge: The Message of the Book of Ruth* (The Bible Speaks Today). 1983. Pp. 128. (Inter-Varsity Press, Leicester. Price: £3.25. ISBN 0 85110 708 7)

This book is exposition rather than exegesis of the book of Ruth. It aims to apply the issues raised by the book of Ruth to the world of today. It is written from a Christian point of view, and much account is taken of the New Testament in the exposition. However, the text is dealt with in such a way as to face exegetical questions, and the exposition genuinely grows out of exegesis. The book fulfills its purpose admirably, and not the least of its virtues is that it is well and attractively written.

J. ROBINSON

BERGANT, D.: *Job, Ecclesiastes* (Old Testament Message, A Biblical-Theological Commentary, 18). 1982. Pp. 295. (Michael Glazier, Wilmington, Delaware. Paperback price: \$9.95; ISBN 0 89453 252 9. Gill & Macmillan, Dublin. Price: £8.95; ISBN 0 7171 1182 2)

While these two commentaries in one volume are aimed on a popular level at the English speaking world, there is no doubt that the author is acquainted with the major tenets of modern scholarship. Dr Bergant begins with a short (too short) Introduction which touches on wisdom in general, and its place in ancient Israel, before launching into the text of Job. The style adopted for this series of commentaries is not to explain verse by verse, but to offer a translation of a few verses and to comment upon the text, section by section. At the conclusion of each book there is a short section dealing with the 'Implications for Today', and this is followed by a list of books and articles for further reading. It is clearly and attractively written. (The American publishers also issue this book in a hardback form.)

R. B. SALTERS

BOADT, L.: *Jeremiah 26-52, Habakkuk, Zephaniah, Nahum* (Old Testament Message, A Biblical-Theological Commentary, 10). 1982. Pp. xii, 276. (Michael Glazier, Wilmington, Delaware. Paperback price: \$7.95; ISBN 0 89453 244 8. Gill & Macmillan, Dublin. Price: £8.95; ISBN 0 7171 1174 1)

The general character of the series in which this volume is placed has already been described in connection with *Jeremiah 1-25* (B. L. 1983, p. 45). The commentary is sensible, clear, and economical. Although it is part of the intention of the series to show the relevance of the theological thought of the Old Testament for the present, there is no straining here to establish contacts between the Old Testament and our modernity or to underline homiletical applications. The exegesis is sober and pleasantly expressed, but it is a pity that the author does not have more scope to dig more deeply than the format of the series allows. There are places where it would have been interesting to read more, not least at Jer. 31:31 ff. (the New Covenant), and also in connection with the Oracles against Foreign Nations (Jer. 46-51), given the author's critical assumption that 'Many of these come almost untouched from the hand of the master himself'. (The American publishers also issue this book in a hardback form.)

W. MCKANE

*Das Buch Hiob.* Illustrationen von H. Fronius. Einleitung von J. Marböck. 1980. Pp. 103; 12 illustrations. (Verlag Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: Sch. 318.00. ISBN 3 920609 19 0)

This handsome edition of Job, reproducing the text of the *Einheitsübersetzung*, is primarily a vehicle for the cycle of twelve etchings by the Austrian artist Hans Fronius (born 1903) made in 1980. Fronius's Job is a lacerated figure, spindly and angular, the very model of an Isaian Ebed Yahweh — but retaining the vestiges of a princely nobility. There is more of Francis Bacon than William Blake in this artist, but the images are never merely horrific; they are an exemplary visual interpretation of the pain of the text.

A few pages of introduction by Johannes Marböck, perhaps a little technical for the general reader for whom the edition is evidently designed, offer an attractive integrative reading of the book, drawing lines of connection between Job's 'first' and 'second' silences (like a first and second naivety) and between God's 'groundless' assault on Job and Job's 'groundless' adherence to God. In stressing the deliberately 'typical' features of the figure of Job, Marböck, perhaps unintentionally, validates the juxtaposition of the ancient text and the uncompromisingly modern images of the artist.

D. J. A. CLINES

BUTLER, T. C.: *Isaiah* (Layman's Bible Book Commentary, 10). 1982. Pp. 139. (Broadman Press, Nashville, Tennessee. Price: \$4.75. ISBN 0 8054 1180 1)

This commentary is one of a series intended for the layman, designed to show what each book of the Bible meant for its own time and what it says to our own generation. No technical knowledge is presupposed, and the style is very much that of the preacher. Each passage is given a heading, usually alliterative in form, e.g. 'Rattling the rod' or 'The Spirit's stump of salvation'. Apart from an introduction of eight pages and a summary of three the whole work consists of commentary, section by section rather than verse by verse. The stance is conservative, though allowance is made for the contribution of disciples of the prophet over several generations not only in interpreting his message but in updating it for their own day. On the other hand the possibility of an individual 'Second Isaiah' is not even mentioned. Some use is made of form-criticism.

A. GELSTON

CONROY, C.: *1–2 Samuel, 1–2 Kings, with an Excursus on Davidic Dynasty and Holy City Zion* (Old Testament Message, A Biblical–Theological Commentary, 6). 1983. Pp. 266; 4 maps. (Michael Glazier, Wilmington, Delaware. Paperback price: \$8.95; ISBN 0 89453 241 3. Gill & Macmillan, Dublin. Price: £9.50; ISBN 0 7171 1170 9)

The characteristic features of this series of commentaries were set out in a number of reviews in *B. L.* 1983, section no. 5. Here the amount of material to be covered means that only very brief extracts from the RSV text are printed, but comment is offered upon the whole of Samuel and Kings. There is value in these biblical texts being seen as a whole, but limitations of space mean that once essential information has been supplied there is little opportunity for Conroy to offer his own distinctive literary expertise. But the comments are always perceptive, particularly on the overarching sweep of the material, with special emphasis on the role of the central sanctuary and on the way in which the fulfilment of prophecy is described. Valuable also is the Excursus, which presents an overview of Old Testament material on the David and Zion

themes not confined to the books of Samuel and Kings. (The American publishers also issue this book in a hardback form.)

R. J. COGGINS

CRAIGIE, P. C.: *Ezekiel* (The Daily Study Bible: Old Testament). 1983. Pp. x, 322. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95. ISBN 0 7152 0530 7)

This popular study commentary follows the established format for the series. It prints the text of the RSV translation, divided into short sections, more than a hundred in number. The commentary that follows is popular in style and summarises the main historical context. It is clearly designed for the general non-specialist reader and fulfils its aim very well, developing a brief, practical exposition based on sound critical knowledge.

R. E. CLEMENTS

DALGLISH, E. R.: *Jeremiah, Lamentations* (Layman's Bible Book Commentary, 11). 1983. Pp. 167. (Broadman Press, Nashville, Tennessee. Price: \$5.50. ISBN 0 8054 1181 X)

DAVIDSON, R.: *Jeremiah*. Volume 1 (The Daily Study Bible: Old Testament). 1983. Pp. x, 165. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95. ISBN 0 7152 0526 9)

Both these books are addressed to a wide circle of readers, but they differ in scale, and Professor Davidson's book, which is the more detailed exegetically, supplies the RSV translation. So far as the book of Jeremiah is concerned, which is the major part of the work by Professor DalGLISH (pp. 9-139), it has a message for Everyman and both authors seek to distil what is essential and of enduring value. Professor Davidson does this out of great experience and with a judicious blend of scholarship and imaginative presentation.

W. MCKANE

EATON, M. A.: *Ecclesiastes: An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1983. Pp. 159. (Inter-Varsity Press, Leicester. Paperback price: £3.95; ISBN 0 85111 838 0. Also available as a hardback, ISBN 0 85111 637 X)

The aim of this series is to provide the student of the Bible with a handy up-to-date commentary on each book, with the primary emphasis on exegesis. This the author has achieved. He writes clearly and concisely, yet packs a great deal into this volume. Unfortunately, he writes with his hands tied behind his back, in that he approaches the book with gross presuppositions and fails for the most part to take an objective look at the text. So keen is he to find here the distillation of Jewish piety, that life 'under the sun' is interpreted to indicate life without God. 'If our view of life goes no further than "under the sun", all our endeavours will have an undertone of misery'. This is an interpretation found in Qoheleth Rabbah; there is nothing new under the sun! The author, therefore, like the Midrash is unprepared for the scepticism of this book. Thus when Qoheleth (chapter 6) laments the fact that some men are simply not given the ability to enjoy wealth or life, the author points out, after the fashion of Job's 'friends', that 'there is no indication that he recognises the source of his wealth', and the precise problem is ignored. For Eaton, Qoheleth's purpose is to counter scepticism and to show that the purposelessness of life stems only from the fact that men will not believe in a

God who is a rewarder of those who seek him. I find it difficult to recognize Qoheleth here.

R. B. SALTERS

FEINBERG, C. L.: *Jeremiah: A Commentary*. 1982. Pp. xvi, 335. (Zondervan, Grand Rapids, Michigan. Price: \$13.95. ISBN 0 310 45330 5)

This is a commentary which is linguistically competent and exegetically sensible. The notes on the Hebrew text which are supplied have value and take hold of the difficulties. Since the commentary comprehends the entire book of Jeremiah within its covers, it necessarily has the merit of conciseness. The Introduction of twenty-five pages does not engage seriously with the critical problems which are posed by the constituents of the book of Jeremiah and their composition, especially the dispositions of poetry and prose in the book. The author does not make many concessions to a critical approach. His view that we should try to explain the text in the order in which it appears in the Massoretic text and not indulge in 'rearrangement' (p. 11) is laudable, but what is the point in claiming a chronological order for the extant book (as he does in the headings of the main divisions established for exegesis) and then setting out a 'historical arrangement' of the book (p. 11) which contradicts these headings?

W. MCKANE

FENSHAM, F. C.: *The Books of Ezra and Nehemiah* (The New International Commentary on the Old Testament). 1982. Pp. xvi, 288, including 3 maps. (Eerdmans, Grand Rapids, Michigan. Price: \$12.95. ISBN 0 8028 2362 9. Distributed in Great Britain by the Paternoster Press, Exeter. Price: £10.50)

The books of Ezra and Nehemiah have received several commentaries in recent years; the particular strength of this one lies on the linguistic side. Though based on Fensham's own English translation, there are many valuable textual notes on the Hebrew and Aramaic, with frequent reference to the wider ancient Near Eastern background. By contrast it is unexpected to find the common authorship of these books with Chronicles asserted without reference to recent discussions; and in a comparable way the enemies of the community are dubbed Samaritans, again without discussion. The standpoint is the conservative one usual in the series, though at times alternative views are put forward very persuasively. There is an extensive bibliography (though there are some notable omissions from it), and full indexes. Overall, this will be a helpful addition to a growing series.

R. J. COGGINS

GREENBERG, M.: *Ezekiel 1-20: A New Translation with Introduction and Commentary* (The Anchor Bible, 22). 1983. Pp. xvi, 388. (Doubleday, New York. Price: \$16.00. ISBN 0 385 00954 2)

This is the first in a planned two-volume commentary on Ezekiel in the well-established Anchor Bible series. It introduces a number of new features, both in layout and interpretation, which makes it distinctive. The introduction is relatively short, offering little more than an outline of the book with some comments on its structure and a brief outline history of the period in which Ezekiel was active. There is then a note on the aim and method of the commentary and a selective bibliography. More extensive treatment of critical questions is provided in the individual sections as they appear. There are nineteen of these covering the first twenty chapters of the book of Ezekiel.

Each of these sections begins with a fresh translation which adheres closely to the Massoretic text, leaving the notes to take fuller account of material from the ancient versions. Under the heading 'Comment' there then follows a detailed study of matters of grammar, text, philology, and historical context. A more wide-ranging exegetical study then follows in each section entitled 'Structure and Themes' which looks at broader questions of interpretation which the author describes as 'holistic'. Every effort is made to treat the text of the book as we have it, and the overall character of the commentary is markedly conservative over literary authorship matters. Virtually the whole of chapters 1–20 are ascribed to the prophet Ezekiel, and the author sees almost nothing of the post-Ezekiel development of the text, by what some scholars have described as the 'Ezekiel School'. Instead Ezekiel is usually affirmed as the most probable source of the material, even in such lengthy sections as chapters 16 and 20, where a marked change of tone, from threat to assurance, becomes evident. Greenberg discerns a very definite 'holistic' structure in such units which allows him to discount earlier claims to secondary development. Critical questions are certainly not set aside, and the various historical and literary problems which the text raises are examined fairly. Whether such a 'holistic' approach will result in a similar treatment for the material of chapters 40–48 remains to be seen. The approach is fresh and interesting, marking out some important new lines of study, but is not consistently convincing.

R. E. CLEMENTS

*Das Hohe Lied: Das Schönste der Lieder Salomos.* Mit Illustrationen von F. Hoffmann. 1983 (1964). Pp. 46. (Theologischer Verlag, Zürich. Price: Sw. Fr. 35.00; DM. 35.00. ISBN 3 290 11539 9)

The exclusive edition of woodcuts, published nineteen years ago, is now being made available to a wider public. The text of the Song of Songs is that of the Zürich Bible of 1955 and the illustrations by offset have been slightly reduced in format.

U. E. SIMON

HOPPE, L.: *Joshua, Judges, with an Excursus on Charismatic Leadership in Israel* (Old Testament Message, A Biblical–Theological Commentary, 5). 1982. Pp. 218. (Michael Glazier, Wilmington, Delaware. Paperback price: \$7.95; ISBN 0 89453 240 5. Gill & Macmillan, Dublin. Price: £7.50; ISBN 0 7171 1169 5)

A very brief introduction is followed by an exposition of the RSV which, except for Josh. 12–19; 21:4–42, is printed in full. The text and commentary are divided into sections with appropriate headings. The approach of the series is theological rather than historical, though in the present instance the author can scarcely avoid historical issues. Thus, although the chief emphasis is on the significance of the books for the exilic community addressed by the deuteronomist, the historical problems are fairly recognized. In general, the work is admirable for the general readership for which the series is intended: it combines a sensitive literary and theological appreciation of the text with a well informed understanding of its background and origin. A slightly better balance might have been achieved if part of the introduction had mentioned the pre-deuteronomistic stages of development of the book, to which the commentary occasionally refers. (The American publishers also issue this book in a hardback form.)

A. D. H. MAYES

HUEY, F. B., JR.: *Ezekiel, Daniel* (Layman's Bible Book Commentary, 12). 1983. Pp. 152. (Broadman Press, Nashville, Tennessee. Price: \$5.50. ISBN 0 8054 1182 8)

This further volume in a series of popular commentaries is based on the RSV text. It seeks to set out the essential religious meaning of the biblical text, with only a minimum of engagement in questions relating either to the rendering of the text itself or to issues of historical background and literary authenticity. The approach is conservative, but a general statement is set out of the situation of Ezekiel in the sixth century B.C. and a broad affirmation is made declaring that modern scholarship in no way prejudices the assignment of all forty-eight chapters of Ezekiel to the prophet of that name. In the case of Daniel the significance of the apparent setting of the book in the Babylonian exile in the sixth century is noted, alongside a statement of why many modern critical scholars have assigned the book to the Maccabean era of the second century B.C. The commentary is well written and lucid, and is well fitted to serving its specific purpose of providing a non-technical guide to these books for the general reader.

R. E. CLEMENTS

JAGERSMA, H.: *Numeri. Deel I* (De predekking van het Oude Testament). 1983. Pp. 281. (Callenbach, Nijkerk. Price: Fl. 75.00; sub. price. Fl. 69.00. ISBN 90 266 0726 1)

This volume covers Numbers 1–15, and dates the composition of the book at the earliest in the period of the exile. Although Numbers contains material older than the time of its composition, in its final form it is a theological unity. In its view of the wilderness rebellions it reflects also rebellions in later periods; in its account of the cult and priesthood it projects back to the wilderness period the situation of later times; in its portrayal of Moses it idealizes him as the mediator between the people and the God who is in the midst of his people. Theologically, Numbers is about the people of God 'en route' from Sinai to the land of Canaan, a journey that can be understood at other, deeper, levels. Against this background, the commentary is fully critical as well as reflective. It attempts to discern the different strata in the material and to see the text as a whole. It handles the critical problems skilfully while suggesting a theological interpretation for each section. It is a valuable addition to the commentaries on Numbers, and one looks forward eagerly to the publication of volume 2.

J. W. ROGERSON

JEREMIAS, J.: *Der Prophet Hosea übersetzt und erklärt* (Das Alte Testament Deutsch, 24/1). 1983. Pp. 174. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 35.00 (sub. price: DM. 29.80); ISBN 3 525 51225 2. Paperback price: DM. 23.00 (sub price: DM. 19.80); ISBN 3 525 51224 4)

The main interest of this commentary, which builds closely on that of Wolff, lies in its detailed investigation into the literary structure of the book, and its attempt to distinguish the original oral pronouncements of Hosea from the contributions of the prophetic school of disciples. A complex structure is presupposed; cf. the parallels noted between 4:4–19 and 5:1–7. Judaean glosses are indicated by italics in the translation. Textual questions are dealt with in brief footnotes; the attitude to the Massoretic text is fairly conservative. The commentary also provides factual background information. Apart from a brief introduction there are excursions on kingship and the bull-image at Bethel. The theological interest centres in the tension between judgement and salvation in Hosea's concentration on Israel's relationship

with God. The woman in chapter 3 is probably Gomer, and the chapter relates to a later period in Hosea's marriage to her than chapter 1. A. GELSTON

JOHNSON, L. D.: *Proverbs, Ecclesiastes, Song of Solomon* (Layman's Bible Book Commentary, 9). 1982. Pp. 151. (Broadman Press, Nashville, Tennessee. Price: \$5.50. ISBN 0 8054 1179 8)

This volume well fulfils the intention of the series, to provide a 'Layman's Commentary' on the biblical books. The author's scholarship is real but unobtrusive. Critical views on questions such as authorship and date, and on the genre of the Song of Songs, are affirmed without fuss, but detailed critical analysis (e.g. of the genres of Prov. 1-9) is eschewed. Occasional references to other Old Testament books and to the New Testament remind the reader of the wider context of these books as sacred scripture, but they are allowed to speak for themselves, and their teaching is sometimes assessed critically (e.g. "'Money answers everything" is a maxim one would not expect to hear from Jesus', p. 123). No translation is provided: quotations are from a variety of standard modern translations, in each instance duly identified.

R. N. WHYBRAY

KNIGHT, G. A. F.: *The Psalms*. Volume 2 (The Daily Study Bible: Old Testament). 1983. Pp. xiv, 368. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95. ISBN 0 7152 0524 2)

With the publication of this volume on Psalms 73-150 Dr Knight has completed his commentary on Psalms for *The Daily Study Bible*. In its aim, interest, and method it follows its companion volume faithfully (see *B.L.* 1983, p. 50). As noted previously, the author has admirably met the aims of the series to bring out to God's people today the message of experience, hope, judgement, and comfort that is to be found in Scripture. Dr Knight writes clearly and can never be charged with dullness. A commentary of over seven hundred pages for just under £6.00 is remarkably cheap.

G. H. JONES

KORNFELD, W.: *Leviticus* (Die Neue Echter Bibel). 1983. Pp. 113. (Echter Verlag, Würzburg. Price: DM. 28.00; sub. price: DM. 24.00. ISBN 3 429 00825 5)

In the format adopted for this series, this is a concise running commentary on the new German 'Einheitsübersetzung', with a brief introduction to the study of Leviticus. It will prove very useful for the non-specialist.

E. W. NICHOLSON

LIEBERMAN, D.: *The Eternal Torah*. Part 2: *Joshua, Judges, Samuel One, Samuel Two*. 1983. Pp. viii, 360. (Twin Pines Press, River Vale, New Jersey; distributed by Ktav, New York. Price: \$19.95. ISBN 0 9609840 1 1)

A fundamentalist-Jewish commentary which, despite claiming to utilize 'Ancient and Modern Sources', is mainly homiletical. Lieberman manages to deal with Judges 4-5 without referring to Yadin's excavation of Hazor, and findings of modern historians of the ancient Near East are somewhat arbitrarily handled. ('The Middle Kingdom is a fabrication of modern historians . . . Rameses II could not possibly have fought the battle of Kadesh in 1288 B.C.E. Egypt was finished as a military force', p. 75). The volcanic eruption of Thera is shifted (following L. Pomerance) from the fifteenth

century to the thirteenth, where it can be made to produce conditions opportune for Israel's settlement in Canaan, 'because there is no historical proof of disaster in [the fifteenth] century for the destruction of the primitive economies in the Aegean and eastern Mediterranean shores' (p. 72). At Joshua 10:13 there is no reference to J. F. A. Sawyer's identification of the solar eclipse visible in Palestine on 30 September 1131 B.C.E. (*PEQ*, 1972, pp. 139-46). This book is not intended for students.

R. LOEWE

MARTIN, A., and MARTIN, J. A.: *Isaiah: The Glory of the Messiah*. 1983. Pp. 193. (Moody Press, Chicago, Price: \$9.95. ISBN 0 8024 0168 6)

Few concessions to the scholarship of the last two centuries can be detected in this 'literal, premillennial and dispensational approach' to the book of Isaiah. The introduction warns that to doubt the unity of the book is to malign and reject the Word of God as an unbeliever and destructive critic: 'denial of the unity is a rejection of its message'. So vigorous a beginning leads one to look for comparably lively theological assertions in the commentary itself, but these hopes are mostly disappointed. The bibliography is limited to like-minded works, with the curious exception of Gray's ICC volume of 1912.

R. J. COGGINS

MEINHOLD, A.: *Das Buch Esther* (Zürcher Bibelkommentare: Altes Testament, 13). 1983. Pp. 123. (Theologischer Verlag, Zürich. Price: Sw.Fr. 18.00. ISBN 3 290 14733 9)

A thoroughly professional, often subtle, and entirely sympathetic commentary from a scholar whose work on Esther as an example of the 'diaspora novel' is already well known. Born shortly before the Wannsee Conference on 'a final solution to the Jewish question', the author consciously wrestles with the twin problems of the meaning of the book for Jewish existence, dedicating his work 'Dem Volk des Buches', and of the relevance of this seemingly alien story to the Christian church. Especially valuable are his closing pages (pp. 99-112) on 'theological and anthropological perspectives'.

The commentary itself contains few exegetical surprises, though the range of the author's allusions to Jewish sources is a welcome bonus. He would perhaps have done well to give more room in his conception of the book's plot to the role of the two conflicting imperial decrees, and in his understanding of its theology to the role of 'coincidental' events.

D. J. A. CLINES

METZGER, B. M. (ed.): *The Reader's Bible*. 1983. Pp. xvi, 799. (The Reader's Digest Association, London; Hodder & Stoughton, London. Price: £7.95. ISBN 0 276 00099 4)

Confronted with the Reader's Digest Bible, a reviewer is likely to experience feelings analogous to those of the aged Isaac in Gen. 27: all seems familiar and in order, yet an uneasy sense persists that all is not well. Here supplied are a little more than half of the Old Testament and some three-quarters of the New (together with a commendatory foreword by Lord Coggan, an introduction to each book by Professor Metzger, and a subject index). Much that is most distinctive and awkward is removed, so that though the words are mostly those of the RSV, the overall impression is markedly different. Nothing can be looked up, for chapter and verse details have

disappeared; scholarly use is thereby precluded. Elimination of repetitions destroys much that is characteristic of biblical idiom, and so both the religious and the literary sense are likely to be offended. The Reader's Digest marketing expertise is such that many will no doubt buy this attractively produced volume; but few readers of the *Book List* are likely to be among their number.

R. J. COGGINS

MUNTAG, A.: *Ámós könyve*. Fordítás és magyarázat (The Book of Amos. Translation and Commentary). 1979. (Press Centre of the Lutheran Church, Budapest.)

MUNTAG, A.: *Jób könyve*. Fordítás és magyarázat (The Book of Job. Translation and Commentary). 1981. (Press Centre of the Lutheran Church, Budapest.)

The Lutheran Church in Hungary continues its publication of commentaries on all books of the Bible with these two volumes prepared by A. Muntag. Some years ago there appeared in this series the work of the late Professor M. Pálffy on the book of Jeremiah (2 volumes). The books of this series offer an exegetically well founded explanation of the biblical texts which is directed towards the practical needs of ministers.

M. BRČ

NOORDTZIJ, A.: *Leviticus* (Bible Student's Commentary). Translated by R. Togtman. 1982. Pp. xii, 280. (Zondervan, Grand Rapids, Michigan. Price: \$13.95. ISBN 0 310 45090 X)

This is a translation of the Dutch original published in 1940 and reviewed in *B.L.* 1946, p. 36 (*Eleven Years*, p. 36). The text of the NIV is given in sections and a number of footnotes are added where the author's renderings in his commentary, reflecting his own original translations, differ from this. Within the sections, which are often of some length, individual verses are not numbered and this makes for some awkwardness in trying to follow up the precise references in the commentary. As might be expected from the series in which the book appears, the outlook is broadly conservative, though not sufficiently so for the publisher who prefaces this edition with a five-page Note, taking Noordtzij to task for holding that parts of Leviticus are later than the time of Moses and that it shares some concepts with the thought-world of the ancient Near East. No attempt has been made to update the work, e.g. by a post-1940 bibliography, so it can hardly be recommended as giving for the non-specialist reader a picture of the present-day approaches of Old Testament scholarship to Leviticus. Where it still retains its value, as compared with other popular expositions, is in the author's clear, careful and thorough explanations of the cultic and other legislation and its terminology, and his continual awareness of the religious and theological significance of this material in the life of ancient Israel and beyond.

J. R. PORTER

NOORDTZIJ, A.: *Numbers* (Bible Student's Commentary). Translated by E. van der Maas. 1983. Pp. x, 304. (Zondervan, Grand Rapids, Michigan. Price: \$16.95. ISBN 0 310 43980 9)

This is a translation by E. van der Maas of the Dutch original of 1941 (see *B.L.* 1948, p. 28 (*Eleven Years*, p. 138)). A cautiously conservative view of the origin of the material in the book is adopted: 'for the most part the contents of Numbers . . . can be explained without any difficulty on the basis of the situation as it existed during Moses's time.' But it is allowed that 'more

than once after Israel settled in Canaan the need was felt to adapt the regulations from Moses's time to the new situation'. Hence, though the book is 'based largely on Mosaic data', it 'did not acquire its present form until after Moses's time, perhaps not until the time of Israel's kings'.

E. W. NICHOLSON

PORTER, J. R.: *Rebi-ki*. Translated by S. Higuchi. 1983. Pp. 213. (Shink-yō-shuppan-sha, Tokyo. Price: ¥2,200)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *Leviticus* (1976); see *B.L.* 1977, p. 49.

K. K. SACON

REESE, J. M.: *The Book of Wisdom, Song of Songs* (Old Testament Message, A Biblical-Theological Commentary, 20). 1983. Pp. 255. (Michael Glazier, Wilmington, Delaware. Paperback price: \$8.95; ISBN 0 89453 254 5. Gill & Macmillan, Dublin. Price: £8.95; ISBN 0 7171 1184 9)

This volume is part of a series whose character was described in several reviews in *B.L.* 1983, section No. 5. The fact that the writers of the series are Roman Catholic accounts for the interesting combination in this volume of the book of Wisdom and the Song of Songs. Although the series is designed for the non-specialist reader and aims at communication on the popular level, the commentary takes full account of recent critical advances in the study of both books. (The American publishers also issue this book in a hardback form.)

P. W. COXON

RIGGANS, W.: *Numbers* (The Daily Study Bible: Old Testament). 1983. Pp. x, 252; 1 map. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95. ISBN 0 7152 0522 6)

The Daily Study Bible: Old Testament sets out to do for the Old Testament what the late Professor William Barclay's popular commentaries did for the New. Whilst part of that purpose is to introduce the reader to some of the more important insights of present-day scholarship, Riggans is more technical in his presentation than Barclay was, and so his book is more likely to appeal to college students and ministers than to the layman with little prior theological education. Again, although one cannot but admire the ingenuity with which Riggans at times seeks to fulfil the second purpose of demonstrating Christian value by deducing Christianized messages from some of the least spiritual passages, such as lists of fighting men, or details about the lay-out of the wilderness camp, one is inevitably left with many unanswered questions about the method of their deduction.

J. W. MCKAY

SCHARBERT, J.: *Genesis 1-11* (Die Neue Echter Bibel). 1983. Pp. 120. (Echter Verlag, Würzburg. Price: DM. 28.00; sub. price: DM. 24.00. ISBN 3 429 00793 3)

This volume is the fifth to appear in this new Catholic series based on the common German translation. (Previous volumes have been noted in *B.L.* 1981, pp. 53, 58; 1982, p. 51; 1983, p. 47.) The commentary is preceded by a brief introduction to the critical study of the Pentateuch on fairly conventional lines, and by an introduction to Genesis which attempts to elucidate the theological character of each source. The commentary itself is set out below the translation, and is clear and straightforward. There are brief biblio-

ographies (in one of which A. G. Auld has been reduced to A. Graeme). Altogether this will be a useful addition to an attractive series.

R. J. COGGINS

SCHMIDT, W. H.: *Exodus* (Biblicher Kommentar — Altes Testament, II, Lfg. 3). 1983. Pp. 161–240. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 16.80; sub. price: DM. 14.00. ISBN 3 7887 0421 7)

This fascicle (see *B.L.* 1979, p. 61, for the previous one) brings the commentary to the end of chapter 4. It is marked by sober discussion and conclusions which avoid speculation: classical source division is maintained, with a note to defend it against the attacks mounted against it since the appearance of the last fascicle; the divine name is regarded as a Qal form of the verb *hyh*, expressing the promise of the effective presence of God; the difficult and much discussed story in 4:24–26 is thought to go back to old Midianite saga and always to have referred to Yahweh and Zipporah, thus further supporting the theory that the Midianites worshipped Yahweh.

A. D. H. MAYES

SCULLION, J.: *Isaiah 40–66* (Old Testament Message, A Biblical–Theological Commentary, 12). 1982. Pp. 214. (Michael Glazier, Wilmington, Delaware. Paperback price: \$7.95; ISBN 0 89453 246 4. Gill & Macmillan, Dublin. Price: £6.95; ISBN 0 7171 1176 8)

This volume well exemplifies the aims of the series indicated by its subtitle. It is intended primarily for the Roman Catholic general reader, but belongs to the main stream of biblical scholarship. Chapters 40–55 of the book of Isaiah comprise the prophecies of a prophet of the Exile, while chapters 56–66 are the words of a single, somewhat later prophet (*ca.* 520 B.C.). Particular pains have been taken to mention the opinions of different scholars, but the author's own views are firmly presented, for example in the 'Servant Songs', which are integral parts of the book and refer to the nation. Attention is usefully drawn where appropriate to similarities to other ancient Near Eastern literature. There are excursions on creation in Second Isaiah, the problem of the Servant and the meaning of *šedeq-šedeqah*. The introductions provide good background information, and there are four maps. Since the RSV text is printed in full, it must be said that the author has been remarkably successful in packing so much into a small compass. (The American publishers also issue this book in a hardback form.)

R. N. WHYBRAY

SMITH, B. K.: *Hosea, Joel, Amos, Obadiah, Jonah* (Layman's Bible Book Commentary, 13). 1982. Pp. 153. (Broadman Press, Nashville, Tennessee. Price: \$4.75. ISBN 0 8054 1183 6)

This commentary belongs to the same series as that of Butler on Isaiah also reviewed in this section (above, p. 50). This volume has more space to devote to a smaller quantity of text, and gives more cross-references to other parts of the Old Testament. The woman of Hos. 3 is identified with Gomer, though the possibility of another interpretation is mentioned in the Introduction. Hos. 13:10 is interpreted as a rejection of kingship in principle. Amos 7:14 is taken as a denial by Amos of any connection with the prophetic guilds, and 9:11–15 is said to be dated by most interpreters after 587. The view that both Jeremiah and Obadiah borrowed from an earlier oracle is recommended. Joel and Jonah are both dated to *ca.* 400 B.C. The latter is a didactic

rather than a historical narrative, indicating that the exile has afforded Israel a second chance to fulfil its missionary role to the nations.

A. GELSTON

SOGGIN, J. A.: *Il profeta Amos: Traduzione e commento* (Studi Biblici, 61). 1982. Pp. 197. (Paideia Editrice, Brescia. Price: Lire 11,000)

After an introduction (pp. 13–37) on the period in which Amos lived, his occupation (as cattle-owner rather than hireling), his style and choice of literary forms, his message (viewed as doom and denunciation alone) and the formation of his book, there is a new Italian translation, divided into thirty-seven sections. Each section is accompanied by philological and text-critical comment, with particular attention to the Greek versions and the Vulgate. An exegetical commentary follows, explaining the historical and archaeological context, sifting the mass of existing interpretations with admirable discrimination, brevity, and lucidity, and adding some fresh insights, though the datings of texts are not always adequately justified. Copious up-to-date references head each section, though one occasionally misses some indication of their context (e.g. on Amos's name one is merely referred to J. J. Stamm's article, cf. *B.L.* 1981, pp. 13–14). Despite a few slips (p. 20, line 26; p. 165, line 32) and bad misprints (p. 60, line 1; p. 190, line 5) this commentary has much to offer beginners and specialists alike.

M. P. WEITZMAN

*Starý zákon: překlad s výkladem: 12. Jeremjáš — Pláč* (The Old Testament: translation with commentary: 12. Jeremiah — Lamentations). 1983. Pp. 369. (Kalich, Prague. Price: Kčs 43)

The Czech commentary series reviewed in the *Book List* since 1969 (p. 27) approaches its conclusion. The penultimate volume deals with the books of Jeremiah and Lamentations. Like the previous ones it too is the result of the brotherly co-operation of protestant, catholic and orthodox scholars and offers a new translation of the Hebrew text in the modern Czech language, a valuable apparatus criticus (which includes almost all the variants attested by the Septuagint and the Vulgate), rich concordance references, and a detailed commentary. — The entire work went out of print, so that it has already been necessary to reprint five of the older volumes, and the remaining ones will follow.

M. BÍČ

STUHLMUELLER, C.: *Psalms 1 (Psalms 1–72)* (Old Testament Message, A Biblical–Theological Commentary, 21). 1983. Pp. 322. (Michael Glazier, Wilmington, Delaware. Paperback price: \$9.95; ISBN 0 89453 255 3. Gill & Macmillan, Dublin. Price: £9.50; ISBN 0 7171 1185 7)

STUHLMUELLER, C.: *Psalms 2 (Psalms 73–150)* (Old Testament Message, A Biblical–Theological Commentary, 22). 1983. Pp. 226. (Michael Glazier, Wilmington, Delaware. Paperback price: \$8.95; ISBN 0 89453 257 X. Gill & Macmillan, Dublin. Price: £8.95; ISBN 0 7171 1185 6)

The aim of this series by Roman Catholic writers was set out in a number of reviews in *B.L.* 1983, section no. 5. For these two volumes Carroll Stuhlmueller, one of the co-editors of the series, has studied each Psalm in four sections: firstly, the Psalm's origin in the social–religious background of ancient Israel; secondly, its literary form and structure; thirdly, key words and phrases; fourthly, the impact of the Psalm today. Such a division helps to clarify the treatment for the kind of reader the series aims to catch. Although the pattern is not rigorously followed, it does at times tend to be too formal

and monotonous. (The American publishers also issue these books in a hardback form.)

G. H. JONES

TRAYLOR, J. H., JR.: *1 & 2 Kings, 2 Chronicles* (Layman's Bible Book Commentary, 6). 1981. Pp. 153. (Broadman Press, Nashville, Tennessee. Price: \$4.75. ISBN 0 8054 1176 3)

Volume 5 of this series was reviewed in *B.L.* 1982, p.47. General comments there also stand for this volume. After a short introduction to the books of Kings the commentary is divided into sections, each with a heading and biblical reference. Both style and weight of the commentary are well pitched as regards its intended readers. The second book of Chronicles is included in the way the Greek title of the book related it to 1 and 2 Kings. Commentary here, which is about half the length of that of 1 and 2 Kings, is preceded by its own brief introduction. A quite useful bibliography closes the work.

J. R. DUCKWORTH

WEISER, A.: *Shihen Jō 1–41 pen*. Translated by T. Adachi. 1983. Pp. 457. (ATD-NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥4,800)

This is a Japanese translation of Psalms 1–41 of *Die Psalmen* from its eighth edition (1973); for the seventh edition, the most recent to be noticed in the *Book List*, see *B.L.* 1967, p. 28 (*Bible Bibliog.*, p. 28).

K. K. SACON

WHYBRAY, R. N.: *Shingen*. Translated by H. Matsuura. 1983. Pp. 185. (Shinkyō-shuppan-sha, Tokyo. Price: ¥2,000)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *The Book of Proverbs* (1972); see *B.L.* 1973, p. 27.

K. K. SACON

WILDBERGER, H.: *Jesaja* (Biblischer Kommentar — Altes Testament, x/3, Lfg. 19–21). 1982. Pp. i–xvi, 1509–1753. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 55.50; sub. price: DM. 46.20. ISBN 3 7887 0589 2)

The review of the previous fascicle (*B.L.* 1983, p. 56) referred to the completion of this major commentary, but failed to take account of the introduction, which now brings the work to a conclusion. The six chapters discuss the book of Isaiah and its text; the composition of Isa. 1–39; the prophet and his relation to the religious traditions of Israel; his theology; the theology of the post-Isaianic parts; and the language and linguistic form. There are also a classified supplement to the bibliographical material noted earlier in the commentary, indexes to volume 3, and a list of corrigenda. Wildberger is to be congratulated for this massive and valuable work.

J. A. EMERTON

WILLIAMSON, H. G. M.: *1 and 2 Chronicles* (The New Century Bible Commentary). 1982. Pp. xx, 428. (Eerdmans, Grand Rapids, Michigan. ISBN 0 8028 1925 7. Marshall, Morgan & Scott, London. Price: £10.95. ISBN 0 551 00932 2)

Dr Williamson's previous studies of the Chronicler raised expectations of this commentary which are in no sense disappointed. In the introduction are set out his reasons for rejecting common authorship with Ezra-Nehemiah.

The books of Chronicles should rather be seen as a substantial unity (with minor priestly revisions), dating from mid-fourth-century Jerusalem. The body of the commentary pays most attention to the religious and theological themes of the work, and to the particular way in which the Chronicler has made creative use of his sources to set out his own viewpoint. On historical questions a mediating position is taken between the extreme scepticism of some scholars and the willingness of others to accept every detail as accurate. There is an excellent bibliography, and two indexes (though not one of biblical references, which might have been instructive). All told, this is an extremely valuable addition to the series and to the available literature on the Chronicler.

