

THE SOCIETY FOR
OLD TESTAMENT
STUDY

BOOK LIST

1985

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 1985 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 1979–1984 are also available from Mr M. E. J. Richardson. Orders for back issues or multiple copies should not be accompanied by payment; an invoice will be sent.

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

Dr Michael A. Knibb
King's College London
Strand
London WC2R 2LS, England

PREFACE

Once again I would like to take this opportunity to express my thanks to those scholars from overseas who have helped in the aim of providing as comprehensive a coverage as possible by supplying information or reviews. I would particularly like to mention here Professor B. Albrektson, Professor L. Alonso Schökel, Professor M. Bič, Professor H. Cazelles, Professor E. G. Clarke, Professor F. García Martínez, Dr K. Jeppesen, Dr G. L. Prato, Dr K. K. Sacon, and Professor A. S. van der Woude. I would also like to thank those scholars from this country who, although not members of the Society, have kindly provided reviews: Professor J. R. Baines, Professor S. G. Hall, Professor H. Macedo, Dr M. Smith, and Dr J. D. Ray. My colleagues at King's College London, Professor R. E. Clements and Mr R. J. Coggins, have assisted me in countless ways, not least by undertaking a large number of reviews, while Mrs S. M. Black, secretary in the Department of Biblical Studies, has taken a considerable burden off the shoulders of the Editor by the way in which she has dealt with the secretarial work involved in the preparation of the *Book List*; to these as well as to our printer, Mr A. S. Maney, and his staff, who continue to provide the same high standards of courtesy and efficiency, I would like to record here my sincere thanks.

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

<i>B. L.</i>	<i>Book List</i>
<i>Eleven Years</i>	<i>Eleven Years of Bible Bibliography</i> (1957)
<i>Decade</i>	<i>A Decade of Bible Bibliography</i> (1967)
<i>Bible Bibliog.</i>	<i>Bible Bibliography 1967–1973:</i> <i>Old Testament</i> (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

BARRICK, W. B., and SPENCER, J. R. (eds.): *In the Shelter of Elyon: Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlström* (JSOT Supplement Series, 31). 1984. Pp. 330. (JSOT Press, Sheffield. Price: £22.50. ISBN 0 905774 65 5)

This substantial volume of essays in honour of Professor Gösta Ahlström offers the reader a twofold perspective. On one side it presents a useful outline of the distinctive Scandinavian approach to Old Testament Study which we have come to associate with the 'Uppsala School'. On the other it provides a presentation of a number of central research themes relating to the historical study of ancient Palestinian religious life. The essays are divided between four categories: the first of these is specifically concerned with Gösta Ahlström's own writings and research in the light of the wider impetus given to scholarship through N. Söderblom, H. S. Nyberg and those scholars who further developed their work. One of the essays consists of a comprehensive bibliography of Ahlström's writings.

The second part deals with 'Literature and Tradition' and contains five essays devoted to more specific exegetical issues. P. A. H. de Boer offers a new translation of Ps. 81:6a; N. C. Habel writes on the Elihu speeches in the design of the book of Job. C. E. L'Heureux examines the redactional history of Isa. 5:1–10:4. D. Pardee writes on Ps. 89, and J. van Seters considers Josh. 24 afresh in its relationship to tradition in the Old Testament.

Part three deals with 'Faith and Cult' and, like the first part, has a distinctively Scandinavian look about it apart from an essay from M. Haran which deals with the theme of Moses's shining face in the light of ancient Near Eastern iconography. A. S. Kapelrud writes on 'The Prophets and the Covenant', M. Ottoson on Elijah's visit to Zarepath; B. Otzen looks widely at the role of heavenly visions in early Jewish literature, and A. W. Sjöberg explores the theme of 'Eve and the Chameleon'. G. Widengren presents a wide-ranging essay on the subject of 'Yahweh's Gathering of the Dispersed' in the post-exilic literature of the Old Testament.

The concluding part of the volume deals with the subject of 'History and Historiography'. P. R. Ackroyd writes on 'The Biblical Interpretation of the Reigns of Ahaz and Hezekiah', S. Herrmann considers the Israelite state under king David, and S. A. Kaufman looks at 'Social Welfare Systems in Ancient Israel'. T. W. Overholt considers the use of the term 'charisma' in Old Testament studies, and J. M. Sasson writes on 'The Biographic Mode in Hebrew Historiography'. It is perhaps noteworthy in this section how steadily and unrelentingly contemporary study of Israelite history has recognized the need to come to terms with a sociological perspective on the subject.

The collection of essays for a *Festschrift* inevitably provides problems for the reviewer as well as the editor of them when they range across a number of different areas. Considerable variety of method and interest, as well as subject matter, is evident here, but there is a measure of focus given to Ahlström's own special interests and to the Scandinavian scholarship which he represents. It is an attractive volume with some fresh lines of enquiry suggested for further exploration.

R. E. CLEMENTS

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (eds.): *Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas*. Vol. 15 (1983). 1984. Pp. iv, 345. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 115.00; sub. price: DM. 105.00. ISBN 3 7887 0744 5. Butzon & Bercker, Kevelaer. ISBN 3 7666 9351 4)

In addition to book reviews, eight articles have a direct bearing on the Old Testament. A. Berlin offers a linguistic explanation of parallel word

pairs. C. Dohmen argues that *nsk* means 'to hammer, forge', not 'to pour', in Canaanite. J. F. Healey's study of some Ugaritic words for tools mentions some Hebrew cognates. O. Loretz continues his series of articles on Ugaritic and Hebrew lexicography (*s'r*, *kspsgym*), and he and M. Dietrich consider cognates of Hebrew *sūs*, 'horse'. S. Schroer discusses the significance of the representation of a hand on an eighth-century inscription from Khirbet el-Qôm. W. von Soden suggests that '*ad-dakkā*' in Ps. 90:3 should be read as '*ad-dukkā*', 'bis er ganz zerschlagen daliegt'. J. Teixidor maintains that the Palmyrene and Ugaritic cognates of Hebrew *māhōz* have the sense of Latin *portus*, a place in which dues were paid by those entering or passing through. There are the usual indexes.

J. A. EMERTON

BLANK, S. H. (ed.): *Hebrew Union College Annual*. Vol. LIV. 1983. Pp. x, 324 (English); 15 (Hebrew). (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$20.00. ISSN 0360 9049)

A third of this issue is devoted to subjects of direct interest to Old Testament scholars. Rejecting the documentary analysis of Exod. 32–34, H. C. Brichto offers a lively literary-critical approach, with his own translation and commentary, as well as a rhetorical and theological assessment of the Golden Calf episode. Saul's Fall in 1 Samuel 15 is seen by M. Sternberg as a tense, ambivalent and composite piece of drama intent on persuading the reader about certain religious principles. In a posthumous publication, W. H. Brownlee cites wide evidence to argue that the phrase 'set your face towards' is an idiom of dispatch that permits the reconstruction of Ezekiel's travels, a Judaeen locale for his original prophecies, and a date of 587 B.C. for Jerusalem's destruction. M. Haran maintains it was canonization, the size of some books, and Aramean influence that led to the replacement of papyrus with lengthier and more durable skins for the post-Exilic transmission of biblical texts.

S. C. REIF

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band iv. Lfg. 6–7 (cols. 641–896). 1983. Lfg. 8–9 (pp. i–xvi, cols. 897–1140, pp. 571–95). 1984. (Kohlhammer, Stuttgart. Price: DM. 52.00 and 69.00. ISBN 3 17 008178 0 and 3 17 008312 0; 3 17 008600 6 for the completed bound volume)

Fascicle 6–7 begins with the last part of the article on *mibšār* (H. Haag) and ends with the first part of that on *mal'āk*. It contains twenty-eight complete articles. The words most fully treated are *midbār* (with '*rābāh*', by S. Talmon, thirty-five columns), *mūt* (with cognates, by Ringgren, K.-J. Illman and Fabry, twenty-five columns) and *mayim* (R. E. Clements and Fabry, twenty-four columns). *Mādad* (Fabry), *mizbēah* (C. Dohmen) and *mātār* (with *gešem* and *zerem*, H.-J. Zobel) also receive fairly extensive treatment. No significant words appear to have been omitted. Many which fall within this section of the alphabet (e.g. *mūsār*, *mizmōr*, *maḥšābāh* and *mākōn* have already been dealt with earlier under their roots or under cognates, but others — *mōledet*, *mō'ed* and *mizbēah* — are treated separately here, although *yld*, *y'd* and *zblh* have already been dealt with. In such cases there are no clear cross-references: cross-references are only given when non-cognate words are dealt with in a single article (e.g. *gešem* under *mātār*). This lack of consistency complicates the consultation of the work; presumably the final volume will provide an index of all words dealt with.

Fascicle 8–9, which begins with the last part of the article on *mal'āk* and ends with *mōr*, contains thirty-three complete articles followed by indexes of German keywords and biblical references and a list of corrigenda. It also

contains the title page to the whole volume, a list of contributors, a table of contents and a short preface. In the preface Ringgren and Fabry pay tribute to the work of the late Professor Botterweck and, in response to criticisms which they have received, explain the various difficulties which they have encountered, which have greatly slowed down the progress of the work and so inevitably made some of the earlier contributions outdated. They reaffirm the general principles on which the dictionary is based (see *B.L.* 1971, p. 6). The most substantial articles in this fascicle are on *melek*, *mālak* and cognates (Ringgren, K. Seybold and Fabry, thirty-one columns), *māšā'* (S. Wagner, too long at twenty columns?), *mal'āk* (begun in fasc. 6-7, D. N. Freedman and B. E. Willoughby, eighteen columns), *mōlek* (H.-P. Müller, thirteen columns), *minhāh* (Fabry and M. Weinfeld, fourteen columns), *milhāmāh* (H. D. Preuss, thirteen columns), *mišwāh* (B. Levine, ten columns), *miš-rayim* (Ringgren and Fabry, twelve columns), *maššēbāh* (J. Gamberoni, eleven columns) and *māqōm* (Gamberoni, eight columns). *Mlt* will be dealt with later under *plt*. Some important words — e.g. *m^enūhāh*, *mispēd*, *ma^aser* and *miqdāš* — are missing, but will presumably be dealt with at a later stage. A few words like *mā'at* (with *m^eat*), *mōš* and *mōr* seem to have no greater religious significance than others which are not included. R. N. WHYBRAY

COGGINS, R., PHILLIPS, A., and KNIBB, M. (eds.): *Israel's Prophetic Tradition: Essays in Honour of Peter Ackroyd*. 1984. Pp. xxii, 272. (Cambridge University Press. Price: £9.95. ISBN 0 521 31886 6)

This is the very welcome paperback edition of the book reviewed in *B.L.* 1983, p. 11. The book is accurately titled: after a survey of such prophetic material as Egypt and Mesopotamia afford (H. Ringgren) and an examination of the historical origins of Israelite prophecy (J. R. Porter) and of the early 'writing' prophets (A. S. van der Woude), other essays demonstrate variously how the tradition developed, influenced now by liturgy (J. Eaton, R. Murray), now by law (A. Phillips), and now by wisdom (R. N. Whybray, who takes wisdom to be 'a more intangible, non-institutional "intellectual tradition", not confined to one class'). R. Coggins reconsiders the place of Joel, Nahum and Habakkuk in the prophetic tradition. W. Zimmerli discusses the importance of Jeremiah's visions. R. E. Clements shows how the prophecies of Jeremiah and Ezekiel were reused by their editors, and R. Mason does the same for Haggai and Zechariah 1-8 (with a helpful critique of Plöger's and Hanson's attribution of these prophets to the 'theocratic' camp). A constructive essay by M. A. Knibb explores the prophetic origins of apocalyptic (acknowledging also wisdom's contribution). J. A. Sawyer and U. Simon urge the need for the continued interpretation of the prophetic tradition as it is now found in 'the final form of the text'. Would that more retiring professors inspired such useful *Festschriften*!

J. R. BARTLETT

DEURLOO, K. A., HEMELSOET, B. P. M., HOOGEWOUDE, F. J., SMELIK, K. A. D., and ZUURMOND, R. (eds.): *Amsterdamse Cahiers voor exegese en Bijbelse theologie*. Cahier 3.1982. Cahier 4.1983. Cahier 5.1984. Pp. 173, 141, and 208 (Kok, Kampen. Price: Fl. 27.00, 22.70, and 29.90. ISBN 90 242 2432 2, 90 242 2732 1, and 90 242 0646 4)

The second collection of this series was reviewed in *B.L.* 1982, pp. 10-11, where also a brief account of the aims of the publications may be found. The third collection contains two articles on Bible translation problems, one of which is continued in the following collections, and other Old Testament essays on 2 Kings 8:7-15; 2 Kings 22 and 23; Isa. 2:1-4:6. The fourth collection

has articles on 2 Samuel 6, 2 Kings 8–9, and Isa. 37:7. The fifth collection provides (apart from a New Testament essay, a review and a supplement to the bibliography of Professor M. A. Beek) contributions on Gen. 19:5, Gen. 22, Num. 20:14–21; 21:10–35, Num. 22–24, the connections within the stories in 1 Kings 17–2 Kings 13, the relationship of 2 Kings 18:17–19: 37/ Isa. 36–37 to Jer. 37:1–10, and Ben Sira 48:10.

A. S. VAN DER WOUDE

Deutsche Akademie für Sprache und Dichtung. Jahrbuch 1983. II. Lieferung. 1984. Pp. 162. (Lambert Schneider, Heidelberg. Price: DM. 26.00. ISSN 0070 3923)

The relevance of this issue to readers of the *Book List* lies in the fact that the autumn session of the Academy in 1983 was devoted to 'The Language of the Bible — Our Language? New German Translations of the Bible since Martin Buber'. Six papers are here published. They also commemorate the 500 year Luther anniversary; and they in fact range rather more widely than the general title indicates. They look at a variety of questions regarding the nature and problems of Bible translation, including much detailed consideration of particular alternative approaches. They are concerned with such questions as the uniformity or otherwise of a translated text, with the relationship of the parts to the whole, with the problem of divine and human speech. The contributors are: W. Barner, G. Steiner, S. Ben-Chorin, N. Lohfink and H. Heckmann. They are not easy reading, but provide useful stimulus to thought on this vital area of concern.

P. R. ACKROYD

DURHAM, J. I., and PORTER, J. R. (eds.): *Proclamation and Presence: Old Testament Essays in Honour of Gwynne Henton Davies*. New corrected edition. 1983. Pp. xx, 315. (Mercer University Press, Macon, Georgia. Price: \$17.95. ISBN 0 86554 101 9)

This is a photographic reprint, by a different publisher and in a somewhat enlarged format, of the volume that was noticed in *B.L.* 1971, p. 8 (*Bible Bibliog.*, p. 284). The biographical appreciation of Henton Davies has been extended, and the bibliography of his writings updated, but otherwise few changes have been noted.

M. A. KNIBB

FAESSLER, M. (ed.): *Hommage à Robert Martin-Achard* (Bulletin du Centre Protestant d'Études, 36/3–4). 1984. Pp. 59. (Centre Protestant d'Études, Geneva. Price: Sw.Fr. 8.00. Annual subscription: Sw.Fr. 25.00)

This publication, though slim and unpretentious, contains valuable studies which reflect the varied interests and activities of the distinguished scholar to whom it is dedicated. Reformed theology is represented by A. Dumas's study of the distinction between sacrament and ceremonial. The relationship between the testaments is examined by E. Jacob in a study of the hermeneutical implications of St Augustine's famous dictum (*latei/patet*). Jewish-Christian co-operation in biblical research is reflected in J. Halpérin's exposition of the importance for Judaism (as for Christianity) of the recollection of past events. H. Cazelles contributes a study of 'the successive structures of "berit"', political and theological (early, pre-Deuteronomic, Deuteronomic, sacerdotal, and 'everlasting'). A. Lacocque re-examines the Hebrew understanding of time, finding in the Old Testament both a cyclical (liturgical) and a linear conception and raising again (in only partial agreement with J. Barr) the relationship of Greek and Hebrew thought.

G. W. ANDERSON

GEYER, H.-G., SCHMIDT, J. M., SCHNEIDER, W., and WEINRICH, M. (eds.): *"Wenn nicht jetzt, wann dann?" Aufsätze für Hans-Joachim Kraus zum 65. Geburtstag*. 1983. Pp. xvi, 528. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 78.00. ISBN 3 7887 0757 7)

Of the four sections of this volume, the first is almost entirely on Old Testament subjects. R. Rendtorff has a critical discussion of the significance of the canon for Old Testament theology (pp. 3–11); W. H. Schmidt one on diversity and unity in Old Testament belief, though it does not add very much (pp. 13–22). K. Koch considers Gen. 1 in relation to ecological questions (pp. 23–36), and related themes on creation are found in M. Metzger, a valuable study of psalm usage in handling the relationship between God's declaration of his ownership and his creation (pp. 37–51), and in E. Otto, a rather less persuasive discussion of creation as a mediation theme between God and the world in relation to christology (pp. 53–68). H. W. Wolff examines the concepts of the end in relation to contemporary political issues (pp. 75–86); O. H. Steck the prophetic text in 1 Kings 22, indicating once again the importance of this complex narrative (pp. 87–96); W. Zimmerli argues for the value of Ecclesiastes in the Bible, in its affirmation of the unalterability of the world and its stress on God as God (pp. 103–14). The essay by O. Hofius on Mark 2:1–12 and the question of priestly absolution includes judicious critical discussion of Old Testament and related evidence (pp. 115–27). The section concludes with R. Smend reviewing J. D. Michaelis's discussion of the Mosaic law. There are also two sermons.

The second section has nine essays on Jewish-Christian dialogue; the third ten on aspects of the Christian theological tradition; the fourth fifteen on aspects of church and society.

There is much that is valuable here; one might wonder whether four small collections would not have made a more manageable and marketable product.

P. R. ACKROYD

GÖRG, M. (ed.): *Fontes atque Pontes: Eine Festgabe für Hellmut Brunner* (Ägypten und Altes Testament, 5). 1983. Pp. viii, 435; some figures, 17 plates. (Distributed by Otto Harrassowitz, Wiesbaden. Price: DM. 130.00. ISBN 3 447 02347 3)

About two-thirds of the articles in this Festschrift are by Egyptologists on ancient Egypt, or Egypt and the Old Testament; the remainder relate to the Near East and the Old Testament. The volume concentrates on literature and religion, with some pieces on historical themes. Notable contributions include J. Assmann's on the formal division of the Story of Sinuhe into 'pericopes' by means of rubrics, and two treatments of the Israel Stela of Merneptah by G. Fecht (annotated translation and metrical organization) and E. Hornung (translation), the largest amount written on the text since its discovery. J. Osing edits a very unusual prayer to Amun with allusions to historical events. W. Helck makes the suggestion that the fragmentary Egyptian Astarte narrative is a version of a North Syrian or Hittite myth. E. Edel and A. Kuschke deal with problems of Near Eastern place names in texts of Ramesses II. Articles relating the Old Testament to Egypt include H. Haag on the rise of Joseph in his Egyptian master's household (a rather exaggerated presentation of Egyptian slavery), H. Gese on Egypt in the conception of history in Daniel, and Görg and B. Lang (an article with valuable theoretical discussion) on piety in Israel and Egypt, as well as K. A. Kitchen on the political history of 701 B.C. As in any Festschrift, there are weak contributions, but the volume is generally very successful, and is important for the amount of material relating Egypt to the Old Testament. Despite the

interdisciplinary character of the book, most authors write from strength and do not attempt superficial comparisons.

J. R. BAINES

HARTMAN, L. (ed.): *Svensk exegetisk årsbok*, 49. 1984. Pp. 211. (CWK Gleerup, Malmö. Price: Sw.Kr. 85.50. ISBN 91 40 05083 1)

Under its new Editor this annual continues to offer an impressive range of articles and reviews. Tribute is appropriately paid by H. Riesenfeld to the work of the late G. Lindeskog, founder member, former office-bearer, and latterly honorary member of the Swedish Exegetical Society, and distinguished New Testament scholar. In 'The Text in Exegesis — Springboard or Finishing-Tape?' (Swedish with English summary) E. Aurelius examines recent attempts (e.g. by structural analysis, definition of genre, canonical criticism) to interpret the text in its final form, but argues that elucidation of older layers in the text must also be undertaken. Under the rubric, 'What is a Commentary? Some Reflexions', Lars Olov Eriksson surveys, with adequate documentation, a wide range of commentaries and commentary series, considers the functions of a 'good' commentary, and suggests guide-lines for a possible new Swedish Old Testament series (Swedish with English summary). I. Ljud discusses (with particular reference to L. M. Russel's *Human Liberation in a Feminist Perspective — a Theology*) the interpretation of Old Testament statements about women, with due allowance for the date, character, and intention of the documents (Swedish with German summary). In a study of atonement sacrifices and the laying on of hands K. Hedsby joins issue with the views of H. Gese (Swedish). Apropos the centenary of Mowinckel's birth, A. S. Kapelrud appraises the range and impact of his scholarly output (Norwegian). In addition, there are five articles in Swedish on New Testament subjects (H. Sahlin, H. Riesenfeld, B. Olsson, R. Kieffer, and L.-M. Dewailly) and one in English (P. Benoit). Twenty-five books are reviewed.

G. W. ANDERSON

HUFFMON, H. B., SPINA, F. A., and GREEN, A. R. W. (eds.): *The Quest for the Kingdom of God: Studies in Honor of George E. Mendenhall*. 1983. Pp. viii, 316. (Eisenbrauns, Winona Lake, Indiana. Price: \$20.00. ISBN 0 931464 15 3)

This is a *Festschrift* of very high quality, and a tribute to the many creative ideas that Mendenhall has contributed to Old Testament study over the past thirty years. N. K. Gottwald responds to the suggestion of G. Lenski that a 'frontier model' should be added to the 'peasant revolt' model of Israel's origins, J. L. McKenzie argues that the monarchy was the imposition of a foreign aristocracy upon Israel in which Yahweh became the God of the king, not of Israel, J. W. Flanagan investigates the rise of David to the kingship in the light of the genealogies of Saul and David, and R. R. Wilson considers what light the administration of justice in segmentary lineage societies can shed on judicial authority in pre-monarchic Israel. The late D. J. McCarthy traces the demise of the idea of covenant in the post-exilic period, B. A. Levine offers a new look at *ge'ullah* in the book of Ruth, and its role in the *mišpāḥah*, H. B. Huffmon suggests that Amos's message is an ideological call for a reintegration of old values with changing conditions, and W. Harrelson interprets Isa. 8:23–9:2 in its historical setting (734–32 B.C.) and in its wider implications. J. J. M. Roberts refers to Isa. 32:1–8 in a sketch of Isaiah's view of the ideal human response to Yahweh's kingship, D. R. Hilliers interprets Micah 5:4b–5 in terms of the violation of Israel's ideal border — the Euphrates, D. N. Freedman suggests that the grammatical difficulties of

Micah 1:10–16 result from the prophetic trance at the time of the oracle's utterance, and F. M. Cross contributes a detailed study of the metre of Jonah 2:3–10, which reveals contrasts between verses 3–7 and 8–10. A. E. Glock explores the use of ethnography in archaeology with special reference to the work of present-day women potters in five West Bank villages, A. R. W. Green discusses the relationship between social structure in Alalakh in the eighteenth and fifteenth centuries, including a discussion of the *ḥapiru*, and J. M. Lundquist sets out fifteen propositions about the function and symbolism of temples in the ancient world. A fascinating study by J. T. Luke examines references in the Old Testament to Amorites so as to elucidate Ezekiel's statement 'your father was an Amorite', L. T. Geraty considers eight options for explaining the relation between the biblical account of the conquest of Heshbon and the negative archaeological evidence from Tell Hesban, J. Milgrom argues that the sin of Moses was to speak to the rock from which water was drawn, F. A. Spina interprets Qoheleth in terms of 'reformed wisdom', a movement rooted in Mosaic religion which repudiated royal wisdom, and the late W. H. Brownlee traces from the Old Testament through the intertestamental literature how the holy warrior became the holy martyr. There is a bibliography of Mendenhall's books, articles, papers, reviews and the dissertations that he has supervised.

J. W. ROGERSON

JEPPESSEN, K., and OTZEN, B. (eds.): *The Productions of Time: Tradition History in Old Testament Scholarship. A Symposium at Sandbjerg Manor, Denmark, May 1982*. Translated by F. H. Cryer. 1984. Pp. 169. (The Almond Press, Sheffield. Price: £15.95; ISBN 0 907459 36 6. Paperback price: £6.95; ISBN 0 907459 37 4)

This volume contains six papers read at a symposium organized in 1982 by the University of Aarhus, attended by virtually a complete roll-call of Scandinavian Old Testament scholars. Its main purposes were to evaluate the achievements of Scandinavian traditio-historical studies in the past, to assess the present state of this method of study, and to suggest probable and desirable future lines of investigation. A final chapter by the editors gives an illuminating report of the discussion which followed the papers. Most of these took the form of critical surveys of past and present work: E. Nielsen on the Pentateuch, T. Veijola on the Davidic traditions, A. S. Kapelrud on the prophets, A. J. Bjørndalen on the Psalms. Also B. Mogensen discussed *šēdāqā* in the Scandinavian and German traditions, while M. Ottosson argued that the 'P' material in Joshua is not post-redactional but integral to the deuteronomistic composition. This excellent and indispensable compilation constitutes by far the best — if not the only — description of Scandinavian Old Testament scholarship in English. There is also a constant dialogue with German traditio-historical study, and it is emphasized that Scandinavian Old Testament scholarship has to a large extent moved away from the position of Engnell. The English translation reads very smoothly, and the bibliography of more than two hundred items will be invaluable.

R. N. WHYBRAY

JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 38, Nos. 1, 2. 1984. Pp. 1–76, 77–150. (Universitetsforlaget, Oslo. Sub. price for vol. 38: N.Kr. 130.00; \$22.00. ISSN 0039 338X)

The first issue contains one Old Testament study: N. P. Lemche, "'Israel in the Period of the Judges' — The Tribal League in Recent Research' (pp. 1–28), which offers updating of his book in Danish (*Israel i Domertiden* (1972); cf. *B.L.* 1974, p. 21), a comprehensive critique of the 'amphictyonic'

hypothesis. The critique is here taken further, with reference to recent literature: a valuable study. The remaining three articles are on New Testament themes.

The second issue contains three Old Testament studies. H. M. Barstad, 'Le canon comme principe exégétique' (pp. 77-91 — some errors in the French), offers stringent but important criticism of the recent work of B. S. Childs. K. Jeppesen, 'The Cornerstone (Isa. 28:16) in Deutero-Isaianic Rereading of the Message of Isaiah' (pp. 93-99), linked to recent pressure to see the book of Isaiah in its entirety, suggests that the text has been here modified to provide a closer link to the Deutero-Isaianic standpoint. H. S. Kvanvig, 'Henoch und der Menschensohn: Das Verhältnis von Hen 14 zu Dan 7' (pp. 101-33 — the table of contents includes the raised footnote figure 1 against Dan. 7, misleadingly suggesting that the first verse only of that chapter is being discussed) provides an important and very careful study of interrelationships of form, text and tradition. This closely-argued article continues the author's earlier studies in this area. The final study is on a New Testament theme.

P. R. ACKROYD

KAISER, O.: *Von der Gegenwartsbedeutung des Alten Testaments: Gesammelte Studien zur Hermeneutik und zur Redaktionsgeschichte*. Zu seinem 60. Geburtstag am 30. November 1984 herausgegeben von V. Fritz, K.-F. Pohlmann und H.-C. Schmitt. 1984. Pp. 219. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 36.00. ISBN 3 525 58144 0)

This volume of collected studies brought together in celebration of Professor Kaiser's sixtieth birthday represents a selection of the many contributions made by this distinguished author. With one exception they have all been published previously. They deal with two main areas of research in which Kaiser has shown himself a pioneering figure; the broad hermeneutical basis on which Old Testament interpretation rests and the redaction-critical method of research. The paper which has not earlier appeared in print deals with the meaning of prayer as seen in biblical perspective. The hermeneutical essays range over a number of subjects, especially concerned with the impact of philosophical and theological questioning upon the interpretation of the Old Testament. So there are treatments of aspects of the work of I. Kant, J. S. Semler and J. G. Eichhorn.

In the redaction-critical section three essays deal with the Pentateuch: one with the traditio-historical and literary-critical structure of Gen. 15, one with the tribal significance of the Joseph story, and one with child sacrifice. Further essays explore the problem of eschatology in the book of Isaiah, prophetic utterances against Egypt in the fifth century B.C., and the conflict between Persia and Egypt in the early fifth century B.C.

All the essays are reprinted in the form they originally had, although a number of corrections are noted. That the distinguished author of the essays has been a pioneer in exploring fresh paths of critical research is undoubted, and this collection of his essays points to a number of significant turning-points for scholarship to consider. Their representation here is much to be welcomed.

R. E. CLEMENTS

Kirisutokyo Gaku (Christian Studies). New Series, 23-25. (Japanese). 1981-83. Pp. 100, 204, 174. (St Paul's (Rikkyo) University, Tokyo. ISSN 0387 6810)

The Old Testament articles in these three issues have been confined to surveys of recent study. In a divided article in Nos. 23 and 25, presumably to be continued, K. Nakazawa comments on post-war publications on the

'Servant Songs' in Deutero-Isaiah up to 1971. In No. 24 K. Kida assesses more recent work on the wisdom tradition.

R. N. WHYBRAY

KNIGHT, D. A. (ed.): *Julius Wellhausen and His Prolegomena to the History of Israel* (Semeia, 25). 1983. Pp. viii, 155. (Scholars Press, Chico, California. Price: \$9.95; discount price: \$6.95. ISSN 0095 571X)

The centenary of the publication of Julius Wellhausen's *Prolegomena* occurred in 1978, and the Society for Biblical Literature marked this event at its Annual Meeting in New Orleans with a special series of six lectures. These are presented here in revised form, with bibliography, and the addition of two further studies dealing with aspects of Wellhausen's work not covered in the original lectures. This collection of essays certainly provides the best general introduction to Wellhausen's work as a whole, dealing with a good deal more than the *Prolegomena*. In fact it must be noted that this particular work comes off rather lightly, with only a modest attempt to view it against the broader background of history-writing in nineteenth-century Germany. R. Smend provides a general appreciation of the brilliance of Wellhausen and the importance of the *Prolegomena* to his own intellectual development. D. A. Knight writes on Wellhausen's studies of Israel's literature, with J. H. Hayes considering his work as a historian and P. D. Miller, Jr, his work as a historian of Israel's religion. L. H. Silberman examines Wellhausen's view of Judaism, an area where a good deal of accusation and controversy has arisen. B. S. Childs considers the impact of his work on English scholarship. The two additional essays offer consideration of some of the more neglected sides of Wellhausen's scholarship. N. A. Dahl examines his New Testament work, particularly on the Synoptic Gospels, and K. Rudolph presents an assessment of Wellhausen as an Arabist (cf. *B.L.* 1984, pp. 23–24).

The presentation is quite comprehensive in its range, although it often lacks much contemporary detail, and certainly falls short of offering a full-scale academic assessment of Wellhausen's scholarship. Nevertheless it is a welcome addition to the literature on the subject, and well repays study. A larger appreciation of so eminent a scholar is clearly desirable, but this is a helpful volume as an introduction and should dispel some of the oversimplifications often presented about Wellhausen's work.

R. E. CLEMENTS

KRAUSE, G., and MÜLLER, G. (eds.): *Theologische Realenzyklopädie* (TRE). Band XII (*Gabler-Gesellschaft/Gesellschaft und Christentum V*). 1984. Pp. 801. (De Gruyter, Berlin. Price: DM. 290.00. ISBN 3 11 008579 8)

This volume contains one major article entirely concerned with the Old Testament: *Geschichte Israels* (pp. 698–740, two maps) — a brief history of Israel to 37 B.C. by S. Herrmann, whose fuller treatment of the subject is well known. Old Testament historiography is treated in the Old Testament section of the article *Geschichte/Geschichtsschreibung/Geschichtsphilosophie* by K. Koch (pp. 569–86). There are sections on the Old Testament and Judaism in the articles on prayer (*Gebet*), by R. Albertz and L. A. Hoffman respectively, on (Holy) Spirit (*Geist/Heiliger Geist/Geistesgaben*), by W. H. Schmidt and P. Schäfer, on vows (*Gelübde*), by H. D. Preuss and H. G. Perelmuter, on Righteousness (*Gerechtigkeit*), by J. Scharbert and A. Finkel, and on society (*Gesellschaft*), by H.-P. Müller and E. A. Judge. Müller here attempts a sketch of the social history of ancient Israel. It is surprising to find only a single paragraph on the Old Testament in the article on obedience (*Gehorsamkeit*). That on commandment (*Gebot*) does not deal with Old Testament material at all but is entirely concerned with New Testament and later theological

distinctions between *Gebot*, *Gesetz* and related terms: law in the, Old Testament will presumably be treated in the next volume under *Gesetz*. The volume also includes short articles on J. P. Gabler (O. Merk), the god Gad (G. Wanke), Gaza (G. V. Gillard), Gerizim and Ebal (J. Hahn), and Gedaliah (S. Herrmann).

R. N. WHYBRAY

KVALE, D., and RIAN, D.: *Sigmund Mowinckel's Life and Works: A Bibliography*. With an Introduction on Sigmund Mowinckel and Old Testament Study by A. S. Kapelrud (Småskrifter, 2). 1984. Pp. 73. (Institutt for Bibelvitenskap, Universitetet i Oslo. Price: N.Kr. 35.00. ISSN 0800 4447)

This publication, which is a reprint of one issued by the Department of Religious Studies at the University of Trondheim in 1980 (cf. *B.L.* 1982, p. 16), is more comprehensive even than the later of the two Mowinckel bibliographies previously compiled. In addition to his own publications, it lists reviews of his books, general surveys of his scholarly output and influence, and obituary notices. Its value is enhanced by A. S. Kapelrud's illuminating evaluation of Mowinckel's contribution to Old Testament study. There is also, as frontispiece, a portrait of Mowinckel.

G. W. ANDERSON

LANG, B., with the assistance of KAISER, O., SIMOTAS, P., and VÖGTLE, A. (eds.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. Vol. 30 (1983/84). 1984. Pp. xiv, 475. (Patmos Verlag, Düsseldorf. Price: DM. 158.00. ISSN 0074 9745)

For the character and scope of this invaluable publication see most recently *B.L.* 1982, p. 16; 1984, p. 19. Books are now being abstracted in addition to periodicals, *Festschriften*, and volumes in series, which *IZBG* has always covered, and a complete list of the books and periodicals abstracted in this issue is provided on pp. 441–52. The editorial office has been moved from Tübingen to the University of Paderborn, and any materials should be sent to Universität Paderborn, Internationale Zeitschriftenschau für Bibelwissenschaft (Fb. 1), Warburger Str. 100, D-479 Paderborn, W. Germany.

M. A. KNIBB

LARSSON, G. (ed.): *Annual of the Swedish Theological Institute*. Vol. XII. 1983. Pp. xviii, 152. (Brill, Leiden. Price: Fl. 56.00. ISBN 90 04 06907 0)

The work of the late Hans Kosmala, Director of the Institute for more than twenty years, is commemorated by G. Lindeskog, who elsewhere in the volume writes on recent research relating to John the Baptist. H. M. I. Gevaryahu contributes a short article on the development of Beth Hamidrash. T. Kronholm writes at length and with extensive documentation on the portrayal of characters in Midrash Ruth Rabbah, in which exegetical, homiletical, and narrative midrash are combined, the legendary elements being derived almost exclusively from scriptural hermeneutics. H. Mantel presents arguments for the antiquity of the Oral Law. Y. T. Radday provides a detailed consideration of the problems raised by the 'spoiling' of the Egyptians. He surveys ancient, medieval, and modern opinions, concluding, inter alia, that *nsl* is used in the positive sense, 'to deliver' (i.e. the Egyptians from shame), and allowing for the possibility of a *double entendre*. Other articles, less relevant to the *Book List*, are by E. Lövestam, R. L. Nettler, and H. Sahlin.

G. W. ANDERSON

LEVINE, L. I. (ed.): *The Jerusalem Cathedra: Studies in the History, Archaeology, Geography and Ethnography of the Land of Israel*. Vol. 3. 1983. Pp. vi, 361, including plates, figures, and maps. (Yad Izhak Ben-Zvi Institute, Jerusalem. Wayne State University Press, Detroit, Michigan. Price: \$35.00. ISSN 0333 7618)

Like the previous volume (cf. *B.L.* 1984, p. 33) this collection of essays translated from modern Hebrew is likely to be of greater interest to students of the Hasmonaean and later periods down to the present than for Old Testament studies. It contains only one piece of direct relevance to the latter, a study of the history of the city of Samaria by H. Tadmor, which first appeared in *Eretz Shomron* (Jerusalem, 1973): it has but scant allusions to the excavations or the Samaria ostraca, but provides convenient access to some conclusions reached by the author in more technical articles. For the study of historical geography I. Roll's article on 'The Roman Road System in Judaea' (from *Qadmoniot* 9 (1976), pp. 38–50, but with an updated bibliography) will also be of some interest.

G. I. DAVIES

LEWIS, R. H. (ed.): *Torah and Other Essays: A Symposium in Honour of the 80th Birthday of H. L. Ellison*. 1983. Pp. 76. (International Hebrew Christian Alliance, 'Shalom', Brockenhurst Road, Ramsgate, Kent, CT11 8ED. Price: £1.00. ISBN 0 9509048 0 5)

This collection of short essays was published as a memorial volume to our late member, who died on his eightieth birthday. It contains two studies by Ellison himself on Torah and the attitude of the prophets to the Torah. Other contributions which may particularly interest members of the Society are on 'The Essential Difference between Synagogue and Church', by the late J. Jocz, and 'Some Reflections on the Dialogue of Justin Martyr with Trypho', by the late H. P. Schneider. This is an uneven collection, but should not be overlooked.

A. GELSTON

METTINGER, T. N. D.: *Eva och revbenet: Sex uppsatser om Gamla Testamentet* (Religio: Skrifter utgivna av Teologiska Institutionen i Lund, 16). 1984. Pp. 78. (Teologiska Institutionen, Lund. Price: Sw.Kr. 25.00. ISSN 0280 5723)

All the articles in this slim but rich volume are in Swedish, and all but one have been published before. The book contains: (1) Professor Mettinger's inaugural lecture at Lund, a study of the divine name 'Jhwh of Hosts' (cf. *B.L.* 1980, pp. 24–25, under 'Ringgren'); (2) a survey of Old Testament statements about God as king; (3) a discussion of ideas of God in the book of Job (not previously published); (4) 'Created in the Image of God'; (5) 'Eve and the rib — masculine and feminine in the light of exegesis'; (6) 'The Prince of Peace and his names'. The articles are intended not only for specialists but also for the general public, and the author's pedagogical talents and his lively and graceful style should gain him many readers.

B. ALBREKTSON

MEYERS, C. L., and O'CONNOR, M. (eds.): *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of His Sixtieth Birthday* (American Schools of Oriental Research, Special Volume Series, 1). 1983. Pp. xx, 742, including figures and maps). (Eisenbrauns, Winona Lake, Indiana. Price: \$35.00. ISBN 0 931464 19 6)

A total of fifty-one contributions, together with a bibliography of D. N. Freedman, makes up this massive — and very substantially subsidised — volume. No more than a brief survey and assessment is possible here.

The five sections are prefaced by an assessment of Freedman's contribution to scholarly publication (P. J. King). Section i: 'Hebrew Poetry and Prophecy', includes Isa. 33 (J. J. M. Roberts); Isa. 55 (R. J. Clifford), with useful parallels; Ezek. 20:37 (M. Greenberg), an interesting adjunct to his commentary; a typical Ebla study from M. Dahood; *tôrâ* in Hag. 2:11 (E. M. Meyers), as a pointer to rabbinic thought; a linguistic attempt at dating Malachi (A. E. Hill); a perceptive study of a parallel to Ps. 2 (H. Ringgren); Ps. 23 and late theological themes (M. L. Barré and J. S. Kselman); prosody in Lam. 1 (F. M. Cross — where has prosody now got to?); a rather obscure study of Sir. 10:19–11:6 (A. Di Lella); *hōy*-oracles (D. R. Hillers); and a curiously intrusive study of 'prose particle' counts (F. I. Andersen and A. D. Forbes). Section ii: 'The Prose of the Hebrew Bible', indulges in 'syllable-word' analysis in Gen. 12–23 (C. B. Houk); Abraham and David in the Yahwist (J. R. Lundbom — bibliography rather restricted); a neat short study on the purification offering (J. Milgrom); two which deal with deuteronomistic problems (B. Peckham and R. Boling), heavily dependent on F. M. Cross; some useful discussion of Judg. 9 (E. F. Campbell); 2 Sam. 6 (P. K. McCarter), perceptive though oversimplifying the historical problems; *Rab-sārīs* and *Rab-shakeh* (H. Tadmor), a careful review of evidence; Darius the Mede (K. Koch), suggesting how tradition is to be understood.

Section iii: 'History and Institutions of Israel', has a good review of the problems of Israel's proto-history (A. Malamat); useful comments on *šîr'â* ('hornet, panic', O. Borowski), and on the meaning of *gērîm* (F. A. Spina); a discussion of gender in relation to Gen. 3:16 (C. L. Meyers); a brief, clear note on priestly divination (H. B. Huffman). J. W. Flanagan on 2 Sam. 6 and its relation to ritual and social change ought to stand next to McCarter: both approach similar problems from different angles. The historical problems of David and Hiram and Josephus's evidence are well surveyed (A. R. Green); a discussion of pollution and purification (T. Frymer-Kensky) raises some interesting points about both exile and flood themes; W. Zimmerli looks for possible information about Jerusalem in Ezek. 8–11 and 40–48; H. Cazelles rehearses in detail the arguments for 587 and 586.

Sections iv: 'Northwest Semitic Epigraphy' and v: 'Other Perspectives': W. G. Dever has a valuable essay on archaeology and cult; questions of alphabet appear in J. D. Seger (Gezer jar) and K. A. Mathews (paleo-Hebrew at Qumran). Elephantine is handled by A. Temerev and B. Porten; Ugaritic texts by B. A. Levine and L. E. Toombs. S. H. Horn writes entertainingly on fact and tradition about the discovery of the Moabite stone; an Ammonite onomasticon is set out by K. P. Jackson; Eblaite geographical problems by W. H. Shea. Further topics are in Zoroastrianism, Jewish and Christian thought relationships, and Prague structuralism, among others.

Clearly this is a valuable collection. Some of the studies provide useful critical review or projections of work needed. Many provide valuable bibliographical information, though with some there is a certain limitation of outlook. Some could be clearer in their use of English/American.

P. R. ACKROYD

MURAOKA, T. (ed.): *Abr-Nahrain XXII (1983–84)*. 1984. Pp. vi, 181, including many figures; 9 plates. (Brill, Leiden. Price: Fl. 80.00. ISBN 90 04 06405 2)

This large volume reflects the vitality of ancient Near Eastern studies in Melbourne. The contents are wide-ranging. 'Metaphorically Eating and Drinking the Body and the Blood' (pp. 1–6) by John Bowman is concerned principally with the Didache and St John, while 'I by the Elder from Sheikh Farag Tomb 5105' (pp. 7–28) by C. A. Hope deals with an eleventh/twelfth

Dynasty mummy and coffin in the Museum of Victoria. The late W. Culican and T. L. McClellan give an account of 'El-Qitar: First Season of Excavations, 1982-83' (pp. 29-63), a Melbourne excavation at this principally Middle/Late Bronze Age site on the Euphrates. R. G. Jenkins in 'The Biblical Text of the Commentaries of Eusebius and Jerome on Isaiah' (pp. 64-78) supplements the Göttingen LXX. T. Muraoka here publishes a very important article on 'The Tell-Fekherye Bilingual Inscription and Early Aramaic' (pp. 79-117), containing many important comments on the history of the language and orthography. R. T. Ridley's account of 'Auguste Mariette: One Hundred Years After' (pp. 118-58) is sympathetic to this controversial founder of the Egyptian Antiquities Service. D. C. Snell publishes 'The Cuneiform Tablet from el-Qiṭār' (pp. 159-70), a Middle Assyrian legal/inheritance text, and L. Stillman in 'Akkadian *da-PI-du(ú)-um* "defeat" and the Value of *PI* at Mari' (pp. 171-76) discusses the word formerly connected with Hebrew *dāwīd*.

J. F. HEALEY

NORTH, R. (ed.): *Elenchus Bibliographicus Biblicus of Biblica*. Vol. 62 (1981). 1984. Pp. 784. (Biblical Institute Press, Rome. Price: Lire 70,000; \$50.000. ISSN 0392 7423)

There are somewhat fewer entries in this issue than in the previous one, no doubt because the backlog of material has now been dealt with, but in other respects it follows the new pattern established by Professor North. The *Elenchus* continues to form an indispensable tool for scholars, and it is to be hoped that the speed of publication of the next few issues can be accelerated so that it is brought more up to date.

M. A. KNIBB

NOTH, M.: *The Laws in the Pentateuch and Other Studies*. Translated by D. R. Ap-Thomas. 1984 (1966). Pp. xiv, 289. (SCM Press, London. Price: £9.50. ISBN 0 334 00870 0)

This collection of essays was first published in English in 1966 with a slightly different title, and was reviewed in *B.L.* 1967, p. 9 (*Bible Bibliog.*, p. 9). Its reappearance as a paperback is to be warmly welcomed. Not only did Noth make some of the most influential suggestions to have affected Old Testament scholarship in the past fifty years, but his interest in reconstructing the social situations in which Old Testament traditions functioned and were transmitted is one which is currently the centre of much discussion. The opening essay is a major piece of over one hundred pages, which argues that the amphictyony endured into the monarchic period, and that it was the institution in which the relationship between covenant and law was preserved. It has been interesting to reread this in the light of Crüsemann's attempt to locate opposition to the kingship in social structures that persisted from the pre-monarchic period. The essays, in fact, concentrate upon the themes of law, covenant, history, social setting and office. Nearly twenty years on they continue to raise questions of central importance, even if some of their answers are now dated.

J. W. ROGERSON

DEL OLMO LETE, G. (ed.): *Aula Orientalis: Revista de estudios del Próximo Oriente Antiguo*. 1/2. 1983. Pp. 137-310; numerous illustrations. (Editorial AUSA, Sabadell, Barcelona. Price per volume: Pts. 3,600; \$35.00. ISSN 0212 5730)

Several contributions to the second number of *Aula Orientalis*, volume 1 (see *B.L.* 1984, p. 22 for the first issue), are significant for Old Testament

studies. J. L. Cunchillos (pp. 155–65) shows the ancestor of the Hebrew (and Phoenician) definite article to be the Ugaritic demonstrative pronoun *hn* (**hannu*). In the same vein, J. Ribera (pp. 227–33) describes the development of Aramaic *k'n* and *ry* (= Hebrew *na'* and causal *ki*, respectively). F. García Martínez (pp. 193–208) provides marginal notes on 4QpDaniel, an Aramaic text so far only published in transcription, and R. Lemosin continues his studies in Esther with an analysis of the name 'Mordecai' (pp. 209–13). W. G. E. Watson classifies introductions to discourse in Ugaritic verse (pp. 253–61), and E. Zurro lists Hebrew, Phoenician and Ugaritic equivalents of Eblaite tree and plant names (pp. 263–69). Re-examination by P. Bordreuil and J. Teixidor of the Old Aramaic Barhadad inscription provides a new reading for line 2 (pp. 271–76). The journal also has book reviews, including a review article by the editor of B. Margalit, *A Matter of 'Life' and 'Death': A Study of the Baal-Mot Epic (CTA 4-5-6)* (for which see B. L. 1981, p. 108).

W. G. E. WATSON

VON RAD, G.: *The Problem of the Hexateuch and Other Essays*. Translated by E. W. Trueman Dicken. 1984 (1966). Pp. xii, 340. (SCM Press, London. Price: £10.50. ISBN 0 334 01310 0)

This is a straight reprint of the volume originally published in translation in 1966 (B. L. 1966, p. 9; *Decade*, p. 629) which contains essays which, in several cases, date from much further back still. However, von Rad's work has enjoyed a high reputation, especially through his two volumes of Old Testament theology. By far the most important of the contents of this volume is the dissertation entitled 'The Form-critical Problem of the Hexateuch', which is actually a study of the origin, structure and scope of the J (Yahwist) narrative in the Hexateuch. It would now more satisfactorily be described as an essay in redaction criticism, and can certainly be regarded as a genuinely pioneering essay of its kind. As such it marks a turning point in Pentateuchal criticism, moving away from a concentration on the smaller narrative units, which H. Gunkel and H. Gressmann explored so interestingly, to look at the historical context, and theological purpose, of the earliest of the purported four main sources of the Pentateuch (or Hexateuch). It also highlights the transition in scholarship from the examination of these sources in respect of their historical worth to one more interested in their theological witness. It represents therefore an important preliminary study towards the later Old Testament theology of its author, and really sets the pattern for much of it. It should also be said that, since several scholars have now expressed grave doubts about whether there actually was a J (Yahwist) documentary source, it has been used as something of a focal point for much recent critical work. Of the other essays, some have certainly retained their interest and value, whereas others look decidedly dated. That on 'The Deuteronomistic Theology of History in I and II Kings', for instance, has been almost completely overtaken by the extensive discussions of more recent years. It is good to see this volume back in print, but it is greatly to be hoped that it will not foster the illusion that the kind of consensus about Pentateuchal studies that existed in the 1960s around the names of von Rad and Noth should receive more lasting endorsement. It is true that, in the present, Pentateuchal studies show little unanimity among scholars, but that is no reason for holding on to what was once a more widely accepted view.

R. E. CLEMENTS

Revista Bíblica Brasileira, 1/1 and 1/2. 1984. Pp. 40, 41–72. (Centro Cristo Redentor, Fortaleza. Price: \$5.00 per annum)

This small but valuable new quarterly is directed by Fr C. M. de Tillesse, who, after twenty-two years as a Cistercian monk and Old Testament scholar in his native Belgium, since 1968 has worked as a diocesan priest in Brazil. In these initial issues all the articles are by himself: the first contains a single article, on Gen. 1:1–2:4, combining exegesis with theological and scientific considerations. The second issue comprises two articles, 'Kingdom of God: Historical and Social Aspects' and 'How to read the Bible'. The text, written clearly for a reasonably educated adult public, is supported by good explanatory notes with bibliography well adapted to Portuguese readership. We wish this new venture all success.

R. P. R. MURRAY

SEYBOLD, I. (ed.): *Meqor Hajjim: Festschrift für Georg Molin zu seinem 75. Geburtstag*. 1983. Pp. 444, including some plates and figures. (Akademische Druck- u. Verlagsanstalt, Graz. Price: Sch. 650.00. ISBN 3 201 01230 0)

In scope this rich volume ranges from Sumer and the Indus Valley to nineteenth-century (A.D.) correspondence concerning the *Bibliotheca Orientalis Sprengeriana* (now in Berlin) and Modern Arabic usage. Less than half the thirty-one contributions are relevant to Old Testament studies; they will be listed here. E. L. Ehrlich discusses the election of Israel; J. C. Greenfield examines the Hebrew and Aramaic verb *hns'l* as part of a legal formula used in Gen. 31:9; Hos. 2:10–11 and Dan. 3:29; 6:15, 28. F. D. Hubmann presents a pseudo-Ben Naftali fragment of Josh. 15–17 (with photograph). A. Malamet argues that the exodus and conquest narratives were modelled on the account of the Danite migration. J. Marböck provides an exegesis of Sir. 15:7–10. C. Schedl examines the meaning of *m^ezuzah* in the Old Testament and at Qumran. W. von Soden provides a text-critical and philological analysis of Gen. 15:11b, and M. Weinfeld traces the history of the formula 'to sing in unison' from Mesopotamia to the Qedushah, and discusses Isa. 6:3, 52:8; Job 38:7, etc.

Also worth consulting are H. D. Galter's survey of Akkadian words denoting 'wisdom', M. Höfner's study of the god Athtar, and G. Leick's discussion of thematic lists from Mesopotamia. Other contributions concern Anatolia, Judaism and the New Testament. There are signs that the book, reproduced from authors' typescripts, was compiled in haste. English summaries, some quite lengthy and not all of them idiomatic, are provided where needed, and there are indexes.

W. G. E. WATSON

TADMOR, H., and WEINFELD, M. (eds.): *History, Historiography and Interpretation: Studies in Biblical and Cuneiform Literatures* (The Hebrew University of Jerusalem, The Institute of Advanced Studies). 1983. Pp. 192. (Magnes Press, Jerusalem. Price: \$18.00. ISBN 965 223 459 1)

This is an important book on a major topic. The essays arose from research colloquia in 1979 since updated. The one most directly related to the Old Testament is by J. Licht, 'Biblical Historicism' (pp. 107–20), in which he seeks to redefine that term arguing that Israel alone of the ancient Near Eastern civilizations produced a historiography. His argument is not entirely convincing, including the view that in the divergent accounts of Saul's rise to kingship these serve in place of the modern system of relegating opposing evidence to footnotes. The majority of contributions are by scholars renowned for their expertise in other fields. W. W. Hallo, 'Sumerian

Historiography' (pp. 9–20), argues the validity of using literary sources, with caution, in historiographical reconstruction. He gives examples from royal letters, letter-prayers, hymns and all 'chancery' documents. H. G. Güterbock in a survey of 'Hittite Historiography' (pp. 21–25) lays stress on texts in which 'story' is used to justify a political action. The Annals ('manly deeds') acknowledge divine help without the biblical concept of divine guidance. H. Tadmor writes on Assyrian (and by implication biblical) autobiographies often composed late in a reign in conjunction with the succession. The genre of 'Apologies' is explored. L. D. Levine's 'Preliminary Remarks on Historical Inscriptions of Sennacherib' takes a single campaign as a unit of neo-Assyrian royal historiography. Since different military inscriptions occur with the same building inscription he argues that 'expansion' and 'deletion' bear no relation to the date of composition. M. Cogan seeks to show that one recension of the Babylon Inscription of Esarhaddon is marked out by its ideology (pp. 76–87).

Two articles are related to warfare. I. Eph'al gives many new insights into the duration, control and types of warfare in a research outline 'On Warfare and Military Control in Ancient Near Eastern Empires' (pp. 88–106). M. Weinfeld returns to the similarities in 'Divine Intervention in War in Ancient Israel and in the Ancient Near East' (pp. 121–47), instancing lightning and thunder, hailstones, cloud and fire among other heavenly phenomena employed. The rich fare in the book includes F. M. Cross on 'The Ammonite Oppression of the Tribes of Gad and Reuben: Missing verses from 1 Samuel 11 found in 4QSamuel^a' and M. Greenberg, 'Ezekiel's Vision: Literary and Iconographic Aspects' (pp. 159–68). J. Tigay in 'An Early Technique of Aggadic Exegesis' see similarities between interpretation of the Bible and that of the dreams and oracles given within it. This aggadic method he traces back to at least the second century B.C.

D. J. WISEMAN

VARGAS-MACHUCA, A., and RUIZ, G. (eds.): *Palabra y Vida: Homenaje a José Alonso Díaz en su 70 cumpleaños* (Publicaciones de la Universidad Pontificia Comillas de Madrid, Serie I: Estudios, 28). 1984. Pp. 455. (Universidad Pontificia Comillas, Madrid. Price: Pts. 1,800. ISBN 84 85281 46 2; ISSN 0211 2752)

This *Festschrift* for a veteran, distinguished in both Testaments, at the Jesuit university of Comillas, is arranged in four sections. All contributions are in Spanish and the titles of those more directly on Old Testament subjects are here translated. After the usual honours and a Bibliography of Fr Alonso Díaz, Part I (Old Testament) contains: 'Exegesis and theological scope of Exod. 19:5' (F. Marín); 'The Deuteronomism of the frameworks in the Book of Judges' (A. Ibáñez Arana); 'The Universalism of the Servant Songs' (J. Núñez Regodón); 'The Servant as promise of mišpāt (A Study of Isa. 42:1–4)' (J. M. Bernal); 'Interchangeability of prepositions in Deutero-Isaiah' (G. Ruiz); 'The Attitude of Hosea to the monarchy and to messianism' (J. L. Sicre); 'The Power of good: Apropos of Nah. 3' (J. M. Abrego); and 'Baruch 3:9–4:4: Structure and content' (J. R. Busto). Part II (New Testament) contains twelve essays. In Part III, 'Biblical Theology', appear 'The Horizontal and the Vertical: Basic problems of the Old Testament' (L. Alonso Schökel); 'Liberation from Egypt and Liberation from Canaan: Biblical sociology and Biblical theology' (J. Trebolle); 'Justice and the Bible' (E. Martín Nieto); and 'A Biblical perspective on work' (R. de Sivatte), besides five other pieces. In Part IV, 'Judaism and Christianity', the nine contributions include: 'The Heavenly tablets in the Book of Jubilees' (F. García Martínez); 'Contribution of the Sages of Israel to Christian marriage' (L. Díez Merino); and 'The Exegesis of Creation and Paradise in the works of Solomon ibn Gabirol' (A. Sáenz Badillos).

R. P. R. MURRAY

VAWTER, B. (ed.): *Old Testament Abstracts*. Vol. 7. Nos. 1–3 (February, June, October, 1984). Pp. 343. (The Catholic Biblical Association, The Catholic University of America, Washington, D.C. Price per annum: \$11.00; single issues: \$4.00. ISSN 0364 8591)

The character of this extremely helpful work of reference is unchanged. Some three hundred periodicals are abstracted, and the present volume contains 894 periodical abstracts and 126 book notices. Professor Vawter and his collaborators deserve the thanks of their fellow scholars for the service which they provide.

M. A. KNIBB

WESTERMANN, C.: *Erträge der Forschung am Alten Testament: Gesammelte Studien III* (Theologische Bücherei, Altes Testament, 73). 1984. Pp. 226. (Kaiser Verlag, Munich. Price: DM. 30.00. ISBN 3 459 01574 8)

Seventeen of Professor Westermann's essays have been collected in this volume by R. Albertz, as a tribute on his seventy-fifth birthday. This is the third such collection to have been issued at ten-yearly intervals (see *B.L.* 1966, p. 11 (*Decade*, p. 631); *B.L.* 1975, p. 21). Three essays, including Westermann's address to the Society at its Exeter meeting in 1983, are here published for the first time; the others have already appeared in *Festschriften* and journals. Six essays relate directly to the book of Genesis, and can be regarded as valuable by-products of the massive Genesis commentary. The others are concerned with a variety of theological themes, with particular emphasis on the relation between the Old and the New Testament. To a greater extent than has previously been the case, this collection demonstrates Westermann's skill in communicating with a wider audience, as is illustrated by essays which originated as addresses to the parochial clergy or to Christian doctors. The collection is supplemented by a bibliography of works published by the author between 1979 and 1984.

