

THE SOCIETY FOR
OLD TESTAMENT
STUDY

BOOK LIST

1986

Printed for the Society

The Society for Old Testament Study

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Contents

	Page
Preface	5
1. General	7
2. Archaeology and Epigraphy	27
3. History and Geography	35
4. Text and Versions	42
5. Exegesis and Modern Translations	48
6. Literary Criticism and Introduction (including History of Interpretation, Canon, and Special Studies)	60
7. Law, Religion, and Theology	84
8. The Life and Thought of the Surrounding Peoples	98
9. Apocrypha and Post-Biblical Studies	110
10. Philology and Grammar	140
Books received too late for notice in 1986	145
Index of Authors	150

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

Copies of the *Book List* for 1986 may also be obtained from M. E. J. Richardson, Esq., Department of Middle 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.

Back copies of some issues of the *Book List* are also available from Mr M. E. J. Richardson. Orders for back issues or multiple copies should not be accompanied by payment; an invoice will be sent.

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

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PREFACE

My two immediate predecessors as Editor of the *Book List* both served for seven years, and when I took over it was my intention, if the Society wished it, to serve for the same period. Various circumstances, however, led me to decide to step down one year short of that period, and this is the last *Book List* to appear under my Editorship. I am very pleased that Dr Graeme Auld was willing to take over as Editor, and I wish him every success in the task that lies in front of him.

The Editor of the *Book List* could not do his job without a good deal of help from a great many people. I have particularly valued the contact I have had with scholars overseas in consequence of being Editor of the *Book List*, and I would like to thank them all for the help and advice they have given me. Those who this year have given information or provided reviews include Professor B. Albrektson, Professor M. Bič, Dr C. Conroy, Dr F. García Martínez, Dr K. Jeppesen, Professor G. L. Prato, Dr K. K. Sacon, and Professor A. S. van der Woude. Thanks are also due to those in this country outside the Society who have provided reviews, including not least several of my colleagues at King's College London. This year Professor J. R. Baines, Professor S. G. Hall and Dr G. M. Jantzen have all kindly provided reviews. If the *Book List* can make any claim to comprehensive coverage, it is only because the Editor has been constantly helped by information provided by reviewers concerning books that he might well otherwise have missed. Many reviewers have contributed in this way, but particular thanks are due to Professor W. G. Lambert, Mr A. R. Millard and Dr S. C. Reif. At the practical level I have benefited from the advice, encouragement and help given by my immediate colleagues, Professor R. E. Clements and Mr R. J. Coggins (and, at an earlier stage, Professor P. R. Ackroyd); these, as well as Mrs S. M. Black, Secretary in the Department of Biblical Studies at King's College London, all deserve my thanks. The *Book List* itself has benefited enormously over the years from the care and attention it has received from our printers, and I would like to thank Mr A. S. Maney and his staff for all they have done. Finally, I would like to thank the many publishers throughout the world who have provided books for review for their friendly co-operation.

It is appropriate here to refer to two new scholarly ventures. In Denmark a new periodical entitled *Scandinavian Journal of the Old Testament* (SJOT) has been launched. The Editors are Dr K. Jeppesen and Dr N. P. Lemche, and their address is Department of Old Testament Studies, University of Aarhus, DK 8000 Aarhus C, Denmark. The first issue includes articles, on a wide range of Old Testament and intertestamental topics, by J. Strange, H.-A. Mink, K. A. Tångberg, H. J. Lehmann, H. J. L. Jensen, K. J. Cathcart and K. Jeppesen, F. H. Cryer, and K. Hognesius. The periodical is published by Universitetsforlaget, Aarhus Universitet, DK 8000 Aarhus C, Denmark, and costs approximately £11.00 per year for two issues. It is a pleasure to welcome the appearance of this new periodical, and the Society would like to wish it much success.

Those who are concerned with Aramaic studies will no doubt have already heard of the project for a *Comprehensive Aramaic Lexicon*, to be edited by Professors J. A. Fitzmyer, D. R. Hillers and S. A. Kaufman. The importance of this project does not need to be stated here. Two Newsletters have been issued, and those who have not received these, and would like to do so, are invited to write to The Editors, CAL, Dept of Near Eastern Studies, The Johns Hopkins University, Baltimore, MD 21218, USA.

Every effort has been made to provide the prices of the books included in the *Book List*, but it should be borne in mind that postal charges often have to be added to the prices given here.

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

- B.L.* = *Book List*
Eleven Years = *Eleven Years of Bible Bibliography* (1957)
Decade = *A Decade of Bible Bibliography* (1967)
Bible Bibliog. = *Bible Bibliography 1967-1973:*
 Old Testament (1974)

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

1. GENERAL

ANGELINI, M. G., and others: *Testimonium Christi: Scritti in onore di Jacques Dupont*. 1985. Pp. lxiv, 494. (Paideia Editrice, Brescia. Price: Lire 60,000)

This distinguished Belgian Benedictine scholar has been honoured by *Festschriften* in both French and Italian; this is the latter. His achievement has been in the New Testament field, though the bibliography of his works in this volume shows that he has often concerned himself with the roots of Christianity and with early Christian exegesis of the Old Testament. Of the twenty-three Italian essays in his honour, only two directly concern interpretation of the Hebrew or Greek Old Testament: A. Bonora on 'Amos as Defender of Law and Justice', and a study by G. Scarpato on Wisd. Sol. 2:16, 2:24 and 4:19. A few other contributions discuss New Testament themes in relation to contemporary Judaism. For the rest, the value of this volume is especially for the New Testament scholar.

R. P. R. MURRAY

ASSMANN, J., ASSMANN, A., and HARDMEIER, C. (eds.): *Schrift und Gedächtnis: Beiträge zur Archäologie der literarischen Kommunikation*. 1983. Pp. 284. (Wilhelm Fink Verlag, Munich. Price: DM. 48.00. ISBN 3 7705 2132 3)

This volume presents seventeen lectures, prefaced by the citation of Plato's *Phaidros*, 274c–278b on the (de)merits of writing versus memory, and summed up by a concluding essay (A. and J. Assmann). The range covered in considering the functions and interrelations of the use of writing and of oral tradition in cultures is vast: all the way from Ancient Egypt and the Odyssey via rabbinic writings, medieval usage, African traditions, reduction to writing of current North-Pakistani dialects, to written/unwritten music (Isidore of Seville to the Beatles and 'Rock'). Reading the whole is a liberal education in itself. For busy Old Testament scholars, the most germane chapters are those by W. Raible (hermeneutic as a function of written transmission), by W. Schenkel and J. Assmann on beginnings in Ancient Egypt (the latter being a little too theoretical), and the summation by A. and J. Assmann; K. Ehlich's theoretical chapter deserves mention. The work is in no way a systematic treatment of its theme; the range of essays is very disparate in coverage of topics. Nor is any one issue covered in sufficient depth and detail to serve as a work of reference. The work is interesting, but not fundamental.

K. A. KITCHEN

BARR, J.: *Why the World was Created in 4004 B.C.: Archbishop Ussher and Biblical Chronology* (Reprinted from the Bulletin of the John Rylands University Library of Manchester, 67/2). 1985. Pp. 575–608. (The John Rylands University Library of Manchester. Price: £2.50)

Although only a small portion of Ussher's chronology dealt directly with the Bible, 'to him it was clear that the Bible was intended, as far as it went, as a completely accurate chronological guide' (p. 590). Ussher was not an intellectual giant like Scaliger and others on whose foundations he built, but his system was meticulous and ingenious, if at times credulous. This credulousness of course lay in his view of the Bible, though his attitude fitted well into contemporary assumptions: 'In Ussher's time biblical chronology was hovering on the brink between the older and the modern world' (p. 599). The next half-century would see the biblical foundations of his system

questioned and undermined. A brief appendix deals with the Old Testament chronological data.

L. L. GRABBE

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (eds.), *Ugarit-Forschungen: Internationales Jahrbuch für Altertumskunde Syrien-Palästinas*, Vol. 16 (1984). 1985. Pp. iv, 394. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 130.00; sub. price: DM. 118.00. ISBN 3 7887 1201 5. Butzon & Bercker, Kevelaer. ISBN 3 7666 9395 6)

L. Kutler defends the theory that the Hebrew word *mar* sometimes means 'strong' in the Old Testament, and J. de Savignac discusses the meaning of *šāpôn*. These are the only articles in this volume concerned primarily with the Old Testament. As usual, there are book reviews (some relevant to the Old Testament) and indexes.

J. A. EMERTON

BEST, T. F. (ed.): *Hearing and Speaking the Word: Selections from the Works of James Muilenburg* (Scholars Press Homage Series, 7). 1984. Pp. xvi, 448. (Scholars Press, Chico, California. Price: \$26.95; discount price: \$17.95. ISBN 0 89130 665 X)

This, the third volume published in honour of James Muilenburg (for the others, see *B.L.* 1963, p. 10 (*Decade*, p. 404); 1976, p. 15), contains three appreciations of him (by T. F. Best, F. Buechner, and B. W. Anderson) and of his work as scholar, and twenty-eight studies by Muilenburg, chosen to illustrate the diversity of his interests and competence and the eloquence and lucidity of his style. Eleven are on criticism and exegesis, three on Old Testament history and theology, four on scholarship and interpretation, six on archaeology; two are meditations; and finally the introduction to Muilenburg's dissertation on the Epistle of Barnabas and the Didache, and his report of the Luther and Zwingli Quatercentenary Conference at Marburg. The bibliography compiled by R. L. Hicks for the 1962 *Festschrift* is reprinted and supplemented by two further lists, by I. J. Ball and T. F. Best. Of the many fine things in the volume it must suffice to mention 'Form Criticism and Beyond', 'The Form and Structure of the Covenantal Formulations', 'The Intercession of the Covenant Mediator (Exodus 33:1a, 12-17)', 'A Study in Hebrew Rhetoric', 'The Linguistic and Rhetorical usages of the Particle *ki* in the Old Testament', and 'The Terminology of Adversity in Jeremiah'. The volume (which includes a photographic portrait) is a fine tribute to the memory of a revered scholar and teacher.

G. W. ANDERSON

BLANK, S. H. (ed.): *Hebrew Union College Annual*. Vol. LV. 1984. Pp. x, 336. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$20.00. ISSN 0360 9049)

Three articles on this volume will be of particular interest to readers of the *Book List*, all falling within the same broad area. A. I. Baumgarten explains the similarity between Josephus's and Hippolytus's accounts of the Pharisees as due neither to the use of a common source nor to Hippolytus's direct dependence on Josephus. The presence of an apparently positive evaluation of Pharisaic tradition, found only in Hippolytus, leads him to suggest that the latter was dependent on a pro-Pharisaic revision of Josephus, a suggestion which calls for further detailed analysis. S. J. D. Cohen takes issue with the interpretation of Yavneh as a prototype of the Council of Nicea

issuing in a single orthodoxy and the extinction of all other 'sects'. He gives a very lucid presentation of the evidence relevant to the relationship between the Pharisees and the Rabbis, arguing for the diversity of rabbinic Judaism, within which the acrimony of pre-70 c.e. was lost because of the loss of the temple, which had been the focus of previous conflicting interpretations. In an article translated from Hebrew P. H. Peli examines a tradition in the name of R. Eleazar b. R. Zadok concerning 'the havurot that were in Jerusalem'; the tradition invites some comparison with the 'collegia' of Graeco-Roman society and leads to an investigation of mutual benefit as a motive in Jewish sources for doing good.