R. J. COGGINS

## 6. LITERARY CRITICISM AND INTRODUCTION

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

AHUIS, F.: *Autorität im Umbruch: Ein formgeschichtlicher Beitrag zur Klärung der literarischen Schichtung und der zeitgeschichtlichen Bezüge von Num 16 und 17. Mit einem Ausblick auf die Diskussion um die Ämter in der Kirche* (Calwer Theologische Monographien, 13). 1983. Pp. 128. (Calwer Verlag, Stuttgart. Price: DM. 24.00. ISBN 3 7668 0699 8)

The author argues that these two chapters in Numbers offer information about the main bearers of authority in Israelite life over a period of five hundred years, from the time of Solomon (to which the J Dathan and Abiram narrative is assigned) to the P narrative of the two hundred and fifty leaders of the congregation (dated to the end of the exilic period) and the Deuteronomistic Korah narrative (dated to the period immediately following the exile). A consideration of these main stages in the history of the material, together with considerations of oral tradition, offers insights into the main bearers of authority in Israelite society: father, elders, king, charismatic leadership, priest, prophet. A concluding section considers the significance of a study of these chapters for discussions about office-bearers in the contemporary church.

E. W. NICHOLSON

ALETTI, J.-N., and TRUBLET, J.: *Approche poétique et théologique des Psaumes: Analyses et méthodes* (Initiations). 1983. Pp. 297. (Editions du Cerf, Paris. Price: Fr. 145.00. ISBN 2 204 02052 4)

This is an initiation into the methodology of structural analysis of Hebrew poetry. It is an approach for which some French writers show unbounded enthusiasm. It involves first literary analysis, examining repetitions and parallelisms to reveal alternating or concentric patterns. Then comes relational analysis, which finds structure in the interplay of persons in the text. The third level of analysis is that of images and figures. All these levels are interrelated, and the whole approach is regarded as complementary to the typology of psalms inherited from Gunkel. The authors have set out a clear and practical exposition, suitable as a project for a study-group and enabling scholars to estimate the value of this approach for the understanding and appreciation of the Psalms.

J. H. EATON

ARMERDING, C. E.: *The Old Testament and Criticism*. 1983. Pp. viii, 134. (Eerdmans, Grand Rapids, Michigan. Price: \$6.95. ISBN 0 8028 1951 6. Distributed in Great Britain by the Paternoster Press, Exeter. Price: £5.65)

The explicit purpose of this brief guide is to help evangelicals who might be nervous of the likely effects of biblical criticism by mapping out a possible

path between 'rationalism' and 'supernaturalism'. It is in effect a companion volume to G. E. Ladd's *The New Testament and Criticism*. Four chapters deal with literary (i.e. source) criticism, form criticism, structural analysis, and text criticism. The tone is eirenic, the outlines of method generally fair, and the approach constructive. The most interesting chapter, and in some ways a surprising one, in which the particular evangelical application is markedly less prominent than elsewhere in the book, is the discussion of the impact of structuralism on biblical study. A careful distinction is drawn between a thoroughgoing commitment to structuralism and the more eclectic literary study practised by many biblical scholars.

R. J. COGGINS

ASURMENDI, J. M.: *La guerra siro-efraimita: Historia y profetas*. (Institución San Jerónimo, 13). 1982. Pp. 210. (Institución San Jerónimo, Valencia; Instituto Español Bíblico y Arqueológico de Jerusalén. Price: Pts. 1000. ISBN 84 85873 02 5)

The author attempts to present an account of the Syro-Ephraimitic War and relate certain texts from Isaiah and Hosea to that conflict. His method is unassailable since he is intent on coming to grips with the underlying historical reality using all available sources. Unfortunately his knowledge of the Assyrian documents is at second hand and he omits H. Tadmor's significant study in *IEJ* 12 (1962), pp. 114–22. Even though he provides lists of opinions his bibliography is incomplete, not up to date and occasionally inexact. The result is somewhat superficial.

W. G. E. WATSON

AUFFRET, 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. Pp. 580. (Éditions Universitaires, Fribourg. Price: Sw.Fr. 93.00; ISBN 2 8271 0231 5. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53669 0)

Pierre Auffret's studies of literary structure, particularly in the psalms, are well known, and this book is a major addition to the corpus. For the most part he tackles new texts or builds significantly upon previous studies, particularly in the analysis of some larger 'collections' of psalms. His method of analysis familiarly blends painstaking observation of formal indices with consideration of content in the determination of structure. Exegetical or thematic implications arise along the way. While perhaps not an easy book to read, it will undoubtedly repay careful consultation. First Part: a comparison between Gen. 2:4b–3:24 and 4:1–16; Gen. 11:1–9; 2 Sam. 13:1–22. Second Part: Pss. 2 (previously in English in JSOT Supplements, 3), 6, 13, 25, 30, 51 (revised and expanded from VT 26 (1976), 142–47), 63, 85, 101, 139, and 148. In Part Three, Pss. 15–24 and 120–34 (the Psalms of Ascents) are primarily considered as whole units, with systematic attention to each individual psalm only in the case of 120–34; similarly Pss. 135–38 are viewed as a whole and in relation to the Ascents collection. There is an Appendix on Luke 18:35–43.

D. M. GUNN

BAILEY, LL. R. (ed.): *The Word of God: A Guide to English Versions of the Bible*. 1982. Pp. 228. (John Knox Press, Atlanta. Price: \$8.95. ISBN 0 8042 0079 3)

Nine scholars give careful assessments of nine Bible versions in English, from the RSV (1952 and later editions) to the New Jewish Version (completed

1981). A preface by E. A. Nida considers the question 'Why so many Bible translations?'. A final chapter by R. G. Bratcher reviews some recent Study Bibles. Readers of the *Book List* will find R. A. Bullard's friendly but not uncritical examination of the NEB specially interesting. There is an excellent account of the Jerusalem Bible by B. Vawter. In an appendix (p. 183) Henry VIII is said to have had Tyndale 'burned at the stake'; he has sins enough of his own to answer for without being charged with one which he did not commit.

F. F. BRUCE

BALENTINE, S. E.: *The Hidden God: The Hiding of the Face of God in the Old Testament*. 1983. Pp. xiv, 202. (Oxford University Press. Price: £15.00. ISBN 0 19 826719 3)

Almost two thirds of this stimulating monograph consist of a study of the phrase *str + pnym*. It is seen to be part of a common religious heritage of the ancient Near East, Akkadian parallels particularly being noted. Within the Old Testament the phrase is used in prophetic contexts to express divine judgement on human sin, while in laments it is often accompanied by protestations of innocence and complaints that God's hiddenness is unjustified in terms of human guilt. Balentine argues that the use of the phrase in laments is primary and was taken over by the prophets. The use of a homophonic root *str* meaning 'destroy' in later Hebrew may account for the disuse or modification of this phrase after the fifth century. Outline studies follow of the use of interrogatives and other related terminology. A short final chapter examines the significance of this motif for Old Testament Theology.

A. GELSTON

BALZ-COCHOIS, H.: *Gomer: Der Höhenkult Israels im Selbstverständnis der Volksfrömmigkeit: Untersuchungen zu Hosea 4,1-5,7* (Europäische Hochschulschriften, xxiii/191). 1982. Pp. 236. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 58.00. ISBN 3 8204 7202 9)

This is a revised form of part of a dissertation on the marriage symbolism of Hosea. Although it contains a concise detailed treatment of Hos. 4:1-5:7 the work is essentially an attempted reconstruction of the folk religion of northern Israel in Hosea's time, of which Gomer is taken to be a typical representative. Special attention is paid to the female deities, the cultic role of women and the significance of the sexual rites. Some comparisons are drawn with Africa, where the writer works. The cult of the high places represents the peasant folk-religion as distinct from that of royal sanctuaries like Bethel. Yahweh was invoked as 'my Baal', but the local baals and the goddesses were worshipped alongside him. Asherah was a fertility goddess and Astarte the goddess of love. The worship of the latter included a general sexual promiscuity which was legitimate from the cultic point of view.

A. GELSTON

BERLIN, A.: *Poetics and Interpretation of Biblical Narrative* (Bible and Literature Series, 9). 1983. Pp. 180. (The Almond Press, Sheffield. Price: £14.95; ISBN 0 907459 23 4. Paperback price: £5.95; ISBN 0 907459 24 2)

'Poetics describes the basic components of literature and the rules governing their use . . . If literature is likened to a cake, then poetics gives us the recipe and interpretation tells us how it tastes.' Thus the author, who teaches Hebrew at the University of Maryland, leads us painlessly through

definitions to illustrations from selected biblical stories. Consideration is given to characterization (types and techniques) and to the multiple points of view in the narratives. The poetics of the book of Ruth are treated at length. A chapter takes up the relation of poetic interpretation to source and form criticism. Finally, the principles of narrative are compared with those of painting (described in E. H. Gombrich's *Art and Illusion*). Altogether this readable work, which includes extensive bibliography, makes a good introduction to the literary study of biblical narrative.

J. H. EATON

BEYERLIN, W.: *Wider die Hybris des Geistes: Studien zum 131. Psalm* (Stuttgarter Bibelstudien, 108). 1982. Pp.117. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 24.80. ISBN 3 460 04081 5)

The author has already published several studies of small psalms (see e.g. *B.L.* 1981, p. 67). Here he examines Psalm 131. He proceeds systematically through the questions of text, language, authorship, style, motif, type, redaction, and date, as usual giving an interesting example of how such angles of criticism can be understood and employed. We are left in the end with the picture of a sage of the Persian or early Hellenistic period, who learnt in affliction to wait trustingly on the inexplicable God, and commended the same disposition to his community at the Jerusalem temple as they looked for the end of their long subjugation.

J. H. EATON

BRUEGGEMANN, W., and WOLFF, H. W.: *The Vitality of Old Testament Traditions*, 2nd edition. 1982. Pp. 180. (John Knox Press, Atlanta. Price: \$7.25. ISBN 0 8042 0112 9)

The first edition of this book was reviewed in *B.L.* 1976, p. 47. This reprint is extended by an Addendum of fifteen pages (with nine pages of notes) by Brueggemann on recent developments. This is a useful survey and critique of a number of significant studies which have appeared since the first edition. No new consensus is yet emerging, but attention is being paid to questions of literary methodology, hermeneutics, and theology.

A. GELSTON

BURNIER-GENTON, J.: *Ézéchiél fils d'homme* (Essais bibliques, 5). 1982. Pp. 103. (Labor et Fides, Geneva. Price: Sw.Fr. 19.00)

This short study is primarily concerned with the distinctive use of the title 'Son of Man' of the prophet Ezekiel, but ranges further to make a number of important observations about the understanding of man more generally in the Old Testament. The author briefly reviews previous attempts to explain the distinctive usage in Ezekiel, which he takes to be authentic to the prophet himself, and notes certain deficiencies about them. Most commentators have discerned a rather negative emphasis upon the idea of the prophet as 'a mere man'. Burnier-Genton recognizes the rightness of those who have seen in the usage an indication of the prophet's solidarity with humankind, but argues for a more positive connotation in it. Although a mere man, sharing fully in the weakness and dependance of all God's human creatures, he had been called to be the mouthpiece of God in fulfilling a prophetic role. In this the prophet is lifted above his creatureliness to a higher service commensurate with his being fashioned 'in the image of God'. Within a closely defined context the author makes a useful and significant contribution to Old Testament anthropology

and recognizes the importance of this for the later apocalyptic notion of the 'Son of Man'.

R. E. CLEMENTS

CLEMENTS, R. E.: *A Century of Old Testament Study*. 1983. Revised edition. Pp. viii, 183. (Lutterworth Press, Guildford, Surrey. Price: £6.95. ISBN 0 7188 2547 0)

In this new edition of the work described in *B.L.* 1977, p. 58, Professor Clements has expanded some chapters to take account of recent studies, adding thirty-one pages in all. In this form it will continue to be a useful guide to the main movements of research.

J. H. EATON

CRAPON DE CAPRONA, P.: *Ruth la Moabite* (Essais bibliques, 3). 1982. Pp. 138. (Labor et Fides, Geneva. Price: Sw.Fr. 19.80)

The book opens with discussion of poetic form, rhythm and archaic vocabulary in Ruth, with sections on the Ephrathites, levirate marriage and David's genealogy. Then the text of Ruth is given, set out as poetry, with translation. A final note explains the idiosyncratic system of transliteration adopted.

It was an act of misplaced piety to publish this young Arabist's work posthumously since he left neither footnotes nor, it seems, bibliography. Consequently, the presentation is rather shallow and, what is worse, many of the suggestions are by no means novel. For example, the explanation of the apparently masculine suffixes in 1:8-9, etc., as feminine duals was already given in E. F. Campbell's *Ruth* (Anchor Bible, 1975). In fact, much that is correct in *Ruth la Moabite* was available in more nuanced form in Campbell's book. De Caprona's reconstruction of Ruth as poetry in the form of seventy five-line stanzas is achieved by excising twenty-six 'glosses'. Such reconstructions have often been attempted but this one is too regular to be true, though the author's experiment remains of interest. Lastly, the philological equations offered are at best adventurous though many are downright incorrect.

W. G. E. WATSON

EWERT, D.: *From Ancient Tablets to Modern Translations: A General Introduction to the Bible*. 1983. Pp. 284, including some illustrations. (Zondervan, Grand Rapids, Michigan. Price: \$14.95. ISBN 0 310 45370 0)

This interesting and reliable survey of the history of the Bible text and versions is written for readers who need to be told that 'when we speak of the Old Testament canon we are not talking about an instrument of war (spelled "cannon"), but rather about the collection of the books of the Old Testament' (p. 65). It should help many Bible readers to a more intelligent appreciation of what they read, whichever version they use.

F. F. BRUCE

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. Pp. xii, 249. (Eos Verlag, St Ottilien. Price: DM. 32.00. ISBN 3 88096 516 1)

This book attempts to develop adequate criteria for resolving the critical problems which still provoke disagreement in the study of Joshua. Although devoted to Josh. 2 only, the study is argued to be programmatic also for the rest of Joshua. The author begins with a detailed textual criticism, the MT and

LXX textual traditions being studied separately before they are compared. This exercise, which is salutary particularly for those who rely otherwise on the critical apparatus of the *Biblia Hebraica*, is followed by literary criticism of the reconstructed original text, leading to a decision on primary and secondary elements within that text. The primary unit is then the object of analysis of text structure, using especially Richter's approach in order to determine levels of text. This analysis shows the primary unit to be a coherent text, but tensions within it lead to the conclusion that it represents the literary form of an older well-formed pre-literary story, adapted now to new purposes. The study concludes with a discussion of other treatments of the story.

A. D. H. MAYES

FOHRER, G.: *Studien zum Buche Hiob (1956–1979)* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 159). 2., erweiterte und bearbeitete Auflage. 1983. Pp. xii, 146. (De Gruyter, Berlin. Price: DM. 72.00. ISBN 3 11 008967 X)

Six of the eight essays published in this volume were previously published as *Studien zum Buche Hiob* in 1963 by Gerd Mohn, Gütersloh (see *B.L.*, 1964, p. 46 (*Decade*, p. 514)). That edition being now out of print, Fohrer has revised those papers and added two that have been published since 1963. They are: his important paper on 'The Righteous Man in Job 31', from the J. P. Hyatt memorial volume, *Essays in Old Testament Ethics* (1974), and his suggestive study, 'Dialog und Kommunikation im Buche Hiob', from *La Sagesse de l'Ancien Testament* (1979). Of the others, perhaps the most undated piece is his 'Form und Funktion in der Hiobdichtung', which still has relevance to continuing work in form-criticism by challenging the conventional nexus between literary form and social function.

D. J. A. CLINES

GARSIEL, M.: *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels*. 1983. Pp. 160 (Hebrew). (Revivum Publishing House, Ramat Gan, Israel. Price: \$12.00)

As the title indicates, this is a 'final-form' study of a number of passages in 1 Samuel, namely, the stories about Samuel in 1 Sam. 1–7; the description of 'the manner of the king' (1 Sam. 8) contrasted with the rule of the judges as exemplified in the work of Samuel, Saul, and David; the earlier and later periods of Saul's reign; and the contrast between Saul and David. Particular attention is paid to setting in parallel passages which have phrases, words, or even sounds, in common. In an introductory chapter, the view is defended that this is often the result of conscious literary activity; it should not be explained away by form-critical or oral-formulaic considerations. Despite this, there is the customary concession that such studies do not necessarily undermine the legitimacy of a more traditional source-critical approach. Alongside a number of suggestive comparisons are others which can only be regarded as fanciful.

H. G. M. WILLIAMSON

GLATZER, N. N. (ed.): *On the Bible: Eighteen Studies by Martin Buber*. Introduction by H. Bloom. 1982. Pp. xxxiv, 247. (Schocken Books, New York. Paperback price: \$7.95. ISBN 0 8052 0691 4. Also available as a hardback, ISBN 0 8052 3796 8)

These selections from Buber's occasional articles and lectures as well as from his major works come from a life span of some thirty years. They are,

therefore, of uneven quality. They also differ in quantity, the extract from *Moses* on Exod. 20 being of considerable length whereas three pages only answer the question of the relevance of the Ten Words. Glatzer's method of selection is briefly adumbrated in his Postscript which brings out Buber's peculiar stance between theory and practice and the types of criticism of his day. His existentialist understanding of the Kingdom of God enabled him to add a dimension to his interpretations, whether of Torah or Prophecy or Wisdom. All these aspects are represented in this volume, and Harold Bloom in a brilliant and unusual Introduction prepares the reader for ambiguities and even faults. By stating some of Sholem's harsh reservations of Buber's scholarship, Bloom sharpens the interest towards these Studies. Is Buber gnostic despite himself, uneasy in his attitude towards history ancient and modern, pseudo-mystical and evasive? Bloom accentuates the severity of such suggested distortions without subscribing to them. His own critical voice utters a different sound and only blames Buber for not freeing himself sufficiently from the conventional norms. When Buber is good he is very good because he transcends these norms. In short, this is a splendid appetizer for a new generation before the main and still controversial meal which Buber still contrives to serve in a world wholly alien to his presuppositions.

U. E. SIMON

GOULDER, M. D.: *The Psalms of the Sons of Korah* (JSOT Supplement Series, 20). 1982. Pp. xiv, 302; 5 plates (JSOT Press, Sheffield. Price: £13.50 (sub. price: £9.50); ISBN 0 905774 40 X. Paperback price: £8.95 (sub. price: £5.95); ISBN 0 905774 41 8)

The origin of the Psalms of Korah (42–48, 84–85, 87–88), together with Ps. 89, is traced by Goulder to the Levitical priests in the northern sanctuary of Dan; they were, he argues, composed for the autumn festival of 14–21 Bu<sup>l</sup>, which is shown by comparison with Ugaritic texts to have been based on a Canaanite pattern. When the Korahites moved south after 722 B.C., the psalms were edited for use in Jerusalem. The Korahites were not allowed to offer sacrifice in Jerusalem, but they established themselves alongside the Zadokites and had some success in extending their privileges. Goulder bases his theory on a detailed study of the relevant psalms and other parts of the Old Testament, and also takes the archaeological evidence into consideration. There are five plates of Tel Dan, four diagrams, a bibliography, and indexes of biblical and other ancient texts and of names and words. The theory is speculative and open to question at various places, but the problems that Goulder seeks to solve are real, and the argument is clear and well informed. It is a rare pleasure to come across a book on the Old Testament that is so well and interestingly written.

J. A. EMERTON

GRELOT, P.: *La Bible: Guide de Lecture*. 1981. Pp. 122. (Desclée, Paris. Price: Fr. 50.00. ISBN 2 7189 0189 6)

A brief insight into the complex nature and growth of the biblical material, and the fundamental problems to which critical study addresses itself, is followed by more specific reference to content, with a short résumé of each book and suggested passages as the means of direct encounter with the biblical text. The book concludes with a survey of the multifarious influence of the Bible on art and civilization.

G. I. EMMERSON

HAYES, J. H., and HOLLADAY, C. R.: *Biblical Exegesis: A Beginner's Handbook*. 1983. Pp. 132. (SCM Press, London. Price: £4.50. ISBN 0 334 00125 0)

This is an excellent book to put into the hands of students as a guide to the various methods of biblical criticism. There are chapters on textual, historical, grammatical, literary, form, tradition, and redaction criticism, each concluding with a useful bibliography. There is a healthy emphasis on the importance of direct engagement with the biblical text. An attractively written book, it is also an encouraging and stimulating one. (This book was originally published by John Knox Press in 1982.)

G. I. EMMERSON

JONES, G. LL.: *The Discovery of Hebrew in Tudor England: A Third Language*. 1983. Pp. viii, 311. (Manchester University Press. Price: £19.50. ISBN 0 7190 0875 1)

Whilst this book necessarily traverses much familiar material in rehearsing the Renaissance and Reformation background to its subject, it certainly carries scholarship forward. The degree of receptivity (not wide intelligibility) of Hebrew in Elizabethan England is brought into clearer focus, not least by an appendix listing Hebrew books owned by Oxford and Cambridge dons as reflected in probate evidence from 1520 to 1603. James Bickton of Christ Church, who died within seven years of graduating, left but four books in 1552, one a Hebrew grammar; Perne, master of Peterhouse, left a library of 2540 items in 1589, fifty-three of them identifiable Hebrew books. The cabbalistic interests of the famous *magus* John Dee are well known, but the author has now analysed Dee's autographed catalogue of his own 2500 printed volumes and 150 manuscripts. Despite his main dependence on the Latin of the Christian students of the *Kabbalah* Dee did possess the Hebrew scholar's basic reference books, including a Bomberg rabbinic bible. The increasing use of rabbinic exegesis by Anglican apologists against Rome is noted, e.g. in regard to the interpretation of the eschatological parts of Daniel and the identification of saints and sinners.

R. LOEWE

KENIK, H. A.: *Design for Kingship: The Deuteronomistic Narrative Technique in 1 Kings 3:4-15* (Society of Biblical Literature, Dissertation Series, 69). 1983. Pp. viii, 249. (Scholars Press, Chico, California. Price: \$13.50; discount price: \$9.00. ISBN 0 89130 605 6)

This doctoral dissertation has examined the dream of Solomon narrative in 1 Kings 3:4-15 basically to test Martin Noth's theory that the deuteronomistic historian was collecting and presenting existing tradition and was also systematizing his material by composing summaries which perform a double task of recapitulating and anticipating. In Dr Kenik's view this particular section has been composed as a summary statement to synthesize the two main features of the Solomonic history, viz. the wisdom of Solomon and the building of the Temple. Not only does it tie together these facets within the history, but it also effects a transition from the pre-temple to the temple era. She finds some correspondence between this introduction to the royal era and the introduction to the pre-monarchical era given in Deut. 1:9-18. Nevertheless, the historian composed this transition narrative out of traditional components, which he derived from royal traditions, from traditions of Yahwism and from deuteronomistic theology. Furthermore, it is argued, the dream narrative is a key theological text; it presents Solomon in the image of a king subject to Torah, and every king after him is evaluated

according to this so-called 'design for kingship', i.e. on the basis of obedience to the Torah.

This is a carefully researched work. But it is unfortunate that no attempt has been made to fill the gap between its presentation in 1978 and its appearance in 1983. Five years is a long time in biblical research!

G. H. JONES

KILIAN, R.: *Jesaja 1–39* (Erträge der Forschung, 200). 1983. Pp. viii, 160. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 36.50; sub. price: DM. 21.50. ISBN 3 534 08777 1)

Kilian's volume in this series of surveys of special themes in modern biblical research is concerned with the prophet Isaiah of the eighth century B.C. In spite of the title therefore the book is concerned only with those chapters in Isa. 1–39 which are widely recognized as authentic, or probably authentic, to the prophet. Reference is made to the more recent redaction-critical approaches of H. Barth, J. Vermeylen, and O. Kaiser, but no attempt is made to evaluate them. In effect their approach is discounted in favour of a tradition-critical one. The study is centred upon specific themes, viz. the messiah, the remnant, Zion, Isaiah and Assyria, repentance, and the hardening of Israel's heart. There are useful bibliographies of the major themes, although they are not exhaustive. Quite extended attention is given to the Immanuel prophecy of Isa. 7:1–14 and those texts most often regarded as indicative of Isaiah's dependence on the so-called 'Zion tradition'. Kilian refuses the title 'messianic' for the expected Immanuel child of 7:14 and denies that either 9:2–7 or 11:1–5 are from Isaiah. It is difficult not to feel that the way the material has been selected and arranged tends to pre-judge the outcome of critical issues. Overall the approach is too dismissive of criticisms which the past ten years have brought to light in regard to positions adopted here. This appears regrettable in a volume which aims to be a 'survey' of research

R. E. CLEMENTS

KRAUS, H.-J.: *Geschichte der historisch-kritischen Erforschung des Alten Testaments*. 3., erweiterte Auflage. 1982. Pp. xii, 620. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 58.00. ISBN 3 7887 0701 9)

This is a third edition of a text-book which first appeared in 1956 (see *B.L.* 1957, p. 10 (*Decade*, p. 10); 1970, p. 50 (*Bible Bibliog.*, p. 240)). It reprints without change the text of the second edition, but has added a further three sections, totalling (with notes) seventy pages. This new material is grouped in paragraphs dealing with 'Israel's History and Relationship to God', 'New Orientations in Exegesis and Introduction', and 'Biblical Theology'. The bibliographies are excellent, and together most of the main features of Old Testament research of the past two decades, bearing on theological issues, are mentioned and summarized here.

Kraus's work is essentially theological in its main interests, covering ideas, rather than specifically literary questions, but the roots of modern critical work in the great nineteenth-century pioneers are all well explored. The book aims to cover the development of a critical approach to the Old Testament since the Reformation, and deals with this in a broad chronological sequence. The main concentration, however, is on the post-1750 period, and it should be made clear that Jewish scholarship is not covered. German Protestant research gets all the limelight, and perhaps too little is said about the separate features of Catholic biblical scholarship to live up wholly to the promise of the title. Yet, these considerations apart, the work has become

indispensable as a digest and survey of the main features of modern Old Testament study, and it has no real peer for its range and bibliographical detail.

R. E. CLEMENTS

KRUSE-BLINKENBERG, L.: *Dansk Bibelsprog 1740–1842* (Skrifter udgivet af Københavns Universitets Institut for Religionshistorie, 6). 1982. Pp. 155. (Reitzel, Copenhagen. Price: D.Kr. 73.20. ISBN 87 7421 338 5)

This is a continuation of Kruse-Blinkenberg's 1978 study on the language of Danish Bible translations in the period 1716–40. In this new work he follows, for example, the different forms of some modal auxiliaries through the Bible editions from 1740 to 1842. His results are of interest for both the history of exegesis and the history of Danish language, in particular the latter.

K. JEPPESEN

KUBO, S., and SPECHT, W. F.: *So Many Versions? Twentieth-century English Versions of the Bible*. Revised and enlarged edition. 1983. Pp. 401. (Zondervan, Grand Rapids, Michigan. Price: \$9.95. ISBN 0 310 45691 6)

This well-informed and well-balanced account of recent Bible versions in English, first published in 1975, has been enlarged to take account of the latest work in this field, such as the Good News Bible (1976), the New International Version (1978), the New King James Version (1982), the completion of the New Jewish Version by the publication of *The Writings* (1982), and the *Reader's Digest Bible* (1982). Brief attention is also paid to such efforts as *The Cotton Patch Version* (1973) and *The Gospels in Scouse* (1967, revised 1977). Information is provided about changes to be made in the next revision of the RSV, including the total elimination of the pronoun 'thou' (in all its cases), even when God is addressed.

F. F. BRUCE

LANDY, F.: *Paradoxes and Paradise: Identity and Difference in the Song of Songs* (Bible and Literature Series, 7). 1983. Pp. 410. (The Almond Press, Sheffield. Price: £17.95; ISBN 0 907459 16 1. Paperback price: £8.95; ISBN 0 907459 17 X)

Landy has written this full-scale commentary on the Song of Songs 'with and for his life'. All the controversial features are displayed and evaluated within the cultural context not only of the origins of, but also of the vast tradition generated by the Canticle. Landy surveys its affinity with Egyptian love poetry and with Akkadian as well as Hellenistic erotic lyrics, but refuses to theorize about priority or dependence. For him the Song is an extended lyric which defies surgical dismembering, since this masterpiece is structured within a refined chiasmus, a perfect scheme of completing strophes in which form and matter are united. Thus the game of the lovers is seen as one of pursuit with changing roles, performed before an audience, namely, Jerusalem in the first instance. But the *hic et nunc* leads to the 'moment of transcendence' or a climax.

The relationship of the lovers is interpreted in ancient and modern terms. Psychological insights do not undermine but expose the nature of the highest poetical inspiration (e.g. in 8:6–7). With sly humour Landy discusses matters which in lesser pens tend to get ponderous and even pompous. His treatment of the frustration of erotic longing and of the desolation of death touches on dimensions associated with Shakespeare and Hölderlin. The Song celebrates sexuality and virginity, fecundity but not marriage. Landy opens up the ambiguities and paradoxes of an immense world, in which desire and freedom

clash. It is always the text which challenges Landy's penetration into the heart of the mystery. 'Intricate associations and superimposed landscapes' enrich his response. Kisses, fawns, breasts, parts of the body, lilies and apples, palms and towers, correspond to an eternal reality, in which fusion and differentiation, the temporal and the time-free, Eros and Thanatos operate with power. The garden of the Song is related to Paradise, lost and perhaps to be regained.

Landy's exegesis avoids allegory and achieves great distinction. The black-and-white illustrations scattered in the text (without acknowledgement) complete a charming presentation on which the Almond Press must be congratulated.

U. E. SIMON

LINDARS, B.: *Deborah's Song: Women in the Old Testament* (Reprinted from the Bulletin of the John Rylands University Library of Manchester, 65/2, Spring 1983). 1983. Pp. 158-75. (The John Rylands University Library of Manchester. Price: £1.50)

In this lecture the author offers a thematic contrast between the presentations of the battle of the river Kishon in Judg. 4 and 5: in the prose version the role of Jael is the key, whereas in the poem the climax is the battle itself. While the original story is built on the connection between Deborah and Jael, the old poem, now set in a liturgical frame, uses Deborah and the mother of Sisera as an inclusion within which to concentrate the battle scene. This is a noteworthy attempt to combine a sensitive literary appreciation of the chapters with a more traditional literary-critical treatment.

A. D. H. MAYES

VAN DER LINGEN, A.: *David en Saul in 1 Samuel 16-II Samuel 5: Verhalen in politiek en religie* (Dissertation, State University Groningen). 1983. Pp. xi, 270. (Boekencentrum, 's Gravenhage. Price: Fl. 35.00)

The first part of this dissertation offers a reconstruction of the redactional history of 1 Sam. 16-2 Sam. 5. The author finds two originally independent stories (an A- and a B-document), subsequently re-edited by their authors and finally edited by two redactors. The A-document, which can be traced in 1 Sam. 17-2 Sam. 5, dates from the later days of David's reign and originated in the royal court. Its main theme is the legitimate kingship of David. The B-document is a narrative cycle about Saul's decline and is to be found in 1 Sam. 11-31. The re-editing level phase II, which combined the two documents, in fact resulted in the story of David's rise to power. Level phase III changed the profane historiographic work of redactor II into a theological epic and connected its text with texts outside 1 Sam. 16-2 Sam. 5. This redaction must be dated to the beginning of the seventh century B.C., when discussion as to the legitimacy of the House of David took place between northern immigrants and the native population of Jerusalem. In the second part an analysis of certain theological notions is given (communing with God; God's acting; the presence of God; God's speaking). Redactor II is said to have had a most restricted theological vocabulary at his command, but with redactor III we can speak of an elaborate theological thought which pays special attention to the relation between YHWH and David and makes the latter the counterpoint of God's commitment.

In this reviewer's opinion, a drawback of this otherwise capable study is the one-sided literary critical approach of its author, which leaves no room for form-critical or tradition-historical methods and which sometimes leads to strained conclusions. The book has summaries in English and French.

A. S. VAN DER WOUDE

McKANE, W.: *Prophets and Wise Men*. 1983 (1965). Pp. x, 136. (SCM Press, London. Price: £4.95. ISBN 0 334 01323 2)

The publishers make it plain on the back cover of this book that its reissue after the demise of the *Studies in Biblical Theology* series in which it was first published (*B.L.* 1965, p. 49; *Decade*, p. 601) is primarily due to its supposed relevance to the modern 'debate . . . between the peace movements and the governments of the major Western powers'. McKane's own newly written Introduction confirms this. Not every reader, however, will agree with his nicely balanced analogy, which suggests on the one hand that the anti-nuclear movement deserves the designation 'prophetic', and that on the other its principles are too utopian to be translated into practical politics. As to the book itself, it has been reprinted unchanged and stands on its own merits. In places the argument is disjointed and hard to follow, and the definition of 'old wisdom' is formulated both more sharply and in more negative terms than most writers on the subject would now accept; but it retains its importance as an interpretation of a group of significant prophetic texts.

R. N. WHYBRAY

MAGONET, J.: *Form and Meaning: Studies in Literary Techniques in the Book of Jonah* (Bible and Literature Series, 8). 1983. Pp. 184. (The Almond Press, Sheffield. Price: £5.95. ISBN 0 907459 25 0)

The first edition of Rabbi Magonet's book appeared in 1976 and was noted in *B.L.* 1977, p. 69. As J. S. Ackerman deplores in his Introduction to this new edition, the work has been too little noticed, and it is good to see it more easily accessible (and even cheaper). Besides corrections and supplementary bibliography, there is an added chapter, and the book's enlarged layout is enhanced by six engaging line drawings by Leah Hellner.

R. P. R. MURRAY

MAYES, A. D. H.: *The Story of Israel between Settlement and Exile: A Redactional Study of the Deuteronomistic History*. 1983. Pp. x, 202. (SCM Press, London. Price: £7.50. ISBN 0 334 01534 0)

This important book ably rides the waves created by M. Noth's pioneering studies of forty years earlier. Its Introduction reviews Noth's thesis in the light of previous and subsequent studies. Then the Deuteronomistic editing of each of Deuteronomy, Joshua, Judges, Samuel, and Kings is separately discussed. The Conclusion both summarizes the results and probes the relationship of the Deuteronomistic History and the Pentateuch. Many specialist studies are fully and successfully reviewed: this volume should be a guide to many perplexed. Mayes is persuaded Dtr is not a unitary work — he has adopted Smend's terminology (DtrH, DtrN), but is more sympathetic to the views of Cross as developed by Nelson. The Conclusion commends M. Rose's *Deuteronomist und Jahwist* (*B.L.* 1982, p. 71).

A. G. AULD

METTINGER, T. N. D.: *A Farewell to the Servant Songs: A Critical Examination of an Exegetical Axiom* (Scripta Minora Regiae Societatis Humaniorum Litterarum Lundensis, 1982-83:3). 1983. Pp. 52 (Gleerup, Lund. Price: Sw.Kr. 50.00. ISBN 91 40 04872 1)

According to Duhm, the so-called 'Servant Songs' of Isa. 40-55 are remarkable in that they are only loosely related to their contexts, speak of a different 'Servant' than the rest of the corpus, and are secondary to their

present situations. Mettinger, who writes clearly and concisely, argues that Duhm's theory, almost a century old, has dominated commentary on Isaiah, but that its success has been undeserved. He regards it as 'an ingenious but unsuccessful attempt to create a defensive bastion to protect the individual interpretation of the Servant'. As the title suggests, he wishes to bury the theory once and for all in favour of one which understands the servant figure as essentially the same throughout Isa. 40–55, and to be interpreted collectively of Israel. His method is to examine the four 'songs', taking into account their relationship to their contexts, and their contents. His conclusions are that the passages did not belong originally to a separate corpus, that they are related to their respective contexts, and that the servant figure in each one may be seen as referring to Israel. While Mettinger is not always convincing, especially on the final 'Song', his arguments are refreshing and will have to be taken into account in future work on Deutero-Isaiah.

R. B. SALTERS

MICHEEL, R.: *Die Seher- und Prophetenüberlieferungen in der Chronik* (Beiträge zur biblischen Exegese und Theologie, 18). 1983. Pp. 139. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 37.00. ISBN 3 8204 7251 7)

The Chronicler's treatment of prophets is here analysed under three headings: passages which have a parallel in Samuel or Kings, passages which are peculiar to Chronicles, and references to prophets in the Chronicler's citation of sources for the reigns of a number of the kings. The major emphasis is to underline yet again that the Chronicler used references to prophets and their sayings as one of his main devices for commenting theologically on the events he was narrating. The analysis is generally competent (though some passages are given dubious interpretations, e.g. 1 Chron. 22:8 and 28:3 on p. 16, and 2 Chron. 11:3 on p. 36), but it contains few surprises; there is undoubtedly more work yet to be done on this material.

H. G. M. WILLIAMSON

MILGROM, J.: *Studies in Cultic Theology and Terminology* (Studies in Judaism in late Antiquity, 36). 1983. Pp. xiv, 172. (Brill, Leiden. Price: Fl. 68.00. ISBN 90 04 06864 3)

This collection of fifteen articles previously published over almost twenty years ably illustrates the principle that the whole is more than the sum of the parts. This reader was familiar with several of them before: but cumulatively they are considerably more forceful, and will demand a comprehensive response. The first three relate to the antiquity of P, and are followed by three groups of four essays — on the *hatta* 'sacrifice, on other sacrifices and rituals, and on dedicatory rites. The final three papers were translated from Hebrew for this volume; and four have been up-dated by addenda. A five-page Introduction explains the principle of selection, and anticipates the conclusion that a pre-exilic date should be assigned to the entire 'Priestly' stratum — but it hardly compensates for the lack of indexes in such a richly detailed volume.

A. G. AULD

MILLARD, A. R., and WISEMAN, D. J. (eds.): *Essays on the Patriarchal Narratives*. 1983 (1980). Pp. xii, 237. (Eisenbrauns, Winona Lake, Indiana. Price: \$9.95. ISBN 0 931464 12 9)

This work, originally published in Britain in 1980 (See *B. L.* 1982, p. 67), has now been reset, with margins justified and the footnotes appended to each

page; but without other changes, so that erroneous references and the like remain unaltered from the original. Though, as was pointed out in the first review, the book's main concerns are with historicity and the relevance of archaeological parallels, the essay that comes through as most deserving to be re-read is that which is least concerned with these matters: J. Goldingay's interesting approach to 'The Patriarchs in Scripture and History'. Elsewhere the feeling too often is of an attempt to protect the faithful against the dangerous questions raised by Thompson and van Seters.