R. J. COGGINS

VAN DER WOUDE, A. S. (ed.): *Prophets, Worship and Theodicy: Studies in Prophetism, Biblical Theology and Structural and Rhetorical Analysis and on the Place of Music in Worship. Papers Read at the Joint British–Dutch Old Testament Conference held at Woudschoten 1982* (Oudtestamentische Studien, 23). 1984. Pp. vi, 139. (Brill, Leiden. Price: Fl. 80.00. ISBN 90 04 07035 4)

J. Barton, ‘“The Law and the Prophets”. Who are the Prophets?’, provides a perceptive study of the nature of the prophetic books and of approaches to their interpretation. N. J. Tromp, ‘Amos V 1–17. Towards a Stylistic and Rhetorical Analysis’, considers both the form and the detailed content of this passage. It is not entirely clear how far there is gain in adducing the categories of rhetoric in what is more directed towards structure. R. P. Carroll, ‘Theodicy and the Community: The Text and Subtext of Jeremiah V 1–6’, deals both with problems of exegesis and with the wider background of the thought and its relation to the exilic and post-exilic community. The emphasis here on theodicy provides a link to E. Noort, ‘JHWH und das Böse. Bemerkungen zu einer Verhältnisbestimmung’, who comments on passages presenting a variety of views on the relation between God and good and evil. J. F. Healey, ‘Ancient Agriculture and the Old Testament (with Special Reference to Isaiah XXVIII 23–29)’, comments on agricultural terminology, relating this to the wider ancient Near Eastern context. J. H. Eaton’s ‘Music’s Place in Worship: A Contribution from the Psalms’ (partially overlapping a chapter in his *The Psalms come Alive* (1984); see below, p. 76), is a clear discussion of some of the problems of musical terminology. J. P. Fokkelman,

in 'A Lie, Born of Truth, Too Weak to Contain it. A Structural Reading of 2 Sam. I 1-16', a paper related to his full-scale studies of the books of Samuel, engages in what often appears to be highly contrived analysis and appears to claim to get nearer by structuralist procedures to historical assessment — a doubtful outcome. An index of biblical references is appended.

P. R. ACKROYD

2. ARCHAEOLOGY AND EPIGRAPHY

AMIRAN, D., BRAWER, M., NEGEV, A., and KARMON, Y. (eds.): *Eretz Israel: Archaeological, Historical and Geographical Studies*. Vol. 17: *A. J. Brawer Memorial Volume*. 1984. Pp. viii, 14 (English summaries); xxii, 338 (Hebrew), including numerous plates, figures and maps. (Israel Exploration Society, Jerusalem. Price: \$40.00)

Among thirty-six essays in modern Hebrew honouring a pioneer of Israeli geography seventeen relate to biblical studies in a wide sense. They range from D. Ginzburg's identification of Hebrew *sapir* as sapphire to J. Patrich's classification of Nabatean pillar capitals, linking them with Herodian forms at Masada. Archaeological studies include survey reports on Marous in Upper Galilee by Z. Ilan, equating it rather than Meron with (A)meroth of Josephus, on the Hasmonean siege works at Hyrcania (Z. Meshel), and on roads from the hills to Jericho, including what may be a Judean caravanserai (A. Mazar, D. Amit, Z. Ilan). S. Geva discusses Hazor level XII, the first 'Israelite' occupation, believed to be seasonal, R. Gophna patterns of Early and Middle Bronze Age settlements, and with M. Broshi, the estimated size of the Early Bronze Age population (150,000). H. Ritter-Kaplan offers evidence from Tel Aviv for drought affecting those settlements. N. Na'aman proposes to identify sites in Amenhotep's campaign records, I. Magen defines *mesibah* in the Temple Scroll and the Mishnah as a staircase tower for access to the Holy of Holies, while B.-Z. Luria argues that Samaritan exiles maintained their identity. Terms for cities and their environs (*ir*, *bath*, *migrash*, *hāṣēr*) occupy J. Portugali, Jewish names and nicknames of the Second Temple period R. Hachlili, stages of Nabatean culture reflected in coinage A. Negev, the Ishmaelites S. Abramsky, and the Pride of Jordan M. Har-El.

A. R. MILLARD

AVIGAD, N.: *Discovering Jerusalem*. 1983. Pp. 270; 304 illustrations, some in colour. (Thomas Nelson, Nashville, Tennessee. Price: \$24.95. ISBN 0 8407 5299 7)

This is an updated version of the original Hebrew edition of 1980. The English title is less misleading than that of the original: 'The Eternal City of Jerusalem'; but it still does not make clear that the book is in fact an account of the excavations in the Old Jewish Quarter, carried out from 1969 to 1981. A first chapter on the earlier, pre-exilic, period, offers a broad though much simplified account of the city's history, and a second of a few pages comments on the period after 587. The main chapter (3) is entitled 'The Period of the Second Temple'; it actually deals with the last two centuries B.C. and the first century A.D., therefore including Herod's Temple. The last three chapters, again short, handle materials belonging to the post-biblical period through to the Middle Ages.

As a fully illustrated account of these important excavations, which shed so much light on Jerusalem in the Hasmonean, Herodian and Roman periods,

the book, if somewhat 'coffee-table' in style, is of great interest. Not all the plans are as clear as they might be, and illustrations are not always fully keyed to the text. The author, while offering his own views, frequently stresses the degree of tentativeness which is proper. There is a useful select bibliography.

P. R. ACKROYD

AVI-YONAH, M., and STERN, E. (eds.): *Seisho-Kōkōgaku Dai-Jiten*. Japanese edition supervised by Y. H. Sacon. Translated by H. Ogawa, K. Ishikawa, Y. Nambu, S. Sekiya, and Y. Ikeda. 1984. Pp. vii, 1134, with numerous illustrations (some in colour), plans, figures, chronological tables and indexes. (Kodansha, Tokyo. Price: ¥39,800)

This is a Japanese translation of *Encyclopedia of Archaeological Excavations in the Holy Land* (4 vols., 1975–78); see B. L. 1977, pp. 22–23; 1979, p. 29; 1980, p. 29. A preface by the supervisor and chief editor, a short history of biblical archaeology with a bibliography of relevant books in Japanese, a glossary, and indexes of subject and biblical quotations are appended in the Japanese version.

K. K. SACON

BÁEZ-CAMARGO, G.: *Archaeological Commentary on the Bible*. 1984. Pp. xxxviii, 289, with 30 illustrations. (Doubleday, Garden City, New York. Price: \$17.95. ISBN 0 385 17968 5)

The intention of this book, first published in Spanish in 1979, but not then noted in the *Book List*, is to work through the complete biblical text, noting *en route* archaeological evidence that may be relevant to each section. A preface briefly outlines the history of 'biblical archaeology', with some discussion of its aims and limitations. Extended references are provided to sources of further information. In practice, probably wisely, the evidence cited goes well beyond archaeology as usually understood; any kind of ancient Near Eastern material such as literary parallels with wisdom writings, or features of the history and geography of the biblical world, find a place. A good deal of useful information is therefore helpfully gathered together. Overall, the impression is of a tendency to confirm the accuracy of the biblical account if at all possible, and at times students will find difficulty in differentiating between improbable views included for the sake of completeness and those on which a wide measure of agreement exists. The author, a Mexican biblical scholar, had supplied a preface to this edition before his death in 1983.

R. J. COGGINS

BARRECA, F., and FANTAR, M. H.: *Prospezione al Capo Bon — II* (Istituto per la Civiltà Fenicia e Punica, Collezione di Studi Fenici, 14). 1983. Pp. 63; 8 figures, 41 plates (Consiglio Nazionale delle Ricerche, Rome. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 20,400)

In part one a study of two fortifications on Cape Bon in Tunisia, the fort at Ras ed-Drek and the fortified city of Kelibia, along with a short treatment of the earlier excavated fortress at Djebel el-Fortass, has confirmed and illustrated the fundamental characteristics of Carthaginian military architecture, already shown in the Phoenicio-Punic fortifications of Sardinia. The fortifications date to the fifth century B.C. Part two (in French) is a detailed study of a building of seemingly religious architecture, a sacred place or a temple, at Ras ed-Drek. It has been dated to the Punic period before the destruction of Carthage. Though it is not possible to date its beginning, the fourth century B.C. is proposed, with its abandonment in the latter part of the

second century B.C., since later material does not seem to correspond with the normal activity of such a building.

J. R. DUCKWORTH

BARTOLONI, P.: *Studi sulla Ceramica Fenicia e Punica di Sardegna* (Istituto per la Civiltà Fenicia e Punica, Collezione di Studi Fenici, 15). 1983. Pp. 84; 10 figures (Consiglio Nazionale delle Ricerche, Rome. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 20,400)

The three chapters of this book are really three separate studies on the pottery of the Phoenicio-Punic period in Sardinia, presented in no chronological order, and motivated by different concerns and stimuli. Study of the form and decoration of the pottery, ranging from domestic to funerary use, shows an evolution, from the seventh century B.C., from an earlier 'koine' Phoenician style to a diversity due to local influence. The studies are useful as a source of comparative material in the broader sphere of Phoenician culture and influence, and are indispensable to students of the Phoenicio-Punic period in Sardinia.

J. R. DUCKWORTH

BENICHO-SAFAR, H.: *Les tombes puniques de Carthage: Topographie, structures, inscriptions et rites funéraires* (Études d'Antiquités Africaines). 1982. Pp. 437, 4 plates in cover pocket. (Éditions du Centre National de la Recherche Scientifique, Paris. Price: Fr. 430.00. ISBN 2 222 02914 7)

From her own studies, on site and off, the author provides the first overall plan of the necropolis at Carthage. This enables her to give a comprehensive description of Carthaginian tombs based on a systematic study of their structure, funerary inscriptions and ritual context. Of the ninety-eight inscriptions studied twenty-nine are accompanied by a photograph and/or copy. In fact, the volume is richly illustrated with photographs, plans, line drawings and tables. Discussion of burial practices, child sacrifice and technical terms common to Punic and Hebrew (including the infamous *tophet*) are of particular interest.

W. G. E. WATSON

CALLOT, O.: *Une maison à Ougarit: Études d'architecture domestique* (Mémoire, 28; Ras Shamra-Ougarit, 1). 1983. Pp. 80; 35 figures, 25 plates. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr. 70.00. ISBN 2 86538 068 8)

This is the first detailed survey and reconstruction of a high-quality house at Ugarit. After leading the reader through the ground floor room by room, Callot offers his suggestions for the first floor and roof. The walls were of timber beams founded on a few courses of squared stones, the spaces filled with roughly packed rubble, all covered with mud plaster within and without. By examining the arrangement of doorways and rooms, it is seen that the ground floor provided storage and working space, a well in one room indicates that it was a kitchen, while the first floor, reached by a single staircase, had accommodation for perhaps twelve to sixteen people. The entrance to the burial vault lay opposite a street door in what was, according to this study, a major passage. If this is true in other houses, it may point to certain concepts of solidarity and the place of the funerary cult. Nothing is said of objects found in the house; the correlation of the architectural and archaeological conclusions is yet to be made. As a purely architectural essay this is a model of its kind, and is a welcome fruit of the comprehensive approach to Ugarit adopted by Marguerite Yon (see *B.L.* 1983, p. 32).

A. R. MILLARD

CHAMBON, A.: *Tell El-Far'ah I: L'Âge du Fer* (Mémoire, 31). 1984. Pp. 294, including 84 plates and figures; 6 folded plans. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr. 130.00. ISBN 2 86538 065 3)

R. de Vaux, who excavated Tell el-Far'ah between 1946 and 1960, died before he could write a final report. The work has fortunately been taken up by a team of his former students under the direction of H. de Contenson and about four volumes are scheduled to appear. The Iron Age remains at the site (supposedly biblical Tirzah) provide valuable information about domestic architecture in the monarchic period, since they include some twenty houses of slightly differing plan, among which are the well-known 'maisons riches' and 'maisons pauvres' of the ninth and eighth centuries. Working from the notes and even the preliminary reports of another scholar is never easy, and Chambon is to be congratulated on this clear presentation and interpretation of the stratigraphy and the pottery. What was previously regarded as the last Late Bronze Age stratum is now ascribed to the beginning of the Iron Age, and the interpretation of one building in it as a temple is now reckoned to be doubtful. There are also important treatments of weights (by E. Puech) and figurines, and the 'descriptive index of loci' gives much detailed information which will enable other archaeologists to reach independent conclusions about what was found.

G. I. DAVIES

DO THAN, 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. Pp. viii, 147; 7 plans, 60 figures, 48 plates. (Israel Exploration Society, Jerusalem. Price: \$24.00. ISSN 0333 5844)

Athienou lies between Nicosia and Larnaka. Pottery from shallow pits of the earliest level (Stratum IV) indicate a sixteenth-century beginning. Stratum III (sixteenth–thirteenth centuries) comprised a courtyard, a building, and a pitted area on its east side; the courtyard contained heaps of pottery, assumed to be votive offerings, of local Cypriote LC I, Mycenaean IIIB and Late Minoan III types, together with miniature copies, and a large amount of crude hand-made ware, probably produced on the site. Particularly interesting is the evidence of metallurgy. In chapter 5, R. Maddin, J. D. Muhly and T. S. Wheeler demonstrate that copper was extracted by roasting and smelting copper pyrites (CuFeS_2), and not from the simpler Cu_2O , and raise again the problem that while the Ebla tablets appear to evidence copper from Alalâ in the third millennium B.C., copper smelting in third millennium Cyprus is as yet unevicenced: 'The use of chalcopyrite ores for almost all Cypriote copper production either pushes back the date for some type of roasting procedure to the third millennium B.C.E. or else casts doubt on the equation $\text{Asy}/\text{Alalâ} = \text{Cyprus}$ ' (p. 137). Stratum II seems to have followed III directly, but is associated with new Mycenaean settlers from the Aegean, who used Mycenaean IIIC pottery and higher smelting temperatures. Atheniou III–II is thus seen as a cultic site connected with metal-working, and with trade connections through the Aegean and eastern Mediterranean. Stratum I (Iron Age) is poorly attested.

The Old Testament scholar will be interested in the links with the Levant, e.g. the parallels between Stratum II pottery and finds at Ashdod and Tell Dan (pp. 111, 113). The report needs a map to relate Atheniou to its historical environment, and the reader needs a magnifying glass to study the much reduced plans and sections. The plates and drawings are beautifully clear, though on pp. 129–32 there is some lack of correspondence between Figure 60, Plates 43 and 44, and the text.

J. R. BARTLETT

FIGUERAS, P.: *Decorated Jewish Ossuaries* (Documenta et Monumenta Orientis Antiqui, 20). 1983. Pp. xviii, 122; 36 plates. (Brill, Leiden. Price: Fl. 76.00. ISBN 90 04 0659 2)

The practice of secondary burial in an ossuary, known from rabbinic texts, has been vividly illustrated by many examples, largely from the first century A.D. Figueras begins by giving a general account of the practice and then analyses the technical and artistic aspects of ossuary decoration. His fourth chapter contains a critical examination of three theories about the meaning of the decoration: that it corresponds merely to the appearance of contemporary tombs (L. Y. Rahmani); that it reflects a widespread 'language of symbols' (E.R. (not R.E., as Figueras repeatedly has the initials) Goodenough); and that the ossuaries and the symbolism derive specifically from Jewish Christians (E. Testa). His own view is that the motifs chosen symbolized beliefs about the afterlife in particular, and a final chapter assembles a wide range of (not always relevant) literary parallels. The volume provides a useful, well-argued introduction to Jewish ossuaries and their religious significance.

G. I. DAVIES

FINEGAN, J.: *Kōkōgaku kara mita Kodai Oriento-shi*. Translated by the Prince Mikasa. 1983. Pp. xxxvii, 398 and 111-page index; tables, maps and numerous figures. (Iwanami-shoten, Tokyo. Price: ¥9,800)

This is a Japanese translation of *Archaeological History of the Ancient Middle East* (1979); see B. L. 1980, p. 32.

K. K. SACON

GUNNEWEG, J., PERLMAN, I., and YELLIN, J.: *The Provenience, Typology and Chronology of Eastern Terra Sigillata* (Qedem, Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 17). 1983. Pp. viii, 120, including 25 figures and 2 maps. (Israel Exploration Society, Jerusalem. Price: \$20.00. ISSN 0333 5844)

The authors sought new insights into solving the problems of classification, chronology and provenience of this large repertory of pottery by the use of chemical analysis. However, to emphasize the archaeological aspects of the study, discussion of laboratory techniques is relegated to an appendix. Chemical 'fingerprinting' revealed two chemical groups (ETS I and ETS II) which relate to places of origin. Few of the tested wares belonged to neither of these groups, and little could be said about the provenience of these. ETS I has its source in Eastern Cyprus (ca. 190 B.C. to A.D. 50), and the most likely source of ETS II (ca. 50 B.C. to A.D. 100) is south-western Anatolia. The material does not seem to have been brought in by or for soldiers in the Roman Period as previously thought. No site from which samples were taken had continuous stratigraphy covering the period in question, so there are still some uncertainties regarding chronology. Chemical analysis, however, has been shown to have value in studying these problems.

J. R. DUCKWORTH

HOPE, C. A., and ZIMMER, J. K. (eds.): *Catalogue of Ancient Middle Eastern Pottery from Palestine, Cyprus and Egypt in the Faculty of Art Gallery, June 1983, and Essays on Australian Contributions to the Archaeology of the Ancient Near East*. 1983. Pp. 186, including numerous plates, figures and maps. (Faculty of Art Gallery, RMIT, Melbourne, Australia. ISBN 0 86444 053 7)

Results of Australian excavations at the important site of Pella in Jordan are summarized by J. B. Hennessy, T. L. McClellan reports on recent work at

El-Qitar in Syria, with studies of a Hittite seal impression on a cuneiform tablet and of pottery by W. Culican, while N. Kanawati describes his expeditions to Akhmim and Sakkara in Egypt, and J. Beck studies the pottery from Akhmim. R. Merrillees' biographical sketch of his teacher J. R. Stewart tells of his work in Cyprus and as the pioneer of Cypriot and Near Eastern archaeology at Sydney University, enlivened by personal reminiscences. At the Dakhleh Oasis in Egypt C. A. Hope collaborates with a Canadian team, and here relates the discoveries made, with special attention to the pottery. These essays, some rather short, together with a survey 'Aspects of Ancient Pottery Technology' by I. Edwards, a note about the Australian Institute of Archaeology (G. Garner) and the National Gallery of Victoria's collection (M. A. Legges), usefully introduce the contributions of Australians to the field. Perhaps the most valuable part is the catalogue of pottery exhibited (McClellan, Hope and Culican) including pieces excavated at Jericho, Jerusalem, Tell Ajjul, and Megiddo.

A. R. MILLARD

KENYON, K. M.: *Kanan-bito to Amori-bito*. Translated by H. Ogawa. 1984. Pp. 198. (Yamamoto-shoten, Toyko. Price: ¥2,400)

This is a Japanese translation of *Amorites and Canaanites* (1966); see *B.L.* 1967, p. 12 (*Bible Bibliog.*, p. 12). The translator has added an introduction of twenty-six pages, in which he comments on the methods of archaeological research followed by the author; he also provides some general information about biblical archaeology.

K. K. SACON

MEYERS, E. M., and STRANGE, J. F.: *Les Rabbins et les premiers Chrétiens: Archéologie et histoire*. 1984. Pp. 237, with 14 figures. (Éditions du Cerf, Paris. Price: Fr. 115.00. ISBN 2 204 02107 5)

This is a French translation of an interesting study of the archaeological data relevant to the study of Judaism and Christianity in Palestine in the first century (*B.L.* 1982, p. 26). The new title is misleading: the original title, *Archaeology, the Rabbis and Early Christianity*, gives a much more satisfactory indication of the contents.

G. N. STANTON

SAGHIEH, M.: *Byblos in the Third Millennium B.C.: A Reconstruction of the Stratigraphy and a Study of the Cultural Connections*. 1983. Pp. xiv, 214, including numerous plates and figures. (Aris & Phillips, Warminster. Price: £28.00. ISBN 0 85668 132 6)

Unsuitable methods of excavation and publication have obscured much of Byblos's archaeological significance, but now this painstaking dissection and reconstruction of M. Dunand's reports places stratigraphy, archaeological periods, pottery phases and architecture in clearer relationship, with the help of diagrams of the main features. Although Egyptian inscriptions may lead to over-precise dates, the laborious analysis appears to be satisfactory, and the author's allocation of buildings to particular levels is valuable. Most important is her isolation of a clear cultural period at the end of the third millennium B.C. (periods II, III). Major temples and pottery of Syro-Anatolian style are shown to belong to this phase, which followed a violent destruction. After another destruction, a different era began, which may be associated with the Amorites, and which includes the erection of obelisks. Detailed discussions explain how the material from Byblos relates at some

times to Egypt and Palestine, at others to Syria and the north. While contesting long-held interpretations by her investigation, Dr Saghih offers new ones which will also need careful evaluation. Nevertheless, this is a valuable step forward in elucidating the archaeological muddle of a major site.

A. R. MILLARD

STEIN, D. L.: *Khabur Ware and Nuzi Ware: Their Origin, Relationship, and Significance* (Assur, 4/1). 1984. Pp. 65, including 15 plates. (Undena Publications, Malibu, California. Price: \$10.00)

The finely painted Nuzi ware followed the rougher Khabur ware pottery in fashion across Upper Mesopotamia during the second millennium B.C. This essay finds the origins of each form in local traditions, but the decoration of Nuzi ware is novel. Previously explained as a Hurrian product, and so a hallmark of Hurrian culture from Kirkuk to the Orontes, it is here seen as a sign of the economic and trading activity of the Mitannian state rather than of ethnic movement. The suggestion that the thin goblets were all made in one place, then decorated after distribution, deserves to be tested by microscopic and chemical analyses. Although distant from Palestine, there are comparisons to be made with bichrome ware and with the ethnic association of 'Philistine' pottery.

A. R. MILLARD

STERN, E.: *Excavations at Tel Mevorakh (1973–1976)*. Part Two: *The Bronze Age* (Qedem, Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 18). 1984. Pp. xiv, 168, including many illustrations; 47 plates. (Israel Exploration Society, Jerusalem. Price: \$24.00. ISSN 0333 5844)

This volume completes the report on the author's excavations at a small site in the coastal plain near Caesarea (for the first part see *B.L.* 1979, p. 37). In addition to the usual descriptions of the stratigraphy, the pottery and other small finds, it includes some more general studies of the roles which the site played in its neighbourhood at different periods and four appendixes, two of which deal with the chemical analysis of pottery and obsidian with a view to determining their provenance. There was a succession of fortresses here in the Middle Bronze Age (beginning already in the nineteenth century B.C.), but it is the superimposed temples from the Late Bronze Age which are likely to be of most interest to the Old Testament scholar. Stern compares them, among others, to the Fosse Temples at Lachish and suggests that they may have served the needs of travellers in particular.

G. I. DAVIES

TUFNELL, O., with contributions by MARTIN, G. T., and WARD, W. A.: *Studies on Scarab Seals*. Vol. II: *Scarab Seals and their Contribution to History in the Early Second Millennium B.C.* 1984. Pp. xvi, 202, including 30 figures, 34 tables. (Aris & Phillips, Warminster. Price: £17.50. ISBN 0 85668 130 X). Part 2: *Inventory, Plates, Index*. 1984. Pp. 203–397, including 64 plates. Price: £17.50. ISBN 0 85668 279 9)

Scarabs found in Palestine often serve as a means of dating archaeological deposits, yet their own sequence is itself uncertain. Miss Tufnell's detailed analysis of the large number of Middle Bronze Age examples attempts to set up a typological series so that new discoveries can be dated and old ones

evaluated more precisely. Part II presents lists of the scarabs by site, publication, and present location, and illustrates them by design and royal names. The results of an extended and laudable toil bring certainty and refinement to previous vaguely-based assumptions, and will be valuable to any study of the period. W. A. Ward, who dealt with pre-Twelfth Dynasty scarabs in volume I (published in 1978, not noticed in *B.L.*) contributes a notable chapter on royal name scarabs which began in the Twelfth Dynasty. Building on Miss Tufnell's work he re-arranges the order of rulers in dynasties XIII to XV (the 'Hyksos'). G. T. Martin discusses the role of official seals found outside Egypt. In addition to the historical value and evidence of the variation in strength of Egyptian influence in Palestine, the designs also demand study, some clearly having a meaning yet unknown. This is an important technical compendium.

A. R. MILLARD

UPHILL, E. P.: *The Temples of Per Ramesses*. 1984. Pp. xiv. 254; 20 plates. (Aris & Phillips, Warminster. Price: £20.00. ISBN 0 85668 265 9)

The core of this book is a list of monuments from Tanis, Qantir-Khataana and other Eastern Delta sites that had once formed elements of buildings in Ramesses II's personal capital. Pi-Ramesses. The list is followed by notes on the pieces, then by Uphill's assessment of which gods had temples in Pi-Ramesses, and on what scale, plus possible location in the area of what had been originally a vast new city foundation. His results are tentative, stimulating but in good measure uncertain; errors in detail (e.g. wrong postdating of the 'Stela of Four Hundred Years', misunderstanding of the phrase 'father of the fathers') do occur. For Old Testament scholars the essential points are twofold: the present denuded state of the site of Pi-Ramesses illustrates the fact that apparent absence of evidence is not evidence of absence; and more concretely the really vast scale of the royal Eastern Delta city that appears in Exod. 1:11 in relation to the Hebrew sojourn and exodus. Its proper location is certainly at Qantir/Tell-ed-Dab'a/Khataana, and not at Tanis, whither later kings took much of the stone for reuse.

K. A. KITCHEN

USSISHKIN, D.: *The Conquest of Lachish by Sennacherib* (Tel Aviv University, Publications of the Institute of Archaeology, 6). 1982. Pp. 135, including 101 illustrations. (Institute of Archaeology, Tel Aviv University. Price: \$72.00. ISBN 965 266 001 9)

Lachish—confidently identified as Telled-Duweir—has great attraction for archaeologists as the major Israelite city depicted on Assyrian reliefs. In 1973 Ussishkin began a new series of excavations, following J. L. Starkey's outstanding work. This lavish book presents his interpretation of Level III as the city destroyed by Sennacherib, agreeing with Starkey, and relates the remains to the reliefs. The first major part describes the city's defences and fort, occupation debris, and the enormous bank of stones and earth believed to be one of the Assyrian siege ramps. Complete and detailed photographs and drawings illustrate the discussion of the reliefs from Nineveh in the British Museum. Both the structures, the objects, and the people shown add immeasurably to the physical relics unearthed, and aid their interpretation. While *lammelech* jars rewarded the excavator, who now has no doubt they belong to Hezekiah's reign, Assyrian soldiers had taken more valuable vessels, among them two 'ceremonial chalices', seen on the reliefs, which should more probably be described as incense burners. Although continuing work adds to knowledge, notably a ramp built within the city to counter the

Assyrian one, Ussishkin gives a lucid account, comprehensive but not over-technical, of his important contribution to biblical archaeology.

A. R. MILLARD

3. HISTORY AND GEOGRAPHY

AHARONI, Y.: *Das Land der Bibel: Eine historische Geographie*. Mit einem Vorwort von V. Fritz. Translated by A. Loew. 1984. Pp. xii, 482, including 34 maps. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 65.00. ISBN 3 7887 0627 9)

This is the German translation of the second edition of Aharoni's *The Land of the Bible* (1979), reviewed in *B.L.* 1981, p. 35 (for the first edition see *B.L.* 1968, p. 14 (*Bible Bibliog.*, p. 68)). Aharoni died in 1976, and according to the Preface it was decided not to incorporate subsequent research into the notes. There appear to be few differences in this edition. In chapter 6, sections V and VI have been combined. The chronological chart (p. 435) has been abbreviated (the Neolithic period is updated from 5000 to 8000 B.C., and the Chalcolithic brought down from 4000 to 3600 B.C.), and the maps have been redrawn (they look better, but the names are somewhat diminutive). On map 28, Bet-Zor appears for Bet-Zur, and Jekabzeel, Afeka, Aschan, Bet-Peled, Kain, and Sechacha are apparently firmly located. But as these places do not appear in the list of side identifications (pp. 437 ff.), perhaps they qualify for at least a question mark on the map. (On these, see now the third edition of the *Oxford Bible Atlas* (cf. below, p. 40)). On p. 444, Moab, identified as H. el-Medēyine, is presumably the City of Moab of the English edition (p. 433). The German student, however, will be grateful for this edition, and not least for its type-face and lay-out, which are a great improvement on the English edition.

J. R. BARTLETT

BAUMANN, U.: *Rom und die Juden: Die römisch-jüdischen Beziehungen von Pompeius bis zum Tode des Herodes (63 v. Chr.–4 v. Chr)* (Studia Philosophica et Historica, 4). 1983. Pp. viii, 294. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 68.00. ISBN 3 8204 7748 9)

The author describes this book as a 'Synopsis der römisch-jüdischen Beziehungen', and, though detailed and scholarly, it is essentially a summary of familiar material. It provides, in a more limited framework, for the German reader, what in English can be found within Smallwood's history or in the new Schürer. If a specific readership is clearly intended, it is probably the academic in a different but related field; it may well, therefore, prove useful to members of this Society, and may be recommended for its extensive bibliographical footnotes. It is focused sharply, and the focus falls on the political relationship between Roman and Jewish protagonists, with the Diaspora as well as Palestine taken into account. Internal Palestinian events come in where they have an effect, as, for example, with the involvement of the Pharisees in the civil war between Hyrcanus and Aristobulus; but no attempt is made to portray in its own right the situation among the Jews. At times the narrative can be little more than a retelling of parts of books xiv and xv of Josephus's *Antiquities*; but when it comes to the reign of Herod, the author shows admirable firmness in avoiding the domestic drama which swamps Josephus and sticking to his own theme. Some issues are perhaps dealt with at disproportionate length, such as Herod's choice of Hananel for High Priest, and some excursions are dispensable in a book of this length, such as the one on the date of Herod's capture of Jerusalem. But on the whole

the author's judgement is good, as is his knowledge, even though his professional working field appears to lie in other departments of the humanities. He does not, however, know some of M. Stern's important Hebrew articles and has missed H. A. Harris's *Greek Athletics and the Jews*.

T. RAJAK

BOARDMAN, J. (ed.): *The Cambridge Ancient History. Plates to Volume III: The Middle East, the Greek World and the Balkans to the Sixth Century B.C.* New edition. 1984. Pp. xiv, 299, including 385 illustrations, 19 maps. (Cambridge University Press. Price: £20.00. ISBN 0 521 24289 4)

The convention that books on ancient history have the occasional picture (not necessarily integrated with the text) was modified in the original *CAH* by the issuing of volumes of plates separately from the text volumes. This continues in the totally new work variously called 2nd or 3rd edition (see *B.L.* 1983, p. 33), but now corrected to 'New edition'. One small volume of plates appeared in 1977 (*B.L.* 1978, p. 36) covering the first two text volumes and now a second volume is out, covering the third text volume, of which only two of its three parts have yet appeared. In the first picture volume the pictures were specifically related to the text, and so only the briefest of captions were supplied. This time the pictures are not necessarily meant to explicate the text volume, indeed the authors are not always the same, but now the pictures are explained at greater length and short bibliographies are provided. The sections on Babylonia, Assyria, Urartu, Israel, and Judah (by P. R. S. Moorey), and those on the Phoenicians (D. Collon) and Egypt (I. E. S. Edwards and T. G. H. James) are those of most interest to readers of this *Book List*, but one wonders who is served by the one sketch map and thirty photographs of mostly very well-known objects and scenes for Israel and Judah. Throughout, only very few unpublished items are given. Reproductions of photographs are never outstanding and occasionally poor. Though the information given is reliable and pertinent, this book hardly competes with the better art histories and those atlases which are in fact picture books with some maps.

W. G. LAMBERT

BOWERSOCK, G. W.: *Roman Arabia*. 1983. Pp. xiv, 224, with maps, plans, and 16 plates. (Harvard University Press, Cambridge, Massachusetts, and London. Price: £14.90. ISBN 0 674 77755 7)

The Nabataeans are rarely named in the Bible (1 Macc. 5:25; cf. 2 Macc. 5:8; 2 Cor:11.32), and though they flourished in the time of Jesus, the evangelists and most biblical scholars have ignored them. However, a classical scholar has now provided a welcome, up-to-date study. He is non-committal on Nabataean origins, but asserts (against A. Negev) third-century B.C. Nabataean presence in the Hawrān. He emphasizes the peaceable character of the Nabataeans (cf. 1 Macc. 5:25), and acquits Syllaesus of sabotaging the army of Aelius Gallus in 26 B.C. In A.D. 106 the kingdom became a Roman province without major conflict and filled a vital gap in the eastern provincial system. (The strategic importance of Nabataea to Roman policy in the east is Bowersock's main theme.) The book includes some hitherto unpublished texts and a valuable appendix on 'Ancient maps of Roman Arabia', which discusses the Peutinger Table and the Madaba map. (Unfortunately the plates showing these, and two manuscript maps of Ptolemy's Geography from the twelfth and fifteenth centuries, are not reproduced with sufficient clarity to be useful.) The later chapters tell the

story of the province to its end at the beginning of the Byzantine period. This excellent study is refreshingly sharp and clear in scholarship and style alike.

J. R. BARTLETT

DAVIES, W. D., and FINKELSTEIN, L. (eds.): *The Cambridge History of Judaism*. Vol. 1: *Introduction; The Persian Period*. 1984. Pp. xvi, 464, including some figures and plates. (Cambridge University Press. Price: £33.00; \$59.50. ISBN 0 521 21880 2)

This important volume is of long gestation: D. Baly's introductory chapter on geography and E. Stern's on the archaeology of Persian Palestine are dated to 1973, and H. Gese's on wisdom literature to 1975; Morton Smith has updated his chapter on Jewish religious life with a 'terminal note' referring to nothing after 1978. There is inevitably some overlap between contributors: e.g. material from U. Rappaport's introductory survey of numismatics (which reaches into the Roman and Byzantine periods) reappears in Stern's chapter on archaeology (cf. pp. 24–27, 109 ff.; Stern's translation of the title *hphh* on the coins from T. Jemmeh as 'satrap' (p. 111) seems questionable). On this chapter see now Stern's fuller work, reviewed in *B.L.* 1984, p. 34. Stern's chapter on the history of Persian Palestine invites questions; not all will agree that Ezra and Nehemiah 'provoked the final division between the Jews and the Samaritans' (p. 74). Stern supports Alt's view that Judah did not become a Persian province before the mid/late fifth century B.C., and argues tentatively that Judah took no part in the Phoenician rebellions of the fourth century, the destruction of the main Palestinian towns being imputed not to Artaxerxes III but to Alexander or his successors. J. Naveh writes helpfully on the use of Hebrew and Aramaic in this period. P. R. Ackroyd firmly demonstrates the problems of reconstructing the history of Persian Palestine from the Jewish sources; this chapter should be compulsory reading for all biblical students. G. Wanke's chapter on prophecy and psalms covers long-familiar ground and one misses reference to more recent works (e.g. P. D. Hanson on apocalyptic). H. Gese claims that in the Persian period 'the way in which Wisdom assimilated a theological spirit and the notion of transcendence marked a development unparalleled in Antiquity' (p. 218), but again, reference to more recent work (e.g. on the literary and theological unity of Job) is missing. The most readable and stimulating essay is Morton Smith's on Jewish religious life, though speculation sometimes takes over (e.g. 'Ezra's ... demand for divorce led to his downfall' (p. 269)). Smith's thesis of the struggle between the segregationists ('Yahweh-alone' party) and assimilationists (cf. his *Palestinian Parties and Politics*, reviewed *B.L.* 1973, p. 44) reappears here and in the late E. J. Bickerman's chapter on the Babylonian captivity, and both authors rely heavily (and interestingly) on evidence drawn from Jewish personal names in the Murashu documents and elsewhere. Mary Boyce describes Persian religion in the Achaemenid era and Shaul Shaked argues for its somewhat indirect and later influence on Judaism (revealing how hard it is to identify borrowing precisely). M. Dandamayev describes Babylon, E. Bresciani Egypt under the Persians, to which B. Porten adds a very useful summary of his work on the Elephantine community.

This volume clearly has its limitations, but it successfully presents much detailed evidence and interpretation hitherto available only in the better libraries. We look forward to the promised second volume on the Hellenistic age.

J. R. BARTLETT

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. Pp. 232, including 3 maps. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 29.80; sub. price: DM. 26.80. ISBN 3 525 51664 9)

This is a clear and balanced treatment of the history of Israel to the time of Solomon. Recent scholarly study is effectively used to produce a picture which, even if it does not tie up all loose ends, provides a credible framework within which the directions of future research on particular problems may be indicated. Having discussed the sources and their limitations, the author sets the general historical, social, and cultural scene within which Israel came into existence in Palestine. The three great themes of patriarchs, exodus and Sinai covenant are studied as the expression of this Israel's national and religious identity; Israel's actual origins lie within the land, in the meeting of those who came from Egypt, bringing Yahwism with them, with 'mountain nomads' living in Palestine, comprising in large part peoples who had separated themselves from the city states, eventually to found new settlements on the mountains. This is an excellent study, reflecting no single school or approach. A second volume is projected for 1986.

A. D. H. MAYES

ELLISON, H. L.: *From Babylon to Bethlehem: The People of God Between the Testaments*. 1984 (1976). Pp. viii, 136. (Baker Book House, Grand Rapids, Michigan. Price: \$5.95. ISBN 0 8010 3412 4)

This is a reprint by another publishing house of a book first published in 1976 by Paternoster Press. It was reviewed in *B.L.* 1977, p. 30.

R. A. MASON

FRYE, R. N.: *The History of Ancient Iran* (Handbuch der Altertumswissenschaft, 3/7). 1984. Pp. xvi, 411; 3 maps. (C. H. Beck, Munich. Price: DM. 142.00. ISBN 3 406 09397 3)

The scope of this volume is the whole Iranian area from earliest times to the end of the Sassanian period in the seventh century A.D. The opening chapters are devoted to geography, demography and prehistory, the latter two providing careful and critical review of archaeological work. The central chapters offer the discussions most relevant to readers of the *Book List*: the Medes and others in the pre-Achaemenid period, the Achaemenids themselves, Alexander to the Parthians. Two features may indicate the special value for Old Testament studies. The first is the breadth of the coverage, enabling the interests of the biblical scholar to be set in the context of the whole range of Iranian history, and showing clearly how the problems of evidence which affect the Old Testament are equally to be felt elsewhere. The second is the critical handling of the material, and the cautions against reconstructions which are no more than hypothetical. There is much more than history in the narrower sense, particularly in the consideration of economic, social and religious questions. Useful correctives are provided to the oversimple view of a *pax persica*, with its often too rosy a picture of Achaemenid policy. There are some slips, e.g. that Nehemiah rebuilt the temple (p. 128); and what seems a rather too ready belief in Darius's honesty in the Behistun inscription: but as Frye comments (p. 102) 'Darius won'(!); as in other contexts, the propaganda of the successful conceals some aspects of truth. The present reviewer was intrigued to find himself cited as P. P. Backroyd; this may suggest that the bibliographical information, which is excellently informative (and includes critical assessments), may need further

checking. The volume provides a comprehensive complement to J. M. Cook, *The Persian Empire* (Dent, London, 1983 — not reviewed in the *Book List*), which presents the more normal Greek-angled perspective.

P. R. ACKROYD

GRANT, M.: *The History of Ancient Israel* (History of Civilisation). 1984. Pp. x, 317, with 10 maps, 1 plan. (Weidenfeld & Nicholson, London. Price: £16.50. ISBN 0 297 78366 1)

The idea of inviting an historian of classical antiquity to contribute the volume on ancient Israel to the 'History of Civilisation' series was an interesting one, but in fact it is only for the Hellenistic and Roman periods that Grant's particular expertise is in evidence. Earlier, this is as much an introduction to the literature of the Old Testament as a conventional history. Often the biblical record is outlined and comment made upon it. All the biblical books, even those such as Job which contribute little to an understanding of Israel's history, are briefly summarized, either in the text or in one of the eleven appendixes, most of which deal with run-of-the-mill Old Testament matters. Unfortunately the book appears to have been sub-edited by someone with no knowledge of the Old Testament, and so some of the errors are grotesque (Feast of Books for Booths; the anointing of Hazael described as a 'taste' (rather than 'task') for Elisha). In short, an attractively produced book, but one which could be recommended for student use only with considerable reserve.

R. J. COGGINS

GUNNEWEG, A. H. J.: *Geschichte Israels bis Bar Kochba* (Theologische Wissenschaft, 2). 5., durchgesehene und ergänzte Auflage. 1984. Pp. 210, with 1 map. (Kohlhammer, Stuttgart. Price: DM. 24.00. ISBN 3 17 008601 4)

Previous editions were noted in *B. L.* 1974, p. 19; 1981, p. 38; 1983, p. 35. The changes introduced since the last edition include a few additions to and omissions from the bibliographies which appear at intervals throughout the book, and consequential changes to the index of names. Other occasional changes of emphasis and corrections occur in the text, but the pagination, chapter and sub-section headings remain the same. The new preface refers mainly to continuing work on the sociological aspects of early Israelite history, but no substantial changes have been introduced into the chapters on Israel's settlement and pre-monarchic period, which are most affected by this work.

A. D. H. MAYES

HALPERN, B.: *The Emergence of Israel in Canaan* (Society of Biblical Literature, Monograph Series, 29). 1983. Pp. xiv, 334. (Scholars Press, Chico, California. Price: \$36.75 (discount price: \$24.50); ISBN 0 89130 649 8. Paperback price: \$24.50 (discount price: \$16.50); ISBN 0 89130 609 9)

The aim of this book is an ambitious one: to draw together the varying pointers and strands of evidence (linguistic, sociological, historical, geographical) so as to form a coherent picture of pre-monarchic Israel. Part I is basically an introductory evaluation of the literary sources; Part II explores the work of earlier scholars in the field; Part III (the longest) attempts to construct a typology, largely on the basis of the various tribal lists; and Part IV considers the developing organizational structure of the emergent nation. As a whole this is clearly an important contribution to the debate sparked off by the work of Mendenhall and Gottwald, but much of Halpern's own

reconstruction is necessarily tentative, with the evidence open to quite different interpretations. Many readers will find the extraordinarily convoluted style often makes it very difficult to follow the argument with the attention it deserves.

R. J. COGGINS

HAYES, J. H., and MILLER, J. M. (eds.): *Israelite and Judaeon History* (Old Testament Library). 1984 (1977). Pp. xxxii, 736; 9 maps. (SCM Press, London. Price: £17.50. ISBN 0 334 00743 7)

This is a second, unaltered impression of the book warmly reviewed in *B.L.* 1978, p. 37. That the limp edition costs £2.50 more than the 1977 hardback shows what has been happening to book prices!

J. R. PORTER

KEEL, O., KÜCHLER, M., and UEHLINGER, C.: *Orte und Landschaften der Bibel: Ein Handbuch und Studien-Reiseführer zum Heiligen Land*. Band 1: *Geographischgeschichtliche Landeskunde*. Mit Beiträgen von Urs Staub. 1984. Pp. 751, with end-maps and 180 illustrations. (Benziger Verlag, Zürich. Price: Sw.Fr. 88.00 (sub. price: Sw.Fr. 78.00); ISBN 3 545 23044 9. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 50166 8)

This impressive compendium introduces the series (for Band 2 see *B.L.* 1984, p. 38) by covering geology, climate, botany, and zoology before turning to the various Old Testament presentations of Israel (both geographical and theological) among the nations, the changing names and boundaries of the land, problems of site identification, archaeological method, sources for ancient and modern topography, a survey of the history of Israel and her neighbours (carried down to 1983!) — and then adding a *Kleines Lexicon der Spezialbegriffe* (pp. 634–712) for good measure. Particularly useful are the sections on the different names used through history to describe the land and its occupants (pp. 206–88) and on archaeological methods and ‘biblical archaeology’ (pp. 348–78). (See pp. 372 ff. for criticism of de Vaux’s limitation of the value of archaeological evidence to historical rather than theological matters, though the following demonstration that Old Testament theological ideas (e.g. the Zealots’ faith in God’s help, the prohibition of images) can be illustrated from archaeological finds hardly meets de Vaux’s point.) An original and most useful feature of the book is the list of sources for the topographical history of the land, from the Ebla texts *via* Eusebius’s *Onomasticon* to Abel and Aharoni and modern cartography, complete with bibliographies. (To the literature on Egeria and others must now be added E. D. Hunt, *Holy Land Pilgrimages in the Later Roman Empire AD 312–460*, Clarendon Press, Oxford, 1982.) The approach is always both precise and concise, conveying detailed information rather than vague generalities. The prose is direct and straightforward. The type-faces used, though small, can be read with comfort, and the lay-out is clear. The illustrations are generally well reproduced (though the Madeba map (p. 431) — from Wilkinson, with an English text — needs a magnifying glass) and their sources are given precisely (pp. 713 ff.). This is a most helpful reference work; Band 3, *Der Norden*, and Band 4, *Jerusalem*, are eagerly awaited.

J. R. BARTLETT

KOLB, F.: *Die Stadt im Altertum*. 1984. Pp. 306, including 40 illustrations. (C. H. Beck, Munich. Price: DM. 58.00. ISBN 3 406 03172 2)

The author sets out his definition of ‘city’, then surveys those known from antiquity, considering their function. One chapter (ii, pp. 18–58) covers the

ancient Near East, principally Mesopotamia. Important questions about the origins of cities still need answers, but increasing knowledge rules out old ones. Thus Max Weber thought temple building and trade stimulated city growth, now it seems that the former accompanied and the latter followed it. Kolb correctly notes recent revision of the Sumerian 'temple-state' theory. When the Akkadian empire arose, he claims, cities declined as they fell under a single ruler, yet the royal titles show that this and later kingdoms were simply enlarged city-states. Part of Kolb's definition requires citizen-government, and he finds Babylonian cities lacked it, a conclusion which may be challenged. Turning to the Levant, Ugarit has pride of place (pp. 41–43), the Phoenician cities receive cursory treatment, and the Palestinian likewise; for both the texts have much more to offer than is recognized here. Most of the book discusses Greek and Roman cities (chapter III, pp. 58–140, IV, pp. 141–260), collecting much valuable information from texts and archaeology, in a manner not done before. Comparing the richness of these chapters with the previous one reveals the need for a similar comprehensive study of the city in the Old Testament world.

A. R. MILLARD

KREISSIG, H.: *Geschichte des Hellenismus*. 2., durchgesehene Auflage. 1984. Pp. 257, including 27 figures, with 32 plates and 2 end-maps. (Akademie-Verlag, Berlin. Price: M. 11.80)

The first edition of this work of *haute vulgarisation* (not reviewed in the *Book List*) appeared in 1982. It covers the history of the Hellenistic world from Alexander's conquests to the end of the Ptolemaic dynasty in 30 B.C. Its distinctive feature is the Marxist perspective from which the story is told. The Jewish rebellion against Antiochus IV is said to have originated as a peasant revolt.

F. F. BRUCE

LEMCHÉ, N. P.: *Det gamle Israel: Det israelitiske samfund fra sammenbruddet af bronzealderkulturen til hellenistisk tid*. 1984. Pp. 240. (Anis, Aarhus. Price: D.Kr. 130.00. ISBN 87 7457 028 5)

This book about classical Israel is designed as a course book for students of religious studies and is sub-titled 'Israelite Society from the Collapse of the Bronze Age Culture to Hellenistic Times'. However, it is not a traditional history of Israel; the author takes the view that the Old Testament contains next to nothing of historical sources that go back beyond the seventh–sixth centuries B.C. Israel's earlier history has to be reconstructed by means of archaeological results. The book begins with a thorough introduction to the geography, demography, and economy of the area, followed by a discussion of the sources for the history of Israel (pp. 28–65). The centre of the book is the reconstructed history divided into three parts, the pre-national period, the monarchy, and the exilic and post-exilic periods. The last section of the book (pp. 168–218) deals with Israelite religion, which originally was a 'Canaanite' religion, from which Jewish monotheism crystalized around the middle of the first millennium B.C. The book is provided with indexes and a guide to reading with special reference to further literature on the subject in Danish.

K. JEPPESEN

LING, R. (ed.): *The Cambridge Ancient History. Plates to Volume VII, Part I: The Hellenistic World to the Coming of the Romans*. New edition. 1984. Pp. xvi, 207, including 6 maps and 268 illustrations. (Cambridge University Press. Price: £15.00. ISBN 0 521 24354 8)

This book illustrates the revised *CAH* VII (see below, pp. 41–42), but its format and content make it an independent guide to the Hellenistic age. Separate chapters cover the Ptolemaic kingdom (D. J. Thompson), the Seleucid kingdom and the Greek kingdoms of Bactria and India (M. A. R. Colledge), Asia Minor (S. M. Sherwin White), Macedonia, Greece, and the Cyclades (R. A. Tomlinson), Sicily and Magna Graecia (J. C. Carter). P. Connolly illustrates Hellenistic warfare, and R. Ling Hellenistic civilization under various headings — industry and trade, houses, theatre, religion, etc. Each plate is accompanied by a full paragraph of explanation (not just a caption) and a short bibliography. Students seeking visual aids for the Maccabaeae period will find examples of contemporary Ptolemaic and Seleucid coins, of gymnasia, Hellenistic temples and deities, military equipment, etc., though drawn from all quarters of the Hellenistic world except Palestine. One illustration (no. 2), however, is of particular interest, an Egyptian demotic ostrakon with evidence relevant to the date of Antiochus IV's forced departure from Egypt in 168 B.C. No. 87 illustrates Antiochus's contribution to the temple of Olympian Zeus in Athens. Though one could wish for more illustration of Hellenism in the Levant, this is a most useful, well-presented resource, a portable museum for both teacher and student to browse in.

J. R. BARTLETT

MAIBERGER, P.: *Topographische und historische Untersuchungen zum Sinaiproblem: Worauf beruht die Identifizierung des Gabal Musā mit dem Sinai?* (Orbis Biblicus et Orientalis, 54). 1984. Pp. 175; 13 plates. (Universitätsverlag, Freiburg. Price: Sw.Fr. 47.00; ISBN 3 7278 0300 2. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53675 5)

Few biblical scholars have paid much attention to medieval Arabic discussions of the location of Mount Sinai. Maiberger was trained first as an Arabist and the special merit of his *Habilitationschrift* is its thorough treatment of this evidence. As a result the basis for the statements of the Arab geographers is made much clearer, and the possibility of their having known any early tradition other than the standard Christian identification with Jebel Musa can virtually be eliminated. Maiberger believes, however, that etymologies of the name 'Sinai' proposed by Arabic writers contribute to the interpretation of the crux in Gal. 4:25 and possibly explain the identification of Sinai with Jebel Musa by the monks of the fourth century A.D. (the mountain may already have been known as a *tūr sinā* by the Nabataeans of that time because of the dendrite formations in the rocks of the area). He finds earlier indications of a location in the Sinai peninsula in Josephus and in Exod. 16 (which he attributes entirely to P and later supplementers: see his book reviewed below, p. 86), but strangely he does not discuss Deut. 1:2. In a final chapter he publishes (with a German translation) an account in Arabic (probably sixteenth century) of the founding of St Catherine's Monastery by Justinian. While some recent studies have been overlooked, this remains a most valuable piece of research into Christian, Arabic and, to a lesser extent, Jewish tradition.

G. I. DAVIES

MAY, H. G., HUNT, G. N. S., and HAMILTON, R. W.: *Oxford Bible Atlas*. 3rd edition, revised by J. DAY. 1984. Pp. 144, with 92 illustrations and 25 maps. (Oxford University Press. Price: £8.50; ISBN 0 19 143452 3. Paperback price: £4.95; ISBN 0 19 143451 5)

It is a tribute to the accuracy of the earlier editions (*B.L.* 1963, p. 18 (*Decade*, p. 412); 1975, p. 31) that the third edition of this standard reference work has needed comparatively little updating. The format and pagination remain the same. Some new photographs have been introduced, and there are some alterations to the text. Thus a section on the patriarchs has been completely rewritten with less emphasis on the illustrative value of customs from Nuzi and elsewhere (cf. pp. 26, 108). For the monarchic period Jepsen's chronology has been adopted in place of Albright's and Thiele's (p. 18); Ezra is now firmly dated to 398 B.C. (pp. 16, 19, 76, 79). The religious influence of Egypt on Israel is located primarily in the area of wisdom literature (p. 24). This edition appears to favour a more northerly location than Jebel Musa for Sinai/Horeb (p. 58), is more cautious about Joab's use of the *šinnor* (p. 8), allows David's census-takers to visit Gilead rather than Kadesh on the Orontes (p. 64), locates Solomon's Ophir in Saudi Arabia half way down the Red Sea rather than in African Punt (p. 66), replaces the Egyptian Sib'e (So, 2 Kings 17:4) with Re'e (p. 70), and rewrites its account of Sennacherib's campaign of 701 B.C. (p. 28). The stamped jar handles from Hebron, Ziph, Socoh and *mmšt* ('Memshath') have lost their former association with Josiah's reign (p. 72) and are dated generally to the eighth-seventh century B.C. (p. 135). This edition is up to date on the purpose of Robinson's arch and on the more ecological emphasis of present archaeological practice, but not on the date of Mesolithic Jericho (pp. 13, 102); and other points remain in need of correction.

The real interest, however, lies in the maps and in the identification and location of biblical sites. The maps regrettably seem to show less colour and contour differentiation than before. But by my count there are over fifty new entries to the Gazetteer (including a welcome number from Transjordan). There are many important new locations, relocations, and new question marks; but for reasons of space it is unfortunately not possible to discuss these here.

Much editorial care has gone into this new edition. Modern Israeli names have been added to some sites in the Gazetteer, and the Hebrew letters *'aleph*, *hē*, *het* and *'ayin* differentiated in transliteration. There are a number of minor proof-reading slips in the Gazetteer and a number of points that are open to question. However, this is an important and helpful new edition, which will probably remain the best student atlas until new discoveries make a fourth edition necessary.

J. R. BARTLETT

REDFORD, D. B.: *Akhenaten, the Heretic King*. 1984. Pp. xxvi, 255; frontispiece, 19 line drawings, 48 photographs. (Princeton University Press. Price: £27.40; \$27.50. ISBN 0 691 03567 9)

This volume provides a reassessment of the reign of the notorious pharaoh Akhenaten. Redford indicates clearly the profile of Akhenaten's type of monotheistic sun-worship, in which the king himself holds the central place as sole intermediary between men and Aten, and is offspring of the Aten, his ruler on earth. This religion had no moral content; it simply celebrated the creative and sustaining role of the sun. The author does not give an exhaustive or full view of the period. But his work is the first to incorporate fully the evidence from Akhenaten's early temples at Karnak, whose thousandfold fragments have been partly reconstructed on paper, and one partly excavated; in both projects, Dr Redford has played a leading role.

His account of this reign is prefaced by an outline account of the rise and structure of Egypt's empire, and closes with an outline of events to the end of Akhenaten's dynasty. A glossary of terms and names, brief bibliography and index complete the book.

K. A. KITCHEN

SOGGIN, J. A.: *A History of Israel: From the Beginnings to the Bar Kochba Revolt, AD 135*. Translated from the Italian by J. Bowden. 1984. Pp. xviii, 436, including 18 plates. (SCM Press, London. Price: £10.50. ISBN 0 334 02043 3)

This work has brought together an abundance of information on most recent developments in problems of historical reconstruction. Bibliographies are extensive and appear in regular association with particular topics. There are, moreover, useful supplementary appendixes on archaeology (by D. Conrad) and chronology (by H. Tadmor). However, in its overall presentation of the subject this history has its own problems. The author has decided that the history of Israel must begin with the united kingdom of Judah and Israel under David and Solomon. The explicit reason given for this is that the sources for any earlier period are inadequate. This, however, can be a reason only for an incomplete and tentative historical reconstruction of the earlier period, not for deciding that there was no history of Israel before David. The author's decision carries implications regarding the nature of Israel which are too weighty to rest solely on a declaration that the sources for the pre-Davidic period are inadequate; it also results in a presentation that, for those not familiar with the problems with which the author is dealing, may be rather confusing.

A. D. H. MAYES

SOGGIN, J. A.: *Storia d'Israele* (Biblioteca di Cultura Religiosa, 44). 1984. Pp. 573; 18 plates. (Paideia Editrice, Brescia. Price: Lire 30,000)

The English translation of this work is reviewed above. In the English version the three indexes 'Persone, concetti e cose', 'Toponimi', and 'Parole ed espressioni straniere' have been collected into one 'General Index': the text references in this are often fuller than in the Italian, although a number of entries have been omitted. In the same way, the indexes of Modern Scholars and of Biblical References are much more complete in the English than in the Italian version, but the latter also has an index to non-biblical material. The original contains a useful Chronological Table not reproduced in the English edition.

J. R. PORTER

WALBANK, F. W., ASTIN, A. E., FREDERIKSEN, M. W., and OGILVIE, R. M. (eds.): *The Cambridge Ancient History*. Vol. VII, Part 1: *The Hellenistic World*. 2nd edition, 1984. Pp. xiv, 641. (Cambridge University Press. Price: £35.00. ISBN 0 521 23445 X)

This replaces CAH VII, *The Hellenistic Monarchies and the Rise of Rome*, first published in 1928, reprinted with corrections in 1954, and subsequently reprinted, most recently in 1975. The new edition leaves Rome to another volume, makes some changes of emphasis, and incorporates the research of the last half-century. F. W. Walbank contributes a new opening chapter on the available sources, and a new, separate chapter on 'Monarchies and Monarchic Ideas'. The Celts (chapter 2 in the first edition) have been relegated to a place in chapter 11. E. Will replaces Tarn's first edition chapter on 'The New Hellenistic Kingdoms' by two chapters on 'The Succession to Alexander' and 'The Formation of the Hellenistic Kingdoms'. Will notes that while the growing cultural unity compensated for the collapsing territorial unity of Alexander's empire, nevertheless there remained an unstable

equilibrium of the new territorial states. The cultural unity of the Hellenistic world comes under close and interesting scrutiny in J. K. Davies's important chapter on 'Cultural, Social and Economic Features of the Hellenistic World', which challenges much over-simple reading of complex evidence and ends by noting that 'the innumerable spoken languages of the Hellenistic East ... are probably a better guide to the nature of 'Hellenistic society' than the Attic based *koine* whose origin and diffusion has influenced — or misled — our vision of it for so long.' This essay underlines the claim of the Preface that 'the present volume lays less emphasis on military detail and more on social and economic problems than did its predecessor' (p. xi). Rostovtzeff (who was hardly unaware of social and economic problems but did not have at his command the results of the last fifty years' analysis of economic evidence) on 'Ptolemaic Egypt' and 'Syria and the East' has been replaced by the late E. G. Turner and D. Musti, and to redress the political balance an extra chapter by H. Heinen has been added on 'The Syrian–Egyptian Wars and the New Kingdoms of Asia Minor'. Chapter 6 of the first edition, 'Macedon and Greece' (W. W. Tarn), is now by F. W. Walbank. The old chapter 7, 'Athens' (C. F. Angus), with its coverage of the new philosophies, and chapter 8, 'Alexandrian Literature' (E. A. Barber), have disappeared without trace, apart from a brief justification on grounds of 'limitations of space' in the Preface. This seems a pity. The first edition chapter 9, 'Hellenistic Science and Mathematics' (W. H. S. Jones), was more limited than the new chapter 9, 'Hellenistic Science: Its Application in Peace and War', which in addition to physics, mathematics, geography and astronomy, and medicine (G. E. R. Lloyd) covers war and siegecraft (Y. Garlan), agriculture (D. J. Thompson), building and townplanning (F. E. Winter). New chapters on Agathocles of Sicily (K. Meister) and Macedon and the Greek Leagues (F. W. Walbank) complete the text.