J. M. LIEU

BOGGIO, G., and others: *Gesù e la sua morte* (Atti della XXVII Settimana Biblica, Associazione Biblica Italiana). 1984. Pp. 408. (Paideia Editrice, Brescia. Price: Lire 35,000)

As might be expected from the title, most of the twenty contributions to this volume will be of only indirect relevance to the concerns of the *Book List*. There are, however, seven essays on Old Testament or Judaic topics. Five of them are exegetical, concerned with the understanding of death in various Old Testament books or passages, as suggesting categories which may help towards illuminating the significance of the death of Jesus. Thus A. Bonora writes on anguish and abandonment in the face of death as seen in the enigmatic Ps. 88, while E. Franco, leaving aside the identity of the Suffering Servant, discusses the religious meaning of his death in Isa. 53. Similarly G. Boggio and M. Perani examine the reaction to death in the books of Jeremiah and Job respectively. Somewhat less familiar ground is traversed by A. Sisti's interesting essay on the violent death of the righteous man in the Wisdom of Solomon. In the area of Judaism, the title of N. Pavoncello's contribution, 'L'esegesi rabbinica del cap. 53 di Isaia', is perhaps somewhat misleading: it is concerned not so much with the frequently discussed views of Jewish commentators on this chapter, but rather with the rabbinic understanding of the expiatory value of suffering and death. Finally, one of the most stimulating chapters is that of R. di Segni on the death of Jesus as seen in the 'Toledoth Jeshu', which whets the appetite for the author's promised edition of these obscure texts. The contributions listed vary in value but all of them have something worthwhile to contribute to the particular theme with which they are concerned.

J. R. PORTER

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band V. Lfg. 1-2 (Spalte 1-256). 1984. Lfg. 3-4 (Spalte 257-512). 1985. (Kohlhammer, Stuttgart. Price: DM. 56.00 (Lfg. 1-2); DM. 62.00 (Lfg. 3-4). ISBN 3 17 008629 4 and 3 17 008884 X)

Fascicle 1-2, which contains thirty-seven complete articles, begins with that on *mārad* and ends with the first part of that on *nādaḥ*. The words treated most fully are *nābī'* (H.-P. Müller, twenty-three columns), *mōšeh* (H. Cazelles, eighteen), *nāgid* (G. F. Hasel, seventeen), *nābāl* (J. Marböck, fifteen), *mišpāt* (B. Johnson, fourteen), *ngd* (F. García-López, thirteen), and *māšah* I with *māšīah* (K. Seybold, twelve). There is a full discussion of the rare word *marzēah* by Fabry. In the article on *maššā'* (Müller) the possibility of a geographical meaning in Prov. 30:1; 31:1 (most recently accepted by Plöger in his commentary) is not mentioned. The article on Moses is only the fourth so far entirely devoted to a single individual, the others being Abraham, David and Gog (!). The article on *māšāl* (under *māšal* I, by K.-M. Beyse) is rather short (four columns) in view of the size of the literature on the subject. On *mišpāhah* (H.-J. Zobel) there is, surprisingly, no reference to N. K.

Gottwald's *The Tribes of Yahweh* (1979). The theological content of the article on *mātaq* with *mātōq* and other cognates is very small.

Fascicle 3–4, which ends with the first part of the article on *na'ar* (H. F. Fuhs), contains thirty-four complete articles, of which those on *naḥal* with *naḥ^alāh* (E. Lipiński) and *nhm* (H. Simian-Yofre), each with eighteen columns, and on *nādar* with *neder* (O. Kaiser) and *nissāh* and cognates (F. J. Helfmeyer), each with fourteen, receive the fullest treatment. The selection of words according to their theological or religious importance continues to be erratic: for example, there are articles on *nāmēr* (M. J. Mulder) and *nūd* (Ringgren), and eleven columns on *n^aḥōšet* (Fabry), but none on *nkḥ* and its cognate *nākōaḥ*. The choice of proper names for inclusion also remains difficult to account for: there is no treatment of Noah. The policy of listing some words alphabetically, but others under their root without sufficient cross-references, is confusing and will make it impossible to use the work satisfactorily without recourse to the comprehensive index which will presumably be eventually provided at the end of the final volume. Another difficulty is caused for users by the fairly frequent practice of grouping together in a single article words whose only relationship is a semantic one: thus in this fascicle *'ēṭān* is treated under *naḥal* (L. A. Snijders), but there is no cross-reference under *'ēṭān* in Band I; in a similar fashion, eight different kinds of snake are listed under *nāḥās*. The article on *nāsak* and cognates (C. Dohmen) would have been improved by a fuller treatment of the relationship between this verb and *sūk* II. J. Lundbom's name is misspelt in the fascicle index on the front cover. Despite these shortcomings, the general quality of the articles remains high.

R. N. WHYBRAY

CAPPELØRN, N. J.: *Bibelsyn*. 1985. (G. E. C. Gad, Copenhagen. Price: D.Kr. 150.00. ISBN 87 12 11069 8)

After a short, but fine introduction to Luther's view of the Bible and how he used it, written by S. Kjeldgaard-Pedersen, this book offers a presentation of seven different approaches to the Bible. In each case the presentation is made by an adherent of the view in question, followed by a critical response written by another person, and finally an answer from the first one. The sections are on different levels because the range of people involved is too broad. In some cases the opponents simply do not speak the same language and consequently fail to understand each other. That is the case in the chapters about narrative and structuralist approaches. In other cases the essays are more concerned with the history of ideas than with exegesis, e.g. the parts about existential interpretation and feminist theology. Nonetheless, this volume offers a readable introduction to modern discussion about the Bible, addressed to the lay reader. From a scholarly point of view the chapters of most interest are those on conservative exegesis and the historical-critical view.

K. JEPPESEN

CAQUOT, A., LÉGASSE, S., and TARDIEU, M. (eds.): *Mélanges bibliques et orientaux en l'honneur de M. Mathias Delcor* (Alter • Orient und Altes Testament, 215). 1985. Pp. x, 488. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 174.00; sub. price: DM. 158.00. ISBN 3 7887 0799 2. Butzon & Bercker, Kevelaer. ISBN 3 7666 9393 X)

Forty-one contributions are included, eleven English, nineteen French, eight German, three Spanish. There is a brief preface, a bibliography of Delcor's writings, and indexes of words, principal texts and topics — unusual in such volumes, but very welcome.

Pentateuch: Gen. 1:1–10 (A. A. Di Lella), illuminating if at times perhaps contrived; Exod. 14–15 (A. Soggin); Exod. 34 (H. Cazelles), good critical discussion; MT divisions (F. Langlamet); Sarah and Abimelech in a near-eastern context (M. Weinfeld); the promise of the land (J. Scharbert); the prophets and P (W. H. Schmidt), rather generalized but inviting further discussion. Prophets: Isa. 6 and Ba'al's throne (J. C. Greenfield); Isa. 9:1–6 (B. Renaud), a good study of poetic form: Isa. 25:6 (R. Martin-Achard); Jer. 10 (W. McKane); Jer. 17 and the sabbath as a late text (J. Briend); Ezek. 16:4, a hapax (A. Saenz-Badillos), well argued; Hab. 3 as vision description (G. Fohrer); the shepherds in Zech. 11 (A. Caquot). Three studies are devoted to the Song of Songs: a good discussion of its canonical place (D. Barthélemy); one on mainly recent Catholic interpretation (H. Haag); questions of unity in 2:8–17 (R. E. Murphy). Two are on *shibboleth* in Judg. 12:6 (J. A. Emerton and A. Lemaire), particularly dealing with philology. Ps. 51 and the walls of Jerusalem (R. J. Tournay) explores links with the exile, and there are notes on Pss. 68, 133, and 137 (J. P. M. van der Ploeg), this last as reflecting on exile. The writing on the wall in Dan. 5 is discussed in relation to Akkadian (P. Grelot). Text criticism and the ancient Hebrew alphabet are discussed by S. Talmon; problems of syntax by Y. Thorion. Feminine aspects of deity (E. Jacob) and concepts of heaven (B. Lang) move usefully into theological areas. The remaining articles move beyond the Hebrew Bible. Edomite names are considered against ancient Arabic prosopography (W. Kornfeld). Ugaritic is represented by a discussion of faith and piety (J. L. Cunchillos) and of formulas in Hebrew and Ugaritic compared (G. Del Olmo Lete). Wisd. 11:16 (M. Gilbert) raises ethical questions. Qumran: the 'messiahs' of Aaron and Israel (W. H. Brownlee); Judas the Maccabee as the 'wicked priest' (F. García Martínez); the 'prophet like Moses' (F. Dexinger) also includes Samaritan thought. Quotations from the Palestinian Targum (A. Díez Macho); ancient rabbinic texts (J. Neusner); and a short discussion of Philonic exposition (V. Nikiprowetzky) extended into the broader post-biblical area. More technically in ancient near eastern studies are the articles on Phoenician inscriptions (M. G. Amadasi-Guzzo), Akkadian texts (M. Dietrich/O. Loretz), the Tell Fekherye bilingual (P.-E. Dion), and on a prayer formula in the Coptic 'Pistis Sophia' (M. Tardieu).

There is great variety here, and much stimulating discussion; at times rather much space is devoted to reviewing earlier work.

P. R. ACKROYD

CAZELLES, H., and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 58 (*Routes — Sacerdoce*). 1984. Cols. 1021–1244, with several maps and one plate. (Letouzey & Ané, Paris. Price: Fr. 205.00)

This fascicle contains two major articles and parts of two others. That on sacral kingship is divided into three sections: on the Old Testament (Cazelles), on ruler-cults in the Graeco-Roman world (C. Saulnier), and on the Roman Empire, the emperor-cult and the New Testament (É. Cothenet). The title of the Old Testament section — 'sacral kingship and desacralisation of the state in the Old Testament' — indicates its main emphasis. The article on Sabbath (J. Briend) treats the problems fully and with due caution, and this is also true of that on priesthood (*Sacerdoce*, J. Auneau), incomplete but already seventy-five columns long. M. Du Buit, in a long article on roads in biblical times begun in the previous fascicle, treats the subject thoroughly with the aid of eleven local maps in the text and a colour plate of the whole region. There are also shorter articles on the book of Ruth (H. Haag, ten columns), *sabaot* (Cazelles) and the god Sabazios (J. É. Ménard), and a brief note on the Persian festival of the *Sakaea* (*Les Sacées*) and its possible relevance to the book of Esther. The bibliographical articles are on

H. H. Rowley (Cazelles, with a list of Rowley's works taken from Eissfeldt's list in his *Kleine Schriften* V), Saadia (G. Vajda), and Pierre Sabatier (1682–1742, pioneer of *Vetus Latina* studies (P.-M. Bogaert). Finally there is a brief archaeological article on Khirbet Ruheibeh (Briend).