R. J. COGGINS

MISCALL, P. D.: *The Workings of Old Testament Narrative* (Society of Biblical Literature, Semeia Studies). 1983. Pp. iv, 150. (Fortress Press, Philadelphia; ISBN 0 8006 1512 3. Scholars Press, Chico, California. Price: \$8.95 (discount price: \$5.95); ISBN 0 89130 584 X)

Of this unusual, engaging, and provocative book two things need to be said at once. One, it is not a general handbook to Old Testament narrative on the lines of Alter's, but an intensive reading of Gen. 12 and related texts and of 1 Sam. 16–22. Two, though the author is *à la mode* with current literary theory (structuralist, post-structuralist, deconstructionist) he spares the reader the convoluted anguish of the theorists and deals everywhere in particulars, the concrete realities of the texts. This means anyone can read this book — which earns him many bonus points from this reviewer.

His central thesis is at once simple and troublesome. Old Testament narrative, despite its rich detail, is ultimately indeterminate, 'undecidable' — not so much because of its gaps and its antiquity but more because of its equivocation and openness to discordant meanings. This 'undecidability' (e.g. about David's character) is further intensified by Miscall's principle of 'narrative analogy' by which he means that any other passage bearing some similarity to the passage in question must be brought into the primary interpretative discussion. The result is not usually to clarify but to cloud — but that cloud of unknowing, he says, is the reality, since the 'text' is not just the chapter we happen to be reading but the whole corpus of related narratives.

But: however open we may be to ambiguity and irony, we still need to know from Miscall whether the Old Testament has *any* 'univocal' texts, whether Hebrew narrative is unique in its 'undecidability', whether a character might not be fundamentally 'good' or 'bad' though complex and inconsistent, whether, in short, he can justifiably move from his 'indeterminate' readings of his chosen texts to his grand but hardly common-sensical theory.

D. J. A. CLINES

MOBERLY, R. W. L.: *At the Mountain of God: Story and Theology in Exodus 32–34* (JSOT Supplement Series, 22). 1983. Pp. 258. (JSOT Press, Sheffield. Price: £14.95 (sub. price: £9.95); ISBN 0 905774 44 2. Paperback price: £8.95 (sub. price: £5.95); ISBN 0 905774 45 0)

Based on a Cambridge dissertation, this work aims to explore the implications of looking at Exod. 32–34 as an inherent, and not merely a redactional, unity. It opens with an excellent discussion of the methodological problems raised by changing approaches to Old Testament study, particularly with regard to the historical-critical method. There follows the longest chapter of the book, an exegesis of these chapters as they stand, without any source-critical assumptions. In the light of this, consideration is given to the view of the material as cult-legend (in which some acute comments are made as to the ambiguity of this much used term) and as legend. The book closes with an analysis of selected passages within the chapters, and then a wealth of

notes and full bibliography. Occasionally the shaping of the argument seems somewhat forced so as to imply conservative conclusions from the outset; but a range of views is considered fairly and fully, and it is refreshing to see so many received opinions challenged courteously but at times very incisively. This will need to be taken seriously by all who are working on these most important chapters.

R. J. COGGINS

MOWINCKEL, S.: *The Psalms in Israel's Worship*. Translated by D. R. Ap-Thomas. 1982 (1962, 2 vols.). Pp. xxiv, 246; ii, 303. (Basil Blackwell, Oxford. Price: £12.50. ISBN 0 631 13219 8)

This is a limp-cover reprint of the 1962 translation (wrongly given as 1967 on the back cover). For the original Norwegian (1951), see *B.L.* 1952, p. 42 (*Eleven Years*, p. 417); for the translation, *B.L.* 1964, p. 49 (*Decade*, p. 517). The reprint has both volumes in one, with separate pagination following the original two-volume form.

A reprint after twenty years invites comment. It must be said that the flair of the writing impresses as deeply as it did then. There are many details where subsequent development, especially in the study of the Near Eastern literatures, points to modification; but the author's feel for the psalms and their poetry, his sense of the vital relation between the psalms and the cult, and his imaginative use of the psalms in construction, have lost none of their impact. It would have been good, and particularly useful for students, if, following the pattern of the Ktav reprints, someone, perhaps the translator, had been invited to write a short introductory statement, putting the work in context and indicating some of the many fruitful lines of research which have flowed from it. It could have included a brief selective bibliography. While this is a technical work, it is also one with a deep sense of the importance of the study of the psalms for contemporary religious thinking, and it was written with a strong sense of the inadequacies of much scholarship devoted to the psalms but prejudiced against the very idea of cult — a view not yet entirely discarded.

P. R. ACKROYD

MÜLLER, A. R.: *Martin Bubers Verdeutschung der Schrift* (Arbeiten zu Text und Sprache im Alten Testament, 14). 1982. Pp. x, 177. (Eos Verlag, St Ottilien. Price: DM. 32.00. ISBN 3 88096 514 5)

Nothing could be more welcome than a thorough analysis of Buber's major work, the German translation of the Old Testament. This dissertation is not primarily interested in hermeneutical principles nor in Buber's aesthetic or poetical style and ultimate achievement. Instead Dr Müller selects representative themes and texts, for the most part in prose, to examine the actual operation of the translator. These detailed passages are then compared with Buber's own comments included in the available volumes. As the author rightly stresses there is hardly a translator who is at the same time as active a redactor.

2 Sam. 18 and 19 serve as a special target to bring out the complexity of the problems, lexical, grammatical, syntactical. Throughout Buber is seen in dialogue with Rosenzweig in the early stages of translating. Englishing faces similar dilemmas, say in rendering *mizbeach*, *minchah*, *olam*, quite apart from rhythmic and phonetic considerations.

Müller gives a brief history of the translation, setbacks and progress, listing also a few 'mistakes' as yet to be corrected, before he turns to the inevitable centre piece, the much discussed and always remaining acute issue of the

Name of God. The author notes the hesitations, bold decisions, inconsistencies, and triumphs arising out of the pronominal solution: HE, HIS, THOU, THINE. He seems to give it a somewhat qualified approval only. The dissertation, an indispensable tool in future work, is rounded off with a chapter on the Unity of the Bible with special reference to the translator's task of presenting an integral document without smoothing out contradictions or filling in gaps. Buber is not exempt from harmonizing endeavours nor free from his own exegetical creed or philosophy. Again Müller is not uncritical of Buber's finesse which underpins his belief in the 'well-ordered whole', a legacy of the classical literary world now lost. For example, Abraham and Covenant fail to reflect the pluralism of sources and traditions. I fear the philologist in Müller cannot do justice to the poet in Buber. U. E. SIMON

NIDITCH, S.: *The Symbolic Vision in Biblical Tradition* (Harvard Semitic Monographs, 30). 1983. Pp. xii, 258. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00. ISBN 0 89130 627 7)

Dr Niditch's dissertation was presented at Harvard under the direction of Professor F. M. Cross and offers a detailed evaluation of the rise and development of the form of the symbolic vision. It traces the growth of the form through three stages, the first of which is found in prophecy proper in what the author describes as the economical-rhetorical form. Close examination of two visions in the book of Amos and three from Jeremiah establish the main features. This clearly had connections with earlier patterns of dream interpretation and divination and establishes a pattern of interpretation based on either idea, or word, association. Certain characteristic features appear, especially with the use of a dialogic question-answer form. Here the symbolic vision is firmly entrenched in prophecy, but makes use of a narrative report development which embodies the interpretation.

Stage two of the development reveals a more elaborate literary narrative form and is examined in the thesis in relation to five visions from Proto-Zechariah. The conclusions here prove central to the entire argument since the links with Stage 1 are still evident, but a marked shift in the direction of apocalyptic is evident. The symbolism has become much more complex; the meaning is less obvious and the symbols have become heavily mythologized. Implicit in such an extension of the form is a changed understanding of God and of his relationship to the world. The emphasis is upon divine transcendence and God's revelation requires more elaborate techniques of reception and interpretation. The third, or 'Baroque' stage of the development is found in the visions of Dan. 7 and 8, and in the post-biblical period in 2 Baruch and 4 Ezra. Nevertheless elements which show continuity with earlier stages of the form remain. So in the overall thesis the changes introduced in proto-Zechariah are important to the emergence of an elaborate facet of apocalyptic towards the close of the Old Testament period. Altogether the study is a most useful piece of research and demonstrates a very constructive form-critical approach to the vision form.

R. E. CLEMENTS

PORTER, P. A.: *Metaphors and Monsters: A Literary-Critical Study of Daniel 7 and 8* (Coniectanea Biblica, Old Testament Series, 20). 1983. Pp. xii, 128. (Gleerup, Lund. Price: Sw. Kr. 100.00. ISBN 91 40 04867 5)

In this Uppsala doctoral dissertation Porter investigates the meaning of the strange beasts in Dan. 7 and 8. Although interpreted in the text as kings, several of the details of the beasts appear redundant, from which he concludes that the beasts serve as 'interactive' metaphors, rather than substitutes or

analogies for kings. He explains their *physical* characteristics as derived from Babylonian omen literature in which the birth of anomalous beasts is linked to future political events (notably the *šumma izbu* series). To explain the *activity* of these monsters, Porter applies the theory of a 'root metaphor' which creates associations within and between related domains. The 'root metaphor' accounting for the association of beasts with angels, temple, stars, kingdoms, and so on, is that of the shepherd. Building on the Animal Apocalypse of 1 Enoch 85–90 and a good deal of Old Testament literature also, Porter argues for the strong influence of the shepherd paradigm on Jewish apocalyptic literature. The thesis is very clearly and succinctly argued, and the evidence fully laid out. What prevents it from being convincing as a whole is the danger of combining circumstantial evidence with a hermeneutical method which invites very free association between apparently unrelated ideas.

P. R. DAVIES

DE PURY, R.: *Job ou l'homme révolté* (Essais bibliques, 4). 1982. Pp. 60. (Labor et Fides, Geneva. Price: Sw.Fr. 13.00)

This is a reprint of the little homiletical book noted in *B.L.* 1967, p. 25 (*Bible Bibliog.*, p. 25). Then it was stated that there were hardly any commentaries as if to explain the reason of publication. It seems odd to retain this line after the avalanche of good commentaries to date. However, an openly Christian exegesis may be rare nowadays and therefore justify the reprint.

U. E. SIMON

RENDTORFF, R.: *Das Alte Testament: Eine Einführung*. 1983. Pp. xii, 323. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 34.00. ISBN 3 7887 0686 4)

This interesting and original Introduction has been written with the aim of setting the writings of the Old Testament firmly within the context of Israel's history and life, and this aim has governed the form and character of the three sections into which it is divided. In the first Professor Rendtorff sketches the history of Israel, first outlining what the Old Testament itself has to say about each period and then considering the picture that emerges in the light of modern scholarship. In the second section ('Die alttestamentliche Literatur im Leben des Alten Israel') Professor Rendtorff discusses the various spheres of Israelite life (Familie, Sippe, Stamm, Ortsgemeinde; Das Rechtsleben; Der Kult; Politische Institutionen, Das Königtum; Die Prophetie) and the literary forms which belong to them; this arrangement cuts across the form-critical divisions made in more traditional Introductions in a way that should certainly enable students to see the relationship between literature and life. The last section is concerned with the individual books of the Old Testament, particularly with the composition of the books in their final form, but without ignoring the traditional concerns of Old Testament scholarship.

Professor Rendtorff succeeds in bringing together in this volume in a succinct fashion the results of a good deal of work that has been carried out in the last twenty years, including his own on the Pentateuch. From a practical point of view he has attempted to make this *Arbeitsbuch* as useful as possible; there are broad margins with numerous cross-references to other parts of the book and frequent catchwords which are intended to facilitate the use of the references; there are bibliographies for each section and useful indexes. It is good to know that an English version of this excellent book is already in preparation.

M. A. KNIBB

RENKEMA, J.: '*Misschien is er hoop . . .*'. *De theologische vooronderstellingen van het boek Klaagliederen* (Dissertation, Theologische Academie Kampen). 1983. Pp. ix, 372. (T. Wever, Franeker. Price: Fl. 49.50)

This skilful and very readable study on the theological presuppositions of the book of Lamentations deserves warm recommendation. It starts with a review of previous work on the subject. The author criticizes Gottwald's explanation of the contents of the book in terms of resentment about innocent suffering. Albrektson mistakenly assumes strong influence from deuteronomic circles on the authors of Lamentations. Kaiser's dating to the first half of the fifth century cannot be substantiated. To find a more satisfying answer to the problems in question Renkema studies the relationship between Lamentations and the message of the pre-exilic prophets plus Deutero-Isaiah on the one hand and the connections between Lamentations and Zion theology on the other. Since the book of Lamentations appears to be heavily dependent on pre-exilic psalmodic traditions and on the cult of Jerusalem, the authors of the book must have been singers of the Solomonic temple who survived the disaster of 587/86 and who were adherents of the theology of Zion. Deuteronomic and wisdom traditions are almost absent from Lamentations (*pace* Albrektson), but it is clear that the poets learned a good deal from the canonical prophets. They could not, however, subscribe to the view that their own sins were indicted by those prophets. Furthermore, they did not understand why YHWH had neglected his promises concerning Zion and the dynasty of David. Their spiritual crisis resulted in a paradox: although all their theological convictions had fallen into pieces and all hope in YHWH, as it were, was abandoned, they nevertheless continued to express hope in Him: 'There may yet be hope' (3:29), but utter rejection could not be excluded (5:22). It was Deutero-Isaiah who gave an answer to their theology that had ended in a question-mark.

In my opinion, this is one of the best works written so far on Lamentations and its theology. The book has a summary in English (pp. 365-72).

A. S. VAN DER WOUDE

RESENHÖFFT, W.: *Die Quellenberichte im Josef-Sinai-Komplex (Gen 37 bis Ex 24 mit 32-34)* (Europäische Hochschulschriften, xxiii/199). 1983. Pp. 263. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 39.80. ISBN 3 261 05052 7)

This book is presumably intended to be read only in conjunction with the author's earlier works (*B.L.* 1975, p. 69; 1980, p. 75; 1982, p. 70), since it assumes familiarity with the arguments which led him to postulate four Yahwists and four Elohistes in addition to P as documentary sources of the Pentateuch (and, it would appear, for the whole of the 'Enneateuch'). In the main part of the book the 'text' of each of the main sources of these chapters is first set out (in German), and then the whole text with indications of the source-analysis. Finally comes a detailed explanation of the reasons for the analysis. The text is frequently split into minute fragments on grounds of inconsistency: e.g. Joseph's questions 'Is your father well?' and 'Is he still alive?' (Gen. 43:27) are assigned to P and J respectively on the grounds that the order in which the questions are put is not a natural one. The introduction claims to take into account and answer recent objections to this kind of procedure, but does not really do so: for example, Rendtorff's *Das überlieferungsgeschichtliche Problem des Pentateuch* (1977; *B.L.* 1978, p. 76) is referred to only in a single dismissive sentence (p. 22). R. N. WHYBRAY

RIDOUARD, A.: *Jérémie, l'épreuve de la foi* (Lire la Bible, 62). 1983. Pp. 115. (Éditions du Cerf, Paris. Price: Fr. 39.00. ISBN 2 204 01999 2)

The book, which arises out of public lectures given at the Centre théologique de Poitiers, consists of five chapters, the first dealing with the origins of Old Testament prophecy and the remaining four focusing on the prophet Jeremiah. He is viewed as the prophet *par excellence* who profoundly influenced the religious history of humanity, whose steadfastness in anguish brought him at length through the darkness of the night of faith to a deeper appropriation of God; whose experience as a suffering prophet contributed to the portrait of the Suffering Servant in Deutero-Isaiah, and whose mention in Matt. 16:13–14 along with Elijah is singular and an indication that he 'haunted the imagination' of the Jewish people in the time of Jesus. The citing of Jer. 31:31–34 in Heb. 8:10 is an indication of the place which he held in the thought of the first generation of Christians. Of all the prophets he may be said to have entered proleptically into the fellowship of Christ's sufferings.

W. McKANE

RINGGREN, H.: *Shihen Shijin no Shinko*. Translated by E. Funamizu. 1983. Pp. x, 235. (Kyōbunkwan, Tokyo. Price: ¥2,200)

This is a Japanese translation of *The Faith of the Psalmists* (1963); see B.L. 1964, p. 52 (*Decade*, p. 520).

K. K. SACON

ROFÉ, A.: *Introduction to Deuteronomy: Further chapters*. 1982. Pp. xxii (English), 117 (Hebrew). (Academon Publishing House, Jerusalem. Price: \$7.00)

This is the sequel to an earlier work on Deuteronomy by Rofé published in 1975 (cf. B.L. 1976, pp. 60–61). It contains seven essays and a strongly critical review of M. Weinfeld's *Deuteronomy and the Deuteronomistic School*, all previously published. English summaries are provided. Three of the essays (on laws about justice, war, and the family) seek to advance the literary analysis of the book, and a fourth argues that some Qumran manuscripts support such an approach to 5:28–6:1. In the remaining essays Rofé suggests that the disorder in chapter 31 is due partly to an inversion in the order of the columns in an early scroll; that in chapter 32 (from the early eighth century) gods other than Yahweh are regarded as angels; and that chapter 33 was composed in pre-monarchic times for use at a Transjordanian sanctuary where the Levites officiated. These are worthwhile contributions to a subject of much current interest.

G. I. DAVIES

ROFÉ, A.: *The Prophetical Stories: The Narratives about the Prophets in the Hebrew Bible; Their Literary Types and History*. 1982. Pp. ii (English), 192 (Hebrew). (Magnes Press, Jerusalem. Price: \$15.00. ISBN 965 223 437 0)

Two of the three parts of this impressive monograph, 1. 'From *legenda* to *vita*' and 3. 'From *legenda* to martyrology', take as their starting points expanded versions of articles already published by the author in English (*JBL* 89 (1970), pp. 427–40; *SVT* 26 (1974), pp. 143–64). The rest of the book, including Part 2, '*Legenda*, historiography, biography', consists mainly of refreshingly sensitive and richly annotated studies of a wide selection of 'stories', from the consecration of Elisha ('*vita*') and the redaction of the books of Kings ('prophetical historiography') to Moses at the waters of Meribah

(‘ethical *legenda*’) and the book of Jonah (‘*Exemplum* and parable’). Anyone familiar with Professor Rofé’s approach from his two earlier articles in English will enjoy these helpful additions to the vast literature on the biblical prophets.

J. F. A. SAWYER

ROGERSON, J. (ed.): *Beginning Old Testament Study*. 1983. Pp. vi, 157. (SPCK, London. Price: £3.95. ISBN 0 281 03840 6)

Here is a book written with sensitivity to the problems, not least those of faith, which for many students vitiate the academic study of the Old Testament from the outset. It is the fruit of the teaching experience of its contributors. It is concerned that the Old Testament should address us in its own right, with its authentic voice, not simply as preparatory to the New Testament. The editor writes on The History of Old Testament Study, Old Testament History and the History of Israel, The World-View of the Old Testament, and briefly on Using the Old Testament. The other chapters deal with Methods in Old Testament Study (D. J. A. Clines), The Individual and the Community, and The Old Testament and its Relationship to the New Testament (P. Joyce), Old Testament Theology, and Approaches to Ethics in the Old Testament (J. Barton). It should prove to be a stimulating and encouraging book, and deserves to be widely used by students and others.

G. I. EMMERSON

RUDIN-O’BRASKY, T.: *The Patriarchs in Hebron and Sodom (Genesis 18–19): A Study of the Structure and Composition of a Biblical Story* (Jerusalem Biblical Studies, 2). 1982. Pp. 156 (Hebrew), 8 (English). (Simor, Tel-Aviv. Price: \$8.00. ISBN 965 242 003 3)

According to the author, the earliest form of Gen. 18–19 was two independent folk stories about visits of gods to the world of mankind, in the first of which hospitality was offered and in the second of which it was abused. The present form of the material is largely the literary creation of the ‘J’ writer, who gave to Gen. 18–19 a balanced literary structure. For example, the promise of the son to Sarah is balanced by the birth of the two sons to Lot. The growth of the material from its presumed origins to its present form is minutely argued, with careful reference to standard literature on source and form criticism, and the relation of these chapters to Gen 12–13 is also considered. It is a pity that lack of an English summary will make this book less widely available than it deserves to be.

J. W. ROGERSON

SCHMIDT, W. H.: *Exodus, Sinai und Mose: Erwägungen zu Ex 1–19 und 24* (Erträge der Forschung, 191). 1983. Pp. viii, 165. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 37.50; sub. price: DM. 22.00. ISBN 3 534 08779 8)

The opening chapter outlines the main problems in research concerning Moses, with subsections on his office and the tradition in which he was originally at home (Exodus or Sinai?), and a survey of the main stages in the history of research since Wellhausen. The second chapter deals with Israel in Egypt under the sub-titles ‘From the history of families to the history of the people’ (Exod. 1) and ‘Historical elements in the tradition of Israel’s sojourn in Egypt’, including discussions of the evidence for the presence of Semites in Egypt, the bondage and the building of Pithom and Raamses, and the question of the ‘Hebrews’. Chapter III deals with the youth and call of Moses

(his abandonment as an infant, his call, the meaning of the divine name Yahweh, Yahweh and Moses). Chapter iv (The Exodus) comprises subsections on the plagues, the Passover, and the deliverance at the Sea. Chapter v (Revelation at Sinai) considers the relationship between the events and traditions of the exodus and Sinai, the theophany at Sinai, the making of the covenant. Chapter vi deals with the wilderness period, with sections on Marah, the provision of manna, water from the rock, the war with the Amalekites, and the sojourn at Kadesh. Chapter vii (The Midianites and Moses) has sections on the question whether Yahweh was the God of the Midianites, the Midianite sacrifice in Exodus 18, the deliverance of Moses by the Midianite woman in Exodus 4:24–26, the Mountain of God and Sinai, and the tradition about the Midianites between the exodus and Sinai. An extensive bibliography on each section of every chapter is appended. This is an admirably comprehensive survey.

E. W. NICHOLSON

SCHULTE, H.: *L'origine della storiografia nell' Israele antico* (Biblioteca di cultura religiosa, 41). Translated by V. Gatti. 1982. Pp. 310. (Paideia Editrice, Brescia. Price: Lire 20,000)

This is a translation of the German work reviewed in *B.L.* 1974, p. 59. Apart from a short introduction by the author to this edition, and two small additions to footnotes in the first chapter, there are no changes from the original.

J. R. PORTER

SEIDL, T.: *Tora für den "Aussatz"-Fall: Literarische Schichten und syntaktische Strukturen in Levitikus 13 und 14* (Arbeiten zu Text und Sprache im Alten Testament, 18). 1982. Pp. xii, 266. (Eos Verlag, St Ottilien. Price: DM. 32.00. ISBN 3 88096 518 8)

Dr Seidl's Munich *Habilitationsschrift* follows the literary and grammatical studies of W. Richter and his students. It concentrates entirely upon the levels of literary criticism (the determination of basic literary units and additions to them) and form criticism (the formal modes of expression at morphemic and syntactic levels based upon a morpho-syntactic transcription of the text). Within Lev. 13–14 the following basic units and their enlargements (in brackets) are isolated: 1. 13:2–8 (9–17, 29–36, 38, 39, 47–58, 14:34–48). 2. 13:18–23 (24–28). 3. 13:40–46. 4. 14:3b–8d (10–18, 21–32, 49–53). The units are ascribed to four different authors, 1 being slightly earlier than 2, with 4 presupposing 1 and 2. This is a demanding but rewarding analysis of the literary, semantic and compositional aspects of Lev. 13–14. There is full reference to the scholarly literature on Lev. 13–14 and careful, detailed indexes.

J. W. ROGERSON

SILVA, M.: *Biblical Words and their Meaning: An Introduction to Lexical Semantics*. 1983. Pp. 201. (Zondervan, Grand Rapids, Michigan. Price: \$8.95. ISBN 0 310 45671 1)

Today 'lexical semantics' can be isolated from sentence and discourse analysis — which are not treated here — and still be a respectable subject of study, provided that the results of the influential studies of the 1960s are heeded. Written for 'second year seminary students' this manual seems to be the offshoot of research for a Th.M. at Westminster Theological Seminary and for a Ph.D at Manchester — under F. F. Bruce — more than ten years ago. The work is a rare combination of clear reasoning and copious, accurate

annotation. It applies the results of proper linguistic method to Old Testament and New Testament interpretation, and Chapter 2, 'Semantic change and the role of the Septuagint' is a particularly timely contribution.

M. E. J. RICHARDSON

STOLZ, F.: *Psalmen im nachkultischen Raum* (Theologische Studien, 129). 1983. Pp. 78. (Theologischer Verlag, Zürich. Price: Sw.Fr. 14.00. ISBN 3 290 17129 9)

The author starts from an understanding of 'cult' as a system where man experienced harmony with God and the world. When the system was disrupted, as in the Exile, the orientation and unity of the old experience in worship were lost; the restored worship hardly recovered the integration, and so man found himself in a 'post-cultic' situation. But there had already been an anticipation of such disintegration existing alongside the cult, as illustrated by the radical prophets. Within his general analysis of this phenomenon (for which he finds parallels in the early church and in the co-existence of Catholic and Protestant systems), Stolz considers nine psalms as expressions of 'post-cultic' experience (Psalms 77, 22, 39, 94, 73, 62, 32, 49, 37). He finds further illustrations in Job, Jeremiah's Confessions, the Qumran hymns and 4 Ezra. It is a useful discussion, if in rather broad terms and with minimal reference to recent work.

J. H. EATON

THIELE, E. R.: *The Mysterious Numbers of the Hebrew Kings*. 3rd edition. 1983. Pp. 253. (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$12.95. ISBN 0 310 36010 2)

For the original edition, see *B.L.* 1952, p. 45 (*Eleven Years*, p. 416); for the second edition, see *B.L.* 1967, p. 36 (*Bible Bibliog.*, p. 36). This third edition offers a further re-examination of the biblical material, taking account of recent chronological discussions; the additions to the bibliography make it a valuable reference book, though I note the absence of G. R. Driver's discussion in *Textus* of problems created by the abbreviation of numerals. It re-affirms the author's conviction that he has found the principles on which the biblical (Hebrew) dates are to be accepted as entirely correct. In particular he offers a rebuttal of attempts at showing the validity of the figures in the Greek texts — curiously qualified (p. 62) by the supposition that these figures themselves go back to early Hebrew *Vorlagen* (which Hebrew text then is authoritative?) — though we may legitimately wonder whether a theory of correction of supposed 'errors' in the Hebrew accounts for the divergences. It may be more important to try to discover how far errors of transmission are responsible, and how far the Greek translators — as perhaps also in the Pentateuch — were operating with a different overall understanding of the significance of chronology. Dr Thiele remains confident: his solutions are neat. It remains the case, however, that they do not command full assent, and that their author's confidence rests strongly in his belief in the biblical text and in his concern for its rehabilitation. It is still a hypothesis to propose the numerous co-regencies necessary for the scheme to work, and, for example, his supposition (p. 61n) that the northern kingdom was in fact two kingdoms in the period of Hosea.

P. R. ACKROYD

TOURNAY, R. J.: *Quand Dieu parle aux hommes le langage de l'amour: Études sur le Cantique des Cantiques* (Cahiers de la Revue Biblique, 21). 1982. Pp. 141. (Gabalda, Paris. Price: Fr. 115.00. ISBN 2 85021 009 9)

Fr Tournay has spent at least two decades with the exegetical problems of the Song of Songs, for he first edited André Robert's commentary of 1963 and

gave a short account of this great work in 1967. The present summary of studies goes beyond these origins, though Robert's book remains a dialectical foil, both of agreement and dissent. The French translation divides the text into ten poems, prefaced by a Prologue and concluding with an Epilogue, with additional material in 8:8–13. The Shepherd King and his bride as well as the chorus address each other in regular verses of unequal length. After a discussion of the structure of the book, which is regarded as a unity which has been achieved in the fourth century by an author who compiled *wasfs* from Solomonic times, the author takes us systematically to the heart of the matter. The Solomon of history with his Egyptian association and the Solomon of Chronicles point towards the idealized messianic figure, Son of David. He personifies the ancient people of God as well as the repatriated community and its future. Thus history and meta-history are poetically deployed.

Tournay's survey of Egyptian influence and pagan motifs yields the background to the lovers' strange courtship. But hellish deities and the fight with Death are seen in the light of Israel's revelation of God. This process of demythologizing is carefully traced and extended to the cryptic names of the Song (*Aminadab, Shulammit, Dod, kallah*). The received text sparkles like a diamond and whilst alluding to 'real' history throughout demands an imaginative entering into the riches of polysemy. Many meanings run side by side in a kind of 'double register', and both Jewish and Christian commentators did not have to allegorize but only, like the Rabbis, apply *peshat, derash*, and *sod* categories of understanding. Once this principle is accepted there remains no opposition between eroticism and allegory, natural and mystical meaning. For Tournay the classical tradition completes this understanding in the light of the New Testament, i.e. the marriage between Christ and his Church. Scholars will value this fine distillation of analytical theses and theological syntheses.

U. E. SIMON

WEISS, M.: *The Story of Job's Beginning. Job 1–2: A Literary Analysis* (Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem). 1983. Pp. 84. (Magnes Press, Jerusalem. Price: \$12.00. ISBN 965 223 438 9)

This is the English translation of a book in Hebrew published in 1969 and based on lectures given in Jerusalem in 1966–67. Weiss is 'not concerned with the story's becoming but with its being'. He is not interested in contemporary and speculative interpretations of Job and concentrates entirely on the text. Form, structure, content, and vocabulary are seen to yield a perfectly harmonious and sophisticated narrative. The usual points of exegesis are raised and answered. Weiss stresses the orderly progress of the prologue marked by numerical symmetry and the frequency of guide-words (e.g. *brk*, *hnm*). It leads organically up to the body of poetry and the encounter between Job and the doctrine of 'Wisdom', practised in the 'land of Uz'. In opposing the enticement of some kind of dualism Weiss allows a hint that Satan may be a hypostasis of an attribute of God. Again Job's success in standing trial proves that 'all the anger of Satan (= God's suspicion) was unfounded'. But these deep theological vistas remain peripheral, for this is primarily a book for students of the text who have an appetite for simplicity. It is perhaps of interest that the author mentions the LXX and even Augustine.

U. E. SIMON

WERNER, W.: *Eschatologische Texte in Jesaja 1–39: Messias, Heiliger Rest, Völker*. (Forschung zur Bibel, 46). 1982. Pp. 255. (Echter Verlag, Würzburg. Price: DM. 39.00. ISBN 3 429 00805 0)

This interesting study examines a selection of texts from the first half of the book of Isaiah with a view to determining the nature and context of those which deal with the three aspects of eschatological thinking: Messiah, holy remnant, and the nations. The detailed consideration of the chosen texts sees them as having resulted from later editorial and exegetical amplification of older material, and this not from a single hand or from distinguishable editorial levels, but rather as a matter of more ad hoc re-use. Werner differentiates the methods of handling the different themes, and to this extent the book offers positive but critical handling of various attempts at distinguishing precise editorial levels. It must be added that, as with so many dissertations of this kind, the precise selection of texts in part determines the result, and, for example, by excluding from the first group such a passage as 32:1–5 — the case against using this is stated rather than fully argued — a more limited view is taken than might be thought appropriate. Full notes and bibliography take up some fifty pages of the text.

P. R. ACKROYD

WESTERMANN, C.: *Tisíc let a jeden den* (Tausend Jahre und ein Tag). Translated by M. Sourek. 2nd edition. 1983. Pp. 210. (Kalich, Prague. Price: Kčs 28)

This book by the well-known German scholar, Professor Westermann, was translated into Czech in 1972 (see *B. L.* 1973, p. 46). It was received by Czech readers with great interest and gratitude, so that a new edition was inevitably called for. The text is completed by short indexes, both of subjects and of Bible references.

M. BÍČ

WHYBRAY, R. N.: *The Second Isaiah* (Old Testament Guides). 1983. Pp. xiv, 85. (JSOT Press, Sheffield. Price: £2.95. ISBN 0 905774 59 0)

The series *Old Testament Guides* is intended to provide students with concise guides to particular biblical books, surveying their content and charting a course through the main critical issues. R. N. Whybray is the series editor, and his volume on Deutero-Isaiah is an admirably clear and straightforward introduction to the traditional areas that students reading Isaiah 40–55 are expected to learn about. He covers the historical background, the mission of the prophet, the literary growth of these chapters, and their relation to the rest of the book of Isaiah. There is a special section on the problem of the Servant, and very up-to-date bibliographies with helpful advice on further reading.

J. BARTON

## 7. LAW, RELIGION AND THEOLOGY

ACKROYD, P. R.: *Doors of Perception: A Guide to Reading the Psalms*. 1983 (1978). Pp. 95. (SCM Press, London. Price: £2.95. ISBN 0 334 00318 0)

Professor Ackroyd's guide to the religious language and thought found in the Psalter, first written as the Archbishop of Canterbury's Lent Book for 1978 and published by the Faith Press (reviewed in *B. L.* 1978, p. 83), has now been re-issued by the SCM Press. The fact that this helpful little volume has been unavailable for some time, and the publishers' confidence that there is a

waiting readership for it, provide adequate testimonial to its value. But sadly its price has trebled in five years!

G. H. JONES

ARTOLA, A. M.: *De la revelación a la inspiración: Los orígenes de la moderna teología católica sobre la inspiración bíblica* (Institución San Jerónimo, 16). 1983. Pp. 260. (Institución San Jerónimo, Valencia-Bilbao. ISBN 84 271 1357 9)

This is a very important book in its field, namely theological reflection on Holy Scripture as Word of God. The implications of various suggestions of the New Testament on the subject, mainly Word and Spirit, were not exploited by the Fathers. When the schoolmen took up the matter, they were perhaps too strongly influenced by Arabic speculation. They put the emphasis on the 'cognitio prophetica' as 'princeps analogatum'. The consequence was a view of inspiration as some sort of 'dictation', or the restriction of the charisma to prophetic writings.

Taking a cue from Melchior Cano, against the prevailing theory of Báñez, Lessius produced his new conception, which provoked a flare of controversy. The controversy was quietened down by prohibition or habit, and the theory continued its slow progress. Artola catches the vivid moment of the controversy, then quickly moves on to show the decisive impact of the theory on the very beginning of historical criticism, boldly introduced in the biblical field and defended by Richard Simon. Finally he outlines the quiet flow of the theory towards the definition of Vatican Council I.

Artola has published a critical edition of Lessius's writings on inspiration (Vitoria, 1974) and has done extensive research on Lessius and his theory.

L. ALONSO SCHÖKEL

BARR, J.: *Holy Scripture: Canon, Authority, Criticism* (The Sprunt Lectures delivered at Union Theological Seminary, Richmond, Virginia, February 1982). 1983. Pp. viii, 182. (Oxford University Press. Price: £13.00; ISBN 0 19 826323 6. Paperback price: £5.95; ISBN 0 19 826324 4)

The Sprunt Lectures, which form the main part of the book, contain a widely ranging and loosely structured discussion of many themes that Barr draws from the concept of the Bible as canon, beginning from the fact that there was no 'Bible' in 'biblical times'. Brevard Childs's exposition of 'canonical criticism' lies very near the surface, and in a valuable appendix of forty-two pages, 'Further Thoughts on Canonical Criticism', Barr sets out a detailed critique of this recent development in Old Testament studies. The lectures themselves are marked by many striking assertions and aphorisms, each of which leads the reader to re-examine positions he had taken for granted.

C. S. RODD

BAUER, B.: *Kritik der Geschichte der Offenbarung*. Vols. 1 and 2. 1983. Pp. c, 331; xvi, 532. (Scientia Verlag, Aalen. Price: DM. 220.00. ISBN 3 511 07051 1; 3 511 07052 X)

This is an exact photo-reprint of an original Berlin edition of 1838 of a major work by Bruno Bauer (1809-1882) in which he presents an extensive reconstruction and theological evaluation of Israel's religion during the Old Testament period. He describes it as a 'biblical theology', and it must certainly be compared with the more celebrated, and near contemporary, work of W. Vatke with which it shares many similarities. Both the date and

location (Berlin) of the original edition are significant, for there is considerable influence from the philosophy of G. W. F. Hegel and not a little that recalls the theology of F. D. E. Schleiermacher. Bauer's work marks a speculative attempt to demonstrate, in the light of current theological and philosophical ideas, that the religion of the Old Testament represents a religion of revelation. A long introductory section of one hundred pages establishes what this will mean in terms of the realization of the full self-consciousness of the Absolute Spirit.

The book is scarcely of major significance in itself, but rather as a pointer to the development of a fresh critical approach to the biblical material and the establishing of certain major questions for scholarship to tackle in the early nineteenth century. Unlike Vatke, Bauer, whose work reflects the contemporary concern with Universalism and Particularism, sets the Mosaic Law at the beginning of the historical development, but interprets this very differently from the later supposed 'legalism' of Judaism in the New Testament period. Scholars of the period will greatly value this renewed availability of a major text which certainly sheds further light on the underlying philosophical ideas which affected the rise of a major new phase of historical and literary criticism.

R. E. CLEMENTS

BEARDSLEE, W. A., and LULL, D. J. (eds.): *Old Testament Interpretation from a Process Perspective* (Semeia, 24). 1982. Pp. vi, 116. (Scholars Press, Chico, California. Price: \$9.95; discount price: \$6.95. ISSN 0095 571X)

This group of essays concerns the problems involved in relating process theology and its insights to Old Testament interpretation. Questions of metaphor and reality, of canonical criticism, and of historical understanding are discussed. The main Old Testament areas touched upon are the Balaam story (was Balaam saint or sinner? — a question handled by G. W. Coats) and Hos. 11 (J. G. Janzen and J. L. Mays). There is an introduction by the editors, and other contributions from L. S. Ford, J. B. Cobb, K. H. Richards, and J. J. Collins. A thoughtful contribution, much of which has implications that go beyond the field of those interested in process theology.

J. BARR

BELTZ, W.: *God and the Gods: Myths of the Bible*. Translated by P. Heinegg. 1983. Pp. 280. (Penguin Books, Harmondsworth, Middlesex. Price: £2.95. ISBN 0 1402 2192 1)

The work was first published in 1975 under the title *Gott und die Götten*. The author uses 'myth' in a broad sense to include saga and legend also. His intention is to relate the biblical material (mainly Old Testament) to its roots in mythology, and to demonstrate the political and economic factors operative in its formation. The work has no theological content. Much of it is misleading. There are numerous unsupported conjectures, misrepresentations and factual inaccuracies, and it is taken as axiomatic that there is a complete antipathy between priestly and prophetic religion. Indeed the Jerusalem temple priesthood emerges as the villain of the piece.