There are some good things here for the student of Hellenistic Judaism; one notes particularly F. W. Walbank's use of the Letter to Philocrates in his discussion of Hellenistic monarchy, E. G. Turner's portrayal of the administration, economy, and society under Ptolemy II (pp. 133 ff.) and his reassessment of the evidence of the Zenon papyri (pp. 142 ff.), Musti's discussion of the economic life of the Seleucid empire, and J. K. Davies's comments on the limitations of the Greek polis and Greek religious culture: 'the basic fact came to be that the Greeks abroad were not numerous enough, and their religion and culture not effervescent enough, for the Greek gods to prevail in the long run' (p. 315). Musti is surely right to stress the need for a deeper analysis of the Seleucid policies of hellenization and politicization; Rostovtzeff himself noted that we did not know 'what formula they found for the non-Greek population of the empire' (1st edn., p. 163). But this volume comes from the Classical stable, and it is interesting and salutary to note that third century B.C. Judah was still very much on the edge of the Hellenistic world, Bickermann, Tcherikover, and Hengel being given their due. Perhaps the problem is that we still know remarkably little about third century B.C. Judah, and until the evidence, archaeological, and epigraphical as well as literary, is fully collated and evaluated, we can hardly blame the Classicists. Meanwhile we must thank them for a most informative and stimulating book.

J. R. BARTLETT

WORSCHKECH, U.: *Abraham: Eine sozialgeschichtliche Studie* (Europäische Hochschulschriften, xxiii/225). 1983. Pp. xiv, 241, with 8 maps. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 59.00. ISBN 3 8204 7953 8)

In this thoroughly documented study, Abraham and the Abraham clan are the focus of a wide-ranging investigation of the socio-economic and

religious life of semi-nomads in the fertile crescent. In line with several recent studies, the author treats semi-nomadism as a life-style closely associated in a variety of ways with the settled form of existence, and not as a stage in a supposed evolution towards settlement. The form of semi-nomadism followed by the patriarchs was transhumance, but this was practised over only a restricted area and does not provide the context for understanding the traditional connection of the patriarchs with Mesopotamia. This connection reflects a migration, caused perhaps by climatic changes which led to the disintegration of larger semi-nomadic groups in Mesopotamia. The author makes full use of the Mari and other texts to provide a comprehensive reconstruction of patriarchal life and religion.

A. D. H. MAYES

ZADOK, R.: *Assyrians in Chaldean and Achaemenian Babylonia* (Assur, 4/3). 1984. Pp. 28. (Undena Publications, Malibu, California. Price: \$4.50)

In a dense scrutiny of certain personal names Zadok establishes that knowledge of Assyrian ancestry was displayed by some individuals in their nomenclature. The god Assur, the city Arbela, and distinctive dialect forms are the clues. Many brief comments in the text and notes (the latter occupy fourteen pages) relate to Aramaic onomastics of this and later periods, notably the continuing styles seen in Parthian Hatra and Ashur, and suggest some comparisons with Hebrew names. Constructive philological observations appear in the notes, including one on Syriac *spîrâ* and its antecedents.

A. R. MILLARD

4. TEXT AND VERSIONS

CHILTON, B.: *A Galilean Rabbi and His Bible: Jesus' Own Interpretation of Isaiah*. 1984. Pp. 216. (SPCK, London. Price: £15.00. ISBN 0 281 04108 3)

It is principally Jesus and the Targum to Isaiah that this book is about. The foundations were laid in Chilton's *The Glory of Israel: The Theology and Provenience of the Isaiah Targum*, which was enthusiastically welcomed by this reviewer in *B.L.* 1984, p. 44. This present work begins with a sketch of Judaism in the centuries leading up to the time of Jesus, and has a chapter on Targums and targum research against the background of 'early Judaism'. In the central section (91 pages) Chilton sets out on a very difficult task. First, as he acknowledges, what form the Targum to Isaiah took in the time of Jesus is anyone's guess. (Not only could it have been nearer to some of the New Testament quotations of Isaiah (Chilton), it could have been further away.) And then there is the evidence adduced to show Jesus's familiarity with Isaianic targum traditions. It is embarrassingly thin: of actual 'instances of dictional coherence with the Targum in dominical references to Isaiah' there are but three, and one of these is the Gehenna saying in Mark 9:48, which, though 'quite comprehensible without reference to the Targum' (indeed!) is, nevertheless, drawn in. Five or six other, less direct, comparisons are made in subsequent sections. Part Three consists of a long and quite interesting essay entitled 'Jesus's Style of Preaching Scripture as Fulfilled'. There are brief appendixes on 'Jesus and "The Servant"', 'Additional Targum Passages' (with possible New Testament parallels), and 'Amen'. Fortunately Chilton's 1982 volume stands in its own right, and I shall much prefer to remember him by it.

R. P. GORDON

CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*. 10:2. 1983. Pp. 9. 11:1. 1984. Pp. 18. (Department of Near Eastern Studies, University of Toronto. Sub. price: \$5.00 per volume. ISSN 0704 59005)

No. 10:2 lists some items under 'Targums' and considerably more under 'Cognate Studies' (principally Aramaic). No. 11:1 includes a list of publications on Targum by L. Díez Merino which have not previously been listed in the *Newsletter*. Again there is a very useful collection of titles on Aramaic language and literature. Amir Harrak contributes several pages of titles of works in Arabic, summarizing the contents of each in a few sentences.

R. P. GORDON

DÍEZ MACHO, A. (ed., assisted by L. DÍEZ MERINO, E. MARTINEZ BOROBIO, and T. MARTINEZ SAIZ): *Targum Palestinense in Pentateuchum, Additur Targum Pseudojonatan ejusque hispanica versio*. L.2: *Exodus*; L.3: *Leviticus*; L.5: *Deuteronomium* (Biblia Polyglotta Matritensia, Series IV). 1980. Pp. xxvi, 344; xiv, 225; xvi, 327. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Pts. 4,500 each. ISBN 84 00 04857 1; 84 00 04856 3; 84 00 04855 5)

In 1965 Díez Macho published a specimen of a critical edition of the Palestinian Targum, and in 1977 volume 4 (Numbers) appeared. The three volumes reviewed here, although published together, were not completed simultaneously, and the Introductions, if studied in the order in which they were written (vols. 5, 2, 3), can be seen to reflect to some extent the continuous growth of scholarship during the long years of intensive study preceding publication. The purpose of the project is not to present all the material — an impossible task even for the distinguished editor and his dedicated assistants. The edition concentrates on the major textual authorities, printed as far as possible in parallel columns. The arrangement (basically the same throughout, although the manuscripts used naturally vary to some extent from volume to volume) in five columns on facing pages is in outline as follows: (1) Neofiti 1 with interlinear and marginal notes (*editio princeps* with some corrections); (2) Vatican 440 (with variants of two Nürnberg and Leipzig manuscripts in two apparatuses) and Sassoon 264; (3) Paris 110 (with variants from Parma and Leipzig manuscripts, Neofiti 1 and printed editions (Venice 1591, Walton, Ginsburger)), the Geniza fragments, originally published by Kahle, re-examined by Teresa Martínez and J. R. Díaz, and re-edited by Díez Macho, supplemented by new Geniza material and other Palestinian Targum material discovered by M. Klein; (4) Pseudo-Jonathan (B.M. 27031, with the variants of *editio princeps* (Venice 1591) and Ginsburger's and Reider's editions); (5) a Spanish translation of Pseudo-Jonathan by Teresa Martínez (with some textual and philological notes), checked by Díez Macho who was able to make use of Le Déaut's French translations of Exodus and Leviticus before they were published. All three volumes have two appendixes (a list of references to Palestinian Targum material in rabbinic literature (compiled by Raimundo Gríño), and lists of the Hebrew *lemmata* in B.M. 27031). Of the targumic material published here the traditions in volume 2 are particularly rich, varied, and complex. All the texts are of the greatest interest and importance, and this edition is likely to prove a useful and reliable tool in the hands of students of Palestinian Jewish traditions.

P. WERNBERG-MØLLER

DÍEZ MERINO, L.: *Targum de Salmos: Edición Príncipe del Ms. Villa-Amil n. 5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica, 6). 1982. Pp. 476. (Consejo Superior de Investigaciones Científicas, Madrid. ISBN 84 00 05112 2)

This work is the first of a series in which the author intends to publish the Aramaic version and the Latin translation of the Prophets and the Hagio-grapha done by Alfonso de Zamora for the Complutensian Polyglot but never printed. The central part of this volume consists of the *editio princeps* of MS Villa-Amil 5, fols. 50a–128b, which contains the Aramaic text and the Latin version of Psalms 1–68 and 74–150, and of MS Salamanca M-2 for Psalms 69–73, missing in Villa-Amil 5. The edition is preceded by a detailed study of both manuscripts, a comparison of the Aramaic text with the Hebrew *Vorlage*, an analysis of the translation techniques and the linguistic characteristics of the Targum to the Psalms, and a discussion of the epoch of composition of the original Targum. The author has also added a study of the main haggadic elements of the Targum and a series of synopses in which certain Psalms are compared with the other Aramaic witnesses as well as with the Latin translations of the Antwerp and London Polyglots. Although some of the conclusions of the author are open to discussion, the quality of the text used by Alfonso de Zamora will make this volume, and indeed the whole series when completed, of immense value to the students of targumic literature.

F. GARCÍA MARTÍNEZ

GREENSPOON, L. J.: *Textual Studies in the Book of Joshua* (Harvard Semitic Monographs, 28). 1983. Pp. xiv, 397. (Scholars Press, Chico, California. Price: \$21.75; discount price: \$14.50. ISBN 0 89130 622 6)

This book is concerned with the Greek text of Joshua, and its aim is to show that the readings attributed to Theodotion belong to an early hebraizing revision of the Old Greek which can be identified as part of the so-called *kaige* recension, isolated by Barthélemy. Greenspoon demonstrates that, on the extant evidence, Theodotion revised the Old Greek on the basis of the proto-masoretic text, and that Aquila used Theodotion, rather than the Old Greek, as the basis for his further revision, whereas Symmachus used both Old Greek and Theodotion. Theodotion readings in Joshua conform fairly well to the known characteristics of the *kaige* recension, while in the LXX manuscript tradition itself there are no traces of such features except among hexaplaric witnesses: probably most of these were in fact derived by Origen from Theodotion. This is a valuable contribution to LXX studies; most of the book is taken up with the careful examination of individual passages (there is an index of these).

S. P. BROCK

HANHART, R.: *Text und Textgeschichte des Buches Tobit* (Mitteilungen des Septuaginta-Unternehmens (MSU), xvii: Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse, III, 139). 1984. Pp. 94. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 54.00. ISBN 3 525 82421 1)

This volume accompanies the edition of LXX Tobit in the Göttingen series (see *B.L.* 1984, p. 46), and follows the pattern of Hanhart's earlier monograph on the text of LXX Judith (*B.L.* 1980, p. 116). There are four chapters: introduction; the three text forms and their interrelationship; the characteristics of the witnesses to Gk I (the only well-attested text form); the original text of Gk I. There are indexes of passages and words discussed. It is to be hoped that the publication of Hanhart's two fine volumes on LXX Tobit

will hasten that of the Aramaic and Hebrew fragments of Tobit from Qumran Cave 4.

S. P. BROCK

KLIJN, A. F. J. (ed.): *Der lateinische Text der Apokalypse des Esra*. Mit einem Index Grammaticus von G. Mussies (Texte und Untersuchungen, 131). 1983. Pp. 108. (Akademie-Verlag, Berlin. Price: M. 48.00)

This edition, based on ten manuscripts, replaces the earlier editions of the Latin version of 4 Esdras by Violet and by Bensly (only the apocalypse proper, chapters 3–14, is given). Use is made for the first time of a seventh-century palimpsest. There is a short introduction on the textual transmission which deals briefly with the evidence for a Semitic original (whether Hebrew or Aramaic is unclear), Greek quotations of the work, the Latin manuscript tradition, the unity of the work and the date. After the Latin text itself, with apparatus, the following are provided: Latin quotations of the book, the prologue in codex Legionensis, and the index grammaticus.

S. P. BROCK

LEE, J. A. L.: *A Lexical Study of the Septuagint Version of the Pentateuch* (Society of Biblical Literature, Septuagint and Cognate Studies, 14). 1983. Pp. xiv, 171. (Scholars Press, Chico, California. Price: \$12.50; discount price: \$8.50. ISBN 0 89130 576 9)

This is a careful and illuminating study of certain aspects of the vocabulary of LXX Pentateuch set against the background of Koine Greek of the Hellenistic Period. It constitutes an important contribution to the study of LXX Greek, and it is well indexed. (The book started out as a Cambridge dissertation of 1970, and its original form, including the bibliography, has not been altered.)

S. P. BROCK

MURAOKA, T.: *A Greek-Hebrew/Aramaic Index to I Esdras* (Society of Biblical Literature, Septuagint and Cognate Studies, 16). 1984. Pp. viii, 85. (Scholars Press, Chico, California. Price: \$8.75; discount price: \$6.95. ISBN 0 89130 631 5)

In their *Concordance to the Septuagint* Hatch and Redpath did not offer any Hebrew or Aramaic equivalents for their citations of I Esdras. This deficiency is now made up by the present painstaking work. As a textual basis Hanhart's edition is used (variants are not included); cross references are given throughout to Chronicles-Ezra-Nehemiah, and at the end a summary reverse index, Hebrew/Aramaic-Greek, is provided. Everyone who uses this tool will be extremely grateful to its compiler.

S. P. BROCK

PÉREZ CASTRO, F. (ed.): *El Códice de Profetas de El Cairo*. II: *Samuel*. III: *Reyes* (Textos y Estudios 'Cardenal Cisneros', 30 and 31). 1983; 1984. Pp. 308; 319. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. Price: Pts. 3,000 each. ISBN 84 00 05383 4 and 84 00 05608 6)

This edition of the text of the Cairo Codex (with a critical edition of the Masorah) appears to be well under way, with four volumes published so far over a period of five years. These two volumes (the books of Samuel and Kings) follow the pattern of the preceding volumes, and what was said in *B. L.* 1983, pp. 42–43 applies here also. Maria Josefa Azcarraga Servet has joined the team of collaborators.

P. WERNBERG-MØLLER

PETERS, M. K. H.: *A Critical Edition of the Coptic (Bohairic) Pentateuch*. Volume 5: *Deuteronomy* (Society of Biblical Literature, Septuagint and Cognate Studies, 15). 1983. Pp. xii, 114. (Scholars Press, Chico, California. Price: \$11.95; discount price: \$7.95. ISBN 0 89130 617 X)

This edition, using eight manuscripts, replaces the earlier editions by Wilkins and de Lagarde. Both text and apparatus are set out clearly. The text is largely, but by no means exclusively, based on the oldest manuscript (of the ninth or tenth century). The brief introduction can be supplemented by reference to the author's monograph on the textual character of the Bohairic version of Deuteronomy (*B.L.* 1981, p. 47). Volumes 1–4, covering the rest of the Pentateuch, are to appear in due course.

S. P. BROCK

PIETERSMA, A., and COX, C. (eds.): *De Septuaginta: Studies in Honour of John William Wevers on his Sixty-fifth Birthday*. 1984. Pp. xvi, 261. (Benben Publications, Mississauga, Ontario. Price: \$25.00. ISBN 0 920808 10 7)

The sixteen contributions are divided up under the following headings: Present state of LXX studies (R. Hanhart); LXX and the Hebrew text (D. Barthélemy, E. J. Revell, E. Tov, E. Ulrich); Linguistic and translational aspects of the LXX (A. Pietersma, U. Quast, I. Soisalon-Soininen, Z. Talshir); Transmission of the LXX, A. Exegetical and recensional activity (P. E. Dion, N. Fernández-Marcos, D. Fraenkel, B. Schaller), and B. Daughter versions (C. Cox, L. J. Perkins, M. K. H. Peters). The studies constitute a fitting tribute to the editor of the indispensable Göttingen editions of LXX Genesis, Numbers, and Deuteronomy. The volume concludes with Wevers's bibliography, and there are good indexes (including biblical references).

S. P. BROCK

SMOLAR, L., ABERBACH, M., and CHURGIN, P.: *Studies in Targum Jonathan to the Prophets* (Smolar and Aberbach); with *Targum Jonathan to the Prophets* (Churgin) (The Library of Biblical Studies). 1983. Pp. xxxvi, 435. (Ktav Publishing House, New York; Baltimore Hebrew College, Baltimore. Price: \$39.50. ISBN 0 87068 109 5)

In 1927 Yale University Press published Churgin's monumental study on Targum Jonathan to the Prophets (TJ). This publication broke much new ground and 'many of his conclusions ran counter to the prevailing opinion of the time' (p. xx). Churgin's study, which was reprinted in 1978 by AMS Press, New York, appears again in this volume as a photographic reproduction of the 1927 edition. As is customary in this series, which is published by Ktav under the editorship of Professor Harry M. Orlinsky, a prolegomenon has been provided. In this instance the prolegomenon by Smolar and Aberbach is a monograph in itself, making a significant contribution to the place of TJ in targumic studies. The Introduction (pp. xi–xxxii) undertakes to set Churgin's study within the present framework of targumic research. Sections on Halacha in TJ (pp. 1–61), Historical and Geographical Allusions in TJ (pp. 63–128), Theological Concepts in TJ (pp. 129–227), conclude the introductory monograph. Finally, at the end of Churgin's study, the editors have added valuable indexes: Biblical Passages (pp. 381–402), Targumic References (pp. 403–04), Rabbinic and other Literature (Mishnah, Midrashim, Talmud, New Testament) (pp. 405–17), Classical Authors such as Josephus (pp. 417–19), and a Subject Index (pp. 420–35).

E. G. CLARKE

5. EXEGESIS AND MODERN TRANSLATIONS

ALDEN, R. L.: *Proverbs: A Commentary on an Ancient Book of Timeless Advice*. Foreword by H. W. Robinson. 1983. Pp. 222. (Baker Book House, Grand Rapids, Michigan. Price: \$12.95. ISBN 0 8010 0194 3)

This is a straightforward moderately conservative expository commentary for the general reader. Although the author believes that parts of Proverbs may come from Solomon and does not accept the view that different theological strata can be distinguished in it, he recognizes that in its final form it is the result of a long editorial process. His exegesis is based on sound scholarship, and his homiletic comment is firmly anchored to the text.

R. N. WHYBRAY

ANDERSON, R. A.: *Signs and Wonders: A Commentary on the Book of Daniel* (International Theological Commentary). 1984. Pp. xviii, 158. (Eerdmans, Grand Rapids, Michigan. Price: \$5.95; ISBN 0 8028 1038 1. Handsel Press, Edinburgh. Price: £4.25; ISBN 0 905312 30 9)

The editors of the series tell us that it is aimed at ministers and theological educators. It seeks to make 'the Old Testament alive in the Church' by moving beyond the critical-historical approach to offer a theological interpretation of the text. Anderson's commentary on Daniel is a good advertisement for the series. He places great emphasis on Daniel's dependence on Old Testament books, especially the Prophets but also Torah and the Writings. He distils easily much recent scholarly discussion of Daniel, expresses himself clearly and shows a refreshingly direct and no-nonsense approach. After much tortuous and labyrinthine discussion of Dan. 7, it is good to read that the 'Son of Man' figure is not a deliverer, 'nor is there any specifically messianic connotation' (p. 87). He is not an individual but a personification of the 'Saints of the Most High', understood here as the people of God who have come through persecution. The theological implications for the present day are restrained but perceptible.

R. A. MASON

AULD, A. G.: *Joshua, Judges and Ruth* (The Daily Study Bible: Old Testament). 1984. Pp. viii, 282. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £3.50. ISBN 0 7152 0535 8)

For earlier volumes in the series see *B.L.* 1982, pp. 44, 46, 50; 1983, pp. 48, 50, 52; and 1984, pp. 51, 55, 58. The usual format is followed: the RSV text is reproduced in sections followed by an expository commentary. Dr Auld, who has a particular expertise in the area covered by the present volume, writes with a lively and imaginative style, finding apposite comment even for the boundary descriptions and city-lists.

A. D. H. MAYES

BEUKEN, W. A. M.: *Jesaja. Deel IIB* (De Prediking van het Oude Testament). 1983. Pp. 365. (Callenbach, Nijkerk. Price: Fl. 85.00; sub. price: Fl. 77.50. ISBN 90 266 0736 9)

For the first part of this commentary on Isa. 40–66 see *B.L.* 1981, p. 51. This second part covers 49–55. The theme of the servant is handled here, first by detailed comments on the individual passages — with particular stress on the interrelationship between servant and Zion themes — and second by a substantial review of the interpretative problems of the servant concept (pp. 307–20). The detailed comments continue with the skill and clarity of the previous volume; no separate discussion is given to homiletic matters, but the

summarizing remarks to each section provide ample scope for reflection. Attention continues to be given to both forms and structure. The concluding discussion of the servant, in which the author sees himself as standing in the heart of a continuing debate, makes the useful closing comment that 'The question: "Who is the servant?" should no longer restrict discussion; the question is rather: "What does it imply to be servant?"'. In the recognition that passages relevant to this discussion must be understood within the whole context of 40-55, the way is open to look even more broadly at the larger whole, the book of Isaiah itself. Notes to the commentary and a short bibliography conclude the volume. There is no index.

P. R. ACKROYD

BIBELKOMMISSIONEN (trans.): *Nio bibelböcker: Gamla testamentet* 2. 1984. Pp. 269. (Liber Förlag, Stockholm. Price: Sw.Kr. 76.00. ISBN 91 38 90434 9)

This selection of tentative renderings of parts of the Old Testament and Apocrypha has been issued by the commission responsible for the projected new translation of the Bible into Swedish. It contains Exodus, 2 Samuel, Esther, Psalms 1-7, Lamentations, Daniel, Joel, Nahum, and Wisdom (the *Nine Bible Books* of the title) and was preceded by *Fem bibelböcker: Gamla testamentet* 1 (1979; not noticed in *B.L.*), containing Ruth, 1 Samuel, Psalms 22-25, 33, 36, 39, 51, 71, 72, 90, 96, 103, 104, 110, 118, 121, 126, 136, 145, 146, Ecclesiastes, and Amos, and by *Att översätta Gamla testamentet* (1974; see *B.L.* 1975, p. 42) in which the commission outlined the problems inherent in their task and their approach to them. Since their aim is to produce not only an accurate rendering in modern Swedish but one which will reflect stylistic differences in the original, the samples of their work are taken from books of varying character. The translations are accompanied by brief notes on textual changes, alternative interpretations, and information on historical, geographical, and cultural matters. More technical textual notes are contained in an appendix. There are two outline maps and a list of modern Bible translations in Swedish and other languages and of relevant literature. All that has been published so far indicates that this translation will reflect the highest standards of scholarship and sound judgement.

G. W. ANDERSON

Biblia Sagrada. 1982. Pp. 1548, including many illustrations and maps. (Editora Vozes, Petrólis, Brazil. Price: \$6.50)

The publication of this new translation of the Bible in Portuguese is an event of considerable importance. Working under the editorship of Ludovico Garmus, an impressive team of Brazilian scholars has succeeded admirably not only in producing a new text embodying the results of recent scholarship but also in making the Testaments more accessible and more immediately relevant to the vast population of the world's largest Catholic country. Their approach is explicitly linked to the words of Paul VI to Bible scholars in 1971: 'Be faithful to the original text but at the same time be faithful to the man of today'. It also reflects the change in emphasis noted by E. A. Nida and C. R. Taber in *The Theory and Practice of Translation* (1974): 'The new focus has shifted from the form of the message to the response of the receptor'. This new Portuguese-language Bible can thus be regarded as a Brazilian equivalent of the *New English Bible*. But in the context of a society in which social, cultural, and economic contrasts are as sharply marked as in Brazil, the shift in focus from form to response raises ideological problems which are far more complex, in their socio-political implications, than those faced by the editors of the *New English Bible*. In fact, the question of the identity of the receptor

to whom the message is implicitly directed cannot help acquiring 'political' undertones in the divided world of Latin America. Indeed, bearing in mind the history of the Roman Catholic Church in Brazil from colonial times to the present day, it would be surprising if a Catholic Bible (sponsored by Franciscans) were to adopt an innocently neutral position. The brief, but extremely well-wrought General Introduction makes it evident that the 'receptor' in view may well be the vast underprivileged masses of the Brazilian population. It should be noted, however, that no direct identification is made and that this edition cannot be taken as an expression of what has come to be known as 'liberation theology'.

The new text is based not on the traditional Vulgate compiled by St Jerome but on the relevant Greek, Hebrew, and Aramaic originals. The translations are a notable exercise in simplicity and clarity of expression. And if, as in the *New English Bible*, one loses something of the incantatory rhetoric of the traditional version, the loss is a minor one since no Portuguese version has ever achieved the literary excellence of the King James Bible.

A number of difficult problems of interpretation have been solved and some errors of translation, derived from the Latin version, have been corrected. Two examples will suffice. In Mark 2:19: the phrase 'os amigos do noivo' (the friends of the bridegroom, i.e. wedding guests) correctly replaces the usual rendering 'os filhos das bodas' (the children of the wedding) derived from the incorrect Latin version 'filii nuptiarum'. In Isa. 7:14 the Latin version 'Ecce virgo concipiet et pariet filium' has been ignored and the Portuguese text is unambiguous: 'Eis que uma jovem mulher está grávida e vai dar à luz um filho' (Behold, a young woman is with child and will give birth to a son).

Finally, it is worth noting that the value of this Bible for the general reader is considerably enhanced by its five excellent Appendixes as well as its illustrations (twenty five of Gustave Doré's famous engravings) and twenty maps based on those used in the *New American Bible*.

H. MACEDO

BRUEGGEMANN, W.: *Genesis* (Interpretation: A Bible Commentary for Teaching and Preaching). 1982. Pp. xii, 384. (John Knox Press, Atlanta, Georgia. Price: \$23.95. ISBN 0 8042 3101 X)

Yet another new series of commentaries is here introduced. Under the general editorship of J. L. Mays, P. D. Miller and P. J. Achtemeier the aim is to revive 'the neglected art of expository writing' in the light of a fully critical understanding of the text and of an awareness of contemporary problems. If subsequent contributions match the standard of this inaugural volume it will meet an important need. Brueggemann takes full account of the insights of literary and historical criticism, and draws upon them to develop an exposition of Genesis which relates its contents to the remainder of the biblical material and to some contemporary world issues seen from a genuinely theological perspective. Most of the time Brueggemann's approach commands agreement; all of the time it deserves respect and provokes thought.

R. J. COGGINS

BUDD, P. J.: *Numbers* (Word Biblical Commentary, 5). 1984. Pp. xxxii, 409. (Word Books, Waco, Texas. Price: \$18.95. ISBN 0 8499 0204 5)

This is one of the first volumes in a new commentary series which is intended to be of use to students and ministers as well as professional scholars. The authors will all be evangelical scholars in a 'positive, historic sense', but this apparently does not necessarily imply any rigid commitment to conservative critical positions. The commentaries are based on the Hebrew text, of which a new translation is given. Hebrew script (without transliteration,

which will be missed by some of the intended users) is frequently employed, and there are notes on the main text-critical problems. After an introduction dealing with general questions about date, sources, historical value, and theology, each section of the book is provided with a bibliography and treated under the headings of 'Form/Structure/Setting', 'Comment' (on difficult words or phrases) and 'Explanation'.

Dr Budd's commentary is a thoroughly critical one, and is in no sense conservative. His exegesis focuses on two stages in the composition of the book: the Priestly editors, working probably in the fifth century B.C., who gave the book more or less its present form, and a Yahwistic author, probably from the time of Josiah, who compiled and to some extent rewrote the older elements in the book to produce an 'etiology of landed Israel'. As the treatment of individual passages shows, this approach has much to commend it, for it avoids both the uncertainties inevitably associated with J and E (etc.) and the superficiality which often attends comments on 'the final form of the text'. The possible existence of 'proto-Yahwist' and Elohist works is not denied, but the claims made for the historical value of the older traditions are both modest and discriminating. On the other hand, there are numerous indications of the theology implicit in each passage. All in all this is an excellent piece of work — clear, thorough in its references to earlier scholarship, fresh and convincing in its explanation of the text — and it is to be hoped that other volumes in the series will reach a similar standard.

G. I. DAVIES

BURNS, R. J.: *Exodus, Leviticus, Numbers, with Excursuses on Feasts/Ritual and Typology* (Old Testament Message, A Biblical-Theological Commentary, 3). 1983. Pp. 298, including 1 map. (Michael Glazier, Wilmington, Delaware. Paperback price: \$8.95; ISBN 0 89453 238 3. Gill & Macmillan, Dublin. Price: £9.50; ISBN 0 7171 1167 9)

Earlier volumes of this series were reviewed, and the character of the undertaking described, in *B. L.* 1983 and 1984. In this book the three biblical texts are viewed as a 'story about passage', with its contours as the coming out of Egypt and the coming into the Promised Land. Thus the passages chosen for comment from Exodus exclude the so-called Covenant Code and the priestly material in chapters 25–31 and 35–39: similarly in Numbers there is nothing from chapter 1–10:10, 15, 18, 19 and 25–36. Given the scope of the series, this was perhaps inevitable, but it does give a rather one-sided impression of the books as a whole. For Leviticus there is only a general introduction, followed by a longer excursus on Israelite feasts and ritual. The volume is rounded off by a useful discussion of typology in the Hebrew and early Christian traditions. The brief introductions to the three books may be said to give a clear presentation of contemporary mainline scholarship, and the comments on the selected passages compress much valuable information into a short compass, while never neglecting the theological emphasis which the series seeks to achieve. In short, at the level for which it is intended, this work admirably fulfils its objectives. (The American publishers also issue this book in a hardback form.)

J. R. PORTER

BUTLER, T. C.: *Joshua* (Word Biblical Commentary, 7). 1983. Pp. xlii, 304. (Word Books, Waco, Texas. Price: \$19.95. ISBN 0 8499 0206 1)

This well informed commentary includes an introduction, a new translation with textual notes, discussion of form and setting of each section, a verse-by-verse comment, and finally an 'explanation'. Each section is introduced by a full bibliography. The nature of the series will immediately

raise a question mark in the minds of those who do not share its evangelical outlook; however, the understanding of divine inspiration expressed here is so comprehensive that it creates no problem for the full and fruitful use of the usual critical approaches, apart perhaps from what some might judge to be an unjustified reluctance to give adequate recognition to the superiority of the LXX of Joshua over the MT. This and a few stylistic infelicities (e.g. 'the origin of the Pentateuch is again up for grabs in scholarly circles'), and perhaps also the tendency to list a variety of views rather than integrate them into an independent argument, are occasional imperfections in an otherwise useful work.

A. D. H. MAYES

CARR, G. LL.: *The Song of Solomon: An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1984. Pp. 175. (Inter-Varsity Press, Leicester. Price: £4.75; ISBN 0 85111 638 8. Paperback price: £3.95; ISBN 0 85111 839 9)

A readable and critically informed commentary on The Song of Songs from the Tyndale series of Old Testament commentaries. The fifty or so pages of the Introduction contain a lucid survey of the variety of interpretations of the Song, and both it and the commentary give an ample and up-to-date bibliography.

P. W. COXON

CLIFFORD, R. J.: *Fair Spoken and Persuading: An Interpretation of Second Isaiah*. 1984. Pp. vi, 202. (Paulist Press, Ramsey, New Jersey. Price: \$8.95. ISBN 0 8091 2583 8)

The author of this book criticizes previous approaches which viewed Isa. 40–55 as a large number of fragments, the outbursts of a great poet of the exile. His thesis is that this corpus is a collection of seventeen substantial speeches which reinterpret national traditions in the light of the exilic question: how could the exiles *be* Israel outside the holy land? The answer from the prophet is: make another exodus and settlement. The people would become Israel again by returning in faith to Jerusalem.

In Part One (covering approximately one third of the book) Clifford describes the context and the message of the prophet who makes persistent use of five contrasted concepts: the first and last things, Babylon and Zion, Israel and the nations, Yahweh and the gods, the servant and Israel. He is also concerned here with justifying his judgement of unit length. No consensus exists among scholars about the method of ascertaining the original boundaries of the units, but concentrating on the coherence of thought within Second Isaiah leads the author to lean on 'rhetoric and compositional techniques that unify long composition.'

The second part of the book is Clifford's translation and commentary, where he pays attention to defining the boundaries of each speech and to showing its coherence. One may not always be convinced by his arguments, though they have the advantage of being short and to the point; but one is always aware of his knowledge of the ancient world and of his Old Testament scholarship in general.

R. B. SALTERS

CLINES, D. J. A.: *Ezra, Nehemiah, Esther* (New Century Bible Commentary). 1984. Pp. xx, 342. (Eerdmans, Grand Rapids, Michigan. Price: \$7.95; ISBN 0 8028 0017 3. Marshall, Morgan & Scott, London. Price: £8.95; ISBN 0 551 01118 1)

The original *New Century Bible Commentary* on these books was by the late L. H. Brockington (1970; cf. *B.L.* 1971, p. 25 (*Bible Bibliog.*, p. 301)), so

this is the first revised volume to appear from a different author. The earlier volume already had a somewhat old-fashioned air at the time of its publication, so a replacement is welcome. Clines accepts Ezra-Nehemiah as part of the work of the Chronicler (in contrast with the views expressed in the volume on Chronicles in the same series); the historical picture offered is basically reliable; the Ezra-Nehemiah 'memoirs' are largely genuine; and the 458 date of Ezra is probable. This will be a useful commentary, though Clines's concerns here are more traditional than in some of his other writings. By contrast his commentary on Esther often breaks new ground, and takes a much more positive view of that book (even its theology) than have many scholars. Use of this part of the commentary should ideally be complemented by reference to Clines's *The Esther Scroll* (see below, p. 74).

R. J. COGGINS

COCHRANE, C. C.: *The Gospel according to Genesis: A Guide to Understanding Genesis 1–11*. 1984. Pp. viii, 88. (Eerdmans, Grand Rapids, Michigan. Price: \$5.95; ISBN 0 8028 1971 0. Paternoster Press, Exeter. Price: £4.95)

This simple outline is based on classes for young people in which many questions relating to Gen. 1–11 were raised. The introductory section suggests that the truth of these chapters is best understood as parabolic; there follows a brief but clear exposition of the main stories. The author, an experienced educator, accomplishes his purpose well.

R. J. COGGINS

CODY, A.: *Ezekiel, with an Excursus on Old Testament Priesthood* (Old Testament Message, A Biblical-Theological Commentary, 11). 1984. Pp. 270, including 1 plan and 3 maps. (Michael Glazier, Wilmington, Delaware. Paperback price: \$9.95; ISBN 0 89453 245 6. Gill & Macmillan, Dublin. Price: £11.95; ISBN 0 7171 1175 X)

This is a medium length commentary, written in non-technical language, and generally summarizing the main information and critical conclusions which appear in the larger volumes currently available. It recognizes a substantial core of genuine prophecies from Ezekiel which have been added to, and elaborated upon, to give rise to the present book. The translation is that of the RSV and a sufficient outline is offered of the main aims and methods of current research upon the book. It is directed towards those who have a broad basis of theological knowledge, but are not technically expert in the Old Testament field. Within its avowed purpose it fulfils its task very responsibly and well. (The American publishers also issue this book in a hardback form.)

R. E. CLEMENTS

CRAIGIE, P. C.: *Psalms 1–50* (Word Biblical Commentary, 19). 1983. Pp. 378. (Word Books, Waco, Texas. Price: \$18.95. ISBN 0 8499 0218 5)

The Word Biblical Commentary is described as the work of a team of authors, who are engaged in teaching in university, college and seminary, who share an evangelical stance (in the sense of commitment to scripture as divine revelation), and who have been asked to prepare their own rendering of the text from the biblical languages and to base their exegesis upon their knowledge of those languages. The format is clearly laid out: Bibliography, Translation, Notes, Form/Structure/Setting, Comment, Explanation. In Professor Craigie's work the so-called evangelical stance is not the negative brand that rejects the findings of critical scholarship. In general he finds no

persuasive evidence for taking 'to David' to imply Davidic authorship; he discusses the classification and cultic background of each Psalm in the section on Form/Structure/Setting; he interprets Psalm 2 in connection with the coronation of the Davidic king and not as being explicitly messianic; and he brings a wealth of scholarship to support his own rendering of the Psalms. It is in the section called 'Explanation' that this stance becomes more evident. An attempt is made to show how concepts from the Psalms have been developed in religious thinking, how some of the Psalms have been used in the New Testament, and how, in their teaching about God, they lead us to the truth of the Gospel and become relevant to the modern world. This kind of interpretation is expertly executed, and in no way can the author be accused of forcing or straining the text to yield a message that does not arise naturally from his exegesis. A work that combines scholarship and spiritual interpretation so effectively deserves to be widely used.

G. H. JONES

ALLEN, L. C.: *Psalms 101–150* (Word Biblical Commentary, 21). 1983. Pp. xx, 342. (Word Books, Waco, Texas. Price: \$18.95. ISBN 0 8499 0220 7)

The aims and format of the Word Biblical Commentary have been noted in the review above. This volume differs slightly from the usual format in that the section for 'Comment' has been joined to the one providing notes on the text and translation. On comparing this volume with volume 19, I find the usual format to be more satisfactory. Whereas Professor Craigie in volume 19 presents his exegesis of the text before coming to spiritual interpretation in the section called 'Explanation', Professor Allen seems to be merging exegesis and spiritual interpretation. There is sometimes a danger for the latter to encroach upon the former; this renders the treatment less convincing than the unobtrusive way in which Craigie introduces his interpretation. The sections devoted to Translation, Notes and Form/Structure/Setting are very full; they provide ample information on recent trends in interpretation and are up-to-date in their scholarship. Such information, however, tends to be presented in more of a catalogue fashion than is done by Professor Craigie on Psalms 1–50.

G. H. JONES

CRAIGIE, P. C.: *The Twelve Prophets*. Volume 1: *Hosea, Joel, Amos, Obadiah, and Jonah* (The Daily Study Bible: Old Testament). 1984. Pp. x, 239. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £2.95. ISBN 0 7152 0534 X)

This volume conforms to the general style of the series, for which reference may be made to *B.L.* 1982, p. 44 (*Genesis*) and *B.L.* 1984, p. 51 (*Ezekiel*, also by Craigie). Despite the obvious difficulties of dealing with books containing as many problems of text and interpretation as Hosea in a work on this scale, this may be recommended as a balanced and informative guide, readily intelligible to the general reader. The balance between Old Testament and New Testament perspectives on Joel 2:28–32 is particularly judicious. Occasionally space has been devoted to anecdote and personal reminiscence which might have been used to clarify a few more of the obscurities which must puzzle the general reader, and at least one blunder (Hosea for Amos on p. 175) has escaped the proof-reading. But this is a useful addition to the series.

A. GELSTON

DANELL, G. A.: *Jeremias bok: Inledning, översättning och kommentar*. 1984. Pp. 327. (BV-Förlag, Stockholm, and Pro Veritate, Uppsala. Price: Sw.Kr. 115.00)

The chief value of this volume lies in its new Swedish translation of the book of Jeremiah, which, though rather uneven stylistically, is a welcome addition to the meagre number of versions of Old Testament writings in modern Swedish. The introduction and the commentary, rigidly fundamentalist and in places fervently homiletical, are of little interest from a scholarly point of view.

B. ALBREKTSON

DEISSLER, A.: *Zwölf Propheten II: Obadja, Jona, Micha, Nahum, Habakuk* (Die Neue Echter Bibel). 1984. Pp. iv, 137–234. (Echter Verlag, Würzburg. Price: DM. 28.00; sub. price: DM. 24.00. ISBN 3 429 00865 4)

The first part of this commentary was reviewed in *B.L.* 1983, p. 47. The second fascicle continues on the same lines and maintains the same high standard. Jonah is dated in the mid-fourth century. Micah is divided into four main sections (1–3, 4–5, 6:1–7:7, 7:8–20), of which most of 1–3 and perhaps the kernel of 5:9–14 and 6:9–16 derive from Micah himself. In any case the redaction is later. Deissler accepts the theory that Nahum originated as a written prophecy secretly circulated; the half acrostic in 1:2–8 is a later addition. The psalm in Habakkuk 3 belongs in substance to the prophet himself. This useful commentary is warmly to be welcomed and recommended to the readership for which it is intended.

A. GELSTON

ELLIGER, K.: *Jyūni Shō-Yogen-sho. Ge*. Translated by T. Koizumi and others. 1984. Pp. 484. (ATD-NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥5,000)

This is a Japanese translation of *Das Buch der Zwölf Kleinen Propheten*. II: *Die Propheten Nahum, Habakuk, Zephania, Haggai, Zacharia, Maleachi*, from its seventh edition (1975); see *B.L.* 1952, p. 31 (*Eleven Years*, p. 402) for the second edition. An appreciation of the author and an exposition of the background of the above-mentioned prophets and particularly of apocalyptic eschatology are appended by K. Namiki.

K. K. SACON

FUHS, H. F.: *Ezechiel 1–24* (Die Neue Echter Bibel). 1984. Pp. 133. (Echter Verlag, Würzburg. Price: DM. 28.00. ISBN 3 429 00873 5)

The revised Echter Bibel series of Catholic commentaries manages to incorporate a large amount of information in a very compact and lucid form. Professor Fuhs follows the established format with a general introduction to Ezekiel, concerned with the structure of the book of Ezekiel as a whole and setting out the main literary problems. This is followed by a brief outline of the historical background and a note on features of special theological interest. A two-page bibliography outlines the most important works and articles on the book, with attention to the most recent.

Fuhs follows Zimmerli in recognizing a substantial element of 'development' of the original prophecies from Ezekiel, so that the book which we now possess incorporates a significant element of further interpretation of what Ezekiel had himself prophesied. This development culminated in an apocalyptic-eschatological recasting of the material, probably as late as the third/second centuries B.C. Fuhs notes that it is often difficult to distinguish between original Ezekiel sayings and this later developed material, but the overall

intention to apply and elaborate the prophetic word of God as history moved on, is clear. Fuhs adopts a cautious approach, but not as dogmatically so as some other recent commentators have done, and aims to give a balanced conspectus to current scholarly opinion. This is a worthy addition to a worthy series.

R. E. CLEMENTS

GAMMIE, J. G.: *Daniel* (Knox Preaching Guides). 1983. Pp. iv, 115. (John Knox Press, Atlanta, Georgia. Price: \$5.95. ISBN 0 8042 3224 5)

This book offers a collection of sermon outlines suggested to the author by themes in Daniel. They neither seek to lead the reader/hearer into a deep understanding of the message of Daniel, nor do they pretend to be evangelistic presentations of Jesus Christ as Saviour. They are more in the nature of pastoral advice to Christians about how to view various aspects of life, such as education, culture, diet, idolatry, mental health, holy seasons, prayer, etc., and as such they are only sketchy outlines of possible ways to handle these topics.

J. W. MCKAY

HAGEDORN, U. and D. (eds.): *Olympiodor, Diakon von Alexandria — Kommentar zu Hiob* (Patristische Texte und Studien, 24). 1984. Pp. xc, 523. (De Gruyter, Berlin. Price: DM. 148.00. ISBN 3 11 009840 7)

The existence of two near-complete manuscripts of this sixth-century commentary was notified by D. Hagedorn in *Der Hiobkommentar des Ariarthes Julian* (PTS 14: 1973). Now Olympiodorus's commentary is finely edited from these and from the abundant catena-fragments. Three new catena-manuscripts, all nearer the original form than any others known, are duly collated. In the light of these discoveries and their analysis the Migne edition (PG 93, 13–469) is worthless. A thorough textual introduction and a clear text and *apparatus criticus* are completed with an analytical concordance which makes the text easily accessible for reference. Textual scholars will find LXX readings of interest, not only of Job. There are some otherwise unknown Hexapla-quotations, since Olympiodorus is prepared to use the later versions to clarify what he contends is the only true and unbiased text, the LXX. Students of patristics and hermeneutics will want to put Olympiodorus in context, and especially to identify the earlier authorities whose views he discusses, and who presumably supplied his Hexaplaric quotations. He expounds the book both literally (*kath' istorian, pros rhêton*) and allegorically (*pros dianoian, tropikôs*), since Job is a just man of exemplary piety and a prophet whose words hide mysteries of the faith. But most of the very orderly commentary is simply a clarification of obscurities, which abound. Olympiodorus finds Job's only fault lies in not perceiving that God was testing him in love. His comforters (including Elihu, and not without strenuous exegesis) speak just words, but misjudge Job; they are part of his testing, exacerbating his sense of Godforsakenness. Here is a good edition of an intelligent and interesting commentary.

S. G. HALL

HAMLIN, E. J.: *Inheriting the Land: A Commentary on the Book of Joshua* (International Theological Commentary). 1983. Pp. xxiv, 207. (Eerdmans, Grand Rapids, Michigan. Price: \$8.95; ISBN 0 8028 1041 1. Handsel Press, Edinburgh. Price: £4.75; ISBN 0 905312 29 5)

The series to which the commentary belongs is presented as one which 'moves beyond a descriptive-historical approach to offer a relevant exegesis of the Old Testament as Holy Scripture', and is intended to 'transcend the

parochialism of Western civilization and be sensitive to issues that are the special problems of persons who live outside of the "Christian" West'. Textual criticism does not appear and purely historical considerations play a minimal role. The author of this commentary is, however, very much aware of recent scholarly discussion and uses it to good effect as an introduction to his own particular concerns. The latter involve presenting the book of Joshua as the product of an ongoing process of application of older traditions to new situations up to the deuteronomic period, and as expressing themes which are then of continuing significance for Deutero-Isaiah, the New Testament and for today.

A. D. H. MAYES

HAMMERSHAIMB, E.: *Femten gammeltestamentlige Salmer med indledning, oversættelse og kommentar* (Bibel og historie, 5). 1984. Pp. 168. (Gad, Copenhagen. Price: D.Kr. 97.60. ISBN 87 12 07114 5)

The purpose of this commentary is to help students of theology in their study of the Old Testament Psalms. After a short discussion of Hebrew poetry, the author presents a very useful introduction to the Psalms (pp. 15–53). Through the history of research with emphasis on Gunkel, Mowinckel, and the Uppsala-school the students are guided into the psalm literature. The second part of the book provides commentaries on fifteen important psalms of different genre: Pss. 2, 8, 15, 23, 24, 47, 51, 60, 73, 84, 96, 101, 110, 118, and 132. Each psalm is translated into Danish, and after the translation the author identifies the *Gattung* and with a few words gives examples of different understandings of the psalm. The main part of the comment is a detailed exegesis of the psalm in question; the explanation of the Hebrew words will particularly prove useful to students.

K. JEPPESEN

HILLERS, D. R.: *Micah: A Commentary on the Book of the Prophet Micah* (Hermeneia — A Critical and Historical Commentary on the Bible). 1983. Pp. xviii, 116. (Fortress Press, Philadelphia. Price: \$22.95. ISBN 0 8006 6012 9. SCM Press, London. Price: £22.00)

When the commentator speaks of the problem of 'an apparent incoherence of thought which must impress the reader who approaches the book for the first time, and which is not necessarily alleviated by prolonged study', one gets the feeling that writing this commentary was rather a burden. As was apparent in his commentary on Lamentations (*B.L.* 1973, p. 25 (*Bible Bibliog.*, p. 447)), Hillers is a cautious and careful scholar, not given to over-interpreting a text, and we can detect this caution as he approaches Micah. There is almost a note of despair as he surveys the recent literature on the book, for the redaction-criticism of the last few years 'fails to carry a satisfying degree of conviction'. Hence, while not averse to occasional speculation on redaction, Hillers turns to what he calls a 'synchronic' approach — reading the text as having arisen, for the most part, out of one situation. This does not mean that he reverts to explaining oracles from a historical or biographical point of view; rather he seeks what he calls a unifying explanatory approach 'in a type of social situation which has recurred over and over in human history, a movement of "revitalization", a "millennial movement"'. There are five elements in Micah which have parallels in movements of revitalization as they look to the future: the removal of foreign elements, a time of troubles, the reversal of social classes, the righteous ruler, and the new age.

The result is at times refreshing, in that one gets a picture without the burden of redaction; at times frustrating, in that the author does not try to tie a passage to a possible historical event or period. It is an interesting approach to a difficult book.

R. B. SALTERS

JENSEN, J.: *Isaiah 1–39* (Old Testament Message, A Biblical-Theological Commentary, 8). 1984. Pp. 311, including 3 maps. (Michael Glazier, Wilmington, Delaware. Paperback price: \$9.95; ISBN 0 89453 243 X. Gill & Macmillan, Dublin. Price: £11.95; ISBN 0 7171 1172 5)

On the character of this series see *B.L.* 1984, p. 59. This volume is a useful standard commentary and deals competently with most aspects of the book and its message. There is perhaps rather too much emphasis on Isaiah's debt to 'wisdom'. On the other hand, virtually nothing is said about the place of chapters 1–39 in the book of Isaiah as a whole. Jensen stresses the conditional element in Isaiah's prophecies of woe and is also inclined to credit him with positive passages where there is room for doubt. There are some serious misprints (e.g. 687 for 587 on p. 131, and total confusion on p. 42, lines 26–27), and a few places where more information should have been given (e.g. on the meaning of 'inclusio' and the location of Mount Cassius). Jensen's habit of referring to articles in journals simply by references to reviews in *Old Testament Abstracts* (of which he is Managing Editor) as a substitute for giving the names of their authors, their titles, or the journals in which they appear diminishes the value of his book for those who do not have access to that publication, and is to be strongly deplored. Fortunately this does not appear to be the policy of the series as a whole. (The American publishers also issue this book in a hardback form.)

R. N. WHYBRAY

JONES, G. H.: *1 and 2 Kings* (New Century Bible Commentary). 2 volumes. 1984. Pp. lii, 1–300; 301–666, with 2 maps. (Eerdmans, Grand Rapids, Michigan. Price: \$8.95 each; ISBN 0 8028 0019 X and 0 8028 0040 8. Marshall, Morgan, & Scott, London. Price: £8.95 each; ISBN 0 551 01119 X and 0 551 01160 X)

The general presentation of these volumes is similar to that of other recent additions to the series. Volume 1 contains an immensely detailed bibliography (39 pages), a substantial introduction, and commentary on 1 Kings 1–16; volume 2 is devoted to the remainder of the commentary, with general and author indexes. In the introduction the textual history of these books is surveyed, with particular attention to the Greek tradition; chronological problems are discussed, with the recognition that no finally satisfactory solution is available, and a timely warning against too ready a recourse to theories of co-regencies; differing views of the deuteronomistic history and the type of editorial activity implied in its compilation are rehearsed, with a preference for the Smend/Veijola approach involving distinct groups of redactionists. The use of sources is discussed and a brief note on theology is appended. There follows a solid commentary in the traditional style: cautious, balanced, fair to those views not adopted. There is little here of literary criticism in the modern sense; the emphasis is much more on the established concerns of historical criticism, for discussion of which these volumes can be warmly recommended.

R. J. COGGINS

KAISER, W. C., JR: *Malachi: God's Unchanging Love*. 1984. Pp. 171. (Baker Book House, Grand Rapids, Michigan. Price: \$6.95. ISBN 0 8010 5464 8)

This work is a demonstration model for the application of the principles of exegesis described by the author in his *Toward an Exegetical Theology* (*B.L.* 1983, p. 88) and summarized here in an appendix. Its aim is primarily to use the findings and methods of academic study as materials and tools to assist in building a homiletical interpretation of Scripture. A second appendix

discusses 'The Usefulness of Biblical Commentaries for Preaching and Bible Study.' Kaiser's two volumes should prove helpful to seminarians.

J. W. MCKAY

KELLEY, P. H.: *Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi* (Layman's Bible Book Commentary, 14). 1984. Pp. 165. (Broadman Press, Nashville, Tennessee. Price: \$5.75. ISBN 0 8054 1184 4)

The fact that all these prophetic books are dealt with in a book of 165 pages will give some indication of its depth of treatment. Critical questions are avoided or indicated so obliquely and in so non-committal a way that the most virulent of back-woodsmen who might fall on an author publishing with the Broadman Press will languish for want of nourishment. Occasionally somewhat arch and pietistic comments relate the factual narration of the contents of the books to the sheltered American layperson. The work is innocent of original thought or contribution to scholarship.

R. A. MASON

KLEIN, R. W.: *1 Samuel* (Word Biblical Commentary, 10). 1983. Pp. xxiv, 307. (Word Books, Waco, Texas. Price: \$18.95; ISBN 0 8499 0209 6)

In keeping with the series format Klein heads each section with a select bibliography and his own rendering of the Hebrew (with notes). Discussion is thereafter subdivided into Form/Structure/Setting, Comment and Explanation, and the idea is to provide something serviceable for specialist and non-specialist readers alike. It is a demanding régime, and great credit is due to Klein for processing so much of the literature on 1 Samuel and for managing at the same time to give the sense of the text. On the redaction issue Klein shows a preference for the 'Göttingen school' of Dietrich, Smend, and Veijola, with its triple-redacted, exilic Deuteronomistic History, against the Harvard Josianic first-edition theory. (See already Klein's *Israel in Exile* (1979; *B.L.* 1981, p. 95).) There is frequent reference throughout to the work of Timo Veijola, though Klein notes that this indicates his acceptance of a more pervasive deuteronomistic presence in Samuel than is often allowed, rather than a commitment in detail to the redaction-theory expounded by Veijola. The dust-jacket describes this new series as 'a showcase of the best in evangelical critical scholarship for a new generation'. This volume certainly represents a very substantial achievement, but the relevance of the 'evangelical' tag quite eludes me.

R. P. GORDON

KNIGHT, G. A. F.: *Servant Theology: A Commentary on the Book of Isaiah 40-55* (International Theological Commentary). 1984. Pp. x, 204. (Eerdmans, Grand Rapids, Michigan. Price: \$9.95; ISBN 0 8028 1039 X. Handsel Press, Edinburgh. Price: £4.75; ISBN 0 905312 31 7)

This commentary, first published in 1965 (*B.L.* 1966, p. 26; *Decade*, p. 646), is reminiscent of the same author's *A Christian Theology of the Old Testament* (1959, 1964; *B.L.* 1965, pp. 47-48 (*Decade*, pp. 599-600)). Appearing in a revised form in a new commentary series edited by Knight himself and F. C. Holmgren, whose slogan is 'The Old Testament Alive in the Church', it now has a slightly old-fashioned air. Deutero-Isaiah is seen as a 'theological giant', the author of a 'closely knit argument and developing thesis' whose main theme is 'the revelation . . . of the nature and purpose of God in His immanence in Israel as the Servant of the universe'. There is valid

theological comment here; but the interpretation of chapters 40–55 as a single continuous argument which ‘advances from point to point’ but has no comprehensive structure tends to deprive these prophecies of their incisiveness and also makes the prophet appear guilty of constantly repeating the same thought: even Knight himself admits that this habit can be ‘a trifle wearisome’ (p. 102). Other recent attempts to see Isa. 40–55 as a literary unity — e.g. that of Beuken (see above, pp. 48–49) — are more compelling than this.

R. N. WHYBRAY

LAYMON, C. M. (ed.): *The Pentateuch; Old Testament History; Wisdom Literature and Poetry; The Major Prophets; The Minor Prophets and the Apocrypha* (Interpreter's Concise Commentary, Volumes 1–5). 1983. Pp. xii, 345; xii, 320; xii, 274; xii, 352; xii, 432. (Abingdon Press, Nashville, Tennessee. ISBN 0 687 19232 3; 19233 1; 19234 X; 19235 8; 19236 6. Distributed in Great Britain by SPCK, London: £3.95 each)

The *Interpreter's One Volume Commentary* was well received on its first appearance in 1971. The only disadvantage mentioned in *B.L.* 1972, p. 11 (*Bible Bibliog.*, p. 355) was its cumbersomeness, and this drawback is now avoided by the reissue of the commentary proper, without the general articles, in eight small paperback volumes. The first five, listed above, cover the Old Testament and the Apocrypha. The text is substantially that of the original, with some simplification and the correction, where it proved possible, of sexually stereotyped language, particularly in references to God. Changes in the text could scarcely have been contemplated in an undertaking of this kind, but it is regrettable that the bibliographies are virtually unchanged; only references to the *Supplementary Volume* of the *Interpreter's Dictionary of the Bible* have been added. Though somewhat dated, this will still be a useful guide to the layperson or beginning student, but it is to be hoped that it will not be referred to by its initials — this is a very different collection from the long-established ICC.

R. J. COGGINS

LEBRAM, J.-C.: *Das Buch Daniel* (Zürcher Bibelkommentare: Altes Testament, 23). 1984. Pp. 137. (Theologische Verlag, Zürich. Price: Sw.Fr. 22.00. ISBN 3 290 14736 3)

Lebram offers some interesting views on Daniel. The earliest part of the book — the Aramaic chapters — reflect an international wisdom ethic which suggest an origin in the Egyptian diaspora. (The Egyptian–Syrian sphere is suggested as the matrix of apocalyptic.) A first redactor added chapter 1 and an original form of chapter 8, presenting Antiochus III as the final evil monarch — as had the Aramaic stories. A second redactor expanded chapter 8 and added chapters 9–12, casting Antiochus IV in that role. But if chapter 8 is to be divided source-critically, why maintain the unity of chapters 2, 7 and 12, where the evidence of complexity is much clearer? Moreover, the theory of an Egyptian provenance for apocalyptic and for chapters 2–7 flies in the face of strong and widely-accepted arguments for a Babylonian background. Unfortunately, Lebram refrains from engaging with (or mentioning) other scholars — there is not even a bibliography! — so that one cannot easily weigh his arguments and would hesitate to recommend this book as basic reading for any student.

P. R. DAVIES

LEHMANN, M. R. (ed.): *The Commentary of Rashi on the Pentateuch by R. Shlomo Yitzhaki (1040–1105). Critical Edition based on a Yemenite Manuscript written in c.1440 and medieval fragments from Germany, Spain, Provence, and Italy. Comparisons and listings of variants, fully annotated, based on the first printed edition (Reggio de Calabria, 1475), Berliner's Edition and Sefer ha-Zikkaron (The Manfred and Anne Lehmann Foundation Series, 2).* 1981. Pp. vii (English), 16, (Hebrew), 231 (Hebrew); 8 plates. (Manfred and Anne Lehmann Foundation, New York.)

Lehmann is a learned businessman with a private Hebrew collection whose co-operation with Professor Elazar Hurvitz of Yeshiva University has led to a number of publications. Here, he has made an important contribution to the study of Rashi's pentateuchal commentary by providing a transcription, brief annotations and a critical apparatus for a Yemenite manuscript that covers a large part of his exegesis of Exodus, Leviticus and Numbers, and five other fragments that deal with Gen. 42–46, Exod. 12, 18 and 19, Exod. 26, Deut. 12 and 15–17, and Deut. 26–28. In his English and Hebrew introductions Lehmann eulogizes the work of Rashi, describes the importance of Yemenite manuscripts and notes examples of variants in the current text. Hurvitz's more professional contribution discusses the value of manuscripts and editions in the attempt to reconstruct Rashi's original commentary, his use of talmudic-midrashic sources and the notes on biblical texts in his talmudic commentary.

S. C. REIF

LEHMANN, M. R. (ed.): *Shaarey Bina: Commentary on the Book of Esther by R. Eleazar of Worms (1140–1225). Published for the first time from a Unicum Manuscript written in Damascus, Syria.* 1980. Pp. xx, 86; 1 plate. (Manfred and Anne Lehmann Foundation, New York.)

Recent years have seen the recovery of some of the religious literature and ideology of medieval Ashkenazi Jewry in general and of its mystical element in particular. The commentary of R. Eleazar of Worms on Esther is extant in three other manuscripts but Lehmann argues that the unicum that is the basis of his edition and is now presumably in his private possession, though copied in the seventeenth century, has preserved the text that is the source of these others. Lehmann's Hebrew introduction also briefly charts the history of the manuscript and authenticates its authorship. Assisted by Professor Elazar Hurvitz of Yeshiva University in New York, he has published the commentary together with the MT and provided it with helpful notes. As with other such work from the same provenance, the commentary is an amalgam of the literal, the fanciful and the esoteric and as such is a fair reflection of much of the Jewish Bible commentary that existed at the time.