R. N. WHYBRAY

CAZELLES, H., and FEUILLET, A. (eds.): *Supplément au Dictionnaire de la Bible*. Vol. x. Fasc. 59 (*Sacerdoce-Sadducéens*). 1985. Cols. 1245–1544. (Letouzey & Ané, Paris. Price: Fr. 269.00)

This fascicle, which completes volume x, comprises the last part of *Sacerdoce* and three other articles. The article on *Sacerdoce* is divided between J. Auneau on the ancient Near East and the Old Testament and P.-M. Beaudé on the New Testament 'background' (Judaism from 200 B.C.) and the New Testament itself. This article covers a vast field, including a survey of priesthood in every known part of the ancient Near East, the biblical terminology of priesthood, a historical review of the Old Testament material, a sketch of the history of the Jewish priesthood from 200 B.C. to A.D. 70, and a discussion of a wide variety of biblical and non-biblical Jewish texts from that period. It will be an excellent starting-point for students of this extremely thorny subject. The article on *Sacré (et Sainteté)*, shared by Cazelles and C.-B. Costecalde (together with P. Grelot on the New Testament), consists mainly of detailed studies of the root *qds*, followed by a short sketch of the development of the notions of the sacral and of holiness in the Old Testament. In view of the need to minimize overlap with other articles, L. Sabourin on *Sacrifice* concentrates, in his treatment of the Old Testament, on particular aspects of the subject: theories and classification, comparative terminology, and LXX terminology. Particular attention is paid to the expiatory function of blood (Lev. 17:11, 14) and to notions of sacrifice at Qumran. The volume ends with an article by M. Simon on the Sadducees.

R. N. WHYBRAY

CLEMENTS, R. E.: *Jacob's Ladder and Jacob's Well: An Inaugural Lecture delivered on October 18, 1984*. 1984. Pp. 16. (King's College London.)

Taking Jacob's Well (the reasonably assured location of a Gospel narrative) and Jacob's ladder (an element in a visionary experience) as representing respectively the historical-critical and the imaginative and poetic approaches to the 'truth' of the Bible, Professor Clements skilfully links a brief account of the achievement of Samuel Davidson (after whom his Chair is named) in the battle for critical freedom in biblical study with a sketch of the socio-anthropological and literary approaches to the Bible which have been adopted in some quarters in recent years. In his plea for the exercise of both the critical and the imaginative faculties in biblical study Professor Clements maintains an admirable balance.

G. W. ANDERSON

COGAN, M. (ed.): *Beer-Sheva II: Studies by the Department of Bible and Ancient Near East, Ben-Gurion University of the Negev. Presented to Shmuel Abramsky on his Retirement*. 1985. Pp. vi, 44 (English), 188 (Hebrew), including some plates and figures. (Magnes Press, Jerusalem. Price: \$25.00. ISSN 0334 225)

The first volume of *Beer-Sheva* — the series is not to be confused with the reports on the excavations at Tell es-Seba' (cf. p. 31) — was published in

1973 but not noted in the *Book List*. This volume contains a bibliography of the honorand's writings and sixteen articles, of which fourteen are in modern Hebrew (with English summaries of varying degrees of informativeness) and the other two are in English. The following (all in Hebrew) will be of particular interest for Old Testament studies: N. Aloni, 'The "Dedication" of the Aleppo Codex'; M. Gruber, 'Feminine Similes Applied to God in Deutero-Isaiah'; Y. Zakovitch, 'Foreshadowing in Biblical Narrative'; M. Paran, 'Two Types of "Laying Hands Upon" in the Priestly Source'; J. D. Safren, 'Ahuzzath and the Pact of Beer-Sheba'; Y. Komlosh, 'The Exegetical Method in Targum to Joel'; T. Rudin-O'Brasky, 'The Appendixes to the Book of Judges (Judges 17-21)'; A. Rofé, 'The Covenant in the Land of Moab (Deut. 28: 69-30:20)'. Also included are a short essay by B. Mazar on 'YHWH Came Out from Sinai', which appeared in English in 1981, and several archaeological articles.

G. I. DAVIES

COLLINS, A. Y. (ed.): *Feminist Perspectives on Biblical Scholarship* (Society of Biblical Literature, Centennial Publications: Biblical Scholarship in North America, 10). 1985. Pp. viii, 144. (Scholars Press, Chico, California. Price: \$13.95 (discount price: \$9.50); ISBN 0 89130 774 5. Paperback price: \$9.50 (discount price: \$6.25); ISBN 0 89130 773 7)

As part of the SBL's Centennial Publications, this volume is dedicated to one discipline (feminist hermeneutics) within the overall concerns of 'Biblical Scholarship in North America', a parochialism that cannot be ignored in what follows. A Centenary is an appropriate moment both for reviewing the past and for projecting a map for the future: the oft-told tale of the nineteenth-century forbears of American feminist hermeneutics makes for stirring reading as presented by C. de Swarte Gifford in the first essay of the collection, yet those who look for the stimulus of a map of the future will be disappointed and perturbed. A few signposts are offered by B. Brooten in a careful discussion of the use of method in historical reconstruction with reference to early Christian women, but the remaining essays continue a methodological debate, often descending into poorly disguised apologetic or polemic, which pays scant respect to the reader's own critical judgement. Of these E. Schlüssler Fiorenza presents the case against the 'objectivity' of historical criticism most clearly, while C. Osiek pleads for the validity of a variety of feminist hermeneutical approaches. Others, notably T. Drorah Setel in a general discussion of methodology, and E. Fuchs in two contributions which particularly refer to the Old Testament, are less tolerant of those who fail to see the patriarchalism inherent both in historical criticism and in the total perspective of the Bible. That none of the essays focuses specifically on the New Testament, while three relate to the Old Testament, reflects the greater creativity of feminist approaches in Old Testament study; unfortunately the three essays included here are vitiated by 'uncritical' presuppositions and dogmatic assertions. Adopting a semeiotic approach, N. Furmann explores the theme of garments in the Jacob cycle in order to argue that the possibilities of action and meaning are weighted against women in the narrative, reflecting the narrator's own 'pro-male' stance. It is an analysis which fails to convince: adopting the author's own analogy, if we are to speak of the warp and woof of the fabric of the text, there must be genuine continuity in the threads, signalled by a continuity of vocabulary and terminology. Where this is missing, the patterns will be but the constructions of our own minds, and we can hardly expect anyone else to admire their beauty. E. Fuchs explores first the literary characterization of mothers in the Bible and secondly the theme of deceit by women. Her analyses of the

'annunciation scenes' are sensitive and revealing, a sensitivity that is lost in her refusal to recognize exceptions to the essential patriarchalism of the biblical ideology. With this as a map, readers who have learned much from feminist readings of the Bible will fear for a future of continuing navel-gazing combined with aggression against those who choose other paths. In her introduction A. Y. Collins suggests that those women scholars who declined Elizabeth Cady Stanton's invitation to work on *The Woman's Bible* may have done so 'because they had been socialised to value objectivity more than commitment'. Those who recognize a tension but not a contradiction between the two will find therein a judgement which ill accords with the celebration of the past and hopes for the next hundred years of the SBL.

J. M. LIEU

EMERTON, J. A. (ed.): *Congress Volume: Salamanca 1983* (Supplements to Vetus Testamentum, 36). 1985. Pp. viii, 307. (Brill, Leiden. Price: Fl. 120.00; sub. price: Fl. 104.00. ISBN 90 04 07281 0)

The twenty-one contributions (eleven in English, five each in French and German) are preceded by the address given by the President, L. Alonso Schökel, in memory of D. J. McCarthy who died at the Congress. The President's own contribution: 'Of Methods and Models', handles problems of communication, and the tendency to exclusivity of method in contemporary discussion. For the rest, considerable variety of approach is observable. J. Rogerson offers a useful critical survey of sociological styles of study. A contrast between a modern literary approach to a text (C. Conroy: 1 Kings 1:41-53) and a political and historical (T. Ishida: 1 Kings 1-2) was followed by a joint discussion. Another literary study, of 1 Sam. 1 by R. Polzin, considers levels of speech in relation to the nature and function of a text. A more theological appraisal of literary method applied to Gen. 50: 15-21 is by W. Brueggemann. A less secure use of numerical reckoning in relation to divine speeches in the Pentateuch is offered by C. J. Labuschagne, following up his earlier studies. Sonority and word-play, sometimes rather too fanciful, are applied to proper names in foreign-nation oracles by A. Strus. Precise study of specific texts shows the nature of universalistic thought in Isa. 19:16-25 (L. Monsengwo Pasinya): the abrogation of a divinely given law in Isa. 56:1-7 (H. Donner); the possible exilic background to a group of lamentation-prayer elements in prose texts (T. Veijola). S. C. Reif examines the precise meaning of *ns' yn*, and in doing this sheds light on other uses of the verb. G. P. Braulik's examination particularly of *nuaḥ* in deuteronomic material makes interesting discoveries, though whether different levels can be thus detected seems less clear. H.-P. Müller considers Eblaite verbal usage in relation to Hebrew. Questions on the nature and development of exegesis are raised in F. Dreyfus's examination of the concept of divine condescension in Christian, Jewish, and biblical interpretation; in J. Lust's study of the varieties of messianic elements in the LXX (especially for Ezek. 21:30-32); in P. S. Alexander's careful examination of comment in the targumim; in Y.-M. Duval's discussion of actualization in Jerome's exegesis of the prophets; and in Uriel Simon's study of Ibn Ezra and his handling of Isa. 40-66. The contemporary exegetical concerns of the Third World are brought out both by J. S. Croatto and by E. Gerstenberger. There are no indexes.

P. R. ACKROYD

FERNÁNDEZ MARCOS, N., TREBOLLE BARRERA, J., and FERNÁNDEZ VALLINA, J. (eds.): *Símpoſio Bíblico Español (Salamanca, 1982)*. 1984. Pp. 772. (Editorial de la Universidad Complutense, Madrid. Price: Ptas. 3,000. ISBN: 94 7491 143 5)

This volume comprises the papers presented at the National Biblical Symposium held in Salamanca in September 1982. Its scope was limited to Old Testament and Early Jewish studies, as a kind of stocktaking before the IOSOT Congress met in the same university in 1983. This distinguished collection amply demonstrates how biblical and Jewish studies are flourishing in Spain today, as is impressively summed up in the closing discourse by Cardinal Enrique y Tarancón, at that time still Archbishop of Madrid. The forty-three papers are all in Spanish, but each is followed by a short summary in English. They are arranged in nine sections, as follows: (I) *Archaeology and the Bible*, with studies on the classification of Upper Palaeolithic in Palestine (J. González Echegaray); 'Neolithization' in Palestine (A. Fernández-Tresguerras Velasco); the plan of Iron Age I houses in Tell Medineh, Jordan (E. Olávarri Goicoechea); Roman pottery and the geography of Palestine in the New Testament (F. Díez Fernández).