G. I. EMMERSON

BLENKINSOPP, J.: *Wisdom and Law in the Old Testament: The Ordering of Life in Israel and Early Judaism* (The Oxford Bible Series). 1983. Pp. x, 172. (Oxford University Press. Price: £3.50. ISBN 0 19 213253 9)

The plan of this volume in a new introductory series — two chapters on law sandwiched between four on wisdom — implies a closer integration of

these phenomena in the course of Israel's history than would be generally accepted. But this illustrates the problems inherent in the planning and execution of a series of this kind. Severe limitation of space compels oversimplification, with its attendant danger of distortion. Moreover the author may be compelled sometimes to put forward his personal views as if they represented a general consensus of opinion. Professor Blenkinsopp has done his best to overcome these difficulties, but would no doubt agree that the picture he gives is one man's assessment. The most stimulating chapter is that on law in early Judaism, which offers an often original interpretation of the nature of the post-exilic Jewish community. For the earlier period, however, a fuller account of the *administration* of law in Israel would have been useful. The chapters on wisdom provide a good standard account of the subject. There are some misprints unworthy of the Oxford University Press, e.g. 'the wicked will get their desserts' (p. 62).

R. N. WHYBRAY

CARSON, D. A., and WOODBRIDGE, J. D. (eds.): *Scripture and Truth*. 1983. Pp. 446. (Zondervan, Grand Rapids, Michigan. Price: \$11.95. ISBN 0 310 43791 1)

The contributors to this symposium contend that the Bible is 'the Word of God written' and that 'what the Scriptures teach is infallibly true'. They write specifically against more flexible approaches such as those of Jack Rogers and Donald McKim and James Dunn, who are judged to be undermining the 'traditional evangelical perspective'. Most of the articles are general or concern the New Testament. Old Testament specialists may note Wayne A. Grudem's essay, 'Scripture's Self-attestation and the Problem of Formulating a Doctrine of Scripture', in which he asserts that the Old Testament contains God's direct speech to men, God's words spoken by men and God's words written; always flawless and 'truthful'. There is little appreciation of the Old Testament world, and this book would never awaken in this reader a love for the Old Testament.

C. S. RODB

COPPENS, J.: *La relève apocalyptique du messianisme royal. II: Le fils d'homme vétéro- et intertestamentaire* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 61). 1983. Pp. xviii, 272. (Uitgeverij Peeters, Leuven; Leuven University Press. Price: B.Fr. 1,000. ISBN 90 6186 143 8)

Mgr Coppens had been engaged for many years in a major study of messianic expectations, of which two parts had already appeared (see *B.L.* 1970, p. 62 (*Bible Bibliog.*, p. 252) and *B.L.* 1976, p. 69), and the third had been inaugurated by a study of the kingship of Yahweh (see *B.L.* 1980, p. 84) and by a discussion of the New Testament usage of 'son of man' (*BETL* 55, 1981; not noted in *B.L.*). His death in 1981 prevented the completion of this remarkable enterprise, but he left extensive notes relating to the usage of the term 'son of man' in the Old Testament and in the intertestamental literature, and these have been prepared for publication by J. Lust. A preface explains how the notes were in some areas incomplete and in others conflicting drafts were available; by and large the material has been edited very skilfully. The first and longest part of the book deals with Dan. 7, together with a detailed discussion of the usage of *q'edoshim* throughout the Hebrew Bible. It is argued that there is no individual messianic reference in Dan. 7, a symbolic understanding linking the 'son of man' with the 'saints of the most high' being the most likely explanation. Subsequent sections of the book deal with the Parables of Enoch, seen as having much in common with New Testament usage but independent of it; and with other Jewish traditions. This last section

is little more than an outline of the points Mgr Coppens would have hoped to develop, and the book ends very abruptly. There are appended three previously published articles from *ETL*, on the messianism of Pascal, Loisy, and de Broglie. The bibliographies are full, but not free of errors and repetitions. Regrettable though it is that this massive project never reached its final completion, it remains a remarkable achievement.

R. J. COGGINS

CRENSHAW, J. L. (ed.): *Theodicy in the Old Testament* (Issues in Religion and Theology, 4). 1983. Pp. xii, 163. (Fortress Press, Philadelphia. ISBN 0 8006 1764 9. SPCK, London. Price: £3.50; ISBN 0 281 04067 2)

The purpose of the series is to collect 'key studies' on particular themes in a number of disciplines within religious studies and theology. The eight articles in the present volume range from a section from Peake's introduction to his Century Bible Commentary on Job (1905) to the editor's own 'The Problem of Theodicy in Sirach' (1975). Four are newly translated into English: Eichrodt's 'Faith in Providence and Theodicy in the Old Testament' (1934), Koch's 'Is There a Doctrine of Retribution in the Old Testament?' (1955, unfortunately abbreviated), von Rad's 'The Confessions of Jeremiah' (1936), and Gese's 'The Crisis of Wisdom in Koheleth' (1963). Crenshaw describes his Introduction as 'provocative' and argues that the defence of God's justice was purchased at great cost: the sacrifice of human integrity and dignity. Whether the choice of articles is fully satisfactory is doubtful. (For another volume in this series see below, p. 128.)

C. S. RODD

CRÜSEMANN, F.: *Bewahrung der Freiheit: Das Thema des Dekalogs in sozialgeschichtlicher Perspektive* (Kaiser Traktate, 78). 1983. Pp. 100. (Kaiser Verlag, Munich. Price: DM. 12.00. ISBN 3 459 01518 7)

A stimulating and original short study of the Decalogue. Crüsemann opposes the attempt to reconstruct an *Urdekalog* and argues for the substantial unity of the present arrangement, which he dates to the seventh century B.C. and locates in the same circles that produced Deuteronomy and the deuteronomistic parts of the Old Testament. The Ten Commandments are a systematic unpacking of what is implied in the prologue, the appointed means by which the independent peasant farmers of pre-exilic Israel are to retain the freedom for which Yahweh was believed to have released them from bondage in Egypt and to have given them the promised land. The threats to this freedom which the Decalogue tries to outlaw are much the same as those perceived by the eighth- and seventh-century prophets. This is an important contribution to understanding the Decalogue as a document rooted in the social reality of Israel in a particular period; it would be useful to have an English translation of it.

J. BARTON

DAVIDSON, R.: *The Courage to Doubt: Exploring an Old Testament Theme*. 1983. Pp. xii, 241. (SCM Press, London. Price: £6.95. ISBN 0 334 01957 5)

In this fine study Davidson traces the paradox, found in Isa. 45:15, of a God who both hides himself from men and yet reveals himself as Saviour. The author studies this theme in the Psalms, the patriarchal and Mosaic traditions, prophetic narrative and word, Job and Koheleth, on the way noticing how Jerusalem became a symbol and a snare to Israel. Throughout, close attention to the biblical text is matched by sensitive exposition and the turn of phrase

that awakens thought. This is expository theology at its best. The book will be particularly valuable for ministers.

C. S. RODD

DICKERHOFF, H.: *Wege ins Alte Testament — und zurück: Vom Sinn und den Möglichkeiten einer 'Theologie mit dem Alten Testament' in der Arbeit mit Erwachsenen* (Europäische Hochschulschriften, xxiii/211). 1983. Pp. viii, 402. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 77.00. ISBN 3 8204 7734 9)

This is one of many recent books to come out of the Catholic Church in which there is an attempt to integrate scholarship with an existential faith. The extensive bibliography and numerous footnotes and references testify to the scholarly background, but the book is not concerned to treat of the Old Testament in its own terms. The presupposition is that the readers are seeking to come to terms with the Old Testament from their own Christian background, and the approach to the Old Testament is therefore strongly Christological. For example, the prophetic books are not examined so much for themselves as a pointer to Christ as prophet; the Servant Songs are pointers to Christ as servant. History, prayer and meditation, contemporary parallels with Old Testament incidents, hymnody and drama — all find a place in the presentation. There is much imaginative communication of ideas, but perhaps the synthetic approach can lead to some mystification. The 'return' from the Old Testament is rightly part of the title, for one is not left with a clear understanding of Old Testament faith, but rather (one hopes) a somewhat clearer idea of one's own after dialogue with the Old Testament scriptures. Whether a true dialogue is possible when so much is read into the Old Testament instead of reading out of it its own message, is the niggling doubt.

R. J. HAMMER

DUQUOC, C., and FLORISTAN, C. (eds.): *Job and the Silence of God* (Concilium, 169). 1983. Pp. viii, 89. (T. & T. Clark, Edinburgh. Price: £2.95; ISBN 0 567 30049 8. Seabury Press, New York. ISBN 0 8164 2449 7)

This collection of short essays, all but one translations, attack the problematic 'fire-ball' from four strategic positions. All the writers are experts in their field and mix conventional and accepted lines of criticism with original suggestions of their own. R. Mackenzie briefly sketches the (still disputed) background to Job. P. Rouillard gives us a rousing indictment of the new neglect of Job in the Catholic liturgical texts — 'the liturgy has deprived him of the right to speak, a right which even Satan did not take away from him'. C. Westermann examines the Profile of Revolt and this leads straight to F. Chirpaz on Ernst Bloch and Job's Rebellion. D. Kinet completes this section with the Ambiguity of the Concepts of God and Satan. The third part investigates God's Answer (L. Alonso-Schökel) and the hope in the Absent One (D. Kinet). Part iv moves from the biblical to the topical; E. Dussel deals with the Church's predicament in San Salvador ('this is more than Job could see'), and J. Collet offers a vignette on Bergman's films and their motifs of anguish and challenge. Finally M. Bochet mediates something of Job in French and German literature (the eclipse of God) before C. Duquoc reverts to Ernst Bloch and Atheism as reflecting the demonic within the Christian discourse.

Concilium has brought together a fascinating forum of modern theologians in these studies which cannot fail to open new avenues of understanding. They differ totally from the psychological and existentialist 'answers to Job' of

the last decade. Their political-ecclesiastical tendency of interpretation will challenge most readers and evoke resistance. Nevertheless, the winds of change, even if released by Marx and Bloch, cannot harm the granite of Job.

U. E. SIMON

EPSZTEIN, L.: *La Justice sociale dans le Proche-Orient ancien et le peuple de la Bible* (Études annexes de la Bible de Jérusalem). 1983. Pp. 272. (Éditions du Cerf, Paris. Price: Fr. 69.50. ISBN 2 204 01892 9)

The series of which this volume forms part is intended to provide general introductions to various important aspects of the Bible. Epsztein's book well fulfils this purpose and is also interesting from a number of points of view. As Cazelles notes in his preface, it is highly relevant to a burning contemporary issue. The author is not a specialist either in the ancient Near East or the Old Testament, but a social historian, whose studies of the relations between morality and economics in the modern world have led him to consider the sources of contemporary Western moral concepts in this area. Thus, while there is nothing very original in the treatment, Epsztein usefully brings together the findings of a large number of individual specialist studies. Chapters I and II review the concern for social justice in the literature of Mesopotamia and Egypt respectively. Chapter III discusses the Old Testament vocabulary of justice, concentrating on *mishpat* and *tsedeq*, while the two following chapters survey the more important sociological approaches which have been made to the subject: these sections are particularly interesting and will awaken the attention of Old Testament students to studies which they often neglect. The rest of the book discusses social justice in the Old Testament, with reference successively to nomadism, prophecy, and Pentateuchal legislation. As is only to be expected in such a wide survey, not all the author's views on particular points will command universal assent and his exposition sometimes relies overmuch on out-of-date discussions, particularly with regard to the prophets. But there is a great deal of valuable material compressed into a relatively short compass, and the full documentation and the twenty-seven page bibliography enable and encourage the reader to pursue the various topics considered in greater detail.

J. R. PORTER

FRIEDRICH, G.: *Ökologie und Bibel: Neuer Mensch und alter Kosmos*. 1982. Pp. 112. (Kohlhammer, Stuttgart. Price: DM. 28.00. ISBN 3 17 007703 1)

This is a theological study of man's relation to the natural world with special reference to the contemporary concern with ecology. A brief treatment of the relevant Old Testament passages (pp. 9–28) emphasizes man's alienation from God as resulting in natural disaster. God's judgment upon man, while involving nature, does not obscure God's blessing upon nature and upon man when obedient.

The author criticizes the Cartesian sharp distinction between *res cogitans* and *res extensa* as reinforcing the scientific, mechanistic view of nature which encourages man as lord of nature (actually its slave!) to exploit nature's resources. There is also criticism of Barth and Bultmann for their lack of concern for cosmology, the former concentrating on Christology and the latter on 'anthropology'. Schweitzer on the other hand advocates reverence for life.

Detailed attention is paid to the relevant passages in the Pauline epistles, e.g. Rom. 8, and the disputed epistles, Ephesians and Colossians, which deal with Christ's lordship over the cosmos. There is some inconsistency in Paul as

between a transformation theory, according to which the new creation has already begun, and the view that the world to come will be *totaliter aliter*. Man as part of nature has a responsibility not to exploit it, though he must not expect to restore paradise.

N. W. PORTEOUS

FRIIS PLUM, K.: *Kvindehistorie og kvindehistorier — i det gamle testamente*. 1983. Pp. 144; 7 illustrations. (Reitzel, Copenhagen. Price: D.Kr. 138.50. ISBN 87 412 3714 5)

The title of the book means 'history of women and stories about women — in the Old Testament', with a play on the words to which it is impossible to do justice in a translation; the same is true for some of the headings to the chapters. The book begins with a kind of short story to illustrate Deut. 25:11–12, and at the end there is an illustrated chapter on the interpretation of women in pictorial art. In between the role of women in the Old Testament and exegesis is discussed from the point of view of women's theology. Mrs Friis Plum does not go so far as to accept the feministic doctrine of the matriarchy, but uses it as a fruitful idea in the discussion of the roots of men's society. There are several good observations in this book, but they are too different in level for a book of its size; this makes her presentation somewhat uneven.

K. JEPPESEN

GERHARDSSON, B.: *The Ethos of the Bible*. Translated by S. Westerholm. 1982 (1981). Pp. viii, 152. (Darton, Longman and Todd, London. Price: £5.95. ISBN 0 232 51579 4)

This translation of the book published in 1979 under the Swedish title '*med hela ditt hjärta*'. *Om Bibelns ethos* was originally issued by Fortress Press in 1981 (see *B.L.* 1982, p. 81). As indicated in the earlier notice, the book is primarily concerned with the views of a number of New Testament writers; Old Testament material is treated primarily as background or as a base for that of the New.

M. A. KNIBB

GESE, H.: *Essays on Biblical Theology*. Translated by K. Crim. 1981. Pp. 256. (Augsburg Publishing House, Minneapolis. Price: \$13.50. ISBN 0 8066 1894 9)

The original German edition of these eight lectures (1977) was rightly commended in *B.L.* 1978, p. 90. Several continue in lines laid down in the author's earlier collection, *Vom Sinai zum Zion* (1974; see *B.L.* 1975, p. 12). This readable translation will encourage a wider public to enter a stimulating if controversial discussion.

A. G. AULD

GESE, H.: *Zur biblischen Theologie: Alttestamentliche Vorträge*. 2. Auflage. 1983. Pp. 239. (Mohr, Tübingen. Price: DM. 39.00. ISBN 3 16 144700 X)

A very slightly revised second edition of the original of the above (see *B.L.* 1978, p. 90) — first published by Kaiser Verlag, Munich.

A. G. AULD

GIBERT, P.: *Une Théorie de la légende: Hermann Gunkel (1862-1932) et les légendes de la Bible*; with Gunkel, H.: *Les Légendes de la Genèse (1910)*, translated from the German by P. Gibert. Preface by M. Soriano (Bibliothèque d'Ethnologie historique). 1979. Pp. 382. (Flammarion, Paris. Price: Fr. 163.94)

'Who has read Gunkel in France?' begins Soriano's preface and, if this somewhat exaggerates the ignorance of Gunkel among French Old Testament *savants*, there would seem to be a need to make his work more easily accessible in that country, which the present volume admirably fulfils. It contains a translation by the author of the first four chapters of the introduction to the third edition of Gunkel's famous commentary. Understandably, he omits, as out of date, the two other chapters dealing with the literary sources, which are present in the American translation of 1901, made from the first edition, and reprinted in 1964 with a preface by Albright, though this was apparently not noticed in the *Book List*. The main part of the book discusses Gunkel and his views under three heads. The first sets him in the intellectual context of his own time: this is largely based on the work of Klatt (see *B.L.* 1970, p. 50) and others, and Gibert's more original contribution comes in the two following sections. Part Two, forming the core of the study, surveys the topic adumbrated in the general title of the book by means of a thorough and careful discussion of what Gunkel understood by 'legend', how this differs from other literary genres, such as folk-tale and myth, and how he classifies the various legends in the Bible. Gunkel did not always sufficiently explain the theoretical bases of his methodology, and Gibert effectively fills in the picture. Part Three relates Gunkel's views to modern folklore theories, particularly those of Propp and Lévi-Strauss, with the aim of assessing what remains of permanent value and what needs revision in the light of developments in the scientific study of folklore since his death. Recent trends in the literary study of the Bible are leading to a revival of interest in Gunkel. Gibert's work is the fullest study of one particular area of Gunkel's work that has so far appeared and as such is of importance for all Old Testament scholars who wish to evaluate and properly use his distinctive contributions to their discipline.

J. R. PORTER

GREENBERG, M.: *Biblical Prose Prayer as a Window to the Popular Religion of Ancient Israel* (The Taubman Lectures in Jewish Studies, Sixth Series). 1983. Pp. viii, 67. (University of California Press, Berkeley, Los Angeles and London. Price: \$14.95. ISBN 0 520 05011 8. Paperback price: \$3.95; £3.05. ISBN 0 520 05012 6)

These three lectures on the theme of biblical prose prayer argue that it formed a central feature of the distinctive character of ancient Israel's religion. Greenberg claims that such prayers were genuinely spontaneous and lay in their origin, so that the more fixed patterns and conventions evident in the Psalter cannot be made determinative for the prayer life of the popular religion. He sees the characteristics of such prayer as having taken their origin from a social analogy of petitionary requests addressed to kings and other exalted persons. The element of spontaneity in prayer is seen as fundamental to its whole awareness of a personal relationship existing between all men and God, so that religion was set apart from magic. Some important comments are made concerning the role of prayers in the formation of biblical narratives and the contribution that free lay prayer made to the eventual emergence of the synagogue. Although brief, the book makes a most useful contribution to a much neglected aspect of biblical piety.

R. E. CLEMENTS

GREENSPAHN, F. E. (ed.): *Scripture in the Jewish and Christian Traditions: Authority, Interpretation, Relevance*. 1982. Pp. 236. (Abingdon, Nashville, Tennessee. Price: \$10.95. ISBN 0 687 37065 5)

The three headings in the title denote three Parts, in each of which position statements are made by Jewish, Protestant, and Roman Catholic scholars. Though ecumenical fair play directs the order to change in each Part, here the authors are named in the order just given: under 'The Authority of Scripture', Jacob Neusner, J. H. Gerstner, and Avery Dulles, S.J.; under 'The Interpretation of Scripture', Michael Fishbane, D. H. Kelsey, and Bruce Vawter, C.M.; and under 'The Relevance of Scripture', S. H. Blank, Krister Stendahl, and R. P. McBrien. These representatives are all authoritative in their fields and the collection, if traditional rather than modern in its hermeneutical framework, is useful for students.

R. P. R. MURRAY

HANKS, T. D.: *God so loved the Third World: The Biblical Vocabulary of Oppression*. Translated by J. C. Dekker. 1983. Pp. xviii, 152. (Orbis Books, Maryknoll, New York; distributed in Great Britain by SCM Press, London. Price: \$8.95. ISBN 0 88344 152 7)

The original Spanish title, *Opresión, pobreza y liberación: Reflexiones bíblicas* (Miami, 1982), shares just two words with the title page of this English edition of this lexical study. Curiously 'oppression' is avoided on the cover sub-title, 'The Bible, the Reformation, and Liberation Theologies', and these variations warn the reader that the contents are hard to summarize. 'Liberation' is the keynote of this Costa Rican Bible teacher's study of oppression, which he believes is caused primarily by poverty. He chooses ten 'basic' Hebrew roots (*d-k-*, *y-n-h*, *l-h-s*, *n-g-s*, *'-n-h*, *'-s-q*, *s-w-q*, *s-r-r* (two roots), *r-s-s*) and ten less frequent roots — by which he probably means words — (*d-h-q*, *z-w-*, *h-m-s*, *m-s-r* (?  $\approx$  *māšôr* BDB, 848<sup>b</sup>-849<sup>a</sup>), *'-w-t*, *'-s-r*, *q-s-h*, *t-l-l* (?  $\approx$  *tōlāl* BDB, 1064), *t-k-k* (i.e. *tōk*, BDB 1067<sup>a</sup>)). There is a section dealing with New Testament oppression; presumably intertestamental oppression is not discussed because there is no biblical record. The last section of the book discusses from a variety of angles different prophetic ministries to the poor. The many light-hearted asides belie a cry for help from an evangelical liberationist from an area of the world where acute political pressures have suddenly reshaped the tenets of theologians.

M. E. J. RICHARDSON

HANSON, A. T.: *The Living Utterances of God: The New Testament Exegesis of the Old*. 1983. Pp. vi, 250. (Darton, Longman & Todd, London. Price: £9.95. ISBN 0 232 51553 0)

Professor Hanson has made several contributions to the study of the New Testament writers' interpretation of what they called 'the scriptures'. Here he presents a systematic account of the subject, surveying the interpretation given by Jesus, the primitive church in its 'oral' stage, the New Testament writers individually or in groups. His study is placed in the context of contemporary Jewish interpretation, so far as that can be ascertained. The chapter on 'Scripture in the Book of Revelation' is specially valuable.

F. F. BRUCE

HERMISSON, H.-J., and LOHSE, E.: *Faith* (Biblical Encounters Series). Translated by D. W. Stott. 1981. Pp. 176. (Abingdon, Nashville, Tennessee. Price: \$6.95. ISBN 0 687 12520 0)

This is a translation of the German *Glauben* published in 1978. Hermisson surveys teaching on faith in the Old, and Lohse in the New Testament. It is a difficult book to summarize, indeed, Hermisson claims that a summary of the Old Testament section is not possible since the subject matter cannot be portrayed in statements, only in texts (p.99). Faith is expressed for Israel primarily in narrative, and this is the function of the patriarchal narratives, in the laments and in the teaching of the prophets, Isaiah and Deutero-Isaiah being taken as the examples here. The range of verbs to be considered includes, as well as 'to believe', 'to hope', 'to wait', 'to shelter oneself', 'to seek refuge' and, above all, 'to trust'. In the New Testament the nature of the earliest Christian 'faith' as expressed in its confessions is examined, and its illustration in the Synoptic Gospels, the Pauline and non-Pauline Letters and the Johannine Writings surveyed. Much that is illuminating is said, yet it all seems a little pietistic. The insistence of the prophets, especially Isaiah, that 'faith' involves a switch in values affecting life-style and action on behalf of the 'poor' is not prominent, although the presence of this element in the second half of the Pauline Letters receives passing mention (p. 148).

R. A. MASON

JANOWSKI, B.: *Sühne als Heilsgeschehen: Studien zur Sühnetheologie der Priesterschrift und zur Wurzel KPR im Alten Orient und im Alten Testament* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 55). 1982. Pp. xiv, 394. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 69.80; sub. price: DM. 63.00. ISBN 3 7887 0663 5)

That this book is the published version of a doctoral thesis (1980) is clear from the layout: pages of small print, highly technical discussions, excursions, and a mass of footnotes. It is not, however, the work of a young man (the author was born in 1943), and it has evidently taken many years to prepare. It contains much valuable material, and will serve as an important source of reference. Basically, the book examines *kpr* and its associated forms in an attempt to elucidate the meaning of expiation (*Sühne*) in the Priestly writings. The ground covered includes an examination of *kpr* in the Semitic languages (a qualified conclusion is that Hebrew usage owes something to Akkadian *kuppuru: kultisch reinigen*), in writings outside the Priestly corpus, and within the corpus 'P', Ezek. 40-48 and ChrG. Within the latter group there are detailed literary-critical sections, and discussions of the scape-goat ritual, the imposing of hand(s) upon animal victims, the blood-sprinkling rite, and the *kapporet* and the Tent of Meeting in the Priestly theology. Where hands are imposed on the animal victim, sin is not transferred to the animal; the death of the victim is the symbolic death of the human actor. Expiation using blood is not propitiation, but the use of a god-given means of reconciliation. The Priestly theology of expiation is seen as a profound re-interpretation of pre-exilic notions of expiation, with the result that a more positive view of the theological significance of the Priestly writings is called for. The whole discussion is firmly anchored in the circle of ideas to be found in writers such as Gese, Rendtorff, and Koch. No reference is made to Anglo-American work on the social and symbolic aspects of sacrifice and expiation.

J. W. ROGERSON

KAISER, O., and LOHSE, E.: *Death and Life* (Biblical Encounters Series). Translated by J. E. Steely. 1981. Pp. 176. (Abingdon, Nashville, Tennessee. Price: \$6.95. ISBN 0 687 10332 0)

This is the English translation of an extremely readable and scholarly-based book which was reviewed in *B.L.* 1978, p. 94. It has the merit of appealing to a wide readership, both students and any interested enough in the Bible to apply themselves to it. The earlier review stated that it 'ought to be made available in English' and this has now been accomplished. Professor Kaiser is responsible for the section on the Old Testament which runs on to early Judaism. The eighty pages of this section are supplemented by good documentation which encourages more extensive and intensive study.

R. J. HAMMER

KNIGHT, G. A. F.: *I AM: This is my Name*. 1983. Pp. xii, 90. (Eerdmans, Grand Rapids, Michigan. Price: \$4.95. ISBN 0 8028 1958 3)

The sub-title 'The God of the Bible and the Religions of Man' gives the key to the approach of this book. How is the contemporary Christian who begins with the faith of the Bible to interpret and approach other religious faiths? Dr Knight's approach is reminiscent of that in the later books of Hendrik Kraemer, arguing from the biblical revelation that Christianity is not to be looked upon as a religion. The introduction of the standpoint of other faiths is somewhat cursory, and the author rejects the notion of God known by many names, as propounded by John Hick. The writer seems to suggest (wrongly) that Professor Hick is still in Birmingham and that Bishop John Robinson contributed to *The Myth of God Incarnate*. The biblical material works backwards and forwards from the exilic experience, seen as crucial in the forging of Israelite theology, in which God as creator, apocalyptic and eschatology, and the messianic hope are especially treated. The Church is seen as based on the Old Testament revelation, fulfilled in Christ, geared towards mission and contributing its faith to the religions.

R. J. HAMMER

KOCH, K.: *The Prophets*. Vol. 2: *The Babylonian and Persian Periods*. Translated by M. Kohl. 1983. Pp. vi, 217. (SCM Press, London. Price: £7.95. ISBN 0 334 01322 4)

The German edition was welcomed in *B.L.* 1980, p. 92; 1981, p. 95, and the first volume in translation in *B.L.* 1983, p. 89. This section maintains the combination of critical caution and freshness in detail. The author's principles are set out in the last chapter. The exposition of the thought of the prophets is not, however, assisted by the introduction of mystifying concepts like monanthropology, and especially the ubiquitous metahistory. These seem more at home in the German edition: in the English they are grotesque. Nevertheless a useful and in some ways unique contribution.

D. R. JONES

KREUZER, S.: *Der Lebendige Gott: Bedeutung, Herkunft und Entwicklung einer alttestamentlichen Gottesbezeichnung* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 116). 1983. Pp. viii, 417. Kohlhammer, Stuttgart. Price: DM. 89.00. ISBN 3 17 007909 3)

Kreuzer's study is a dissertation submitted to the University of Vienna in 1981 and is concerned to examine the idea of Yahweh as 'the Living God', as this is presented in the Old Testament. After a preliminary review of the nature of the material the main study is set out in three parts. The first, which

is substantially the largest, examines various formulas, proper names and divine titles which relate Yahweh to the concept of life. Most prominent here are the occurrences in the oath formulas: 'As Yahweh lives' and 'As I live', when used by God. A further sub-section examines the title 'the living God', as used of Yahweh.

Section two reviews with considerable clarity and succinctness the evidence from Egypt, Mesopotamia, Ugarit, and Canaan relating various deities to the notion of life. In this a separate excursus is devoted to the Psalm commentary of the late Professor Dahood on account of its heavy attention to Ugaritic parallels to the Psalter and its attempt to reconstruct a very much fuller picture of Israelite ideas about the after-life than most scholars have been willing to accept. In his examination of this Near Eastern material Kreuzer shows the widespread association of ideas of deity with the mysterious forces of life and fertility. The use of such notions in oath formulas makes use of this to ratify affirmations in the spheres of religion and law. In Ugarit the idea of life was closely tied to the figures of Baal and Anat, and to the whole notion of fertility. Kreuzer discerns a marked distancing from such ideas in the view of God and the natural order that became established in Israel.

A concluding section examines the importance for Old Testament theology of the association of Yahweh with ideas of life. The work is well presented and documented, and should provide a major study of importance to both theologians and anthropologists.

R. E. CLEMENTS

KRIEG, M., and WEDER, H.: *Leiblichkeit* (Theologische Studien, 128). 1983. Pp. 59. (Theologischer Verlag, Zürich. Price: Sw.Fr. 14.00. ISBN 3 290 17128 0)

The first part of this study, by Krieg, is an exposition of the Old Testament understanding of the nature of man, based mainly on studies of the words *basar*, *lēb*, *nepeš*, and *hayāh*. A conclusion sketches the historical development of the Old Testament understanding of man, and makes suggestions about the use of the Old Testament material for present-day discussions. The standpoint of the study is that Hebrew verbs are dynamic in their 'inner being', that in Hebrew thought there is no absolute, static or objective being (*Sein*), that Hebrew thought is essentially synthetic, and that it understands relationships in terms of 'corporate personality' until the emergence of a hellenistic type of individualism in Ecclesiastes or Daniel. There is a useful list of suggestions for further reading.

J. W. ROGERSON

LANG, B.: *Monotheism and the Prophetic Minority: An Essay in Biblical History and Sociology* (The Social World of Biblical Antiquity, 1). 1983. Pp. 191. (The Almond Press, Sheffield. Price: £14.95; ISBN 0 907459 30 7. Paperback price: £5.95; ISBN 0 907459 31 5)

In spite of its sub-title, this first volume of a welcome new series is in fact a collection of six of the author's numerous contributions to Old Testament scholarship, all, with one exception, already published, but now revised, updated and, in most cases, translated from the original German. The different essays are only loosely connected together, but they share a common concern with the political, sociological, and anthropological aspects of prophecy, which gives the whole its distinctive character. Only the first and longest chapter really corresponds to the book's general title. It is claimed as 'a radical version' of the views of Wellhausen and de Wette on the emergence of Israelite monotheism but, although Lang supports his case with many novel, and often debatable, statements, the overall picture does not seem

particularly startling, while many will feel that the whole question of biblical monotheism is more subtle and complex than his four-fold developmental scheme allows. Again, there is much that is already familiar in the second chapter, 'What is a Prophet?'. Chapter Three on 'The Making of Prophets in Israel' is more interesting, especially in its renewed attempt to apply modern psychological insights to the prophetic phenomenon, though, once more, the conclusion that 'the prophets are neither lone wolves nor bearers of an absolutely anti-traditional and anti-institutional charisma' (p. 113) would already be widely accepted. The fourth chapter illuminates the denunciations of Amos from the investigations of social anthropology into peasant societies. Chapter Five on 'Messianism' is rather slight, but the final essay 'From Prophet to Scribe' breaks some new ground in its examination of how the actual role and function of the scribe developed in post-exilic Judaism. There is an extensive bibliography, though with some rather obvious omissions. Lang writes in a lively and stimulating way and his views are always worth consideration. His book should be read because it calls attention to issues which are overlooked in much conventional Old Testament scholarship and compels the reader, even if he may not eventually agree with all the author's dicta, to think again about what he may hitherto have taken for granted.

J. R. PORTER

LEACH, E., and AYCOCK, D. A.: *Structuralist Interpretations of Biblical Myth*. 1983. Pp. viii, 132; 15 plates. (Cambridge University Press. Price: £15.00; ISBN 0 521 25491 4. Paperback price: £5.95; ISBN 0 521 27492 3)

The two authors have never met, but their essays share a broadly common understanding of the way in which social anthropology can contribute to an understanding of the biblical text. Leach is very much the senior partner; he contributes an introduction which sets out the basic conviction that religious texts contain messages other than those which can immediately be inferred, and that the quest for historical evidence in the Bible is a vain one. His other contributions are: 'Anthropological approaches to the study of the Bible during the twentieth century', originally read to the SBL in 1980 and published in the Congress Volume of that meeting (see above, p. 26); 'Why did Moses have a sister?', a model of structural anthropology; 'Melchisedech and the emperor'; and 'Against genres' — these last are less directly related to the Old Testament. Aycock's two, much briefer, contributions are 'The fate of Lot's wife' and 'The mark of Cain': the method applied to specific episodes, but with much larger potential application. A disturbing, occasionally irritating, invariably fascinating, collection, which will mediate real insight for some and be regarded as sacrilege by others.

R. J. COGGINS

LINDSTRÖM, F.: *God and the Origin of Evil: A Contextual Analysis of Alleged Monistic Evidence in the Old Testament* (Coniectanea Biblica, Old Testament Series, 21). 1983. Pp. 272. (Gleerup, Lund. Price: Sw.Kr. 125.00. ISBN 91 40 04890 X)

This exciting and challenging book argues forcefully against the wide consensus that there is substantial evidence in the Old Testament 'that the Deity was held to be the direct author of all evils affecting man'. After a brief Introduction its first part (pp. 16–115) probes the assumption of 'the demonic into Yahweh' and concludes that neither has Yahweh been identified with hostile forces in Gen. 32:23–33; Exod. 4:24–26; 12:21–23, nor are there demonic 'strange spirits in Yahweh's service' in Judg. 9:23; 1 Sam. 16–19;

1 Kings 22; Isa. 19:14; 29:9–10; 37:7; Jer. 51:1. The second part (pp. 116–237) urges that Yahweh is not seen as the author of all evil, whether in human life (1 Sam. 2:6–7; Qoh. 7:14) or in national life (Deut. 32:39; Isa. 45:7; Amos 3:6; Lam. 3:38) — the sole exceptions being Job 1:21; 2:10 which are, however, repudiated at the end of that book. General conclusions are then briefly drawn. This study does not pretend to review all possibly relevant biblical evidence; but it does offer a competent examination in their total *context* of each of the main *texts* usually cited.

A. G. AULD

LOHFINK, N. (ed.): *Gewalt und Gewaltlosigkeit im Alten Testament* (Quaestiones Disputatae, 96). 1983. Pp. 256. (Verlag Herder, Freiburg. Price: DM. 48.00. ISBN 3 451 02096 3)

Here is another example of the growing interest of continental *Alttestamentler* in relating their specialist studies to contemporary problems: as its preface states 'no words need be wasted over the significance today of the theme with which this book deals'. Considering the character of so much of the Old Testament, it is surprising that so little detailed attention has been paid to the subject of violence there, and hence this volume is to be welcomed as very much a pioneering effort. Basically, it consists of three lectures given at a conference of German Roman Catholic Old Testament specialists in 1981, and thus it does not pretend to an overall treatment of the topic. N. Lohfink treats the understanding of war in the different Pentateuchal strata: particularly original and interesting is his discussion of the outlook of the priestly material. L. Ruppert compares the understanding of violence in the individual laments of the Psalter with that in similar Babylonian literature, to bring out the distinctiveness of the former as representing a demythologizing of hostile agents. Through a thorough treatment of the texts E. Haag brings out the significance of the reaction to violence which is seen in the picture of the Servant in Deutero-Isaiah, whom he views as originally an individual mediator figure, combining features of the deuteronomistic David and the deuteronomistic Jeremiah, but who is understood in the existing book as the true Israel delivered from the Babylonian exile. These three chapters are prefaced by a useful survey from Lohfink of previous discussions of aspects of the topic by Old Testament scholars, but with special reference to René Girard, who is little known to English readers, and concluded by a short chapter from R. Schwager, a follower of Girard, looking at the whole discussion from a theologian's standpoint. There is an extensive classified bibliography which, it may be hoped with the editor, will provide a stimulus for further explorations. A short review cannot do justice to the richness of this important book, which deserves the attention both of Old Testament specialists and also of a wider audience.

J. R. PORTER

MCCURLEY, F. M.: *Ancient Myths and Biblical Faith: Scriptural Transformations*. 1983. Pp. xiv, 192. (Fortress Press, Philadelphia. Price: \$11.95. ISBN 0 8006 1696 0)

McCurley's approach to biblical theology is a refreshing and uninhibited one: 'the purpose of this book is to demonstrate intentionality by the biblical writers in using mythological features from their surrounding culture'. Even in such sensitive matters as the sexual activity of God and the virgin birth, the author looks at the material calmly and rationally, though in this case he comes to a fairly orthodox type of conclusion. The three major themes of the book are order versus chaos, divine and human sexuality, and the sacred mountain. Particularly in the latter the discussion is reminiscent of the

typological approach. The experts may find some of the footnotes inadequate, though there are introductory bibliographical acknowledgements, and some comparative material is rather daringly used, but McCurley is to be commended for having the courage to synthesize so much disparate material around these theological themes, without getting into the difficulties which often accompany attempts at biblical theology.

J. F. HEALEY

McKIM, D. K. (ed.): *The Authoritative Word: Essays on the Nature of Scripture*. 1983. Pp. xiv, 270. (Eerdmans, Grand Rapids, Michigan. Price: \$10.95. ISBN 0 8028 1948 6)

The editor is known as a leading proponent of an evangelical position about scripture that avoids fundamentalism, and this is a collection of thirteen representative essays, generally moderate and constructive in tone, including among others work by P. J. Achtemeier, R. M. Grant, F. F. Bruce, J. B. Rogers, J. D. Smart, and A. Dulles. There is a brief introduction and a useful annotated bibliography, confined to works in English. In view of the lively present discussion of this theme, nothing but good can come of this readable and popularly appealing publication.