S. C. REIF

LEPRE, C.: *Il Libro di Ruth: Introduzione, traduzione e commento.* Presentazione di S. Cipriani. 1981. Pp. 187. (M. D'Auria Editore, Naples. Price: Lire 24,000)

The author's own translation, in idiomatic Italian, is preceded by a somewhat rambling introduction which discusses such familiar topics as the date of Ruth — in the post-exilic period before Ezra and Nehemiah — the possible Aramaisms in the text and the purpose of the work. All this relies heavily on the writings of previous scholars, especially the commentaries of Bertholet, Joüon, and Penna, and there is nothing very original in it, except perhaps the comparison, in the closing pages, of Ruth with an oratorio, even to suggesting that it may have originally been sung in the second Temple. The

verse-by-verse commentary that follows is primarily philological — Hebrew words are given in transcription — and Lepre explicitly eschews a comprehensive exegesis. The grammatical comments are often fairly elementary, and the more general ones sometimes of doubtful relevance — e.g. nearly two pages are devoted to a potted history of Moab. This is certainly not a work for the specialist. A beginner in Hebrew might gain some profit from it and the general reader 'di buon livello culturale', whom Lepre says he is aiming at, could no doubt pick up a certain amount of information about Ruth and Old Testament matters generally. But there are other commentaries on Ruth and other books which fulfil these objects better.

J. R. PORTER

McCONVILLE, J. G.: *Chronicles* (The Daily Study Bible: Old Testament). 1984. Pp. xii, 271. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £3.50. ISBN 0 7152 0527 7)

McConville has here made a splendid contribution to this well-established series. He has kept firmly in mind the needs of the intended readership, namely a non-technical Christian exposition of the Old Testament based on responsible scholarship. He thus rightly insists on explaining *Chronicles* as an interpretation of Israel's history for a later generation and generally acknowledges the major literary and historical problems which this can raise. Nevertheless, he astutely manages not to get embroiled in such matters, but concentrates on explaining the meaning and purpose of the text as we now have it. His readers will also appreciate the many practical, and sometimes pointed, contemporary applications which he draws out from his exegesis. If a criticism must be found, it is that his daily 'portions' are sometimes of very uneven length, but this is due only to his laudable desire not to allow external factors to unbalance the Chronicler's own divisions of his material.

H. G. M. WILLIAMSON

MARTIN-ACHARD, R., and RE'EMI, S. P.: *God's People in Crisis: A Commentary on the Book of Amos* (Martin-Achard). *A Commentary on the Book of Lamentations* (Re'emi) (International Theological Commentary). 1984. Pp. viii, 134. (Eerdmans, Grand Rapids, Michigan. Price: \$8.95; ISBN 0 8028 1040 3) Handsel Press, Edinburgh. Price: £4.50; ISBN 0 905312 32 5)

This is an interesting juxtaposition of *Amos*, *The End of the People of God*, and *Lamentations*, *The Theology of Hope*. The authors write from the conviction that out of its own unsettled times the Old Testament can speak to our troubled world, in a series which aims to transcend the parochialism of western civilization with sensitivity to issues which specially concern those who live outside the 'Christian' West. These are both excellent commentaries, succinct and lucid. Designed for ministers and Christian educators they move beyond the critical-historical to theological concerns. It is a pleasure to find so much information and careful exegesis presented so concisely.

G. I. EMMERSON

MEYER, L.: *The Message of Exodus: a Theological Commentary*. 1983. Pp. 173. (Augsburg Publishing House, Minneapolis. Price: \$8.95. ISBN 0 8066 2025 0)

This commentary is part of a series, identical in format with E. Achtemeier's volume on *Isa.* 56–66 (*B.L.* 1984, p. 48); it is nowhere stated

how extended a series is envisaged. The prime concern is with the religious significance of Exodus rather than with historical or literary questions, and as such it could serve as a useful guide to those coming to the serious reading of Exodus for the first time. Unfortunately the amount of ground that has to be covered in brief compass prevents for the most part anything more than a surface engagement with the great issues raised by the biblical book.

R. J. COGGINS

NIELSEN, S. A: *Salmernes bog fortolket*. 1983. Pp. 285. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 138.00. ISBN 87 7523 185 9)

The Danish Bible Society has begun to publish a new series of Bible commentaries; the commentary on the Psalms is the first in the Old Testament section. The idea is to provide a popular, but scientifically-based tool to aid the understanding of the Danish translation of the Bible. After a short introduction in which the author mostly deals with the original use of the psalms as opposed to their use in the church, there follows a short comment on each of the one hundred and fifty psalms. Each psalm is characterized by a short and exact title, and in the commentary the form-critical questions about genre and setting are discussed, and the religious purpose of the text is clarified.

K. JEPPESEN

OWENS, M. F.: *Ezra, Nehemiah, Esther, Job* (Layman's Bible Book Commentary, 7). 1983. Pp. 139. (Broadman Press, Nashville, Tennessee. Price: \$5.50. ISBN 0 8054 1177 1)

In accordance with the expressed purpose of the series this small commentary deliberately avoids discussion of critical problems. It is nevertheless surprising to find no reference to the question of the relationship of prose framework to poetic dialogue in Job, nor even any acknowledgement that this may be significant. And does Job's patience come to a 'grinding halt' only with chapter 6? At times the comment becomes mere summary of the text, a tendency particularly noticeable in the treatment of Ezra and Nehemiah. Devotional comments are interspersed occasionally.

G. I. EMMERSON

Pismo święte Starego i Nowego Testamentu. Biblia Tysiąclecia (The Holy Scripture of the Old and New Testaments. The Millennium Bible). Wydanie III. poprawione, 1980 (3rd, revised edition, 1980). (Pallottinum, Poznań-Warsaw. Price: zł. 480)

The first edition of the Millennium Bible (1965) was prepared by Roman Catholic scholars of Poland to commemorate the one-thousandth anniversary of the Christianization of Poland. The translation was made from the original languages and is accompanied by many useful footnotes, which take account of variant readings, particularly from the Septuagint, but sometimes include irresponsible and incomprehensible ones as well. In the meantime the Neovulgata has appeared (1979), but the third edition of the Millennium Bible repeats the old faults and adds new ones without respecting the new official Catholic version, or at least recording the differences in a footnote. Two examples: in Gen. 2:5-6 both the first and the third editions read, 'there was no man to till the ground *and to dig a ditch* to water all the surface of the ground'. This notion has no basis in any ancient version. Only in a footnote is mention made of the usual translation, 'a spring (*or mist*) rose out of the earth'; cf. *sed fons ascendebat e terra* of both the 'new' Vulgate and the 'old'.

The possibility that the text is better translated 'a flood used to rise out of the earth' remains unmentioned. In Ps. 2:11–12 the third edition of the Millennium Bible has, 'worship the Lord with reverence *and kiss his feet* with trembling', while the first edition reads 'and offer him homage'. This text was already obscure to the translators of the Septuagint and the Vulgate, but nowhere is to be found the idea of kissing the feet — except in the conjecture of Bertholet. It is true that this conjecture has been accepted by many translations, e.g. by the Lutheran Slovak translation (1978) or by the *Einheitsübersetzung* (1980); but the latter does at least add in a footnote another possible understanding, 'küsst den Sohn'.

M. BÍČ

PLÖGER, O.: *Sprüche Salomos (Proverbia)* (Biblischer Kommentar — Altes Testament, xvii). Lfg. 2–4. 1983. Pp. 81–328. Lfg. 5. 1984. Pp. xlii, 313–91. (Neukirchener Verlag, Neukirchen-Vluyn. Price: for Lfg. 2–4: DM. 50.40; for Lfg. 5: DM. 27.00; sub. price: DM. 42.00 and 22.50. Price of the complete volume bound: DM. 85.00. ISBN 3 7887 0670 8)

This work, now complete (see *B.L.* 1982, p. 48 on fascicle 1), is the first major commentary on Proverbs to appear since that of McKane (*B.L.* 1971, p. 29). Unlike the latter, Plöger comments on the short sayings in chapters 10–29 in order, avoiding the inconvenience of McKane's regrouping of the them for methodological reasons: Plöger does not regard the canonical order as a purely random one. In the Introduction he discusses, *inter alia*, some general issues concerning Israelite wisdom and way of life: he favours the notion of a privately rather than — in the main — institutionally educated class of readers; he questions the theory of a gradual assimilation of a mainly secular 'old wisdom' to Yahwism; and — most interestingly — he is dubious about the existence or possibility of a 'wisdom theology'. The relatively small space devoted to the personified figure of Wisdom and a failure to take into account recent study of the proverbial wisdom of modern pre-literate societies are among the few deficiencies of this excellent commentary.

R. N. WHYBRAY

RAVASI, G.: *Il Libro dei Salmi: Commento e attualizzazione. Vol. II (51–100)* (Lettura pastorale della Bibbia, 14). 1983. Pp. 1065. (Edizioni Dehoniane, Bologna. Price: Lire 32,000)

For the first volume of this commentary see *B.L.* 1983, p. 52. It proceeds on its leisurely way, even slightly more expansively than before. (Psalm 51 gets fifty-two pages, of which the first six propose a location for the psalm in international cultural history — Babylonian, Jewish, Christian, Muslim, and Hindu, with reference to liturgy, meditation, philosophy, visual art, and music.) The author lists, and has apparently read, virtually everything on every psalm, and reports on all lines of analysis, personally choosing his own position in an eclectic way, though certain preferences remain fairly constant: he is sceptical about cultic and royal theories, and often prefers a post-exilic dating. Once again the reviewer feels drawn to say that if this commentary were more succinct it would have more clarity and punch.

R. P. R. MURRAY

ROGERSON, J. W., and MCKAY, J. W.: *Shihen I: 1–72*. Translated by T. Murakami. 1984. Pp. 366. (Shinkyō-shuppan-sha, Tokyo. Price: ¥3,800)

This is a Japanese translation of the Cambridge Bible Commentary on the N.E.B.: *Psalms 1–72* (1977); see *B.L.* 1978, pp. 55–56.

K. K. SACON

RUIZ G.: *Don Isaac Abrabanel y su Comentario al Libro de Amós: Texto hebreo del manuscrito de El Escorial, traducción y notas* (Publicaciones de la Universidad Pontificia Comillas de Madrid, Serie 1: Estudios, 30). 1984. Pp. clx, 271. (Universidad Pontificia Comillas, Madrid. Price: Pts. 1,900. ISBN 84 85281 48 9)

Verbose and repetitive as they are, Abrabanel's commentaries on the Hebrew Bible are nevertheless important testimonies to the literary and analytical style of his day and to the personal experiences and impressions of a Spanish Jewish statesman who faced the forced conversions and expulsions of the late fifteenth century. Completed in Apulia in the Kingdom of Naples in 1499, the manuscript on which this new edition is based (Escorial G-I-11) was dictated and partly written by the author himself and is consequently a considerable improvement on the printed texts available to date. This first serious study of the codex and translation of its contents, all reproduced from typescript, are prefaced by a brief account of Abrabanel's life, an examination of his exegesis and an introduction to his commentary on Amos. Describing both his achievements and defects, the editor characterizes the exegete as 'hombre de la via media', steering a course between the pious and consistent traditions of the past and the critical and challenging ideas of the present. There are full notes, indexes and bibliography.

S. C. REIF

SAWYER, J. F. A.: *Isaiah*. Volume 1. (The Daily Study Bible: Old Testament). 1984. Pp. x, 267. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £3.50. ISBN 0 7152 0525 0)

This devotional commentary covers chapters 1-32 of the book of Isaiah. The material is divided up into sixty-two short sections, with the text of the RSV set out followed by a short commentary. The approach taken is that the prophet Isaiah was the originator of the Isaiah tradition, of which the book is now the repository. The aim has been to arrive at a kind of 'open' interpretation, avoiding too much attention to matters of authorship and historical events, but providing sufficient information about both to establish a guide for reading the text. There is a good deal of reference across to other Old Testament material, where a particular theme is raised, and some useful comments regarding the meanings of words. It adheres closely to its aim of offering the general reader some suggestive guidelines for reading this difficult prophetic book.

R. E. CLEMENTS

SEKINE, M.: *Sekine Masao Chosaku-shū Dai 13 Kan: Sōsei Jidai Kōkai. Sōseiki 1 shō-11 shō 9 setsu* (M. Sekine Works, vol. 13: An Exposition of Gen. 1-11:9). 1984. Pp. 402. (Shinchi-shobō, Tokyo. Price: ¥3,900)

This is a re-worked edition of a series of lectures given at his Sunday gathering and afterwards published in his monthly periodical from July 1975 to March 1983. While maintaining academic standards, the author shows his concern to communicate to a general audience.

K. K. SACON

VAN SELMS, A.: *Job. Deel II* (De Prediking van het Oude Testament). 1983. Pp. 262. (Callenbach, Nijkerk. Price: Fl. 67.50; sub. price: Fl. 61.50. ISBN 90 266 0732 6)

For the first volume of this commentary see *B. L.* 1983, p. 54. This second volume completes the work, covering chapters 22-42. The whole commentary is divided into seven sections, of which the first handles the prologue, and

the second, partly in volume 1, the speeches in chapters 3–26. The third, 27–28, treats chapter 27 as fragments of the dialogue, divided between Job and Bildad. The remaining sections follow the standard divisions of the book. A conclusion comments on the prehistory of the Job saga and possible extra-biblical analogies; on the growth of the book — an original shorter form into which 28 and 32–37 were inserted — and its possible date in the earlier part of the post-exilic period, after Deutero-Isaiah; and on the subsequent history of Job both in text and in tradition. The whole work offers a manageable and readable exposition, with comments within the sections on each clearly defined unit as well as comments of both a literary and a homiletic nature. The main content is followed by notes providing references, a two-page survey of the literature on the book, and an index of names, topics, and Hebrew words.

P. R. ACKROYD

Starý zákon: překlad s výkladem: 13. Ezechiel–Daniel (The Old Testament: translation with commentary: 13. Ezekiel–Daniel). 1984. Pp. 349. (Kalich, Prague. Price: Kčs 49)

This is the final volume of the Czech commentary series on the books of the Old Testament. The fourteenth volume dealing with the Twelve Minor Prophets has been published already; it appeared in 1968 and was re-issued in 1978. Now the whole work is finished and represents the first Czech commentary series on the books of the Old Testament in the history of the Czech churches. The individual volumes have been noticed in previous issues of the *Book List* since 1969 (p. 27). In 1985 the series will be complemented by the publication of a translation of the Apocrypha, both of the Roman Catholic and the Russian Orthodox churches. The translation will be accompanied by detailed footnotes and cross-references, but not by a commentary.

M. BIČ

STUDIUM BIBLICUM FRANCISCANUM: *Samueru-ki Jō-Ge* (1 and 2 Samuel). 1983. Pp. v, 341; 1 map. (Chūō Shuppan-sha, Tokyo. Price: ¥2,800)

This volume, which is the eleventh book published in the series, follows the same format: an introduction, a translation from the Hebrew text into Japanese, as well as explanatory notes and comments. A text-critical note is also added. This volume, like its predecessors (cf. *B.L.* 1982, p. 52), is likely to be of considerable assistance to the reader.

K. K. SACON

TOWNER, W. S.: *Daniel* (Interpretation: A Bible Commentary for Teaching and Preaching). 1984. Pp. xii, 186. (John Knox Press, Atlanta, Georgia. Price: \$16.95. ISBN 0 8042 3122 2)

The aim of the Interpretation series is to combine scholarly research into the meaning of the text with enquiry into its theological implications, and to relate the meaning of the text to questions and problems of the continuing life and faith of the people of God today. It is thus intended to be an expository commentary aimed especially at preachers. This particular volume succeeds effectively in all these aims. The method is to survey one chapter at a time, and to follow each section with a 'Theological Assessment'. The style is lively and imaginative and the scholarship well grounded. Ginsberg's view that the book is in two parts is partly espoused although its final form is said to be the result of a long process of growth. It emanates from the circles of the Hasidim. The Plöger/Hanson line on the nature of apocalyptic is followed. The 'Son of Man' is a collective and representative figure for the people of God. It is

recognized that the book is an attempt to relate the prophecies of Second Isaiah to the situation of the second century B.C. Preachers who use this book will be fortunate — and so will their congregations.

R. A. MASON

WEISER, A.: *I Salmi*. Parte prima: Ps. 1–60. Traduzione italiana di E. Gatti. Parte seconda: Ps. 61–150. Traduzione ed edizione italiana di T. Federici (Antico Testamento, 14–15). 1984. Pp. 467, 489–963. (Paideia Editrice, Brescia. Price: Lire 30,000 each)

This translation is from the seventh German edition of 1966 (see *B.L.* 1967, p. 28; *Bible Bibliog.*, p. 28; for the English translation, from the fifth German edition, see *B.L.* 1980, p. 56). E. Gatti translated the commentary on Ps. 1–60, but all the rest of the work, including the Italian version of the whole biblical text, was done by T. Federici. With these volumes the publishers have more than half completed their project of presenting *Das Alte Testament Deutsch* in Italian, and they maintain their customary excellent standard.

R. P. R. MURRAY

WESTERMANN, C.: *Genesis 1–11: A Commentary*. Translated by J. J. Scullion. 1984. Pp. xii, 636. (SPCK, London. Price: £25.00. ISBN 0 281 04033 8. Augsburg Publishing House, Minneapolis. ISBN 0 8066 1962 7)

For the German original (BKAT 1/1) see *B.L.* 1975, p. 53; for the completion of the commentary, *B.L.* 1983, p. 55. The monumental task of translating this great work is planned to be completed with volume 2 'within two years', and volume 3 'by 1987'. The translator, who provides a charming and helpful brief preface, has performed the task with great skill and clarity. The text used is that of the second German edition of 1976, and inevitably this means that there are contributions from the following years which are not reflected here; it would have been possible to add as a supplement the additional bibliography which appeared at the very end of the whole commentary in 1982 (BKAT 1/3, pp. 291–93), though no doubt this will appear in volume 3. It is of great importance for Old Testament study that this commentary will now be much more widely available.

P. R. ACKROYD

WHITE, R. E. O.: *A Christian Handbook to the Psalms*. 1984. Pp. iv, 220. (Paternoster Press, Exeter. Price: £6.95; ISBN 0 85364 405 5. Eerdmans, Grand Rapids, Michigan. Price: \$7.95; ISBN 0 8028 0031 9)

The former principal of the Baptist Theological College of Scotland here gives an introduction to the themes of the Psalms and a concise treatment of each psalm in turn. He aims, with due respect, to accept from scholars' work only what is religiously helpful, leaving the arguments to others. It is a fluent and lively presentation which will be value especially for devotional reading and for preaching.

J. H. EATON

WILDBERGER, H.: *Königsherrschaft Gottes: Jesaja 1–39*. Teil 1: *Das Buch: Der Prophet Jesaja und seine Botschaft*. Teil 2: *Die Nachfahren des Propheten und ihre Verkündigung: Der Text*. 1984. Pp. xii, 148; viii, 149–352. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 35.00 for the two volumes. ISBN 3 7887 0747 X)

In the preface to these two volumes Professor Wildberger notes that biblical research has become so complex and detailed a science that it is often

difficult for the inexpert to follow the workings of a particular project. Frequently it is the conclusions that matter most. Hence it is important that there should be a presentation of the results of such work, which is something other than mere popularizing. Here then, in lucid and convenient form, are the main features of the author's magnificent commentary on Isaiah 1–39 in the *Biblischer Kommentar* series (see *B.L.* 1984, p. 61, for the concluding fascicle). Here a kind of digest is set out of the major contents of the larger work. Four chapters effectively set out the historical, literary, and theological framework of Isaiah's prophecies and four more the subsequent literary elaboration and building up of the present book. Attention is paid to the exilic and post-exilic (Persian) additions to the book, together with a summary of their message. In conclusion the careful translation proposed by the author, in the light of his detailed textual analyses, is set out afresh. This is done in such a way as to mark clearly those elements which are regarded as authentic to Isaiah.

Obviously the scholar will still need the larger commentary, in its three volumes, to evaluate the material fully, and to explore the bibliographical references. For the general reader these two shorter volumes serve a most useful purpose and act as a convenient adjunct to the commentary proper. It would be excellent if these volumes could be offered in an English translation, since they stand usefully by themselves, whilst pointing the more enquiring reader to the work which must stand for many years as the major study of Isaiah 1–39.

R. E. CLEMENTS

WÜRTHEIN, E.: *Die Bücher der Könige. 1 Kön. 17–2 Kön. 25* (Das Alte Testament Deutsch, 11/2). 1984. Pp. xvi, 205–515. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 54.00 (sub. price: DM. 45.90); ISBN 3 525 51152 3. Paperback price: DM. 42.00 (sub. price: DM. 35.70); ISBN 3 525 51153 1)

Volume 1 of this commentary was reviewed in *B.L.* 1978, p. 58. The same comments apply to this volume, which picks up the narrative with the Elijah cycle. Text and commentary are followed by a survey of 1 and 2 Kings as a whole, beginning with the unity of the whole work (of which the author's division and continuous pagination are a reminder) and the deuteronomistic aspects underlying the narrative. An appendix gives the basic deuteronomistic text. The list of the kings of Israel and Judah is accompanied by the chronologies of Begrich-Jepsen, Andersen, and Thiele. There is additional bibliography. All in all a useful commentary.

J. R. DUCKWORTH

ZIMMERLI, W.: *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel, Chapters 25–48* (Hermeneia — A Critical and Historical Commentary on the Bible). Translated by J. D. Martin. Edited by P. D. Hanson with L. J. Greenspoon. 1983. Pp. xxxiv, 606. (Fortress Press, Philadelphia. Price: \$39.95; ISBN 0 8006 6010 2. SCM Press, London. Price: £40.00)

The first, German, edition of Zimmerli's *Ezekiel* was published in 1969. The second German edition (*B.L.* 1981, p. 65), which appeared in 1979, was substantially the same as the first, but contained in addition an important ten-page preface in which Zimmerli reviewed and discussed new developments in the study of Ezekiel which had taken place during the intervening years, and an additional bibliography up to 1978. Meanwhile an English translation of volume 1 of the first edition had been prepared, and this also was published in 1979 (*B.L.* 1980, p. 59). The volume reviewed here is the continuation and completion of the English translation, but includes the preface to the second German edition (translated by C. Ehrlich). The additional bibliography from

that edition is incorporated. The two volumes together thus comprise virtually the whole of what is to be found in the second German edition. In this volume the translation, by J. D. Martin, is at times somewhat too literal and Germanic; but the fact that this was also true of volume 1, by a different translator, suggests that Zimmerli's style may present particularly difficult problems for the translator. On the whole there is no difficulty in understanding it, though the reader will need good powers of concentration in making his way through the frequently long and involved sentences. A few printing errors have been noted. There is no doubt that this translation, now happily completed, of an important work will be of great benefit to English-speaking students of the Old Testament.

R. N. WHYBRAY

6. LITERARY CRITICISM AND INTRODUCTION

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

ABREGO, J. M.: *Jeremías y el Final del Reino: Lectura sincrónica de Jer 36–45* (Estudios del Antiguo Testamento, 3). 1983. Pp. 220. (Institución San Jerónimo, Valencia. Price: \$12.00. ISBN 84 86067 05 7)

This is a revision of the author's doctoral thesis, defended in 1982 at the Pontifical Biblical Institute under L. Alonso Schökel and D. J. McCarthy; commendable efforts have been made to translate or explain the structuralist jargon in Castilian. 'Synchronic' means taking the text in its final state. After a brief general introduction indicating how he sees structuralist analysis contributing to Jeremian studies, the author presents his work in four parts: Part I studies Jer. 36 separately, in surface and depth structure; Parts II and III deal with chapters 37–45 respectively in surface structure and structure of content, and Part IV looks at the whole section chapters 36–45 in the context of the book of Jeremiah. Here the author sketches impressively the view that these chapters present the disaster they relate as an 'Anti-Exodus'.

R. P. R. MURRAY

ALTHANN, R.: *A Philological Analysis of Jeremiah 4–6 in the Light of Northwest Semitic* (Biblica et Orientalia, 38). 1983. Pp. xvi, 380. (Biblical Institute Press, Rome. Price: Lire 50,000; \$35.00. ISBN 88 7653 338 9)

After a list of abbreviations, a glossary of terms, and an introduction, this book goes through Jer. 4–6 section by section discussing the stichometry and arrangement in cola (largely on the basis of counting syllables), and the text and lexicography. The whole Hebrew text is then set out opposite a translation, and there is a chapter on the authorship of the passage, and a conclusion. Finally, there are a bibliography and full indexes. This is a revised form of a dissertation presented at the University of Zimbabwe in 1979, but the author earlier studied under the late M. J. Dahood, and the work falls into the familiar pattern of a dissertation by a pupil of Dahood. Thus, we find *lō* emended to *lē* and translated 'The Prevailer, The Omnipotent', *kēn* = 'The Reliable One, The True One', *hēm* = 'behold', *zō't* = 'indignity, insult', *māgōr* = 'gullet, destruction', *ām* = 'city', and other dubious suggestions. Such theories are sometimes supported by questionable renderings of inscriptions (e.g. pp. 204, 216) or of Ugaritic texts (e.g. p. 25). There are helpful parts of the discussion of particular passages, but they tend to be obscured by the uncritical acceptance of Dahood's theories.

J. A. EMERTON

ASTOLFI, D. M. (ed.): *Teaching the Ancient World* (Scholars Press General Series, 5). 1983. Pp. x, 183. (Scholars Press, Chico, California. Price: \$14.25; discount price: \$9.50. ISBN 0 89130 590 4)

Quite a rewarding book for those who teach not only their subject, but students also. J. S. Ackerman and K. R. Gros Louis reiterate their familiar appeal for study of the Bible 'as literature', in which questions of history, sources, and theology are either secondary or irrelevant altogether, and the issues are narrative technique, characterization, point of view, etc. No answers are offered to the question, Is this *all* that undergraduate biblical study should be? The most stimulating essay is Daniel Patte's on the disjunction between the assumptions of humanistic culture (that of the teachers) and the values of the contemporary 'scientific' culture (that of the students). Several contributors present curricula, with extensive bibliographies. This is a ragbag of a book, but scholars as teachers need all the help they can get, and this collection certainly helps.

D. J. A. CLINES

AUGUSTIN, M.: *Der schöne Mensch im Alten Testament und im hellenistischen Judentum* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 3). 1983. Pp. 313. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 74.00. ISBN 3 8204 7640 7)

A dissertation, reproduced from typescript, of a doctoral dissertation on ideas about human beauty in the Old Testament and Hellenistic Judaism. Beginning with a chapter on the Song of Songs, it then proceeds through the other Old Testament books in canonical order, examining in exhaustive detail each passage where human beauty is mentioned. Hellenistic Jewish writers are found to have read the Old Testament through the eyes of their own culture, rather than in its original sense. Cultural conditioning thus strongly influences the perception of beauty and its importance in human life. The book provides a body of material that would be needed in writing any more far-reaching work on aesthetics in the Old Testament.

J. BARTON

BAILEY, LL. R.: *The Pentateuch* (Interpreting Biblical Texts). 1983 (1981). Pp. 160. (Abingdon Press, Nashville, Tennessee. Price: \$8.75. ISBN 0 687 30610 8)

This reprint of a volume first published in 1981 (cf. *B. L.* 1983, p. 59) can now be compared with other volumes in the same series which have appeared subsequently. (See the reviews of the works by Fretheim, Murphy and Ward in this *Book List*, pp. 78, 87, 97.) By contrast with the others Bailey devotes less than a quarter of his space to discussing individual passages; he pays much greater attention to methodological problems and the ways in which biblical texts are often *misinterpreted*. This discussion is not confined to the Pentateuch, and the book thus forms a useful introduction to the series as a whole.

R. J. COGGINS

BARSTAD, H. M.: *The Religious Polemics of Amos: Studies in the Preaching of Am 2, 7B-8; 4, 1-13; 5, 1-27; 6, 4-7; 8, 14* (Supplements to Vetus Testamentum, 34). 1984. Pp. xiv, 244. (Brill, Leiden. Price: Fl. 76.00; sub. price: Fl. 60.00. ISBN 90 04 07017 6)

The author re-examines not only the central concern of Amos, which he finds to be religious rather than social and ethical, but also the contribution of prophets in general to the development of Israelite religion, concluding that

they ought not to be understood against the background of covenant traditions, a late theological creation of the Deuteronomists, but rather as pioneers through whose activity we witness the very act of creation of classical Israelite religion. Thus Amos is concerned not with apostasy (returning to Yahweh) but with conversion (turning to Yahweh). His is a missionary role. Not sexual morality nor opulence but non-Yahwistic cults are his chief concern: *hn'rh* (2:7) is probably the hostess at a non-Yahwistic sacred meal; the 'cows of Bashan' (4:1) are not wealthy women but the entire non-Yahwistic population of Samaria; the obscure *mrzh* (6:7) refers to a non-Yahwistic religious association. In an extended discussion of ancient Near Eastern material the author challenges the idea that ritual prostitution, and the cult of a dying and rising god, were widespread phenomena. At a time when Yahweh was only one of the gods worshipped in ancient Israel, Amos and the other Yahwistic prophets were fighting for recognition of Yahweh as sole God of Israel. The extra-biblical evidence adduced is used with wise caution in drawing conclusions. Altogether it is a stimulating and thought-provoking study.

G. I. EMMERSON

BARTH, H., and STECK, O. H.: *Kyūyaku-Seisho Shakugi Nyūmon*. Translated by T. Yamaga. 1984. Pp. 278. (Nihon Kirisuto-Kyōdan shuppan-kyoku, Tokyo. Price: ¥4,500)

This is a Japanese translation of *Exegese des Alten Testaments: Leitfaden der Methodik*, from the ninth edition (1980); see B. L. 1980, p. 61.

K. K. SACON

BARTON, J.: *Reading the Old Testament: Method in Biblical Study*. 1984. Pp. xvi, 256. (Darton Longman & Todd, London. Price: £7.95. ISBN 0 232 51526 3)

This book will do what it claims 'for students who have already learned some of the techniques of biblical study . . . It clarifies the kinds of questions about the meaning of texts that led scholars to develop the now traditional "historical-critical" approaches, and explains why in recent years these have been succeeded by the newer methods of "canon criticism" and structuralism.' The book opens with a clear definition of literary 'competence' as recognition of 'genre'. The next three chapters review 'Literary', Form, and Redaction Criticism; while the fifth pauses to illustrate the benefits and shortcomings of these methods for reading Ecclesiastes. Barton writes with commendable lucidity; and many readers will be particularly grateful for the seven chapters that review newer methods, for his excellent introduction to literary structuralism, for the links noted between much still current biblical criticism and the Romantics, and for his discussion of the 'intentional fallacy'. He commends Childs for putting canon criticism on the agenda of biblical studies but deems exaggerated his claims for the method: in fact he prefers to regard this approach as a further weapon in our literary armoury rather than as a satisfactory novel theological approach. This reader found the book a great pleasure to work with, and wishes it wide attention.

A. G. AULD

BELLINGER, W. H., JR: *Psalmody and Prophecy* (JSOT Supplement Series, 27). 1984. Pp. 146. (JSOT Press, Sheffield. Price: £18.50; ISBN 0 905774 60 4. Paperback price: £7.50; ISBN 0 905774 61 2)

This study, based on a thesis of 1980, focuses on the psalms of lament; it reviews as examples of the individual type Psalms 31, 28, 9–10, 55, 6, 7, 57, 64,

and of the communal type 12, 126, 85, 14, 60. All these are regarded as from a cultic setting. This selection enables the author to consider especially the sudden changes of mood to 'certainty of having been heard', and he prefers the explanation that the change is due to an intervening oracle. Seven pages are devoted to psalm passages in the Prophets, Habakkuk and Joel being the chosen examples. The material here is found to be much of a piece with the cultic psalms, but the references to the Chaldeans in Habakkuk and to the locust plague in Joel are thought to merit the conclusion that 'the context of the prophetic function has shifted from liturgy to history and thus Habakkuk and Joel are not deemed to be cult prophets'.

J. H. EATON

BENJAMIN, D. C.: *Deuteronomy and City Life: A Form Criticism of Texts with the word CITY ('ir) in Deuteronomy 4:41-26:19*. 1983. Pp. xiv, 351. (University Press of America, Washington, D.C. Price: \$26.75; ISBN 0 8191 3138 5. Paperback price: \$14.75; ISBN 0 8191 3139 3)

The heart of this published dissertation is a detailed analysis of ten passages in Deuteronomy which include the word 'city'. The influence of Benjamin's supervisor, R. Knierim, is discernible in the somewhat wearisome discussions of the finer points of form criticism, though it is not always clear that the refining of the labels used materially affects interpretation. The transliteration of Hebrew is also abysmal (witness the book's sub-title!). Nevertheless, an interesting thesis emerges: these texts 'reflect an urban tradition which endorses city life as one setting in which early Israel encountered and served Yahweh'. En route, there are some well-directed arguments levelled against nomadic idealism and an attempt to drive a fashionable wedge between feudal (e.g. Canaanite) and 'retribalized' (e.g. Israelite) cities. Despite the introductory pages, Benjamin wisely stops short of contemporary application, for his discussion of cities in antiquity shows how fundamentally different they were from their twentieth-century counterparts.

H. G. M. WILLIAMSON

BERGANT, D.: *What are they Saying about Wisdom Literature?* 1984. Pp. vi, 96. (Paulist Press, Ramsey, New Jersey. Price: \$3.95. ISBN 0 8091 2605 2)

This book is one of a series whose aim is to promote an informed interest in various theological and biblical subjects by means of surveys of recent scholarly opinion. It is not intended as a comprehensive student's handbook; but there is a chapter on each of the main aspects of Israelite wisdom literature. Each consists of a number of substantial surveys of the views of selected modern scholars arranged in a way which indicates the areas of disagreement as well as the extent to which there is a consensus of opinion. The selection is inevitably guided by the author's personal judgement of what is important and is also mainly — though not entirely — restricted to what is available in English; but within these limitations she has written an extremely competent and helpful guide which ought to stimulate the beginner to further thought and reading.

R. N. WHYBRAY

BLENKINSOPP, J.: *A History of Prophecy in Israel: From the Settlement in the Land to the Hellenistic Period*. 1984. Pp. 287. (SPCK, London. Price: £9.50. ISBN 0 281 04084 2)

Joseph Blenkinsopp's book is an expression of 'the need to stand back and take stock . . . to regain perspective on the phenomenon of prophecy as a

whole'. It is therefore a straightforward history of biblical prophecy which attempts to make sense of its development from its Near Eastern origins to the eschatological reinterpretation of prophecy. Shrewdly he ends his survey with a brief treatment of Jonah. As every aspect of prophecy, especially the individual collections, is considered, the book is a good general introduction to the subject. The strengths and weaknesses of biblical prophecy are handled responsibly, and there is a wide-ranging treatment of many different nuances of the subject. Blenkinsopp's approach is middle of the road, veering to right of centre; but a general survey warrants such essentially conservative stock-taking, which is exemplified by his view of the confessions of Jeremiah as reflections of the prophet's own condition and of the call of Isaiah as a commission to speak to an unresponsive audience. Throughout the book there is a finely balanced control of the material and no attempt is made to conceal the fact that there are 'unsolved and perhaps insoluble problems endemic to prophecy'. A good book; to be recommended for its delineation of the broad contours of prophecy.

R. P. CARROLL

BOECKER, H. J., HERMISSON, H.-J., SCHMIDT, J. M., and SCHMIDT, L.: *Altes Testament* (Neukirchener Arbeitsbücher). 1983. Pp. x, 320. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 34.00. ISBN 3 7887 0703 8)

This German manual of about one hundred and twenty-five thousand words is a thorough and well-ordered introduction to the Old Testament by four contributors. As preparation for examinations it treats a selection of basic matters and clarifies the most influential theories and methods. The first part presents six historical themes, from 'Moses' to 'Exile and post-exilic Israel'. The second part treats six exegetical and literary themes, from 'Pentateuch' to 'Apocalyptic'. The third and last part treats five theological themes, such as 'Law' and 'Creation'. Throughout the work each theme is presented in the same pattern: an 'introduction' outlines the points of interest, an 'unfolding' examines some of the questions in more detail, and a 'deepening' gives bibliography, examination questions and suggestions for further study. The authors set a high standard of scholarship, while maintaining a context of theological and spiritual evaluation.

J. H. EATON

BRANDSCHEIDT, R.: *Gotteszorn und Menschenleid: Die Gerichtsklage des leidenden Gerechten in Kgl 3* (Trierer Theologische Studien, 41). 1983. Pp. x, 371. (Paulinus-Verlag, Trier. Price: DM. 78.00. ISBN 3 7902 0043 3)

In this doctoral dissertation the author examines the literary and theological development of the forensic lament (*Gerichtsklage*), tracing a line from the confessions of Jeremiah and their deuteronomistic re-working, through Lamentations 3, to the peak in Job. While she treats all these texts substantially, she gives Lamentations the most thorough examination, with translation, textual notes, form-critical and semantic analyses. Here Lam. 3 is the centre of attention, with the other chapters considered as its context. This careful and orderly study will repay the attention of all who are concerned with this area.

J. H. EATON

BUBER, M.: *Mosè*. Traduzione di P. Di Segni. Introduzione di P. C. Bori (Radici, 2). 1983. Pp. xvi, 213. (Editrice Marietti, Casale Monferrato. Price: Lire 17,000. ISBN 88 211 8331 9)

Buber's *Moses* appeared in Hebrew in 1945, in German and English in 1946. This translation is from the German in *Werke II, Schriften zur Bibel*

(Heidelberg–Munich, 1964). The series 'Radici' (Roots) is sponsored by an Italian group dedicated to Jewish–Christian dialogue. Buber's now classic work is well presented in Italian, with a sensitive Introduction.

R. P. R. MURRAY

CLEMENTS, R. E.: *Kami no Senmin*. Translated by E. Funamizu. 1984. Pp. vi, 146. (Kyōbunkwan, Tokyo. Price: ¥1,300)

This is a Japanese translation of *God's Chosen People: A Theological Interpretation of the Book of Deuteronomy* (1968); see *B.L.* 1968, p. 33 (*Bible Bibliog.*, p. 87).

K. K. SACON

CLINES, D. J. A.: *The Esther Scroll: the Story of the Story* (JSOT Supplement Series, 30). 1984. Pp. 260. (JSOT Press, Sheffield. Price: £19.50; ISBN 0 905774 66 3. Paperback price: £8.95; ISBN 0 905774 67 1)

The sub-title gives the clue to the main thrust of this study, which is an investigation of the development of the book of Esther, with special emphasis on non-LXX Greek forms. It is argued that five stages can be traced: stories of Esther and of Mordecai which were probably originally separate sources; a pre-MT form of the story now witnessed to by the Greek 'A' text (the so-called 'Lucianic', which was in fact not dependent on the LXX, but was a translation of a Semitic original earlier than our MT; this text and a translation are set out in an appendix); the proto-MT form, effectively chapters 1–8 of the present book; the MT form; and then the LXX, the fullest form, including the Additions, some translated from Semitic, others of Greek origin. This interesting thesis is worked out by detailed argument, with a host of illuminating incidental observations on such matters as the alleged secularity of the book. This study will form a valuable adjunct to Clines's commentary on Esther (see above, pp. 52–53).

R. J. COGGINS

COATS, G. W.: *Genesis, with an Introduction to Narrative Literature* (The Forms of the Old Testament Literature, 1). 1983. Pp. xiv, 322. (Eerdmans, Grand Rapids, Michigan. Price: \$21.95. ISBN 0 8028 1954 0)

For the general character of this series see *B.L.* 1983, p. 73; see also below, p. 85. This volume first surveys the narrative genres in the Old Testament. There follow chapters on the 'structure, genre, setting and intention' first of the Hexateuch as a whole and then of Genesis. This process of working from the larger to the smaller units is continued further: each major section is treated first, then its component units. The title 'The Isaac Saga' is, rather surprisingly, given to 25:19–37:2 and 'The Jacob Saga' to 37:1–50:26, titles indicating the character of these sections in the final text. The problems of literary criticism and of its relationship to tradition-history are not discussed: JE and P are taken for granted, although the recent work of Rendtorff and others has a place in the bibliographies. It is difficult to see how the intention of the series 'to bring consistency to the terminology for the genres and formulas of the biblical literature' (Foreword, p. ix) is achieved here since the problem of terminology is not discussed. But under the form of an authoritative survey (the editors see the series as providing 'an account of the history of the form-critical discussion') the book offers an impressive account of the author's own views, with plenty of provocative assertions which ought to stimulate lively discussion.

R. N. WHYBRAY

COTTINI, V.: *La vita futura nel Libro dei Proverbi: Contributo alla storia dell'esegesi* (Studium Biblicum Franciscanum, Analecta, 20). 1984. Pp. 399, 1 table. (Franciscan Printing Press, Jerusalem. Price: \$20.00)

In this work, the author examines five passages in Proverbs, 12:28, 14:32, 15:24, 23:17–18 and 24:19–20, which raise the question as to whether the biblical writer expresses in them a belief in a blessed future life. He surveys in detail the Masoretic text, the LXX, the Targum and the Vulgate, and then passes to a history of the exegesis of these passages in ancient and medieval times and in biblical scholarship from the sixteenth to the end of the nineteenth century. A great deal of material is here collected and surveyed in an interesting and illuminating manner. The history of exegesis is too often neglected by modern Old Testament scholars, but it can greatly assist them by showing how long-standing are many of the problems they face and the need to avoid taking their own presuppositions for granted. But Cottini's work is more than just a history of past learning. In his discussion of MT and LXX, he deals fully with the state of the question in contemporary scholarship, adding valuable comments of his own, and makes out a strong case for the view that the relevant passages do point to a belief in a positive life beyond the grave: in particular, he argues cogently that the LXX represents a 'relecture', to use Tournay's word, of MT and not the other way about. This is an unfashionable view at present, especially among British scholars, but all who occupy themselves with the exegesis of Proverbs will need to take account of this carefully argued and well researched study.

J. R. PORTER

DOBBERAHN, F. E.: *Verkündigung und Sprachdesintegration: Aspekte der Schriftlichkeit der vorexilischen Gerichtsprophezie des Alten Testaments*. 1984. Pp. ii, 334. (R. G. Fischer Verlag, Frankfurt am Main. Price: DM. 42.00. ISBN 3 88323 470 2). Revision of *Über die Schriftlichkeit der vorexilischen Prophezie des ATs*. 1980. Pp. 291. (Dissertation, Bonn.)

The basic thesis of the study is that the pre-exilic prophets of judgement did not draw on the common oral tradition nor were they preserved as a part of it. Language is a part of social control, so those who want to effect social change must make a drastic break with the traditional language of society. The common oral speech tradition was used to support the religious establishment whereas the prophets were attacking it. The prophets indeed drew on various traditional forms but decontextualized them and transformed them (hence, *Sprachdesintegration*) to criticize the establishment rather than support it. While the prophetic works could have been preserved orally by disciples, they were more likely put into writing from the beginning.

The strength of the thesis is that it draws on studies which have looked at the social function of language and introduces the important analogy of the Quran in its relationship to the pre-Islamic poetic tradition. On the negative side, there is much appeal to secondary studies but little actual textual analysis (the frequent citation of passages borders on proof-texting). Much also seems to depend on the nineteenth-century caricature of the prophets as upright ethical defenders of pure Yahwism on one side, ranged against a denatured, fossilized, monarchy-dominated, cult-centred dogmatic religious establishment on the other. Recent study on cultic prophets and prophetic conflict, as well as current sociological and anthropological work on prophecy in a broader perspective (summarized e.g. in R. R. Wilson, *Prophecy and Society in Ancient Israel*; B.L. 1981, p. 102), suggests that things were a little more complex. In short, he tells us a great deal about what the prophets *could* and could not have done; I would have preferred a closer look at what they actually *did* do and say.

L. L. GRABBE

DONNER, H.: *Die Verwerfung des Königs Saul* (Sitzungsberichte der Wissenschaftlichen Gesellschaft an der Johann Wolfgang Goethe-Universität, Frankfurt am Main, xix, 5). 1983. Pp. 36. (Franz Steiner Verlag, Wiesbaden. Price: DM. 18.00. ISBN 3 515 04002 1)

In this published lecture, Donner studies four passages which relate to the rejection of Saul as king. He uses vocabulary, citation and literary allusion to establish the date of their composition, though the order in which he presents his discussion is neither chronological nor biblical. Earliest is 1 Sam. 14:23–46, then 13:7–15 (originating in pro-Davidic priestly circles), next 28 (pre-Deuteronomic) and finally 1 Sam. 15, a late post-exilic text. The tentative nature of some of the judgements expressed may be gauged from this last example: 1 Sam. 15:7 is directly dependent on Gen. 25:18; since this in turn is a post-P addition, the date of 1 Sam. 15 must be late. In addition, Donner refrains from drawing broader conclusions from the literary results which he achieves. Nevertheless, much valuable comparative material is collected here and it is presented with clarity and elegance. The author has recently published some other articles in this field, so that a full assessment will have to await the synthesis which we hope will finally emerge.

H. G. M. WILLIAMSON

EATON, J. H.: *The Psalms come Alive: An Introduction to the Psalms through the Arts* (Mowbray's Christian Studies). 1984. Pp. x, 165, including 13 illustrations. (A. R. Mowbray, Oxford. Price: £4.95. ISBN 0 264 66992 4)

The subject of this book is not, as might be inferred from the sub-title, a survey of the ways in which scenes and themes from the Psalms have been represented and interpreted through the arts, but rather an account of the contribution of the arts to the composition and the use of the Psalms in Israelite worship. After a brief popular introduction to the Psalter, the author proceeds to a discussion of the structure and imagery of ancient Hebrew poetry and the genres and imagery of the Psalms. 'Architecture and the Psalms' is a description of the setting of Jerusalem and of the structure of the Temple and its significance. Subsequent chapters deal with music and the importance of dancing and drama in Israelite psalmody. A concluding chapter sums up the argument. There are short bibliographical notes and some admirably clear illustrations drawn by the author's wife. As always, Eaton communicates his knowledge and enthusiasm with felicitous lucidity.

G. W. ANDERSON

EISSFELDT, O.: *Introduzione all' Antico Testamento*. Edizione italiana a cura di V. Gatti. IV: *Il canone e il testo* (Biblioteca teologica, 4). 1984. Pp. 353. (Paideia Editrice, Brescia. Price: Lire 28,000)

This volume, containing Parts iv, v, and the Indexes, completes the Italian translation of the third German edition of 1964 (see *B.L.* 1982, p. 59; 1983, p. 63). The public is well served by the quality of the translation and presentation of that text; but surely, after twenty years, it was desirable to take the bibliography beyond P. R. Ackroyd's supplement of 1965. Only to mention the extra-canonical literature surveyed in Part iv, the vast advances of the last two decades in this area should not have been left unmentioned. At least it should not have been too difficult to refer to more up-to-date bibliographies available in recent Italian works.

R. P. R. MURRAY

EMMERSON, G. I.: *Hosea: An Israelite Prophet in Judean Perspective* (JSOT Supplement Series, 28). 1984. Pp. xii, 224. (JSOT Press, Sheffield. Price: £18.50 (sub. price: £12.50); ISBN 0 905774 68 X. Paperback price: £7.50 (sub. price: £4.95); ISBN 0 905774 69 8)

In a very cautious and carefully argued book Grace Emmerson considers three aspects of the Hosea tradition: the salvation sayings (pp. 9–55), Judah and the Davidic monarchy (pp. 56–116), and the sanctuaries and cult practices of Israelite worship (pp. 117–55). Her conclusions about these controversial aspects of Hosea are: the salvation sayings mainly come from Hosea, but there is a distinction to be made between those sayings which expect a divine act (Hosean) and those which demand human repentance as a prerequisite for divine action (Judean); most of the references to David come from Hosea, who took a positive view of the southern monarchy (even 3:5 arguably 'belongs to the primary stratum of the material'); the polemic against the cult comes from Judean deuteronomistic theology rather than Hosea, though he is hostile to the substitution of sacrifice for mercy and knowledge. There is a wealth of closely argued textual analysis in this book and some stimulating observations and interpretations. Agree with her or not, this judicious study will have to be taken into account in future work on Hosea. (The blank against Carroll's name on p. 220 of the Index should be filled in as follows: R.P., 7, 91, 118, 168, 169, 190.)

R. P. CARROLL

EVANS, G. R.: *The Language and Logic of the Bible: The Earlier Middle Ages*. 1984. Pp. xx, 199. (Cambridge University Press. Price: £18.50. ISBN 0 521 26371 9)

The presuppositions, methods and habits of Latin writers of the eleventh and twelfth centuries are learnedly examined and lucidly expounded, with a glance back to Augustine and Gregory. Modern biblical scholarship still owes much to the middle ages not least in the commentary method. The interplay of philosophy and tradition with sacred text makes fascinating reading.

S. G. HALL

EVANS, M.: *Woman in the Bible*. 1983. Pp. 160. (Paternoster Press, Exeter. Price: £4.95. ISBN 0 85364 337 7)

Although only twenty pages of this work relate to the Old Testament, the author, with her concise, balanced presentation of the material and careful attention to exegetical detail, has produced a soundly argued and well-documented discussion of her subject, both its doctrine and its practice. She concludes that, although the Old Testament deals with a male-orientated and male-dominated society, women, though secondary, were recognized as important members of the covenant community. In contrast, in first-century Judaism there was a marked decline in the position and status of women.

G. I. EMMERSON

FORESTI, F.: *The Rejection of Saul in the Perspective of the Deuteronomistic School: A Study of 1 Sm 15 and Related Texts* (Studia Theologica-Teresianum, 5). 1984. Pp. 205. (Edizioni del Teresianum, Rome. Price: \$15.00)

After a brief survey of the various ways in which scholars since Wellhausen have dealt with 1 Sam. 15, this work, which was presented for a Master's degree at the University of Haifa, sets to the task of producing a

literary and redactional criticism of the account of the deposition of Saul. The basis is the contention of literary criticism that the chapter is not an original unit but contains a primary account of Saul's campaign against the Amalekites and a series of homogeneous expansions; the former, according to redaction criticism, originated from Dtr P, and the latter from Dtr N. Comparison with Deut. 25:17–19 confirms that no part of 1 Sam. 15 can have originated from the hand responsible for that section, namely Dtr H.

A fuller understanding of the chapter is possible by taking it in connection with 1 Sam. 28, which is also attributed to Dtr P. The two chapters show that Saul was rejected, but after repenting (15:30–31) was granted a temporary suspension of his sentence until Samuel declared that the period of suspension was over (chapter 28). Dtr N introduced a more critical attitude towards Saul, and emphasized that he had been effectively rejected in chapter 15. It is furthermore argued that the defeat of the Amalekites was executed by David (1 Sam. 30); the secondary redaction of it in 1 Sam. 15 renders Saul's campaign historically dubious.

This is a carefully argued thesis; the author has advanced the study of the traditions about Saul by demonstrating that a fuller understanding of their purpose and inter-relationship is possible by building upon the findings of literary and redaction criticism.

G. H. JONES

FRETHEIM, T. E.: *Deuteronomic History* (Interpreting Biblical Texts). 1983. Pp. 160. (Abingdon Press, Nashville, Tennessee. Price: \$7.95. ISBN 0 687 10497 1)

The studies of selected passages from the deuteronomic history, which form the bulk of this book, are full of insight, expressing interpretations which will be illuminating for any student of these texts. The interpretation is carried through on the level of the present literary context of the particular passages, and although it is admitted that 'it is certainly appropriate to give attention to earlier audiences' of the stories contained in the texts, in practice here interpretation is based on analysis of language and structure, so that the question of the history of tradition is largely irrelevant. To that extent the programme of the introduction, which seems to declare the impossibility of separating the task of interpretation from the historical-critical study of the text does not seem to be completely fulfilled.

A. D. H. MAYES

FRIEDMAN, J.: *The Most Ancient Testimony: Sixteenth-Century Christian-Hebraica in the Age of Renaissance Nostalgia*. 1983. Pp. x, 278. (Ohio University Press, Athens, Ohio. Price: \$24.95. ISBN 0 8214 0700 7)

A study of ways in which the knowledge of Hebrew, rabbinic and cabalistic sources was integrated into the search for Christian religious solutions. Michael Servetus, Johannes Reuchlin, Paul Fagius, Luther, Bucer and Sebastian Münster are the central figures who move through these pages. Most Old Testament scholars will learn from this volume a great deal that they did not know.

J. BARR

FRIEDMAN, R. E. (ed.): *The Poet and the Historian: Essays in Literary and Historical Biblical Criticism* (Harvard Semitic Studies, 26). 1983. Pp. viii, 163. (Scholars Press, Chico, California. Price: \$13.50; discount price: \$9.00. ISBN 0 89130 629 3)

Six individual studies provide a useful examination of literary and historical elements in the Hebrew Bible. R. E. Friedman contributes a short

introductory piece on Zech. 7–8, but the other five offerings are substantial discussions of the epic traditions of early Israel (F. M. Cross), the relation between Israelite source and biblical historian, especially in Exod. 15; Judg. 4–5; Ps. 78 (B. Halpern), the ideologies of dynastic monarchy and temple city (M. Weinfeld), king David's life and times according to the Psalms (A. M. Cooper), and the origins of universal history according to the Greeks and Daniel (A. Momigliano). Each contribution represents the strengths and weaknesses typical of these well-known names, but the Halpern essay on inner-biblical exegesis and the beginnings of canonicity (where the text assumes a life of its own) is worth the cost of the book itself.

R. P. CARROLL

FULLER, R. C.: *Alexander Geddes, 1737–1802: A Pioneer of Biblical Criticism* (Historical Texts and Interpreters in Biblical Scholarship, 3). 1984. Pp. 176, with 12 illustrations. (The Almond Press, Sheffield. Price: £15.95. ISBN 0 907459 26 9. Paperback price: £6.95; ISBN 0 907459 27 7)

Reginald Fuller's doctoral thesis from Cambridge on the biblical work of Dr Alexander Geddes dates back to 1969; it is here published in a revised form. Geddes was a Scottish Catholic who undertook training for the priesthood in Paris during the eighteenth century at the height of the intellectual ferment in that city during the Enlightenment. His own natural intellectual gifts, his unusual upbringing in a Bible-reading Scottish Catholic family, and a certain independence of mind and outlook, all combined to lead him to take a strong interest in the fresh critical approach towards the biblical literature being shown by certain of the French intellectuals. After ordination to the priesthood he returned to Scotland, but appears quickly to have turned to London. For an early work on Horace he received the LL.D. of Aberdeen University. He then planned a major new translation of the Bible, for which he issued a prospectus in 1786. In this he was concerned to arrive at a better Hebrew text, as well as a better translation of it, and to dispense with the traditional assumptions about the authorship of the various books. When he died in 1802 he was under ecclesiastical censure and this major task was largely unfulfilled.

Fuller gives a good sketch of Geddes and a detailed guide to those of his writings which survive. In addition the reader is given a fascinating glimpse of the currents of thought which were attracting attention at the end of the eighteenth century. Geddes appears to have met at various times so many major figures of scholarship: Pierre Bayle and Richard Simon in France, C. G. Heyne and J. G. Eichhorn in Germany, and B. Kennicott and Robert Lowth in England. Yet Geddes's own work appears to have lacked firm direction, and the attitude that he encountered in Britain was generally discouraging. At any rate he achieved little, and made only a modest mark on the academic scene. Overall this dissertation represents an interesting and informative account of a scholar who appeared too early to achieve any great work in his own native country, and who appears himself to have been more than a little indecisive.

R. E. CLEMENTS

GAGE, W. A.: *The Gospel of Genesis: Studies in Protology and Eschatology*. 1984. Pp. xiv, 142. (Carpenter Books, Winona Lake, Indiana. Price: \$8.95. ISBN 0 931464 22 6)

The first part of this book is an attempt to use the literary critical techniques of scholars such as Robert Alter to see a unity in the whole Bible. Gen. 1–7 is viewed as 'a paradigm for macrocosmic and microcosmic history'.

At the literary level a number of instructive parallels are discerned, both typologically (OT:NT) and in terms of relations between different parts of the Old Testament, but they are then pressed into the service of historical literalism and doctrinal reconstruction, which incidentally seems sometimes to imply a veiled anti-Jewish standpoint. The second half of the book applies the approach of the first at a more homiletic and devotional level in the form of an extended 'meditation' on Gen. 1-11.

R. J. COGGINS

GELLER, S. A., GREENSTEIN, E. L., and BERLIN, A.: *A Sense of Text: The Art of Language in the Study of Biblical Literature. Papers from a Symposium at The Dropsie College for Hebrew and Cognate Learning, May 11, 1982* (Jewish Quarterly Review Supplement, 1982). 1983. Pp. ii, 113. (Eisenbrauns, Winona Lake, Indiana, for Dropsie College. Price: \$12.50)

Three unusually valuable papers comprise this volume. S. A. Geller writes brilliantly and penetratingly on the conflict between 'historical' study of the Bible and 'literary' approaches, concluding reasonably enough that the conflict is bogus and, more controversially, that each avenue of interpretation has meaning only in terms of the other. All scholars need skills in both areas, and biblical study must not become 'a sort of collective farm of happy anarchists, each keeping his own plot, some raising vegetables and others flowers'. E. L. Greenstein, in 'How Does Parallelism Mean?', raises, though he does not have all the answers to, a sadly neglected question. Helpfully drawing on psycholinguistic research, he argues that parallelism, which typically entails grammatical transformations or changes of syntactic function, demands a good deal of effort or audience participation, and thus engages the reader in *creating* meaning. A. Berlin's useful contribution is the first systematic account of the fundamental concept of narrative 'point of view' in its application to the Old Testament (a slightly revised version of this paper forms chapter 3 of her *Poetics and Interpretation of Biblical Narrative*, for which see *B.L.* 1984, pp. 64-65)

D. J. A. CLINES

GOLDINGAY, J.: *God's Prophet, God's Servant: A Study in Jeremiah and Isaiah 40-55*. 1984. Pp. 160. (Paternoster Press, Exeter. Price: £4.95. ISBN 0 85364 338 5)

These studies, according to the author, arose from his teaching and preaching, and are, for the most part, directed mainly at teachers and ministers, though the layman with some background in biblical study will not be out of his depth here. Each of the two prophets has five chapters devoted to him. Jeremiah: What being a prophet costs? Who a prophet is identified with? What distinguishes a prophet? What makes a man a prophet? The moment of fulfilment. Deutero-Isaiah: The chosen servant, The faithful servant, The blind servant, The persistent servant, The triumphant servant. There is an index of passages in Isa. 40-55 and Jeremiah.

R. B. SALTERS

GORDON, R. P.: *1 & 2 Samuel* (Old Testament Guides, 2). 1984. Pp. 102. (JSOT Press, Sheffield. Price: £2.95. ISBN 0 905774 64 7)

This concise and comprehensive guide to the books of 1 and 2 Samuel fulfils admirably the declared aims of the series. The contents of the books are surveyed in eight main sections covering the Shiloh Tradition, the Ark Narrative, the Rise of the Monarchy, the Reign of Saul, the Story of David, the Davidic Covenant, the Succession Narrative, and the Samuel Appendix.