(II) *Ancient Near East and the Bible*: Cuneiform texts in the Museo Arqueológico Nacional (an edition of three texts, with photographs and transcription, by J. García Recio); Ebla and the Bible, philology and exegesis (E. Zurro Rodríguez); Ugaritic antecedents of biblical literary forms (G. del Olmo Lete); Everyday expressions of faith and piety in the greetings in Ugaritic letters (J. L. Cunchillos Ylarri — these two contributions are of notable value); The epigraphic and literary context of Ezra and Daniel (J. Teixidor), which illuminates the Persian concepts of empire and freedom of worship.

(III) *The Hebrew Text*: The Samaritan Hebrew: State of the question (L. F. Girón Blanc); Variants in the Dead Sea manuscripts relating to the *textus receptus* of the Minor Prophets (L. Vegas Montaner); Masora and Exegesis (E. Fernández Tejero); The text of the 'Model Manuscripts' according to the 'Or Torah' of Menahem de Lonzano (M. T. Ortega Monasterio).

(IV) *The Greek Text*: Recension and translation of 2 Kings 17:7–23 (J. C. Trebolle Barrera); The Septuagint and the finds in the Desert of Judah (N. Fernández Marcos); Papyrus 967 as a pre-hexaplar witness to Ezekiel (M. V. Sportorno y Díaz Caro); The 'targumim' and the version of Symmachus (J. González Luis).

(V) *Books of the Old Testament*: On the vocabulary of 'blessing' in the Pentateuch (J. Guillén Torralba); Exegetical studies of Deut. 18:9–22 (F. García López) and Isa. 42:1b (H. Simian-Yofre); Jeremiah and the Nations (J. M. Asurmendi Ruiz); 'Developed Macarisms: a Type of Wisdom Poem' (J. R. Busto Saiz).

(VI) *Themes of the Old Testament*: 'Point of View in Linguistic Correspondences' (L. Alonso Schökel — a contribution to semantics, with special reference to *šmḥ*, *bwš* and *šrh*); The 'two incompatible Yahwehs', or two opposed biblical anthropologies (J. Alonso Díaz — on the often conflicting ethical and cultic concepts of God); Poetic insertions in Old Testament narrative (S. Muñoz Iglesias); The Canon of the Old Testament: history, hermeneutics, theology (J. M. Sánchez Caro).

(VII) *The Targum*: Targumic versions of Gen. 3:22–24 (M. Perez Fernandez); Elements common to the Targum to the Prophets and the Palestinian Targum (J. Ribera i Florit); Targum and contemporary exegesis: some problems of method (J. Fernández Vallina — hermeneutical reflexions apropos of the Targum on Job); Targumic traditions in Syriac Baruch (D. Muñoz León); The 'Midrash about the gifts' and its relation to the

Palestinian Targum (A. Rodríguez Carmona — the gifts are those granted to Israel for the merits of Miriam, Moses, and Aaron).

(VIII) *Intertestamental Literature*: The 'Watchers' in intertestamental literature (L. Díez Merino); The Temple Scroll and sectarian halakah (F. García Martínez); Joseph and Aseneth and the New Testament (A. Piñero Sáenz); Christological *deras* on Psalm 110 in the New Testament (A. del Agua Pérez); Jewish eschatological ideas in the Coptic Apocalypse of Elijah (G. Aranda); Slavery in the time of Jesus and its antecedents (C. Alonso Fontela).

(IX) *Hispano-Jewish Exegesis*: The biblical hermeneutics of Dunaš ben Labrat (A. Sáenz -Badillos); The Introductions of Questions of don Isaac Abrabanel (G. Ruiz); Jewish *converso* Hebraists in the University of Salamanca in the fifteenth–sixteenth centuries (C. Carrete Parrondo); Presence of the Bible in the history of the Jewish *conversos* in sixteenth-century Spain (M. D. Esteva de Llolat).

This mere list of titles, with rare added comments, cannot do more than hint at the riches to be found in this volume.

R. P. R. MURRAY

HARTMAN, L. (ed.): *Svensk exegetisk årsbok*, 50. 1985. Pp. 182. (CWK Gleerup, Malmö. Price: Sw.Kr.102.00. ISBN 91 40 05115 3)

Four articles in this issue are of direct interest to the *Alttestamentler*. W. McKane poses the question: 'Is there a Place for Theology in the Exegesis of the Hebrew Bible?' Tracing a path which leads from the LXX through Origen, Jerome, Herbert of Bosham, and Adam of St Victor to Richard Simon, he argues that the exegete must use, and confine himself to, rigorous critical methods to ascertain the plain meaning of the Hebrew text. By this standard, Weiser's commentary on Jeremiah is found wanting. R. Sollamo contributes (in Swedish) a detailed examination of the formula 'before the LORD/God' in the Old Testament (where the background is predominantly cultic), the LXX (where the renderings vary little), and the New Testament (where the phrase gives emphasis, adds an ethical element, or refers to worship in heaven). G. André discusses (in Swedish, with brief English summary) whether the woman about whom warnings are given in Prov. 1–9 is a 'strange' woman or another man's wife. Numerous parallels are adduced to elucidate the meaning. It is concluded that only in 6:26, 29 is 'another man's wife' the appropriate rendering. H. Ringgren examines (in Swedish, with brief English summary) Luther's interpretations of the Psalms in various works from 1513 till 1545. He shows how Luther moves from a concern with the precise meaning of the text to the application of it to contemporary events and to Christian theology. There are five articles on New Testament subjects (B. Olsson on Luther's attempt to understand Revelation; P. Stuhlmacher on 'the Law' in Romans; H. Riesenfeld on the reference to the Spirit in Rom. 1:4; B. Gerhardsson on the historical problem of the rise of Christianity; and O. Christofferson on the authentic background to Rom. 8:18 ff.). There are some twenty reviews, including a review article by Å. V. Ström of the Proceedings of the International Colloquium on Apocalypticism (Uppsala, 1979; cf. *B.L.* 1984, pp. 128–29).

G. W. ANDERSON

HOLTZ, B. (ed.): *Back to the Sources: Reading the Classic Jewish Texts*. 1984. Pp. 448, including some illustrations. (Summit Books, New York. Distributed in Great Britain by Jewish Chronicle Publications, London. Price: £15.00. ISBN 0 671 45467 6)

This well-planned and attractively presented introduction to eight major areas of Jewish literature is the work of a group of American scholars who are

committed Jews, but whose intellectual approach represents a modern application of the principles of the *Wissenschaft des Judentums*. The essays are an admirable combination of the popular and the scientific and, although clearly intended for the edification of the Jewish layman, will also be found useful by both scholars in related fields and those beginning college courses in Jewish studies. Each contribution provides a generally sound introduction to the structure and intent of a particular kind of Jewish literature together with a number of examples, and a guide to further studies that includes a detailed bibliography. Interpretation of the Hebrew Bible is well covered in the articles on biblical narratives, biblical law and midrash, and adequately treated in those devoted to biblical poetry and mediaeval commentaries. There is also a thoughtful preface on reading Jewish texts, and the remaining essays deal with talmudic, philosophical, kabbalistic, hasidic, and liturgical literature.

S. C. REIF

JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 39, No. 1. 1985. Pp. 1-72. (Universitetsforlaget, Oslo. Sub. price for vol. 39: N.Kr. 150.00; \$25.00. ISSN 0039 338X)

T. N. D. Mettinger, 'Fighting the Powers of Chaos and Hell — Towards the Biblical Portrait of God' (pp. 21-38), discusses the interrelationship of the concept of God as king with the themes of creation-battle. Zion-battle, Exodus-battle, battle of the Day of the Lord, and the ways in which such ideas were both developed and re-interpreted: a stimulating and wide-ranging study. N. Wyatt, '"Araunah the Jebusite" and the Throne of David' (pp. 39-53), builds on earlier discussions of this theme to develop interesting ideas about the Davidic take-over of royal ideas and status, with the opening up of possibilities concerning the status of Uriah and Bathsheba. The wider problems of kingship and the acceptance of a new ruler and dynasty could provide a fuller warrant for such a suggestive approach. The other two articles in this issue are concerned with New Testament (the book of Revelation) and Christian concepts of freedom.

P. R. ACKROYD

JUNGE, F. (ed.): *Studien zu Sprache und Religion Ägyptens zu Ehren von Wolfhart Westendorf überreicht von seinen Freunden und Schülern*. 2 vols. 1: *Sprache*. 2: *Religion*. 1984. Pp. 672, with 16 plates; 673-1144, with 45 plates. (Redaktion der Göttinger Miszellen, Prinzenstrasse 21, D-3400 Göttingen. Price: DM. 92.00 and 75.00)

These two volumes contain seventy-six articles on a rather wider range of topics than is indicated by the title, and a bibliography of the dedicatee. Almost all are narrowly Egyptological, and the *Festschrift* is more likely to be useful to Old Testament scholars for comparative purposes than for any distinct contribution to their field.

The strongest section is on Egyptian syntax and morphology, part of the recent revival of interest in the Egyptian language. A. Loprieno writes on aspect and diathesis in Egyptian and Semitic, an article of particular value for the earliest stages of Egyptian. W. Schenkel and A. Shisha-Halevy discuss nominal sentences in Egyptian and Coptic respectively, while H. Satzinger writes an 'Attribut und Relativsatz'. H. J. Polotsky contributes 'Randbemerkungen' to Schenkel's theory of the origin of the Egyptian suffix conjugation in verbal nouns.

F. Junge produces the first-ever article on Egyptian 'linguistics', a valuable attempt to relate metalinguistic vocabulary and such things as naming practices, wordplay, and cryptography, to general attitudes to language. D. B. Redford studies the Egyptian word for 'annals' (forthcoming book). G. Fecht makes an interesting new interpretation of the battle scene in the Story of Sinuhe, while I. Grumach-Shirun discusses part of its opening plot.

In the second volume, *Religion*, J. Assmann contributes an important article on *maat* as linking generations in moral obligation and solidarity: virtue — conformity to *maat* — creates reputation and respect by posterity. J. F. Borghouts analyses two unusual Middle Kingdom mythological texts. A. R. Schulman studies new evidence for the Canaanite god Reshep from Zagazig (Bubastis). R. Hari studies Amarna religion in relation to polytheism, an interesting discussion that neglects other studies. L. Kákossy discusses whether the Egyptians thought the sun was spherical or lentoid and concludes that in rather esoteric knowledge it was a sphere. Of biblical interest, A. Böhlig discusses Aramaic elements in the Nag Hammadi Gnostic corpus, concluding that some Jewish influence, both in Hebrew and in Aramaic, is present, and that the stage of Aramaic in question is J. A. Fitzmyer's Middle/Late Aramaic. Böhlig discounts the hypothesis of Syriac originals for the corpus.