J. BARR

MACCOBY, H.: *The Sacred Executioner: Human Sacrifice and the Legacy of Guilt*. 1982. Pp. 208; 12 illustrations. (Thames & Hudson, London. Price: £10.95. ISBN 0 500 01281 4)

This volume can in many ways be regarded as two books in one. The first is a study of the myth of the divine or human being who commits a ritual murder and subsequently becomes both sacred and accursed. This theme of the sacred executioner is held to originate from the practice of human sacrifice and the guilt it aroused, and it is adduced here as an aid to understanding the stories of Cain, Lamech, the Aqedah, and the circumcision episode in Exod. 4:24-26. The understanding of the death of Jesus, especially in the Pauline writings, is also seen in these terms as a reversion to sacrificial language borrowed from Gnosticism, a type of understanding which Judaism had outgrown. This leads into the second part of the book, a deeply disturbing study of Christian anti-semitism from the New Testament to the present day. Much of the first half of the book must inevitably be speculative; much in the second half could be considered as special pleading — though there has down the ages been plenty of special pleading in the contrary sense. This is a book which deserves to be widely read and its story pondered upon.

R. J. COGGINS

MARSHALL, I. H.: *Biblical Inspiration*. 1983. Pp. 125. (Eerdmans, Grand Rapids, Michigan. Price: \$4.95. ISBN 0 8028 1959 1)

Highly conservative works on biblical authority can in principle be learned, interesting, and stimulating; but this is none of these, and the intellectual level is low. The portrayal of historical criticism (pp. 84-85) is a complete travesty. The reader is assured, without either evidence or argument, that the 'apocryphal' books were 'not part of the Jewish Scriptures' in New Testament times (p. 26). Though certain timorous efforts at wider understanding are made, certain elements of due caution are expressed, and indeed some statements of dangerously liberal implication are made (but the implications probably not realized), the work is largely a restatement of the

traditional fundamentalist positions and has little to say to anyone who stands outside of these.

J. BARR

MOGENSEN, B.: *Israelitiske leveregler og deres begrundelse*. 1983. Pp. 286. (Gad, Copenhagen. Price: D.Kr. 146.00. ISBN 87 12 07111 0)

This licentiate dissertation about the rules of conduct and their justification in the Old Testament introduces its subject by discussing and quoting examples ranging from a famous Danish book (by Emma Gad) on good manners to Egyptian wisdom. The principal part (pp. 41–149) is a very useful classification of the rules of conduct and their justification in the wisdom literature and in the Pentateuch, notably the Decalogue, the Book of the Covenant, the Holiness Code, and Deuteronomy. Against the tradition, but justified by the way the material is presented, Mogensen's last chapter (pp. 151–253) is an introduction to the history of research in this field, in which of course A. Alt plays a central part. The author follows scholars who stress the point that several 'laws' in the Pentateuch should rather be labelled 'rules of conduct'.

K. JEPPESEN

MUDDIMAN, J.: *The Bible: Fountain and Well of Truth* (Faith and the Future). 1983. Pp. viii, 115. (Basil Blackwell, Oxford. Price: £9.50; ISBN 0 631 13188 4. Paperback price: £3.95; ISBN 0 631 13231 7)

This is one of a series of books published to celebrate the 150th anniversary of the Oxford Movement. The title is derived from a sermon by Cranmer. Muddiman argues that 'unhindered biblical criticism' (extracting water laboriously from the deep well) and 'the continuous tradition of Christian faith' (receiving fresh and accessible water from the fountain) need each other if the truth of scripture is to become available to the Church today. In a sensitive and thoughtful discussion he points to the incarnation as central to the Bible. The gospels bear testimony to the fulfilment of God's promises to Israel in the incarnate Word, and the epistles of Paul witness to the continuing incarnation of Christ in the Church.

C. S. RODD

OGLETREE, T. W.: *The Use of the Bible in Christian Ethics: A Constructive Essay*. 1983. Pp. xviii, 220. (Fortress Press, Philadelphia. Price: \$19.95. ISBN 0 8006 0710 4)

The aim of this study is to examine the way in which students of Christian ethics can make use of the Bible rather than to expound biblical ethics. Only one chapter is devoted to the Old Testament, and in this attention is concentrated on the Pentateuch and the prophets. Ogletree finds the main ethical stance in the Old Testament to be deontological, though perfectionist thinking appears in the post-exilic period; consequentialist thought does not appear at all. The chapter is heavily dependent upon Noth and von Rad, and there is no awareness of the recent work on Old Testament ethics by Barton, McKeating, Phillips, and others.

C. S. RODD

PHILLIPS, A.: *Lower than the Angels: Questions Raised by Genesis 1–11*. 1983. Pp. xii, 68. (Bible Reading Fellowship, London. Price: £2.50. ISBN 0 900164 60 3)

This slim volume is a remarkably successful exercise in communication. Pertinent comments are lucidly offered on some forty questions arising out of

Genesis 1:1–12:3. Readers are painlessly initiated into the main Hebrew word-plays, and invited to hear the many echoes at the beginning of the Bible with notes sounded elsewhere. It admirably complements J. C. L. Gibson's volume in the Daily Study Bible, and should be very widely read.

A. G. AULD

REVENTLOW, H. GRAF: *Hauptprobleme der biblischen Theologie* (Erträge der Forschung, 203). 1983. Pp. viii, 172. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 37.50; sub. price: DM. 22.00. ISBN 3 534 08790 9)

This is a companion volume to the author's survey of the main lines of discussion concerning Old Testament theology in the twentieth century (*B.L.* 1983, pp. 93–94). It deals with the wider issues of the relationship between the two Testaments and of the search to establish a distinctive biblical theology which will relate as a whole to Systematic Theology and the ongoing life of the Church. It is essentially a bibliographical essay, setting out the main themes of debate and elaborating on them with very full references to the primary and secondary literature, section by section. Without attempting to provide solutions to the questions raised, it notes the course of the debate and shows how scholars have developed their arguments. Major topics dealt with include typology, promise and fulfilment, the nature of biblical Israel and the structure of the canon. A lengthy concluding essay surveys recent attempts to revive the ideal of a biblical theology and to establish new guidelines for it. A great wealth of information is brought together in this, as in its companion, volume so that the two together make up an indispensable guide and platform for the opening up of further debate.

R. E. CLEMENTS

ROHRBAUGH, R. L.: *Une Bible agraire pour un monde industriel: Comment "prêcher" la Bible aujourd'hui?* 1981. Pp. 160. (Éditions du Cerf, Paris. Price: Fr. 69.00. ISBN 2 204 01722 1)

This is a translation by J.-P. Bagot of *The Biblical Interpreter*, published in 1978 by Fortress Press and reviewed in *B.L.* 1980, p. 98. P. R. DAVIES

SCHMIDT, W. H.: *The Faith of the Old Testament: A History*. Translated by J. Sturdy. 1983. Pp. x, 302. (Basil Blackwell, Oxford. Price: £15.00. ISBN 0 631 13177 9)

Professor Schmidt's widely used text-book is concerned with the intellectual aspects of the religion of the Old Testament. The text translated here is from the fourth German edition of 1982 (for earlier editions see *B.L.* 1969, p. 51 (*Bible Bibliog.*, p. 177); 1976, p. 77). The work is conceived largely as a general introduction for theological students and deals with a number of selected themes, some of which are of a literary kind, and others are more historical or ideological. These tend to be grouped around the understanding of God, and are set out in a concise, and often summary, form. So there are discussions of the Patriarchal traditions, the Exodus, the Sinai Revelation, sanctuaries and festivals, and the institution of monarchy. These ideas and topics are set in their historical context, appearing over against a background of Canaanite religion. Brief bibliographies are appended to each section. Inevitably some topics are dealt with very briefly, as for instance prophecy, and the aim is to present a body of widely accepted critical knowledge, rather than to propound any new theories. It is highly recommended for students, and it is surprising how much has been compressed into one single volume. As

a contribution to scholarship Schmidt's work falls somewhere between that of a history of religion and an Old Testament theology of the more traditional kind. Its merit is that it adheres more closely to the form of the biblical material than other volumes have done which have sought to move more fully in one or other direction. At the same time it appears to abstract the intellectual aspects of faith from the more phenomenal sides of the religion attested in the Old Testament.

R. E. CLEMENTS

SCHMITT, A.: *Prophetischer Gottesbescheid in Mari und Israel: Eine Strukturuntersuchung* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 114). 1982. Pp. iv, 166. (Kohlhammer, Stuttgart. Price: DM. 32.00. ISBN 3 17 007467 9)

The author analyses certain forms of divine messages in the prophecies of Mari and suggests for each of the six types one or two Old Testament parallels. The similarities are obvious but in several cases somewhat trivial. The author finds it probable that the similarities are due to the existence of a living tradition in people's minds rather than literary dependence. Many of them spring naturally from the conditions given. However, the book is a useful tool for work on these questions.

H. RINGGREN

SCHMITT, R.: *Abschied von der Heilsgeschichte? Untersuchungen zum Verständnis von Geschichte im Alten Testament* (Europäische Hochschulschriften, xxiii/195). 1982. Pp. 241. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 55.00. ISBN 3 8204 7225 8)

This very detailed discussion, whose partners throughout are almost entirely German-speaking, is a closely argued response to the 'farewell to salvation history' demanded by F. Hesse and G. Klein. The first section (pp. 12-47) warns against definitions of (salvation) history that prejudice study of the biblical texts. The second (pp. 48-100) interrogates some biblical witnesses: the Yahwist, six of the prophets, and the Deuteronomist — the importance of 'blessing' is highlighted in J; the prophets are remarkable for the varied concentration on the basis, continuity and goal of Israel's relationship with Yahweh; while Dtr uses history to illustrate divine righteousness. The third section (pp. 101-26) offers a careful review of 'time' and 'history' in the Old Testament and the ancient Orient. And the main text closes (pp. 127-37) with a brief New Testament prospect. Almost a thousand footnotes (pp. 140-213) bring up the rear. There is much mature reflection on well-worn themes; but the relevance of the discussion to contemporary (January 1980) German church discussion of the renewal of the relationship between Christians and Jews is also noted (p. 129).

A. G. AULD

SCHOTTROFF, L. and W. (eds.): *Mitarbeiter der Schöpfung: Bibel und Arbeitswelt*. 1983. Pp. 332. (Kaiser Verlag, Munich. Price: DM. 36.00. ISBN 3 459 01515 2)

This is a symposium, in which the articles are of interest and stimulating in themselves, but cannot exactly form a unity. Only pp. 51-148 bear immediately upon Old Testament studies, as the major portion of the book is concerned with the theology of work and the ethical implications of that theology. In the Old Testament section, the chapter on the organization of work and conflict within the structures provides interesting side-lights on life in Old Testament times and gives the basic material for a presentation of an

Old Testament sociology. The next essay concentrates on the reign of Josiah and the place of slavery at that time, drawing on the Ostrakon from Mesad Hashavjahu. A third essay deals with conflicts within society in post-exilic Judah.

R. J. HAMMER

SEKINE, M.: *Kodai Isuraeru no Shisōka* (Thinkers in Ancient Israel). 1983. Pp. 342, with six-page index. (Kōdan-sha, Tokyo. Price: ¥1,800)

This book forms the first of a series on man's intellectual heritage composed of eighty books. It covers the period from the Patriarchs up to the eighth century B.C. It consists of the following five chapters: The Patriarchs and Moses; From the Tribal Confederation to the Formation of the Monarchy; The Intellectuals and Historiographers; The Salvation-Historians — the Yahwist and the Elohist; and The Prophets of the Ninth and Eighth Centuries. Throughout this intellectual-historical work the author uses his unique concept of 'spirit' as the constitutive factor, in addition to giving due consideration to other factors.

K. K. SACON

SENIOR, D., and STUHLMEUILLER, C.: *The Biblical Foundations for Mission*. 1983. Pp. xii, 371. (SCM Press, London. Price: £9.50. ISBN 0 334 00127 7)

This is a wide-ranging study in which Stuhlmueiller examines the biblical foundations for Mission in the Old, and Senior in the New Testament. Israel's sense of election led her at different stages of her story to stress the need for identity and separateness from the nations, and yet the constant challenge to complacency by the prophets led her at other times to some vision of God's purpose to include the nations, a view particularly stressed by Second Isaiah. The great historical crises which thrust her into new relations with the nations and, interestingly, her liturgy, meant that this vision was never quite occluded. Similarly, the prophetic witness of Jesus to God as King in life, word and deed led the Church to see the universal implications of the kingdom, even though Jesus's own mission appears to have been primarily to Israel. It is perhaps a sign of the passing of time that Rowley's works, *Israel's Mission to the World* and *The Biblical Doctrine of Election* are nowhere mentioned, although they anticipated much of this. The book will provide much stimulus to those who seek to relate biblical studies to the life of the Church, although it seems to the reviewer at times that it is the understanding of Mission which has shaped the biblical interpretation rather than the other way round.

R. A. MASON

SNAITH, N. H.: *The Distinctive Ideas of the Old Testament*. 1983 (1944). Pp. 194. (Epworth Press, London. Price: £4.50. ISBN 0 7162 0392 8)

It is altogether right that this book, which originally appeared in 1944 and was reviewed in *B.L.* 1946, p. 52 (*Eleven Years*, p. 52) and has been widely recognized as of classic quality, should have been republished. The study of the meanings of the words *qodesh*, *sedeq*, *'ahabah*, and *hesed* and their interrelationships was an important contribution to the developing interest in Old Testament theology with its emphasis on the indispensability of thorough examination of the linguistic evidence. It had been preceded by Nelson Glück's monograph on *hesed* and much further research has appeared since, but probably no single book in English combines so conveniently and lucidly the study of some of the most important religious terms in the Old Testament

and the demonstration of their significance in the ongoing movement of religious thought and life in Israel in contrast to what is found elsewhere (especially in Greece), and in anticipation of further development and fulfilment in Christianity. Snaith emerged in this book as a scholar and theologian of no mean order. It is true, of course, that his book came too early to reflect fully the changes in emphasis in the estimation of the prophets of the eighth century and later who had been credited with a higher degree of originality in the creation of Israel's distinctive religion than was justified by a fresh examination of the earlier period. The date of Snaith's book is betrayed by a sentence on p. 109: 'Previously,' that is to Deuteronomy, 'we had a covenant consisting of the ordinary commands of an ordinary god upon an ordinary henotheistic (more or less) people.' Nevertheless, with all the allowances that have to be made — and they are considerable — it could be wished that Snaith's book was made compulsory reading for all theological students. It might lead to a revival of sound expository preaching and to a fresh recognition of the relevance of the Old Testament to the modern situation.

N. W. PORTEOUS

STECK, O. H.: *Die Herkunft des Menschen*. 1983. Pp. 111. (Theologischer Verlag, Zürich. Sw.Fr. 22.00. ISBN 3 290 11528 3)

This is an exegetical and theological response to a series of articles by a Swiss biologist seeking to build a bridge between the perspectives of natural science and of the Bible. It is essentially a fresh, briefer, less technical account of the material in the author's *Welt und Umwelt* (1978), to which the reader is referred for fuller discussion and documentation. This new volume might be an even better candidate for translation than its predecessor — *World and Environment* was noted in *B.L.* 1982, p. 91. The main textual basis is again Gen. 1–3; Ps. 104; and Job 38–40. We are encouraged to consider how the Bible informs contemporary discussion *after* we have heard what it said in its own time.

A. G. AULD

STRECKER, G. (ed.): *Das Land Israel in biblischer Zeit: Jerusalem-Symposium 1981 der Hebräischen Universität und der Georg-August-Universität* (Göttinger Theologische Arbeiten, 25). 1983. Pp. viii, 222. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 39.80. ISBN 3 525 87378 6)

The essays contained in this volume were read at a Symposium held in Jerusalem in September 1981 by members of the Hebrew University of Jerusalem and the Georg-August University in Göttingen. The importance of the theme to modern Jewish-Christian dialogue, as well as to contemporary political issues in the Middle East, makes the lectures especially significant. The approach is primarily historical, although inevitably some wider issues are touched upon. In sum fourteen essays appear; that by R. J. Zwi Werblowsky considers 'land' as a feature in the study of religions, and that by M. Haran is concerned with the wider issue of priesthood, temple worship, and prayer in an Old Testament setting. The remaining twelve essays deal with the subject of the land, either in particular strata of Old Testament literature or within particular historical periods. A. Malamat examines the conquest traditions associated with Joshua; L. Perlitt and Z. Kallai also offer essays broadly connected with the conquest period. R. Smend looks at the references in Joshua-Judges concerning the land not conquered by Israel. W. Zimmerli examines the theme of the land in the pre-exilic and early exilic prophets, and S. Japhet also examines the people-land relationship in the

restoration period. R. Hanhart investigates the theme in late post-exilic prophecy; post-biblical developments are looked at by H. Stegemann (Qumran), B. Schaller (Philo), and G. Strecker (Early Christian). S. Safrai treats of the land in the Tannaitic Halacha. In many respects the essays are exploratory, and they will no doubt prove important for further work on this theme which inevitably invites further study.

R. E. CLEMENTS

DE VRIES, S. J.: *The Achievements of Biblical Religion: A Prolegomenon to Old Testament Theology*. 1983. Pp. xxxviii, 518. (University Press of America, Lanham, Maryland. Price: \$32.50; ISBN 0 8191 3140 7. Paperback price: \$19.75; ISBN 0 8191 3141 5)

An ambitious attempt to identify the distinctive features of ancient Israelite religious thought, which succeeds in drawing in most parts of the Old Testament under five headings: 'The Transcendence and Immanence of God'; 'The Divine Image Mirrored in Human Personhood'; 'A Life of Fulfilling Integrity within a Covenant Community'; 'History as Responsible Dialogue with God'; and 'A Meaning and Purpose in Finite Existence'. The book is planned with students in mind, and there are good recommendations for further reading. Students of Old Testament theology will find this a useful compendium of relevant texts interestingly discussed, though with a little too much of the classroom and the pulpit about it.

J. BARTON

WESTERMANN, C.: *Schöpfung* (Themen der Theologie, 12). 1983. Pp. 199. (Kreuz-Verlag, Stuttgart and Berlin. Price: DM.16.80. ISBN 3 7831 0721 0)

The first edition of this book was reviewed in *B.L.* 1974, p. 75, and its English translation in *B.L.* 1975, p. 88. This reprint is enlarged by three excerpts from the author's now out of print *Umstrittene Bibel*, for which see *B.L.* 1974, p. 75. The first of these stresses that the Bible views creation from the viewpoint of the praise of the Creator, and relates creation to the miracles of Jesus. The second indicates that the creation narratives are not intended historically but to give meaning to human life by relating it to God, its origin and goal; parallels are drawn with eschatological passages from both Testaments. The third treats of the concept of the Word of God in relation to creation, history, the incarnation and Scripture, with special reference to the prologue of the Fourth Gospel.

A. GELSTON

WESTERMANN, C.: *Dieu dans l'Ancien Testament* (Lire La Bible, 59). Translated by M. Epstein. 1982. Pp. 139. (Éditions du Cerf, Paris. Price: Fr. 48.00. ISBN 2 204 01853 8)

A French translation of F. W. Golka's 1979 edition of Westermann's 1977 Sprunt Lectures, which was welcomed in *B.L.* 1980, p. 101.

A. G. AULD

WESTERMANN, C.: *Teologia dell' Antico Testamento* (Antico Testamento, Supplementi, 6). 1983. Pp. 344. (Paideia Editrice, Brescia. Price: Lire 20,000)

This is the Italian translation, by A. S. Balestrieri, of Professor Westermann's *Theologie des Alten Testaments in Grundzügen* (*B.L.* 1980, p. 101; English translation, *B.L.* 1983, p. 97).

R. P. R. MURRAY

WOLFF, H. W.: *Kyūyaku-seisho no Ningen-ron*. Translated by M. Ōgushi. 1983. Pp. 502. (Nihon Kirisuto Kyōdan Shuppan-Kyoku, Tokyo. Price: ¥6,800)

This is a Japanese translation of *Anthropologie des Alten Testaments* (1973); see B.L. 1974, p. 76; 1982, p. 93.

K. K. SACON

WOLFF, H. W.: *Confrontations with Prophets: Discovering the Old Testament's New and Contemporary Significance*. 1983. Pp. 78. (Fortress Press, Philadelphia. Price: \$3.95. ISBN 0 8006 1702 9)

This is the English translation of the author's *Prophetische Alternativen: Entdeckungen des Neuen im Alten Testament* (B.L. 1983, p. 98). The author indicates that the prophets always brought newness into their contemporary scene and so foreshadowed the New Testament. But, he would add, they still provide the same incentive to newness of approach and life in our contemporary scene, providing theologian and preacher alike with a challenge.

R. J. HAMMER

WOODBIDGE, J. D.: *Biblical Authority: A Critique of the Rogers/McKim Proposal*. 1982. Pp. 237. (Zondervan, Grand Rapids, Michigan. Price: \$8.95. ISBN 0 310 44751 8)

This is an extended, hostile criticism of *The Authority and Interpretation of the Bible: An Historical Approach* by Jack Rogers and Donald McKim (1979), not noted in the *Book List*. By stressing errors of fact and interpretation in the book, which he describes as revisionist because the authors hold that the Bible is 'infallible for matters of faith and practice but subject to "technical mistakes" in science, history, and the like', Woodbridge attempts to 'encourage many Americans who already affirm the Bible's complete infallibility' (i.e. inerrancy) by showing that this has always been the belief of Christians from the Fathers onwards.

C. S. RODD

## 8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ALBENDA, P.: *A Mediterranean Seascape from Khorsabad*. (Assur, 3/3). 1983. Pp. 34; 4 figures, 13 plates. (Undena Publications, Malibu, California. Price: \$6.00)

A series of reliefs on stone slabs set along the façade of Sargon II's palace shows timbers being felled and transported across a stretch of sea. After a detailed description of each slab, the authoress considers the whole unique sculpture and its purpose. She suggests the scene depicts the coast from south of Tyre to the Arvad region, with Cyprus in the distance. Taken with other carvings near to it, it represents Sargon's control over the 'four quarters' of the universe. This is a stimulating attempt to 'read' Assyrian pictorial records. Its plausibility may increase as Dr Albenda moves on to an analysis of all Sargon's sculptures. This should throw light on the question of the carvings as historical records or idealistic propaganda.

A. R. MILLARD

ASSMANN, J., BURKERT, W., and STOLZ, F.: *Funktionen und Leistungen des Mythos: Drei altorientalische Beispiele* (Orbis Biblicus et Orientalis, 48). 1982. Pp. 118, including 17 line drawings. (Universitätsverlag, Freiburg. Price: Sw.Fr. 25.00; ISBN 3 7278 0268 5. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53668 2)

These three essays attempt a less hackneyed approach to a well-worn theme. In a brief introduction Stolz remarks on differing definitions of 'myth' (e.g., poetic presentation of natural phenomena, considered of universal validity, the suggested relation of myth to ritual, and the 'historical' approach, studying individual myths in their own cultures). He suggests that fruitful results might come from critical inter-comparison of the first and third approaches.

The three papers each take one myth for treatment in this context. Assmann surveys the 'legend' of the Divine Birth of Pharaoh; he suggests that narrative myths in Egypt were oral rather than written, and that certain basic motifs ('ikons') had each their own significance, whether incorporated in myths or not, being usable in more than one myth. Burkert reviews Ishtar's Descent to the Netherworld and Atrakhasis as Akkadian myths. From these, he seeks to show that myths could be 'applied' narrative, with a purpose. Thus, he would link the Ishtar text with funerary feasts, and Atrakhasis with birth-magic (the Creation-part) and as a basis for ritual details (the flood account). Stolz considers the Baal texts from Ugarit, treating them (with most scholars) as parts of one composition. They are commonly considered a myth reflecting the seasons of the year, perhaps used at the New Year feast; objections to this seem thin. Stolz indicates possible passages with ritual relevance; the gods in the myth have fuller characters than just what is found in the myth. He stresses both the complexity of the Baal-myth itself and that of its relations to the cult.

K. A. KITCHEN

ASSMANN, J.: *Re und Amun: Die Krise des polytheistischen Weltbilds im Ägypten der 18.-20. Dynastie* (Orbis Biblicus et Orientalis, 51). 1983. Pp. xii, 309. (Universitätsverlag, Freiburg. Price: Sw.Fr. 64.00; ISBN 3 7278 0278 2. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53672 0)

Sun-worship is long familiar from ancient Egypt, whether as traditionally directed to Re of Heliopolis, or in the 'monotheistic' form promulgated by king Akhenaten. In this close-packed and well-documented book, Assmann draws largely on hitherto unpublished source-data from Theban private tombs (combined with long-known data) to reassess the entire development of solar religion in New-Kingdom Egypt, ca. 1500-1200 B.C. After an introduction on the nature of the sources, he devotes the first half of the work to Re-Harakhti, the sun-god proper, and the second half to the theology of Amun of Thebes (two phases, fifteenth and thirteenth/twelfth centuries B.C., respectively). The 'monotheism' of Akhenaten had briefly swept away most of the traditional polytheism and its formulations; thereafter, the solar theologians in particular had to restore and elaborate the polytheistic system of belief to replace both Akhenaten's Atenism and older expressions of traditional polytheism. As Assmann points out, a 'new solar theology' was already being developed under Akhenaten's predecessor, Atenism was simply a special, aberrant and ephemeral form of it, and the 'new' theology was developed straight on into the Ramesside period, untouched by the Aten 'heresy' and also conceptually supplanting it. Old solar religion had been conceived and expressed in mythological terms, in word-pictures of entities unseen by human eyes (sun-barque, slaying Apophis-serpent, etc.); but the new solar theology rejected this approach, instead concentrating just on the

actual phenomena seen by mankind, i.e., the visible disc and rays of the sun, its course through the sky, the alternation of daylight/life and night-darkness/death. The 'new' theology was not a mere local affair, but attested throughout Egypt. As for Amun or Amenre, the first (fifteenth-century) phase of hymnic praise of him was an essentially Theban feature. But the later, Ramesside phase was nationwide, and involved in wider pantheism, whereby Amun was at times but a label for a remote, unknowable deity, unique, but manifesting himself 'in a million forms'. At the other end of the theological scale, growing series of epithets (e.g., in traditional offering-formulas) served to define more sharply the visibly-worshipped gods, and personal piety became a more prominent facet of the expression of everyday religion. Neither the virtuosity of the ancient theologians nor that of Assmann's rich presentation of their efforts can be more than hinted at in this summary.

K. A. KITCHEN

BERGERHOF, K.: *Mesopotamien und das Volk Gottes*. 1983. Pp. 130; numerous illustrations, many in colour. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 39.80. ISBN 3 7887 0699 6)

In 1978 the author toured Iraq with M. Dietrich and O. Loretz who, with him, edit *Ugarit-Forschungen* and many other publications. Here he presents, attractively, his impressions of Mesopotamia's impact on Israel, adding sixty snapshots of places, scenes, and objects. Most of the book discusses Babylonian and Hebrew creation stories, shorter chapters describe briefly Israel's relations with the Assyrian, Babylonian, and Persian empires, ending with an essay about the extent of Babylonian influence on Israel which seems over-stated. The same can be said of the attitude to the creation stories, where comparison of similarities has obscured major differences. Extracts from ancient texts lead to this danger by preventing comparison of whole compositions and the concepts behind them. While the author is aware of discoveries outside Mesopotamia which bear on the Old Testament, the theme of his book leads to an unbalanced perspective on them. While the German-reading public can learn much from Bergerhof's work, and the role of Mesopotamia in the formation of the Bible cannot be over-looked, it needs an equally enthusiastic study on Syria and on Egypt to read with this one.

A. R. MILLARD

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. Pp. 129–90. (Gerd Mohn, Gütersloh. Price: DM. 48.00; sub. price: DM. 44.00. ISBN 3 579 00061 6)

See *B.L.* 1983, pp. 98–99, and below, p. 110, for this work. Of the treaties translated in this fascicle a core also appears in *ANET* (3rd edition), but some here (two involving Hittite kings, known from Ugarit; fragments involving Ashurbanipal and the Arabian tribe Qedar) are missing there, and some there (three involving Hittite kings, two involving kings of Alalakh) are missing here. So this new work adds to, but does not replace, *ANET*. The treaty from Ebla (below, p. 117) is also missing. However, what is given is reliable and in places an improvement on previous translations.

W. G. LAMBERT

BUCCELLATI, G.: *The Descent of Inanna as a Ritual Journey to Kutha?* HEIMPEL, W.: *A Catalog of Near Eastern Venus Deities* (Syro-Mesopotamian Studies, 4/3). 1982. Pp. 22; 1 map. (Undena Publications, Malibu, California. Price: \$2.80)

Buccellati argues that a list of places abandoned by Inanna (= Ishtar) on her descent to the Netherworld represents stopping places on a path from Uruk to the northern town of Kutha made by the statue of the goddess, perhaps when in need of repair. The narrative myth embodying references to the ritual may have figured in a festival. The course of the route suggests the story may date from the supremacy of Larsa (ca. 1900 B.C.). The purposes of the Sumerian myths remain obscure, Buccellati offers an attractive hypothesis. Heimpel lists and discusses briefly names and epithets of Venus from the third millennium B.C. until early medieval times (Inanna, Ishtar, Nanay, Aziz and al-Uzza, Balthi, Astarte). He considers the shifts of gender, without firm conclusion, but is certain that Astarte was identified with Venus only at a late date, and that the identity of the morning with the evening star was realized in prehistoric times, although emphasis on these roles varied. This is a convenient summary, but experts in each field may have reservations, e.g. over the weight to be attached to common epithets. A. R. MILLARD

CONRAD, D., DELSMAN, W. C., DIETRICH, M., KAISER, O., KAPLONY-HECKEL, U., LORETZ, O., LUTZMANN, H., MÜLLER, W. W., RÖMER, W. H. PH., VON SCHULER, E.: *Dokumente zum Rechts- und Wirtschaftsleben* (Texte aus der Umwelt des Alten Testaments, 1/3). 1983. Pp. 191–282. (Gerd Mohn, Gütersloh. Price: DM. 68.00; sub. price DM. 60.00. ISBN 3 579 00062 4)

See B.L. 1983, pp. 98–99, and above, p. 109, for this work. The problem with this fascicle was one of selection. For matters of direct Old Testament interest there is little, and so the Gezer calendar and ostraca from Samaria, Yabne-Yam, and Arad are rendered from Hebrew; a selection of the Elephantine papyri from Aramaic, and the Marseilles and Carthage Tariffs from Punic. Other areas offer a superabundance of material without direct relevance. So from the many thousands of Mesopotamian documents, twenty have been chosen, all Sumerian and mostly Third Dynasty of Ur. Twenty-five from Alalakh and Ras Shamra are given, and one Old Hittite land donation, though written in Akkadian. Eight generally longer and varied Egyptian texts are rendered, and thirteen equally varied Old South Arabic ones. Much of this material will be new to most Old Testament scholars. 'Wirtschaftsleben' includes cultic matters where maintenance of a religious establishment is involved. Late Babylonian documents from the Murashu banking house are to appear in the next fascicle.

W. G. LAMBERT

CRAIGIE, P. C.: *Ugarit and the Old Testament*. 1983. Pp. viii, 110; 1 plate, 16 maps and figures. (Eerdmans, Grand Rapids, Michigan. Price: \$5.95; ISBN 0 8028 1928 1. Distributed in Great Britain by the Paternoster Press, Exeter. Price: £4.80)

Craigie has written an admirable introduction to Ugaritic studies. It is clear and readable and covers all that the undergraduate or non-specialist student needs to know in relation to Old Testament studies. The history of discovery and excavation at the site are outlined and the decipherment of the Ugaritic script and the basic characteristics of the language are clearly explained for the inexpert. The content of the main texts is described. An outstanding chapter on 'Life in Ancient Ugarit' gives a most useful account of Ugaritic society, including trade, shipping, etc., while another gives examples

of how Ugaritic research has contributed to Old Testament studies. Finally there is a brief review of discoveries at Ras Ibn Hani (near Ugarit and within its kingdom) and at Ebla (though here the information is thin). Lack of footnotes is compensated for by a detailed guide to further study.

J. F. HEALEY

DELLER, K.: *STT 366: Deutungsversuch 1982; Gab es einen König von Arraphe namens Muš-teja?; Die Affen des Schwarzen Obelischen; midlu "Pökelfleisch"*. WATANABE, K.: *Rekonstruktion von VTE 438 (Assur 3/4)*. 1983. Pp. 39. (Udena Publications, Malibu, California. Price: \$5.00)

Here are four technical studies by Deller primarily intended for Assyriologists. Re-editing a text from the Assyrian library at Sultantepe, he finds the first part 'a kind of scenario for a play' about a goddess travelling in a wagon to meet a god in a juniper grove, with a description of a chariot (the god's?). Comparisons with Solomon's Song demand investigation, remembering that this is a school text, and the 'play' aspect hypothetical. The second part seems to be a brief historical narrative concerning Ahlamu and a king. The other studies are summarized in their titles; the improved understanding of the words for apes relates the text of the Black obelisk more precisely to the sculptures. K. Watanabe establishes the form of a quotation from the Erra Epic in the Esarhaddon Vassal Treaties.

A. R. MILLARD

VAN DIJK, J.: *Lugal Ud Me-Lám-bi Nir-Ĝál: Le récit épique et didactique des Travaux de Ninurta, du Déluge et de la Nouvelle Création. Texte, traduction et introduction*. Tome I: *Introduction, texte composite, traduction*. Tome II: *Introduction à la reconstruction du texte, inventaire des textes, partition, copies des originaux*. 1983. Pp. x, 147; vi, 181; 88 plates. (Brill, Leiden. Prices: Fl. 56.00 and Fl. 96.00. ISBN 90 04 06872 4 and 90 04 06873 2)

The appearance of this work is a major event in the publication of Near Eastern mythology. The last attempt, in 1917, could offer only disconnected fragments. Now, thanks to discoveries in the interval and to Van Dijk's intensive work on the originals, there is a complete story. It is a Sumerian myth of 728 lines, probably composed late in the third millennium, and surviving in copies of the early second millennium, and, with an interlinear Babylonian translation, in others of the late second and of the first millennium. It tells how the god Ninurta defeated the demonic thing Asakku, who was allied to his offspring, the stones, how he re-organized the surface of the earth to make agriculture possible, and then cursed or blessed the individual stones. This is not easy material even for cuneiform scholars who specialize in mythology, and while the greatest care has been taken to establish a correct text and translation, future study may well lead to important modifications in particular lines. Also, while the author has a profound knowledge of the whole field, some of his opinions, especially as expressed in the Introduction to Tome I, are idiosyncratic. However, the biblical scholar who wants to be informed should not be afraid to make his way through the translation in Tome I. After that he may tackle the Introduction in the same volume, though much of that will be more obscure to him than the translation. He should not be encouraged by use of 'le déluge' in the title to expect anything relating to the flood of Atra-hasis or Noah.

W. G. LAMBERT

DO THAN, T.: *The Philistines and their Material Culture*. 1982. Pp. xxii, 310; 3 maps, 2 tables, numerous plates and figures. (Yale University Press, New Haven and London; Israel Exploration Society, Jerusalem. Price: £37.50. ISBN 0 300 02258 1)

An English version of Professor Dothan's epoch-making technical study of the Philistines (which was first published in 1967 but not noted in the *Book List*) has been long awaited. There is some consolation for the delay in the fact that it has been thoroughly revised and includes extensive references to the excavations at Ashdod and Tell Qasile. An introductory chapter deals with literary and glyptic evidence about the Philistines and with earlier studies of them. There follow the two pivotal sections, occupying between them nearly two-thirds of the book, on sites at which Philistine remains (chiefly pottery) have been found and the affinities and development of Philistine pottery; then two much shorter sections on 'Cult and Cult Vessels' and 'Burial Customs'; and a final chapter draws historical conclusions from the archaeological evidence. It is a splendid book, showing a mastery of the material and generously illustrated. Yet in a sense it is only half a book, for it confines itself almost entirely to the period before 1000 B.C., despite the fact that, as the literary sources make clear, the Philistines were a recognizable and generally independent element of the population of Palestine for several centuries after this.

G. I. DAVIES

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* (Oriens Antiqui Collectio, xvn). 1981. Pp. viii, 295; charts, tables, 10 plates. (Istituto per l'Oriente, Rome. Price: Lire 30,000)

Familiar historical sources are now treated as literary compositions with particular ideological aims, so windows are opened on 'new horizons' which demand extended exploration. P. Garelli discusses Assyrian kingship, the concepts of heredity and superiority, while H. Tadmor claims changes in style as a key to shifting attitudes of scribes, possibly of kings. L. Levine describes methods of presenting editions of texts as now practiced by the Royal Inscriptions of Mesopotamia project in Toronto. A. K. Grayson, F. M. Fales, R. Gelio, M. Liverani, and C. Zaccagnini each submit whole inscriptions or episodes to form-critical analysis, with new and fascinating results. S. Parpola considers Assyrian letters beside the inscriptions, and J. Reade the sculptured monuments. Most directly related to Old Testament study is M. Weippert's detailed discussion of neo-Assyrian prophecies, which he translates, partially, and annotates (a helpful act in the absence of any reliable edition), then compares with biblical royal oracles (especially 2 Sam. 7; Zech. 6; Isa. 41, 45). This was evidently a stimulating conference, and its papers deserve to be read by any interested in comparing Hebrew historiography with contemporary work.

A. R. MILLARD

HEIMPEL, W.: *The Nanshe Hymn* (Journal of Cuneiform Studies 33/2). 1981. Pp. (ii), 65-139, including 18 plates in line-drawing. (American Schools of Oriental Research, Philadelphia. Price: \$20.00 per volume)

An important Sumerian hymn is published for the first time in this fascicle. It is reconstructed from the early-second-millennium copies in which it survives, and because it mentions Gudea cannot be earlier in its present form than about 2100. It is quite atypical of Sumerian hymns in its expression of concern for moral problems as seen from the viewpoint of the officials

responsible for the temple cult. On the one hand widows and orphans are to be protected, but on the other hand discipline is to be rigorously enforced among temple servants. The translation is excessively literal in places, and generally accurate so far as may be, but can be improved in a few details already.

W. G. LAMBERT

HORNUNG, E.: *Conceptions of God in Ancient Egypt: The One and the Many*. Translated by J. Baines. 1983. Pp. 295; 20 figures, 5 plates. (Routledge & Kegan Paul, London. Price: £10.50. ISBN 0 7100 9481 7)

This elegant, compact volume is a very careful study of deity and the gods in ancient Egypt. Laying to rest former claims to find monotheism in Egyptian texts, except in Akhenaten's case, Hornung reviews Egyptian terms for deity, then the names of the gods, personifications, and the extent and type of syncretism attested. He usefully points out that the visual forms of the gods are not their true forms, but simply indicators of some of their attributes. The discussion of the nature and limits of the gods is instructive, as is the consideration of the roles of cult and magic. The structure of the pantheon involves ancient views of the interrelations of the gods and the role of henotheism; but within Egyptian logic, such henotheism could not graduate into monotheism, an important point. The latter could only come by a transformation (p. 243), such as that attempted by Akhenaten. Bibliography, god-list, and indexes close the volume. The translation reads very well; a minor error is that, throughout, 'Ramesside' is misspelt 'Ramessid'. This lively volume can be heartily recommended, as well documented, informative, and stimulating, alongside the works of Morenz from whom Hornung differs on various aspects of ancient deity.