But the treatment of each section does much more than summarize the content of the biblical tradition. There is also a discussion of the main critical issues arising in each chapter, together with a good account of the most recent scholarly research on individual issues. The author's assessment of these contributions is generally sound and well-considered, and it is only in a few places, such as his treatment of Dietrich and Veijola (pp. 16-17), that the present reviewer would come to a different judgement. Valuable lists of monographs, articles and standard works of reference are given under the title of 'Further Reading' at the end of each chapter. This book deserves high commendation for the clarity and reliability of its guidance; it is hoped that other guides in the series will reach the same high standard. G. H. JONES

GRANT, R. M., with TRACY, D.: *A Short History of the Interpretation of the Bible*. 2nd edition, revised and enlarged. 1984. Pp. x, 213. (SCM Press, London. Price: £6.95. ISBN 0 334 01520 0)

The first edition of this useful work was reviewed in *B.L.* 1966, p. 36 (*Decade*, p. 656), but it had an earlier existence under the title *The Bible in the Church* (*B.L.* 1949, p. 24; *Eleven Years*, p. 187). Grant has brought his account up to date, but in place of the attempts in the previous edition to forecast the probable course of biblical interpretation (probable from the perspective of 1963) he has invited his colleague Tracy to add three chapters on the methods and problems of biblical interpretation today. Tracy calls for a 'full dialectic of faith, scripture, tradition and reason'.

F. F. BRUCE

GRELOT, P.: *I Canti del Servo del Signore: Dalla lettura critica all'ermeneutica* (Studi Biblici, 9). Translated by P. Florioli. 1983. Pp. 271. (Edizioni Dehoniane, Bologna. Price: Lire 16,000)

The original French version of this valuable study was reviewed in *B.L.* 1982, p. 62. It is good to welcome this lucid Italian translation, and it is to be hoped that an English edition will soon be forthcoming. This edition differs from the original only in the omission of the index of modern authors and of the subject index.

A. GELSTON

GUNN, G. (ed.): *The Bible and American Arts and Letters* (Society of Biblical Literature, Centennial Publications: The Bible in American Culture, 3). 1983. Pp. xii, 244. (Scholars Press, Chico, California. Price: \$15.95; discount price: \$10.95. ISBN 0 89130 625 0. Fortress Press, Philadelphia. ISBN 0 8006 0613 2)

Because of the subject of the book, most of the contributors belong to departments of English or the like rather than Religious Studies. All but one of the essays concern 'The Bible and American . . .': poetry, the nineteenth-century novel, twentieth-century fiction, drama, architecture, music, painting, and folk arts. The final essay, 'The Biblical Basis of the American Myth', may be of interest to many British readers; it goes a long way toward explaining the strangely religious overtones found in much American political rhetoric.

L. L. GRABBE

HAAG, E.: *Die Errettung Daniels aus der Löwengrube: Untersuchungen zum Ursprung der biblischen Danieltradition* (Stuttgarter Bibelstudien, 110). 1983. Pp. 139. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 26.80. ISBN 3 460 04101 3)

This is an attempt to uncover the tradition history of Dan. 3:31-6:29, basically by means of standard literary criticism. Haag claims to find four original narratives involving Nebuchadnezzar, Belshazzar, and two about Daniel. The two accounts of the kings do not include Daniel, and the two accounts of Daniel refer only to an anonymous king in each case. Between these original four separate stories and our present narrative stand three redactors, not to mention several unidentified glossators. I found the complicated reconstruction of the literary history completely unconvincing. The development proposed is of course quite possible in theory, but whether one can easily sort out the layers of material which apparently long circulated as folktales is something else again. Most of Haag's judgements are extremely subjective if not simply arbitrary. Nonetheless, there are many insights which do not depend on acceptance of his literary criticism, especially with regard to the literary ingenuity demonstrated by the final form of the narrative in presenting its theological message. He concludes with an interesting suggestion about the question of wisdom versus prophecy for the origin of apocalypticism: a synthesis of Yahwism and wisdom is characteristic of later Israelite faith, no doubt in part because leadership now lay in the Jerusalem priesthood which combined study of both the Torah and the prophets with maintenance of the cult (see especially pp. 129-31).

L. L. GRABBE

HAGLUND, E.: *The Historical Motifs in the Psalms* (Coniectanea Biblica, Old Testament Series, 23). 1984. Pp. 144. (CWK Gleerup, Malmö. Price: Sw.Kr. 80.00. ISBN 91 40 05056 4)

This is a translated version of an Uppsala doctoral dissertation. It is a pity that such a clearly printed book has suffered from inadequate revision and proof-reading. There are signs of haste too in the bibliographical inadequacies and the rather abrupt judgements which the author often makes. Nevertheless, this analysis of historical references in the Psalms has its value. A good deal of ground is covered and definite opinions expressed. Two main settings are found to have nourished such historical motifs: an ancient autumnal festival of covenant-renewal (Alt and Weiser being vindicated here) and the tradition of the holy war.

J. H. EATON

IRSIGLER, H.: *Psalm 73 — Monolog eines Weisen: Text, Programm, Struktur* (Münchener Universitätsschriften: Arbeiten zu Text und Sprache im Alten Testament, 20). 1984. Pp. xii, 404. (Eos Verlag, St Ottilien. Price: DM. 40.00. ISBN 3 88096 520 X)

Comparison may be made between this study and No. 22 in the same series by S. Ö. Steingrímsson (see below, p. 94): the same problems of clarity are to be felt. This study is complicated by the use of an elaborate system of transliteration. One might ask why, even in a series reproduced from typescript, it is not possible to use Hebrew script. It is very unlikely that there will be readers of such a technical work who do not have knowledge of the original.

Detailed analysis at every level attempts to give precision to the placing of this often difficult psalm in its proper context of thought and life. It is not clear whether, in the end, there has been much real advance on, for example, the short presentation by J. F. Ross in the Terrien-Festschrift of 1978 (see

B.L. 1980, p. 16). How far, by such procedures, we can get nearer to uncovering the kind of context in which such a psalm originated or was used, must remain very much a matter of imaginative appreciation. The broader conclusions are somewhat swamped by the mass of detail, within which there are many judicious critical comments.

P. R. ACKROYD

ISHIDA, T., KIDA, K., NISHIMURA, T., NOMOTO, S., and SACON, K. K.: *Sōsetsu Kyūyaku-Seisho* (The Old Testament. A Comprehensive Introduction). 1984. Pp. 629; 32-page index, some maps and charts, a chronological table. (Nihon Kirisuto-Kyōdan Shuppan-kyoku, Tokyo. Price: ¥7,600)

This volume consists of nine chapters. After an introduction by K. Kida (pp. 17–34), each contributor treats the subject of his own speciality. T. Ishida deals with the climate of Palestine and ancient Near Eastern documents as the background to the Old Testament (pp. 35–80), and with the historical books (pp. 215–323), S. Nomoto with the Pentateuch (pp. 81–214), Kida with the prophets and the apocalyptic literature (pp. 325–431), T. Nishimura with the wisdom literature (pp. 511–58), and K. K. Sacon with the Psalms, Ruth, Esther, the Song of Songs, and Lamentations (pp. 433–509), as well as with the Canon (pp. 559–83) and with the Text (pp. 585–618). The presentation of recent divergent methods and results as well as of the contributors' own views makes the book one of considerable value.

K. K. SACON

KAESTLI, J.-D., and WERMELINGER, O. (eds.): *Le Canon de l'Ancien Testament: Sa formation et son histoire* (Le Monde de la Bible). 1984. Pp. 398. (Labor et Fides, Geneva. Price: Sw.Fr. 38.00. ISBN 2 8309 0008 1)

In view of the present strong interest in the canon, scholars will welcome this collection of papers delivered in the universities of French-speaking Switzerland in 1981–82. The approach is mainly historical, but seeks not to provide a complete history but to concentrate on certain decisive moments within that history. Closest to the Bible itself comes the first essay by D. Barthélemy on the state of the canon (or canons?) in the first two centuries A.D. H. P. Rüger discusses Ben Sira as 'a book on the frontier of the canon'. J.-D. Kaestli re-examines the evidence of 2 Esdras 14. E. Junod considers the formation and composition of the Old Testament in the early Greek church, and O. Wermelinger does the same for the Latin canon in the time of Jerome and Augustine. The study of F. Nuvoletti is concentrated on the biblical 'quotations' in Jerome's *Contra Iovinianum*. G. Bavaud, commencing the study of the Reformation period, discusses Pierre Viret's position towards the deuterocanonical books, and G. Bedouelle reviews the perspective of the Council of Trent towards the canon of the Old Testament. P. Fraenkel describes the debate between Chemnitz and Bellarmine on the deuterocanonical works and Ben Sira. Coming into a more modern period, S. Amsler comments on the policies of the Bible Societies in relation to the Old Testament canon. Finally, the one English-language contribution is an essay on canonical criticism by J. A. Sanders, much of it based on an earlier article in the *Christian Century*. A particularly useful feature of the book is the attachment to several contributions of *dossiers* of the relevant texts; there is also a substantial bibliography and the usual indexes. A very useful volume.

J. BARR

KAISER, O.: *Einleitung in das Alte Testament: Eine Einführung in ihre Ergebnisse und Probleme*. 5., grundlegend neubearbeitete Auflage. 1984. Pp. 455. (Gerd Mohn, Gütersloh. Price: DM. 64.00. ISBN 3 579 04458 3)

This is a standard work which first appeared in German in 1969 (*B.L.* 1970, p. 49; *Bible Bibliog.*, p. 239), and in an English translation in 1975 (*B.L.* 1976, p. 53). The general format and character of the work remain unchanged, but a substantial amount of revision has been incorporated to take account of the most recent work. In its field it remains the fullest, and most up-to-date, reference work to contemporary theological and literary-critical approaches to the Old Testament.

R. E. CLEMENTS

LACOCQUE, A.: *Daniel et son temps: Recherches sur le mouvement apocalyptique juif au IIe siècle avant Jésus-Christ* (Le Monde de la Bible). Préface de R. Martin-Achard. 1983. Pp. 231. (Labor et Fides, Geneva. Price: Sw.Fr. 29.00. ISBN 2 8309 0004 9)

This is a companion volume to Lacocque's well-known commentary on Daniel. Since the earlier volume had only a brief introduction, this book takes up in detail many of the issues treated only cursorily there. It exhibits the strengths of the commentary, primarily in the areas of mythic symbolism and hermeneutics, bringing together and expanding a variety of scattered points made in the earlier volume. Of special interest to many will be his discussion of the complex of imagery evoked by the 'son of man' figure in Dan. 7, including the 'Adamic', royal, sacerdotal, and divine (see especially pp. 176–204).

On the negative side, Lacocque seems to ignore certain recent developments in scholarship, of which he is surely aware. For example, his discussion of the structure of Daniel does not mention the synthesis proposed by J. J. Collins (*The Apocalyptic Vision of the Book of Daniel*, 1977; *B.L.* 1979, pp. 70–71), even though he cites Collins' book elsewhere. Similarly, he assumes that the author of Daniel was one of the *Hasidim* (who are also assumed to be the forerunners of the Essenes) without at all addressing the two independent criticisms of the theory by Collins (pp. 201–06) and P. R. Davies (*JJS* 28 (1977), pp. 127–40). Other examples of controversial theories drawn on without adequate discussion include the supposed annual Israelite New Year enthronement festival and Dahood's ideas about the afterlife in the Psalms. If an English translation is made of this useful volume, it is hoped that Lacocque will do a thorough revision to take account of recent trends in scholarship. As in the commentary, the publishers have not done well where Hebrew is concerned, giving strange and even inaccurate printings, whether in Hebrew script or in transliteration.

L. L. GRABBE

LAUHA, R.: *Psychophysischer Sprachgebrauch im Alten Testament: Eine strukturalsemantische Analyse von lēb, nepeš und rūah*. I: *Emotionen* (Annales Academiae Scientiarum Fennicae: Dissertationes Humanarum Litterarum, 35). 1983. Pp. iv, 273. (Academia Scientiarum Fennica, Helsinki. Price: Mk. 108.00. ISBN 951 41 0454 4)

The terms *lēb*, *nepeš* and *rūah* are here examined as used to express joy and sadness, courage and fear, pride and humility and, lastly, love and hate. For each of these semantic fields roots and expressions are listed with which the three terms interact, e.g. *gbh lb*, a syntagm expressing pride. One wonders why a term such as *kbd*, 'innards', was not also included. Opening chapters discuss the psycho-physical lexemes in question and the method of approach. Lauha adopts John Sawyer's 'associative fields' with enthusiasm

but provides no diagrams himself. He concludes that the three terms are interchangeable near-synonyms, used frequently in poetry, sometimes as semantically empty reference words, and his results would probably be confirmed by a study of these (and related) lexemes as used in word-pairs. A closing summary in English is provided but the Old Testament texts cited (for which there is an index) are not translated.

W. G. E. WATSON

LONG, B. O.: *1 Kings, with an Introduction to Historical Literature* (The Forms of the Old Testament Literature, 9). 1984. Pp. xvi, 265. (Eerdmans, Grand Rapids, Michigan. Price: \$20.95; ISBN 0 8028 1920 6. Distributed in Great Britain by Paternoster Press, Exeter. Price: £18.60)

This is the third volume to appear in a series of twenty-four planned for publication (for the other volumes see above, p. 74, and B. L. 1983, p. 73); the aim is to present a form-critical analysis of every book in the Old Testament. Professor Long's volume opens with a general introduction to Historical Literature, where there is a brief description of its main genres (lists, reports, historical stories, history). The commentary on 1 Kings follows a standard outline and methodology; each unit is analysed under four main headings: structure, genre, setting, and intention, and each section is concluded with a bibliography. Although this strict adherence to a standard pattern has produced a work in which it is most difficult to escape monotony, it can be claimed that this is the only way in which a systematic and scientifically executed form-critical analysis of the whole of the Old Testament can be achieved. Such a comprehensive and painstaking enterprise has never been ventured before, and, if Professor Long's volume is an indication of the standard to be maintained by the series, students of the Old Testament will by the end of the eighties have an invaluable reference library on Old Testament literary forms. As the series progresses, a wealth of information will be assembled, and it will undoubtedly form a basis for all future analysis and interpretation.

G. H. JONES

LORETZ, O.: *Der Prolog des Jesaja-Buches (1, 1-2, 5): Ugaritologische und kolometrische Studien zum Jesaja-Buch, 1* (Akademische Bibliothek: Ugaritisch-biblische Literatur, 1). 1984. Pp. 171. (CIS-Verlag, Soest. Price: DM. 49.80. ISBN 3 88733 054 4)

Loretz begins with a survey of recent work on the prologue to the book of Isaiah, the arguments for and against including 2:1-4(5) in the prologue, and the question whether 1:4-9 is related to Sennacherib's siege of Jerusalem in 701 B.C. — a siege which Loretz believes never took place. The main part of the book is an analysis of 1:1-2:5 into cola (recording the number of consonants in each colon) accompanied by a translation, and discussions of the text and its division into cola, and of its ideas (and some words) and their affinity with ideas in Ugaritic texts. Finally, there are a list of sigla and abbreviations and a bibliography, but no index. Loretz advances the radical view that the prologue is to be dated in the post-exilic period and that no part of its contents goes back to Isaiah.

J. A. EMERTON

LORETZ, O.: *Psalm 29: Kanaanäische El- und Baaltraditionen in jüdischer Sicht* (Akademische Bibliothek: Ugaritisch-biblische Literatur, 2). 1984. Pp. 168. (CIS-Verlag, Soest. Price: DM. 49.80. ISBN 3 88733 055 2)

The much-favoured relating of Ps. 29 to Canaanite forms and ideas is here subjected to detailed examination. The study of the psalm, both before

and after the Ras Shamra discoveries, is reviewed, followed by discussion of the text and its problems of interpretation, and of a whole series of different aspects of it, in relation to parallels both of text and of thought. The generally cautious view of how the relationship with Canaanite material should be considered is to be welcomed. But much depends on the author's own particular 'colometric' approach (cf. O. Loretz, *Die Psalmen*, II (1979); see *B.L.* 1980, p. 71), and also, for example, on his own rejection of one of the most often advanced verbal links (*hđrt*). Doubt too must be felt about his confident division of the psalm into three component parts, and hence his assigning of its final form to the post-exilic period — which may well be right, but how precisely can we know?

The new series in which this is published (UBL), of which Loretz himself is also the author of volume 1 (see previous entry), has Loretz too as editor and apparently also author of the three further volumes announced for the series. It must be hoped that there will be other scholars to contribute more varied views if the series is to gain an established place. P. R. ACKROYD

MAIBERGER, P.: *Das Manna: Eine literarische, etymologische und naturkundliche Untersuchung*. Teil 1: *Text*. Teil 2: *Anmerkungen*. (Ägypten und Altes Testament, 6/1 and 2). 1983. Pp. xx, 1–440; vi, 441–820. (Distributed by Otto Harrassowitz, Wiesbaden. Price: DM. 170.00 the set. ISBN 3 447 02373 2)

Over half of this massive doctoral dissertation is devoted to a fresh examination of the composition of Exod. 16, which leads to the unusual conclusion that this chapter comprises an original narrative deriving from the Priestly source (verses 1–3, 6–7, 9–13, 14*, 15, 21, 31, 35a), three supplements from later redactors, and a number of glosses; and that all other references to the manna in the Old Testament (including Deut. 8:2–4) are even later in origin. The remaining sections argue that the original author, like Josephus later, was familiar with the 'tamarisk-manna' of the southern Sinai peninsula, and that the term *mān* itself is derived from the Arabic word for this, *mann*, whose original meaning is taken to be 'a thin layer'. According to an excursus contributed by the Egyptologist M. Görg *m^huspās* in Exod. 16:14 may mean 'boiled Delta corn'. Throughout Maiberger shows an encyclopaedic knowledge of centuries of scholarship, good and bad. The second volume contains, in addition to the notes, an extensive bibliography, the index, a 'polychrome' presentation of the text of Exod. 16, and tables illustrating both Maiberger's own analysis of the chapter and previous critical views. G. I. DAVIES

DE MARGERIE, B.: *Introduction à l'histoire de l'exégèse*. II: *Les premiers grands exégètes latins*. Préface de M.-J. Rondeau. III: *Saint Augustin*. Préface de A.-M. La Bonnardière (Initiations.). 1983. Pp. 195; 202. (Éditions du Cerf, Paris. Price: Fr. 127.00 each. ISBN 2 204 01929 1 and 2 204 01964 X)

For the first volume of this series see *B.L.* 1982, p. 65. Volumes II and III presuppose the general introduction there. Volume II has its own introduction emphasizing the author's theological approach. The following chapters outline the hermeneutical principles and exegetical practice and style of Tertullian, Hilary, Ambrose and Jerome. There are useful bibliographical summaries and notes drawing on up-to-date studies.

Volume III goes beyond the kind of survey in volumes I and II to offer a more personal reading of Augustine as exegete, which is also questionable at some points, as A.-M. La Bonnardière points out in an otherwise appreciative introduction. The three chapters centre in turn on (1) Augustine's idea of

Scripture as a revelatory mystery, (2) his view of Moses as a prophet who envisaged a future development of senses in what he wrote, and (3) Augustine as doctrinal exegete and preacher.

Fr de Margerie does not say how far he plans to take his history, but if he can bring it up to modern times, it could become a standard work in its way.

R. P. R. MURRAY

MARTIN-ACHARD, R.: *Amos: L'homme, le message, l'influence* (Publications de la Faculté de Théologie de l'Université de Genève, 7). 1984. Pp. 320. (Labor et Fides, Geneva. Price: Sw.Fr. 29.00. ISBN 2 8309 0000 6)

The author is aware that there are many commentaries on the book of Amos — perhaps too many — and he refers us to these from time to time; but this is not a commentary. It does, however, supplement any commentary one wishes to use. There are three parts: the first places Amos in his historical, geographical and social context; the second and longest part examines his message, the situation he faced, the presuppositions of his oracles, and the meaning of his ministry; and the final part, which runs to more than a hundred pages, deals with how Amos has been interpreted from biblical times until the present day. With a full bibliography and good indexes this book is a useful contribution to studies on Amos.

R. B. SALTERS

MÜLLER, H.-P.: *Vergleich und Metapher im Hohenlied* (Orbis Biblicus et Orientalis, 56). 1984. Pp. 59. (Universitätsverlag, Freiburg. Price: Sw.Fr. 13.00; ISBN 3 7278 0307 X. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53677 1)

It is more than interesting to see a study on metaphor, asking no historical, form-critical or redactional questions, coming out of Germany. Müller examines first the syntactic shape of similes and metaphors in the Song of Songs, particularly the grammatical relationship between vehicle (*Vergleichsspende*) and tenor (*Vergleichsempfänger*). Then the semantic fields from which the metaphors are derived (plants, animals, divine activities, etc.) are analysed. Broader conceptual problems of the relation between metaphor and reality, and of the influence of metaphor on the poet's perception of the world are broached in the remainder of the work, in prose that can hardly be called limpid. It will not be granted by all that 'the relation between tenor and vehicle was originally of a magical kind', still less that the lover's adoration 'be like a gazelle' (2:17; 8:14) shows this to have been the case (p. 18). And it is regrettable that not one of the abundant Anglo-American works on metaphor was utilized. This study is welcome, nonetheless.

D. J. A. CLINES

MURPHY, R. E.: *Wisdom Literature and Psalms* (Interpreting Biblical Texts). 1983. Pp. 158. (Abingdon Press, Nashville, Tennessee. Price: \$6.95. ISBN 0 687 45759 9)

This is intended to provide both an insight into the original meaning of the material in its canonical form, and practical guidance for interpreting it today. A few selected passages are discussed briefly under three headings: context, terms and meaning. This is a first simple step on the complex road of biblical interpretation. Useful guidance for further reading is included.

G. I. EMMERSON

NEWSOME, J. D., JR.: *The Hebrew Prophets*. 1984. Pp. x, 226. (John Knox Press, Atlanta, Georgia. Price: \$11.95. ISBN 0 8042 0113 7)

This is a lucid and clearly structured introductory textbook which will be useful for students, teachers and preachers. Most of the book is devoted to a study of the individual prophets and their books, including a succinct sketch of the historical background, an outline of the structure of the book, and a summary of the theology of the prophet. In a few cases a verse-by-verse exposition of one or more short sample passages is given. Comment is offered on the New Testament use of significant passages. There is a useful survey of the theological unity of the whole book of Isaiah on pp. 176–79. Daniel is treated in an appendix. There is an introductory chapter on Israelite prophecy before Amos and a concluding chapter on the enduring value of the prophets' work. The viewpoint throughout is that of Christian biblical theology.

A. GELSTON

NOBILE, M.: *Una lettura simbolico-strutturalistica di Ezechiele*. 1982. Pp. 147. (Pontificio Istituto Biblico, Rome.)

This is the required extract from the author's doctoral dissertation at the 'Biblicum', defended in November 1981. He proposes and tests an original hypothesis, that central to the book of Ezekiel is a cultic model (*schema cultuale*), namely the foundation of the temple. His method combines the techniques of (a) 'literary semiotics' and (b) the anthropology of religion. In (a) Dr Nobile follows the method of the French structuralist A. J. Greimas; in (b) he depends mainly on M. Eliade, K. Kerényi, and the Jungian E. Neumann. The argument of the thesis is based on an examination of select passages: Ezek. 1:1–3:15; chapters 8–11 and 38–39; 40:1–4; 43:1–12 and 47:1–12. The published extract comprises the long Introduction on the schools of Structuralism and on the author's twofold method; then chapter 1, on Ezek. 1:1–3:15; chapter v, 'Anthropologico-Religious Relevance of the Select Texts of Ezekiel', and the short Conclusion.

Chapter v is the clearest part of the published work, and it makes an interesting case, arguing that the idea of the temple as cosmic axis is of key importance in Ezekiel. As for the semiotics, this reviewer finds Greimas as rebarbative as most other French structuralists, and has yet to be convinced that the jargon and diagrams improve on what has long been available to a sensitive savouring of the text.

R. P. R. MURRAY

VAN DYKE PARUNAK, H.: *Linguistic Density Plots in Ezekiel* (The Computer Bible, 27 A and B). 1984. Pp. 56, ca. 400 pages of plots (Vol. A); ca. 500 pages of plots (Vol. B). (Biblical Research Associates, Wooster, Ohio. Price: \$70.00. ISBN 0 935106 22 7)

When a word occurs frequently in a text, the density of any occurrence is a numerical measure of its proximity to neighbouring occurrences. The occurrences of the word may be represented by points on a two-dimensional plot; the location of each point shows the density of the corresponding occurrence and its position within the chapters of the book. After technical explanations, nearly one thousand such plots are presented, to include every word or affix found more than four times in Ezekiel. The plot of any given word highlights the concentrations of and gaps between its occurrences; concordances show this information less clearly or, in the case of affixes, not at all. The main purpose of the plots is to probe the 'literary architecture' of the finished book; their contribution here remains to be seen. A similar study of Zechariah (*B.L.* 1981, pp. 81–82) appeared in 1979.

M. P. WEITZMAN

PATRICK, D.: *Old Testament Law*. 1985. Pp. x, 278. (John Knox Press, Atlanta, Georgia. Price: \$15.95. ISBN 0 8042 0133 1)

Patrick's book is intended as an introduction to the subject. After explaining the techniques of critical biblical scholarship, he provides a section-by-section commentary on the contents of the law collections in the Pentateuch (the Ten Commandments, Book of the Covenant, Deuteronomy, and the Holiness Code, with some reference to, but no detailed exposition of, other Priestly Law). His thesis is that for the period when Israel's legal tradition was in formation, the law of God was an unwritten law. The precepts and judgements of the codes were not prescriptions with statutory force, but testimony to God's just and righteous will, being designed for persuasion and instruction. They constituted not legislative codes, but moral homilies from which principles and concepts could be deduced. It was the adoption of Deuteronomic law as the basis for Josiah's reform that caused law to become identified with the words of the text and led ultimately to canonization of the Torah. Patrick concludes with a discussion of law and covenant in both the Old Testament and the New, and then indicates why biblical law should continue to be a matter of concern in contemporary times. This is a brave and important study. It suffers from a failure to identify more accurately the particular historical situations and theological concerns which led to the evolution of the law collections characterized by the apologetic nature of their contents.

A. C. J. PHILLIPS

PERDUE, L. G., and KOVACS, B. W. (eds.): *A Prophet to the Nations: Essays in Jeremiah Studies*. 1984. Pp. xvi, 399. (Eisenbrauns, Winona Lake, Indiana. Price: \$25.00. ISBN 0 931464 20 X)

This is a collection of the highest usefulness, despite its limitations. After a comprehensive introductory essay by Leo Perdue, summarizing recent Jeremiah research under eight heads, six of these heads are selected to be the means of organizing an anthology of essays by British, American, German and French scholars. The main, well-known topics in dispute are covered, though there is, to the editors' regret, nothing on the text, form-criticism or theology. The limitations are the availability of already published essays, the occasional character of some, and the problematical character of a few. When does the time come to consign outworn critical theories to oblivion? However, no Jeremiah scholar would be without the convenience of this collection, including both the permanently useful and the ephemeral. With this volume and the fruits of the 1980 Louvain colloquium, published as *Le livre de Jérémie* (B.L. 1982, p. 57) he is splendidly equipped.

D. R. JONES

POLK, T.: *The Prophetic Persona: Jeremiah and the Language of the Self* (JSOT Supplement Series, 32). 1984. Pp. 239. (JSOT Press, Sheffield. Price: £18.50; ISBN 0 905774 70 1. Paperback price: £8.95; ISBN 0 905774 71 X)

I suspect that there are fundamental assumptions about the construction of the book of Jeremiah in this work with which I disagree, but it is interesting and deserves close study. It exalts the Jeremiah of the *corpus* over the historical Jeremiah and focuses attention on the emotional intensity of some of the language in the book. This is investigated in terms of its poetic form, its *penchant* for bold metaphors and other figures of speech, its expression as 'I' utterance and, particularly, its concentration in the 'Confessions of Jeremiah'.

There are many matters to be teased out, but two may be mentioned, the inner relations of the *corpus* and the special qualities of religious language.

On the first, I agree with the author that it is not so easy as has been commonly supposed to break out of the *corpus* and to pin exegesis to particular clusters of historical events, and that the internal relations of material within the *corpus* deserve close consideration. On the second, Polk is following a path which recalls the work of Alonso Schökel in *The Inspired Word*, though he does not take account of that book. This is a subject of considerable importance, whether attention is directed to the distinction between the concrete, pictorial, allusive, 'warm' language of prophetic poetry and the deliberate formulations of dogmatic theology (Alonso Schökel), or to a concept of 'plainness' which has operated in modern Bible translation, where the language is too 'plain', too pedestrian to convey the intensity and elevation of prophetic utterance.

W. McKANE

REVENTLOW, H. GRAF: *The Authority of the Bible and the Rise of the Modern World*. Translated by J. Bowden. 1984. Pp. xx, 668. (SCM Press, London. Price: £25.00. ISBN 0 334 01881 1)

There is a contemporary trend in scholarship, which appears to be gaining rather than weakening in intensity, to re-examine the presuppositions and purposes of biblical criticism in the forms with which we have become familiar. In line with this, and as a major contribution towards a balanced appreciation of what biblical criticism is about and why it has arisen, Reventlow's monumental study explores the ideas and reasonings of the English Deists. This is an English translation of a work which first appeared in Germany in 1980 (see *B.L.* 1981, p. 76); in regard to that the reviewer then noted that with such a wide-ranging subject it was difficult to present an effective review of all that is offered. This English translation effectively marks a second edition, since numerous additions have been made to the notes and bibliography, especially in references to secondary sources.

An introductory section, itself quite substantial in its treatment, deals with the legacy of the Reformation in England and the unresolved tensions that this left in respect of the Bible. As a work accorded an unquestioned authority in social and political, as well as more narrowly religious, matters it proved to be a difficult master to serve. The work of the Puritans tended, if anything, to highlight the difficulties raised by the Bible through their very zeal to submit to its authority. Furthermore a new age of scientific awakening placed many biblical pronouncements in a questionable light. The English Deists, from Lord Herbert of Cherbury in the early seventeenth century to Thomas Morgan in the middle of the eighteenth, endeavoured to grapple with these problems using the tools of reason and scientific objectivity. Their work is seen by Reventlow to have laid the foundations upon which biblical criticism was to be built in Germany late in the eighteenth century and on into the nineteenth. Although the modern goals and techniques of biblical criticism were fashioned in Germany, therefore, their origin must be traced back to England. Such is Professor Reventlow's thesis, and the course of this new level of questioning of the Bible is carefully and amply followed in this rewarding study. It offers an invaluable background to the better-known story of the nineteenth-century critics, and succeeds in showing how textual and literary issues relate closely to larger philosophical ones.

Perhaps Professor Reventlow has enthused too strongly in stressing the English origin of the essential presuppositions of biblical criticism, since there was undoubtedly a quite distinctly German facet to the way the critical movement developed in Germany at the end of the eighteenth century. The relationship between Church and State was rather different in Germany from what it was in England, so that a number of factors led to a loss of interest in England during the first half of the nineteenth century in precisely those

questions which seemed so overwhelmingly pressing in Germany. At any rate the accolades for pressing the new techniques of enquiry to such achievements as were made by W. Gesenius, W. M. L. de Wette and J. G. Eichhorn, cannot entirely be withheld from them. Undoubtedly this book well merits the excellent English dress that it now wears, and it deserves continued attention.

R. E. CLEMENTS

RIESNER, R.: *Jesus als Lehrer: Eine Untersuchung zum Ursprung der Evangelien-Überlieferung* (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe, 7). 2., verbesserte Auflage. 1984. Pp. xii, 615. (Mohr, Tübingen. Price: DM. 68.00. ISBN 3 16 144758 1)

The value of this book is indicated by the need, only three years after the original publication (see *B.L.* 1983, p. 76), for a second edition. There are some small alterations and corrections in the text, and some seventy-eight items have been added in a supplement to the bibliography.

C. J. A. HICKLING

ROGERSON, J.: *Old Testament Criticism in the Nineteenth Century: England and Germany*. 1984. Pp. xiv, 320, with 1 illustration. (SPCK, London. Price: £15.00. ISBN 0 281 04094 X)

Although there are by now quite a number of books summarizing the main chronology of Old Testament research during the nineteenth century, especially in Germany, there is little to guide either the historian or student concerning the ideas and aims of the major scholars concerned. Professor Rogerson's book will certainly help substantially towards filling that gap. It is divided into two parts, dealing respectively with England and Germany, and concentrates a good deal of attention upon the seminal work of W. M. L. de Wette. In a helpful manner Rogerson fills in a picture of the background of philosophical ideas which affected de Wette, and argues particularly, and freshly, that the work of J. F. Fries was especially important for him. Thereafter there follows an excellent outline presentation of many of the major German scholars from 1800–60, whose names often turn up in footnotes of books, but whose overall achievements are little known and left largely without a sufficient intellectual context. So the works of W. Gesenius, H. Ewald, J. C. K. von Hofmann and Franz Delitzsch are covered, besides many lesser-known figures. Throughout the bibliographical detail is excellent, and there is valuable guidance as to where further information can be found.

The period of English scholarship dealt with is from 1800–80, and the book offers an outline picture of a number of scholars and their work, with rather a heavy attention to certain major public controversies. So the dismissal of Samuel Davidson from his Chair in Lancashire Independent College in 1857, the brouhaha over *Essays and Reviews* (1860), and that surrounding J. W. Colenso's work on the Pentateuch and the Book of Joshua are all given separate chapters. There are some interesting personal details concerning the principal figures involved and again the same rich bibliographical annotation to available material that has appeared in print over the years. The election of S. R. Driver to the Regius Professorship of Hebrew in Oxford is viewed as a kind of end-point in the progress of critical scholarship, as is the appearance of Wellhausen's *Prolegomena* in 1878 in the context of Germany.

The book is rich with references for those interested in the period, and undoubtedly throws much fresh light on the way in which biblical scholarship

was profoundly changed as a result of nineteenth-century researches on the Old Testament. As a historical work, however, it is puzzling, and sometimes deeply disappointing. Overall it consists of selected essays around a theme, rather than presenting a connected account of the development. It regards what happened in Oxford, and in certain sections of Anglicanism, as all-important, and leaves so many unexplained gaps. In dealing with Samuel Davidson, for example, nothing is said about the totally different situation of scholarship among the Free Churches, who were barred from entry to Oxford and Cambridge. Nor is there much said about the immensely popular, and widely read, work of A. P. Stanley, with his great interest in, and enthusiasm for, the work of H. Ewald. Also, in view of the advertised theme of the book's title, it is odd to find next to nothing about Ewald's close connections with England and his warm reception there, as a person and as a scholar. Both Oxford and Cambridge were rather late in the day in coming to terms with critical German Old Testament scholarship at the time when the appointments of S. R. Driver and A. F. Kirkpatrick were made. Professor Rogerson has given us a lot of fresh detail and insights to think about, but a rather disjointed and highly selective portrait of a period of scholarship which has left its legacy into the present.

R. E. CLEMENTS

SACON, K. K.: *Shihen Kenkyū* (A Study on the Psalms). 1984. Pp. 406; 27-page index. (Shinkyō-Shuppan-sha, Tokyo. Price: ¥3,500)

This is a reprint of a book originally published in 1971. After a methodological survey of the commentaries of the past hundred years, twenty psalms selected according to their literary genre are treated. Critical discussion of text, strophic-structure, and form is followed by exegesis. Finally, a meditation is appended to each psalm.

K. K. SACON

SANDERS, J. A.: *Canon and Community: A Guide to Canonical Criticism* (Guides to Biblical Scholarship). 1984. Pp. xviii, 78. (Fortress Press, Philadelphia. Price: \$4.50. ISBN 0 8006 0468 7)

Canon criticism, or as here 'canonical criticism', continues to receive a good deal of attention in regard to contemporary interpretations of the Old Testament. James Sanders is an enthusiastic devotee of such an approach, as is shown by his earlier study *Torah and Canon* (see *B. L.* 1973, p. 43 (*Bible Bibliog.*, p. 465)). The present volume is intended as a general introduction to the subject, explaining its history and its purpose. As such it is a useful guide, with a substantial range of references to the secondary literature which the subject has aroused, mainly in the USA. As an advance on the writer's earlier work, and as a general contribution to the subject, it endeavours to link 'canonical criticism' to the contemporary interest in the social background of the biblical literature. As a result the canonical meaning and the relevance to the communities for whom the documents of the Bible were written are brought closely together. In some respects this adds further to the confusion of issues which still lack any very clear definition. Sanders regards the more established forms of literary and historical criticism as products of the 'Enlightenment', in a rather comprehensive fashion, and treats them as effectively outmoded and replaced by the new approaches. As a guide the volume will prove helpful to those interested in the current desire for some substantial reappraisal of the aims of biblical criticism, but it tends to overrate the latest trends to the detriment of the sound achievements of earlier scholars.

R. E. CLEMENTS

SANDERS, J. A.: *Seiten toshite no Kyūyaku-Seisho*. Translated by Y. Satoh. 1984. Pp. v, 201. (Kyōbunkwan, Tokyo. Price: ¥1,700)

This is a Japanese translation of *Torah and Canon* (1972); see *B.L.* 1973, p. 43 (*Bible Bibliog.*, p. 465).

K. K. SACON

SANMARTÍN ASCASO, J.: *Las Guerras de Josué: Estudio de Semiótica narrativa* (Institución San Jerónimo, 14). 1982. Pp. 229. (Institución San Jerónimo, Valencia. Price: \$10.00. ISBN 84 85873 03 3)

Almost all of this monograph is concerned with the deuteronomic and pre-deuteronomic versions of Josh. 2–11 (the earliest part of that book) examined in a single, lengthy chapter headed 'Textual Data'. In his opening chapter Sanmartín Ascaso shows how very little progress in determining the historicity of the conquest can be charted since Wellhausen. In the last chapter he outlines some implications for hermeneutics of his painstaking analysis. He concludes (p. 168) that Josh. 2–11 comprises four sections: Conquest of Jericho (2–6); Conquest of Ai (7–8); Battle of Gibeon (10) and Battle of Merom (11). These episodes, denoted A, A' and B, B' since they are twin sets, are linked by the Gibeonite episode (9). Though not immediately apparent, this outline (provided on p. 88) is, in fact, crucial to understanding the detailed analysis that follows (pp. 89–178). By isolating episodes rather than sources, and then showing which were central to the narrator's strategy, Sanmartín Ascaso has broken away from traditional but sterile approaches to a text which, it would seem, used very little first-hand material. Lack of running heads, a laconic style and close reasoning coupled with difficult subject matter (semiotic analysis) combine to make this book hard to read and understand, though a brief glossary (pp. 221–23) is of some help. The undeterred reader can only gain from a work of original scholarship.

W. G. E. WATSON

SCHARBERT, J.: *Ausgewählte Themen der Einleitung in das alte Testament, mit ausführlicher Bibliographie*. Mit einem Beitrag von W. Berg (Skripten des Lehrstuhls für Theologie des Alten Testaments, 4). 1981. Pp. vi, 172. (Institut für Biblische Exegese der Universität München.)

This is a textbook (reproduced from typescript) specifically related to the courses in religious studies for Roman Catholic teachers in training. Accordingly, the treatment is selective. Pentateuch, Deuteronomistic History, and Wisdom are discussed at length. For the Prophets, the reader is referred to the author's *Sachbuch zum Alten Testament* (1981; see *B.L.* 1982, p. 72). W. Berg contributes a concise account of literary forms and genres. Remarkably full bibliographies (confined in the main to works published between 1945 and 1980) will make the book useful to more advanced students and researchers.

G. W. ANDERSON

SCHMIDT, W. H.: *Introduction to the Old Testament*. Translated by M. J. O'Connell. 1984. Pp. x, 368. (SCM Press, London. Price: £10.50. ISBN 0 334 02088 3)

The German edition of which this is a translation was noticed in *B.L.* 1983, p. 77; for the first German edition see *B.L.* 1980, p. 75. The author's perception of his work is that, in some respects, it has a forerunner in Johannes Meinhold's *Einführung in das Alte Testament*. It differs because it does not undertake to date Old Testament literature so precisely as to

correlate it with processes of historical development. Moreover, it is written with an awareness of much shift and change in the field of Old Testament scholarship and reflects this state of uncertainty and flux. The two longer sections of the book are devoted to the Pentateuch with the Deuteronomistic History, and the prophetic literature, including the book of Daniel. There are two shorter sections: a survey of the history of Israel at the beginning and an account of 'Liturgical and Sapiential Poetry' at the end, that is, Psalms, the five Megilloth, Proverbs and Job.

W. MCKANE

STEINGRIMSSON, S. Ö: *Tor der Gerechtigkeit: Eine literaturwissenschaftliche Untersuchung der sogenannten Einzugsriturgen im AT: Ps 15; 24, 3-5 und Jes 33, 14-16* (Münchener Universitätsschriften: Arbeiten zu Text und Sprache im Alten Testament, 22). 1984. Pp. xiv, 188. (Eos Verlag, St Ottilien. Price: DM. 32.00. ISBN 3 88096 522 6)

The detailed analysis and discussion of these three passages are presented in a form which, it must be confessed, is not always clear. Something at least could have been done to mark the stages of the discussion in the table of contents rather more clearly than appears. Textual matters are briefly handled; the main concentration is on literary and linguistic questions, with heavy dependence on word counts and details of syntax and construction. At times, with what appears to be rather a literal understanding of the text — did the potential entrant to the shrine really not know what was required until the questions had been asked and answered? — this appears to be old literary analysis writ large in a fashion now often familiar elsewhere in statistical tabulation. At the end, Ps. 15 — itself subdivided into elements — is confidently associated with the Josiah period, and Ps. 24:3-5 and Isa. 33:14-16 are later adaptations. Of course, there are many valuable points of comment: but is this really how poetic texts are best handled?

P. R. ACKROYD

TALSTRA, E.: *II Kön. 3: Etüden zur Textgrammatik* (Applicatio, 1). 1983. Pp. iv, 48. (VU Boekhandel/Uitgeverij, Amsterdam. Price: Fl. 14.50. ISBN 90 6256 473 9)

This new series will publish studies which apply the use of computers to theology. The intriguing cover design showing mysterious numbers and a floppy disk together with Christian monograms, a book and a scroll may give some indication of what is to follow. This little booklet starts from the model of the English linguist John Lyons and formally applies his categorization to the story of the conflict with Moab. Talstra frequently compares the more traditional syntactic descriptions of Gesenius, as well as Meyer, Joüon and Lettinga, so that newcomers to structural linguistics should not be lost on the way. They will find it helpful to read his other article on text grammar in *BiOr*, 39 (1982). Reading it makes me hesitate much more than usual over translating any Hebrew *w-*, and wonder whether recordings of the Deuteronomist's original sermons would have been more amenable to this type of computer-aided analysis than the official records at our disposal.

M. E. J. RICHARDSON

TEUBAL, S. J.: *Sarah the Priestess: The First Matriarch of Genesis*. 1984. Pp. xx, 201, with 4 maps, 20 plates and 3 genealogical tables. (Ohio University Press; Swallow Press, Athens, Ohio, Chicago and London. Price: £14.40; ISBN 0 8040 0843 4. Paperback price: £7.60; ISBN 0 8040 0844 2)

The literary and historical problems of Genesis are so acute as to invite a variety of approaches, and Dr Teubal has certainly found some novel answers to age-old problems. She maintains that Sarah (and Rebekah and Rachel) were priestesses, maintaining Mesopotamian matriarchal practice in a Canaanite environment that was increasingly patriarchal in its life-style. Her book is always interesting, and she makes some shrewd negative points when criticising earlier reconstructions; but her own positive suggestions are much less convincing. Sarah is portrayed as having participated in the *hieros gamos* as the incarnation of the goddess; it is suggested that Abimelech was Isaac's father; and the Abraham traditions are divided into two, relating to Abraham and Ab(i)ram, though not in accordance with the biblical use of these names. Feminist writers are doing much to shed light on various aspects of the biblical tradition, but few will be convinced by the learned yet curious mixture of literalism and guesswork that is found here; the blurb's claim that this is the author's first non-fiction work must be questioned.

R. J. COGGINS

TORRALBA, J. G.: *La fuerza oculta de Dios: La Elección en el Antiguo Testamento* (Institución San Jerónimo, 15). 1983. Pp. 455. (Institución San Jerónimo, Valencia; Publicaciones del Monte de Piedad y Caja de Ahorros de Córdoba. Price: \$15.00. ISBN 84 85873 04 1)

This survey of election in the Old Testament is divided into five parts. Part 1 is a philological and semantic study of the root *bhr* in Hebrew and other Semitic languages; Part 2 is a diachronic study of the semantic field in successive phases of Israel's history from the patriarchal age to the age of the Chronicler; Part 3 is a synchronic study of the objects of election (people, king, Levites, place, etc.); Part 4 is a synchronic study of the 'most representative texts' for the election tradition; Part 5 discusses the theology of election. Election, it is found, is closely linked to the lineal (as opposed to the cyclic) view of history. Even in its earliest and most particularistic phase, it contains the seed of universalism: 'God loves all human beings, for all enter into his saving plan' (p. 394). Among the appendixes is one dealing with the root *bhr* in the Ebla texts, especially as an element in personal names.

F. F. BRUCE

TREBOLLE-BARRERA, J. C.: *Salomon y Jereboan: Historia de la recensión y redacción de 1 Reyes, 2-12, 14* (Institución San Jerónimo, 10). 1980. Pp. 1, 524. (Institución San Jerónimo, Valencia; Universidad Pontificia de Salamanca, Salamanca. Price: \$10.00. ISBN 84 7299 078 8)

This book is an attempt at a fairly comprehensive account of the history of a narrative. It begins with a study of the versions, concentrating on the Greek. The process of reconstructing, via the LXX recensions, the Hebrew *Vorlage* brings the author to the conclusion that the narrative existed, in Hebrew, in a variety of forms, a variety bordering on fluidity (although he follows Lagarde, not Kahle, regarding the LXX). This phenomenon is related to the history of the narrative as reconstructed by literary-critical methods. The processes of redaction and of textual transmission are essentially separable only in respect of the methods by which they are detected. Historically the two processes interweave. Discrepancies between MT and LXX in 1 Kings 12:43, for example, shed light on the redactional history of the

narrative. But the investigation ends with an attempt, by means of *Tendenzkritik*, to reach the historical realities reflected in the earliest form of the narrative, and here the fallacy of equating 'earliest' with 'historical' (most commonly manifested in conservative gospel criticism) must be resisted. Otherwise, a stimulating blend of careful observations and bold suggestions.

P. R. DAVIES

TREBOLLE-BARRERA, J. C.: *Jehú y Joás: Texto y composición literaria de 2 Reyes 9–11* (Institución San Jerónimo, 17). 1984. Pp. 253. (Institución San Jerónimo, Valencia. Price: \$10.00. ISBN 84 86067 08 1)

The author follows the method set out in his earlier *Salomon y Jereboan: Historia de la recensión y redacción de 1 Reyes, 2–12, 14* (see previous entry) of working from the LXX back through the Hebrew to the earliest form of the story and the historical reality behind it. In these chapters of 2 Kings he discovers the Vetus Latina as a witness to the pre-Lucianic LXX text, and uses this in his first exercise. At 10:36 this version contains in a single notice the report of Ahaziah's death and burial in Jerusalem, a report scattered in three places in MT and LXX (8:28a, 9:14a and 9:28). This is taken as a clue to a redactional process which has integrated a brief notice of a Judaeae *coup d'état* with an expanded narrative about Jehu and the curse on the house of Ahab. A second exercise focuses on 10:18–28, where a version of the narrative preserved in VL and LXX^L conflicts with the MT/LXX version in refraining from having Jehu perform any sacrifice to Baal. This version is taken as more original. But as with his earlier work, this valuable investigation is perhaps pursued too far in arguing for historical conclusions — this time regarding the 'people of the land' and the nature of Israelite 'zeal'.

P. R. DAVIES

TRIBLE, P.: *Texts of Terror: Literary-Feminist Readings of Biblical Narratives* (Overtures to Biblical Theology, 13). 1984. Pp. xvi, 128. (Fortress Press, Philadelphia. Price: \$7.95. ISBN 0 8006 1537 9)

To read this book is to experience pain. The author retells *in memoriam* the tales of four victims, Hagar, Tamar, the unnamed concubine of Judges 19 and Jephthah's daughter, exploring their artistry and meaning with all the insight of her poetic and theological sensitivity. She avoids theorizing that nothing may stand between the reader and the stories. Associations with other texts are evoked. Thus Jephthah's daughter is set alongside Gen. 22. Responses to the stories from editors of the text, shapers of the canon (the concubine's story is followed by Hannah's in the Hebrew Bible and Ruth's in the Greek Bible), as well as from the reader are noted. This is a call for repentance for 'ancient tales of terror speak all too frighteningly of the present'. Here is literary criticism at its best. 'Alone a text is mute and ineffectual. In the speaking and the hearing new things appear in the land.' She is right.

G. I. EMMERSON

VANONI, G.: *Literarkritik und Grammatik: Untersuchung der Wiederholungen und Spannungen in 1 Kön 11–12* (Münchener Universitätschriften: Arbeiten zu Text und Sprache im Alten Testament, 21). 1984. Pp. 316. (Eos Verlag, St Ottilien. Price: DM. 39.00. ISBN 3 88096 521 8)

This heavy and closely-written study, based on the methods of W. Richter, attempts a new approach to a portion of Kings that is strategically important for our assessment of the entire corpus but that has led to no kind of real agreement between critics. Since the Greek and Hebrew versions are

rather remote from one another, each has to be treated as a whole in itself, and it is wrong by means of premature text-critical operations to produce a text that lies somewhere between the two; for only when each text is seen in itself can useful literary-critical work be done. Similarly, it is wrong method if one brings historical questions into play before the literary criticism has been completed. The plethora of details, notes and diagrams makes the reading of this work a heavy task.

J. BARR

VUK, T.: *Wiedererkaufte Freiheit: Der Feldzug Sanheribs gegen Juda nach dem Invasionsbericht 2 Kön 18, 13–16* (Pontificum Athenaeum Antonianum, Facultas Hierosolymitana Theologiae Biblicae, Thesis ad Lauream, 1 (Pars Dissertationis)). 1984. Pp. 69. (Franciscan Printing Press, Jerusalem. Price: \$5.00)

This short work is part of one chapter extracted from the author's dissertation presented to the Studium Biblicum Franciscanum in Jerusalem in 1979. After a short summary of the main argument of his dissertation, the author concentrates on a *Gattung*- and redaction-criticism of 2 Kings 18:13–16 in connection with thirteen other accounts of invasion in the books of Kings. Behind these texts stand original invasion notices derived from annalistic sources, but they have been worked over by a Dtr redactor to form invasion reports. After comparing the notices and reports relating to the decline of Israel and Judah, and giving a careful analysis of their typical elements, Vuk then discusses the function of these reports in their redactional context. The invasion texts serve to give a history of the decline of the two kingdoms of Israel and Judah; they are not intended primarily to condemn individual kings, but to describe the fate of the kingship.

It is a pity that the author has presented this interesting study without providing the detailed exegesis of 2 Kings 18:13–16 that followed in chapter 4 of his thesis; such an analysis of the chapter seems a necessary complement to what has appeared in this slender publication.

G. H. JONES

WARD, J. M.: *The Prophets* (Interpreting Biblical Texts). 1982. Pp. 159. (Abingdon Press, Nashville, Tennessee. Price: \$8.75. ISBN 0 687 34370 4)

A brief introduction to the prophetic literature, which touches also on the authority and inspiration of the Old Testament, leads into the main body of this book, which consists of the exegesis of some twenty prophetic texts dealing with: the call and response of the prophet; worship and idolatry; the righteousness of God; and 'who is like God?'. By comparison with some other volumes in this useful series, the proportion of the book devoted to exegesis is fuller. While the interpretation may broadly be regarded as 'mainstream', Professor Ward here, as in his other writings, is always capable of achieving new insights into familiar texts. This book can be warmly recommended to any who have the task of expounding prophetic texts.

R. J. COGGINS

WEISS, M.: *The Bible from Within: The Method of Total Interpretation* (Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem). 1984. Pp. xiv, 461. (Magnes Press, Jerusalem. Price: \$20.00. ISBN 965 223 527 X)

A substantial and significant contribution to the literary criticism (properly so called) of the Old Testament, an updated translation of the author's *Hamiqra kidemuto* (1962 (see *B.L.* 1964, p. 53; *Decade*, p. 521); 2nd edition, 1967). The 'method of total interpretation' is no eccentricity, but

Weiss's gloss on the canons of the 'new criticism', of which he is a mainstream practitioner; 'total interpretation' means only a 'close reading' focus on a text as a literary work of art. One's overwhelming impression both in the able methodological chapters (pp. 1-73) and in the rich pages on words and phrases, images, sentences, and whole units is of the author's sobriety, discernment, and independence. In such a comprehensive book there are inevitably faults: a wrong-headed censure of form criticism (pp. 54-63), a weakness for psychologizing (pp. 97 ff., 172), an undue confidence that fails to discriminate always in interpretation between 'probably', 'possibly' and 'perhaps'. But it must be said that this is a fine book, not just a textbook on method but a learned and perceptive study of the many individual passages it treats.

D. J. A. CLINES

WEST, J. K.: *Introduction to the Old Testament*. 2nd edition. 1981. Pp. xxviii, 609. (Macmillan, New York; Collier Macmillan, London. Price: £17.25. ISBN 0 02 425920 9)

This substantial work is not introduction *à la* Eissfeldt, but is certainly a good deal more than a popular non-technical survey. It aims to introduce students to the various historical and literary problems raised by Old Testament scholars, and does this by means of a series of short scene-setting preliminary sections, and then by more extended discussions of each biblical book (including the Apocrypha). There is a glossary, a good annotated bibliography, and full indexes, and the text is profusely illustrated by maps, line-drawings and photographs. The first edition of the book was published in 1971 (not seen; and not noticed in the *Book List*), but the discussion of issues which came to the fore in the 1970s substantiates the claim that this edition has been extensively updated. There are mistakes (e.g. Noth's five basic Pentateuchal themes are wrongly listed), but in general this would be a good stand-by as a student's handbook.

R. J. COGGINS

WESTERMANN, C.: *Ausgewählte Psalmen. Übersetzt und erklärt*. 1984. Pp. 209. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 24.00. ISBN 3 525 51665 7)

In this book on a selection of psalms Professor Westermann has not attempted to write a full-scale commentary. It is taken for granted that his method of interpreting the Psalter is known from his earlier works; in this volume, therefore, he has kept his treatment of scholarly issues short, and has not attempted to present a specialist's discussion of any psalm. His aim is to make the Psalms speak to the reader, for he is convinced that they speak over the boundaries of time, language and culture to our present generation.

After a short introduction to the Psalter, the author presents his selection under eleven main headings covering different types of psalm, and to conclude he deals briefly with three examples of the connection between the Psalms and the work of Christ. All the main examples in his eleven chapters are translated, divided into sections and interpreted in a way that underlines simply and directly their meaning. By concentrating on the main lines of thought in each psalm and presenting this in a direct and uncomplicated language, Professor Westermann has produced a refreshing exposition.

G. H. JONES

WESTERMANN, C.: *Vergleiche und Gleichnisse im Alten und Neuen Testament* (Calwer Theologische Monographien, A 14). 1984. Pp. 144. (Calwer Verlag, Stuttgart. Price: DM. 28.00. ISBN 3 7668 0735 8)

The greater part of this monograph consists of a preliminary survey of the occurrence of simile, metaphor, parable and allegory in different parts of the Old Testament, with special reference to the form-critical analysis of the contexts in which they occur. They are found to be concentrated mainly in the latter prophets, psalms and wisdom literature. They are not merely illustrative, but an indispensable element of the wider contexts to which they belong and which are determinative for their exegesis. Their function varies considerably according to their context. Westermann indicates that this analysis needs to be supplemented by another, of the comparisons themselves in the Old Testament as a whole. A preliminary examination of the parables of Jesus, introduced by a critical review of modern research, and including a provisional classification of the parables, concludes that they possess the same general characteristics and must be interpreted in a similar way.

A. GELSTON

WESTERMANN, C.: *Seisho no Kiso-chishiki. Kyūyaku-hen*. Translated by K. K. Sacon and Y. Ohno. 1984. Pp. 309. (Nihon Kirisuto-Kyōdan Shuppan-kyoku, Tokyo. Price: ¥3,900)

This is a Japanese translation of the Old Testament portion of *Abriss der Bibeldkunde: Altes und Neues Testament*, originally published in 1962; see *B.L.* 1975, pp. 77–78; 1980, p. 78. An appreciation of the author's scholarly work is appended by Sacon.

K. K. SACON

WIKLANDER, B.: *Prophecy as Literature: A Text-Linguistic and Rhetorical Approach to Isaiah 2–4* (Coniectanea Biblica, Old Testament Series, 22). 1984. Pp. xiv, 278. (CWK Gleerup, Malmö. Price: Sw.Kr. 150.00. ISBN 91 40 05055 6)

Wiklander's study endeavours to apply a modern literary, rhetorical-critical, approach to the compositional unit Isa. 2–4, taking full advantage of the guidelines established by recent methods developed outside the sphere of biblical studies. It is especially concerned with the theme of prophecy as literature, but not in the sense that this would imply for social anthropological concerns with literacy and orality. Rather it argues that literary units must be studied and analysed as literary wholes. It has a good deal to say about the nature of short written units, their relationship to utterance units, and their role in communication. It recognizes that a good deal that is uncertain must be allowed for in explaining how the biblical units of prophecy were formed, how the material was transmitted, and even whether there was a prior oral stage of preservation. In large measure Wiklander's starting point is the present structure of Isa. 2–4 as a literary unit, which must be examined for what it is, rather than for what its pre-history might have been.

Very little fresh endeavour is made to unravel the wider problems of Isa. 1–39, or the events of Isaiah's ministry, and instead there is an almost exclusive concentration on Isa. 2–4. Wiklander concludes that this was a written composition intended to be read orally in public performances, which must be read and interpreted as a whole. It bears little, if any, relationship to the material which now forms its literary context. All of this adds up to an effort to handle this difficult material, which almost all modern commentators have believed to belong to very different ages, and only partly to derive from the eighth-century Isaiah, by itself. That it occurs in the book of Isaiah

indicates its probable date and source of origin, but enables us to do little in piecing together its place in the overall development of Isaiah's ministry or the growth of the book.

How warmly the reader will welcome this new approach cannot readily be estimated. It is very much a new venture so far as its methodology is concerned. For those who feel that current attempts to trace the redactional history of the whole book of Isaiah are mistaken, then Wiklander may offer a rather interesting alternative approach. For the reviewer, however, convinced that it is essential to pay more, rather than less, attention to the wider literary context of the prophetic units than has been customary in recent years, then this new attempt at interpretation does not help very much in shedding new light on the material. It is also rather disconcerting to define the 'literary' and 'rhetorical' features of this study as narrowly as is done here.

R. E. CLEMENTS

WILLMES, B.: *Die sogenannte Hirtenallegorie Ez 34: Studien zum Bild des Hirten im Alten Testament* (Beiträge zur biblischen Exegese und Theologie, 19). 1984. Pp. xl, 520. (Peter Lang, Frankfurt am Main and Bern. Price: Sw.Fr. 85.00. ISBN 3 8204 7558 3)

The sub-title of this dissertation presented to the Catholic Theological Faculty of the University of Bochum in 1983 is 'Studies in the Shepherd Imagery of the Old Testament'. It is a quite wide-ranging work therefore, even though its main content consists of a detailed textual, philological and literary examination of Ezek. 34. Some of this is taken up with attempts to find a suitable definition for the form of the material. Further sections deal with such broader issues as the general development of metaphor in the Old Testament and the more specific use of the metaphor of the 'shepherd' in the Bible as a whole. This is supported by examination of the use of comparable imagery in the literature of ancient Mesopotamia and Egypt.