J. R. BAINES

KNIGHT, D. A., and TUCKER, G. M. (eds.): *The Hebrew Bible and its Modern Interpreters* (Society of Biblical Literature, Centennial Publications: The Bible and its Modern Interpreters, 1). 1985. Pp. xxviii, 516, including 2 maps. (Fortress Press, Philadelphia. Price: \$29.95. ISBN 0 8006 0721 X. Scholars Press, Chico, California. ISBN 0 89130 671 4)

Fifteen essayists, including the editors, sketch and assess study of the Hebrew Bible since 1945. The first seven contributions treat history (J. M. Miller), archaeology (W. G. Dever), the ancient Near East (J. J. M. Roberts), criticism, both older and newer (R. Knierrim and R. C. Culley), religion (P. D. Miller), and theology (G. W. Coats). The next seven focus on sections of the Bible: the Pentateuch (Knight), the historical books (P. R. Ackroyd), the Prophets (Tucker), wisdom (J. L. Crenshaw), lyrics (E. H. Gerstenberger), legends (S. Niditch), and apocalyptic (P. D. Hanson). An essay by W. Harrelson on 'The Hebrew Bible and Modern Culture' completes the review. Mostly modestly written this is a strong collection of often exciting surveys. A paperback edition should quickly rival the stronger one-author 'Introductions' for initiated students. At the beginning of its second century, the Society of Biblical Literature is clearly in good heart!

A. G. AULD

KORT, A., and MORSCHAUER, S. (eds.): *Biblical and Related Studies Presented to Samuel Iwry*. 1985. Pp. xviii, 274, including some figures. (Eisenbrauns, Winona Lake, Indiana. Price: \$25.00. ISBN 0 931464 23 4)

The high number of contributors has meant that many of the twenty-nine essays are rather short. They will be listed in groups by topic. Grammar: T. O. Lambdin re-appraises Philippi's Law, and S. Rosenblatt gives examples of biblical grammar in the Tosefta. Versions: L. G. Running compares the versions of Jer. 18. Lexicography: H. Goedicke explains Gen. 2: 21–22 using Egyptian; J. C. Greenfield clarifies *tēkūnā* in Nah. 2: 10; M. Held discusses difficult *māš* (Prov. 30:33), *ḥidā* and *ḥūd*; G. Krotkoff looks at some Neo-Aramaic terms. History and archaeology: M. Aberbach gives the background

to early links between Parthia and Judaea; R. G. Boling examines the list of levitical towns (Josh. 21); and J. Milgrom explains 2 Chron. 29:21-24 using archaeological finds. Poetry and literature: A. Berlin describes features of Ps. 145; J. S. Cooper would see the Joseph stories as literature, not history; D. N. Freedman studies prose particles in parts of the Pentateuch; A. Hurvitz compares 1 Sam. 2 with Ps. 113; and W. L. Moran finds Rib-Hadda of Byblos a kind of Job. Exegesis: both J. J. M. Roberts and A. Rofé study Isaiah; C. A. Moore reports on Esther studies; and H. B. Huffmon explains Gen. 4:7. Religion: J. M. Baumgarten describes the tithes of 11QT; C. H. Gordon finds a Nuzu parallel to the first commandment; M. Haran contrasts temple with synagogue; and G. Mendenhall studies social bonding in religious systems. Other studies are on Lachish Letter 3 (F. M. Cross), EA 8 (B. M. Gittlen), Aqhat (D. R. Hillers), the New Jewish Version (H. M. Orlinsky), E. Renan (L. Smolar), and Resheph (Y. Yadin).

W. G. E. WATSON

LAGRANGE, M. J.: *Père Lagrange: Personal Reflections and Memoirs*. With a Foreword by P. Benoit. Translated by H. Wansbrough. 1985. Pp. vi, 249. (Paulist Press, Mahwah, New Jersey. Price: \$9.95. ISBN 0 8091 2678 8)

The contents of this fascinating volume fall into two unequal parts. The first, containing Lagrange's personal recollections from the years 1889-1913, tells of the establishment and development of the *École Biblique*, the founding and early years of the *Revue Biblique*, the increasing theological tensions within the Roman Catholic Church, leading to the modernist crisis. The second part contains more personal recollections of Lagrange's early life and education. The historical importance of the first part is obvious. It also reflects Lagrange's scholarly and theological integrity, his unswerving loyalty to truth and to the Church. Both there and in the narrative and reflections in the second part, one gets the impression of a character of great charm and modesty.

G. W. ANDERSON

LANG, B., in conjunction with KAISER, O., SIMOTAS, P., and VÖGTLE, A. (eds.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*. Vol. 31 (1984/85). 1985. Pp. xiv, 498. (Patmos Verlag, Düsseldorf. Price: DM. 158.00. ISSN 0074 9745)

The adjustments made to the arrangement of the entries in this invaluable annual review of articles and books are now firmly established, and the character of this issue is unchanged from that of the previous year; see the comments in *B.L.* 1984, p. 19; 1985, p. 16. In an introductory note Professor Lang pays a much-deserved tribute to Eleonore Beck, who for thirty-four years has played a major part in the production of *IZBG*.

M. A. KNIBB

MARTIN-ACHARD, R.: *Permanence de l'Ancien Testament: Recherches d'exégèse et de théologie* (Cahiers de la Revue de Théologie et de Philosophie, 11). 1984. Pp. xii, 398. (Revue de Théologie et de Philosophie, Lausanne. Price: Sw.Fr. 40.00. ISSN 0250 6971)

As a tribute to the work of Professor Martin-Achard on his retirement, this collection of twenty-seven of his studies has been issued. There is a short introductory essay on his contributions to scholarship and to the wider field of theology and a bibliography of his writings in which those included in this volume are marked with an asterisk so that their provenance is given. The

studies are grouped under: (1) Old Testament theology; (2) the covenant theme; (3) theological themes (*lieux*); (4) exegesis; (5) essays, including two sermons. There is thus a very representative collection, providing a good conspectus of contributions to points of detail (so especially in section 4) and assessments of work in particular fields (a number of studies are reviews of groups of writings relevant to a single topic). The range is wide, and the reader is offered a clear insight into the mind of the author. The collection stands most usefully alongside his well-known larger works.

P. R. ACKROYD

MAYES, A. D. H. (ed.): *Proceedings of the Irish Biblical Association*. Vol. 8. 1984. Pp. iv, 125. (Irish Biblical Association Publications, Trinity College, Dublin. Price: £7.00.)

There is much good matter in this volume. M. Maher writes on the moral problems raised by the manner of Jacob's acquisition of the birthright and on attempts (mainly Jewish) to justify the actions of the principals in the story, K. E. Zappone examines the standpoint of the interpreter, *en route* to a feminist hermeneutic of Scripture, M. McNamara discusses several recent Targum editions (Madrid edition of the Palestinian Targum to the Pentateuch, M. L. Klein's edition of the Fragment-Targums, and A. van der Heide's edition of Targum Lamentations), and K. J. Cathcart considers the language of the Ebla texts and concludes that it is classifiable neither as Canaanite nor as West Semitic, but shares some features with Old Akkadian. M. McNamara returns with a paper on early Irish Bible exegesis, and P. S. Alexander writes on the rabbinic hermeneutical rules, their limitations as far as the definition of midrash is concerned, and the need for modern scholars to devise more rigorous methods of analysis and a more satisfactory terminology.

R. P. GORDON

MIKASA, H. I. H. Prince Takahito (ed.): *Monarchies and Socio-Religious Traditions in the Ancient Near East (Papers read at the 31st International Congress of Human Sciences in Asia and North Africa)* (Bulletin of the Middle Eastern Culture Center in Japan, 1). 1984. Pp. viii, 83, with 25 plates and 1 map. (Otto Harrassowitz, Wiesbaden. Price: DM. 58.00. ISBN 3 447 02510 7)

Three of the ten papers from the erstwhile International Congress of Orientalists are significant for the Old Testament. L. M. Muntingh determines the concept of kingship in Syria and Palestine using royal archives of the period (spanning 2400 to 587 B.C.), including those of Ebla. Z. Weisman describes 'The Prophetic Pattern of Anointing Kings in Ancient Israel', updating his earlier paper in *Biblica* 1976. D. T. Tsumura re-examines the Krt Epic which, he argues, has childlessness as its main theme. Also important are L. Cagni's report on studies of Mesopotamia in the Achaemenid period, particularly for its re-evaluation of Cyrus's tolerance; Y. Ikeda's survey of the Neo-Hittites and Aramaeans in the region around Til-Barsip; and D. J. Wiseman's description of palace and temple gardens in Assyria and Babylon. K. Myśliwiec and J. Leclant deal with Egyptian topics. These papers are welcome for bringing new or unnoticed aspects of kingship to our attention, though depth is occasionally sacrificed for detail.

W. G. E. WATSON

MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE). Band XIII (*Gesellschaft/Gesellschaft und Christentum VI — Gottesbeweise*). 1984. Pp. 804, including numerous illustrations. (De Gruyter Berlin. Price: DM. 320.00. ISBN 3 11 008581 X)

The main articles of especial interest to readers of the *Book List* in this volume are those on *Gesetz* (K. Koch on the Old Testament, Y. Amir on Judaism), *Glaube* (K. Haacker on the Old and New Testaments, E. Bammel on the intertestamental period and rabbinic Judaism), *Gnade* (H. Graf Reventlow on the Old Testament, R. Goldenberg on Judaism), and *Gott* (G. Lanczkowski on the religio-historical background, W. H. Schmidt on the Old Testament, C. Thoma on Judaism). Haacker considers the problem of the terminology of faith in the Old Testament and includes sections on Isaiah, the 'faith of Abraham', faith in the Moses tradition, Second Isaiah, personal piety and Hab. 2:4. Reventlow, faced with similar terminological problems, discusses in particular *hēn*, *hesed* and *rāṣōn*. Schmidt deals with the early period and the main characteristics of the Old Testament concept of God, and then treats the 'God of the prophets' and experience of God in wisdom and the Psalms separately. There are also short articles on Gesenius (J. Hahn), Gibeon (G. Wanke) and Gilgal (E. Otto), and sections on the Old Testament and Judaism in the articles on *Gewohnheit/Gewohnheitsrecht* (E. S. Gerstenberger on the Old Testament, H. G. Perelmuter on Judaism), *Glaubenserkenntnis(se)* (Gerstenberger on the Old Testament, A. Finkel on Judaism), the Golden Rule (H.-P. Mathys on Judaism) and *Gottesbeweise* (N. Samuelson on Judaism, including a short section on the Old Testament, especially Second Isaiah). An index of biblical references, a general index, a list of contributors, a list of contents and an index of illustrations complete the volume.