K. A. KITCHEN

ISRAELIT-GROLL, S. (ed.): *Scripta Hierosolymitana*. Vol. 28: *Egyptological Studies* (Publications of the Hebrew University, Jerusalem). 1982. Pp. 537 (English), iv (Hebrew); 6 plates. (Magnes Press, Jerusalem. Price: \$30.00)

This portly volume was issued to celebrate the tenth anniversary of the Hebrew University's Department of Egyptology. Consequently, only four of its fifteen papers come under 'Egyptology and Biblical Studies': Cyrus Gordon compares creative activity of Khnum and El, J. A. Tvedtnes glances at supposed Egyptian etymologies for Hebrew terms for cult-apparatus, B. Urrutia offers a page on Ps. 51 and 'Opening the Mouth' rites, and M. Weinfeld compares instructions to temple-visitors in the Bible and Egypt. One may add D. W. Young's paper on new manuscripts and fragments of the Coptic writer Shenoute. Of background value for Old Testament studies are M. V. Fox on entertainment songs in ancient Egypt, and especially A. F. Rainey on linguistic aspects of Palestinian place-names in the great lists of Tuthmosis III (fifteenth century B.C.). I. Shirun-Grumach offers a literary evaluation of the poetical part of a triumphal stela of the same king. B. Brandl and O. Keel study scarabs; and B. Sass, inscriptional fragments from Sinai. L. Holmes gives notes on the toponyms *Isy*, *Irs* (sometimes located in Cyprus), while J. Vergote studies an Egyptian phrase in Akkadian for 'box on carrying-poles' in an Amarna vocabulary. Egyptian grammatical matters occupy S. Israelit-Groll and J. Agam. Of these fifteen papers just four (Israelit-Groll, Shirun-Grumach, Fox, Keel) together take up about half of this volume.

K. A. KITCHEN

KITCHEN, K. A.: *Pharaoh Triumphant: The Life and Times of Ramesses II, King of Egypt*. 1982. Pp. viii, 272; 74 illustrations, 4 maps. (Aris & Phillips, Warminster. Price: £12.50. ISBN 0 85668 215 2)

Ramesses II is generally held to be the Pharaoh of the Exodus; whether this is true or not, the Old Testament scholar has need of a guide to New Kingdom Egypt, which had such an influence on the emergence of Israel. This Kitchen has more than provided. The book is intended for the intelligent layman, but behind every sentence lies a profound knowledge, which only the editor of *Ramesseid Inscriptions* could possess. The result is really a panorama of Egyptian civilization, from colossal statues to the faintest jotting, and it is generously illustrated. Purple passages abound, but the reader cannot fail to be impressed by the sophistication of Egyptian society, and by the complexity of international relations in a world that was already past its first youth. There are failings: sentences such as 'in the warm spring sunshine at the end of April in 1274 B.C., all was hustle and bustle' (p. 53) will not be to everyone's taste, although they spring from genuine enthusiasm. An editor could have removed the italics and the exclamation marks, and explanatory words inserted into translations by the author could generally have been omitted. The maps should have been redrawn; but the overall achievement is remarkable. There remains something cheap and nasty about Ramesses himself (a fact which the author courageously faces), but the reader may well conclude that the Israelites in the desert were hankering, not merely after fleshpots, but for a brilliant and humane civilization.

J. D. RAY

MATHEW, P. C.: *The Cultus of the Ancient Near Eastern Semites: Its Principle and Theology* (Semitic Theological Series, 1). 1983. Pp. xvi, 194; map, charts, figures. (Mar Narsai Press, Trichur, Kerala, India. Price: \$12.00; Rs. 30)

This is the first of five volumes planned to cover the author's D.Th. research in Munich on *The Principle and Theology of the Temporal and Seasonal Rites of the Syrian Orthodox Church* (= Vol. 2). Here he traces back to the ancient Near East the cultic reference and liturgy said to continue in that church ('Semitic Christology'). The history — 'a divine human venture' — is divided into Dispensations each under its deity (Enlil, Marduk, Ashur, Marduk, Baal, and Jahweh, Jesus). The link in his theocentric national ideologies is found in the concept of creation — the 'normative event' celebrated in the cult — and salvation. The 'Myth and Ritual' and 'History-of-Redemption' schools are criticized for failing to combine these concepts adequately. The heart of this book is the analysis of the seasonal New Year Festival at Babylon with emphasis on the elevation of the god and his mission in combat and creation, cohabitation, and determination of destiny. Similar elements are said to be found in Ugarit and Jerusalem but, despite copious footnotes and bibliography (with many misprints), the argument is not easy to follow and is obscured by the use of technical terminology. An overall impression is of a pan-Mardukism and the absence of 'the unique Jahweh'.

It is helpful to have a non-Western view of rituals. Students of comparative religion and theology may find of interest the way the death and resurrection of the national god is related to the covenant pattern rather than to seasonal motifs, and the response in ritual (*zkrn*) to the concepts expressed by *zđq* and *šlm*.

D. J. WISEMAN

DEL OLMO LETE, G.: *Mitos y leyendas de Canaán según la tradición de Ugarit: Textos, versión y estudio* (Institución San Jerónimo para la Investigación Bíblica: Fuentes de la Ciencia Bíblica, 1). 1981. Pp. 699. (Institución San Jerónimo; Ediciones Cristiandad, Madrid)

In this work Professor G. Del Olmo Lete, of the University of Barcelona, presents in transliterated form the original text of the following poems (arranged in stichometric form) and, in a parallel column, a Spanish translation of each: Mythological cycle of *Ba'lu-'Anatu* (KTU 1.1-6); epics of *Krt* (KTU 1.14-16), and *Aqht* (KTU 1.17-19); saga of the *Rapauma* (KTU 1.20-22); the mythical-ritual poems 'The fair and gracious gods' (KTU 1.23) and 'The wedding of *Yrh* and *Nkl'* (KTU 1.24); the myths 'The loves of *Ba'lu* and '*Anatu*' (KTU 1.10-11), 'The struggle between *Ba'lu* and the desert gods' (KTU 1.12), and 'The virgin-mother '*Anatu*' (KTU 1.13). Of fragments KTU 1.7, 8, 9, and 25 only the transliterated text is given. Two sets of notes appear at the foot of each page; the first gives variant readings and the second the differing interpretations of other authors. Within the General Introduction, the section entitled 'Morfología literaria' is prominent, and that discusses genres, structures, and those literary forms found also in the Old Testament. In the individual introductions the author deals with the meaning and function of each poem. The work includes a full glossary (136 pages), giving all the lexemes that occur in the texts here edited. The volume also contains lists of bibliographical abbreviations and biblical quotations, and indexes of names and subjects. The translation of the texts is reliable and coherent. Professor Del Olmo's work, rich in bibliographical information and not without his own contributions, reflects the state of studies fifty years after the discovery of Ugarit.

E. ZURRO

PARPOLA, S.: *Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal*. Part II: *Commentary and Appendices* (Alter Orient und Altes Testament, 5/2). 1983. Pp. xxxiv, 542. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 198.00; sub. price: DM. 160.00. ISBN 3 7887 0723 2. Butzon & Bercker, Kevelaer. ISBN 3 7666 9326 3)

The first part of this work (text and translations of the letters) appeared as far back as 1970 (*B.L.* 1972, p. 64; *Bible Bibliog.*, p. 408), and this commentary on these letters maintains a very high standard of scholarship. It deals with philological matters, for which knowledge of Akkadian is required, but it also treats at length matters of content, such as astrology, medicine, and cult, and in these cases Akkadian is usually translated after the citation of the text. This is a truly original volume offering detailed explanations of this remarkable corpus of letters by the scholarly advisers of these Assyrian kings. Nowhere else in the ancient Near East is it possible to obtain so intimate a picture of the actual workings and mentality of a court.

W. G. LAMBERT

QUAEGEBEUR, J. (ed.): *Studia Paulo Naster Oblata. II: Orientalia Antiqua* (Orientalia Lovaniensia Analecta, 13). 1982. Pp. xii, 343; 19 plates; figures, maps. (Département Orientalistiek, Louvain; Uitgeverij Peeters, Louvain. Price: B.Fr. 2,400. ISBN 90 70192 10 1)

Two volumes of essays honour the Belgian polymath, the first, devoted to numismatics, contains a biography and bibliography. This volume has thirty-two contributions, ranging from a study of cylinder seals depicting Etana 'the shepherd who ascended to heaven' (M. P. Baudot) to a discussion of early Christian statues showing the king as a shepherd (A. Provoost), from a Sumerian text (the 'Home of the Fish', H. van Stiphout) to Syriac

manuscripts on Theodosius of Alexandria (A. van Roey). Six essays on Egyptology include W. Peremans's further thoughts on Greek–Egyptian bilingualism under the Lagides, which invites contrast and comparison with Seleucid Syria-Palestine, and A. Theodorides's discussion of the Vizier's power to vary a judicial penalty. Ten writers treat Assyriological topics, among them A. Finet who discusses the significance of ostrich eggs from ancient sites, L. de Meyer who edits a newly found Old Babylonian letter from Tell ed-Der, and H. Limet who surveys prices at Mari. D. Homès-Fredericq presents the top of an Egyptian New Year bottle of the seventh–sixth centuries B.C. from excavations at Lahun, Jordan, and the only Old Testament contribution is a study of Kethib-Qere in Ecclesiastes. A. Schoors finds each Qere preferable except at 5:10 and 10:20, but only at 9:4 and 12:6 is the meaning affected. Other essays concern Ptolemaic protection for an Alexandrian synagogue (J. Bingen), Mithraism's westward progress (G. Pollet), and a variety of Persian, Indo-European, and Greco-Roman period topics. Few readers of the *Book List* could fail to find an essay of interest to them.

A. R. MILLARD

SCHAEFFER-FORRER, C. F.-A.: *Corpus des cylindres-sceaux de Ras Shamra-Ugarit et d'Enkomi-Alasia*. Tome 1 (Synthèse, 13). 1983. Pp. 211; numerous illustrations and plates. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr. 180.00. ISBN 2 86538 056 4)

The first half of this long-awaited seal publication has appeared posthumously, and includes a few from the market as well as those from the excavations. Most are Syrian or Cypriot, from the third quarter of the second millennium. A few are older, and very few imports. Photographs of impressions (not to any scale) and drawings of impressions are given, with details of size, etc., so that the material is available. But the arrangement by material (hematite and faience in this volume) and then by sequence of date of find is extremely inept. The comments reflect the author's wide experience, but do not add much to previous knowledge, while the dating seems sometimes to refer to the find spot rather than the manufacture of the object. The first few have a second description in smaller type, apparently from the hand of P. Amiet. The objects rather than their editing are a worthy memorial to a very successful excavator.

W. G. LAMBERT

SITARZ, E.: *Kulturen am Rande der Bibel: Sachbuch über Völker und Götter im Geschichtsfeld Israels*. 1983. Pp. 175, including numerous illustrations. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 35.00. ISBN 3 460 32051 6)

More than half of the pages are taken up with 125 illustrations and twelve maps, brief translations from non-biblical texts or lists of biblical text-references (end of each chapter). The text seeks to introduce the history and culture of twelve major civilizations from the earliest Sumerians to the Romans. Space does not allow this to be done adequately, especially as the book includes details of local deities and religious concepts.

D. J. WISEMAN

SOLLBERGER, E.: *The so-called Treaty between Ebla and 'Ashur'* (Studi Eblaiti 3/9-10). 1980. Pp. 129-55, figures 27 a-g. (Università degli Studi di Roma, Rome. Price: Lire 4,000)

This is the editio princeps of the treaty from mid-third-millennium Ebla, given in photographs, transliteration, translation, and notes. 'So-called' in the title is not meant to question that it is a treaty (which can hardly be doubted), but that the second-named partner is Assyria, or rather its ancient capital, Ashur. The name is written a-BAR-QA and need not be read Ashur. A few passages are left untranslated, but the author confesses his dissatisfaction with some of the translations given, and a simple reading of them will confirm that obviously the sense has not always been grasped. Thus for the present the text cannot be used for research into Near Eastern treaties, but the publication of the text will allow suitably equipped scholars to work on it and in time no doubt progress will be made.

W. G. LAMBERT

SOMMERFELD, W.: *Der Aufstieg Marduks: Die Stellung Marduks in der babylonischen Religion des zweiten Jahrtausends v. Chr.* (Alter Orient und Altes Testament, 213). 1982. Pp. viii, 245. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 97.00; sub. price: DM. 88.00. ISBN 3 7887 0696 1. Butzon & Bercker, Kevelaer. ISBN 3 7666 9273 9)

Though the city god of Babylon, Marduk (usually called Bel, 'the Lord', in the Old Testament), was head of the Babylonian pantheon in the first millennium, he had been altogether unimportant in the third millennium. This Münster thesis investigates the god's rise in the second millennium with brief treatment of the third. The general conclusions — nowhere formally stated — are that Marduk became a 'great god' (among others) when Hammurabi made Babylon the political capital, and that his final elevation was acknowledged by the kings of Babylon starting with Nebuchadnezzar I in the eleventh century, though the idea had been around a century or two before. These conclusions had been asserted before, though without adequate documentation, and are fully acceptable. However, not all the author's opinions will necessarily meet with such general acceptance, though the work is a serious contribution to the subject. Akkadian and Sumerian is translated where possible, but the understanding of some parts does require knowledge of these languages.

W. G. LAMBERT

SPENCER, A. J.: *Death in Ancient Egypt*. 1982. Pp. 256; 118 figures, 39 plates. (Penguin Books, Harmondsworth. Price: £2.95. ISBN 0 1402 2294 4)

No reliable, up-to-date, accessible, and comprehensive book on the funerary practices of the ancient Egyptians has been available for some fifty years. This compact and well-illustrated paperback fills this gap admirably. After an introduction to excavations in, and barest historical outlines of, pharaonic Egypt, the author follows a broadly chronological survey of principal aspects: the earliest burials and tombs, and mortuary cult down to the mid-second millennium B.C.; then an excellent outline of attempts to secure tombs against the tomb-robbers, and an account of classic mummification in the late second and the first millennium B.C. There follow accounts of beliefs about the afterlife, types of coffins and related equipment, cemeteries for sacred animals, and finally a concise account of tomb-architecture. A general bibliography and index complete the work. An excellent handbook on its subject.

K. A. KITCHEN

STARR, I.: *The Rituals of the Diviner* (Bibliotheca Mesopotamica, 12). 1983. Pp. x, 145. (Undena Publications, Malibu, California. Price: \$26.50. ISBN 0 89003 063 4. Paperback price: \$21.50. ISBN 0 89003 064 2)

The introduction describes the empirical and theoretical foundation of Mesopotamian extispicy (liver divination) based on the examination of sacrificed sheep. The methods employed are described in technical detail and by translated texts which show a development to the later systematized omen tablet series. Examples of the forms of classification of opposing data, e.g. right and left, favourable and unfavourable, and of the subsequent reports offered by diviners are given. An invaluable extra-biblical reference work for any study of divination and sacrifice.

D. J. WISEMAN

VEENHOF, K. R.: *Schrijvend Verleden: Documenten uit het oude Nabije Oosten vertaald en toegelicht*. 1983. Pp. xiv, 438; 1 map, 25 illustrations. (Ex Oriente Lux, Postbus 9515, Leiden. Price: Fl. 69.00. ISBN 90 6255 146 7)

To celebrate its fiftieth anniversary *Ex Oriente Lux* has brought out a collection of Near Eastern texts in translation, with commentary. The choice of texts was determined, in part, by the wish to avoid duplicating available works such as *ANET* or *DOTT*, and for this reason, too, many non-literary passages are included. A few standard inscriptions appear (Moabite stela, Phoenician texts from Karatepe, etc.) but most are unfamiliar and some have come to light only recently, notably the inscribed statue of Hadad-yis'i (Aramaic, with references to the Akkadian original). In general the selection is refreshingly novel and clearly reflects the current interests of Dutch-speaking scholars. Although no group headings are provided the following overall plan emerges: sections 1–9 (and 41): royal inscriptions; 10–14: letters; 15–24: legal documents; 25–33: religious texts; 34: medical text; 35–36: grave inscriptions; 37–38: laments; 39–40: hymns; 42–52: 'late' inscriptions. The range is from Sumerian to Sabeian and from the twenty-fifth century B.C. to A.D. 650. Each section comprises an introduction with bibliography, annotated translation of the text(s), and commentary. The illustrations are chiefly of texts though not all are legible from the photographs, and a map allows location of find-spots. There is no index but references to the Old Testament are given where relevant.

W. G. E. WATSON

VRBENSKÝ, J. (ed.): *Prameny života* (The Sources of Life). 1982. Pp. 424; 16 illustrations. (Vyšehrad, Prague. Price: Kčs 34)

A group of Czech orientalists, almost all younger scholars, deal in this book with mythological themes from different parts of the ancient world: J. Heller with Egypt (using texts translated by the late Egyptologist F. Lexa), B. Hruška with Sumer, J. Prosecký with Babylonia and Assyria, J. Součková with the empire of the Hittites, J. Heller with Syria (Ugarit); further O. Klíma with Iran, J. Filipský and E. Merhautová with India (using the translation of Dhammapadu by the late P. Poucha), J. Kolmaš with Tibet, V. and Z. Hrdlička with China and Japan (using the Tao t'ing in the translation of B. Krebsová), and K. Klápšťová with the Indians of North America. The book brings together a good deal of information otherwise inaccessible to Czech readers and is therefore very useful. The Bible was not included, and quite properly so, because there is too great a difference between the message of the Bible and the diverse literary monuments of antiquity; it would have been impossible to have compared the two without a detailed analysis.

M. BŘČ

WIDENGREN, G. (ed.): *Der Mandäismus* (Wege der Forschung, 167). 1982. Pp. x, 479. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 110.00; sub. price: DM. 68.00. ISBN 3 534 04115 1)

The thirty-two articles and extracts from books collected in this volume range from Zimmern in 1906 to Widengren in 1968 and illustrate developments which have taken place in this century in the study of the Mandaean and Mandaean literature. In his selection the editor does not take into consideration some recent contributions to the subject, although these are mentioned in the introduction and select bibliography. The articles are divided into seven sections and where necessary are translated into German: 1. Survey of Ideas and Ceremonies: W. Brandt, 'Die Religion der Mandäer'; W. Bousset, 'Die Religion der Mandäer'; R. Reitzenstein, 'Iranischer Erlösungsglaube'; G. Widengren, 'Die Mandäer'; K. Rudolph, 'Probleme einer Entwicklungsgeschichte der mandäischen Religion'. 2. Sacraments: H. Zimmern, 'Das vermutliche babylonische Vorbild des Pehtā und Mambūhā der Mandäer'; H. Lietzmann, 'Ein Beitrag zur Mandäerfrage'; R. Bultmann, 'Rezension: H. Lietzmann, Ein Beitrag zur Mandäerfrage'; E. Segelberg, 'Mašbūtā. Studien zum Ritual der mandäischen Taufe'; K. Rudolph, 'Die Mandäer'; G. Widengren, 'Himmlische Inthronisation und Taufe'. 3. Mandaean nomenclature: M. Lidzbarski, 'Mandäische Liturgen'; H. H. Schaefer, 'Nazarenos, Nazaraioi'; B. Gärtner, 'Nazareth, Nazoräer und das Mandäertum'. 4. Mandaean, Samaritan, Jew: G. Widengren, 'Samaritanische, jüdisch- und samaritanisch-gnostische sowie jüdisch-rabbinische Zeugnisse'; M. S. Drower, 'Die Täufer und der verborgene Adam'; V. Schou-Pedersen, 'Überlieferungen über Johannes den Täufer'. 5. Literary questions: G. Widengren, 'Mandäische Literatur'; T. Sävje-Söderbergh, 'Schlussbemerkungen zu den Thomaspsalmen und dem Mandäerproblem'. 6. Mandaeanism and John's Gospel: R. Bultmann, 'Die Bedeutung der neuerschlossenen mandäischen und manichäischen Quellen für das Verständnis des Johannes evangeliums'. 7. The Mandaean: E. Peterson, 'Bemerkungen zur Mandäischen Literatur'; M. Lidzbarski, 'Mandäische Fragen'; R. Reitzenstein, 'Zur Mandäerfrage'; E. Peterson, 'Urchristentum und Mandäismus'; M. Lidzbarski, 'Alter und Heimat der mandäischen Religion'; H. H. Schaefer, 'Zur Mandäerfrage'; H. Schlier, 'Zur Mandäerfrage'; A. Loisy, 'Das Mandäertum und die Ursprünge des Christentums'; H. G. Puech, 'Der Stand des Mandäerproblems'; W. Baumgartner, 'Zur Mandäerfrage'; R. Macuch, 'Alter und Heimat des Mandäismus nach neuerschlossenen Quellen'; K. Rudolph, 'Die Mandäer'. There is an index of terms which appear in the Mandaean texts cited.

P. W. COXON

WILHELM, G.: *Grundzüge der Geschichte und Kultur der Hurriter* (Grundzüge, 45). 1982. Pp. x, 152; 3 figures, 1 table, 1 map. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 37.50; sub. price: DM. 22.00. ISBN 3 534 08151 X)

A competent detailed survey of the history, religion and literature of the little-known Hurrians in Syria-Northern Mesopotamia ca. 2200-1200 B.C. Useful also as a background to study of biblical 'Horites' to whom little space is given.

D. J. WISEMAN

## 9. APOCRYPHA AND POST-BIBLICAL STUDIES

AMIR, Y.: *Die hellenistische Gestalt des Judentums bei Philon von Alexandria* (Forschungen zum jüdisch-christlichen Dialog, 5). 1983. Pp. 220. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM.34.00. ISBN 3 7887 07178 8)

This is a collection of eleven wide-ranging essays on Philo. Three are published for the first time, seven have been translated into German from Hebrew, one appeared in English in *Studia Philonica*. The author published his 1937 Würzburg dissertation on Philo under his earlier name, Hermann Neumark. After a long gap he has returned to scholarly work on Philo. Four essays on aspects of Philo's interpretation of the Old Testament will be of special interest to readers of the *Book List*. The collection makes a useful contribution to current renewed interest in Philo, but I fail to see its relevance to the series in which it is published.

G. N. STANTON

AMUSIN, J. D.: *Kumranskaja obščina* (The Community of Qumran). 1983. Pp. 328. (Izdatel'stvo Nauka, Moscow. Price: 1.90 roubles)

Professor Amusin from Leningrad, whose works have been mentioned in the *Book List* on different occasions, offers in his new book to those able to read Russian an excellent survey of the life of the Qumran community. He describes the different aspects of the life of that strange people and gives a detailed picture of it such as will hardly be found elsewhere. As in his previous books, he pays particular attention to the question of the relation between early Christianity and the sectarians of Qumran. His survey of the many premature theses of western scholars ought to serve as a serious warning against such irresponsible proceedings. Amusin himself sees clearly that there are not merely similarities, but also considerable differences between the Church and the sect. The rich bibliography (pp. 275–308) is of exceptional interest, because it includes works of Russian scholars about Qumran, which are largely unknown. The indexes are a witness to the breadth of scholarship of the author, who has compared the Qumran writings not only with the corresponding texts of the Old and New Testaments, but also with the Apocrypha and Pseudepigrapha, and with Philo, Josephus, the Targumim, the Talmud, and the Church-fathers.

M. BİÇ

BASKIN, J. R.: *Pharaoh's Counsellors: Job, Jethro, and Balaam in Rabbinic and Patristic Tradition* (Brown Judaic Studies, 47). 1983. Pp. viii, 191. (Scholars Press, Chico, California. Price: \$18.00; discount price: \$12.00. ISBN 0 89130 637 4)

The enigmatic title of this monograph alludes to the rabbinic tradition that Job, Jethro and Balaam were the three wise men who advised Pharaoh on how to treat the enslaved Israelites in Egypt (b.Sot. 11a; b.Sanh. 106a; Exod.R. 1 9). Baskin argues that in the Midrash Job, Jethro and Balaam assume typical roles: Job is the righteous gentile, Jethro the proselyte to Judaism, and Balaam the wicked prophet. The attitude of the Rabbis towards these three biblical figures throws light on their attitude towards the gentiles. That Balaam tends to be seen as the paradigm of the gentile is symptomatic of the deep rabbinic hostility towards the non-Jew. (However, it is 'doubtful' that Balaam is ever used as a code-name for Jesus in the rabbinic writings.) Baskin also investigates the treatment of these three figures in patristic literature. She notes patristic parallels to rabbinic exegesis (not surprisingly

they are strongest in Origen and Jerome), and finds occasional hints of Christian influence on the Midrash. But what emerges as significant in the end is the overwhelming *difference* between rabbinic and patristic Bible-interpretation. Thematic studies of this kind are always welcome, especially when they are as competent as this one. The general conclusions are, however, disappointingly thin. The author could surely have made much more of the material she so diligently collected and analysed.

P. S. ALEXANDER

BEN-CHORIN, S.: *Theologia Judaica: Gesammelte Aufsätze*. 1982. Pp. x, 212. (Mohr, Tübingen. Price: DM. 68.00. ISBN 3 16 144567 8)

Ben-Chorin is never dull, and what he has to say is generally worth listening to. This collection of occasional lectures and addresses is concerned with two main themes: the relationship between Judaism and Christianity, with special reference to the New Testament, and the character and history of Jewish faith. Thus, although there are occasional aperçus here which may surprise or stimulate the student of the Old Testament, the main emphasis is on a later period than that which is of direct interest to readers of this *Book List*.

N. R. M. DE LANGE

BEN-CHORIN, S.: *Jüdische Ethik, anhand der Patristischen Perikopen. Jerusalemer Vorlesungen*. 1983. Pp. 114. (Mohr, Tübingen. Price: DM. 19.00. ISBN 3 16 144697 6)

An easy-going exposition of Mishnah, 'Aboth, intended for those familiar with the New Testament and Christian tradition. Neither the full Hebrew text nor a complete translation is printed. The main title may be unfortunate, inasmuch as it suggests that the book examines the formal address to problems of moral philosophy as essayed by medieval Jewish thinkers. (There is no real Hebrew word for *ethics*: the nearest pre-medieval term is *middoth*, i.e. *measures*, in the implied sense of [approvable] *qualities*.)

R. LOEWE

BILDE, P.: *Josefus som historieskriver. En undersøgelse af Josefus' fremstilling af Gaius Caligulas konflikt med jøderne i Palæstina (Bell 2, 184–203 og Ant 18, 261–309) med særligt henblik på forfatterens tendens og historiske pålidelighed*. 1983. Pp. 382. (Gad, Copenhagen. Price: Dkr. 170.00. ISBN 87 12 07110 2)

'Josephus as an Historical Writer' is a very important book for all students of the sources for the post-biblical period, and it deserves definitely to be translated into English. The author's proof case is Caligula's conflict with the Jews in Palestine, a conflict treated not only twice by Josephus himself, but also by Philo, and he arrives at the conclusion that 'Josephus was a serious and dedicated Jewish historian who at the same time attempted to be faithful to the facts, to fight for his people, and to entertain his audience.' The notes (pp. 183–307) bring the author's thoroughness to light; some of them are essays about subjects that are related to his main topic. Some very useful indexes complete the book.

K. JEPPESEN

BROOTEN, B. J.: *Women Leaders in the Ancient Synagogue: Inscriptional Evidence and Background Issues* (Brown Judaic Studies, 36). 1982. Pp. x, 281. (Scholars Press, Chico, California. Price: \$20.00; discount price: \$14.50. ISBN 0 89130 587 4)

This Harvard doctoral dissertation, reproduced from typescript and consisting of 151 pages of text plus appendix, plates, notes and indexes,

contends, on the basis of nineteen Greek and Latin inscriptions, that women served as synagogal leaders in the Roman and Byzantine periods. Brooten argues against the commonly held view that titles such as 'head of the synagogue', 'leader', 'elder', 'mother of the synagogue', and 'priestess' are either honorific or refer to a husband's activities, challenges the assumption that ancient synagogues had women's galleries or separate sections, and points to the known cases of female participation in Jewish religious activity. Although, as the author admits, the evidence is too limited to permit definitive conclusions, she has succeeded in raising some valid questions. At the same time, however, the dependence on *argumenta e silentio*, the tendency to blur the distinction between the Hellenistic atmosphere of the Diaspora and the more native world of Judea, and the repeated introduction of truculent feminist polemic do no service to her case.

S. C. REIF

CAZEAUX, J.: *La Trame et la Chaîne ou les structures littéraires et l'exégèse dans cinq des Traités de Philon d'Alexandrie* (Arbeiten zur Literatur und Geschichte des hellenistischen Judentums, xv). 1983. Pp. xiv, 620. (Brill, Leiden. Price: Fl.216.00. ISBN 90 04 06582 2)

The kind of literary analysis employed by Cazeaux in this work has much in common with structuralism — not least in the frequent use of diagrams — though his aim is different from that of structuralist exegesis in the strict sense. After a short study of part of *Quod Deterius*, the five treatises examined are *De Migratione Abrahami*, *Quis Heres*, *De Fuga et Inventionem*, *De Mutatione Nominum*, and *De Congressu*, though in the last case Cazeaux restricts his discussion to the section on the significance of the number ten. For the most part, the structure discovered within longer or shorter passages consists of variations of a fairly simple binary opposition, mainly constituted by parallel or contrasting motifs, though sometimes to be found in the wording itself. On the basis of this analysis the author claims (p. 564) that these five treatises 'form a succession of regular, concentric figures'. Concluding chapters list and discuss the exegetical techniques used by Philo, dealing first with what lies on the surface of the text — comment on grammatical detail and the employment of various rhetorical devices, notably chiasmus — and then considering ways in which Cazeaux believes that Philo's philosophy has affected the structure of the text at a deeper level, mainly by providing pairs of antithetical concepts which have determined that structure. This is a detailed and demanding study of the subtleties of Philo's writing and of what the author calls (p. 559) his 'obsession with symmetry'.

C. J. A. HICKLING

CHARLESWORTH, J. H. (ed.): *The Old Testament Pseudepigrapha*. Vol. 1: *Apocalyptic Literature and Testaments*. 1983. Pp. lii, 995. (Doubleday and Company, Garden City, New York. Price: \$35.00; ISBN 0 385 09630 5. Darton, Longman and Todd, London. Price: £30.00; ISBN 0 232 51603 0)

(It was at first envisaged that Dr Brock and Professor Ullendorff would write a joint review of this major work, which is likely to become an important instrument of study, but in view of their different concerns it was decided that their two contributions should be presented separately.)

The present volume, the first of two, is the most ambitious collection of translations of Old Testament pseudepigrapha ever to have appeared; in extent it easily outstrips the selection in Charles's second volume, and it even

goes beyond Riessler's much larger collection. The heterogeneous contents of this first volume span over a millennium (the latest text belongs to the ninth century A.D.); coverage of early pseudepigrapha aims to be complete, for later texts it is selective. The contributors are drawn from both North America and from Europe.

A compilation of this nature, which is likely to be used as an authoritative tool of reference for several generations, bears a twofold responsibility: the translations should be accurate, and the introductions should display a balanced judgement in the information they convey to the non-specialist. Perhaps inevitably for a co-operative work of this sort, the present volume is very uneven in both respects.

The introductions, which for the most part follow a set pattern, vary considerably in value and extent. Some are excellent and constitute significant contributions to the work in question (e.g. 2 and 3 Enoch, Apocalypses of Elijah and Zephaniah); many are competent, but some are decidedly weak. The introduction to 1 Enoch, for example, is deficient in several respects (see below), while for the Testament of the XII Patriarchs we are given a very inadequate picture of the Greek textual tradition. Some other introductions are overloaded with not always relevant detail (e.g. Testament of Solomon). In several the required section on 'cultural importance' has given rise to vastly over-stated claims. On occasion the introductions give a very one-sided picture, perhaps nowhere more so than with the Treatise of Shem, confidently dated (thanks largely to a conjectural reading) to the first century B.C., despite the presence of some features in the text which point to a much later date (see *B.L.* 1979, pp. 125–26).

The translations likewise vary in quality. Most would appear to be reliable, but spot checks suggest that a few need to be used with some caution (inaccuracies have been noted in particular in T.XII Patriarchs, T.Solomon and T.Adam). It is not always clearly stated what is the basis of the translation.

With the annotation the variation in both quality and quantity is considerable. With several contributions it is excellent. Notes may refer to variant readings, or seek to elucidate content or give parallels. Some contributors display a tendency to give details of variant readings that would seem unnecessary in a work of this sort; in certain cases the notes can verge on banality or irrelevance.

The book has undergone a long period of gestation; this has meant that in a few cases an edition of fundamental importance is merely noted as having appeared after a contributor had submitted his work. Thus the contribution on 1 Enoch does not take into account M. A. Knibb's 1978 edition (*B.L.* 1980, p. 118), while that on T.XII Patriarchs is based on Charles' rather idiosyncratic text rather than M. de Jonge's edition, also of 1978 (*B.L.* 1979, pp. 132–33).

It will be interesting to compare this collection with the smaller but more coherent one, edited by H. F. D. Sparks, shortly to appear. S. P. BROCK

The only justification for producing yet another translation of the Ethiopic Enoch would be either the discovery of further substantial Aramaic fragments or the appearance of hitherto unknown Ethiopic manuscript evidence. Neither contingency is very likely. Michael Knibb's two-volume edition and translation had taken care of all those elements to the fullest extent. To claim in a book (p. 12) published in 1983 that Knibb's 1978 work 'appeared *long* after Isaac had completed his contribution' is surely not good enough, particularly as no such disclaimer is directed at Milik's edition of the Aramaic fragments which was published barely two years earlier than Knibb's

book. Even so, there is no evidence that the important Aramaic fragments, exiguous though they may be, have been seriously considered for the present translation. To use MS Tana 9 as the base text is no doubt an eminently sensible decision, but its contribution to our assessment of the Ethiopic text had already been fully exploited in Knibb's extensive apparatus and on pp. 425–28 of his vol. 1.

The two paragraphs on the original language of Enoch (p. 6) apart from contradicting each other in some aspects, would have been acceptable before the discovery of the Aramaic fragments; they can scarcely be thought to do justice to the subject in the light of our present knowledge. The question of the *Vorlage* or rather *Vorlagen* used by the Ethiopic translators is not properly assessed, although from an article on the subject of the Ethiopic Enoch, published by E. Isaac in *JAOS* 103/2 (1983), it would appear that he shares the by now inescapable conclusion that the translators worked from Greek as well as Semitic models (incidentally, the *JAOS* 1983 article is also unaware of Knibb's 1978 work).

The translation and annotation are not without flaws. As examples of such shortcomings in the latter it may suffice to refer to p. 13, notes *a* (where the 'should' is very odd), *d* (where the Ge'ez grammar is wrong and the translational equivalents possess nothing like the consistency claimed for them), or *g* (where the transcription runs counter to the canons of Ethiopic syllabic distribution), etc., etc.

Anyone attempting yet another rendering of Enoch ought to fulfil the conditions set out in the opening sentence of this notice and must have equal competence in Ethiopic, Aramaic, and Greek.

E. ULLENDORFF

COLLINS, J. J.: *Between Athens and Jerusalem: Jewish Identity in the Hellenistic Diaspora*. 1983. Pp. xiv, 258. (Crossroad Publishing, New York. Price: \$22.50. ISBN 0 8245 0491 7)

Despite the attention paid to such works as the Wisdom of Solomon, Jewish literature from the Hellenistic diaspora is not very well known, even amongst scholars, and this book meets a real need in providing an excellent introduction to a group of writings that are often obscure and difficult of access. The author, who makes some use of dissonance theory, is concerned to analyse the different ways in which Jews attempted to maintain their identity within the Hellenistic environment, and this has governed the way in which he has arranged the material. In the first half of his book he examines the expression of national identity in writings that dealt with Israel's past, such as those of Demetrius and Artapanus; and the expression of political identity in such works as Sibylline Oracles, book 3, and 2 Maccabees from the Ptolemaic period, and in works such as 3 Maccabees from the Roman period. In the second half he explores the attempt to find a common ethic (e.g. in Pseudo-Phocylides and the Testaments of the Twelve Patriarchs); the expression of Judaism as a philosophy (e.g. in Aristobulus and the Wisdom of Solomon); and the understanding of Judaism as a mystery which necessitated an appeal to a higher revelation (e.g. in the Pseudo-Orphic fragments and Ezekiel the Tragedian). In the course of his book the author surveys all the writings of the Hellenistic diaspora with the exception of the works of Philo (and the reasons for this omission are explained in the preface); some of the writings are quite properly treated in more than one chapter. There are detailed notes, with up-to-date bibliographical references, and useful indexes. The author, who is well known for his earlier studies, has produced a reliable and interesting guide which may be warmly recommended.

M. A. KNIBB

*A Concordance to the Apocrypha/Deuterocanonical Books of the Revised Standard Version.* Derived from the Bible Data Bank of the Centre Informatique et Bible (Abbey of Maredsous). Foreword by B. M. Metzger. 1983. Pp. xiv, 479. (Collins Liturgical Publications, London. Price: £16.00; ISBN 0 00 599714 3. Eerdmans, Grand Rapids, Michigan. ISBN 0 8028 2312 2)

This computer-produced concordance to the 1977 edition of the Revised Standard Version of the Apocrypha, which complements the earlier concordance to the RSV Bible (1957), has been prepared by the Centre Informatique et Bible of the Abbey of Maredsous. Apart from seventy-seven common words such as 'and' or 'of', it contains entries for every word that occurs, but all forms of the same word have been included under a single entry. The concordance also gives for each word the number of occurrences and the percentage which this represents of the total number of words in the texts included in the 1977 edition of the RSV Apocrypha. Words that are semantically ambiguous are indicated by an asterisk. This is a valuable tool for all concerned with the study of early Judaism.