In support of the detailed study of Ezek. 34 there is a substantial review of current views regarding the composition and redaction of the book of Ezekiel with particular attention to the works of G. Fohrer, W. Zimmerli, F. L. Hossfeldt and J. Garscha. Conclusions regarding the complicated structure of chapter 34 are formulated in the light of this. As a general assumption controlling the method of approach, Willmes believes that a not inconsiderable work of supplementation and development has taken place in handling the original prophecies from Ezekiel. Nevertheless he is in no doubt at all that we do have a substantial core of such Ezekiel material.

So far as the ministry of Ezekiel himself is concerned Willmes takes a fairly conservative line, at least when this is contrasted with some surprisingly radical re-appraisals that have appeared in recent years. Yet it is not the course of Ezekiel's ministry that is in question in this dissertation, but rather the problems posed by one particular chapter. For Ezek. 34 Willmes argues that verses 1-16 are to be divided between two central text traditions. These he designates Text I and Text II. Of these Text II is the older and is to be regarded as authentic to the prophet himself. Text I is of later origin and has affinities with later Ezekiel additions and with Deutero-Isaiah, but should certainly be regarded as exilic. Claim to Ezekiel's authorship is unlikely, but it has been woven on to the Text II material in parts of verses 2-16. Further additions have then been made in verses 17 ff.

In view of the fact that the division of sources proposed by Willmes differs from that of most other recent critics of the structure of the chapter it may be doubted that it can be regarded as compellingly correct. Nevertheless the arguments are well set out and cautiously presented, and the careful review of current work makes this a useful addition to the growing mountain

of literature on the book of Ezekiel. The general picture of a fairly secure prophetic core which has been elaborated and built upon in the half century or so following the prophet's death is attaining for itself a firm position among scholarly hypotheses. Against this, differences over detailed analyses are less significant.

R. E. CLEMENTS

WILSON, R. R.: *Sociological Approaches to the Old Testament* (Guides to Biblical Scholarship). 1984. Pp. xii, 83. (Fortress Press, Philadelphia. Price: \$4.50. ISBN 0 8006 0469 5)

The latest volume in the very useful Guides to Biblical Scholarship (Old Testament section) is Robert Wilson's light but judicious introduction to the sociological analysis of the Old Testament. After a brief consideration of the history and method of such an approach to the Bible, Wilson provides three very useful chapters on the method at work. In reconstructing Israel's early history he examines archaeology and lineages, testing the analysis in relation to Josh. 7; Judg. 19–21. On Old Testament genealogies he scrutinizes segmented genealogies and lineage systems, with special reference to Gen. 4–5; 10; 25:1–6. Analysing the problem of false prophecy he uses seven categories of falseness and focuses on Jer. 27–29. A fine addition to a series of great value to all students of the Bible.

R. P. CARROLL

ZAMAN, L.: *R. Rendtorff en zijn Das Überlieferungsgeschichtliche Problem des Pentateuch. Schets van een Maccabeër binnen de hedendaagse Pentateuchexegese*. 1984. Pp. vi, 276. (Dissertation, Universitaire Faculteit voor Protestantse Godeleerdheid te Brussel, Brussels.)

This study, which was submitted for a licentiate in Divinity, is an extensive commentary on Rendtorff's book, meant to be read in conjunction with Rendtorff's text. It contains a brief summary of Rendtorff's academic career, and a detailed account of the development of his thinking up to the publication of the book in 1977. Also considered are Rendtorff's subsequent publications, and the effects that the book has had on Pentateuchal studies since 1977. The commentary will be a useful supplement to Rendtorff's text, both in the questions that are posed and in the references to relevant older and newer literature.

J. W. ROGERSON

ZEITLIN, I. M.: *Ancient Judaism: Biblical Criticism from Max Weber to the Present*. 1984. Pp. xiv, 314. (Polity Press, Cambridge. Price: £22.50. ISBN 0 7456 0059 X)

This work, by a Professor of Sociology at the University of Toronto, is apparently an attempt to do in the present situation what Max Weber's classic with the same title did for its own time. After an introductory survey of the nature of polytheism, there are chapters on the patriarchs, the Mosaic epoch, the Israelite occupation of Canaan, the monarchical period, classical prophecy, and the Exile and return, with an appendix on the Documentary Hypothesis of the Pentateuch. Much of the book is concerned with an evaluation of the theories of Alt, Noth and von Rad and a criticism of them on the basis of the work of Y. Kaufmann, whose views the author wholeheartedly espouses. He complains, with some justification, of the ignoring of Kaufmann's contribution by the generality of Old Testament scholarship: it is surprising, however, that he does not help the general reader, whom he has in view, by referring to the English translations of some of Kaufmann's work. Throughout, Zeitlin is concerned to argue that, at least from the time of

Moses, Israelite religion was genuinely monotheistic and was never syncretistic. It cannot be said that this book lives up to the promise of its sub-title: it is really dealing with biblical criticism of some thirty years back and not even with all of that. Above all, it is odd, given the author's particular interests and his reference point in Weber, that there is so little genuine sociology in his work compared with that of his predecessor. Recently, there has been a good deal of interest in sociology on the part of Old Testament scholars but Zeitlin takes no account at all of the considerable number of studies in this area which have been appearing. The result is a rather curious and unsatisfactory production: the Old Testament specialist will learn little from it, and the general reader will get a very one-sided view. The claim of the publisher's 'blurb' that 'this book is a major contribution to the sociology of religion and to religious and biblical studies' is justified on neither count.

J. R. PORTER

ZENGER, E.: *Gottes Bogen in den Wolken: Untersuchungen zu Komposition und Theologie der priesterschriftlichen Urgeschichte* (Stuttgarter Bibelstudien, 112). 1983. Pp. 212. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 26.80. ISBN 3 460 04121 8)

The scope of this study is wider than is indicated either by the title or by the sub-title. The priestly work (P^g, understood as Gen. 1:1–Deut. 34:9*) is held to be a carefully integrated theological composition addressed to the Babylonian exiles offering them a new, free life on the basis of the record of the creator-God who, through acts both of judgement and of mercy, had consistently shown to all his creatures and to Israel in particular a concern for the preservation and enhancement of life. At the same time an attempt is made to elicit from the text certain lessons applicable to the present ecological crisis which threatens and endangers the wellbeing of the created world and all its inhabitants. The rainbow or 'bow in the clouds' which constitutes the title of the book is interpreted as a symbol not of God's weakness or resignation but as a battle-bow, the symbol of his readiness, as the possessor of absolute power, to protect mankind against the forces of chaos and destruction. The key to the whole priestly work is found in the *Urgeschichte*, especially in the creation and flood stories. The attempt to see a single consistent theology in the work does not always carry conviction, and the ecological exegesis sometimes seems a little forced; but there are many fascinating insights here, especially in the treatment of Gen. 1:1–2:3 and 6–9.

R. N. WHYBRAY

7. LAW, RELIGION AND THEOLOGY

ANDERSON, B. W. (ed.): *Creation in the Old Testament* (Issues in Religion and Theology, 6). 1984. Pp. xiv, 178. (Fortress Press, Philadelphia. ISBN 0 8006 1768 1. SPCK, London. Price: £3.50; ISBN 0 281 04100 8)

The pattern adopted for this series has by now become established and consists of selecting a number of essays, or extracts from books, centred upon a specific theme. In this case it is that of creation ideas and imagery in the Old Testament. Although none of the essays are new, some are translated into English for the first time, and one has been revised from its presentation in its original publication. Some are relatively well-known pieces, and others rather less so, but the editor's concern has clearly been to present the subject from many sides. A general introduction to the subject, outlining the significance of the essays, opens the work. Altogether nine essays are included, ranging from

a long section taken from H. Gunkel's book *Schöpfung und Chaos in Urzeit und Endzeit* of 1895. This deals with the influence of Babylonian mythology on Genesis 1-3. Also included, and dating from 1936, is G. von Rad's essay on 'The Theological Problem of the Old Testament Doctrine of Creation'. An essay from W. Eichrodt deals with Gen. 1:1, and one from D. J. McCarthy, which has been revised for this volume, considers 'Creation Motifs in Ancient Hebrew Poetry' (originally published in 1967). C. Westermann's 'Reflection on Creator-Creation' from his book dealing with creation appears, as does the interesting contribution from H. H. Schmid on 'Creation, Righteousness and Salvation: Creation Theology as the Broad Horizon of Biblical Theology' which has not previously been available in English. H.-J. Hermisson deals with creation theology in wisdom, and two essays raise more contemporary questions for theology. G. M. Landes writes on 'Creation and Liberation' and the editor on 'Creation and Ecology'. It is a good range and, although a couple of the essays chosen are readily available in English elsewhere, most of the contributions are not.

R. E. CLEMENTS

BARR, J.: *Escaping from Fundamentalism*. 1984. Pp. x, 195. (SCM Press, London. Price: £2.95. ISBN 0 334 00385 7)

Both controversy and support in the few years since the first edition of *Fundamentalism* (1977; see *B.L.* 1982, p. 79 for the second edition) have persuaded the author of the personal and religious agony so often associated with this type of religion. This latest and more irenic volume documents the complexity of many of the biblical texts so often simply taken as a proper basis for a fundamentalist position; then, more positively, illustrates the biblical foundation of important elements of modern critical theology. Barr ably suggests that ignorance rather than knowledge of the Bible at large is characteristic of fundamentalism, and that careful practice of the very respect for the text it advocates should liberate the Christian from its tenets.

A. G. AULD

BARTLETT, D. L.: *The Shape of Scriptural Authority*. 1983. Pp. xiv, 161. (Fortress Press, Philadelphia. Price: \$8.95. ISBN 0 8006 1713 4)

David Bartlett develops an approach to the nature of biblical authority suggested by Paul Ricoeur in his paper 'Toward a Hermeneutic of the Idea of Revelation'. Because the Bible contains different literary genres, its authority must be related to these different types of material. Prophecy, narrative, wisdom, and witness are examined in turn, with examples from both Old and New Testaments, and the kinds of authority are then related to the authority of the Bible today. It is an interesting approach offering valuable insights and avoiding the aridity of much writing on authority. The discussion is firmly grounded in the biblical text. Bartlett deliberately omitted hymnic and prescriptive literature because of their intrinsic difficulty, so that the scope of the study is limited.

C. S. RODD

Bič, M.: *Radostná zvěst Starého zákona* (The joyful message of the Old Testament). 2nd edition. 1984. Pp. 190. (Kalich, Prague. Price: Kčs 19; rotaprint)

This is the second edition of the short Theology of the Old Testament that was originally published in 1981 on the occasion of the author's seventieth birthday. No significant changes have been made from the edition noticed in *B.L.* 1982, p. 79.

M. Bič

BUBER, M.: *Der Glaube der Propheten*. 2., verbesserte und um Register ergänzte Auflage. 1984. Pp. 312. (Lambert Schneider, Heidelberg. Price: DM. 48.00. ISBN 3 7953 0124 6)

The 1949 English version of Buber's well-known book, translated from the Hebrew edition of 1942, was reviewed in *B.L.* 1950, p. 51 (*Eleven Years*, p. 268). The first German edition of 1950 was prepared by Buber himself and contained a preface, re-printed here, in which he describes the genesis and the interesting publication history of the work up to that date and makes some remarks about Israelite prophecy, particularly on its relation to apocalyptic. As the editorial end-note in the present volume informs us, Buber further revised the translation when it was published in his collected works in 1964. The changes are not extensive and mainly affect the translation of biblical quotations. The new edition is basically a reprint of the 1964 text, but it has been revised and corrected from Buber's own working copy. Compared with the English version, it also contains an index of names and persons and a somewhat fuller index of biblical references.

J. R. PORTER

CARMICHAEL, C.: *The Ten Commandments* (The Ninth Sacks Lecture delivered on 25 May 1982). 1983. Pp. ii, 27. (Oxford Centre for Postgraduate Hebrew Studies. Price: £1.50)

In this clear and stimulating lecture, following the method of his earlier studies, the author argues that both existing versions of the Decalogue in the Old Testament are the product of deuteronomic wisdom circles and specifically 'of teacher and pupils examining written records for the purpose of setting down rules'. The written records in question are the incident of the golden calf in Exod. 32 and the early chapters of Genesis: the first four of the ten 'words' — the author finds the usual term 'commandments' unsatisfactory — represent a meditation on the former and the remainder a meditation on the latter, with the sabbath regulation as a kind of bridge between the two groups. A strong case is made out for this thesis and there are many illuminating comments, such as the interpretation of the prohibition against taking God's name in vain, even if one feels that the author is sometimes being over-ingenuous. Perhaps, also, not all his conclusions are necessitated even by his own premises. For example, might not the Exodus version of the Decalogue have been formulated in a similar way in circles other than the deuteronomic — there is, after all, no clear trace of deuteronomic language in the sabbath command there — especially as Carmichael seems to favour Haran's view that 'P' is earlier than 'D'? Again, while the author's criticisms of the form-critical approach to the Decalogue in much recent study are well taken, the fact that the teacher and pupils were setting down rules 'most or all of which would already be known to them in some form or other' allows for the possibility that an earlier form of the Decalogue already existed. It is curious, too, that Carmichael regularly calls the writer of the Decalogue a 'lawgiver', although his view surely regards him as someone very different. Nevertheless, this is an important study, deserving of careful consideration in future discussions of its topic.

J. R. PORTER

CRENSHAW, J. L.: *A Whirlpool of Torment: Israelite Traditions of God as an Oppressive Presence* (Overtures to Biblical Theology, 12). 1984. Pp. xvi, 128. (Fortress Press, Philadelphia. Price: \$7.95. ISBN 0 8006 1536 0)

Most of this book is devoted to five exegetical studies. Its brief introduction, 'Tried by Fire', sketches the usage of the main verbs meaning 'test' in biblical Hebrew, and their adversarial and metallurgical background.

This reader was disappointed by the opening treatment of Gen. 22, 'A Monstrous Test', where the pains taken with the exegesis seemed to obstruct rather than aid fresh understanding of a difficult text. Jeremiah's Confessions ('Seduction and Rape'), Job ('Murder without Cause'), Ecclesiastes ('The Silence of Eternity'), and Ps. 73 ('Standing near the Flame') were more conventionally handled. The conclusion points to three unifying strands: an interrogative mood, a wounded heart, and a refusal to give up on God. Manifestly these texts are vital to any understanding of how Old Testament theology deals with pain and doubt; discussion of all five together will prove useful to many students and more general readers. Yet this reader is not clear that the argument is as novel as the book claims, and finds extraordinary the statement that the five texts surveyed 'range from some time in the eleventh century B.C.E. to the late third or possibly second century'. The scholar most frequently quoted is the author himself.

A. G. AULD

DAY, J.: *God's Conflict with the Dragon and the Sea: Echoes of a Canaanite Myth in the Old Testament* (University of Cambridge Oriental Publications, 35). 1985. Pp. xii, 230. (Cambridge University Press. Price: £25.00. ISBN 0 521 25600 3)

A great deal has been written on God's *Chaoskampf* since Gunkel's seminal *Schöpfung und Chaos in Urzeit und Endzeit* (1895), especially since the discovery of the Ugaritic documents, but most of this has appeared in scattered periodical literature. J. Day's revised Ph.D. thesis is the first real effort to bring this material all together, and it does a good job of it. In separate chapters he examines (1) Old Testament passages which reflect an original creation myth; (2) Leviathan and Behemoth of Job 40-41; (3) historicization of the myth to refer to nations; (4) the eschatological application of the myth. Much of the material is of course not new but is coherently collected and judiciously discussed with ample bibliography, along with a number of original suggestions and interpretations.

It will be no surprise if readers find occasion to disagree with the discussion or conclusions at individual points (e.g. more weight could have been given to recent arguments against the Feast of Tabernacles as a New Year celebration of Yahweh's enthronement, or against the theory of a seasonal pattern in the Ugaritic Baal cycle). But such disagreements are unlikely to affect the major conclusions of the book which should be a standard reference for a long time to come.

L. L. GRABBE

DUMBRELL, W. J.: *Covenant and Creation: An Old Testament Covenantal Theology*. 1984. Pp. 217. (Paternoster Press, Exeter. Price: £6.95; ISBN 0 85364 346 6. Lancer Books, Flemington Markets, New South Wales. ISBN 0 85892 249 5)

The sub-title expresses the character of this book, which is an attempt to present an overall theological approach to the Old Testament by spelling out the implications of its different covenants. The five main chapters each centre on specific covenant promises (Noah, Abraham, Sinai, David, the 'new' covenant), as the structure for an overall theological presentation. A brief epilogue deals with post-exilic developments. Each chapter is rounded off by a brief summary of its argument. The book's title is explained by the fact that covenant is regarded as already implicit in the account of creation. The stance is conservative; critical solutions of literary and historical problems are rejected, especially in the Pentateuch, without any real alternative explanations being put forward. The tradition is very much that of Reformed Protestantism, though contemporary discussions are referred to at a number

of points. Detailed comments are often of interest, but many questions remain unresolved. It is a pity, too, that the style makes the thrust of the argument at times difficult to follow.

R. J. COGGINS

FRETHEIM, T. E.: *The Suffering of God: An Old Testament Perspective* (Overtures to Biblical Theology, 14). 1984. Pp. xx, 203. (Fortress Press, Philadelphia. Price: \$10.95. ISBN 0 8006 1538 7)

This study in Old Testament theology is broader than the title suggests. Fretheim considers the relation between God and the world and examines the significance of theophany before he comes to deal specifically with those passages which speak of the suffering of God. He suggests, among other things, that God's involvement with the world means that he has chosen to limit his knowledge of the future and even his power, and has thus made himself 'vulnerable'. God is then shown to be the One who suffers *because* of human sin, *with* his people, and *for* Israel. Finally the prophets (in particular Moses, Hosea, and Jeremiah) are depicted as fellow-sufferers with God in a similar three-fold way and are described as embodiments of the Word of God. The approach is deliberately synchronic and hence somewhat 'flat'. Nevertheless, this is a valuable study which draws attention to some features of the Old Testament that are often overlooked.

C. S. RODD

GIRDLESTONE, R. B.: *Synonyms of the Old Testament: Their Bearing on Christian Doctrine*. 3rd edition, numerically coded to *Strong's Exhaustive Concordance*, edited by D. R. White. 1983. Pp. 388. (Baker Book House, Grand Rapids, Michigan. Price: \$22.95; ISBN 0 8010 3798 0. Paperback price: \$17.95; ISBN 0 8010 3789 1)

The first edition of this work was published in 1871, and no alteration of substance has been made to the text. But it is not simply a curiosity. Its twenty-eight chapters discuss the various Hebrew and LXX terms relevant to particular aspects of Christian doctrine. Each time a Hebrew or Greek word is used its reference number in *Strong's Exhaustive Concordance* is appended. Though all modern linguistic studies are of course lacking, and little use is made of other ancient Near Eastern languages, such a detailed study of the usage of specific words, in no way obscurantist, provides much valuable insight into particular linguistic nuances, both in MT and LXX. It is a book which has worn much better than might have been expected, and can still provide useful information for the student without Hebrew or Greek.

R. J. COGGINS

HILL, E.: *Being Human: A Biblical Perspective* (Introducing Catholic Theology, 3). 1984. Pp. xx, 315. (Geoffrey Chapman, London. Price: £7.95. ISBN 0 225 66358 9)

The aim of this Roman Catholic series is to respond to the new emphasis on the centrality of Scripture in the Church's life provided by the Second Vatican Council. This volume is concerned with the nature and purpose of human life, and it pays considerable attention to the insights of the Old Testament, while always linking them with the New Testament and Christian theology, and especially to Gen. 1–11. Hill is a whole-hearted follower of Wellhausen, and he treats the material in these chapters according to its division into the J and P strands. He finds considerable, though not always mutually exclusive, differences between them on such topics as the origins of man, his state of original innocence, sin, the values of community, marriage,

sexual equality, and the pluriformity of mankind. One may question whether this often sharp division between the strands is the best hermeneutical approach to the chapters or how far it assists a proper theological understanding of them, since, in Childs's words, 'the link between the P and J material lies on a far deeper level than is generally assumed'. Nor will everyone necessarily concur with Hill's generally negative attitude to what he sees as P's outlook — it is rather curious to find a Roman Catholic writer saying nothing about the Godward aspect of the Levitical sacrificial system. Nevertheless, there are many perceptive and challenging comments, and the author shows well how much the Old Testament has to contribute to the discussion of modern social problems. He deplores the tendency of systematic theology and biblical exegesis to exist in separate compartments, and his work, with its 'historical/dramatic' approach to the text of Scripture, will certainly help to bridge the gap. His lively and provocative style, together with the questions for discussion at the end of each chapter, make the book deserving of a wide appeal and use.

J. R. PORTER

JENSEN, J.: *God's Word to Israel*. 2nd edition. 1982. Pp. xxii, 311, including 22 figures (Michael Glazier, Wilmington, Delaware. Price: \$9.95. ISBN 0 89453 289 8)

This very uneven volume is a 'completely revised edition' of a work five times printed in its first edition of 1970 (but not noted in the *Book List*). It appears unnecessarily apologetic in both senses of the term. Three introductory chapters briefly sketch a context in the believing community, modern biblical study, and a geographical and historical panorama. The several chapters on the Pentateuch are followed by a summary presentation of its redemptive themes; and this pattern is repeated for Deuteronomistic History and Prophets. These 'redemptive themes' have sometimes a tenuous relationship with the preceding more detailed studies; and the third such chapter ('redemptive themes' in the Prophets) oddly precedes Jensen's account of 'The Restoration'. The final three chapters discuss the Songs of Israel, God's Wisdom in Israel, and The Fourth Beast and the Son of Man. Topics like inspiration, canon, and interpretation are presented in two appendixes. The critical consensus offered is very much that of the later sixties.

A. G. AULD

KAISER, W. C., JR: *Toward Old Testament Ethics*. 1983. Pp. xiv, 345. (Academic Books, Grand Rapids, Michigan. ISBN 0 310 37110 4. Distributed in Great Britain by Paternoster Press, Exeter. Price: £13.95)

The author surveys a great deal of Old Testament material bearing on ethics by taking the Decalogue as a framework and grouping other texts thematically around what are thought to be its central concerns. There is a long introduction on hermeneutical questions affecting Christian use of Old Testament ethical injunctions, and concluding chapters deal with apologetic difficulties widely felt to detract from the value of the Old Testament for today. The book discusses the work of various critical scholars but does not accept any conclusions that would be damaging to a fundamentalist perception of the status and authority of the Old Testament as Scripture.

J. BARTON

KLASSEN, W.: *Love of Enemies: The Way to Peace* (Overtures to Biblical Theology, 15). 1984. Pp. xiv, 145. (Fortress Press, Philadelphia. Price: \$8.95. ISBN 0 8006 1539 5)

The book represents an attractive defence of an alternative biblical view to the commonly canvassed assertion that scripture enjoins opposing evil in the world with all our (military) might. Only two chapters are directly relevant to this *Book List*: the first discusses Greek thought, and the last two Jesus and Paul. However the second discusses 'Love your Enemy and Peace in the Hebrew Bible'; and the third 'Judaism and the Quest for Peace' (where evidence is presented from writings up to the first century C.E.).

A. G. AULD

KRAUS, H.-J.: *Systematische Theologie im Kontext biblischer Geschichte und Eschatologie*. 1983. Pp. viii, 591. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 58.00. ISBN 3 7887 0721 6)

As its title indicates, this is primarily a work of Systematic Theology. It is a radical revision and expansion of an earlier work, *Reich Gottes: Reich der Freiheit* (1975). As might be expected from the author's earlier interests and publications, the Old Testament is not neglected. Following the Prolegomena, some two hundred pages are devoted to a section entitled *Der Gott Israels in der Bezeugung seines Kommens*, the great part of which deals with themes appropriate to an Old Testament Theology: Name of God, Commands of God, Worship and Prophecy, God the Creator, Man, the Knowledge of God, the Promise of a New World. The two remaining sections deal with Jesus Christ and the Holy Spirit. In the very full documentation there are references to much of the recent literature on Old Testament Theology; but has Eichrodt slipped through the net or been thrown back into the sea?

G. W. ANDERSON

KUNTZMANN, R.: *Le symbolisme des jumeaux au Proche-Orient ancien* (Beauchesne Religions, 12). 1983. Pp. 260. (Beauchesne, Paris. Price: Fr. 150.00. ISBN 2 7010 1045 4)

This ambitious and wide ranging work seeks to elucidate the full range of the symbolism of twins in the ancient Near East. The two central texts that are discussed are the Jacob cycle in Genesis and the Epic of Gilgamesh, but attention is paid also to the Myth of Adapa, Shahr and Shalim, the Acts of Thomas and the Book of Thomas, as well as to figures such as the Cherubim. The symbolism of twins originates, it is argued, in the universal psychological experience of mankind confronted by the sacred, by personal crises, and by the need for new interpretations of life. Twins, originating from a single source and achieving a unity after following opposite or parallel courses, are a source of symbolism enabling language to explore and express contradictions and their resolution. In the case of the Jacob cycle, aspects of this symbolism shaped the primitive form of the tradition, while the narrative itself later articulated the political relationship between Israel and Edom. The interpretation of the Jacob cycle in the light of the Epic of Gilgamesh (Gilgamesh and Enkidu are 'elective' twins) is very illuminating, and whatever one thinks of the book's assumptions, it will be of value to those interested in the Jacob cycle, religious symbolism, and structuralist interpretation.

J. W. ROGERSON

LEACH, E., and AYCOCK, D. A.: *Seisho no Kōzō-bunseki*. Translated by A. Suzuki. 1984. Pp. vi, 258. (Kinokuniya-shoten, Tokyo. Price: ¥2,200)

This is a Japanese translation of *Structuralist Interpretations of Biblical Myth* (1983); see *B.L.* 1984, p. 98.

K. K. SACON

LONG, C. H.: *Alpha: The Myths of Creation* (American Academy of Religion, Classics in Religious Studies, 4). 1983 (1963). Pp. xxiv, 264; 24 plates, 6 figures. (Scholars Press, Chico, California. Price: \$13.50; discount price: \$10.95. ISBN 0 89130 604 8)

First published in 1963 under the title *Patterns of Myth* (but not then noticed in the *Book List*), this volume was originally part of a projected trilogy on 'Myth and Experience'. It consists largely of an anthology of material relating to creation from a wide variety of cultures both ancient and modern. The greater part consists of translations of texts, but where there is no literary tradition, descriptions by modern scholars of particular creation beliefs are substituted. After an extended (and now inevitably slightly dated) introduction separate sections deal with emergence myths; world-parent myths; creation from chaos and from the cosmic egg; creation from nothing (in which the Genesis material is included, but no other Old Testament references are used); and earth-diver myths (myths in which a divine being dives into water to bring up the first particles of earth). This anthology will be useful for students of the Anthropology of Religion, but only marginally so for Old Testament purposes, though some will find it helpful to be able to place some Old Testament texts within this larger context.

R. J. COGGINS

MARTIN, G. M.: *Weltuntergang: Gefahr und Sinn apokalyptischer Visionen* (Symbole). 1984. Pp. 165, including 4 etchings. (Kreuz Verlag, Stuttgart. Price: DM. 29.80. ISBN 3 7831 0757 1)

In this remarkable series (see *B.L.* 1983, pp. 91, 96, and below p. 113) the publishers bring together major themes as symbols which speak to our times. The cataclysm of the world hardly needs the special attention of Old Testament scholars, since Daniel and Jewish and Christian apocalypses are constantly studied and cited. In the book under review they retain pride of place as materials and texts, but they are also viewed as typical presentations of the anxieties of the human psyche. For the author depth-psychology provides the key to our understanding of eschatological hopes and fears. Though he is aware of the sociological and political background to all apocalyptic writings he is loth to undervalue their genius, for they defy the environment from which they spring. Daniel and 4 Ezra, for example, metabolize ancient archetypes creatively, just as Jesus recreates images of the Son of Man and the Harvest.

Martin's awareness of misinterpretation and irrational nonsense is schooled in theological dialectic. Gollwitzer's motto: 'The world is marvelous — the world is appalling. Nothing can harm me — I am in the greatest peril' spells out a fine proclamation of double reality. Four plates from etchings by R. A. Cox provide the reader with some post-Blakean imagery of the apocalyptic heritage.

U. E. SIMON

MESTERS, C.: *Abraham und Sara*. Translated by E. Schoenborn. 1984. Pp. 97. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80. ISBN 3 7887 0719 4)

This small book emerges from the church scene in Brazil and is concerned less with precise exegesis than with the challenge of faith that Abraham and Sara present to living characters who are also introduced into the book. Abraham is seen as following one plan after another to secure his future dynasty until faith in God alone wins through. He is thus seen as a counterpart to Adam, the symbol of self-reliance and self-promotion. (The original edition was mentioned in *B.L.* 1981, p. 75.)

R. J. HAMMER

MUÑOZ LEON, D.: *Palabra y Gloria: Excursus en la Biblia y en la Literatura Intertestamentaria* (Verbum Glorae, 4). 1983. Pp. 605. (Consejo Superior de Investigaciones Científicas, Instituto Francisco Suárez, Madrid. ISBN 84 00 05412 1)

Originally planned as *excursuses* of *Dios-Palabra* (1974) and *Gloria de la Shekina* (1977) (see *B.L.* 1977, pp. 37–38) the material collected in this work has grown considerably and the decision to publish it independently is quite justified. The limits indicated in the sub-title are not wholly respected in the work. The different *excursuses* cover not only the Bible (the Hebrew and the Greek Old Testament as well as the New Testament) and the intertestamental literature, but also Philo, early Christian literature, the rabbinic and Samaritan literatures, and a good deal of the Gnostic and Mandaic literatures. The chapters all follow the same pattern: systematic presentation of the words and expressions referring to the names of God, Word, Glory, etc., and analysis of the targumic elements present in the different corpora. Although an overview of such a vast literary panorama necessarily implies some degree of superficiality, the work is useful and can serve as a basis for further research.

F. GARCÍA MARTÍNEZ

PREUSS, H. D.: *Das Alte Testament in christlicher Predigt*. 1984. Pp. 228. (Kohlhammer, Stuttgart. Price: DM. 39.80. ISBN 3 17 008586 7)

Manuals on preaching are sometimes superficial and chatty. This book is neither. It requires close study and sustained theological reflection, and it provides a wealth of bibliographical guidance on the subjects with which it deals. Part One examines the fundamental problems of Old Testament hermeneutics: the place of the Old Testament in the Christian Bible, the relationship of the Testaments, and the path which leads from the text to exegesis and hermeneutics. Part Two presents and discusses models of a Christian hermeneutic of the Old Testament: Promise and Fulfilment, Antithesis, Christological Interpretation, the views of Miskotte and van Ruler, and of Pannenberg. Typology, Structural Analogy, and Jewish and Christian exposition of the Old Testament. In Part Three the author moves to the practical task of making a sermon on an Old Testament passage, concluding with fourteen specific examples. The reviewer's only regret is that this excellent book came into his hands only after he had completed a series of seminars on the subject.

G. W. ANDERSON

RAHNER, K. (ed.): *Der eine Gott und der dreieine Gott: Das Gottesverständnis bei Christen, Juden und Muslimen* (Schriftenreihe der Katholischen Akademie der Erzdiözese Freiburg). 1983. Pp. 160. (Verlag Schnell & Steiner, Munich. ISBN 3 7954 0126 7)

Seven crisp papers presented to a meeting in May 1983 of the Catholic Academy of the Archdiocese of Freiburg, briefly introduced by Rahner. W. Löser writes on open questions in today's trinitarian theology; N. Lohfink on the Old Testament and its monotheism; E. Hornung on the beginnings of monotheism and trinity in Egypt; R. Gramlich on monotheism in Islamic mysticism; R. Neudecker on the many faces of the one God, in a study of the experience of God in rabbinic Judaism; A. Peters on 'Hidden God-Triune God' according to Martin Luther; and the editor on God's uniqueness and trinity. The essays by Lohfink, Hornung and Neudecker ably represent the professional specialism of the *Book List*; but the whole volume should appeal to all with theological interests.

A. G. AULD

RENDTORFF, T. (ed.): *Glaube und Toleranz: Das theologische Erbe der Aufklärung*. 1982. Pp. 312. (Gerd Mohn, Gütersloh. Price: DM. 32.00. ISBN 3 579 00171 X)

The importance of the eighteenth-century Enlightenment, and especially its German *Aufklärung* phase, upon the intellectual life of the Western world continues to arouse deep theological interest. The year 1981 witnessed the two hundredth anniversary of the granting of a right of religious tolerance by the ruler Joseph II which enabled Lutheran, Reformed and Catholic Christians to practice their respective faiths with no legal hindrance. The event was celebrated by a congress of European historians and theologians in Vienna in the autumn of 1981, and the present volume is a collection of papers read on this occasion. Appropriately its central theme concerns religious tolerance, partly in historical perspective and partly in relation to contemporary religious education and missionary work. Among the introductory lectures James Barr contributes a general study surveying the importance of the *Aufklärung* for the rise of modern biblical criticism and defending the role that it occupies among the primary disciplines of theology. Four exegetical essays concern themselves with particular biblical themes, of which three have particular reference to the Old Testament. S. Herrmann examines the limits of toleration in the books of Deuteronomy, Jeremiah and Job. H.-P. Müller explores certain fundamental motifs in Genesis 2-3 concerning the Fall, and K. Koch looks at the interpretations given to man's acquisition of knowledge and the subsequent Fall presented in the intertestamental literature.

In total twenty-one studies are presented here, divided between general, interdisciplinary, exegetical, and historical sections. The Old Testament is well represented, and the overall discussion has a particular interest for those involved in religious education. Many contemporary issues concerning inter-faith religious curricula in schools still raise important questions relating to tolerance of religious practice.

R. E. CLEMENTS

SCHARBERT, J.: *Ausgewählte Themen der Theologie des Alten Testaments*. I: *Gott im Alten Testament*. Mit einem Anhang von W. Berg (Skripten des Lehrstuhls für Theologie des Alten Testaments, 5). 1982. Pp. vi, 197. (Institut für Biblische Exegese der Universität München)

For the series of which this and the two following items form parts see above, p. 93, and cf. *B.L.* 1982, p. 72. The general characteristics are the

same: material for specific student courses, accompanied by exceptionally full bibliographies. The plan of the present work resembles to some extent that found in Theologies of an earlier period, in that it begins with the divine names, then discusses the divine attributes. Much information is conveyed in the clear and compact arrangement. In the appendix, W. Berg deals with mother goddesses in the religions of Israel's neighbours and with the *Mutterlichkeit* of Yahweh.

G. W. ANDERSON

BERG, W., and SCHARBERT, J.: *Ausgewählte Themen der Theologie des Alten Testaments. II: Schöpfung; Exodus* (Berg); *Erwählung; Bund* (Scharbert) (Skripten des Lehrstuhls für Theologie des Alten Testaments, 6). 1983. Pp. vi, 227; 2 illustrations. (Institut für Biblische Exegese der Universität München)

This book is an appropriate sequel to the one noticed above; but for reasons of space the bibliographies are shorter. Berg describes the Old Testament conception of the world and expounds the accounts of creation in Genesis, the references to it in the Psalms, the prophetic utterances in Jeremiah and Deutero-Isaiah, and the wisdom teaching in Job and Proverbs. He sketches the historical background of the Exodus and discusses its theological significance, and references to it in 'credo-formulas' and in the Prophets and Wisdom. Scharbert outlines the secular and religious uses of *bhr* and expounds election mainly in relation to Gen. 12:1-3. He examines the general use of covenant terminology and then enlarges on its various religious uses in the Old Testament. The many verbatim quotations from scripture increase the usefulness of this book.

G. W. ANDERSON

SCHARBERT, J.: *Ausgewählte Themen der Theologie des Alten Testaments. III: Der Messias im Alten Testament. Mit einem Anhang zum 65. Geburtstag des Herausgebers* (Skripten des Lehrstuhls für Theologie des Alten Testaments, 7). 1984. Pp. iv, 140. (Institut für Biblische Exegese der Universität München)

With the retirement of Professor Scharbert, this series (see the two notices above and references there) comes to an end without the promised section on the 'anthropology' of the Old Testament. Scharbert here discusses the terms 'messiah' and 'messianic', explains the Hebrew terminology for anointing, then treats of anointing in the ancient Near East, sacral kingship in Israel, the Royal Psalms, and the messiah in pre-exilic prophecy and the exilic and post-exilic literature, and of the prophet in the messianic age. In the appendix, as a tribute to Scharbert on his sixty-fifth birthday, W. Berg contributes a discussion on Isa. 42:1-7 in the context of Isa. 41:1-42:8; Edith Heindl writes on 'Eine bekannte Frau: Die Prophetin Hulda'; and Karin Gruhl adds a list of Scharbert's publications.

G. W. ANDERSON

SCHOTTROFF, L. and W.: *Die Parteilichkeit Gottes: Biblische Orientierungen auf der Suche nach Frieden und Gerechtigkeit* (Kaiser Traktate, 80). 1984. Pp. 111. (Kaiser Verlag, Munich. Price: DM. 13.00. ISBN 3 459 01548 9)

The authors first set the pattern for their exegetical pieces — insisting on the twin poles of interpretation: the continuing relevance of the scriptural story and the actual contextual significance. Hence, the biblical text becomes the basis for a consideration of its ongoing challenge in the real situations of modern life. Three of the five studies come from the Old Testament — one

based on the story of Jonah and two from Isaiah (1:16–21 and 2:2–5 (coupled with Micah 4:1–5)).

R. J. HAMMER

STEFFEN, U.: *Drachenkampf: Der Mythos vom Bösen* (Symbole). 1984. Pp. 255, with 4 plates and 29 figures. (Kreuz Verlag, Stuttgart. Price: DM. 29.80. ISBN 3 7831 0756 3)

This splendid book encompasses a huge canvas of perspectives in which the problem of evil, in its abstract theological manner, blends with the highly dramatic theme of the cosmic struggle. The Dragon symbolizes this area of mythology, history, and art. Steffen, who is Dean of Ratzburg, keeps a clear head in his deployment of the ancient traces of pre-historical monsters and his evaluation of such disparate stories and songs, of which the Old Testament contains many an echo. This is heard and developed in Genesis, certain royal Psalms, and allusions such as Rahab, Behemot, and Leviathan. Satan and Azazel as well as apocalyptic vignettes seem to suggest a basic dualism, but the prophetic monotheism attains to a more complex tradition which continues to dominate the Christian awareness of Antichrist and cosmic enmity. The author draws exclusively upon German scholarship, from Gunkel to the present day, or translations (Ricoeur, Mowinckel). This is popularization at its best.

Steffen's interpretation is remarkably free from Jungian or other psychological dogmatism. Similarly he resists a myth-ritual simplicity of presentation, for he detects historical and military realities behind the texts. His multi-dimensional understanding enables him to combine eschatological fears and political programmes (Leviathan) with spiritual discernment. The 'old serpent' or the Devil does not have the last word in this fine production. (For other volumes in this series see *B.L.* 1983, pp. 91, 96, and above p. 109.)

U. E. SIMON

STENDAHL, K.: *Meanings: The Bible as Document and as Guide*. 1984. Pp. xii, 244. (Fortress Press, Philadelphia. Price: \$14.95. ISBN 0 8006 1752 5)

Most of these seventeen essays — some of them first published as much as twenty years ago — deal with New Testament topics. There are also three studies of the Bible as a whole, discussing in broad terms the task of hermeneutics in relating description of the past to present application, and three contributions, dating from 1962, 1967 and 1981, to the Jewish–Christian dialogue. The most recent of these is a short plea for recognition of the plurality of God's ways with mankind.

C. J. A. HICKLING

WESTMAN, H.: *The Structure of Biblical Myths: The Ontogenesis of the Psyche*. 1983. Pp. xxii, 477, including 39 figures. (Spring Publications, Dallas. Distributed in Great Britain by Element Books, Longmead, Shaftesbury, Dorset. Price: £14.50. ISBN 0 88214 116 3)

The ontogenesis of the psyche means the development of the essence of the life experience of the individual. Biblical myths like those of Abraham and Isaac (a myth of the establishment of personality) and of the twins Jacob and Esau (a myth of the reconciliation of the individual's sinner conflicts) are myths of personal development, myths that are at once records of the past experience of individuals and guides for the growth of the present generation. It is a promising thesis, and a subject that ought to be within the Old Testament specialist's field of interest. But this book is a disaster, an

unsystematic and wordy ramble, full of undigested quotations, and enshrining palpable errors of fact. The author makes no attempt to persuade, but only declaims a half-baked Jungian theory of archetypes. There is another book, from a more overtly psychological perspective than Frye's *Great Code*, waiting to be written on the powerful symbolic materials in which we habitually trade.

D. J. A. CLINES

WINTER, U.: *Frau und Göttin: Exegetische und ikonographische Studien zum weiblichen Gottesbild im Alten Israel und in dessen Umwelt* (Orbis Biblicus et Orientalis, 53). 1983. Pp. xviii, 748, including 520 figures. (Universitätsverlag, Freiburg. Price: Sw.Fr. 148.00; ISBN 3 7278 0292 3. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53673 9)

For a doctoral thesis this is a staggering work: 677 pages of type with closely reasoned matter based on very wide reading and study. It is also unusual in that this material is presented in a feminist context, though the author is a man. The question asked is whether the masculine character of the biblical god results in a religion with little appeal to women. In answer, first the social position of women in ancient Israel is outlined, then there is a very detailed study of goddesses in the ancient Near East (Syria especially) which occupies more than half the book. The following section is devoted to examining the evidence for the existence of the spouse of Yahweh and to tracing the way in which the traits of the pagan goddesses were either suppressed in Israelite orthodoxy or were in some way adapted to it. The author writes primarily as an Old Testament scholar who is well informed and makes many good points. As guided by O. Keel he also launches into art history and attempts to explain hundreds of ancient depictions of goddesses (or women). Here he is less successful as lacking an adequate background in ancient Near Eastern polytheism, and the secondary sources he perforce often uses are frequently unreliable (those least qualified have usually said most). However, overall the picture given is not wildly misleading even if details can often be doubted. Though the biblical material used is of course well known, the original approach to it makes this a stimulating and refreshing contribution.

W. G. LAMBERT

WRIGHT, C. J. H: *Living as the People of God: The Relevance of Old Testament Ethics*. 1983. Pp. 224. (Inter-Varsity Press, Leicester. Price: £5.95. ISBN 0 85111 320 6)

A sound and scholarly book for the general reader which gives a comprehensive survey of ethics in the Old Testament from an evangelical perspective. The author stresses particularly the social and corporate basis of Israel's ethical codes, and develops a number of models to help the reader to see the relationship between different strands of Old Testament thought. Law, wisdom, and prophecy all receive proper attention. A high view of scriptural authority is presupposed throughout, though the Old Testament is seen as a collection of *paradigms* rather than as legislation. Questions about date and authorship of books are hardly raised, and while this avoids possible conflicts with critical views, it means that there is no chance of discussing historical change or development in Israelite ethics. But this will be an extremely useful guide both for students and others — constructive, judicious, and attractively written, and a welcome addition to a neglected branch of Old Testament study.

J. BARTON

ZENGER, E.: *Il Dio dell'esodo: I fatti dell'esodo come esperienza storica della fede in un Dio che libera e salva il suo popolo* (Capire la Bibbia, 9). Translated by G. Forza. 1983. Pp. 173; numerous photographs, maps, and illustrations. (Edizioni Dehoniane, Bologna. Price: Lire 8,000)

In spite of its different title and sub-title, this is an unchanged translation of the German work reviewed in *B.L.* 1981, p. 102. The reviewer there stated that there was no section on the Patriarchs, but this was not correct: they are dealt with briefly in chapter iv, 3. The page size is somewhat smaller than that of the original, and this has led to a rather cramped reproduction of some of the photographs and illustrations, which form so valuable a part of the book.

J. R. PORTER

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ARCHI, A., and BIGA, M. G.: *Testi Amministrativi di Vario Contenuto* (*Archivio L.2769: TM.75.G.3000-4101*) (Archivi reali di Ebla, Testi, 3). 1982. Pp. vi, 410; 24 plates. (Missione Archeologica Italiana in Siria dell'Università di Roma. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 60,000)

EDZARD, D O.: *Verwaltungstexte verschiedenen Inhalts (aus dem Archiv L.2769)* (Archivi reali di Ebla, Testi, 2). 1981. Pp. viii, 170; 40 plates. (Missione Archeologica Italiana in Siria dell'Università di Roma. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 45,000)

PETTINATO, G.: *Testi Amministrativi della Biblioteca L.2769*. Parte 1. (Seminario di Studi Asiatici, Series Maior, 2: Materiali epigrafici di Ebla, 2 and 2A). Volume 2: 1980. Pp. xlviii, 378; Volume 2A: 1981. Pp. vi; 70 plates. (Istituto Orientale di Napoli. Distributed by Herder Editrice e Libreria, Rome. Price: Volume 2: Lire 36,000; Volume 2A: Lire 25,000)

These three volumes are all devoted to the same task, of publishing the administrative texts from the third millennium royal archives of Ebla. Pettinato, the erstwhile epigrapher of the expedition, deals with fifty tablets (from inventory nos. 1261-1378), mostly large and well-preserved, giving transliterations, translations, commentary, and photographs of most. Edzard, of the new international committee for publishing this archive, gives fifty-nine mostly well-preserved tablets, selected from the whole archive, apparently as representative examples, in transliteration and photograph (a few only in hand copy also), with comments that also translate what can be translated. Archi and Biga under the same auspices publish all 976 administrative documents (all incomplete) between the inventory nos. 3000-4101, giving transliteration only save for photographs of a few. All three volumes have extensive indexes of personal names, divine names, words, etc., often with discussion of particular items. While the content of these documents has no direct bearing on the Old Testament, rapid progress is being made in understanding the language, which will in due course be highly relevant for study of Hebrew. For the moment experience with cuneiform script and knowledge of Akkadian and Sumerian are required for independent use of this material.

W. G. LAMBERT

BARRÉ, M. L.: *The God-List in the Treaty between Hannibal and Philip V of Macedonia: A Study in Light of the Ancient Near Eastern Treaty Tradition* (The Johns Hopkins Near Eastern Studies). 1983. Pp. xvi, 220. (Johns Hopkins University Press, Baltimore. Price: \$22.50. ISBN 0 8018 2787 6)

In this 1978 thesis, here revised, Barré makes a form-critical analysis of the Greek text from 215 B.C. preserved by Polybius. Following earlier scholars, he attempts to reach the underlying Punic, then aligns it with ancient Near Eastern formulations, reaching back through Aramaic and Assyrian to Hittite texts (Chapter II, Comparison with Other Ancient Treaties, pp. 15–37). Each divine name or phrase should have an equivalent in the tradition, Barré argues, and the core of the work sets out his equations with detailed evidence (Chapter III, Commentary on the List of Divine Witnesses, pp. 38–99). His results include identification of Carthaginian Baal-Hamon with Bethel (distinct from the baetyls) and Hera with Tanit who is Anath-Bethel, rather than Asherah, and the form of Esarhaddon's treaty with Tyre shows those two were the city's chief deities. Some of Barré's conclusions remain hypothetical, or are open to doubt because he assumes a greater consistency in Canaanite, Phoenician and Punic religious beliefs than can be proved; and a few need revision (e.g. *mlš* heading the Sefire god-list is a Babylonian divinity). Nevertheless, this is a major study of the history of religious concepts and of traditional forms in ancient treaties (which impinge upon the Old Testament).

A. R. MILLARD

BECKMAN, G. M.: *Hittite Birth Rituals*. 2nd revised edition. (Studien zu den Boğazköy-Texten, 29). 1983. Pp. xvi, 333. (Otto Harrassowitz, Wiesbaden. Price: DM. 114.00. ISBN 3 447 02310 4)

In most societies human pregnancy and birth have been accompanied by taboos and rites, and the Israelites were no exception. Though the Old Testament attests Yahwistic rites and objectionable pagan rites, no doubt ordinary people practised traditional customs also. This revised Yale thesis (the thesis was apparently the first edition) deals exhaustively with Hittite material on this topic, collecting scattered information and editing the appropriate ritual texts. These are all fragmentary and from various ultimate sources so that no unified scheme emerges. However, this is the first book on this subject from any part of the ancient Near East, and the texts and illustrative excerpts are all translated and commented upon for substance as well as for language, so this work can be followed without knowledge of Hittite. It is normally reliable. A booklet of the author anticipating this full publication was noted in *B.L.* 1979, p. 115.

W. G. LAMBERT

BELD, S. G., HALLO, W. H., and MICHALOWSKI, P.: *The Tablets of Ebla: Concordance and Bibliography*. 1984. Pp. x, 70. (Eisenbrauns, Winona Lake, Indiana. Price: \$6.50. ISBN 0 931464 21 8)

This is a computer compiled bibliography of articles on Ebla (excluding the archaeology) and includes an index of all published Ebla tablets with their place of publication. The main value of the index lies in its making it possible to tell at a glance where Ebla texts have been published, considering the variety of Ebla publications. Since relatively few of the Ebla tablets have been translated and since the translations are not universally accepted by other specialists, the index will have only limited utility for biblical scholars. Moreover, the biblical parallels are no longer being stressed in recent publications, which are concentrating on the considerable philological problems posed by the interpretation of the texts. Only those bibliographical

entries for Dahod and Pettinato will be primarily of interest to Old Testament scholars, although many of the conclusions are obsolete or discredited (see several entries of A. Archi in the bibliography).

M. J. GELLER

BORGER, R., HINZ, W., and RÖMER, W. H. PH.: *Rechts- und Wirtschaftsurkunden/Historisch-chronologische Texte: Historisch-chronologische Texte I* (Texte aus der Umwelt des Alten Testaments, 1/4). 1984. Pp. 283–450. (Gerd Mohn, Gütersloh. Price: DM. 118.00; sub. price: DM. 98.00. ISBN 3 579 00063 2)

See *B.L.* 1984, p. 110, for previous fascicles. This section contains Sumerian texts (pp. 289–353) translated by Römer, and Akkadian (pp. 354–450) by Borger. The former renders selected royal inscriptions ca. 2500–1700 B.C., some royal correspondence of historical content, some year names and the Sumerian King List. Only the last has direct Old Testament relevance. The Akkadian material, breaking a previous rule to give whole documents only, is mostly excerpts from royal inscriptions dealing with Syria-Palestine or with matters pertinent to Israelite history. Most are Assyrian, but some Babylonian and Persian texts, including chronicles, are also excerpted. This fascicle concludes with lists of West Semitic personal names from both late Assyrian and late Babylonian documents, and a full translation of the Behistun Darius inscription, aided for the Elamite and Old Persian by Hinz. This fascicle is right up-to-date in translations and bibliography, and the Akkadian texts contain items of relevance to the Old Testament not in *ANET* nor widely known, though the new stele of Sargon II about the rebellion in Hamath (O. W. Muscarella (ed.): *Ladders to Heaven*, p. 125 (*B.L.* 1982, p. 27)) is lacking.

W. G. LAMBERT

COHEN, C., and SIVAN, D.: *The Ugaritic Hippiatric Texts: A Critical Edition* (American Oriental Series, Essay 9). 1983. Pp. 72. (American Oriental Society, New Haven. ISBN 0 940490 99 4)

From four Ugaritic tablets the authors provide a composite text which sets out treatment for sick horses. Eight sets of symptoms are described and in each case the remedy, prepared from herbs, is poured into the horse's nose. Most of the monograph is taken up with detailed philological analysis of the rare and difficult terms used. F. Fronzaroli, 'La lingua dei testi ippiatrici di Ugarit', *Archivio glottologico italiano*, 60 (1975), 34–46, should be added to the bibliography. This text belongs to the same genre as the priestly instructions of the Old Testament.

W. G. E. WATSON

COOPER, J. S.: *The Curse of Agade* (The Johns Hopkins Near Eastern Studies). 1983. Pp. xii, 292, including 24 plates. (Johns Hopkins University Press, Baltimore. Price: \$30.00. ISBN 0 8018 2846 5)

Agade (Akkad) was a Semitic town in Babylonia from which a new dynasty acquired power over the whole of Sumer and many other areas in the second half of the second millennium B.C., introducing a new concept of government. Its staggering successes and innovations shook Sumerian civilization, but after a short while it collapsed and the barbarous Gutis took over the country for a time. This Sumerian text, written from the standpoint of the surviving Sumerians, is a theological account of and reflection on these events. It explains that the Akkadian king Naram-Sin plundered the shrine of Enlil, the chief Sumerian god, so as revenge the Akkad dynasty fell and

barbarians took over the country. This is one of the earliest statements of a deuteronomistic view of history. This is only the second English translation to have appeared, and is based on original study of the old, and many new fragments. It is a critical edition for Sumerologists, but the introduction and translation can be used without knowledge of Sumerian. It is a generally reliable work, and deals comprehensively yet briefly with the various problems involved.

W. G. LAMBERT

CRAIGIE, P. C. (ed.): *Ugaritic Studies III: 1980–1983*. 1983. Pp. vi, 154. (University of Calgary, Calgary, Alberta. Price: \$10.00. ISSN 0702 8245)

The usefulness of the freely distributed *Newsletter for Ugaritic Studies* (now biannual) has never been questioned by serious students of Ugaritic. To have the individual issues collected again and indexed must be of primary help both to new arrivals in the field of Ugaritic research and to established scholars who may have lost the odd copy of the Newsletter after its original publication. Here we have full lists of Ugaritic words and references, biblical references, and subject and author indexes for books and periodical articles concerned with Ugaritic for the last three years. This labour of love organized by the editor and made possible by the goodwill of the University of Calgary deserves our wholehearted thanks. (For *Ugaritic Studies I* see *B.L.* 1977, p. 93.)

M. E. J. RICHARDSON

CUMMING, B.: *Egyptian Historical Records of the Later Eighteenth Dynasty*, translated into English from the original hieroglyphic text as published in W. Helck, *Urkunden der 18. Dynastie, Heft 17–19*. Fascicle 3. 1984. Pp. iv, 247–361. (Aris & Phillips, Warminster. Price: £5.95. ISBN 0 85668 284 5)

The major historical and biographical Egyptian hieroglyphic texts of the Eighteenth Dynasty were published in twenty-two parts, the first sixteen by Sethe almost eighty years ago, and Parts 17–22 by Helck in the 1950s, all told 2,179 pages of texts. The first 314 pages were issued in German by Sethe long since, and Helck in turn issued a German version of Parts 17–22 in 1961 (a German version of Sethe's pp. 315 ff. has just appeared, closing a gap). This was the epoch of Egypt's conquest of Syria-Palestine, and her texts, tombs, and temples contain invaluable data on Bronze-Age Canaan, and for Old Testament background. Thus, an English translation, newer and fuller than Breasted's *Ancient Records*, and not frustratingly snippety like Pritchard's handy *ANET*, is very welcome. This fascicle completes a set of three (1, 1982; 2, 1984), covering Parts 17–19 only of Helck; logically, the translator might be encouraged to complete the set by following with a version of Parts 20–22, and preferably of Parts 1–16. The translations are in straight, modern English, and generally reliable. But one small text of background interest has suffered: p. 258, top, render, 'Settling the Foundation of Menkheperure with the Khorians, booty of His Majesty from the Town of Gezer'. Besides other infelicities, the Gezer reference has been missed by Miss Cumming (who rendered it as Kadjjar).

K. A. KITCHEN

DALLEY, S.: *Mari and Karana: Two Old Babylonian Cities*. 1984. Pp. xxii, 218, including 69 figures. (Longman, Harlow, Essex. Price: £12.50. ISBN 0 582 78363 1)

Two hundred tablets from Tell al Rimah (ancient Karana) and a hundred times as many from Mari are the main sources for Stephanie Dalley's vivid

account of life as seen through palace windows in the eighteenth century B.C. Dalley edited the Rimah texts and here uses them equally with the Mari archives. The chapters cover most aspects, politics, administration and personnel, women, food, transport, religion, describing and frequently quoting the texts. Many points are relevant to Old Testament studies, by analogy or comparison — e.g. vessels of gold and silver for sacred and profane use, with photographs and drawings of several examples, food supplies for the royal table, the activities of queens — although all long antedate the Hebrew monarchy. The illustrations complement the text, drawing on a wide range of discoveries. Hitherto English readers have not had a convenient, reliable introduction to the Mari archives; this book fills that gap well, without demanding much prior knowledge of the reader.

A. R. MILLARD

FALES, F. M.: *Cento Lettere Neo-Assire: Traslitterazione e traduzione, commento e note. I: nn. 1–45.* (Quaderni del Seminario di Iranistica, Uralo-Altaistica e Caucasologia dell'Università degli Studi di Venezia). 1983. Pp. x, 193, including 1 map. (Università degli Studi, Venice. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 28,600)

Two volumes of S. Parpola (*B.L.* 1972, p. 64, and 1984, p. 115) have drawn attention recently to the Assyrian royal correspondence which sheds such a bright light on the running of the Assyrian empire during the eighth to the sixth century. Fales's work, unlike Parpola's, is not devoted to the exhaustive treatment of one subject, but is intended as an introduction to the whole corpus. Thus the first half presents forty-five letters in transliteration and translation, with commentary on content and notes on language, arranged by three spheres of activity: war, provincial administration, and supplies and public works. The needs of university teaching in Italy were particularly in view in the conception of this work, but since it is well informed and clearly written it can serve equally the needs of those who do not read Assyrian but wish to gain a general impression of this material.

W. G. LAMBERT

FREI, P., and KOCH, K.: *Reichsidee und Reichsorganisation im Perserreich* (Orbis Biblicus et Orientalis, 55). 1984. Pp. 119. (Universitätsverlag, Freiburg. Price: Sw.Fr. 30.00; ISBN 3 7278 0301 0. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53676 3)

Two separate but related studies, concerned with aspects of the thought of the Achaemenian kingdom. Frei (pp. 7–43), essentially an ancient historian, much concerned with political and social questions, considers the important issue of the relationship between centralized power and local autonomy. He deals with a variety of documentary evidence, including the Old Testament. One important outcome of the discussion clarifies the process by which local law (e.g. that of Ezra) is deemed also to be royal law; thus the relation between local administration and the royal authority can be more closely defined. Koch (pp. 45–119), well known to readers of the *Book List* for his Old Testament studies, essays an interpretation largely of iconographic evidence, with drawings and photographs included, in the endeavour to discover more nearly how the Persian rulers saw themselves within the whole world order, that is within the mythological or theological sphere. In part this discussion is directed towards attempting to explain why the kingdom lasted for so long with so little internal disturbance: we may perhaps question whether this is entirely a true picture, as we may also wonder whether it is still valid to speak of religious tolerance for that period, or whether that may not

be an anachronistic expression for a more political stance. Valuable bibliographies are provided.

P. R. ACKROYD

GORELICK, L., and WILLIAMS-FORTE, E. (eds.): *Ancient Seals and the Bible* (Occasional Papers on the Near East, 2/1). 1983. Pp. vi, 63; 20 figures, 12 plates. (Undena Publications, Malibu, California. Price: \$13.00)

These six papers first read at a New York symposium do not amount to a rounded treatment of the theme, but are all worthy of attention. L. Gorelick briefly arranges all Old and New Testament occurrences of 'seal' under literal, metaphorical, etc., and with A. J. Gwinnett offers further study of the process of drilling seals. W. W. Hallo collects especially new information on seals and sealing in the ancient Near East generally. R. Hestrin studies professional titles on Hebrew seals of the eighth to the sixth century. F. M. Cross publishes the seal of: *mqnyw/bd.yhwh* (early eighth century) and studies the title. The most substantial paper is that of E. Williams-Forte on the background of the snake and Tree of Life in Genesis. She brings glyptic evidence that a tree is a symbol of Baal, who defeated a snake, and that since Baal was god of fertility this tree may be considered a Tree of Life, while the snake, having come from the nether world, is a power of death. There is real progress here, but the presentation is not pellucid and details of the conclusions can be objected to, both in the interpretation of art, where the author knows the material well, and more in the use of written sources. This thesis needs much more refining before it can be exploited, but parts of it are certainly correct.