R. N. WHYBRAY

MÜLLER, H.-P. (ed.): *Bibel und Alter Orient: Altorientalische Beiträge zum Alten Testament von Wolfram von Soden* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 162). 1985. Pp. xii, 224. (De Gruyter, Berlin. Price: DM. 96.00. ISBN 3 11 010091 6)

Von Soden has been one of the most prolific Assyriologists over the last half-century, and his Akkadian grammar, *Handwörterbuch* and *Syllabar* are standard works. In addition he has been putting out a regular stream of articles on all kinds of topics, and twenty-seven of these which bear on the Old Testament have been reprinted here (with occasional slight corrections). Even some one-page notes on particular words are included. They are enormously varied in topic, and are all extremely learned. The author is a philologist in the old German tradition of Friedrich Delitzsch and Heinrich Zimmern, and like them he combines extremely methodical and reliable work with occasional lapses of judgement in more general matters. However, he is always worth reading, and this gathering of materials widely scattered will make more readily available these *opera minora*.

W. G. LAMBERT

MURAOKA, T. (ed.): *Abr-Nahrain XXIII (1984–1985)*. 1985. Pp. viii, 128, including many figures; 15 plates. (Brill, Leiden. Price: Fl. 64.00. ISBN 90 04 06405 2)

A great variety of fields is covered by this issue of *Abr-Nahrain*. We begin with an exciting (though badly edited) sketch by J. Bowman, 'Solomon and Jesus' (pp. 1–13), of the importance of Solomon and the demonic in the background of many of the sayings and stories of the New Testament, especially in Q. Excellent, despite an unnecessary swipe at Islam. V. A. Clark

publishes 'New Safaitic Inscriptions from Sakaka and Azraq' (pp. 14–21), while Y. Ikeda tackles the subject of 'Assyrian Kings and the Mediterranean Sea: The Twelfth to Ninth Centuries B.C.' (pp. 22–31), with special reference to the capture of dolphins. An article by R. G. Jenkins on 'Codex Q and the Hexaplaric Recension' (pp. 32–38) is followed by a second preliminary report on the el-Qitar excavations: 'El-Qitar: Second Season of Excavations, 1983–84' (pp. 39–72) by T. L. McClellan. The late W. Culican contributed to the earlier report (*B.L.* 1985, pp. 18–19). Evidence presented here suggests destruction of the Bronze Age city in the fifteenth–fourteenth century B.C. Several studies follow which deal with finds associated with the Australian expedition to Syria: 'Syriac Inscriptions from the Middle Euphrates' by G. W. Clarke (pp. 73–82), 'Two Syriac Inscriptions from the Middle Euphrates' by T. Muraoka (pp. 83–89), 'A Decorated Christian Tomb-Chamber near Joussef Pasha' by G. W. Clarke (pp. 90–95), 'A Funerary Stele in the District of Membij' by the same author (pp. 96–101), and 'Two Cylinder Seals from el-Qitar' by A. G. Sagona (pp. 102–03) (one is clearly of Mitannian style). Finally, D. Sahas gives a useful survey of 'John of Damascus on Islam' (pp. 104–18). Book reviews and photographic plates complete the volume.

J. F. HEALEY

NORTH, R. (ed.): *Elenchus Bibliographicus Biblicus of Biblica*. Vol. 63 (1982). 1985. Pp. 842. (Biblical Institute Press, Rome. Price: Lire 100,000; \$65.00. ISSN 0392 7423)

The *Elenchus* continues to provide a mass of bibliographical information relating to biblical studies that is unsurpassed in its extent by any comparable publication. The present issue contains over thirteen thousand entries arranged according to the new pattern established by Professor North. The listing of reviews remains one of the very helpful features of this work.

M. A. KNIBB

PÁKOZDY, L. M.: *JHVH 'šr JHVH* (1.1); *Multi lampades, una lux* (1.2). Válogatott tanulmányok az általános és bibliai vallástörténet köréből. (Selected studies from the common and biblical history of religion). 1984; 1985. Pp. 171; 187. (Ráday Kollégium, Budapest.)

Both volumes were published on the occasion of the seventy-fifth birthday of Professor Pákozdy. They comprise twenty of his studies and lectures originally published in different journals and now photo-mechanically reproduced. The first volume contains thirteen contributions dealing with questions concerning the Old Testament. With one exception they are written in Hungarian and cover such topics as How to interpret the message of the old covenant; How to preach on Old Testament texts; The use of the divine name in the stories of Balaam; The historiography of the court and popular tales in Israel; Away with the priests! (Mal. 2). — The discussion of whether the proper name of David was Elhanan, is the only one in German (1.1, pp. 137–39; cf. *ZAW* 68 (1956) pp. 257–59). It is based on the identification of *dauidum* (from the texts of Mari) with a 'leader', and on the supposition that this title later became the name of the partisan-leader David-Elhanan. — Another question that occupied Pákozdy very much for more than thirty years was the explanation of the name JHVH in Exod. 3:14. In spite of his protests the committee for the new Hungarian Bible translation accepted in 1953 the form 'I am who I am'. In vain he presented to the Hungarian Biblical Council a defence of the meaning 'I shall be who I shall be', with an eschatological aim (reprinted here in 1. 1, pp. 117–26). He also

published it at the time for a larger audience in *Judaica* xi.4 (1. xii. 1955). — To his public lecture on 'Questions concerning the Ancient Israelite Epic poem' (i. 1, pp. 21–33) he appended an English summary (p. 34), but the whole text can be read in German in the *Acta Antiqua Academiae Scientiarum Hungaricae* 23 (1975). — His polemical article with Árpád Szabó about the relation between the biblical narrative of Gen. 3 and a similar tale from the island of Ceram on the west of New Guinea (i. 1, pp. 99–109) is completed by a German summary (pp. 109–10). — In the second volume three contributions are dedicated to Qumran problems: Qumran and the Church; The Qumran economy; and A Decade of Qumran research. The last four articles are of an ecclesiological character: The Good Shepherd in John 10; Who is the founder of the Church — Jesus or Peter?; The *ecclesia visibilis* and the continuity of the Church; From exegesis to preaching.

M. Břč

PHY, A. S. (ed.): *The Bible and Popular Culture in America* (Society of Biblical Literature, Centennial Publications: The Bible in American Culture, 2). 1985. Pp. xii, 248. (Scholars Press, Chico, California. Price: \$15.95; discount price: \$10.50. ISBN 0 89130 640 4. Fortress Press, Philadelphia. ISBN 0 8006 0735 X)

JOHNSON, J. T. (ed.): *The Bible in American Law, Politics, and Political Rhetoric* (Society of Biblical Literature, Centennial Publications: The Bible in American Culture, 4). 1985. Pp. viii, 204. (Scholars Press, Chico, California. Price: \$15.95; discount price: \$10.50. ISBN 0 89130 652 8. Fortress Press, Philadelphia. ISBN 0 8006 0614 0)

The Bible has been a pervasive influence on popular culture in the American Southern states, the 'Bible belt'. But this Southern outlook with its strongly conservative biblicism is no longer limited to that region but has its enclaves in other parts of the United States, as Phy points out in the introductory essay of the volume he has edited. The contributors are all from the South or teach there. Subjects include humour, fiction, country music, the 'electronic church' (radio and television evangelistic preachers), selling 'the Good Book', and the Bible as literature for American children.

The volume edited by Johnson is divided into two parts. The first gives a historical perspective, with essays on the transplantation of the Reformation view of the Bible to the New World, the Bible at the time of the American Revolution, and its use in nineteenth-century political life. The second section is thematic, with essays on the influence of biblical religion on constitutional law, views of economic problems, political realism in the nuclear age (focusing especially on Reinhold Niebuhr), and the concept of community. (For volume 3 in this series see *B.L.* 1985, p. 81.)

L. L. GRABBE

Revista Bíblica Brasileira, 1/3 and 1/4. 1984. Pp. 73–104; 105–44. (Centro Comunitário Cristo Redentor, Fortaleza. Price: \$5.00 per annum)

These two issues complete the first year of the new quarterly reviewed in *B.L.* 1985, p. 21. In 1/3, Fr C. M. de Tillesse explores the idea of Covenant as liberation in the Old Testament (including the book of Daniel). In 1/4 he continues the theme into New Testament eschatology. The final issue also contains a meditation on Roublev's Icon of the Blessed Trinity (which forms the cover picture of each issue), a table of biblical citations, and subject and author indexes embracing all four issues.

J. M. DINES

ROFÉ, A., and ZAKOVITCH, Y. (eds.): *Isac Leo Seeligmann Volume: Essays on the Bible and the Ancient World*. 3 volumes. 1983. Pp. x, 572 (vols. 1-2, Hebrew Section); viii, 346 (vol. 3, Non-Hebrew Section). (E. Rubinstein, Jerusalem.)

Planned and written in the mid-1970s as a *Festschrift* for I. L. Seeligmann, this work has sadly become a memorial volume instead because of the considerable delay in its publication. Indeed, despite an official publication date of 1983, it did not in fact appear until 1985.

The two Hebrew volumes include a photograph of Seeligmann, an appreciation of him as a scholar and teacher by Rofé, and a bibliography of his writings. These were not at all numerous (though of high quality), but the thirty-nine articles which make up the remainder of these two volumes attest the very deep influence which Seeligmann exercised as a colleague and especially as a teacher in the Hebrew University of Jerusalem. Not all these articles by any means are restricted to the Old Testament; alongside the expected forays into the post-biblical and mediaeval fields, there are several which deal exclusively with Greek or Roman topics. It is not possible even to summarize here the diverse group of articles devoted to many aspects of Old Testament study, but some readers of the *Book List* may be glad to learn that a number have already appeared elsewhere (either in translation or revised form) in European languages, e.g. N. Na'aman on the inheritance of the sons of Simeon (*ZDPV* 96 (1980), pp. 136-52), S. Japhet on the historical reliability of Chronicles in biblical research (*JSOT* 33 (1985), pp. 83-107), and E. Tov on the rabbinic traditions concerning the alterations inserted into the Greek Pentateuch (*JSJ* 15 (1984), pp. 65-89).