M. A. KNIBB

CORNFIELD, G. (ed.): *Josephus: The Jewish War*. 1982. Pp. 526; numerous illustrations, plans and maps. (Zondervan, Grand Rapids, Michigan. Price: \$39.95. ISBN 0 310 39210 1)

This curious combination of coffee table book and detailed commentary on the history is a product of modern Israel's intense involvement with Josephus, which exists equally among laymen and scholars. It remains to be seen whether the volume finds readers in the English-speaking world at which it is aimed, but this is not to say that it is without good qualities. The commentary, occupying a separate column alongside each page of Josephus (in the manner of Jewish Bible commentary), elucidates at a simple level many difficult passages in the narrative and provides a wealth of background information, much of it drawn directly from the best of recent scholarship, especially archaeological. The illustrative material (mainly black and white photographs of sites or artefacts, and plans) is copious and wide-ranging, and often directly illuminating, even though unindexed; recent excavations such as the site of Gamla (seven photographs) and the Herodian harbour of Caesarea are well covered. More open to doubt is the value of the new 'simplified' translation of the text whose English is sometimes unhappy and whose looseness seems erratic and unwarranted; it would have been desirable for the editor to explain how and on what principles he went about constructing this.

T. RAJAK

CRAVEN, T.: *Artistry and Faith in the Book of Judith* (Society of Biblical Literature, Dissertation Series, 70). 1983. Pp. x, 139. (Scholars Press, Chico, California. Price: \$11.25; discount price: \$7.50. ISBN 0 89130 612 9)

This Vanderbilt doctoral dissertation is an elaboration of an article in *Semeia* noted appreciatively in *B.L.* 1979, pp. 73–74. An introduction sets out some of the characteristics of modern literary criticism; tribute is paid to Robert Lowth and James Muilenburg for their contribution at widely differing periods to the understanding of Hebrew literature — this somewhat unexpectedly in view of the fact that Judith has survived only in a Greek translation. The main body of the book examines the overall design and internal structural patterns of Judith. Though this is an interesting presentation, which touches on most aspects of the study of Judith, the overall impression is that Dr Craven has not added substantially to her earlier article.

R. J. COGGINS

DAVIES, P. R.: *The Damascus Covenant: An Interpretation of the "Damascus Document"* (JSOT Supplement Series, 25). 1982. Pp. iv, 267. (JSOT Press, Sheffield. Price: £17.50 (sub. price: £12.50)); ISBN 0 905774 50 7. Paperback price: £12.50 (sub. price: £8.50); ISBN 0 905774 51 5)

Dr Davies has now done for the Damascus Document (CD) what he did for the War Scroll (see *B.L.* 1978, p. 116). After a judicious and appreciative survey of scholarship he presents his own analysis, with detailed commentary, of the 'Admonition' (i-viii, xix-xx), of which at the end he gives a working Hebrew text with his own translation. Though the argument is demandingly intricate, Dr Davies always tells us where he is going and ends with a clear summary of his 'conclusions and reflections' (pp. 202-04). Standing closest to J. Murphy-O'Connor (though with many critical differences), but to L. Hartman on the *ritb* structure of the Admonition, he analyses this under the headings of 'History', 'Laws', 'Warnings', and 'The New Covenant', with a convincingly-argued account of redaction history. Even if dispute continues for some time, Dr Davies has surely turned the weight of probability decisively in favour of the view that CD is a pre-Qumran work, only adopted and further edited there; the CD sect believed that the solar calendar had been revealed by God to themselves in exile; they did not necessarily boycott the temple as their Qumran successors would, but saw it as subjected to wrongful control. Israel as a whole had gone astray, but there is no controversy on specific points. The ideological roots of CD are in Ezekiel and the Holiness Code, and its nearer antecedents especially in Jubilees. It has been a mistake to give preference to the *Pesharim* in attempts to reconstruct the history of the Qumran community. Though Dr Davies does not refer to Yadin's view that CD v.1-5 is really about the Temple Scroll, his 'reflections' seem largely compatible with Yadin's conclusions from that work.

R. P. R. MURRAY

DELacor, M., and GARCÍA MARTINEZ, F.: *Introducción a la literatura Esenia de Qumrán* (Academia Christiana, 20). 1982. Pp. 314. (Ediciones Cristiandad, Madrid. ISBN 84 7057 326 7)

The 'Essene literature of Qumran' is dealt with here in three parts: 'Literary documents', 'Non-literary Essene texts', and 'Old Testament Apocrypha at Qumran'. These are preceded by a general introduction dealing with the discovery of the texts and the identity and history of the community, and followed by a final section on 'Essene doctrines'. Greatest space is devoted to the 'literary texts', discussed at reasonable length and each provided with a substantial bibliography. Other texts merit on the whole a note of date, genre, and content, without bibliography.

There is some curious classification in that the Melchizedek fragments are dealt with under 'Old Testament Apocrypha', while the Genesis Apocryphon comes under 'Literary Documents'. If 'Essene literature' is to be classified, it may as well be done coherently, and in such a way as to do justice to the doctrinal links between genuinely Qumranic works (such as 1QS, 1QM, 4QFlor) and closely related but non-Qumranic (Essene?) literature such as the Enoch corpus, Jubilees, and 4QDibHam. And does the book's title imply that all literature at Qumran (biblical books excepted) is Essene? In the book's present format 'Essene' might be better left out of its title altogether. Finally, while the bibliography is quite up to date, there is little evidence that the authors have read many of the more recent items. The value of a book like this is surely to indicate the present state of knowledge or research, not to rehearse opinions and ideas most of which would have been familiar to any competent Qumran student twenty years ago.

P. R. DAVIES

DIENSTAG, J. I. (ed.): *Eschatology in Maimonidean Thought: Messianism, Resurrection and the World to Come* (Bibliotheca Maimonidica, 2). 1983. Pp. cxx, 281. (Ktav, New York. Price: \$39.50. ISBN 0 87068 706 9)

Professor Dienstag has here usefully brought together reprints of some classical studies on the teachings of Maimonides on immortality, resurrection and the Messiah (including articles by Hermann Cohen and Gershom Scholem), translations of some of the principal Maimonidean texts, and newly-prepared bibliographical studies by Dienstag himself. The biblical scholar will find much material relevant to the medieval interpretation of the biblical *fontes*, even though the volume is not presented with this as a major objective. There is no index of sources.

B. S. JACKSON

GERLEMAN, G.: *Der Menschensohn* (Studia Biblica, 1). 1983. Pp. x, 79. (Brill, Leiden. Price: Fl. 33.00. ISBN 90 04 06857 0)

This is the first in a new series of short monographs which will cover the Old Testament, New Testament, and intertestamental fields. Professor Gerleman is primarily concerned with the problem of the use of the phrase 'the Son of man' in the Gospels, but his solution is based on his understanding of the Aramaic *bar nāšā'*. He argues that this phrase has been mistranslated, and refers not to a 'son of man' but to someone who is separated from other men — an 'outsider'. The philological evidence given in support of this thesis is scanty, and there is no reference to the use of the phrase in non-biblical Aramaic. Gerleman uses this understanding of the phrase to identify 'the Son of man' in the Gospels (together with 'the Servant' of Deutero-Isaiah and 'the Righteous' in Wisdom) with the figure of David, and most of his monograph is devoted to showing how 'Davidic' themes could lie behind some of the New Testament references to the Son of man (as well as other passages where the phrase is *not* used!). This is the most interesting part of the monograph, but it has little to do with the problem of 'the Son of man', unless one is persuaded by Gerleman's suggestion that this is a mistranslation of the original Aramaic. His approach to the New Testament is uncritical: many of the passages from which he argues are those which are generally regarded as later developments, Jesus himself is assumed to have used the term 'the Son of man' as a self-designation, and there is no attempt to distinguish between Jesus and the evangelists. Although New Testament scholars have certainly misunderstood this crucial phrase, this monograph is unlikely to persuade them that Professor Gerleman has stumbled on the truth.

M. D. HOOKER

GIANOTTI, C. R.: *The New Testament and the Mishnah: A Cross-Reference Index*. 1983. Pp. 63. (Baker Book House, Grand Rapids, Michigan. Price: \$3.50. ISBN 0 8010 3791 3)

This two-way index of New Testament and Mishnaic references is based on Strack and Billerbeck, *Kommentar zum N.T. aus Talmud und Midrasch*, and is intended to enable 'the English-speaking student [to] benefit from their insight and perception'. The aim of encouraging students of the New Testament to take seriously the evidence of the Mishnah is no doubt a laudable one, but, quite apart from reservations which may be entertained about the merits of the Strack-Billerbeck approach, such a bare compilation is unlikely to serve the intended purpose, since without access to the commentary the student is liable to find most of the Mishnaic references totally baffling.

N. R. M. DE LANGE

GOLB, N., and PRITSACK, O.: *Khazarian Hebrew Documents of the Tenth Century*. 1982. Pp. xvi, 166; 9 illustrations, 1 map. (Cornell University Press, Ithaca and London. Price: \$38.50. ISBN 0 8014 1221 8)

In this beautifully-produced volume two specialists have collaborated to offer an erudite analysis of medieval Hebrew documents relating to the conversion of the Khazars to Judaism in about the eighth or ninth century. Although other manuscripts are discussed, their primary concern is with two Cambridge Genizah fragments, one discovered and published by Solomon Schechter early this century (T-S Misc. 35.38), the other identified by Golb twenty years ago (T-S 12.122). The texts are expertly edited, translated and set in their Jewish literary context by Golb, while Pritsak provides a thorough examination of their historical and linguistic aspects against a Khazarian and Kievan background. The authors argue convincingly for the authenticity of these manuscripts as primary sources for Jewish history, the historical validity of the tradition that the whole Khazar kingdom converted to rabbinic Judaism, and the importance of all the diplomatic correspondence to and from Hasdai ibn Shaprut of which the Schechter letter is a part. Hebraists will be as interested in the texts as historians are in their content.

S. C. REIF

HANSON, P. D. (ed.): *Visionaries and their Apocalypses* (Issues in Religion and Theology, 2). 1983. Pp. xiv, 162. (Fortress Press, Philadelphia. ISBN 0 8006 1765 7. SPCK, London. Price: £3.50. ISBN 0 281 04057 5)

In contrast to the volume edited by Koch and Schmidt that was noticed in *B.L.* 1983, p. 112, this brief collection of articles and extracts from books is devoted entirely to recent studies. The essays are said to have been chosen in the light of classroom use and are as follows: Koch, 'What is Apocalyptic? An Attempt at a Preliminary Definition' (from *The Rediscovery of Apocalyptic*); Hanson, 'Old Testament Apocalyptic Reexamined' (*Interpretation*, 1971); J. J. Collins, 'Apocalyptic Eschatology as the Transcendence of Death' (*CBQ*, 1974); M. Stone, 'New Light on the Third Century' and 'Enoch and Apocalyptic Origins' (both from *Scriptures, Sects, and Visions*); J. Z. Smith, 'Wisdom and Apocalyptic' (from *Religious Syncretism in Antiquity*). In addition there are studies by N. Perrin on Apocalyptic Christianity and by J. G. Gager on the book of Revelation. This forms a useful collection for teaching purposes, but — as in the case of another volume in this series that is reviewed above (p. 89) — it is not clear that the choice of articles is the best that could have been made. It may also be thought that the introduction by the Editor is written too much from the viewpoint of his own studies.

M. A. KNIBB

HELLHOLM, D. (ed.): *Apocalypticism in the Mediterranean World and the Near East: Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12–17, 1979*. 1983. Pp. xii, 878. (Mohr, Tübingen. Price: DM. 285.00. ISBN 3 16 144460 4)

The thirty-three papers given at the Uppsala conference on apocalypticism are here presented — in a slightly different arrangement from that at the conference itself — in three sections: The Phenomenon of Apocalypticism; The Literary Genre of Apocalypses; The Sociology of Apocalypticism and the 'Sitz im Leben' of Apocalypses. However, the distinction between the first two sections is not altogether clear-cut. T. Olsson ('The Apocalyptic Activity. The Case of Jāmāsp Nāmāg') and L. Hartman ('Survey of the Problem of Apocalyptic Genre') provide introductory surveys to each of the first two sections, but there is nothing comparable for the third section, which is by far

the shortest. The Editor contributes a brief Introduction, and Kurt Rudolph a concluding evaluation. Extensive bibliographies accompany the articles, and there are author and reference indexes. The papers deal with a very wide range of materials, both temporally and geographically.

Morton Smith writes on the history of *apokaluptō* and *apokalupsis*. Two papers (by U. B. Müller and A. Y. Collins) are concerned with the book of Revelation, and three (by E. Schüssler Fiorenza, W. A. Meeks, and L. Schottroff) with various other aspects of Early Christian apocalyptic. G. MacRae and M. Krause deal respectively with the question of apocalyptic eschatology in gnosticism and of the occurrence of apocalypses in the Nag Hammadi texts. Four papers (by W. Burkert, B. Gladigow, H. Cancik, H. D. Betz) are devoted to Greek and Roman materials. There are three papers on Egyptian sources (J. Bergman, J. Gwyn Griffiths, J. Assmann), and one (by H. Ringgren) on Akkadian apocalypses. In addition to the article by Olsson, mentioned above, there are three substantial contributions on Iranian materials: S. S. Hartman, 'Datierung der Jungavestischen Apokalyphtik'; G. Widengren, 'Leitende Ideen und Quellen der iranischen Apokalyphtik'; A. Hultgård, 'Forms and Origins of Iranian Apocalypticism'. All four articles deal to a greater or lesser extent with the question of the dating of the Iranian traditions.

The remaining twelve contributions are much more directly concerned with Jewish sources. Both M. Philonenko and H. Stegemann write on apocalyptic at Qumran, the latter with a much more substantial contribution. Problems of definition are considered by J. Carmignac ('Description du phénomène de l'Apocalyphtique dans l'Ancien Testament') and E. P. Sanders ('The Genre of Palestinian Jewish Apocalypses'). J. C. H. Lebram discusses, with reference to Daniel, 1 Enoch and 4 Ezra, 'The Piety of the Jewish Apocalyphtists', and M. Simon writes on aspects of the Jewish Sibylline Oracles. K. Koch ('Vom profetischen zum apokalyptischen Visionsbericht') provides an important form-critical contribution, and J. J. Collins ('The Genre Apocalypse in Hellenistic Judaism') deals with 2 Enoch, 3 Baruch and the Testament of Abraham. W. Harnsich ('Der Prophet als Widerpart und Zeuge der Offenbarung. Erwägungen zur Interdependenz von Form und Sache im IV. Buch Esra') argues *inter alia* that the Eagle and Son of Man visions were added at a secondary stage to 4 Ezra. G. W. E. Nickelsburg treats 1 En. 92-105 as a case study in 'Social Aspects of Palestinian Jewish Apocalypticism'. M. Hengel ('Messianische Hoffnung und politischer "Radikalismus" in der "jüdisch-hellenistischen Diaspora"'. Zur Frage der Voraussetzungen des jüdischen Aufstandes unter Trajan 115-117 n. Chr.') discusses Book 5 of the Sibyllines against the background of a study of the revolt of 115-17. Finally, H. G. Kippenberg ('Ein Vergleich jüdischer, christlicher und gnostischer Apokalyphtik') offers a comparison of Christian, Jewish and gnostic interpretations of the fall of Jerusalem.

The stated aims of the conference were 'to give a survey of the present situation in apocalyptic research, to point out new thoughts and methods, and to stimulate further research in this field', and there is no doubt that the papers in this volume go a considerable way towards fulfilling these aims. There are a number of very interesting contributions, and the volume provides, directly and indirectly, a mass of information about the various branches of literature with which it deals. At the same time the contributions seemed on occasions to go over some familiar ground. Questions of definition were raised in practically every paper, but whether anything new emerged from these discussions of definition remains unclear.

M. A. KNIBB

HENGEL, M.: *Yudaya-kyō to Herenizumu*. Translated by S. Nagakubo. 1983. Pp. 821, with indexes and bibliography (pp. 823–946). (Nihon Kirisuto Kyōdan Shuppan-Kyoku, Tokyo. Price: ¥15,100)

This is a Japanese translation of *Judentum und Hellenismus* from its second edition (1973); see B.L. 1970, p. 75 (*Bible Bibliog.*, p. 265) for the first edition.

K. K. SACON

KEARNS, R.: *Vorfragen zur Christologie. III: Religionsgeschichtliche und traditionsgeschichtliche Studie zur Vorgeschichte eines christologischen Hoheitstitels*. 1982. Pp. iv, 213. (Mohr, Tübingen. Price: DM. 69.00. ISBN 3 16 144560 0)

In a group of studies in which massive erudition supports arguments containing some very weak links, Kearns takes further the work of his first two volumes (see B.L. 1980, p. 91; 1981, p. 93) by expanding the claims already put forward by Colpe and others for the 'Canaanite hypothesis' for the origin of the Son of Man title. The first section surveys in detail the evidence relating to the cult of Hadad and to his usual designation as *b'l* from the Ugaritic texts to the Roman period. In a crucial passage (pp. 72–73) Kearns argues that, since this term had in West Aramaic only the meaning 'husband' (but the supporting footnote is less than convincing), the equivalent would be *brnš*, in the meaning 'lord', which he had claimed for this word in his first volume (pp. 100 ff.). From this translation of Hadad's title — for which Kearns admits that no direct proof is available — arose the 'eschatologizing' of the complex of myths associated with him and his transformation into the Son of Man of the apocalyptic literature (pp. 77–78). These myths and their imagery — the riding on the clouds and on the chariot of the winds, the victory over Yam, Hadad's choice of weapons, and so on — are then examined in a series of traditio-historical studies in which we move with disconcerting abruptness from the Ugaritic texts to the apocalypses, sometimes by way of the psalms: here Kearns takes for granted the origin of those he quotes in the cult of Hadad. A long appendix reviews in a similar way the attributes of the Ancient of Days. In some of the cases he discusses, this author underlines and explores real parallels between the texts concerned, but in far more the alleged similarities are too tenuous for his reconstruction of the intervening development to be plausible.

C. J. A. HICKLING

MACKENZIE, R. A. F.: *Sirach* (Old Testament Message, A Biblical-Theological Commentary, 19). 1983. Pp. 197. (Michael Glazier, Wilmington, Delaware. Paperback price: \$7.95; ISBN 0 89453 253 7. Gill & Macmillan, Dublin. Price: £5.95; ISBN 0 7171 1183 0)

This is a popular commentary on the RSV text (which is printed in full), written by a distinguished Jesuit, with emphasis on doctrine — doctrine arising from the fascinating position of Ben Sira early in the hellenizing process within Judaism. Mackenzie fascinatingly traces various aspects of Ben Sira's synthesis of law, Jewish cult, and Greek culture. A short introduction discusses questions of date, authorship, canonicity and text, and introduces the author's synthesis of ideas; but the most valuable part of the book lies in the rich (and popular) commentary. Changes from the original Hebrew introduced by the author's grandson into his Greek translation are noted, such as the treatment of Enoch in 44:16 and the introduction of the final judgement in 7:17. References to later Christian and Jewish literature are always interesting. (The character of this series was described in several

reviews in *B.L.* 1983, section no. 5. The American publishers also issue this book in a hardback form.)

J. G. SNAITH

MULACK, C.: *Die Weiblichkeit Gottes: Matriachale Voraussetzungen des Gottesbildes*. 1983. Pp. 367. (Kreuz Verlag, Stuttgart. Price: DM. 28.00. ISBN 3 7831 0701 6)

The (feminist) author has a chip on her shoulder and a battle-axe to grind. For one of her whetstones she has discovered the female aspects which the *kabbalah* identifies as being an indispensable component in the perfection of the godhead; and, ignoring the kabbalists' own profound awareness that such symbolic language must remain metaphorical, she determinedly reads the *kabbalah* back, lock, stock, and barrel into the alleged presuppositions of the second creation myth in Genesis. This she then manipulates to prove that it reflects the defeat of the authentic nature-religion of a matriarchal society by a revolutionary and aggressive patriarchalism of which Yahwism is the expression. Scholarly control of the biblical language — to say nothing of anything else — is absurdly inadequate: 'eloha (*sic*) is allegedly feminine, and *shaddai* means (*bedeuter*: not 'might conceivably be referred to') 'breast' (p. 145); the similarity of the names *Hawwah* and *Yahweh* is 'auffallend' (p. 146); 'arum' = 'crafty' and 'arom(wr)' = 'naked' are 'from the same root' (p. 152). The Yahwistic system 'erweist sich ... als ein System zum Tode' (p. 163), which produces 'ein Heer von Neurotikern — das typische Patriarchatsproblem' (p. 153). *Verb. sap.*

R. LOEWE

NAVÈ LEVINSON, P.: *Einführung in die rabbinische Theologie*. 1982. Pp. xii, 157. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 42.00; sub. price: DM. 24.50. ISBN 3 534 08558 2)

Any approach to Jewish theology has to come to terms, sooner or later, with the fundamental problem: the lack of a continuous tradition of theological writing. As Pnina Navè Levinson points out in this brisk introduction to the subject, theology does not have to be formal or systematic, and after a rapid historical survey of sources and conflicts she considers what has been said in various Jewish traditions on a variety of topics, neatly arranged under the threefold heading, God — Man — World. The commentary is reliable and often suggestive, but the book as a whole suffers from a certain breathless superficiality (largely due no doubt to constraints of space) and from surprising omissions (of which the most glaring is the subject of revelation). English readers in search of a basic introduction will continue to be better served by Louis Jacobs, *A Jewish Theology* (*B.L.* 1975, p. 100).

N. R. M. DE LANGE

NEUSNER, J.: *A History of the Mishnaic Law of Appointed Times*. Part III: *Sheqalim, Yoma, Sukkah. Translation and Explanation* (S.J.L.A., xxxiv/3). Part IV: *Besah, Rosh Hashshana, Taanit, Megillah, Moed Qatan, Hagigah. Translation and Explanation* (S.J.L.A., xxxiv/4). 1982, 1983. Pp. xxvi, 189; xxvii, 262. (Brill, Leiden. Price: Fl. 84.00; 108.00. ISBN 90 04 06842 2; 90 04 06851 1)

This is the continuation of Jacob Neusner's translation and explanation of *Seder Mo'ed* in the Mishnah and the Tosefta. (For the first two parts, see *B.L.* 1982, p. 112.) Whilst awaiting the fifth and final volume, prospective readers may like to be reminded that Neusner's aim is not to provide a

detailed commentary or to consider the Mishnah as a link, however essential, in a chain of legal development, but to highlight the intentions of its compilers and thus allow the work to speak for itself. This means that the full benefit of this *History* can be enjoyed only by those familiar with the text and contents of the Mishnah.

G. VERMES

NEUSNER, J.: *Formative Judaism: Religious, Historical and Literary Studies* (Brown Judaic Studies, 37). 1982. Pp. 173. (Scholars Press, Chico, California. Price: \$13.50. ISBN 0 89130 594 7)

The ten articles assembled in this volume examine four topics: religious study of formative Judaism; historical study of formative Judaism; literary study of formative Judaism; and Scripture, Mishnah, and the birth of Judaism. Each essay is intended to serve also as a methodological guide illustrating 'how results are reached, questions framed, sources analysed, and texts explained'. The two principal documents investigated are the Mishnah, 'a collection of exquisitely composed philosophical essays on various legal problems', and the Palestinian Talmud, 'famous for its incomprehensibility', yet making, in Neusner's view, 'a remarkably coherent and systematic statement'. The author seeks also to show why his approach to the sources is preferable to alternative methods, paying at the same time tribute to scholars who have embraced these other methods.

G. VERMES

NEUSNER, J.: *Formative Judaism: Religious, Historical, and Literary Studies*. Second Series (Brown Judaic Studies, 41). 1983. Pp. viii, 190. (Scholars Press, Chico, California. Price: \$13.50; discount price: \$9.00. ISBN 0 89130 614 5)

NEUSNER, J.: *Formative Judaism: Religious, Historical and Literary Studies*. Third Series: *Torah, Pharisees, and Rabbis* (Brown Judaic Studies, 46). 1983. Pp. 204. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00. ISBN 0 89130 633 1)

For those already familiar with Professor Neusner's *œuvre* these volumes will bring nothing new, but for those who would like to gain some impression of his programme of research and his way of addressing it they may serve as a fitting introduction. Each volume reproduces or resumes contributions on early Jewish religion and literature which have appeared elsewhere, and the topics covered range from the character and development of early rabbinism to the rationale of the modern study of the rabbis. The emphasis throughout is on the author's approach, and it is fortified by the fact that the Bibliography in the Second Series is devoted entirely to his own works.

N. R. M. DE LANGE

NEUSNER, J.: *Midrash in Context: Exegesis in Formative Judaism. The Foundations of Judaism: Method, Teleology, Doctrine*. Part 1: *Method*. 1983. Pp. xxii, 217. (Fortress Press, Philadelphia. Price: \$23.95. ISBN 0 8006 0708 2)

Neusner starts out with the question: Why do collections of Bible-exegesis (i.e. midrashim such as Bere'shit Rabbah, Sifra and Sifre) first appear in rabbinic Judaism in the Amoraic period? His answer is that the making of such collections 'defined the natural next step in the process precipitated by the Mishnah and the exegesis of the Mishnah'. The advent of the Mishnah *ca.* A.D. 200 caused a crisis of authority in rabbinic Judaism,

because it appeared to stand in such splendid isolation from the traditional source of authority in Judaism — the Torah of Moses. The midrashic collections try to resolve the tension between Scripture and Mishnah: they involve a systematic attempt both to establish the biblical bases of Mishnah, and to re-read Scripture in the light of the Mishnah. As to their method, the midrashim follow the pattern laid down by the Rabbis' exegesis of the Mishnah, as exemplified in the Yerushalmi Gemara: they contain discourses for Scripture within precisely the same taxonomical framework as the Talmud's discourses for the Mishnah. Once again Neusner demonstrates his ability to ask profoundly simple questions and to come up with stimulating solutions. This study marks an important contribution to the current debate on midrash. Of particular significance is the way Neusner has widened the horizon of this debate by bringing in as a pertinent factor the exegetical activity contained in the Gemara. This book is the first part of a projected trilogy. Two further volumes — *Messiah in Context*, and *Torah: From Scroll to Symbol in Formative Judaism* — are promised.

P. S. ALEXANDER

NEUSNER, J. (ed.): *Take Judaism, for Example: Studies towards the Comparison of Religions* (Chicago Studies in the History of Judaism). 1983. Pp. xviii, 244. (University of Chicago Press, Chicago and London. Price: £18.00. ISBN 0 226 57618 3)

The twelve essays in this volume cover a vast area of Jewish history, and discuss various facets of Jewish religion ('judaisms') in such a way as to lay down the beginnings of a new methodology for the comparing of religions. The division of the essays into three groups reflects the editor's concern for proper historical, sociological, and interpretive analysis of all the material. The book itself, and each major section of it, is introduced by remarks by the editor, and the book must be read with special reference to these comments if its proper purpose is to be understood. This point must be stressed in view of the general high quality of the contributors' essays: each makes its own valuable contribution, but the book is intended to pioneer a new approach to the study of religion as a whole. As Neusner remarks: 'the way forward . . . is to treat each fact as suggestive of something beyond itself, indicative of the traits of the whole of which it is a part' (Preface, p. x). The contributors are as follows: Part One: *Analysis: Judaism in Ancient Times*, essays by J. Neusner and W. S. Green. Part Two: *Description: Judaism in Medieval and Modern Times*, essays by R. S. Sarason, A. Green, I. G. Marcus, and D. R. Blumenthal. Part Three: *Interpretation: Judaism Today and Tomorrow*, essays by C. Liebman, R. L. Rubenstein, B. Halpern, and D. Buchdahl. There is an Epilogue, consisting of two essays by J. Z. Smith and J. Neusner. Throughout, great stress is laid on the importance of defining and discussing the context in which religious ideas and expressions grow and develop; and both Preface and Epilogue offer judicious comments on the nature and limits of the exercise of comparison.

C. T. R. HAYWARD

NEWMAN, L. E.: *The Sanctity of the Seventh Year: A Study of Mishnah Tractate Shebiit* (Brown Judaic Studies, 44). 1983. Pp. viii, 267. (Scholars Press, Chico, California. Price: \$12.00; discount price: \$8.00. ISBN 0 89130 630 7)

This volume follows the now-familiar form of dissertations emerging from Professor Neusner's graduate seminar, designed to complete the one Order, Zeraim, which Neusner himself left to his students. Here Mishnah Shebiit is translated section by section, along with the corresponding Tosefta,

accompanied by a commentary designed 'to explain the laws of this tractate as they were understood by those who redacted the document in Palestine in the late second century C.E.' An introductory chapter explores the themes and organizational structure of the tractate. Its structure follows directly the sequence of topics as presented in the Pentateuch (Lev. 25:1-7 and Deut. 15:1-3). But 'Mishnah's framers . . . develop a theory of the Sabbatical year that differs in fundamental respects from the one we find in the Pentateuchal codes.' In elaborating the temporal dimension of the restrictions, their content and their various geographical applications, the Mishnah stresses that 'the sanctity of the seventh year is activated and regulated by the thoughts and deeds of the community of Israel' (p. 19). This theology is further related to the historical conditions of the late second century. Each chapter of the Mishnah is then translated and expounded, the last (following the concern of Deut. 15:1-6) dealing with the famous rabbinic institution of the *prozbul*.

B. S. JACKSON

NICKELSBURG, G. W. E., and STONE, M. E. (eds.): *Faith and Piety in Early Judaism: Texts and Documents*. 1983. Pp. xxii, 234. (Fortress Press, Philadelphia. Price: \$19.95. ISBN 0 8006 0679 5)

This volume brings together extracts from a large number of documents that are intended to illustrate the character of Judaism in the so-called intertestamental period. The extracts range in length from one or two verses to several chapters and are arranged thematically under the following heads: sects and parties, temple and cult, ideals of piety, eschatology, messianism, wisdom. For the most part existing translations have been used (particularly the RSV, Charles, and the Loeb editions of Philo and Josephus), but occasionally the editors have prepared their own versions; for the Dead Sea Scrolls the translations of Dupont-Sommer, Gaster, and Vermes have all been used. The extracts are linked together by introductions and by brief explanatory notes, but these have been deliberately kept to a minimum. There are short bibliographies at the end of each chapter and an index of the passages quoted.

The editors, who intend this work to complement *Jewish Literature between the Bible and the Mishnah* and *Scriptures, Sects and Visions*, are concerned 'to provide a better appreciation of the varieties of Jewish belief and practice at the turn of the era', and this is a valuable feature of this reader. The thematic arrangement often serves to cast fresh light on the topics treated. On the negative side, it may be felt that the extracts are at times too brief to be satisfactory; and it is surprising to see 2 Kings 17 presented as an account of the origin of the Samaritans.

M. A. KNIBB

PESCE, M. (ed.): *Isaia, il diletto e la chiesa: Visione ed esegesi profetica cristiano-primitiva nell'Ascensione di Isaia. Atti del Convegno di Roma, 9-10 aprile 1981* (Testi e ricerche di Scienze religiose, 20). 1983. Pp. 320. (Paideia Editrice, Brescia. Price: Lire 20,000)

Nine papers contributed to a colloquium on the Ascension of Isaiah are contained in this volume, and are complemented by a transcription of the discussions after each. The work is serious and carefully carried out, and forms another fine example of the quality of Italian work on the semi-canonical literature. The main focus of attention is less on the Old Testament side, more on the aspect of patristics and history of religion. But the paper of L. Perrone on the Ethiopic text and that of G. Gnoli on possible Iranian relations will have special interest for some Old Testament scholars, and

indeed everything in the volume is of significance for the mode in which older biblical traditions were transmitted and moulded the thinking of a later world.

J. BARR

RAJAK, T.: *Josephus: The Historian and His Society* (Classical Life and Letters). 1983. Pp. x, 245; 1 map. (Duckworth, London. Price: £19.50. ISBN 0 7156 1502 5)

This wide-ranging study has been written with the aim of setting Josephus firmly within the social context in which he lived. Throughout the attempt is made to analyse the influences which bore upon him as a result of the fact that he was both a Jew, a member of an aristocratic priestly family who, according to his own testimony, became a Pharisee at the age of nineteen, and a man who played an active role in the Roman world and was increasingly affected by Graeco-Roman civilization. The book is concerned at different times with Josephus's life, his writings (primarily, but not exclusively, the War), and also the events described in the War. The topics covered include his family and education, his knowledge of Greek, his account of the origins and course of the Jewish revolt as reflected in his treatment of the procurators and prefects and of his political opponents, the internal coherence and reliability of his narrative, the parallel accounts in the War and the Life of his period in Galilee, and the extent to which his writing was affected by Flavian patronage. An underlying concern of the author is to argue that if the attempt is made to understand Josephus properly within his context, his account of the Jewish revolt may be accepted as much more reliable, and much less tendentious, than is often thought. This is a subtle and carefully-argued book, written by one equally at home in the Classical and the Jewish world (although it is a shock to see Jason of Cyrene described as the 'author' of 2 Maccabees), and it deserves careful attention. Amongst many points of interest is the analysis of the events covered in the War in terms of a revolution.

M. A. KNISS

ROTH, C. (ed.): *The Concise Jewish Encyclopaedia* (New American Library/New English Library). 1980. Pp. xii, 562. (Meridian Books, New York and London. Price: \$8.95; £4.95. ISBN 0 452 00526 4)

The late Cecil Roth had initiated the preparation of the work on this Encyclopaedia before his death; now he is himself the subject of an entry in it. Brief entries are to be found on all aspects of Judaism, ranging from outlines of biblical matters to potted biographies of Jews living today. Though its aggressively pro-Israeli stance may deter some, this would be a useful reference work for students seeking information about the significance of particular terms in Jewish history or religious practice.

R. J. COGGINS

SCHIFFMAN, L. H.: *Sectarian Law in the Dead Sea Scrolls: Courts, Testimony and the Penal Code* (Brown Judaic Studies, 33). 1983. Pp. xvi, 278. (Scholars Press, Chico, California. Price: \$34.50 (discount price: \$27.50); ISBN 0 89130 568 8. Paperback price: \$27.50 (discount price: \$20.00); ISBN 0 89130 569 6)

In *The Halakhah at Qumran* (see B.L. 1977, p. 111) Schiffman began an investigation of the legal contents of the Dead Sea Scrolls, concentrating on the study of the Sabbath code. The present work pursues the same general enquiry with particular attention paid to law courts and their proceedings,

judges, witnesses, penalties, etc. As in the previous volume, the author adopts a broad and open approach to his topics, marshalling evidence from all closely or remotely relevant Jewish sources. The result is an important and informative contribution to Dead Sea Scrolls research, though, as before, Schiffman tends to unify the Qumran data more thoroughly than the manuscripts themselves permit. He still hesitates to identify the Qumran community with the Essene sect, and is convinced that the available texts testify to a society in which marriage was the rule, ignoring the total absence of reference to women in 1QS.

G. VERMES

SCHOLEM, G.: *Le Nom et les symboles de Dieu dans la mystique juive* (Patrimoines: Judaïsme). Translated by M. R. Hayoun and G. Vajda. 1983. Pp. 203. (Les Éditions du Cerf, Paris. Price: Fr. 106.00. ISBN 2 204 02085 0)

This is a well-chosen selection of Scholem's essays on the Kabbalah, four of which appeared originally in German (three of them in the *Eranos-Jahrbuch*), and one in English. The titles are: 'La lutte entre le Dieu de Plotin et le Dieu de la Bible dans la kabbale ancienne'; 'Le Nom de Dieu ou la théorie du langage dans la kabbale. Mystique du langage'; 'La signification de la Loi dans la mystique juive' (translated by Georges Vajda); 'La symbolique des couleurs dans la tradition et la mystique juive'; 'L'étude de la kabbale depuis Reuchlin jusqu'à nos jours'. The last, an interesting and rather neglected piece, was Scholem's address on the occasion of his receiving the Reuchlin Prize in 1969. Maurice Hayoun introduces the collection with a brief but perceptive study of Scholem's approach to the study of the Kabbalah.

P. S. ALEXANDER

SED, N.: *La mystique cosmologique juive* (Études Juives, 16). 1981. Pp. 344. (Éditions de l'École des Hautes Études en Sciences Sociales, Paris. Price: Fr. 250.00. ISBN 2 7132 0073 3. Mouton, Paris. ISBN 2 7193 0470 0)

In this doctoral thesis Sed sets out to refute Leopold Zunz's theory regarding a discontinuity in Jewish mystical tradition between the early speculations on the creation and the *Merkabah* attested in the Mishnah and the Gaonic *Barayta di Ma'aseh Bereshit*. He proposes to replace it by a combination of Gershom Scholem's thesis of continuity (Apocrypha — Mishnah — Shi'ur Qomah — Hekhalot — Vision of Ezekiel — Sefer Yeşirah — Tractate Hekhalot) and A. Jellinek's proposition that the cosmological mysticism of the rabbis was an off-shoot of Essenism via the Ethiopic Enoch. Qumran is said to confirm Jellinek. The general contention is not altogether convincing, but the detailed study of literary data contains a great deal of valuable information. Sed's dissertation was completed in 1969. Neither the text nor the bibliography has been revised in the light of more recent publications.

G. VERMES

*Seisho Gaiten Giten Bekkan Hoi II* (The Apocrypha and Pseudepigrapha of the Bible, Supplement II). 1982. Pp. 568. (Kyōbunkwan, Tokyo. Price: ¥4,500)

With this volume the Japanese Biblical Institute completes the project of a Japanese translation of the apocryphal and pseudepigraphal books from the original languages. The work includes introductions and textual and exegetical notes by the translators. This volume includes a translation of the Martyrdom and Ascension of Isaiah done by T. Muraoka from the edition of

the Ethiopic text by R. H. Charles, with consultation of those by R. Laurence and A. Dillmann.

K. K. SACON

STEMBERGER, G.: *Die römische Herrschaft im Urteil der Juden* (Erträge der Forschung, 195). 1983. Pp. xii, 183. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 36.00; sub. price: DM. 21.00. ISBN 3 534 09228 7)

This is a careful survey of the evidence for Jewish attitudes to Roman rule from the earliest contact between Jews and Romans down to the Arab conquest of Palestine. Stemberger pursues a steady course through very troubled waters and his book serves as a guide to the modern as much as to the ancient literature. A brief concluding chapter considers some medieval Hebrew sources, and there is a useful bibliography.

N. R. M. DE LANGE

STRACK, H. L., and STEMBERGER, G.: *Einleitung in Talmud und Midrasch* (Beck'sche Elementarbücher). 7., völlig neu bearbeitete Auflage. 1982. Pp. 341. (C. H. Beck, Munich. Price: DM. 38.00)

The sixth 'edition' of Strack's *Einleitung* received a cool notice in *B.L.* 1978, p. 134. Stemberger has now completely overhauled the work, and the outcome, which is really his book, is far more satisfactory. It is now in three parts of roughly equal length. The first is a general introduction, including a section on the various modern critical approaches to the study of rabbinic literature and another on its various languages. The second deals with the Talmudic literature, and the third with the Midrashim. The new arrangement produces a much more helpful structure, and the book incorporates the latest research and very thorough bibliographies. Stemberger is to be congratulated on breathing new life into what had become a rather obsolete work, and his book may be warmly commended to students. An English translation would be welcome.