W. G. LAMBERT

VAN DER HORST, P. W.: *Chaeremon: Egyptian Priest and Stoic Philosopher. The fragments collected and translated with explanatory notes* (Études Préliminaires aux Religions Orientales dans l'Empire Romain, 101). 1984. Pp. xx, 80. (Brill, Leiden. Price: Fl. 36.00. ISBN 90 04 07111 3)

The fragments of Chaeremon have been separately collected and commented upon before (by H. R. Schwyzler, Leipzig, 1932) and, in spite of the competence of this new volume, one may wonder whether there was any need for it. The claim that modern research has added much to the relevant Egyptian material is scarcely substantiated. There are fourteen fragments here, and twelve testimonia; then we have fourteen *fragmenta dubia*, whose attribution depends for the most part on the hypotheses of earlier *Quellenforschung*, which are not set out. The introduction is short, and one would have welcomed a more extensive examination of certain questions: how secure is the tradition that he was an Egyptian and the allegation that he was a sacred scribe? What sense does this give to his Stoicism (attested, among others, by Martial)? When were Chaeremon's works lost, with knowledge of him becoming second hand? In the commentary, the unreliability of some witnesses, notably Tzetzes, the Homeric commentator, is not made plain. None the less this is a handy volume, not least because of its translations; this we would expect from the editor of the useful *Sentences of Pseudo-Phocylides* (B.L. 1979, p. 132). No overall picture emerges of Chaeremon, this strange multifaceted and not insignificant figure in cultural history, and it would not have been easy to achieve one. But for those interested in ancient anti-semitism, the development of allegory, the spread of Stoicism, the history of hieroglyphics, or even the education of the emperor Nero, this volume has a role to play.

T. RAJAK

JACOBSEN, T.: *The Harab Myth* (Sources from the Ancient Near East, 2/3). 1984. Pp. 26. (Undena Publications, Malibu, California. Price: \$3.50)

This booklet offers the first edition and only the second translation of a Babylonian myth describing the descent of the gods from the beginning. It is entirely distinct from the Babylonian Epic of Creation and tells a concisely formulated story of generations arising and falling with incest and murder. The general drift of the narrative is well explained, but the editor makes whimsical restorations of missing words and takes them as proved. The name of the initial male deity is emended from Hain to Harab (construct state of *harbu* 'plough'), which is most unlikely when *harbu* is used twice in the opening lines as a common noun, and this emendation is then put in the title of the publication.

W. G. LAMBERT

KRAUS, F. R.: *Königliche Verfügungen in Altbabylonischer Zeit* (Studia et Documenta ad Iura Orientis Antiqui Pertinentia, 11). 1984. Pp. xx, 396. (Brill, Leiden. Price: Fl. 136.00. ISBN 90 04 06924 0)

Since issuing his valuable *Edikt des Königs Ammisaduqa von Babylon* in 1958, F. R. Kraus has extended his research and now presents a comprehensive study of the decrees whereby Babylonian kings regulated affairs between 2000 and 1600 B.C. Most are known only from the years whose names commemorate them, but three survive, in addition to the famous 'law codes'. Part I of this book catalogues every reference, with appropriate explanations. Improved editions of the three decrees, notably the Edict of Ammi-saduqa (see *ANET*³, pp. 526–28), with rich and extensive commentaries, comprise Part II. Part III investigates the text-type, then the society the texts present, including various occupations. Throughout, Kraus weighs the contexts of key words to establish their meaning, drawing on his life-long knowledge to refine, supplement, and occasionally to disagree with current dictionary entries. He does not discuss purely legal matters, but his work will be basic to all future study of Old Babylonian law. Old Testament studies about the purpose of 'law codes' and decrees, 'doing the right', release of slaves and debtors, remission of taxes, and the status of home-born slaves will benefit from using this important book for comparisons, bearing in mind the large Amorite element in the society reflected.

A. R. MILLARD

LICHTHEIM, M.: *Late Egyptian Wisdom Literature in the International Context: A Study of Demotic Instructions*. (Orbis Biblicus et Orientalis, 52). 1983. Pp. x, 240. (Universitätsverlag, Freiburg. Price: Sw.Fr. 62.00; ISBN 3 7278 0291 X. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53674 7)

Miriam Lichtheim is one of those rare scholars who possesses both a profound knowledge of her subject and a great sensitivity to it; her three-volume translation of ancient Egyptian literature should be familiar to every student of the Old Testament. In this new study she groups together the main wisdom-texts from the later period, providing up-to-date commentaries, translations, and analyses of vocabulary which are themselves of permanent value to Egyptology. But the importance of the volume really lies in its attempt to set this literature into a broader context — Ankhsheshonqy's Proverbs and Themes are compared with Ahiqar's, while the remarkable text of Papyrus Insinger is integrated into a broader, Hellenistic and Jewish, world-view (Qoheleth, Ben Sira). Lichtheim is unnecessarily harsh to Glanville's pioneering work on Ankhsheshonqy, and rather dismissive of his attempts to define the social background. It is also difficult to accept some of her single clauses (e.g. pp. 10–11, 35–36), which still look more like elements

in compound sentences, but in showing Egypt in its characteristic role of absorber and perfecter of foreign influences, Lichtheim has produced a challenging work of permanent importance to the student of the Old Testament and its background.

J. RAY

LINDENBERGER, J. M.: *The Aramaic Proverbs of Ahiqar* (The Johns Hopkins Near Eastern Studies). 1983. Pp. xviii, 361. (Johns Hopkins University Press, Baltimore. Price: \$30.00. ISBN 0 8018 2797 3)

This study is a revised version of a dissertation re-editing the Ahiqar Aramaic proverb collection, excluding the narrative portions of Ahiqar. Each of the proverbs is individually transcribed and translated, with copious notes and footnotes providing philological comments and references to previous scholarship on the proverbs, as well as parallels in other ancient texts. The introduction gives a history of the text in its various versions, and makes a convincing case for Imperial Aramaic as the original language of composition of the Ahiqar proverbs, but also that the Aramaic of the proverbs is not identical with the Aramaic of the narrative sections of Ahiqar, suggesting independent origins. The appendixes contain descriptions of certain grammatical and linguistic features (orthography, phonology, morphology, etc.), palaeography, and a translation of the Demotic fragments. Particularly useful are the glossary and indexes citing all ancient sources referred to in the volume. Although the author states that biblical parallels with Ahiqar are few and evidence of direct borrowing is slight, the Ahiqar proverbs are nevertheless of interest to biblical scholarship, particularly since Aramaic and Hebrew proverbs may both represent traditions from the broader spectrum of ancient Near Eastern wisdom literature. The biblical scholar will benefit from the four full pages of biblical references in the Index.

M. J. GELLER

NISSEN, H.-J., and RINGER, J. (eds.): *Mesopotamien und seine Nachbarn: Politische und kulturelle Wechselbeziehungen im Alten Vorderasien vom 4. bis 1. Jahrtausend v. Chr. XXV. Rencontre Assyriologique Internationale, Berlin, 3. bis 7. Juli 1978* (Berliner Beiträge zum Vorderen Orient, 1). 1982. Teil 1: pp. xviii, 382; Teil 2: pp. vi, 383–664; 59 plates. (Dietrich Reimer, Berlin. Price: DM. 48.00. ISBN 3 496 00710 9)

Two small-format paperbacks include forty-four of the sixty papers read at the 1978 Assyriological Congress. These papers, mostly concerned with countries neighbouring Mesopotamia, should by no means be considered too specialist. More directly relevant for Old Testament study are those by P. Fronzaroli (Eblaite and ancient Semitic), W. G. Lambert ('Interchange of Ideas Between Southern Mesopotamia and Syria-Palestine as seen in Literature'), J. de Saignac (characteristics of Israelite culture), M. Weinfeld (on social reforms), and B. Levine (Assyriology and Hebrew philology). There are no indexes.

W. G. E. WATSON

RAISMAN, V., and MARTIN, G. T.: *Canopic Equipment in the Petrie Collection*. 1984. Pp. 39; 21 plates. (Aris & Phillips, Warminster. Price: £7.95. ISBN 0 85668 268 3)

This compact, modest volume publishes the 'canopic' jars and lids in the Petrie Collection at University College, London; each of sixty items has brief description, photograph, and copy of any text: normally a particular formula, including the name and title of the ancient owner. For much of ancient Egyptian history, at mummification, a person's perishable innards were

were removed and embalmed and put into a set of four vessels of the type dealt with here. The book is a useful addition to publications of such material, but does not really impinge on Old Testament studies. It is generally reliable, but there are some errors.

K. A. KITCHEN

SIGRIST, R. M.: *Les satukku dans l'Ešumeša dans la période d'Isin et Larsa* (Bibliotheca Mesopotamica, 11). 1984. Pp. x, 208. including numerous figures. (Undena Publications, Malibu, California. Price: \$43.00; ISBN 0 89003 047 2. Paperback price: \$33.00; ISBN 0 89003 048 0)

This detailed study of one archive listing 'regular offerings' made to the temple of Ninurta in Nippur, Babylonia, during the nineteenth century B.C. provides data with which similar Old Testament practices could be compared. Such lists continued in most temples throughout the biblical era and recorded offerings, primarily grain, foodstuffs, and drink from an agricultural community. The precise quantities given to named deities and then distributed to temple personnel and local people are stated. Much can be gleaned about the pantheon and the temple administration at such a major cult-centre. It would be reasonable to expect similar records behind references to the numbers of sacrifices and offerings (like other tribute) kept by the Hebrews and their immediate neighbours (e.g. Num. 7; 2 Kings 3:4; 1 Chron. 29:21; 2 Chron. 7:5).

D. J. WISEMAN

9. APOCRYPHA AND POST-BIBLICAL STUDIES

ALEXANDER, P. S. (ed.): *Textual Sources for the Study of Judaism* (Textual Sources for the Study of Religion). 1984. Pp. x, 198. (Manchester University Press. Price: £17.50; ISBN 0 7190 1700 0. Paperback price: £5.95; ISBN 0 7190 1498 0)

The aim of this series is to provide students of world religions at college and school with a broad selection of major texts, accurately translated and objectively introduced, to replace outdated anthologies. Since so many of such Jewish texts have recently received scholarly attention and been made available in English, it could not have been easy for Alexander to choose which to include here, together with his own translations. Nevertheless, his final choice is a fairly good one, covering as it does talmud, midrash, liturgy, halakhah, ethics, philosophy, mysticism, antisemitism, modernism, and zionism, even if a few less pages on mysticism might have permitted a glance at medieval religious poetry and biblical commentary. The introductory essay and the translations are generally sound, although those more personally involved with the details of the traditions will be able to quibble with claims such as that the Sabbath ends at sunset on Saturday (p. 8), Qiddush marks the beginning of Sabbath (p. 8), and the first and last two days of Hanukkah are major festivals (p. 182).

S. C. REIF

ARNALDEZ, R., and others: *Études sur le Judaïsme Hellénistique: Association catholique française pour l'étude de la Bible, Congrès de Strasbourg (1983)* (Lectio Divina, 119). 1984. Pp. 354. (Éditions du Cerf, Paris. Price: Fr. 169.00. ISBN 2 204 02180 6)

This valuable symposium is introduced by a survey of intertestamental Jewish literature in the light of a century of research and discovery, contributed by G. Vermes (with the collaboration of M. Goodman). The

other twelve contributions deal with special parts of the general field, such as the diaspora of the province of Asia (F. Blanchetière), the Jewish community in Edfu (J. Schwartz), Jewish pseudepigrapha in Greek, specifically the Letter of Aristeas, 3 Maccabees and the Third Sibylline (A. Paul), and Alexandrian Judaism and gnosis (J.-E. Ménard). There are five papers on the LXX and one (by J. Cazeaux) on Philo, with one (by R. Arnaldez) considering the influence of the LXX rendering on Philo's biblical commentary. Specially interesting among those on the LXX is a study of the Old Greek version of Daniel (P967) by P.-M. Bogaert, who carries the examination of this version substantially farther than any of his predecessors. The symposium ends with a comparison by S. Légasse of Jewish-Hellenistic and primitive Christian morality.

F. F. BRUCE

AUNE, D. E.: *Prophecy in Early Christianity and the Ancient Mediterranean World*. 1983. Pp. xii, 522. (Eerdmans, Grand Rapids, Michigan. Price: \$29.95. ISBN 0 8028 3584 8)

This outstanding wide-ranging study includes five chapters which will be of particular interest to readers of the *Book List*. The opening chapter discusses the recent literature, including R. Wilson, *Prophecy and Society in Ancient Israel* (B.L. 1981, p. 102). Since one of his major aims is to show that Hellenistic revelatory traditions were even more influential on early Christianity than has previously been recognized, Aune includes two thorough chapters on Greco-Roman prophecy. The fourth chapter contains a lucid and succinct account of Israelite prophecy and prophetic speech-forms. The author then challenges (successfully) the widespread opinion that prophecy ceased in Judaism during the fifth century B.C., only to break forth once again with the rise of Christianity. He concedes that prophecy, like all religious and social institutions, underwent a number of far-reaching changes during the period of the Second Temple. The various forms of early Jewish revelatory speech and writing are discussed in terms of four major types: apocalyptic literature, eschatological prophecy, clerical prophecy, and sapiential prophecy. The author almost always writes with a sure touch: this will be the standard discussion of the subject for a long time to come.

G. N. STANTON

BÄTZ, K.: *Judentum: Wege und Stationen seiner Geschichte*. 1984. Pp. 173. Calwer Verlag, Stuttgart. Price: DM. 18.00. ISBN 3 7668 0747 1)

An approach to the positive understanding and appraisal of Judaism through an address to Jewish history in its entirety, undertaken as a matter of conscience by a post-Hitlerian German Christian. Apart from its recognition that it is of the essence of Jewish institutional idiom to render biblical history a constantly contemporized reality of significant value for Jews, the book has nothing to say to the student of the Old Testament.

R. LOEWE

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. Pp. 127 (English), 472 (Hebrew); 5 plates. (Magnes Press, Jerusalem. Price: \$30.00. ISSN 0334 3553)

Noy, professor of Jewish folklore at the Hebrew University, has devoted over forty years to the successful promotion of his subject in Israel. Further progress is now made with the publication of nineteen essays in Hebrew, six in English and one in German, to accompany an indexed bibliography and a

dedicatory preface. The essays cover theoretical aspects as well as various motifs that occur in literary, artistic, and musical settings from the biblical to the modern period. Members of the Society may be particularly interested in the argument of A. Dundes that the ending of the Creation in a day of rest, the female's emergence from the male and the curse of childbirth pains on women, support the idea of a literary couvade in Genesis, and in Y. Zakovitch's explanation of Judges 15:18–19 as a pseudo-aetiological narrative that stresses the divine origin of Samson's strength. Also to be noted are the articles of A. Shinan on folk elements in Pseudo-Jonathan, Y. Sabar on a Kurdish Jewish commentary on Isa. 10:32–12:6, and I. Ben-Ami on the thaumaturgic properties of Torah scrolls.

S. C. REIF

BIENAIMÉ, G.: *Moïse et le don de l'eau dans la tradition juive ancienne: targum et midrash* (Analecta Biblica, 98). 1984. Pp. xx, 328. (Biblical Institute Press, Rome. Price: Lire 30,000; \$22.00. ISBN 88 7653 098 3)

Professor Bienaimé, in a study conducted under the supervision of Professor R. Le Déaut, investigates the targumic treatment of Old Testament passages regarding the divine gift of water to Moses, the patriarchal antecedents of the water miracles from the age of the exodus, and their awaited eschatological recurrence. The targumic evidence is handled with great competence, and the final chapter sketches the impact of Targum and Midrash on certain New Testament passages.

G. VERMES

BIZZETI, P.: *Il Libro della Sapienza: Struttura e genere letterario* (Associazione Biblica Italiana: Supplementi alla Rivista Biblica, 11). 1984. Pp. 191. (Paideia Editrice, Brescia. Price: Lire 10,000)

Several suggestions regarding the genre of all or part of the Wisdom of Solomon continue to circulate, from midrash to the *logos protreptikos*. Drawing his inspiration from recent work by Reese and Gilbert, Bizzeti argues that the generic question cannot be addressed apart from that of literary structure, and offers a detailed exposition of the whole of the book's contents, identifying small- and large-scale units (for example, 1:1–6:25 and 7–8, both concentric structures) which nevertheless overlap and cross-refer to an extent which, in his view, demonstrates the literary unity of the whole composition. On this basis, Bizzeti examines the encomium, a type of one of the three Aristotelian branches of rhetoric, the epideictic (ceremonial or occasional, dealing with praise and blame). The structure of the encomium is established by means of examples from Aristotle, Cicero and others; this structure is then compared with that of Wisdom. Finally, it is acknowledged that the Jewish concerns and the cultural context of Wisdom have imparted distinct features to it. This study is therefore offered as a basis for further research into the theology of the book.

P. R. DAVIES

BLUMENTHAL, D. R. (ed.): *Approaches to Judaism in Medieval Times* (Brown Judaic Studies, 54). 1984. Pp. xii, 176. (Scholars Press, Chico, California. Price: \$14.95; discount price: \$9.95. ISBN 0 89130 659 5)

Of the six contributions to this volume none bears directly on Old Testament studies; but readers may be alerted to S. D. Benin's 'Commandments, Covenants and the Jews in Aphrahat, Ephrem, and Jacob of Sarug', the subject of which is self-explanatory, and to A. M. Lesley's 'A Survey of Medieval Hebrew Rhetoric', which is not. It contrasts the slight, or indeed negligible impact on Hebrew (and Arabic) writing of Aristotle's *Rhetoric*,

etc., despite its availability in Arabic, with the much more far-reaching, post-renaissance impact of Cicero and Quintilian on Hebrew, first in Italy and progressively elsewhere. Defining 'rhetoric' in rather wide categorical terms, Lesley pleads for detailed studies of the application of its technicalities in a way that should (in his view) fructify a broader study of Hebrew that transcends chronological and suchlike divisions. There may be a weakness here, in that (a) the same exercise would need to be applied to Old Testament and other pre-mishnaic Hebrew, which Lesley appears inclined to treat as a unitary block, and (b) the theological, nationalist, and even speculative views taken of the Hebrew Bible have generally been entertained with such emotional intensity as to dominate and distort the evaluation of biblical Hebrew by the later writers of the language, and the analysis of its rhetorical devices — just as happened, *mutatis mutandis*, to the Qur'an in Islam.

R. LOEWE

BOKSER, B. M.: *The Origins of the Seder: The Passover Rite and Early Rabbinic Judaism*. 1984. Pp. xx, 188, including 3 illustrations. (University of California Press, Berkeley, California. Price: \$19.95; £15.95. ISBN 0 520 05006 1)

A study of Mishnah *Pesaḥim* 10 (and the parallel *Tosefta*) which prescribes the domestic ritual for the Passover eve and, in taking up post-biblically attested accessory customs (as recorded in Josephus, etc.), transforms the biblical institution that centres round sacrifice whilst preserving the illusion that nothing has changed. A rather wordy and repetitive study, which (quite properly) surveys in detail much ancient source-material and its modern treatment; its prolixity being compensated by a very full and useful bibliography. Little has escaped the author's attention, but Appendix A (Roasted Meat or Sacrifices after 70 C.E.?) fails to notice that the Greek Orthodox Church has preserved a domestic, secularized tradition of celebrating Easter with a spit-roasted or barbecued lamb. It would have been useful to have explored the antiquity of this custom — modern revivalism, or a continuity with post-temple Jewish practice attested by the Mishnah from (of all places) Rome?

R. LOEWE

BROOKS, R.: *Support for the Poor in the Mishnaic Law of Agriculture: Tractate Peah* (Brown Judaic Studies, 43). 1983. Pp. viii, 211. (Scholars Press, Chico, California. Price: \$21.00; discount price: \$14.00. ISBN 0 89130 632 3)

This analysis of tractate *Peah* sets out to discover the aims and objectives of the final framers of the document and follows the paths (by now well-known) set out in the many other volumes of this series. The results are clearly presented and mark an important addition to those already obtained from the type of formal analysis of the Mishnah which Professor Neusner and his pupils have pioneered. Brooks translates the Mishnah, the *Tosefta*, and (pp. 159–76) those sections of *Sifra* and *Sifre Deuteronomy* which have a bearing on *Peah*, the forgotten sheaf, gleanings, offerings from grapes, and poor-man's tithe. He notes the close similarities between the laws for the poor-offerings and the laws of priestly dues. Both the priests and the poor are without land; but while the priests have tithe and *Terumah* allocated to them deliberately by the farmer, who acts as agent in determining these dues, the poor are supported by God. This is demonstrated by the 'random' character of offerings for the poor: God works through the 'chance' elements of the forgotten sheaf, the dropped ears of corn which make up gleanings, and the *Peah* itself, which, although designated by the farmer, is given over with *all* its contents to the poor. Brooks shows how, at every point of the harvesting

process, the Mishnaic law allows God to act on behalf of the poor. At the moment of reaping, when about to claim his own produce, the owner must designate Peah; during reaping, gleanings must be left; binding the grain introduces the notion of the forgotten sheaf; and at the moment of transferring grain to the threshing floor the question of tithe for the poor arises. The scriptural laws of Lev. 19:9–10; 23:22; Deut. 24:19–22; 26:12 provide the basic principles for all this; and although the Mishnah chooses mainly 'only to parrot Scripture' (p. 35), its re-arrangement of the biblical laws is highly significant. While the Bible legislates for types of produce (grain, vines, olives), the Mishnah orders these laws in accordance with the procedures of harvesting. Thus the farmer assumes a central role in the operation of the law. His intentions and deeds are of the utmost importance, just as in the case of the separation of the priestly dues (see *B. L.* 1982, p. 115). All this, Brooks argues, is a direct result of the devastation of the land of Israel after 135. The framers of the Mishnah assert emphatically that it is God, not Rome, who rules the land, and makes provision for his own poor people — despite all appearances to the contrary.

C. T. R. HAYWARD

BRUCE, F. F.: *Jesus and Christian Origins outside the New Testament*. 1984 (1974). Pp. 216. (Hodder & Stoughton, London. Price: £4.95. ISBN 0 340 35462 3)

With his customary prudence and thoroughness. Professor Bruce surveys the contribution of Josephus, rabbinic literature, Qumran and certain Pseudepigrapha to the study of Jesus and the birth of Christianity. After considering the Greek and Slavonic accounts, and glancing at Agapius's Arabic translation, he concludes that Josephus's Greek testimonia concerning John the Baptist, Jesus and James contain some reliable evidence. By contrast, the bulk of the rabbinic data does not belong to the same category, although it seems to indicate that Jewish teachers were acquainted to some extent with the Jesus story. As for Qumran, the Testaments of the Twelve Patriarchs and the Psalms of Solomon, they merely afford valuable insights into Jewish messianism during the intertestamental period.

G. VERMES

BURCHARD, C.: *Joseph und Aseneth* (Jüdische Schriften aus Hellenistisch-römischer Zeit, II/4). 1983. Pp. 577–736. (Gerd Mohn, Gütersloh. Price: DM. 94.00; sub. price: DM. 79.00. ISBN 3 579 03924 5)

Christoph Burchard has published numerous studies relating to Joseph and Asenath during the last two decades, including particularly his *Untersuchungen zu Joseph und Aseneth* (1965, not noticed in the *Book List*), and has also contributed the section on this work in volume 2 of Charlesworth's *The Old Testament Pseudepigrapha*. His translation of Joseph and Asenath in this fascicle of JSRZ is based on the provisional text which he issued in *Dielheimer Blätter zum Alten Testament* 14 (1979). The translation is prefaced by an excellent introduction and accompanied by very full notes; throughout both Burchard is able to draw on, and refer to, his earlier studies. He deals in a thorough but succinct fashion with the complex textual evidence and discusses well the form, content and provenance of the work; *inter alia* he is critical of over-enthusiastic attempts to find in Joseph and Asenath traces of initiation rites, particularly rites in which Judaism was supposedly understood as a mystery religion. This series was described in *B. L.* 1975, pp. 94–95; for other fascicles see most recently *B. L.* 1984, p. 139.

M. A. KNIBB

CHILTON, B. (ed.): *The Kingdom of God in the Teaching of Jesus* (Issues in Religion and Theology, 5). 1984. Pp. xii, 162. (Fortress Press, Philadelphia. ISBN 0 8006 1769 X. SPCK, London. Price: £3.50; ISBN 0 281 04091 5)

As in the other collections in this admirable series, the seven articles and extracts from monographs here presented with an extensive introduction usefully document for the student the main stages of development in the history of scholarship relating to a biblical topic, in this case the Kingdom of God as interpreted since 1934. Of greatest interest to *Book List* readers is an article by M. Lattke reprinted, in translation, from the 1975 *Festschrift* for Vögtle. Lattke surveys the intertestamental texts (he includes the Sibylline Oracles, and the Similitudes of Enoch, which he dates, without discussion, in the first century B.C.E.), and also the earliest rabbinic writings, in which the phrase 'Kingdom of God', or an equivalent, and the concept of God as king, are to be found. It is helpful to have the evidence thus collected, but discussion is for the most part brief, and — wisely, no doubt — Lattke attempts little in the way of overall generalization (except that it emerges, at least as far as most texts are concerned, that talk of God as king was not usually associated with mention of a messiah).

C. J. A. HICKLING

COHN, H. H.: *Human Rights in Jewish Law*. 1984. Pp. viii, 266. (Ktav, New York, for the Institute of Jewish Affairs, London. Price: £15.00. ISBN 0 88125 036 8)

The author, now retired from the Israeli Supreme Court, is a jurist of international reputation. The book is organized around twenty-five of the items specified in the Universal Declaration of Human Rights, although, as he points out, 'rights' in this sense are not a category to be found in Jewish law which comprises all within man's duties to God, of which his fellow-man is sometimes the beneficiary. The biblical material (both legislative, and indirect evidence of legal norms) is summarized, and thereafter post-biblical Jewish implementation, modification, or (constructive) abolition of it is set forth with the essential references to the Mishnah, Talmud, and medieval codifications. The book is arranged in brief chapters and is primarily intended for the layman, but students, especially Old Testament specialists, will find it extremely useful; of immediate topical interest is the chapter on the right to work and remuneration, which deals with circumstances in which a worker is, or is not, entitled to withhold his labour. Since 'ethics' is a category which is not, in Judaism, separated out from *halakhah*, the author rightly adduces much biblical material which would be classified today as parenthetic rather than as legal, and shows to what extent rabbinic Judaism is influenced by it in its elaborations of biblical provisions. It is unfortunate that he did not make more explicit the heterogeneous nature of the biblical matter which he adduces, since he writes from a modern, western standpoint, and the blurring of the difference between *law* and *ethics* may leave the reader with an apologetic impression which the author did not, presumably, intend.

R. LOEWE

DAVIES, W. D.: *Jewish and Pauline Studies*. 1984. Pp. xii, 419. (SPCK, London. Price: £25.00. ISBN 0 281 04050 8)

This collection of some of Davies's best-known essays has been issued to mark his retirement from the George Washington Ivey Chair in Christian Origins at Duke University. The following will be of most interest to readers of the *Book List*: 'Law in First-Century Judaism'; 'Reflections on Tradition:

The 'Abot Revisited'; 'Reflections on the Territorial Dimension of Judaism'; 'Reflections on the Spirit in the Mekilta: A Suggestion'; 'A Note on Josephus, Antiquities 15.136.'; 'From Schweitzer to Scholem: Reflections on Sabbatai Svi'. The essays are 'reprinted in substantially their original form but there are corrections and additions, sometimes considerable, in the text and footnotes'. Despite these revisions some of the older pieces have a dated air. All, however, are still worth reading. Davies is one of the few Christian scholars who have made a sustained and serious attempt to understand Judaism. It is interesting to note his growing awareness that a profound understanding of early Judaism (Davies's primary concern as a New Testament expert) cannot be achieved without a knowledge of later — often much later — developments. Some of his more recent studies range very widely through Jewish history and thought (see especially 'Territorial Dimension' and 'Scholem to Schweitzer'). Though this breadth of perspective is in principle admirable, it does land Davies sometimes in very deep water. It is these broad essays that are in some ways the least satisfactory in the collection, marked as they are by a certain superficiality and naivety. The volume is beautifully produced, but its high standard of presentation is rather spoiled by numerous misprints in the Hebrew (see e.g. p. 5), and by frequent mis-accentuation of the Greek.

P. S. ALEXANDER

DÍEZ MACHO, A. (ed.): *Apócrifos del Antiguo Testamento*. Volume 2. 1983. Pp. 525. (Ediciones Cristiandad, Madrid. ISBN 84 7057 331 4) (N. FERNANDEZ MARCOS, *Carta de Aristeas*; F. CORRIENTE/A. PIÑERO, *Libro de los Jubileos*; A. DE LA FUENTE ADANEZ, *Antigüedades Bíblicas (Pseudo-Filón)*; N. FERNANDEZ MARCOS, *Vida de Adán y Eva (Apocalipsis de Moisés)*; L. VEGAS MONTANER, *Paralipómenos de Jeremías*; G. ARANDA PEREZ, *Apócrifo de Jeremías sobre la cautividad de Babilonia*; N. FERNANDEZ MARCOS, *3 Esdras (LXX 1 Esdras)*; I. RODRIGUEZ ALFAGEME, *3 Macabeos*; N. FERNANDEZ MARCOS, *Vidas de los Profetas*).

DÍEZ MACHO, A. (ed.): *Apócrifos del Antiguo Testamento*. Volume 3. 1982. Pp. 396. (Ediciones Cristiandad, Madrid. ISBN 84 7057 323 3) (A. PIÑERO SAENZ, *Salmos de Salomón*; A. PERAL/X. ALEGRE, *Odas de Salomón*; L. VEGAS MONTANER, *Oración de Manasés*; M. LOPEZ SALVA, *Libro cuarto de los Macabeos*; E. MARTINEZ BOROBIO, *Libro arameo de Ajicar*; R. MARTINEZ FERNANDEZ, *José y Asenet*; E. SUAREZ DE LA TORRE, *Oráculos Sibílinos*).

DÍEZ MACHO, A. (ed.): *Apócrifos del Antiguo Testamento*. Volume 4. 1984. Pp. 340. (Ediciones Cristiandad, Madrid. ISBN 84 7057 353 5) (F. CORRIENTE/A. PIÑERO, *Libro I de Henoc (et y gr)*; A. DE SANTOS OTERO, *Libro de los secretos de Henoc (esl)*; M. ANGELES NAVARRO, *Libro hebreo de Henoc*; E. MARTINEZ BOROBIO, *Fragmentos arameos de Henoc*; G. ARANDA, *Fragmentos coptos de Henoc*).

The last major editorial effort of the late Professor Díez Macho is being published speedily and handsomely. The series promises to become, when completed, the most extensive collection of Old Testament pseudepigrapha ever published, going even beyond the collections edited by Riesler and Charlesworth. Although until the publication of the introductory volume 1 by Díez Macho (the proofs were left half-corrected on his desk at the moment of his untimely death), we cannot know precisely the criteria behind the selection and organization of the different writings of the collection, it seems that the term 'Apocrypha of the Old Testament' has been taken in a very large and loose way, and that the basic consideration was a very practical one, to provide a reliable Spanish translation of works belonging to, or more or less associated with, the so-called intertestamental period.

Each translation is preceded by an introduction in which the title, author, date, literary genre, composition, transmission, versions and manuscripts, and theological relevance are dealt with, and is provided with short notes that refer to variant readings, explain the text or justify the translation, or, more often, give parallels. Although inevitably the quality of the different contributions is uneven, the general level is high and the work will be extremely useful to all biblical scholars.

F. GARCÍA MARTÍNEZ

FELDMAN, L. H.: *Josephus and Modern Scholarship (1937–1980)*. 1984. Pp. xvi, 1055. (De Gruyter, Berlin. Price: DM. 420.00. ISBN 3 11 008138 5)

This massive work has grown from the section dealing with Josephus in the author's much more slender publication, *Scholarship on Philo and Josephus (1937–1962)* (New York, 1963; not noticed in the *Book List*) and complements his survey article in *ANRW*, II, 21, 2 (see below, p. 146). The entries, which run into thousands, are arranged in twenty-nine main divisions covering such topics as the text, Josephus's life, his treatment of the biblical period, Josephus as historian, his sources, his views on Jewish religion, religious movements, etc., each division being further split into numerous subdivisions. The entries are listed at the beginning of each subdivision, and the author then provides a brief summary of the contents of each item and offers critical comments of his own. Many items are listed in more than one subdivision. Coverage is intended to be total for the period from 1937 to 1980, but some items from before that period have been included and a few from after. The manuscript of this book was originally completed in 1975, but printing was delayed until 1980; the additional material needed to bring the book up to date has partly been worked into the main body of the text and partly included in a supplement of some eighty pages. There are three indexes: of references (the index of references to the writings of Josephus being not the least valuable feature of this book), of Greek, Latin, Hebrew and Aramaic words, and of modern authors. This bibliography represents an enormous labour of love on the part of Professor Feldman; its usefulness to scholars, both those who are closely concerned with Josephus studies and those who are concerned only indirectly, is likely to be considerable.

M. A. KNIBB

GRADWOHL, R.: *Grundgesetze des Judentums*. Mit einem Geleitwort von H. Metzger. 1984. Pp. 155. (Calwer Verlag, Stuttgart. Price: DM. 16.80. ISBN 3 7668 0753 6)

The third edition (the earlier ones were not noticed in the *Book List*) of a popular presentation of some of the practical institutions of biblical religion and subsequent Judaism. The author's purpose is to conduct the general reader *via* the prescriptions of the law to the often elusive ethical, conceptual, and theological ideas that the law presupposes. Biblical sources (and sometimes comparable semitic institutions) are noted, but Old Testament technicalities lie outside the scope of the book, which may be judged (bearing its intended readership in mind) as quite a successful endeavour.

R. LOEWE

GREEN, W. S. (ed.): *Approaches to Ancient Judaism*. Volume IV: *Studies in Liturgy, Exegesis and Talmudic Narrative* (Brown Judaic Studies, 27). 1983. Pp. xx, 187. (Scholars Press, Chico, California. Price: \$17.00; discount price: \$11.25. ISBN 0 89130 673 0)

A useful addition to an established series dedicated to exploring fundamental problems in the study of rabbinic literature. It contains the following essays: J. J. Petuchowski, 'The Liturgy of the Synagogue: History, Structure, and Contents' (a splendid introduction to the subject); J. Neusner, 'Translating Leviticus Rabbah: Some New Considerations'; L. M. Barth, 'Reading Rabbinic Bible Exegesis'; M. S. Jaffee, 'The "Midrashic" Proem: Towards the Description of Rabbinic Exegesis'; A. J. Avery-Peck, 'Yerushalmi's Commentary to Mishnah Terumot: From Theology to Legal Code'; M. S. Jaffee, 'The Mishnah in Talmudic Exegesis: Observations on Tractate Maaserot of the Talmud Yerushalmi'; R. Goldenberg, 'History and Ideology in Talmudic Narrative'. The editor contributes a brief introduction in which he draws out some of the broader methodological implications of the separate, detailed studies. (For earlier volumes see *B.L.* 1980, p. 115; 1982, p. 105; 1983, p. 108.)

P. S. ALEXANDER

GREEN, W. S. (ed.): *Law as Literature* (Semeia, 27). 1983. Pp. viii, 145. (Scholars Press, Chico, California. Price: \$9.95; discount price \$6.95. ISSN 0095 571X)

This collection of essays and textual studies exemplifies Jacob Neusner's approaches and methods to the study of rabbinic literature. Worthy and instructive in themselves, their inclusion in the series *Semeia* (as opposed to Brown Judaic Studies), combined with the title adopted for the volume, may raise expectations which are not fulfilled. The editor, in his lucid introduction, observes that recent developments in hermeneutics, literary criticism and the form-analysis of rabbinic literature have forced a radical rethinking of our basic suppositions with regard to rabbinic texts. But the essays which follow apply form-analysis alone; there is no engagement with either hermeneutics or literary criticism, as understood by biblical scholars (particularly readers of *Semeia*), literary theorists or lawyers (amongst whom, particularly in America, there has been an upsurge of interest in literary theory, for its contribution to the theory of interpretation). The volume in fact contains a specimen of form-analysis of the Mishnah (Neusner), a programmatic statement on the significance of form in halakic midrash (J. N. Lightstone), critical accounts of the approaches to the Babylonian Talmud of S. Friedman, Weiss Halivni and A. Weiss, through an examination of specimens of their textual criticism; and an account by Neusner of his conclusions regarding the redaction and formulation of the Palestinian Talmud, arrived at in the course of translating the major part of it.

B. S. JACKSON

HENGEL, M.: *Yudaya-jin, Girisha-jin, Barubaroi*. Translated by S. Ohshima. 1984. Pp. 284. (Yorudan-sha, Tokyo. Price: ¥3,500)

This is a Japanese translation of *Juden, Griechen und Barbaren: Aspekte der Hellenisierung des Judentums in vorchristlicher Zeit* (1976); see *B.L.* 1977, p. 103.

K. K. SACON

HOFMANN, H.: *Das sogenannte hebräische Henochbuch (3 Henoch): Nach dem von Hugo Odeberg vorgelegten Material zum erstenmal ins Deutsche übersetzt* (Bonner Biblische Beiträge, 58). 1984. Pp. xvi, 93. (Peter Hanstein, Königstein. Price: DM. 38.00. ISBN 3 7756 1072 3)

Hofmann, in effect, offers only a translation. His brief introduction does little to put 3 Enoch in its proper historical and literary context, and his notes at the end are confined to the substantial variants recorded in Odeberg's apparatus. The value of the work is diminished by its exclusive reliance on Odeberg's edition, which does not make use of Vat. 228, an excellent manuscript now available in transcription in Schäfer's *Synopse zur Hekhalot-Literatur*. This manuscript clears up many of the problems of Bod. 1656 — Odeberg's base-text. For example at 23:18, Bod.1656 reads *mibbosmei gan unimmerhaqqei 'eden*, which Hofmann (following some gratuitous tinkering by Odeberg) translates, '[und sie parfümieren sich] mit (den) Gewürzen des Gartens, (selbst) aus seinem entlegensten Teilen'. Thus he ignores the clearly superior Vat.228 reading *mibbosmei gan unimmerq^ehei 'eden*, duly reported by Greenfield in the Prolegomenon (p. xxvi) to the Ktav reprint of Odeberg (1973), which Hofmann lists in his bibliography. Vat.228 is the real basis of the reviewer's translation of 3 Enoch in volume 1 of Charlesworth's *Old Testament Pseudepigrapha*. Hofmann's translation is competent, but it appears to contain nothing new or original. Its clientele will presumably be German-speakers who are not entirely comfortable with English.

P. S. ALEXANDER

HOLLADAY, C. R.: *Fragments from Hellenistic Jewish Authors. Volume 1: Historians* (Society of Biblical Literature, Texts and Translations Series, 20; Pseudepigrapha Series, 10). 1983. Pp. xiv, 389. (Scholars Press, Chico, California. Price: \$16.50; discount price: \$11.00. ISBN 0 89130 349 9)

The Hellenistic-Jewish authors whose works have survived only in fragmentary form are important both in their own right, as early witnesses to the fusion of Judaism and Hellenism, and as the precursors of such more well-known writers as Josephus and Philo. The texts were recently published in a convenient collection by Denis (see *B.L.* 1972, p. 66 (*Bible Bibliog.*, p. 410)), and German translations have appeared in JSRHZ. But for English-speaking students the fragments have not been easily accessible, and it is excellent that Holladay conceived the plan of preparing this edition and translation of the material. The first volume is devoted to the historians and contains the fragments of the following writers, arranged in their probable chronological order: Demetrius, Eupolemus, Pseudo-Eupolemus, Artapanus, Cleodemus Malchus, Aristaeus, Pseudo-Hecataeus, Theophilus, and Thallus. Holladay also includes in this volume the materials relating to Justus of Tiberius, even though these are not 'fragments' of his writings in the strict sense of the term. For each author Holladay has provided an introduction, full bibliography, text with apparatus and translation on facing pages, and detailed notes; the text and apparatus have been prepared from printed editions. In the introduction to the volume Holladay discusses the significance of the Hellenistic-Jewish authors and the transmission of their writings, the latter being largely devoted to the textual history of the *Praeparatio Evangelica*. There is also a twenty-page bibliography, partly concerned with the sources for the fragments, and partly general. A useful collection the value of which is enhanced by the very detailed bibliographical information provided throughout the work. There are no indexes, but it is to be hoped that these will appear in the second volume.

M. A. KNIBB

JACOBS, L.: *A Tree of Life: Diversity, Flexibility, and Creativity in Jewish Law*. 1984. Pp. 310. (Oxford University Press/Littman Library, Oxford. Price: £18.00. ISBN 0 19 710039 2)

A supremely helpful examination of the nature and implications of *halakhah* ('procedure', hence law in its widest sense) in Judaism, expounding both its axiomatic assumptions about its own in-built technical procedures in jurisprudence, and its openness to ethical, social, and theological considerations, etc. The sub-title in a sense throws down the gauntlet to allegedly authentic, traditional Jewish notions of *halakhah* as a system that is both closed and unchanging, and one that is most certainly not patient of an historical approach: but Jacobs's case can scarcely be faulted. For the Old Testament scholar the argument will be found implicitly to underscore the existence of a continuity, linking early biblical institutions (for some of which the loose prescriptions doubtless reflect early flexibility in practice) with the permissible variables within rabbinic law which provide a (limited) capacity to respond to differing circumstances or to emphasize some moral or similar consideration not inherent in the halakhic complex or item itself. Few scholars other than Louis Jacobs would have been both prepared and competent to write such a book as this, which deserves attention from everyone concerned to treat Judaism seriously.

R. LOEWE

JACOBS, L.: *The Talmudic Argument: A Study in Talmudic Reasoning and Methodology*. 1984. Pp. xvi, 220. (Cambridge University Press. Price: £25.00. ISBN 0 521 26370 0)

The author brings together several earlier studies of the structure of talmudic argument, demonstrating the intellectual system, universe of discourse, and relationship of rabbinic to biblical law, by paraphrastic elaboration and lucid analysis of 19 *sugyot* (talmudic treatment of specific topics and cases — often academically postulated cases — in order to discover the underlying legal concepts). The main thesis is that the masterly arrangement of assertion, query, proof, counter-proof, etc., has been carefully contrived by early sixth-century editors who are the real creators of the Babylonian Talmud, which could not have taken its shape through mere selection of quasi-verbatim reports of discussions in the academies. He surely vindicates his case. But the book has greater potential importance as a further tool to introduce students (even those innocent of Aramaic and Hebrew, but linguists as well) to the manner in which talmudic rabbis (like Roman lawyers) treat jurisprudence as the discipline of a liberal education. Jacobs helps one understand the (often concrete) terms that are symbols for major legal concepts such as probability (*rubba*), effectiveness of designation, alienability of privilege, etc. The pedagogical skill and clarity of exposition earn the book a place alongside M. Mielziner's *Introduction* and W. Bacher's *Exegetische Terminologie*. A minor blemish is the occasional failure to modify traditional *yeshivah* (mis)pronunciation of Aramaic into grammatically correct transliterations that the Aramaic scholar can recognize and analyse. If (*utinam!*) the book could go into paperback at a price that students (and even libraries) could begin to contemplate, this could be put right.

R. LOEWE

KNIBB, M. A.: *Het Boek Henoch. Het eerste of het Ethiopische boek van Henoch: Herziene uitgave in het licht van de Aramese Dode Zee fragmenten* (Grote Klassieken). Translated by H. G. Nijk. With a Foreword by Prof. Dr. A. S. van der Woude. 1983. Pp. 156, including 2 figures. (Uitgeverij Ankh-Hermes, Deventer. Price: Fl. 39.50. ISBN 90 202 3306 8)

This Dutch translation of the Book of Enoch is set within a series which seems to cater for the popular understanding of exotic religious texts. The

version is 'based upon' the second volume of Dr Knibb's standard edition but seems to vary from the exact mode of his rendering at some points: for examples cf. 5:6 or 8:1. The notes, set at the end of each of the five great sections of Enoch, are much less detailed than Knibb's and seek to provide only necessary glosses and explanations for the general reader. The two figures, diagrams illustrating Enoch's astronomy on pp. 103 and 104, are also not from Knibb's edition. The short introduction by Professor van der Woude gives a general survey of the place of the Apocrypha and Pseudepigrapha and an overview of the character of the book of Enoch. All this is a sign that works like the book of Enoch may begin to effect an entry into the popular consciousness such as they have not had since the time of St Jude.

J. BARR

LEANEY, A. R. C.: *The Jewish and Christian World 200 BC to AD 200* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 B.C. to A.D. 200, 7). 1984. Pp. xx, 259. (Cambridge University Press. Price: £25.00; ISBN 0 521 24252 5. Paperback price: £8.95; ISBN 0 521 28557 7)

To this new Cambridge series Professor Leaney has contributed a survey of the political, religious, and literary history of the relevant period and area. Only a master in this field could have produced a handbook containing so much information presented in so digestible a form. In addition to Jewish and Christian literature, he gives a summary of other Greek and Latin writers in the centuries covered. This will not only be an indispensable companion to the other volumes in the same series but will do in less detailed and less technical form the kind of service that the new Schürer does for more advanced students.

F. F. BRUCE

MCNAMARA, M.: *Intertestamental Literature* (Old Testament Message, A Biblical-Theological Commentary, 23). 1983. Pp. 319. (Michael Glazier, Wilmington, Delaware. Paperback price: \$8.95; ISBN 0 89453 256 1. Gill & Macmillan, Dublin. Price: £9.50; ISBN 0 7171 1187 3)

Part 1, with an excursus on Midrash, describes the 'formation of a tradition' — the 'common denominator' of a post-exilic Judaism classified as the 'age of the scribes'. The succeeding parts deal with apocalyptic literature, testament literature, Qumran literature, prayers, Hellenistic Jewish literature, and the literature of rabbinic Judaism and Pharisees. (This last is not intertestamental, of course.) Sketches of the literature are generally accompanied by a careful definition (midrash, apocalyptic) or general introduction (Qumran), and brief extracts are frequently given from the works treated. A concluding section summarizes Jewish beliefs in the period. Much is covered in a little scope and at a fairly elementary level: one wonders whether much will be learned by the student. What is needed is a more detailed and critical treatment, with much fuller bibliographies, allowing the selection of topics for more detailed study. This book is really little more than a series of encyclopaedia entries, good as most of these are. (The American publishers also issue this book in a hardback form.)

P. R. DAVIES

MARTOLA, N.: *Capture and Liberation: A Study in the Composition of the First Book of Maccabees* (Acta Academiae Aboensis, Ser. A: Humaniora, 63, 1). 1984. Pp. 330. (Åbo Academi, Åbo, Finland. Price: Mk. 90.00. ISBN 951 649 011 5)

This literary study explores the theme of 1 Maccabees by examining its structure. Martola divides the text into its 'segments' by noting the formal criteria marking their beginnings and ends. Poetic passages are defined, and 'diplomatic and political' passages divided between documents and 'passages more or less influenced by the author'. The book's second half is concerned to show 'which elements hang together and how'. The result is that 1 Macc. 1-7, 9-11, 12:24-14:15 are designated the 'main story', a literary unit, to which have been added (perhaps by the same author) 15:1-14, 15:25-16:24 as a continuation, and the 'island' documentary passages 8, 12:1-23, 14:16-49, 15:15-24. (Martola differs from Ettelson in method rather than conclusions: these passages are additions because they do not fit the logic of the main story.) Ultimately the narrative is outlined as preparation (chapters 1-2) and 'the story of the first generation of the Hasmonaeans' (chapters 3-16), which consists of two (not three) main units, the achievements of (a) Judas, and (b) Jonathan and *especially* Simon (p. 279). Martola's attempts to provide objective rather than subjective grounds for the paragraphing and structure of 1 Maccabees are welcome and provide some useful observation and insights which should give the historian pause for thought — as will also the book's carefully ordered paragraph sequence, which results in such notation as 1.1.1.1.1.1.1. (p. 39).

J. R. BARTLETT

MORGAN, M. A.: *Sepher Ha-Razim: The Book of the Mysteries* (Society of Biblical Literature, Texts and Translations, 25; Pseudepigrapha Series, 11). 1983. Pp. x, 97. (Scholars Press, Chico, California. Price: \$8.95; discount price: \$5.95. ISBN 0 89130 615 3)

Translates M. Margalioth's eclectic text (1966), which utilized MSS, *genizah* fragments, and the Latin *Liber Razielis Angeli*, of an assemblage of magical practices and angelology that were 'judaized' in antiquity by accommodating them into the talmudic scheme of the seven heavens. A useful contribution to study of a fascination with the occult that, transcending confessional allegiances, produced a wealth of borrowed Greek terminology in Hebrew. The indexes (one of angelic names) are valuable; there is an index of biblical passages, but students of the Old Testament will doubtless excuse themselves from consulting it.

R. LOEWE

NEUSNER, J.: *A History of the Mishnaic Law of Damages*. Part I: *Baba Qamma. Translation and Explanation*. Part II: *Baba Mesia. Translation and Explanation* (Studies in Judaism in Late Antiquity, xxxv, 1 and 2). 1983. Pp. xxxvi, 164; xxx, 163. (Brill, Leiden. Price: Fl. 80.00 each. ISBN 90 04 06930 5 and 90 04 06931 3)

Pursuing his mammoth project, Professor Neusner has now reached *Seder Neziqin* in his history of the Mishnaic law. There will be five parts in this section. As in the previous instalments, he offers a 'form-analytical explanation' of both the Mishnah and the Tosefta. His main concern is with the presentation of the formal and syntactic characteristics of the Hebrew, rather than with 'the explanation of realia or the identification of various places, persons and things'. He considers his richest contribution to the interpretation of the Mishnah to consist in a revision and abbreviation of the exegetical programme. 'What I do not say invariably is more important than what I

choose to discuss', he remarks. In practice, this means that Neusner seeks to avoid issues that in his view are extraneous to the original meaning of the text, and to treat the Mishnah, not as part of a whole legal system, but as an autonomous corpus, for its own sake. The systematic survey of the Mishnaic law of damages is deferred to the final part of the series.

G. VERMES

NEUSNER, J.: *The Talmud of Babylonia: An American Translation*. xxxii: *Tractate Arakhin* (Brown Judaic Studies, 63). 1984. Pp. viii, 258. (Scholars Press, Chico, California. Price: \$25.75 (discount price: \$17.25); ISBN 0 89130 739 7. Paperback price: \$17.25 (discount price: \$14.95); ISBN 0 89130 754 0)

With this volume, Professor Neusner initiates a new, form-critical American translation of the Babylonian Talmud, of which he personally will contribute this and four other tractates. Given the existence of the Soncino translation, Neusner justifies the present effort in terms of a theory of translation which he calls 'conversation-translation', distinct from 'literary translation', 'reference translation', and 'research translation'. Through 'conversation-translation' Neusner seeks to provide 'clear comprehension not only of the words but also of the sense of the classic text'. By 'talking the reader through' the text, clearly distinguishing language added by the translator from the original words of the text, the translator renders accessible 'the distinctive message and mode of thought of the ancient text.' The translation thus meets the needs of the reader who 'wishes to know the message in relationship to the medium'. By contrast, the Soncino translation is regarded as a 'reference translation' (designed to provide 'a succinct and literal account of the original, with few notes of the character of more than brief references'); to illustrate the difference, he includes in the Preface the Soncino (Jung) and Neusner translations of Folios 2A-B in parallel columns. The material which Neusner supplies within square brackets comprises cross-references and implied sections of the argument which are necessary for its comprehension. The pericopae are divided up analytically into 'thought units', along the lines of Neusner's Mishnah translations. The major units are followed by paragraphs explaining the inter-relationship of these thought units within them. Neusner relates the need for a new translation also to the new concerns of the generation to which the translation is addressed. These new concerns are largely literary, rather than substantive. The value of the effort being invested in this new translation will therefore depend upon its success in achieving greater intelligibility than Soncino for the non-expert, and the degree to which form-critical concerns prove distinctive for different tractates.

B. S. JACKSON

NEUSNER, J.: *The Talmud of Babylonia: An American Translation*. xvii: *Tractate Sotah* (Brown Judaic Studies, 72). 1984. Pp. viii, 291. (Scholars Press, Chico, California. Price: \$29.95 (discount price: \$22.50); ISBN 0 89130 777 X. Paperback price: \$22.50 (discount price: \$15.95); ISBN 0 89130 778 8)

This is the second of the five volumes which Professor Neusner has undertaken to contribute to the new Brown Judaic Studies translation of the Babylonian Talmud. The Preface which appeared in *Arakhin* is repeated, virtually unchanged. As yet, there is no attempt at comparison of the form-critical analyses which are reflected in the presentation of the translation.

B. S. JACKSON

NEUSNER, J.: *Torah from our Sages. Pirke Avot: A New American Translation and Explanation*. 1984. Pp. viii, 214, including 6 illustrations. (Rossel Books, Chappaqua, New York. Price: \$18.95. ISBN 0 940646 05 6)

This beautifully produced book includes not only the Hebrew text of Avot with Neusner's English translation, but also six illustrations by Mordecai Rosenstein, based on key passages from the Hebrew. Neusner's clear exposition of the text will be welcomed particularly by teachers seeking to introduce this text to their pupils for the first time; but the popular character of the presentation in no way detracts from the scholarly worth of the book. Avot has probably been translated and explained more than any other Mishnah tractate, and Neusner's contribution is a worthy addition to those which are already so well known. As might be expected, both translation and commentary afford stimulating new insights, sometimes at variance with the traditional understanding of the text, but always based on evidence which has been thoroughly tested and evaluated.

C. T. R. HAYWARD

NEUSNER, J. (ed.): *In the Margins of the Yerushalmi: Glosses on the English Translation* (Brown Judaic Studies, 55). 1983. Pp. vi, 153. (Scholars Press, Chico, California. Price: \$14.00; discount price: \$9.25. ISBN 0 89130 663 3)

Neusner's translation of the Talmud Yerushalmi, of which the first volume (actually vol. 34, containing the tractates Horayot and Niddah) appeared in 1982, has provoked a certain amount of critical comment. Neusner himself describes it as a preliminary and provisional translation, and this is a necessary caveat in the case of a text of which there is not yet even a critical edition. There is certainly room for a great deal more work on this vitally important document of early Judaism, and Neusner's pioneering translation will surely serve to promote interest in it and spark off discussion of its problems. This collection of 'glosses' can be seen as a first step in this process. It is the work of six scholars closely associated with Neusner's work, namely Irving Mandelbaum, Stuart S. Miller, Yaakov Elman, Baruch M. Bokser, David Goldenberg, and Michael Chernick, who have subjected ten individual tractates of the translation to meticulous scrutiny and contributed queries, emendations and annotations of a high scholarly standard. We shall be in a better position to appreciate and make use of their comments when the translation is published in full. Meanwhile, in case other similar volumes are contemplated, it might be observed that use of the book is not facilitated by the inconsistent treatment of transliteration and abbreviations, and by the lack of proper indexes. The reproduction of Greek words also requires closer attention, particularly in the matter of breathings. In his preface, Neusner graciously thanks all his critics and reviewers for their comments, and dedicates the book to the memory of Saul Lieberman and Solomon Zeitlin, both of whom he also subjects to ruthless personal criticism.

N. R. M. DE LANGE

NEUSNER, J.: *Major Trends in Formative Judaism: Society and Symbol in Political Crisis* (Brown Judaic Studies, 60). 1983. Pp. viii, 118. (Scholars Press, Chico, California. Price: \$14.25; discount price: \$9.50. ISBN 0 89130 668 4)

In these essays Neusner poses the question whether the symbolic structure of Judaism relates to the political crisis of the early rabbinic period. It is to the politics of fourth-century Palestine that he turns in chapter 1. The

main body of the work concerns itself with the failure of the city to acquire symbolic status, and by contrast the symbolic properties of Messiah, History and Torah in terms of Israel's national salvation. In announcing his return to the history of Judaism in late antiquity, Neusner seeks to show the difference which is made by his methodological spadework in taking account of the literary structures of early rabbinic texts. Frequently, these essays include form-analytical translations of lengthy passages, and draw conclusions from their structure. Whether these essays form a natural progression from the last phase of Neusner's work may be debated; as always, they are intelligent and stimulating.

B. S. JACKSON

NEUSNER, J.: *Major Trends in Formative Judaism. II: Texts, Contents and Contexts* (Brown Judaic Studies, 61). 1984. Pp. viii, 152. (Scholars Press, Chico, California. Price: \$15.00; discount price \$10.00. ISBN 0 89130 727 3)

Professor Neusner's outstanding abilities as a communicator have often been best displayed in his shorter essays, and this volume proves no exception. It marks, as he indicates in the Preface, the beginnings of a new phase of his work. Now that he has completed translations and form-critical commentaries of much of early rabbinic literature, he is now turning increasingly to the analysis of specific theological themes, as encountered in the texts — and as conveyed through their form as well as their content. Section III, in particular, points the way ahead, with essays on 'Religious Authority in Judaism', 'The Idea of History in Formative Judaism', and 'The Messiah in the Literature of the Synagogue and in the Rabbis' Canon of Late Antiquity'. The other essays in this stimulating and often provocative volume are: 'The Humanistic Study of Formative Judaism', 'Judaism and Scripture: The Case of Leviticus Rabbah', 'Translating Bavli: A Fresh Approach', and 'American Study of Judaism: The Academic Setting'.

B. S. JACKSON

NEUSNER, J.: *A History of the Jews in Babylonia. 1: The Parthian Period* (Brown Judaic Studies, 62). 1984. Pp. xlii, 249, including 4 maps. (Scholars Press, Chico, California. Price: \$21.00; discount price: \$14.00. ISBN 0 89130 738 9)

This reprint is of the second (1969) edition of Neusner's substantial work, which represents a more comprehensive and better researched book than its predecessors, even if in his Introduction Neusner recants this kind of history-writing. No large-scale thesis is developed in this first of five volumes; the Parthians emerge as abler rulers than usually credited, under whom the Jews exercised an active political role. The emergence of talmudic Judaism and rise to prominence of the rabbinate — Neusner's crucial concern elsewhere — belong with the subsequent volumes, although a chapter here is devoted to the Tannaitic movement in Babylonia.

P. R. DAVIES

NEUSNER, J.: *Ancient Judaism: Debates and Disputes* (Brown Judaic Studies, 64). 1984. Pp. viii, 283. (Scholars Press, Chico, California. Price: \$20.95 (discount price: \$13.95); ISBN 0 89130 755 9. Paperback price: \$13.95 (discount price: \$11.95); ISBN 0 89130 746 X)

Basically this volume contains a selection of Neusner's reviews of some of the most important or influential studies of early Judaism to appear this century. As he himself says, reviewing the work of others is often the best way to define and clarify one's own position. The first piece, 'Methodology in Talmudic History', is an important programmatic statement of Neusner's own

views. The general tone is iconoclastic: few (however eminent) escape unscathed from criticism. Neusner seems to see it as his mission to renew the academic study of Judaism, to set it on firmer foundations. Perhaps he is at his most instructive when assessing the achievements of the 'grandmasters' of the subject — Salo Baron, G. F. Moore, A. J. Heschel, Ephraim Urbach, E. R. Goodenough, and Geza Vermes.