In the non-Hebrew volume there are twenty-two articles in English, French, and German; again, a few have already appeared elsewhere, whilst the majority are recognizable as spin-offs from, or contributions to, their authors' longer-term projects. Many concentrate on particular texts: E. Lipiński (wisdom elements in Gen. 3, Num. 22:22-35, Gen. 4:1-16 and 1 Kings 3:16-27), H. Ringgren (the Deir 'Alla inscription), T. Willi (Gen. 4:1-16), R. Rendtorff (Gen. 28:10-22), J. Milgrom (Deut. 16:18), F. Langlamet (2 Sam. 19:32-41), B. O. Long (1 Kings 22:1-38), R. E. Clements (2 Kings 20:12-19 points to a date for the composition of the Deuteronomistic History in the reign of Zedekiah), R. J. Tournay (Ezek. 21:13-22), A. S. van der Woude (Jonah 1:16 and 4:5-9), I. Willi-Plein (*n̄hm* in Job 42:6), H. G. M. Williamson (1 Chron. 17 and its echoes later in the work), and R. Hanhart (the LXX of Isa. 9:1-7). The remaining articles discuss the relationship between the Old Testament presentation of Israel's history and that reconstructed by modern scholars (J. A. Soggin), the knowledge of God in ancient near eastern and Old Testament historiography (S. Herrmann), 'Anticipatory Titles in Hebrew Narrative' (B. S. Childs), a positive approach to Pentateuchal source criticism in the light of other ancient near eastern literature (J. H. Tigay), the name 'Nabal' (J. J. Stamm), the distinguishing of fact from fiction in prophetic narratives (G. Fohrer), a comparison of the presentation of history in Ezekiel and Daniel (W. Zimmerli), the structure of the book of Esther (M. V. Fox), and observations on the methods used by the translators of the Greek Pentateuch (I. Soisalon-Soininen).

H. G. M. WILLIAMSON

RÖLLIG, W. (ed.): *XXII. Deutscher Orientalistentag vom 21. bis 25. März 1983 in Tübingen. Ausgewählte Vorträge* (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement, 6). 1985. Pp. 444; 23 figures, 62 plates. (Franz Steiner Verlag, Wiesbaden. Price: DM. 220.00. ISBN 3 515 04253 9)

The German Oriental Society's 1983 Congress was not directly concerned with Old Testament studies. Of the seventy papers gathered only a few

are immediately relevant. A. Lemaire considers the writing materials available in ancient Israel, attested both by texts and by actual discoveries. Papyrus was probably normal for books of all sorts, but leather may have been used also (although the evidence that leather was chosen for records meant to endure is weaker than Lemaire supposed). In a résumé K. Beyer summarizes additions to be made to his *Althebräischen Grammatik* (1969; *B.L.* 1970, pp.81–82; *Bible Bibliog.*, pp.271–72). Grammarians may also note G. Steiner's examination of the circumstantial clause in Akkadian, and F. Junge's investigation of the stages of ancient Egyptian language and their appearance in different types of text. K. Aartun discusses Ugaritic *inr*, concluding it means 'watch-dog', derived from a widespread root *'n* or *n'r*. In 'Some Problems in Early Aramean History' R. Zadok sketches current knowledge down to 720 B.C., attempts to define which persons and states were Aramean, and promises a monographic study. The status of Safaitic tribal groups and their religion occupy E. Knauf, who decides they were polyheists, like their neighbours, not henotheists. More recent aspects of Semitic, and much on the Far East supply the bulk of the volume.

A. R. MILLARD

Seisho-gaku Ronshū 18 and 19 (The Japanese Biblical Institute Annual). 1984 and 1985. Pp. 163 and 139. (Yamamoto-shoten, Tokyo. Price: ¥3,000 each)

No. 18 contains Y. Suzuki's 'Eschatological Negation in Hosea with special reference to the Jacob tradition in Hos. 12' and M. Sekine's 'Justification and Sanctification — from the viewpoint of the intellectual-historical study of biblical theology'. The former is a detailed study of Hos. 12, which makes use of the author's textual, literary, structural, and theological methodology, and includes a full survey of previous studies of the text. Suzuki finds in Hosea's text a carefully worked-out literary composition, which conveys YHWH's total rejection of Israel in history.

No. 19 contains T. Ishida's article on Solomon's succession. For European readers his main thesis may be studied in two other recent articles of his, which appeared in *Studies in the Period of David and Solomon* (see *B.L.* 1984, p. 16) and in *Supplements to Vetus Testamentum* 36 (see above, p. 14). An application of the method of the structural analysis of folk-tales to the book of Tobit is attempted in T. Saito's article, 'The Structure of Folk-tales in the Book of Tobit'.

K. K. SACON

Seisho to Oriento Sekai (The Bible and the Ancient Near Eastern World, edited by the Institute for the History of Religion). 1985. P. 302. (Yamamoto-shoten, Tokyo. Price: ¥4,800)

This collection of essays is dedicated to the late Professor K. Ōhata, the founder of the Institute for the History of Religion, by his students. Part One consists of four essays on ancient Israelite religion. H. Yoshida discusses the religio-historical background of the right of asylum and the laws of asylum in the Old Testament. H. Sadakata considers the interpretation of Exod. 3:13–15. T. Odashima discusses the interrelationship between prophecy and metrical form, taking Jer. 2:5–9 as an example. A. Tsukimoto points out Shamanistic elements in Israelite prophecy.

Part Two consists of two essays on Judaism. Y. Ichikawa deals with the Pharisees' attitude toward sacrifice at the temple, and K. Ishikawa with the diaspora as a normative condition.

Part Three contains three essays on archaeology and the religion of the ancient Near East. H. Ogawa writes on 'The discovery of "self" in Neolithic Anatolia', K. Watanabe on 'The three seals of the god Ashur in the vassal-treaties of Esarhaddon', and K. Gotoh on 'A small temple at Tel Zeror'.

K. K. SACON

TÖKEI, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxviii. Fasc. 1-2 (pp. 1-262, including some plates); fasc. 3 (pp. 263-459, including some plates). 1984. (Akadémiai Kiadó, Budapest. Price: \$44.00 per volume. ISSN 0001 6446)

The only article relevant to Old Testament study is the publication with plates by the late A. Scheiber of fragments from the Taylor-Schechter (Genizah) Collection in the Cambridge University Library of the commentary on Leviticus by Daniel el-Qumisi, a ninth-century Karaite writer.

J. A. EMERTON

VAWTER, B. (ed.): *Old Testament Abstracts*. Vol. 8. Nos. 1-3 (February, June, October 1985). Pp. 350. (The Catholic Biblical Association, The Catholic University of America, Washington, DC. Price per annum: \$11.00; single issues: \$4.00. ISSN 0364 8591)

The character and scope of this invaluable bibliographical tool are unchanged from previous years. The present volume contains 917 abstracts of articles and 120 book notices.

M. A. KNISS

VINCENT, J. M.: *Forschung und Verkündigung: Vermischte theologische Schriften und Predigten*. 1985. Pp. vi, 93. (Privately published, Bochum.)

This privately printed volume of shorter studies by Dr J. M. Vincent, who served as *Assistent* to Professor H. Graf Reventlow during 1969-73 and 1980-85 contains a number of contributions of interest to Old Testament scholars. The first essay discusses the relationship between Eduard Reuss of Strasbourg and George Büchner and prints two letters from Büchner to Reuss. Nineteenth-century scholarship also appears as a primary subject in a discussion of the Song of Songs during that century. Besides three sermons from the author there is also a survey of studies of the Decalogue from 1981 to 1985 and a detailed exegetical study of Micah's prophecy against Zion (Mic. 3:12).

The author's previous research on the prophecies of Isa. 40-55 has made a significant contribution to Old Testament studies and these shorter essays will deserve serious attention.

R. E. CLEMENTS

WESTERMANN, C.: *Kyūyaku Seisho*. Translated by M. Tokita. 1985. Pp. 110. (Yorudan-sha, Tokyo. Price: ¥1,300)

This is a Japanese translation of the section 'Altes Testament' in *Arbeitsbuch Religion und Theologie* (1976), edited by the author. The translator has appended a short postscript about the author.

K. K. SACON

2. ARCHAEOLOGY AND EPIGRAPHY

Biblical Archaeology Today: Proceedings of the International Congress on Biblical Archaeology, Jerusalem, April 1984. 1985. Pp. xvi, 534, including some figures, photographs, and maps. (Israel Exploration Society, Jerusalem; Israel Academy of Sciences and Humanities; with ASOR. Price: \$30.00. ISBN 965 221 004 8)

The papers, responses, and discussions at the Congress are set out under the sections in which they were organized. I. Biblical Archaeology Today (F. M. Cross, B. Mazar, Y. Yadin), offers reflections on aspects of a subject whose definition still involves controversy. II. Archaeology, History and Bible, offers a series of approaches to the Israelite Settlement (D. N. Freedman, N. K. Gottwald, S. Herrmann, M. Kochavi, A. Mazar): it is clear that there are still assumptions being made which need to be more fully articulated within so complex an area. III. Stratigraphy, Chronology, Terminology (S. Gitin, R. Amiran, W. G. Dever, M. Dothan, D. Ussishkin), offers different aspects of the chronological and terminological problems. Among the respondents, the comments of R. Moorey are particularly helpful. IV. Israel's Neighbours, looks at the Philistines (T. Dothan); Phoenicians (J. D. Muhly); Egypt and Israel (D. B. Redford) — some valuable comments; Ammon, Moab, and Edom (J. A. Sauer) — unfortunately omitting his full bibliography. V. Cuneiform archives, offers reflections on the Mari material (A. Malamat); Ugarit (H. Cazelles); Amarna (D. O. Edzard); Assyriology (H. Tadmor). VI. Hebrew and Aramaic Epigraphy, has Writing in Israel (A. R. Millard, with a useful response by A. Demsky); Balaam at Deir 'Alla (A. Lemaire; B. Levine more on the historical context; and a very full response by E. Puech) — the problem of the language remains; Aramaic-Akkadian archives from Gozan-Harran (E. Lipiński) — mainly business documents. VII. Dead Sea Scrolls, covers purity and exclusion (L. H. Schiffman); Halakhic material (J. M. Baumgarten; E. Qimron with J. Strugnell); relationships to New Testament themes (H. Stegemann; D. Flusser). VIII. Biblical Jerusalem (P. J. King, A. D. Tushingham, Y. Shiloh, B. Mazar, N. Avigad), covers both the history of excavation and discussion of recent work. A special session was devoted to Sumerian studies (T. Jacobsen on 'the Temple'; S. N. Kramer on 'mythology'). The closing session had C. H. Gordon surveying Ugaritic Research, and E. E. Urbach in some broader reflections on the study of the past. There is much here beyond the main papers, in responses which are often papers in their own right — only a few have been mentioned — and in the reported discussions. Apart from a list of abbreviations, there is no indexing; in a volume of this kind, this is a serious deficiency.