N. R. M. DE LANGE

TOBIN, T. H.: *The Creation of Man: Philo and the History of Interpretation* (Catholic Biblical Quarterly Monograph Series, 14). 1983. Pp. viii, 199. (The Catholic Biblical Association of America, Washington DC. Price: \$6.00. ISBN 0 915170 13 2)

By means of a careful analysis of the various accounts in Philo of the creation of man, Tobin traces a history of the interpretation of the Genesis passages in Alexandrian exegesis before Philo: Philo himself, Tobin believes, entered the exegetical tradition at a late stage and developed work which had already been done. At the earliest 'level' of interpretation the main concern was to exclude anthropomorphic understandings of the biblical account. Here Tobin already finds evidence of the influence of the philosophical environment in which the exegetical development was taking place: 'an exegesis based on a Stoic philosophical viewpoint began to give way to Platonic influences which reflect the revival of interest in the interpretation of Plato' (p. 55). Platonic influence, in Tobin's view, was more clearly at work in the next stage of his reconstruction, when Gen. 1 and 2 were read as implying a single creation of man. It was at this point that the Logos became an important interpretative concept, and Tobin offers (pp. 63 ff.) a survey of its place in Philo's writings. Only at the third stage — dated in the latter part of the first

century B.C. or the beginning of the Christian era — was a 'heavenly' man, according to this author, distinguished from the 'earthly' (without any assistance from an alleged Primal Man myth). Philo's own contribution to this history of interpretation lies principally in his assimilation of the heavenly man to the Logos (pp. 140 ff.) and in his development of an allegorical treatment of Adam, parallel with Middle Platonic interpretations of the Odyssey, alongside the literal one. This is a bold and clearly-argued thesis in which the importance of the philosophical environment of Alexandrian exegesis is strongly emphasized. While some may hesitate to accept Tobin's confident distinguishing and dating of the pre-Philonian stages in the interpretation of Genesis, his claims in general carry much conviction.

C. J. A. HICKLING

TRENCHARD, W. C.: *Ben Sira's View of Women: A Literary Analysis* (Brown Judaic Studies, 38). 1982. Pp. x, 341. (Scholars Press, Chico, California. Price: \$15.75; discount price: \$10.50. ISBN 0 89130 593 9)

Trenchard is the first to attempt a comprehensive study of Ben Sira's attitude to women. Detailed analysis examines the main sections on this subject, together with the more scattered remarks. All relevant passages are translated with copious notes; the bibliography seems excellent, and appendices are added on numerical sayings and 40:18–20. Material is grouped under headings such as 'Woman as Good Wife', 'Woman as Mother and Widow', 'Woman as Bad Wife', 'Woman as Adulteress and Prostitute', and 'Woman as Daughter'. Even discussing the 'Good Wife' Ben Sira is seen frequently to take over traditional material changing it slightly to women's detriment, and the longest section is on the 'Bad Wife'. The negative attitude often remarked by scholars is here spelt out in detail, together with much of interest regarding the book as a whole.

J. G. SNAITH

*Übersetzung des Talmud Yerushalmi*, herausgegeben von M. Hengel, J. Neusner, H. P. Rüger, P. Schäfer. Band 11/1: *Hagiga, Festopfer*, übersetzt von G. A. Wewers. 1983. Pp. xiv, 119. (Mohr, Tübingen. Price: DM. 76.00. ISBN 3 16 144616 X)

Tractate Hagiga is concerned with rules for the three pilgrimage-festivals; regulations limiting or forbidding entirely the reading of certain portions of Scripture in public; and purity laws, particularly those which involve sacrificial offerings and priestly dues. In addition, both Jerusalem and Babylonian Talmuds contain, in Tractate Hagiga, an amount of important mystical material concerning the *Merkava* and the creation of the world. The present translation is based on the Krotoschin edition (1865/1866). The translator, however, points out that in many places the text is uncertain; and where necessary he emends the text in the light of other witnesses. All emendations are carefully noted. As in previous volumes of this series (see *B. L.* 1976, p. 89; 1982, pp. 119–20; 1983, p. 124) the footnotes are a mine of precious historical and exegetical information. The translation is a fine piece of work, clear and readable, which will enable this important tractate to find a wider readership than hitherto.

C. T. R. HAYWARD

VERMES, G.: *Jesus and the World of Judaism*. 1983. Pp. x, 197. (SCM Press, London. Price: £5.95. ISBN 0 334 02094 8)

This is a collection of Vermes's published essays. After an opening general lecture on 'Jesus the Jew', the three Riddell Memorial Lectures

published by the University of Newcastle in 1981 under the title *The Gospel of Jesus the Jew* are included. Two chapters on the relationship between post-biblical Jewish literature and the New Testament, and one on the 'son of man' debate follow. The final three chapters on the Dead Sea Scrolls and the Essenes have all been published in the *Journal of Jewish Studies*. Many of these essays will be known to readers of the *Book List* who will welcome their re-publication in this form. This volume is invaluable for all students of early Judaism and of early Christianity.

G. N. STANTON

VOGT, E.: *Tragiker Ezechiel*. WALTER, N.: *Fragmente jüdisch-hellenistischer Epik: Philon, Theodotos. Pseudepigraphische jüdisch-hellenistische Dichtung: Pseudo-Phokylides, Pseudo-Orpheus, Gefälschte Verse auf Namen griechischer Dichter* (Jüdische Schriften aus hellenistisch-römischer Zeit, IV/3). 1983. Pp. 113–278. (Gerd Mohn, Gütersloh. Price: DM. 94.00; sub. price: DM. 79.00. ISBN 3 579 03943 1)

N. Walter contributes the greater part of this substantial fascicle. He is known for his earlier study, *Der Thoraausleger Aristobulos* (1964), on which he draws here, and has already dealt with the fragments of the Hellenistic-Jewish historians (JSHRZ, I/2; B.L. 1977, p. 114) and exegetical writers (JSHRZ, III/2; B.L. 1976, pp. 87–88). In his treatment of the epic poets Philo and Theodotus he argues in favour of the view, shared also by Collins in the work noticed above (p. 124), that Theodotus was a Jew, not a Samaritan, and that his work is to be related to the policies adopted by John Hyrcanus (destruction of the temple on Gerizim and of Samaria). He prefaces his treatment of the pseudepigraphic Hellenistic-Jewish poetry by a discussion of the purpose of this literature and of the audience to which it was addressed. He rejects the idea of 'missionary literature' or of 'propaganda' and argues for the view that it was addressed to Jews. He provides in turn a careful treatment of Pseudo-Phocylides, of the fragments of Pseudo-Orpheus (which he believes are more appropriately described as the Jewish Orpheus-poem or Orpheus-testament than as the Jewish-Orphic poem), and of the pseudepigraphic Jewish verses attributed to Greek dramatists such as Aeschylus and Sophocles. A substantial part of this last group of materials, namely that preserved in the pseudo-Justinian *de monarchia* 2–4, was in his view taken from a Hellenistic-Jewish 'gnomology of dramatists' (*Dramatiker-Gnomologion*). The translations of the works treated by Walter are accompanied by full introductions and detailed textual and exegetical notes, and this is particularly helpful in view of the complexity and frequent obscurity of the materials. The treatment of the *Exagoge* of Ezekiel by E. Vogt, with which the fascicle begins, is by comparison much briefer, but is none the less helpful. For earlier fascicles in this series see most recently B.L. 1983, pp. 115–16; the character of the series was described in B.L. 1975, pp. 94–95.

M. A. KNIBB

WACHOLDER, B. Z.: *The Dawn of Qumran: The Sectarian Torah and the Teacher of Righteousness* (Monographs of the Hebrew Union College, 8). 1983. Pp. xviii, 310. (Hebrew Union College Press, Cincinnati; Ktav, New York. Price: \$25.00. ISBN 0 87820 407 5)

In this work Professor Wacholder presents his reflections on the Qumran Temple Scroll (11QTemple), which in chapter 1 he urges should be renamed 11QTorah, since it purports to be another Torah, in God's words addressed to Moses. In chapter 2 Wacholder relates 11QTemple to the Enochic astronomic texts, Jubilees, Eupolemus, the War Scroll and other Qumran texts (except

CD, which is used in the next chapter). 11QTemple depends on Enoch but already underlies Jubilees and the rest. The remaining chapters concern the author and his location in history. This was the Zadok mentioned in CD V.5, who is the *Moreh Šedeq*; he promulgated the hidden New Torah and founded the Qumran sect, whose priestly 'Sons of Zadok' were literally his sons (chapter 3). The tenth-century Qaraite Qirqisani, despite his lateness, had accurate knowledge of Zadok and some works of the sect; a few passages in the Talmud are about these Zadokites, not the familiar Sadducees (chapter 4). In chapter 5 Wacholder gives his own historical reconstruction, which depends essentially on taking the numbers in CD literally. Zadok published the new Torah about 200 B.C.; the Wicked Priest attacked him about 175–170, and the Habakkuk pesher expresses dashed hopes.

As the wait for the English edition of Yadin's great work lengthens into its seventh year, without so much as a diplomatic text and bare translation, Wacholder's book will excite much interest, but it will be tempered with dissatisfaction. He repeatedly gives the impression that he has notably improved on Yadin's interpretations, whereas his exposition of 11QTemple in most significant respects follows Yadin far more than he acknowledges. This is most notably the case in the identification of the author. Wacholder does differ in his earlier dating, but in his argument he misrepresents Yadin. In the interesting second chapter the argument about which books depend on which is vitiated by disregard for redactional development in Jubilees and others; this does less than justice to other scholars such as VanderKam and P. R. Davies.

P. R. R. MURRAY

WACKER, M.-T.: *Weltordnung und Gericht: Studien zu 1 Henoch 22* (Forschung zur Bibel, 45). 1982. Pp. viii, 355. (Echter Verlag, Würzburg. Price: DM. 48.00. ISBN 3 429 00794 1)

This Tübingen dissertation begins with a discussion of methodology in the study of the apocalyptic literature, which also serves to some extent as a survey of recent work on 'apocalyptic' in general and on 1 En. 1–36. Thereafter the main body of the dissertation is divided into two parts. In the first (chapters 2–3) the author presents and discusses in some detail the Aramaic, Greek, and Ethiopic evidence for the text of 1 En. 22, and then examines the literary and exegetical problems raised by this chapter; she concludes *inter alia* that an original narrative (verses 1–4), which described a prison with an unspecified number of gloomy caves for all the dead, was later expanded by the addition of a supplement (verses 5–7, 8–13) in which the dead are divided into four different categories. The second part (chapters 4–7) is essentially a traditio-historical and religio-historical study of 1 En. 22. In chapter 4 the author argues that Babylonian traditions ultimately underlie the complex of motifs in verses 1–4, and in chapter 5 she argues for dependence on Greek traditions in verses 5–7, 8–13; the individual elements in these latter verses are seen to be held together by the idea that they describe the prelude to legal proceedings, i.e. the last judgement. In chapter 6 the discussion is extended to take account of 1 En. 26–27; it is argued that the original narrative (26:1, 5–6; 27), referring to a mythologically conceived 'blessed land' and 'accursed valley' was transformed by the addition of 26:2–4 with its description of the real geography of Jerusalem. Chapter 7 is concerned with belief in the resurrection; neither Dan. 12:2 nor 1 En. 22 are held to presuppose the resurrection of both righteous and wicked, but only a resurrection of the righteous to life. In a concluding chapter some remarks are made about the theological character and purpose of 1 En. 1–36 as a whole.

In the course of her study the author makes some interesting and perceptive comments about various aspects of 1 En. 22 (and other parts of

1–36), but not all of her conclusions will convince. On the textual side, the recording and evaluation of the Aramaic and Ethiopic evidence is not without mistakes and includes, for example, a discussion of the way ancient and modern translators are supposed to have handled an Aramaic [w]’nynh in 22:5 (‘Das aramäische w’nynh haben die antiken Übersetzer wohl mit ‘nyn’ — “Antwort” in Verbindung gebracht . . .’); but the text has [w]’nynh. She bases her discussion of the Ethiopic on her (not quite exact) transcription of EMMML 2080, and she repeats the mistaken view that this manuscript dates back to the fourteenth or even the thirteenth century; in fact this manuscript, which is younger than this, offers little that is not already contained in other manuscripts of the group to which it belongs.

M. A. KNISS

WINSTON, D., and DILLON, J.: *Two Treatises of Philo of Alexandria: A Commentary on De Gigantibus and Quod Deus Sit Immutabilis* (Brown Judaic Studies, 25). 1983. Pp. viii, 407. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00. ISBN 0 89130 563 7)

The authors’ very detailed commentary on the two treatises, with full text-critical notes on the LXX text as cited by Philo, occupies less than half of this volume, being prefaced by a collection of essays by the authors themselves and others. Philo’s use of allegory is the subject of several of these studies. V. Nikiprowetzky, by an extensive analysis of both treatises, shows the apologetic intention which motivated Philo in this respect; J. Dillon demonstrates similarities between Philo’s approach to the task of the commentator and that of the Neoplatonists; and J. Leopold, who also contributes essays on Philo’s style and on his knowledge of rhetorical theory, compares him with Plutarch in their respective use of allegory. In four essays on philosophical themes in these treatises, D. Winston denies Wolfson’s claim that Philo held a doctrine of freewill; Dillon writes on his angelology, in which it is held that fallen angels had no place, and in another essay considers the conflict between the philosopher and the student of the Bible in Philo’s thought about God; and R. Wallis contributes a short investigation of the idea of conscience in Philo. These and other studies — among which that of D. Gooding and Professor Nikiprowetzky on the text of the LXX known to Philo should be mentioned — make this a very valuable collection.

C. J. A. HICKLING

## 10. PHILOLOGY AND GRAMMAR

BAR-ASHER, M., DOTAN, A., SARFATTI, G. B., and TÉNÉ, D. (eds.): *Hebrew Language Studies Presented to Professor Ze’ev Ben-Hayyim*. 1983. Pp. viii (English); 32, 595 (Hebrew). (Magnes Press, Jerusalem. Price: \$35.00. ISBN 965 223 445 1)

This important volume of Hebrew studies (written in Hebrew — with the exception of three pages of a eulogy in English containing, alas, an unfortunate printing mistake in the first line) is dedicated to Professor Ze’ev Ben-Hayyim (formerly Bialik Professor of Hebrew at Jerusalem, President of the Hebrew Language Academy, initiator of that Academy’s generously conceived historical dictionary of Hebrew, and author of the five-volume *Literary and Oral Traditions of Hebrew and Aramaic amongst the Samaritans*) by colleagues and especially former pupils to celebrate his seventieth birthday in 1977(!). There are close on forty articles, most of them of considerable significance to our understanding of Hebrew, a worthy monument to a major scholar. It would be invidious to apostrophize any particular contribution to

this rich offering, but the present reviewer has derived particular instruction from the following articles: U. Ornan on Hebrew word formation; J. Blau on Arabic parallels to the biblical vocabulary; Esther Goldenberg on the exigencies of poetry in terms of Hebrew linguistic structure; Susan Daniel on combinations with 'head, mouth, and heart' in the translation of the Septuagint; S. Loewenstamm on *'am sagulah*; S. Morag on diphthongs in Babylonian Aramaic; the late M. Moreshet on the predicate preceding two subjects; E. Rubinstein on the demands or cogent needs (*hasrakah*) of the verb, etc. Professor Ben-Ḥayyim has inspired a most valuable collection of studies.

E. ULLENDORFF

BARR, J.: *The Semantics of Biblical Language*. 1983 (1961). Pp. vi, 313. (SCM Press, London. Price: £9.50. ISBN 0 334 02323 8)

BARR, J.: *Comparative Philology and the Text of the Old Testament*. 1983 (1968). Pp. x, 354. (SCM Press, London. Price: £10.50. ISBN 0 334 01954 0)

These two books had a profound impact on Old Testament scholarship when they were originally published in 1961 and 1968 respectively. Of the two, *The Semantics of Biblical Language* more obviously reflects the particular circumstances of the moment at which it was written. Both address issues which continue to be of fundamental importance to all those concerned with the translation and interpretation of the Old Testament text, and it is excellent that they have now been made available in paperback form. These are straight reprints apart from the correction of a few minor misprints in *Comparative Philology and the Text of the Old Testament*. For the former see *B.L.* 1962, p. 81 (*Ten Years*, p. 391), and for the latter *B.L.* 1969, pp. 63–64 (*Bible Bibliog.*, pp. 189–90).

M. A. KNIBB

BARTELMUS, R.: *HYH. Bedeutung und Funktion eines hebräischen "Allerweltswortes"* — zugleich ein Beitrag zur Frage des hebräischen Tempus-systems (Arbeiten zu Text und Sprach im Alten Testament, 17). 1982. Pp. xii, 251. (Eos Verlag, St Ottilien. Price: DM.33.00. ISBN 3 88096 517 X)

Theological-speculative ideas about the Hebrew verb *hāyāh*, such as those published by C. H. Ratschow (1941) and T. Boman (1952), have come under serious criticism, not least from the present reviewer. Nevertheless, as Dr Bartelmus observes (p. 6), much has continued as if this criticism had never been uttered and no fresh thought about the Hebrew expression of 'being' was required. Bartelmus here presents a completely different approach closely integrated with modern linguistic insights. In essence he is right. The use of *hāyāh* has nothing to do with the supposed activity and energy expressed through the Hebrew verb: it is — as in many languages — an 'empty word', which is used to bear the morphological and syntactic possibilities of a verb but semantically means the same content as the nominal or verbless sentence expresses (see his summary, pp. 106–14). Implications for the complicated question of the tense system are also worked into the discussion, which concludes with a study of the divine name as revealed in Exod. 3:14. A promising and valuable contribution, which is basically on the right lines.

J. BARR

BERGSTRÄSSER, G.: *Introduction to the Semitic Languages: Text Specimens and Grammatical Sketches*. Translated with Notes and Bibliography and an Appendix on the Scripts by P. T. Daniels. 1983. Pp. xxiv, 276. (Eisenbrauns, Winona Lake, Indiana. Price: \$29.50. ISBN 0 931464 17 X. Paperback price: \$19.50. ISBN 0 931464 10 2)

Bergsträsser's highly-valued *Einführung*, published in 1928, has never been superseded, nor, Mr Daniels says, is it likely to be. There is therefore good reason for an English version to be published. The work is a straightforward translation of Bergsträsser's text. Notes are added in a side column to provide some qualifications, corrections, and datings (Ugaritic, for instance, was not taken into consideration in the original). A list of the main modern works is added (the original had no bibliography). The original worked entirely from transcriptions; this edition provides samples in the actual script, thinking that this offers practice for students, and in addition there is an Appendix on Semitic Scripts. Another addition is a section of tables of the pronouns and the verb paradigms, these latter constructed from the non-existing root *p-d-k*. The translation is generally adequate, though there are occasional slips in common words: thus *ebenso* should be 'so also' and not 'even' (p. 59), *doch* should be 'nevertheless' and not 'so' (p. 106). The Modern Hebrew of pp. 74–75 contains a number of spellings that are either very unusual or else simply wrong. The total typographic design of the book is very odd, to such a degree that it will distract some readers. Nevertheless, many students will be grateful for this mode of access to a classic work, and for the comments and qualifications added to it.

J. BARR

BRENNER, A.: *Colour Terms in the Old Testament* (JSOT Supplement Series, 21). 1982. Pp. x, 296. (JSOT Press, Sheffield. Price: £16.95 (sub. price: £10.95); ISBN 0 905774 42 6. Paperback price: £11.95 (sub. price: £7.95); ISBN 0 905774 43 4)

The author uses the principles of linguistics to evaluate colour terms in Hebrew. In particular, she follows in modified form the method and conclusions set out by B. Berlin and P. Kay in their classic study *Basic Colour Terms* (Berkeley and Los Angeles, 1969). Section I discusses colour perception, defines some semantic terms and evaluates the etymological approach (notably, of R. Gradwohl). Rather than group together all the terms for 'red', 'blue' and so on, Brenner prefers a structure which examines sets of primary, secondary and tertiary colour terms. This structure is used for Section II, the core of the book, with paragraphs on man-made pigments and on spots and speckles, and a note on the *pā'ōl* pattern for colour terms. Section III provides data (on the model of II) from Mishnaic Hebrew, and there is a closing section on Modern Spoken Hebrew. Notes, bibliography and text-index follow, but regrettably no word-index. Berlin and Kay established that most languages go through the same series of stages in naming colours: 'black/white', plus 'red', plus 'green/yellow', etc. Hebrew is no exception and biblical Hebrew reached the 'green/yellow' stages, whereas Mishnaic and Israeli Hebrew are, in turn, more advanced. This serious study of colour terminology is closely argued but still very readable despite the fact that few of the passages quoted are translated. The writer is sensitive to poetic context, and she is prepared to provide holistic analysis of difficult passages such as Isa. 63. Her work can now be extended to the Hebrew of Ben Sira, Aramaic, and perhaps even Ugaritic.

W. G. E. WATSON

GORDON, A.: *The Development of the Participle in Biblical, Mishnaic, and Modern Hebrew* (Afroasiatic Linguistics, 8/3). 1982. Pp. 59. (Undena Publications, Malibu, California. Price: \$7.25)

This is a valuable study of the development of the Hebrew participle from its dual status, partaking in verbal as well as nominal qualities, in Biblical Hebrew — by way of Mishnaic Hebrew, where the participle is increasingly employed to mark the present tense, to Modern Hebrew where a full tripartite tense system has evolved. The complexities and interstices in these interlocking mechanisms are carefully studied, and the consequences of this development for the syntax of tenses and word order are clearly set out. As the participle demands an SVO order, it conduces greatly to the departure from the old VSO preference. The fascinating and crucial case in Jer. 33:22 is referred to but not sufficiently discussed in all its remarkable ramifications. The bibliography is a little idiosyncratic in its inclusion of some very marginal writings but failure to cite H. B. Rosén's relevant works and the late David Kamhi's study in *BSOAS* 1971.

E. ULLENDORFF

KOEHLER, L., and BAUMGARTNER, W.: *Hebräisches und aramäisches Lexikon zum Alten Testament*. Dritte Auflage neu bearbeitet von W. Baumgartner und J. J. Stamm unter Mitarbeit von Z. Ben-Hayyim, B. Hartmann und P. H. Reymond. Lieferung 3, *nbt—r'h*. 1983. Pp. x, 625–1080. (Brill, Leiden. Price: Fl. 210.00. ISBN 90 04 07022 2)

The first two parts of the third edition of this lexicon were reviewed in *B.L.* 1969, p. 65 (*Bible Bibliog.*, p. 191), and 1975, p. 114. The work continues to make progress under the general editorship of Stamm, and from 'ēdûr he has had nothing from the pen of Baumgartner to serve as a basis. The late E. Y. Kutscher has been succeeded by Ben-Hayyim as consultant for post-biblical Hebrew and Jewish Aramaic. The preface states that the work has been based on a fundamental confidence in the Massoretic text, and a cautious attitude to both conjectural emendation and the use of cognate languages to postulate new meanings for Hebrew words. A greater distinction has also been drawn than in previous parts between those substantives that are derived from verbs and those that are not. This indispensable lexicon will be complete when the fourth part is published.

J. A. EMERTON

KUTSCHER, E. Y.: *A History of the Hebrew Language*. 1982. Pp. xxx, 306. (Magnes Press, Jerusalem; Brill, Leiden. Price: \$35.00. ISBN 965 223 397 8)

To have heard Yechezkel Kutscher teaching is an unforgettable memory for several of today's semitists. His classes were sociable without being familiar, informal without being disorganized, and challenging without being daunting. It will be no surprise for them that the manuscript he had been engendering in the last few years of his life was 'far from complete', but it would have been a tragedy had his son not brought it to birth, long as it is since his death. A modern thorough description of Hebrew, as it is recorded from Eden to Israel, has long been desired. Within the five main chapters (biblical, Dead Sea Scrolls, mishnaic, medieval, and modern Hebrew) space has been found to discuss peripheral matters like Jewish dialects and Hebrew loan words. Raphael Kutscher's own refinement of his father's manuscript has been further supplemented by the annotations of specialist friends so that the bibliographies are updated and some disputable remarks qualified. The book is not as well prepared technically as it could have been (misprints abound, footnotes are not used (not even small type to distinguish supplementary

remarks), and the two 'selective indexes' are inadequate); but it should be welcomed with open arms, and read with open eyes.

M. E. J. RICHARDSON

McFALL, L: *The Enigma of the Hebrew Verbal System: Solutions from Ewald to the Present Day* (Historic Texts and Interpreters in Biblical Scholarship, 2). 1982. Pp. xiv, 259. (The Almond Press, Sheffield. Price: £17.95; ISBN 0 907459 20 X. Paperback price: £8.95; ISBN 0 907459 21 8)

McFall's book is no light-weight introduction and it offers no explanation of the Hebrew verbal system. It is, however, a most exhaustive account of the history of the treatment of this problem. Particularly interesting, because it makes accessible what is usually ignored, is the author's coverage of the earlier discussions from Saadia Gaon to Samuel Lee. More modern theories are assessed in depth, with particular interest in William Turner, Hans Bauer, G. R. Driver, and T. W. Thacker. The emergence of the comparative approach to the problem is emphasized and applauded, and the author hints also at sympathy for Turner (1876), especially for his avoidance of the temptation to try to assimilate Hebrew to Indo-European languages. The absence of a theory of McFall's own to replace those he so carefully criticizes is disappointing, but his work should provide the stimulus to renewed attention to the enigma. One would hope to see McFall's own views in print in the near future.

J. F. HEALEY

POLLÁK, K.: *Héber-magyar teljes szótár* (A Hebrew-Hungarian Complete Dictionary). 1981 (reprint). Pp. 409. (The Theological Academy of the Reformed Church, Budapest.)

Through the care of Professor M. Pákozdy this remarkable one-hundred-year-old dictionary by the late Jewish scholar Kaim Pollák has been reprinted. It is intended as a temporary stopgap until a new dictionary can be prepared. The Aramaic words are included among the Hebrew ones. The original preface has been replaced by a new one in which the editor explains the presuppositions of the work.

M. BÍČ

POSTMA, F., TALSTRA, E., VERVENNE, M.: *Exodus: Materials in Automatic Text Processing*. Part I: *Morphological, Syntactical and Literary Case Studies*. Part II: *Concordance* (Instrumenta Biblica, 1). 1983. Pp. xii, 108; x, 476. (VU Boekhandel, Amsterdam. Price for the two volumes: Fl. 166.40. ISBN 90 6256 353 8 and 90 6256 363 5. Brepols, Turnhout. ISBN 2 503 51012 4 and 2 503 51022 1)

Part II comprises a partial concordance (with the definite article and conjunctive waw omitted) for the book of Exodus, based on BHS, the text of which has been stored in computers, one in Belgium, the other in the Netherlands. The entries are in KWIC (keyword in context) format, printed in Hebrew characters, with the keyword underlined. There is no listing of the entries.

Part I is 'a selection of morphological, syntactical, and literary-critical data' extracted from the material on file and is only an indication of further data that can be obtained and of other possible applications. Selection of matching syntactic strings is only one example of the kind of information that can be retrieved and the authors invite further suggestions to those they have set out. (Analysis of verse passages such as Exod. 15 immediately springs to

mind.) There are no running heads, the column sequence (in part I) is not always clear, and the English is occasionally quaint. These volumes show that used intelligently the computer is a powerful tool in the analysis of ancient texts. For similar sample volumes (on Isaiah) see *B.L.* 1982, p. 74.

W. G. E. WATSON

RICHTER, W.: *Transliteration und Transkription: Objekt- und metasprachliche Metazeichensysteme zur Wiedergabe hebräischer Texte* (Arbeiten zu Text und Sprache im Alten Testament, 19). 1983. Pp. xii, 155. (Eos Verlag, St Ottilien. Price: DM.30.00. ISBN 3 88096 519 6)

Scholars are accustomed to transliteration of Hebrew and generally regard it as a mainly practical matter which can be accepted in a rough-and-ready way, so long as one has enough Hebrew to understand what is being referred to. For the rigorous formalism of Dr Richter this is not good enough. Problems of transliteration reach down into the heart of our approach to understanding. An earlier attempt in *Exegese als Literaturwissenschaft* (1971; see *B.L.* 1973, pp. 41–42) drew some criticism and misunderstanding, and here Richter with his group of co-workers seeks to survey the problem in full, distinguishing different modes and purposes of transcription and offering numerous examples from texts of different types, dates and origins. A judgement on the success of the various proposals involves complicated questions concerning the various traditions of Hebrew language and grammar. Richter is right in seeing that the discussion of the problem can be stimulating and revealing. But some of his actual operations (e.g. he reads the *ky* of a Qumran biblical text as *kiya*, p. 138) will surely be disputed.

J. BARR

UEHLINGER, C. (ed.): *Hebräische Lieder*. 1982. Pp. 53. (Verlag Schweizerisches Katholisches Bibelwerk, Freiburg. Price: Sw.Fr. 5.00. ISBN 3 7203 9997 4)

Here is an excellent booklet of forty-four Hebrew songs for the benefit of Hebrew classes. The texts are first presented in transliteration with the music, then repeated below in Hebrew type, and finally gathered in German translation at the back. The music gives the melody and basic chording. The songs are arranged as far as possible to suit the progress of the Hebrew learner. They include traditional and modern compositions and use biblical or near-biblical texts. There is no doubt that classes whose circumstances enable them to sing their way into Hebrew in this fashion will gain greatly in knowledge and spirit.

J. H. EATON

WERNER, F.: *Die Wortbildung der hebräischen Adjektiva*. 1983. Pp. 593. (Harrassowitz, Wiesbaden. Price: DM. 98.00. ISBN 3 447 02280 9)

Werner's inner-Hebrew study of the adjective is diachronic since it ranges from the Old Testament period to modern times and makes little reference to cognate languages. Though massive it does also include a hundred-page word index, a second, extensive bibliography of works in modern Hebrew and a lengthy computer print-out (pp. 217–320). The work has four sections. In section I Werner explains the need for a comprehensive formal analysis of the adjective in Hebrew and describes his approach. Section II sets out the morphological elements which are significant in Hebrew word-formation. In III, twenty-one types of 'root + pattern' adjectives are

described, with examples. The last section comprises adjectives grouped into one of three semantic fields: colour (pp. 328–64), adjectives of the type ‘washable’, and words used to indicate illness or handicap. There is some overlap with A. Brenner’s *Colour Terms in the Old Testament* (reviewed above, p. 143). A high proportion of the book, therefore, is given over to tables and statistics so that ultimately it is a reference work.

W. G. E. WATSON

## *Books Received too Late for Notice in 1984*

The books in the following list will be reviewed in the *Book List* for 1985.

- ARCHI, A., and BIGA, M. G.: *Testi Amministrative di Vario Contenuto* (Archivio L.2769: TM.75.G.3000-4101) (Archivi reali di Ebla, Testi, 3). 1982. (Missione Archeologica Italiana in Siria dell'Università di Roma, Rome.)
- ASTOLFI, D. M. (ed.): *Teaching the Ancient World* (Scholars Press, General Series, 5). 1983. (Scholars Press, Chico, California.)
- AUNE, D. E.: *Prophecy in Early Christianity and the Ancient Mediterranean World*. 1983. (Eerdmans, Grand Rapids, Michigan.)
- BARRECA, F., and FANTAR, M. H.: *Prospezione Archeologica al Capo Bon — II* (Istituto per la Civiltà Fenicia e Punica, Collezione di Studi Fenici, 14). 1983. (Consiglio Nazionale delle Ricerche, Rome.)
- BARTLETT, D. L.: *The Shape of Scriptural Authority*. 1983. (Fortress Press, Philadelphia.)
- BARTOLONI, P.: *Studi sulla Ceramica Fenicia e Punica di Sardegna* (Istituto per la Civiltà Fenicia e Punica, Collezione di Studi Fenici, 15). 1983. (Consiglio Nazionale delle Ricerche, Rome.)
- BECKMAN, G. M.: *Hittite Birth Rituals* (Studien zu den Boğazköy-Texten, herausgegeben von der Kommission für den Alten Orient der Akademie der Wissenschaften und der Literatur, 29). 1983. (Otto Harrassowitz, Wiesbaden.)
- BEN-AMI, I., and DAN, J. (eds.): *Studies in Aggadah and Jewish Folklore presented to Dov Noy on his Sixtieth Birthday* (Folklore Research Center Studies, 7). 1983. (Magnes Press, Jerusalem.)
- BENJAMIN, D. C.: *Deuteronomy and City Life: A Form Criticism of Texts with the Word CITY (ʾir) in Deuteronomy 4: 41-26: 19*. 1983. (University Press of America, Lanham, Maryland.)
- BERGSTRÄSSER, G.: *Hebräische Grammatik* (in Hebrew). 1982. (Magnes Press, Jerusalem.)
- BEUKEN, W. A. M.: *Jesaja. Deel IIB* (De Prediking van het Oude Testament). 1983. (Callenbach, Nijkerk.)
- BEYER, K.: *Die aramäischen Texte vom Toten Meer samt den Inschriften aus Palästina, dem Testament Levis aus dem Kairoer Genisa, der Fastenrolle und den alten talmudischen Zitaten*. 1984. (Vandenhoeck & Ruprecht, Göttingen.)
- Biblia Sagrada*. 1982. (Editora Vozes, Petrópolis, Brazil.)
- BOECKER, H. J., HERMISSON, H.-J., SCHMIDT, J. M., and SCHMIDT, L.: *Altes Testament* (Neukirchener Arbeitsbücher). 1983. (Neukirchener Verlag, Neukirchen-Vluyn.)
- BROOKS, R.: *Support for the Poor in the Mishnaic Law of Agriculture: Tractate Peah* (Brown Judaic Studies, 43). 1983. (Scholars Press, Chico, California.)
- BRUCE, F. F.: *Jesus and Christian Origins outside the New Testament*. 1984. (Hodder & Stoughton, London.)
- BRUEGGEMANN, W.: *Genesis* (Interpretation: A Bible Commentary for Teaching and Preaching). 1982. (John Knox Press, Atlanta.)
- BUBER, M.: *Mosè* (Radici, 2). 1983. (Editrice Marietti, Casale Monferrato.)
- BURCHARD, C.: *Joseph und Aseneth* (Jüdische Schriften aus hellenistisch-römischer Zeit, II/4). 1983. (Gerd Mohn, Gütersloh.)
- BURNS, R. J.: *Exodus, Leviticus, Numbers. With excurses on Feasts/Ritual and Typology* (Old Testament Message, A Biblical-Theological Commentary, 3). 1983. (Michael Glazier, Wilmington, Delaware; Gill & Macmillan, Dublin.)

- BUTLER, T. C.: *Joshua* (Word Biblical Commentary, 7). 1983. (Word Books, Waco, Texas.)
- CAGNI, L. (ed.): *La Lingua di Ebla: Atti del Convegno Internazionale (Napoli, 21-23 aprile 1980)* (Seminario di Studi Asiatici, Series Minor, 14). 1981. (Istituto Universitario Orientale, Naples.)
- CARMICHAEL, C.: *The Ten Commandments* (The Ninth Sacks Lecture, 1982) 1983. (Oxford Centre for Postgraduate Hebrew Studies.)
- CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*, 10:2. 1983. (Department of Near Eastern Studies, University of Toronto.)
- COATS, G. W.: *Genesis. With an Introduction to Narrative Literature* (The Forms of the Old Testament Literature, 1). 1983. (Eerdmans, Grand Rapids, Michigan.)
- CRAIGIE, P. C.: *Psalms 1-50* (Word Biblical Commentary, 19). 1983. (Word Books, Waco, Texas.)
- DAVIES, W. D.: *Jewish and Pauline Studies*. 1984. (SPCK, London.)
- DAVIES, W. D., and FINKELSTEIN, L. (eds.): *The Cambridge History of Judaism*. Vol. 1: *Introduction; The Persian Period*. 1984. (Cambridge University Press.)
- DÍEZ MACHO, A. (ed.): *Biblia Polyglotta Matritensia*. Series IV: *Targum Palaestinense in Pentateuchum, Additur Targum Pseudojonatan ejusque hispanica versio*. L. 2 Exodus. L. 3 Leviticus. L. 5 Deuteronomium. 1980. (Consejo Superior de Investigaciones Científicas, Madrid.)
- DONNER, H.: *Geschichte des Volkes Israel und seiner Nachbarn in Grundzügen*. Teil 1: *Von den Anfängen bis zur Staatenbildungszeit* (Grundrisse zum Alten Testament: Das Alte Testament Deutsch-Ergänzungsreihe, 4/1). 1984. (Vandenhoeck & Ruprecht, Göttingen.)
- DOTHAN, T., and BEN-TOR, A.: *Excavations at Athienou, Cyprus, 1971-1972* (Qedem. Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 16). 1983. (Israel Exploration Society, Jerusalem.)
- EDZARD, D. O.: *Verwaltungstexte verschiedenen Inhalts aus dem Archiv L.2769* (Archivi reali di Ebla, Testi, 2). 1981. (Missione Archeologica Italiana in Siria dell'Università di Roma, Rome.)
- FIGUERAS, P.: *Decorated Jewish Ossuaries* (Documenta et Monumenta Orientis Antiqui, 20). 1983. (Brill, Leiden.)
- FRETHEIM, T. E.: *Deuteronomic History* (Interpreting Biblical Texts). 1983. (Abingdon Press, Nashville, Tennessee.)
- FRIEDMAN, R. E. (ed.): *The Poet and the Historian: Essays in Literary and Historical Biblical Criticism* (Harvard Semitic Studies, 26). 1983. (Scholars Press, Chico, California.)
- GAMMIE, J. G.: *Daniel* (Knox Preaching Guides). 1983. (John Knox Press, Atlanta.)
- GELLER, S. A., GREENSTEIN, E. L., and BERLIN, A.: *A Sense of Text: The Art of Language in the Study of Biblical Literature* (Jewish Quarterly Review Supplement, 1982). 1983. (Eisenbrauns, Winona Lake, Indiana.)
- GIRDLESTONE, R. B. (ed. WHITE, D. R.): *Synonyms of the Old Testament: Their Bearing on Christian Doctrine*. 3rd edition, numerically coded to Strong's Exhaustive Concordance. 1983. (Baker Book House, Grand Rapids, Michigan.)
- GOOD, R. MCC.: *The Sheep of His Pasture: A Study of the Hebrew Noun 'Am(m) and its Semitic Cognates* (Harvard Semitic Monographs, 29). 1983. (Scholars Press, Chico, California.)
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