P. S. ALEXANDER

NEUSNER, J.: *Messiah in Context: Israel's History and Destiny in Formative Judaism. The Foundations of Judaism: Method, Teleology, Doctrine. Part 2: Teleology*. 1984. Pp. xxviii, 259. (Fortress Press, Philadelphia. Price: \$26.95. ISBN 0 8006 0716 3)

This is the second volume of Neusner's projected trilogy exploring the foundations of Judaism; for part 1, *Midrash in Context*, see *B. L.* 1984, p. 132. Neusner traces the messiah-myth through the documents that make up the canon of formative Judaism: the Mishnah, the Tosefta, the Talmuds and the early midrashim. He finds that in the foundation document of the canon — the Mishnah — the messianic myth inherited by the Tannaim from prophetic-apocalyptic Judaism is de-emphasized, because it did not fit in easily with the Mishnah's system which aimed at the sanctification of Israel in the here and now, and which consequently bore a teleology lacking an eschatological dimension. By the end of the formative period, in the Bavli, the messiah-myth has gained re-admission to rabbinic Judaism, but in a form congruent with the character of the foundation document. Sanctification remains the central concern: if Israel will keep a single Sabbath (or two in succession), the messiah will come. If Israel stops violating the Torah, the messiah will come. The teleology of the mishnaic system was re-shaped in an eschatological idiom, and was thus brought closer to the historical and religious needs of the Jewish people. The Judaism emerging from late antiquity thus bequeathed to Israel 'an enduring message of timeless sanctification, in the guise of historical, and hence eschatological, salvation.' It is impossible to do justice in brief compass to the complex argument of this stimulating study. It displays many of the hallmarks of Neusner's work: emphasis on the Mishnah as the pivotal document of rabbinic Judaism; suspicion of artificial academic constructs, and the deconstruction of those constructs into historical, dialectical processes; attention to documents and to literary history; concern for the social setting and function of religious ideas; awareness of the diversity of early Judaism. A third volume, *Torah: From Scroll to Symbol in Formative Judaism*, will complete the trilogy.

P. S. ALEXANDER

NEUSNER, J.: *Judaism in the Beginning of Christianity*. 1984. Pp. 112. (SPCK, London. Price: £3.95. ISBN 0 281 04122 9)

In this collection, designed for students, the author first presents a short survey of the Jewish background of the gospels, with brief sections on such subjects as the significance of the Temple, economic life, and social stratification. The remaining four studies consider first-century Judaism in a little more detail. Neusner sketches the characteristics of the three groups whose religious ideals were focused in the figures of the priest, the rabbi, and the messiah. He next gives an account of the Pharisees as seen by Josephus, the gospels and the mishnaic sources, showing how the two latter confirm one another over against Josephus, and then offers, in short compass, a study of Hillel as an example of the critical method he has so extensively applied elsewhere to the documents of the Mishnah (he is not so successful in claiming a resemblance in the task of historical reconstruction in the cases of Hillel and Jesus). The last of these chapters is devoted to Johanan ben Zakkai and the

Jewish response to the destruction of the Temple. This highly readable book is admirably suited to its intended student readership, and also offers many interesting suggestions about such matters as the necessarily vital role women must have played among the Pharisees, since the main burden of safeguarding a high level of observance in the home would have been borne by them, and the claim that 'in their own setting . . . the Pharisees were much like any other Hellenistic philosophical school or sect'. It is very good that Neusner should in this way make the fruits of his erudition available to students (as well as to others).

C. J. A. HICKLING

NEUSNER, J.: *Das pharisäische und talmudische Judentum: Neue Wege zu seinem Verständnis*. Mit einem Vorwort von Martin Hengel (Texte und Studien zum Antiken Judentum, 4). 1984. Pp. xvi, 218. (Mohr, Tübingen. Price: DM. 78.00. ISBN 3 16 144795 6)

This judicious selection of nine papers is divided into three sections: Part I is entitled *Judaism in the First Century A.D.*, containing a new essay on 'Forms of Judaism in the Period of its Origin' and 'Babylonian Judaism in the Second Temple Period' (unpublished in English). Part II, *The Pharisees*, contains four essays, one as yet unpublished in English on 'Pharisaic legal traditions', the others being on Hillel, purity and the famous 'Use of the Later Rabbinic Evidence for the Study of First-Century Pharisaism'. The three essays in Part III, *Mishnah and Talmud*, are 'The Mishnah as Literature', 'Mishnah and Scripture', and 'The Talmud'.

P. R. DAVIES

OTZEN, B.: *Den antike jødedom: Politisk udvikling og religiøse strømninger fra Aleksander den Store til Kejser Hadrian*. 1984. Pp. 201. (Gad, Copenhagen. Price: D.Kr. 140.00. ISBN 87 12 67872 4)

In the first part of this book on the political development and religious movements in Judaism from Alexander the Great to the Emperor Hadrian the author guides us with a steady hand through the history of this period, and follows up with a section on the social pattern in Palestine and the Diaspora. The second part of this very clear and inspiring work is about Jewish religion described from different points of view. Most important is the chapter about apocalyptic, in which the author draws his own picture of this abstruse phenomenon and introduces the reader to the results of modern research in this field. Each section of the book is supplied with a short annotated list of literature on the topic in question, and at the end of the book there is a very useful appendix, which provides an introduction to early Jewish literature.

K. JEPPESEN

PÉREZ FERNÁNDEZ, M.: *Los Capítulos de Rabí Eliezer: Pirke Rabbi 'Eli'ezer* (Biblioteca Midrásica, 1). 1984. Pp. 444. (Institución San Jerónimo, Valencia. Price: \$18.00. ISBN 84 86067 09 X)

This Spanish translation, based on R. David Luria's edition (Warsaw, 1852), is equipped with an apparatus which records variant readings from different manuscripts and from the second printed edition of the text (Venice, 1544). It provides students with a useful supplement to M. Higger's edition of the manuscripts published in Horeb 8-10 (1944-48), and to Friedlander's English translation (4th edition, New York, 1981). The value of the latter translation and its introduction is frankly acknowledged by Pérez Fernández, who has himself advanced our understanding of this text with his brief commentary (set out at the foot of each page in a second 'apparatus') and

excellent Introduction. He agrees with the majority of scholars that *PRE* should be dated, in its present form, to the beginning of the ninth century or the last years of the eighth century A.D.; and he suggests that the concern of the text with matters esoteric and messianic may go some way towards explaining how R. Eliezer's name came to be attached to it. He challenges Friedlander's suggestion that part of *PRE* contains a fragment of a midrash on the whole of the *Shemoneh 'Esreh*, and, adding to the information supplied by Friedlander, he supplies a valuable discussion of the relationship between *PRE* and Targum Pseudo-Jonathan, concluding that both documents emanate from the same sort of milieu at roughly the same time. He does not, however, suggest that one document may be explained simply as being dependent on the other: his discussion of this matter is particularly cautious (pp. 33–36). Students of the Targumim will find his commentary full of valuable material; those concerned with the Midrashim will likewise welcome the richness of some of the commentary work; and all concerned with the study of haggadah will be grateful to Pérez Fernández for his work.

C. T. R. HAYWARD

RENGSTORF, K. H. (ed.): with JUSTUS, B., KONTOULIS, G., ROYSE, J. R., SCHRECKENBERG, H., and SCHWARK, J.: *A Complete Concordance to Flavius Josephus*. Vol. iv: P–Ω. 1983. Pp. viii, 397. (Brill, Leiden. Price: Fl. 520.00. ISBN 90 04 07066 4)

The four main volumes of the first complete concordance of the works of Josephus have seen the light of day between 1973 and 1983. We owe this remarkable achievement to the painstaking and devoted efforts of its editor in chief, Professor K. H. Rengstorf and his team (cf. *B.L.* 1974, p. 90; 1977, p. 110; 1981, p. 125). A first Supplement, including all the proper nouns, was published by the late Professor A. Schalit in 1968 (*B.L.* 1970, p. 81), and a second, a concordance of the Latin part of *Contra Apionem* together with Addenda and corrigenda, is to follow soon. The only criticism of substance, viz. the editors' failure to subdivide complex notions, fades into insignificance when set against the sentiment of total security that the correct use of these invaluable tomes bestows on the student of Josephus's voluminous writings.

G. VERMES

ROBINSON, S. E.: *The Testament of Adam: An Examination of the Syriac and Greek Traditions* (Society of Biblical Literature, Dissertation Series, 52). 1982. Pp. xii, 196. (Scholars Press, Chico, California. Price: \$13.50; discount price: \$9.00. ISBN 0 89130 399 5)

This offers a survey of the (rather sparse) scholarship on the Testament of Adam, and a re-edition (on a slightly wider manuscript basis than before) of the three Syriac recensions, and of the Greek text of the 'Horarium' (probably a translation from Syriac). A representative manuscript of each Syriac recension is reproduced photographically, with a facing English translation. This is followed by a literary and historical study. The conclusions concerning the Syriac origin of the work seem sound, and in general this is a helpful study. Future research might consider the possible link between the 'Prophecy', with the Testament laid in the 'Cave of Treasures', and the tradition of Adam's 'commandments' also laid in a 'Cave of Treasures', referred to in legends of the Magi *apud* Ps. Dionysius, *Chronicle* (ed. Chabot), I, pp. 58, 65.

S. P. BROCK

ROKEAH, D.: *Jews, Pagans and Christians in Conflict* (Studia Post-Biblica, 33). 1982. Pp. 232. (Magnes Press, Jerusalem; Brill, Leiden. Price: Fl. 94.00. ISBN 90 04 06560 1)

The subject of this laboriously-argued book is religious polemic in the later Roman empire as reflected in the writings of pagan and Christian intellectuals (notably Celsus, Porphyry and Julian, Justin, Tertullian, Origen and Eusebius) and in the rabbinic literature. The central thesis is that the Jews were neither the originators nor the target of what may be properly designated 'polemic' ('a campaign or conflict having the aim of changing an opponent's views or his religion'), although their existence and known attitudes played a significant part in mutual polemic between pagans and Christians. The argument is based on literary evidence (including the telling absence of any polemical writings by Jews against Christianity or paganism, or by Christians and pagans against Judaism) and by a reconstruction of the historical background to the literature (complete separation between Jews and Christians, physical destruction of Jewry, Jewish acceptance of Roman rule, cessation of missionary enterprise by Jews and of Christian efforts to convert Jews). It is an argument which will fail to convince many readers, notably on account of a less than critical reading of some of the ancient material and a neglect of recent discussions of Jewish-Christian relations and of the archaeological evidence, but there are some interesting and well-documented discussions of specific topics in the polemic, in which the role of the Bible and related issues play a prominent part.

N. R. M. DE LANGE

SANDERS, J. T.: *Ben Sira and Demotic Literature* (Society of Biblical Literature, Monograph series, 28). 1983. Pp. x, 123. (Scholars Press, Chico, California. Price: \$19.50; discount price: \$12.95. ISBN 0 89130 586 6)

Much has been written in other places about Ben Sira's use of foreign wisdom traditions, especially Egyptian (Gemser) and Greek (Middendorp). Sanders gathers it all together in this book, with detailed examination of Ben Sira's differences from these traditions as well as his indebtedness to them. Sanders distinguishes usefully between specific quotations and general references to popular subject-matter: thus, although Middendorp's thesis of quotation from Theognis is found to be justified, Sanders feels he takes it too far. Such use of foreign literature is not merely noted, but Sanders further examines in detail the ways in which Ben Sira uses it. The extent of Sanders's coverage is shown by indexes of five pages for biblical references and of three pages for Greek and Egyptian texts. This book provides a compassable survey of material collected in greater detail in longer books, and should prove most useful.

J. G. SNAITH

SCHÄFER, P. (ed.): *Geniza-Fragmente zur Hekhalot-Literatur* (Texte und Studien zum Antiken Judentum, 6). 1984. Pp. 191, including numerous plates. (Mohr, Tübingen. Price: DM. 268.00. ISBN 3 16 144835 9)

Professor Schäfer, formerly of the University of Cologne, now Ordinarius at the Free University of Berlin, is fast establishing himself as the model editor of post-biblical Jewish writings owing to a combination of admirable exactitude, indefatigable industry and a wide and profound learning. His synopsis of *Hekhaloth* literature (*B.L.* 1983, p. 120), which has received universal acclaim, has now been followed by an edition of the relevant Genizah fragments known to him (twenty-three in all, with nineteen from Cambridge, three from Oxford, and one from Leningrad). Each document is

fully described and reproduced both in facsimile and in transliteration. Schäfer further promises a survey of the most important *Hekhaloth* manuscripts, a complete concordance, and subsequently envisages a translation and literary analysis of the whole corpus. I am sure that we shall not be subjected to undue delays. Editors of the Qumran scrolls, please note.

G. VERMES

SCHONFIELD, H. J.: *The Essene Odyssey: The Mystery of the True Teacher and the Essene Impact on the Shaping of Human Destiny*. 1984. Pp. x, 180, including 1 figure. (Element Books, Longmead, Shaftesbury. Price: £8.95. ISBN 0 906540 49 6)

From the True Teacher and the formation of the Essenes in the Maccabean period we are led, via emigration to the Hauran ('Damascus'), and the doctrine of Two Messiahs, to Jesus and John the Baptist, the primitive church, to the Qaraite and their influence on Eastern Europe, and thence to Afghanistan and India. By way of the Essene doctrine of the Son of Man (the Everyman, the Sky Man), we are taken to the New Testament and to the Mandaeans; we visit Philo and pass via Mithra and Maitreya to the Wandering Jew, and thence to Templars, Rosicrucians and Freemasons. The essential argument of this book is that the Essenes have given us a world religion. In sustaining this thesis, Schonfield appeals to 'Essene crypticism', yet reads those most cryptic of texts, the Qumran biblical commentaries, almost literally. And the fact that this erudite author travels nearly two thousand years hardly permits the laxity with which historical sources from different eras are jumbled together. Few scholars will recognize as Essene everything that Schonfield sees (to mention but two examples, the 'Sky Man' and 2 Maccabees). Schonfield's knowledge has breadth at the expense of depth; his imagination is livelier than ever.

P. R. DAVIES

SIMON, H., and SIMON, M.: *Geschichte der jüdischen Philosophie* (Beck'sche Elementarbücher). 1984. Pp. 233. (C. H. Beck, Munich. Price: DM. 28.00. ISBN 3 406 09850 9)

This student text profits from the collaboration of a Semiticist and a Classicist, who have previously written, respectively, on Islamic and Greek philosophy. The book is divided into three unequal parts, of which by far the greatest is devoted to Jewish philosophy in the Middle Ages (pp. 37–205). At either side, there are very brief treatments of Jewish philosophy in antiquity and the modern period. The former commences with a few pages on biblical literature of the Hellenistic period, and its historical relation to the Greek tradition (noting, for example, the view of Eusebius that Pythagoras, Socrates, and Plato were influenced by Moses).

B. S. JACKSON

SPARKS, H. F. D. (ed.): *The Apocryphal Old Testament*. Pp. xxii, 990. 1984. (Clarendon Press, Oxford. Price: £30.00; ISBN 0 19 826166 7. Paperback price: £15.00; ISBN 0 19 826177 2)

This is the long-awaited revision of the 'Pseudepigrapha' volume of R. H. Charles's *Apocrypha and Pseudepigrapha of the Old Testament*. The Editor's Preface begins with a brief account of the considerations which led to the decision to revise only Volume II, and that in a far smaller format; the present volume is designed as a companion to M. R. James's *The Apocryphal New Testament*, the page size being 18.5 by 12 cms., and the weight less than that of a single volume of J. H. Charlesworth's *The Old Testament Pseudepigrapha* (Vol. I, 1983; see *B.L.* 1984, p. 122).

The Preface further explains the choice of contents. Aristeas, the Sibyllines, 2 Esdras, 4 Maccabees, Aboth, Ahikar and the Zadokite Work have gone, but fifteen new items have been added. Of the remaining ten items which Sparks shares with Charles, the translation of six has been revised, while four are presented in translations either newly prepared for this collection or recently published and included by permission.

Thus the works included add up to about one-third of those included in J. H. Charlesworth's collection. Clearly, different criteria have been used in these two projects to give the English-reading world a 'new Charles' in the light of modern discovery and scholarship. Sparks says: 'Our single criterion for inclusion has been whether or not any particular item is attributed to (or is primarily concerned with the history or activities of) an Old Testament character (or characters)' (p. xv). Charlesworth's criterion has to be deduced from his rambling and not-quite-coherent remarks in his Preface and elsewhere. He has chosen to retain the term 'Pseudepigrapha' as conventional designation for the literature he is collecting; he denies that actual pseudepigraphy has served as a criterion, but in many cases (especially of very late works) one cannot see any other. Sparks, in apparent contrast, has decided to avoid the term 'Pseudepigrapha' (p. xvii); yet his avowed criterion is obviously not far from what the term means, and he too includes works for no other reason — both some of the same very late works, and the Odes of Solomon, which but for their name would never make anyone think of including them in a collection of works related in some way to the Old Testament. In fact, one of Sparks's most surprising decisions is due to a different and practical criterion: 2 Esdras, which demands to stand beside Syriac Baruch, is out simply because it is available in the biblical 'Apocrypha'. It is clear that Sparks's criterion meant excluding the Sibyllines (which J. J. Collins's translation and notes make one of the best things in Charlesworth); but he admits that other decisions remain questionable. His criterion actually comes close to that of an actual or implicit claim to 'parabiblical' character. But in that case, why are the 'Genesis Apocryphon' and the Temple Scroll excluded (as also by Charlesworth)? There is much to be said for a loose and practical criterion: works not in the canonical Old Testament or New Testament which come from the various streams of early Jewish religious culture and which will be useful for students of the period. This is virtually Charlesworth's real criterion, and strength; in contrast, Sparks's choice of items disappoints by its reduction more than it pleases by its enlargement of Charles.

Disappointing, again, is the severe restriction of the notes to matters regarding textual readings, and the concentration on textual history and transmission in the Introductions to the various items. What is given is excellent; but since this publication appears to be planned (rightly) with both students and the educated public in view, surely it is indispensable, in the present poor state of knowledge of the Bible and its dependent cultural world, to offer the reader some minimum of help in relating these often strange works to relevant biblical books or passages. Charlesworth has taken thought for this need, and some of his collaborators have provided the right amount of help, in a way similar to that in Charles's Volume II. It is a pity that Sparks keeps so strictly to technicalities.

Finally, though of supreme importance, the translations: these are, as far as I have checked, of the highest standard. Apart from the sound revisions of the versions in Charles, Sparks has scored unsurpassably in obtaining M. A. Knibb's translation (with short textual notes) of 1 Enoch and M. de Jonge's of the Testaments of the Twelve Patriarchs, and the new translations of the Psalms and Odes of Solomon, respectively by S. P. Brock and J. A. Emerton. But when one considers what is now available, and desirable or necessary, to equip the serious student, one realizes that, for short notes and references,

Charles is still not replaced for the works of most central importance; in other respects, Charlesworth and Sparks have complementary merits. They are not alternatives. To possess the best in English on this area of study is going to cost well over £100. Why did we have to have two enterprises to replace Charles and still not have his short comment-notes replaced?

R. P. R. MURRAY

STONE, M. E. (ed.): *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus* (Compendia Rerum Iudaicarum ad Novum Testamentum, II/2). 1984. Pp. xxiv, 698. (Van Gorcum, Assen. Price: Fl. 97.50; ISBN 90 232 2036 6. Fortress Press, Philadelphia. ISBN 0 8006 0603 5)

The *Compendia*, produced by an international, Jewish-Christian team, continues its steady upward trend from a somewhat unpromising Part I/1 (*B. L.* 1975, pp. 109–10), through a less imperfect Part I/2 (*B. L.* 1978, p. 131), to the substantially improved present volume. It represents the second section of a tripartite literary history of post-biblical Judaism and is devoted to the Apocrypha, Pseudepigrapha, Hellenistic writings and Qumran. In due course it will be preceded by *Miqra* and followed by *The Literature of the Sages*, viz. documents which have become part of rabbinic tradition.

The works contained in this tome are set out according to literary types only, without language classification, apart, that is, from the sectarian Dead Sea documents, Josephus and Philo, the latter three being treated under separate headings. The fourteen chapters have been entrusted to ten established scholars: 'The historical background' to I. Gafni; 'The stories' and 'The Bible rewritten' to G. W. E. Nickelsburg; 'Historiography' and 'Josephus' to H. W. Attridge; 'Philo' to P. Borgen; 'Wisdom literature' to M. Gilbert; 'The Testaments' and 'The Sibylline Oracles' to J. J. Collins; 'Apocalyptic literature' to M. E. Stone; 'Jewish sources of Gnostic literature' to B. A. Pearson; 'Qumran' to Devorah Dimant; 'Psalms, hymns and prayers' to D. Flusser; and 'Epistolary literature' to P. S. Alexander.

This well-conceived volume is a first introduction aimed at undergraduates in biblical and Jewish studies. Judicious footnotes and annotated bibliographies point the way to further research. In sum, *Jewish Writings of the Second Temple Period* is an unpretentious, informative and generally reliable first presentation of the highly complex literature of intertestamental Judaism. Those who have studied it may graduate to specialist monographs, or (of course) to the final volume of the new English Schürer now in the press.

G. VERMES

Studies in 1 Enoch and the New Testament: Proceedings of the Nineteenth Meeting of the New Testament Society of South Africa held at the Randse Afrikaanse University from the 11th to 14th of July 1983 (Neotestamentica, 17). 1983. Pp. x, 97. (New Testament Society of South Africa. Stellenbosch. ISBN 0 620 07245 8)

This volume consists of seven papers and six responses. The papers are as follows: W. S. Vorster, '1 Enoch and the Jewish Literary Setting of the New Testament'; Lars Hartman, 'An Example of Jewish Exegesis: 1 Enoch 10:16–11:2'; J. H. Le Roux, 'The Use of Scripture in 1 Enoch 6–11'; J. C. Thom, 'Aspects of the Form, Meaning and Function of the Book of the Watchers'; P. G. R. De Villiers, 'Revealing the Secrets: Wisdom and the World in the Similitudes of Enoch'; P. B. Decock, 'Holy Ones, Sons of God, and the Transcendent Future of the Righteous in 1 Enoch and the New Testament'; J. C. Malan, 'Enochic (Apocalyptic) and Christian Perspectives on Relationships'.

P. R. DAVIES

TEMPORINI, H., and HAASE, W. (eds.): *Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung*. Teil II: *Principat*. Band 21/1: *Religion (Hellenistisches Judentum in römischer Zeit: Philon und Josephus)*. Band 21/2: *Religion (Hellenistisches Judentum in römischer Zeit: Philon und Josephus [Forts.])*. 1984. Pp. x, 760; x, 761–1342, with 8 plates. (De Gruyter, Berlin. Price: DM. 400.00; DM. 320.00. ISBN 3 11 008845 2 and 3 11 009522 X)

The character and purpose of this multi-volume series was described in *B.L.* 1981, pp. 129–30. The volumes here noticed on Philo and Josephus (II, 21, 1 and 2, both edited by Haase) come under the rubric Religion in the section dealing with the Empire and follow two earlier volumes (II, 19, 1 and 2) on Palestinian Judaism; a further volume on Hellenistic Judaism apart from Philo and Josephus (II, 20) will complete this section of the work. In contrast to the volumes discussed in *B.L.* 1981 (particularly II, 19, 1), the volumes noticed here have a much more obvious coherence and unity, no doubt largely because of the much more clearly-defined subject matter. Both volumes follow a common pattern (introductory studies; discussions of various aspects of the writings of each author; discussions of their influence on other writers), and in both the articles (which are in English, French, German or Italian) are by scholars well known for their earlier publications on the topics studied.

Volume II, 21, 1 begins with an introduction to the life and writings of Philo by S. Sandmel, a classified bibliography by E. Hilgert, and a survey of research since the Second World War by P. Borgen. In the central section of the book J. Cazeaux discusses Philo's exegetical methods, and these, as well as the sources of Philo's religious thought, are also considered by B. L. Mack as part of a wide-ranging investigation of the place of Philo within the context of Alexandrian Judaism. A. Terian provides a critical introduction to Philo's dialogues (*De Providentia* and *De animalibus*), and B. A. Pearson discusses Philo and Gnosticism. The significance of Philo's rhetorical techniques is examined by T. M. Conley. D. Winston writes on Philo's ethical theory and R. Barraclough on his politics. Finally in this section C. Kraus Reggiani writes on Roman-Jewish relations and the *Legatio ad Gaium*. In the last section Philo's influence on Christian writers is discussed by F. Trisoglio (who is particularly concerned with Gregory of Nazianus) and by H. Savon (Ambrose and Jerome).

There are only five articles on Josephus in a volume that is somewhat shorter than the one on Philo and contains in addition three articles that are intended as a supplement to *ANRW*, II, 19. L. H. Feldman ('Flavius Josephus Revisited: the Man, His Writings, and his Significance') contributes an introductory study that is closely linked to his bibliography (see above, p. 130). H. R. Moehring writes on Josephus's view of the relationship between Rome and the Jews and in an appendix offers a critique of the approach of A. Schalit in *ANRW*, II, 2. O. Michel analyses the speeches in the Jewish War. Trisoglio writes (in Italian) on 'Divine Intervention in Human Affairs, from Classical Greek Historiography to Flavius Josephus and Eusebius of Caesarea', while in the last article on Josephus H. Schreckenberg discusses the history of the impact of the Jewish War on Christian writers.

In the supplement to II, 19 A. Y. Collins examines numerical symbolism in Jewish apocalyptic literature as a background to a study of the subject in Revelation. A. M. Rabello considers 'L'observance des fêtes juives dans l'Empire romain', and J. Gutmann discusses the interpretation and significance of the Dura Synagogue paintings.

Some of the studies in these two volumes are of monograph length. Both volumes offer much that is of interest, and both provide a mass of information about their respective subjects including very extensive bibliographies. But in volumes such as these it seems particularly unsatisfactory that there are no indexes.

M. A. KNIBB

TISHBY, I. (ed.): *Commentary on Talmudic Aggadah, by Rabbi Azriel of Gerona (13th Century). Edited from a Unique MS with Emendations, Notes, Introduction, and Indexes*. 2nd edition. 1982. Pp. viii, 200. (Magnes Press, Jerusalem. Price: \$15.00. ISBN 965 223 440 0)

Although midrashic texts are not without their importance even for the literal exegesis of the Hebrew Bible, the intention of this leading Spanish Kabbalist was in no way related to either the original verses cited in the talmudic passages nor to their contextual sense. Pupil of Isaac the Blind, contemporary of Ezra ben Solomon and forerunner of Nahmanides, Azriel used the aggadic texts as a peg on which to hang his theosophical speculations, neoplatonic philosophy and arguments in favour of Jewish mysticism's ancient pedigree. Having first worked on the unicum that is the basis of this edition for his doctoral dissertation forty years ago, and having been responsible for establishing precisely how the contributions of Azriel and Ezra are to be separately identified, Tishby, a pupil of Scholem, now retired from his professorship at the Hebrew University, has produced a photographic reproduction of the 1945 work with some minor adjustments to the preliminaries. The edition is a thorough, text-critical treatment with extensive notes on the difficult technical language and philosophical notions.

S. C. REIF

Übersetzung des Talmud Yerushalmi, herausgegeben von M. Hengel, J. Neusner, H. P. Rüger, P. Schäfer. Band iv/5–6: *Makkot–Geisselung, Shevuot–Schwüre*, übersetzt von G. A. Wewers. 1983. Pp. xiv, 283. (Mohr, Tübingen. Price: DM. 139.00. ISBN 3 16 144724 7). Band iv/8: *Horayot–Entscheidungen*, übersetzt von G. A. Wewers. 1984. Pp. xiv, 133. (Mohr, Tübingen. Price: DM. 80.00. ISBN 3 16 144757 3)

With impressive industry Wewers has now extended his translation to three further tractates in the order Neziqin (for other volumes in this series see most recently *B.L.* 1984, p. 138). *Makkot* deals with the topics of false witnesses, flight to the cities of refuge and the punishment of scourging, *Shevuot* is concerned with oaths, and *Horayot* with erroneous decisions of law. As in previous volumes, the translation is based on the late and unreliable Krotoschine edition, but the translator has made full and careful use of the other available textual materials, and corrected the text where appropriate. His meticulous and sensitive handling of the many problems associated with these texts and his judicious annotations make these translations an invaluable instrument of study which can be confidently entrusted to specialist and non-specialist students alike. Vol. iv/8 contains addenda and corrigenda to previous volumes of the order Neziqin, including an index of place-names for tractate *Avoda Zara* (cf. *B.L.* 1982, p. 120).

N. R. M. DE LANGE

VANDERKAM, J. C.: *Enoch and the Growth of an Apocalyptic Tradition* (Catholic Biblical Quarterly Monograph Series, 16). 1984. Pp. x, 217. (The Catholic Biblical Association of America, Washington, D.C. Price: \$6.50; sub. price: \$5.20. ISBN 0 915170 15 9)

This study of the figure of Enoch was undertaken as a means of throwing light on the origins and nature of apocalyptic literature. In the first chapter VanderKam surveys recent discussions of the antecedents of this literature; he notes that H.-P. Müller has argued that mantic wisdom lies behind the book of Daniel and maintains that a similar, or even stronger, connection exists in the case of Enoch. The second half of this chapter consists of a survey

of earlier studies of the figure of Enoch (Zimmern, Jansen, Grelot). In chapter 2 VanderKam analyses Gen. 5:21–24 and argues for the view that the biblical picture of Enoch was based on that of Enmeduranki, the seventh antediluvian king (at least in some traditions) and founder of the guild of *bārû*-diviners, while in chapter 3 he summarizes what is known about divination in Mesopotamia and discusses its significance for the Jewish apocalypses. He suggests that Babylonian science in its early stages may have drawn some of its data from the observations of astrological diviners as they were recorded in the protases of omens, and that the apodotes of omens may have been exploited in the formation of the Akkadian prophecies, and goes on to argue that this twofold development of Mesopotamian mantic traditions exercised an influence on the formation of the Enochic literature, with its twofold concern with ‘science’ and with the future. In chapter 4 it is maintained that 1 Enoch 72–82 reflects a primitive level of Mesopotamian astronomy. Chapter 5 is devoted to 1 Enoch 1–36; VanderKam notes the Greek influence at work here, particularly the Prometheus story, and also draws attention in respect of 1 Enoch 1 to the link with traditions about the mantic Balaam. In chapter 6 VanderKam discusses 1 Enoch 91–107 and 83–90; he dates the former to between 175 and 167 and the latter to the late 160s and sees the events of the period as forming the background to the change of emphasis in this material, which — in comparison with 72–82 and 1–36 — has a marked concern with eschatology. He also notes that the use of *vaticinia ex eventu* in this material reveals similarities with other Near Eastern writings of the Hellenistic period. In the last chapter VanderKam examines Jub. 4:16–25 and provides a summary. A good bibliography and subject and reference indexes complete the book.

It is impossible here to do justice to the detail of VanderKam’s argument, or to refer to the many illuminating observations which he makes. As a general comment it may be thought that he overplays the mantic connections of Enoch and that in his treatment of the Mesopotamian material he at times seems to go beyond the evidence. But these reservations aside, this study may be warmly recommended. Its strength lies in its careful examination of the traditions about Enoch in the light of all the older and more recent discussions that are relevant to the subject.

M. A. KNIBB

WEWERS, G. A.: *Probleme der Bavot-Traktate: Ein redaktionskritischer und theologischer Beitrag zum Talmud Yerushalmi* (Texte und Studien zum Antiken Judentum, 5). 1984. Pp. x, 360. (Mohr, Tübingen. Price: DM. 185.00. ISBN 3 16 144842 1)

This substantial contribution to the study of the Talmud Yerushalmi arises out of Wewers’ magisterial translation of the *Bavot* (*B.L.* 1983, p. 124). After a brief but thorough introduction, the bulk of the book is taken up with questions of redaction criticism, and notably the detailed analysis of parallel passages, together with a penetrating discussion of Saul Lieberman’s thesis that this section of the Yerushalmi was redacted in Caesarea. A final section considers problems of authenticity and offers some interesting theological reflections. Astonishingly, for such a meticulous work, there is no index. Wewers’ exceptional familiarity with the text and secondary literature and his sound grasp of the complex methodological problems involved make this book essential reading for anyone interested not only in the history of the text and traditions of the *Bavot* but also in the study of the Talmudic literature more generally.

N. R. M. DE LANGE

WHITTAKER, M.: *Jews and Christians: Graeco-Roman Views* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 B.C. to A.D. 200, 6). 1984. Pp. xiv, 286, including 3 maps. (Cambridge University Press. Price: £26.00; ISBN 0 521 24251 7. Paperback price: £9.95. ISBN 0 521 28556 9)

As part of a supplementary series to the *Cambridge Bible Commentary* the present volume offers, in addition to a rudimentary history of the Jews in Palestine and the Diaspora, a sketch of intertestamental Judaism (that of Christianity is not of immediate concern for *B.L.*) composed of extracts (in the editor's translation) from the principal Greek and Latin writers and poets (e.g. Hecataeus, Strabo, Tacitus, Seneca, Pliny, Ovid, Horace, Juvenal, Martial), together with brief notices on the authors themselves. The quotations are arranged under the following headings: Jewish origins; Moses; Sabbath; Food laws; Circumcision; Proselytism; Governmental attitudes; Miscellanea. Sixth-formers and college students, for whom the series is intended, will surely profit from this volume. Those requiring more advanced information, and the original texts, will find them, together with an English translation and commentary, in M. Stern's *Greek and Latin Authors on Jews and Judaism*, the first volume of which (published in 1974) is listed in Molly Whittaker's Select Bibliography, but not the second, which appeared in 1980 and contains most of the Latin writers whom she quotes. Also, is it not time to stop referring to Pontius Pilate as 'procurator' when his own inscription from Caesarea shows that his title was 'praefectus'?

G. VERMES

10. PHILOLOGY AND GRAMMAR

AVISHUR, Y.: *Stylistic Studies of Word-Pairs in Biblical and Ancient Semitic Literatures* (Alter Orient und Altes Testament, 210). 1984. Pp. xii, 804. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 214.00; sub. price: DM. 194.00. ISBN 3 7887 0777 1. Butzon & Bercker, Kevelaer. ISBN 3 7666 9373 5)

This impressive volume contains a most valuable study of this often controversial topic. It is a translation from a thesis in Hebrew and, though it is clear, the English is sometimes rather odd. The introductory chapter surveys previous literature on the subject (the thesis dates to 1974 and despite revision in 1980 there is at least one major omission from the list of earlier work: J. C. de Moor, P. van der Lugt, *BiOr*, 31 (1974), 3-26) and sets the parameters (to be a 'pair' a pair must occur at least twice, whether in one language or in two). The first part then gives an immensely useful survey of the different types of word-pairing, covering all the variations. The second section is a study of the pairs shared by the different languages (Hebrew, Ugaritic, Phoenician, Akkadian, Aramaic — though the coverage is inevitably uneven). As far as Ugaritic and Phoenician are concerned, Avishur leans towards acceptance that the Israelites were dependent on a common Canaanite tradition. The final section, which outlines potential results of the study of pairs, examines stylistic, text-critical and lexical questions to which answers can be given, based in part on the study of word-pairs. Text emendations and lexicographical suggestions are commonly based on a more certain word found in parallel. There will still be some who will doubt the basis of all this and there are many details which could be debated, but this book is a great step forward towards establishing word-pair study on a more systematic and careful footing.

J. F. HEALEY

BERGSTRÄSSER, G.: *Hebräische Grammatik. Mit Benutzung der von E. Kautzsch bearbeiteten 28. Auflage von W. Gesenius' hebräischer Grammatik.* Translated into Hebrew by M. Ben Asher. 2nd corrected edition by J. Blau. 1982. Pp. xvi, 636. (Magnes Press, Jerusalem. Price: \$30.00. ISBN 965 223 322 6)

The first Hebrew translation (which I have not seen) of this work was published in 1972. Unhappily the translator, Dr Mordechai Ben Asher, died in the interval between the two editions. This second version, revised and corrected, is owed to the labours of Professor J. Blau whose own Hebrew Grammar, his presidency of the Hebrew Language Academy, and authorship of many important works on Arabic and other Semitic languages guarantee accuracy and impeccable scholarship.

Whether students of Semitic languages ought to be allowed to fight shy of a knowledge of German is another question, but plainly the Magnes Press must have come to the conclusion that publication of two editions of this Hebrew rendering of the original masterpiece was at any rate commercially justified. The grave misprint of Kautzsch's name on the German title-page is unfortunate. There are no fewer than four prefaces (by the original author, the translator, the reviser, and Professor C. Rabin) which might be felt to be slightly over-egging this nutritious pudding.

E. ULLENDORFF

BEYER, K.: *Die aramäischen Texte vom Toten Meer — samt den Inschriften aus Palästina, dem Testament Levis aus der Kairoer Genisa, der Fastenrolle und den alten talmudischen Zitaten.* 1984. Pp. 779. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 240.00. ISBN 3 525 53571 6)

This formidable undertaking is of major importance and offers a genuine enrichment of our resources in the general area of the Aramaic corpus. The blurb describes it very fairly as a sort of handbook of Aramaic.

The introduction of some one hundred and fifty pages gives us a survey of Aramaic dialectology (Old Aramaic, Imperial Aramaic, Old Eastern and Western Aramaic, the dialects spoken at the time of Jesus, Middle Aramaic, Modern Aramaic, etc.) and of the development of Aramaic. This is followed by the texts, the *pièce de résistance* of this work, covering some two hundred and fifty pages. The grammar (90 pages), the dictionary, including names and a German–Aramaic word-list (250 pages), and several indexes complete this remarkable collection of material.

This is not the place to proffer criticisms of detail, but I would mention just two examples of attitudes and statements where one might well differ from the learned author. On p. 55 he avers that it is difficult to find a region, at the time of Jesus, where 'noch hebräisch gesprochen worden sein könnte'. In support of this statement he refers to the Jewish military colony of Elephantine which 'already in 580 B.C.' spoke Aramaic. The juxtaposition of these somewhat disparate elements raises formidable problems. What Beyer has to say about the Ethiopic translation of Enoch (pp. 230–31) is more than a little dogmatic and does not do justice to the grave historical and linguistic questions (within the Ethiopian context) which his statements pose.

However, within the framework of this vast handbook these are relatively minor worries when measured against the overall achievement.

E. ULLENDORFF

CAGNI, L. (ed.): *La Lingua di Ebla: Atti del Convegno Internazionale (Napoli, 21-23 aprile 1980)* (Seminario di Studi Asiatici, Series Minor, 14). 1981. Pp. xviii, 406. (Istituto Universitario Orientale, Naples. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 35,000)

Papers from the first ever International Congress on Ebla Studies are now available in print, and most contributors took account of criticism voiced at the time. Since the principal topic was the language of Ebla this work is of indirect relevance to the Old Testament, but its dominant note of caution makes it required reading for biblical scholars wishing to make use of Eblaite material. There are no summaries or indexes.

A large number of papers was concerned with how Eblaite should be classified, particularly those by R. I. Caplice, B. Kienast, W. G. Lambert, and W. von Soden. Caplice concluded that while lexically Canaanite, the phonology and morphology of Eblaite show it is not a West Semitic language. M. J. Dahood dealt specifically with Hebrew (and Ugaritic) in 'The Linguistic Classification of Eblaite', but his paper should be used with circumspection not least because so few Ebla texts had then been published or correctly read. F. Vattioni, on Northwest Semitic and the Eblaite lexicon, is more nuanced. Proper names were analysed by K. Hecker, E. Lipiński, and H.-P. Müller, and there is a valuable essay in linguistics by F. A. Pennacchietti (on prepositions). Wider in scope are the contributions on cattle-farming (K. Butz), terms for metal (H. Waetzoldt) and on administration (J.-P. Grégoire), but the long opening paper by I. J. Gelb — 'Ebla and the Kish Civilization' — is perhaps the most significant for its range, perspective and analysis.

W. G. E. WATSON

FREY, A.: *Petite grammaire syriaque* (Orbis Biblicus et Orientalis, Subsidia Didactica, 3). 1984. Pp. 108. (Éditions Universitaires, Fribourg. Price: Sw.Fr. 22.00; ISBN 2 8271 0278 1. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53603 8)

Frey offers a handy reference grammar for the beginner, providing full tables of verbs, index of forms discussed and index of suffixed forms. Cross references are given throughout to the larger grammars of Brockelmann, Costaz, Duval, and Nöldeke. It is to be hoped that a number of errors (some tiresome) will be corrected if the work runs to a second edition. The Syriac is handwritten in Estrangela (since the book is designed for beginners it might have been better to type this). There are no exercises. (Earlier volumes in this handy series cover Armenian and Georgian.)

S. P. BROCK

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. Pp. xvi, 198. (Scholars Press, Chico, California. Price: \$15.00; discount price: \$10.00. ISBN 0 89130 628 5)

The sociological and political significance of etymological studies of words for 'people' in Semitic has been discussed since the days of Robertson Smith and his Arabian paternal uncles. Now we are faced with the dilemma of translating Eblaite É. AM as 'bull-house' (cf. Sumerian), 'work-house' (cf. Akkadian), or 'national-house' (cf. Hebrew). But any modern lexical study must deal professionally with semantics as well as comparative philology (as shown by Sawyer in 1972 for 'salvation'), so that most of this book analyses the use of 'am in Biblical Hebrew. It is contrasted with gôy, co-ordinated with the idea of 'flock', and given possible translations of 'gentry', 'militia', and their corresponding non-collectives. There is a thorough discussion of the

word in some verb and noun phrases like the 'covenant formula', (with *hāyā l*), the 'death penalty' formula(?) (with *kārat*), the euphemism for 'die' (with *ne ʿšap*, where the suggestion is made that it is implicitly co-ordinated with 'father'), the 'stiff-necked people', the 'people of the land' and 'Yahweh's people'. The attempt to trace the semantic development from an onomatopoeia for flocks to 'kinsman' in Proto-semitic is necessarily speculative, but does not spoil the generally careful presentation of this research.

M. E. J. RICHARDSON

GREENSPAHN, F. E.: *Hapax legomena in Biblical Hebrew: A Study of the Phenomenon and its Treatment since Antiquity with Special Reference to Verbal Forms* (Society of Biblical Literature, Dissertation Series, 74). 1984. Pp. xiv, 260. (Scholars Press, Chico, California. Price: \$16.50 (discount price: \$10.95); ISBN 0 89130 785 0. Paperback price: \$10.95 (discount price: \$7.50); ISBN 0 89130 660 9)

This doctoral dissertation (Brandeis, 1977; here, I think, unrevised) aims to rehabilitate the unique words in Scripture that have often been rejected by commentators; this was a tendency in pre-War rather than post-War scholarship. He treats with caution the use of statistical frequency tables of established consonantal clusters to establish the probability of the accurate spelling of problematic words, and he is not particularly happy about general suppositions concerning phonetic mutation. The support he welcomes comes from 'non-biblical Hebrew of the biblical period', especially Ben Sira and Qumran. Comparative etymologists will note that he finds only two *hapax legomena* needing Ugaritic proof to preserve them, and that he was not at all excited about the help Ebla might provide (in 1977) for his work. The preliminary problems of accurately defining this well-used term are clearly discussed (he uses the terms 'absolute' and 'non-absolute' *hapax legomena*) and his alphabetic listing of words as treated in contemporary (i.e. nineteenth- and twentieth-century) scholarship contributes a very useful chapter.

M. E. J. RICHARDSON

GREENSTEIN, E. L.: *The Phonology of Akkadian Syllable Structure*. GAI, A.: *Predicative State and Inflection of the Nominal Predicate in Akkadian and Syriac* (Afroasiatic Linguistics, 9/1). 1984. Pp. 72. (Undena Publications, Malibu, California. Price: \$11.00.)

Greenstein's contribution (71 pages) is a revision of parts of a Columbia University Ph.D. thesis. It discusses thoroughly the rules of the syllable in Akkadian, in particular how short vowels drop or appear in accordance with these rules. The matter is fundamental for Akkadian grammar, though it is seriously neglected in the standard grammars of W. von Soden and A. Ungnad — L. Matouš. Had A. Goetze finished his grammar, no doubt the matter would be more generally understood. Greenstein is linguistically trained, but does not employ unnecessary jargon. His Akkadian is derived too much from reference works and grammatical literature, but the reviewer accepts his general approach and conclusions, though he does not find the concluding section (§8) particularly helpful. Gai in one page agrees with Buccellati that the Akkadian stative is a nominal, not a verbal form, and supports this with parallels in Syriac.

W. G. LAMBERT

JACKSON, K. P.: *The Ammonite Language of the Iron Age* (Harvard Semitic Monographs, 27). 1983. Pp. xii, 122. (Scholars Press, Chico, California. Price: \$21.75; discount price: \$14.50. ISBN 0 89130 592 0)

This workmanlike monograph analyses all texts currently acknowledged as Ammonite (the Amman Citadel inscription, the Tell Siran inscription, the

Amman Theatre inscription; ostraca from Heshbon, an ostrakon from Nimrud; and sixty-one seals) to determine characteristic features of the Ammonite language. (To the seals should be added *l'kbryl/bn 'mš*'; cf. S. Abbadi, *ZDPV*, 95 (1979), 36–38.) Against Garbini, Jackson ascribes Ammonite to the Canaanite family, not the north Arabic. The Ammonite usage is distinctive, but closer definition is not yet possible: 'The verb *ntn* aligns Ammonite with Hebrew and Moabite against Phoenician, while the relative pronoun *š* aligns Ammonite with Phoenician against Hebrew and Moabite' (p. 108–09; there is, however, one example of *š* as the relative pronoun, but on a seal that is not certainly Ammonite). Jackson studies with particular care the question of vowel representation; *matres lectionis* appear as early as the ninth century B.C. Citadel inscription. Vocabulary (57 words), personal names (105), divine names (2), place names (4), are all listed, as are also the few attested forms, inflections, and parts of speech. Jackson is not concerned with the script, for which he refers to the work of F. M. Cross and L. G. Herr. Note that Jackson reads seal AS 54 (p. 81) as *l'lyl/š'*, referring to the lists of Herr and Vattioni, who, however, give *l'tš'* and *l'tš'* respectively. G. R. Driver published the seal (*QDAP*, 11 (1944), 81–82) as *l'tš'*, but noted also the possibility of *l'lyš'*. This is an important and valuable study.

J. R. BARTLETT

LAMBDIN, T. O.: *Introduction to Sahidic Coptic*. 1983. Pp. xviii, 377. (Mercer University Press, Macon, Georgia. Price: \$27.95. ISBN 0 86554 048 9)

Lambdin's introductory grammar is divided into thirty lessons, each one accompanied by a vocabulary and exercises composed of sentences for translation from Coptic into English. The lessons are followed by annotated selections for reading. These are drawn from various sources: the Gospel of Luke, the *Apophthegmata Patrum*, the Wisdom of Solomon, and the Life of Joseph the Carpenter. Subsequently, there is an extensive glossary of Coptic words and a much briefer glossary of Greek ones. The book concludes with a short bibliography, grammatical and subject indexes, and a table showing the forms of the most important verbal prefixes.

Generally speaking, the presentation of the material is accurate, if somewhat unsystematic. Much disparate information is packed into some of the later lessons, while the content of some of the earlier ones is rather slight. One feels that this imbalance might have been rectified if more care had been given to details of organization. Still, the lessons, vocabularies, and exercises are well-integrated with one another. The many cross references in the longer of the two glossaries should prove particularly useful to students. Viewed as a whole, Lambdin's book appears to be a reliable and convenient guide for those beginning the study of the Coptic language.

M. SMITH

LORETZ, O.: *Habiru-Hebräer: Eine sozio-linguistische Studie über die Herkunft des Gentiliziums 'brī vom Appellativum habiru* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 160). 1984. Pp. xvi, 314. (De Gruyter, Berlin. Price: DM. 106.00. ISBN 3 11 009730 3)

The book begins with a survey of previous work on the problem of the nature of the *habiru*, the *prw* in Egyptian texts, and the Ugaritic *pru*, and their relation, if any, to the Old Testament *ibriim*. Loretz then works his way through the extra-biblical evidence and examines every relevant passage in the Old Testament, and also discusses numerous theories. He argues that outside Israel the term is an appellative and is to be interpreted in sociological terms, whereas in the Old Testament *ibri* has an ethnic sense; moreover, he

argues that all the biblical references are post-exilic. There is thus a difference in both meaning and date between the biblical and the non-biblical material. Nevertheless, the biblical term is derived from the extra-biblical; that, however, does not involve identity, or even similarity, of meaning, any more than the meaning of Hebrew *hopšî* is the same as that of its non-Israelite cognates. The book has a bibliography and full indexes. Loretz's conclusions are unlikely to be generally accepted — especially his late dating of all the biblical evidence — but his book will be used by all who work on the subject in the future.

J. A. EMERTON

MANSOOR, M.: *Biblical Hebrew Step by Step*. Vol. 2: *Readings from the Book of Genesis*. 3rd edition. 1984. Pp. vi, 178, including numerous illustrations. (Baker Book House, Grand Rapids, Michigan. Price: \$13.95. ISBN 0 8010 6151 2)

This volume, now excellently typeset, complements the introductory course reviewed in *B.L.* 1979, p. 145. Twenty selected passages from Genesis of about ten verses each are reproduced from *BHS* with vocabularies, notes, exercises and study hints. Exercises include the task of summarizing stories in Hebrew, using one's own words and phrases. There are helpful appendixes of verb and noun forms, consolidated vocabulary, and a key to some short 'self-correcting exercises'. An attractive volume with a practical emphasis, it can be used profitably by students working on their own.

J. H. EATON

DEL OLMO LETE, G.: *Interpretación de la Mitología Cananea: Estudios de semántica Ugarítica* (Institución San Jerónimo para la Investigación Bíblica: Fuentes de la Ciencia Bíblica, 2). 1984. Pp. 226. (Institución San Jerónimo, Valencia. Price: \$18.00. ISBN 84 86067 10 3)

In preparation for his authoritative *Mitos y leyendas de Canaan* (Madrid, 1981; see *B.L.* 1984, p. 115) Del Olmo Lete published several studies on Ugaritic in a variety of journals. These he has now collected and re-edited (though their contents remain largely untouched) in the form of a companion volume to his translation of the Ugaritic literary texts. The introduction sketches problems faced by modern scholars dealing with ancient documents of this kind. Section I then sets out the reconstruction and interpretation of difficult passages from the Baal-Anath cycle, the Epics of Kirta and Aqhat, etc., and section II provides notes on twenty-one lexemes. There is an appendix on the war-chariot in Ugarit and two appendixes on administrative texts. Corrections and additional indexes for *Mitos* come next, followed by indexes for the present volume. *Mitos* itself has very full footnotes but clearly not the space for detailed discussion of obscure words and passages. This is supplied by *Interpretación*, a book in its own right and a work of careful scholarship.

W. G. E. WATSON

PETTINATO, G., with BIGGS, R., CIVIL, M., MANDER, P., OWEN, D., POMPONIO, F., VINO, L., and VIOLA, T.: *Testi Lessicali Monolingui della Biblioteca L.2769* (Seminario di Studi Asiatici, Series Maior, 3; Materiali Epigrafici di Ebla, 3 and 3A). 1981. Volume 3: Pp. xxxii, 431; Volume 3A: Pp. iv, 40 plates. (Istituto Universitario Orientale di Napoli. Distributed by Herder Editrice e Libreria, Rome. Price: Volume 3: Lire 36,000; Volume 3A: Lire 20,000)

For the bilingual lexical lists from this site see *B.L.* 1983, p. 128. This volume contains all the unilingual lexical lists, the vast majority of which are

Sumerian, and some of which were already known from Sumerian sites. The benefit for Sumerian is considerable, since the earliest phonetic writings occur at Ebla. While the *editio princeps* admirably presents the material, rapid advances in understanding it have already appeared in articles in *Oriens Antiquus* 21 and 22. The fuller understanding of the Sumerian at Ebla will help in turn to understand the Semitic language written there.

W. G. LAMBERT

SEGAL, J. B., with SMITH, H. S.: *Aramaic Texts from North Saqqâra. With some fragments in Phoenician* (Texts from Excavations, 6). 1983. Pp. xx, 217; 38 plates. (Egypt Exploration Society, London. Price: £150.00. ISBN 0 85698 083 8)

This sumptuous volume contains quantities of Aramaic material from the Persian period discovered in a quarter of the Semitic necropolis at North Saqqâra in Lower Egypt by the Egypt Exploration Society during its excavations between 1966 and 1975. The prospect of an edition of new Aramaic texts from Egypt to add to the substantial collections associated with the names of Cowley, Kraeling, Driver, and Bresciani is an exciting one, even though this must be tempered by the fact that the documents it contains are in a distressingly poor state. Of the two hundred or more pieces of papyri only thirty-five have more than three lines of some length and only thirty yield a reasonably satisfactory context. The editor classifies the papyri in five categories, as they deal with (a) legal and judicial matters, (b) taxation problems, (c) 'historical' events, (d) commercial matters, and (e) topics of miscellaneous interest. The Introduction contains a discussion of the social and religious situation reflected in the texts and brief analysis of the language of the Aramaic texts. The texts themselves are subjected to close linguistic scrutiny and comment, and are followed by thirty palaeographic tables, a Proper Name index, a complete Word Index and thirty-eight superb plates. The cost of this edition is staggering and especially in view of the mutilated condition of the text corpus is hard to justify.

P. W. COXON

SEGERT, S., and BODROGLIGFTI, A. J. E. (eds.): *Ethiopian Studies, Dedicated to Wolf Leslau on the occasion of his Seventy-Fifth Birthday, November 14th, 1981, by Friends and Colleagues*. 1983. Pp. xii, 582, some plates. (Otto Harrassowitz, Wiesbaden. Price: DM. 198.00. ISBN 3 447 02314 7)

Professor Leslau has been an extremely productive scholar in Ethiopian studies, including some work in Hebrew and Old Testament (for which see the entry 'Semitic Languages: Hebrew' in the useful annotated bibliography of Leslau's writings by M. S. Devens on p. 37). Among the forty or so essays in this volume, however, only a few bear directly on the Old Testament, really perhaps only S. Segert's piece on the comparative relations between Ethiopian and Hebrew prosody; marginally also R. Cowley's piece on an Ethiopian work about Ezekiel. In Semitic and Hamito-Semitic linguistics, on the other hand, there is a considerable amount of material that is relevant to Hebrew, at least indirectly, and thereby to Old Testament studies. One might name: D. Cohen's study of the verb systems of Egyptian, Aramaic and Ethiopian languages; A. B. Dolgopolsky's survey of Semitic/East Cushitic sound correspondences; G. Gragg's exploration of means of expressing language similarity within Semitic; studies in South Arabian by Maria Höfner and W. W. Müller; O. Rössler's essay on Ethiopic and Hamitic; R. Schneider's on the origin of Ethiopian writing; and others.

J. BARR

SIVAN, D.: *Grammatical Analysis and Glossary of the Northwest Semitic Vocables in Akkadian Texts of the 15th–13th C.B.C. from Canaan and Syria* (Alter Orient und Altes Testament, 214). 1984. Pp. xiv, 306. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 149.00; ISBN 3 7887 0750 X. Butzon & Bercker, Kevelaer. ISBN 3 7666 9374 3)

This work is based on a complete collection of West Semitic words, including relevant personal and geographical names, also some Akkadian words with West Semitic influence, from the Ta'anak letters, the Amarna letters from Palestine and Syria, the Alalakh tablets from level IV, and the Akkadian archives from Ras Shamra. Material of doubtful relevance is generally omitted. This material is presented first in the form of a grammar covering phonology and morphology, then in the form of a glossary, which also serves as an index to the grammar. This is thus a supplement to the body of Ugaritic texts and the material has the advantage of full vocalization. The author, who acknowledges the guidance of A. F. Rainey, is well read in previous studies (including some unpublished theses) and presents his interpretations of the occasionally controversial matter briefly but clearly. This is a thorough work of sober scholarship and admirably achieves what it sets out to do. It is an essential tool for the study of Ugaritic and the historical background of biblical Hebrew.

W. G. LAMBERT

SOKOLOFF, M. (ed.): *Arameans, Aramaic and the Aramaic Literary Tradition* (Bar-Ilan Studies in Near Eastern Languages and Cultures). 1983. Pp. 143 (English); 41 (Hebrew); 2 illustrations. (Bar-Ilan University Press, Ramat-Gan. Price: \$22.00. ISBN 965 226 038 X)

The fourteen articles (of which two are in Hebrew) published here were originally papers read at an international conference in January 1980. They range very widely over the field of Aramaic studies, though there will be readers of the *Book List* with an interest in each. In particular, it may be noted that targum studies are represented by M. L. Klein (a survey of recent editions of the Palestinian Targumim to the Pentateuch), Y. Komlos (the exegesis of Targum Jonathan to Amos), and T. Muraoka (the morphosyntax of the infinitive). Two essays deal with old Aramaic (M. Heltzer publishes a seal impression with consequences for our knowledge of the kingdom of Damascus in the ninth–eighth centuries B.C., and E. Lipiński discusses the god 'Argû-Rashaph in the Hadad inscription), and three with Imperial Aramaic (J. B. Segal introduces the Saqqara Papyri, since published in full (see above, p. 155), A. Skaist traces the history of a legal formula in the Elephantine Papyri, and M. Z. Kaddari studies the syntax of the verb *hwh*). Other linguistic studies are by S. A. Kaufman on the history of vowel reduction, G. Goldenberg, who writes at length on Syriac sentence structure, and J. Blau on the influence on Aramaic on ancient South Palestinian Christian Arabic. Finally, there are two first-time publications — of a Palestinian Jewish amulet by J. Naveh, and of two commentaries on the Haftara for the Ninth of Ab in the Neo-Aramaic dialects of Kurdistan by Y. Sabar. A mixed bag, with a little for everyone.

H. G. M. WILLIAMSON

STÄHLI, H. P.: *Hebräisch-Kurzgrammatik*. 1984. Pp. 86. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 9.80. ISBN 3 525 52177 4)

STÄHLI, H. P.: *Hebräisch-Vokabular: Grundwortschatz, Formen, Formenanalyse*. 1984. Pp. 85. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 9.80. ISBN 3 525 52176 6)

From the courses at the Kirchliche Hochschule, Bethel, come these twin softbacks, printed from a typescript with a Hebrew which seems rather

cramped for the purpose. The Grammar is not a course and consequently has no exercises. It is a systematic presentation of the elements of the language on a scale thought suitable for learners. Extensive tables of verbs, etc., are avoided as unhelpful. The presentation is generally clear and up-to-date, though a simpler method of paragraphing might have been found (e.g. there is a section iv.G.21.a). Twenty-two pages are devoted to syntax.

The companion volume of Vocabulary sets out lists of words to learn, grouped according to eighteen topics. Thus for 'Earth' there is a list of 96 words, and for 'Man' a list of 151 words. Then all the words (about 950) are listed in an alphabetical index. Then there is a list of 775 numbered 'forms for recapitulation', followed by a key to their parsing. One wonders if these new tools, for all their merits, reflect an approach that is still somewhat pedantic.

J. H. EATON

Books Received too Late for Notice in 1985

The books in the following list will be reviewed in the *Book List* for 1986.

- ALON, G.: *The Jews in their Land in the Talmudic Age (70–640 C.E.)*. Vol. 2. 1984. (Magnes Press, Jerusalem. ISBN 965 223 468 0)
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