P. R. ACKROYD

BLAIKLOCK, E. M., and HARRISON, R. K. (eds.): *The New International Dictionary of Biblical Archaeology*. 1983. Pp. xxx, 485, including numerous figures, with 28 colour photographs and 23 maps. (Regency Reference Library, from Zondervan, Grand Rapids, Michigan. Price: \$24.95. ISBN 0 310 21250 2)

The word 'international' in the title of a study of the Bible has now become an assurance of a stance acceptable to conservatives, and so it is here. The main thrust of this work is to illustrate how 'archaeology has demonstrated the historical and geographical reliability of the Bible'. There are twenty contributors, with the two editors much the most prolific. Articles for the most part refer to sites, but there is generous treatment of the kind of *realia* that would normally be discussed in a Bible dictionary. The illustrations are clear, and the cross-referencing system helpful, the maps on the whole

somewhat less so. The quality of individual articles varies enormously. Some, though they might be thought too technical for a volume of this kind, will deserve the attention of all scholars concerned with the subject under discussion, particularly for their full and detailed bibliographies. In particular a number of studies by E. Yamauchi on very varied topics (e.g. Cyrus, Kassites, cultic prostitution, Solomon, Susa, Urartu) give especially full coverage. Elsewhere the treatment is usually much briefer, and often much more tendentious (cities of the plain) or oddly dismissive (Dead Sea Scrolls, Nag Hammadi). In short, something of a curate's egg: parts are to be warmly recommended, others are frankly disappointing.

R. J. COGGINS

BROWN RIGG, R.: *Come, see the place: A Pilgrim Guide to the Holy Land*. 1985. Pp. xiv, 269, including figures and maps. (Hodder & Stoughton, London. Price: £2.95. ISBN 0 340 37164 1)

This is a handbook for the Christian visitor to Palestine who wishes to be reasonably informed about what may be seen, and guided in an approach which will inform and enlarge religious understanding. If, inevitably, many questions are simplified, there is no lack of good information. Very properly, the reader is given some sketch of post-biblical history, though this could usefully have been extended to give rather more about the period from the Crusades to the present day. Judaism and Islam are given some space, though the concentration is on Christian aspects. It does not, of course, have the detail of the new four-volume guide by O. Keel and others (*B.L.* 1984, p. 38; 1985, p. 37); nor does it go as deeply as the short guide by J. M. Miller (*B.L.* 1984, p. 33). But it is much better than many of the popular works which skate over the difficulties or show no awareness of them.

P. R. ACKROYD

BUCHANAN, B.: *Catalogue of Ancient Near Eastern Seals in the Ashmolean Museum*. Vol. II: *The Prehistoric Stamp Seals*. Edited by P. R. S. Moorey. 1984. Pp. xx, 43; 16 plates. (Oxford University Press. Price: £20.00. ISBN 0 19 813403 7)

Unlike cylinder seals, stamp seals from the ancient Near East have been little studied. The author, who published the cylinders of the Ashmolean collection, died before he could complete the volume on stamp seals, and P. R. S. Moorey has undertaken to complete and publish at least some of the material. This part, dealing only with the prehistoric, reflects the best current knowledge on the subject, but is the least pertinent for Old Testament scholars. The majority, showing only patterns of lines or animals, are not easily interpreted to throw light on the civilizations which produced them. The next volume scheduled for publication is to deal with the first millennium stamp seals, and this will have much greater relevance to the Old Testament.

W. G. LAMBERT

GIVEON, R.: *Egyptian Scarabs from Western Asia from the Collections of the British Museum* (Orbis Biblicus et Orientalis, Series Archaeologica, 3). 1985. Pp. 202, including 457 figures. (Universitätsverlag, Freiburg. Price: Sw.Fr. 64.00. ISBN 3 7278 0332 0. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53653 4)

The scarabs published in this book belong to the Western Asiatic Department in the British Museum (as distinct from the Egyptian Department) because they all derive from the Near East, often from specific sites and excavations, and were not found in Egypt. In his introduction Giveon

sketches the nature, roles, and history of scarabs: an Egyptian amulet based on the dung-beetle (emblem of life's renewal). Such trinkets served as amulets, sometimes as seals (when, as often, they were inscribed or decorated on their flat bases). Ranging from the early Middle Kingdom (*ca.* 2100 B.C.) to the Late Period, the majority published here are either of Hyksos date or from the New Kingdom (*i.e.* from the Canaanite Middle and Late Bronze ages, *ca.* 1700–1100 B.C.).

The Catalogue proper goes by sites, from south to north (T. Fara S., T. Ajjul, Gezer, Byblos, etc., up to Carchemish), then eastward (T. Halaf, Kuyunjik, and Ur), ending with minor find-spots and unlocated. Opposite the description of each piece are drawings of the base, side, and top, and a photograph of the base (or of a cast of it). Bibliography and indexes complete a neat, easy-to-use reference work. A good number of pieces have been earlier published in excavators' reports; many others are newly published here. Middle-Kingdom statuery found in Canaan (p. 16 and n. 34) may have been brought thither in Hyksos times (*cf.* Helck, *Ugarit-Forschungen* 8 (1976), 101–15). The reading of most pieces is reliable. However, No. 21 (p. 28) is probably Usimare (Ramesses II) beloved of Ptah and Thoth, not Sethos II; Nos. 40, 41 (p. 122) are probably not Intef V, but just 'lucky' signs, despite Giveon; and No. 19 (p. 144) is certainly not Padiusir, but Padiese — *cf.* the envoy to Canaan and Philistia, Padiese, known long since (Steindorff, *Journ. Eg. Archaeol.* 25 (1939), 30 ff.).

K. A. KITCHEN

HADIDI, A. (ed.): *Studies in the History and Archaeology of Jordan*. Volume II. 1985. P. 358; numerous figures, plates, and maps. (Department of Antiquities, Amman, Jordan; Routledge & Kegan Paul, London. Price: £40.00. ISBN 0 7102 0734 4)

The volume presents forty-one papers given at the Second International Conference on the History and Archaeology of Jordan, held in Amman in 1983. It matches the first volume (see below) in style, and includes a brief introduction by Dr Hadidi, reports of speeches, and an index. Its primary theme is 'Jordanian Environment: Geographical and Historical'; its range is wide, but with much that will be of interest to users of the *Book List*.

There are discussions relating to the nature of environmental influence on human life: D. Baly, pp. 19–24, comments usefully to correct simplified views, and in particular 'The desert is monotheistic' (also alluded to by H. Chadwick, pp. 175–77, in a more general discussion of the great religions and the environment). Particular areas — the Jordan valley (W. van Zeist, pp. 199–204, on past and present, and R. North, pp. 205–15, entertainingly on the earlier cartography of the area); the Wadi Araba (T. Raikes, pp. 95–101); the Azraq basin (A. Garrard and others, pp. 109–15, J. B. Nelson, pp. 39–44, and D. D. Gilbertson and others, pp. 347–52); the Hesban region and its food production (L. Geraty and Ø. LaBianca, pp. 323–30) — are investigated from various angles. Valuable analysis of earthquake records and evidence suggests scope for a fuller survey including the period before 31 B.C. (Z. El-Isa, pp. 229–35). The importance of qualified handling of biblical evidence is drawn out by K.-H. Bernhardt, pp. 179–82, and the theme is also touched on by Baly: it is proper to see it stressed that what is said in the Old Testament about the areas east of the Jordan appears in a 'western' Palestinian context. The importance of the recovery of older photographs and the development of good archives for evidence of sites and buildings since altered or lost is shown by C. Gavin (pp. 279–85).

Much of the volume handles very early material, or covers the later periods, particularly Byzantine and Islamic. The articles are in English except

for four in French; in two instances, the Arabic text is printed alongside an English text or summary. Another useful and stimulating collection.

(Volume 1, reviewed in *B.L.* 1984, p. 31, is also distributed now by Routledge & Kegan Paul. Price: £35.00. ISBN 0 7102 0735 2.)

P. R. ACKROYD

HARRIS, R. L., and SCHONFIELD, J. (eds.): *Bulletin of the Anglo-Israel Archaeological Society: News and Meetings of the Society 1983-84*. 1984. Pp. 49, including some plates and maps. (Anglo-Israel Archaeological Society, London. Subscription: £7.00 per annum for non-members. ISSN 0266 2442)

After an Editorial, accounts of the Biblical Archaeology Congress held in Jerusalem in 1984 (see p. 27), and of the activities of students whom the Society enabled to visit Israel, lectures given to the Society are summarized. Reports of lectures on chalcolithic sites in the Negev (T. Levy) and on a late Roman pottery (F. Vitto) are accompanied by several relevant to Old Testament studies. C. Vita-Finzi spoke of geological changes in historical times, Y. Shiloh of his excavations in the City of David (1981-83), and S. Gibson of agricultural terraces, presses, and other signs of farming activity around Jerusalem in biblical times. R. Giveon presented results of excavations at a site near Megiddo occupied from Chalcolithic to Roman times, probably Geva of Egyptian records. He also gave a lecture on evidence for the Exodus, arguing that the Israelites were a group of the Shasu people, the Shasu appearing on Egyptian monuments circumcised and wearing tasselled kilts. Making such summaries available in advance of fuller publication is useful. R. D. Barnett closes the issue with a brief obituary of Y. Yadin.

A. R. MILLARD

HERRMANN, C.: *Formen für Ägyptische Fayencen: Katalog der Sammlung des Biblischen Instituts der Universität Freiburg Schweiz und einer Privatsammlung* (Orbis Biblicus et Orientalis, 60). 1985. Pp. xxx, 167, including numerous figures; 29 plates. (Universitätsverlag, Freiburg. Price: Sw.Fr. 68.00. ISBN 3 7278 0325 8. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53683 6)

This work publishes nearly fourteen-hundred examples of small baked clay moulds used for producing faience amulets, beads, ring-bezels, and pieces for inlays. Three-quarters of these are in the collection of Freiburg University's Biblical Institute, the remainder being in Herrmann's own collection. It seems likely that most of these pieces come from the Qantir district in the Egyptian East Delta, the site of Pi-Ramesse (Raamses of Exod. 1:11), dating to the nineteenth/twentieth dynasties (thirteenth/twelfth centuries B.C.). Of royal names mentioned, Herrmann cites Ramesses V as the latest. However, the name-form without the element 'Mery-Amun' is the proper nomen of Ramesses X (Amenhirkhopshef III), not of Ramesses V (Amenhirkhopshef I), which would extend the date down two decades to ca. 1100 B.C. The subject matter of the moulds includes figures of gods, of wild and domesticated animals, birds, plant life, hieroglyphs, and a few royal names. For clarity, Herrmann made the published drawings from modern impressions ('Positiven') taken from the series of ancient moulds (his 'Model' or 'Form'); both appear in the plates. This is the fullest series to be published; it illustrates the range of small trinkets favoured by Egyptians in the late second millennium B.C. in the general period of the Hebrew sojourn and exodus.

K. A. KITCHEN

HERZOG, Z., with BRANDFON, F. R., and RAINEY, A. F.: *Beer-Sheba II: The Early Iron Age Settlements* (Tel Aviv University, Publications of the Institute of Archaeology, 7). 1984. Pp. xvi, 134, including 42 figures; 16 plates. (Institute of Archaeology, Tel Aviv University, and Ramot Publishing Company, Tel Aviv. Price: \$25.00)

Colleagues of the late Yohanan Aharoni continue the publication of the discoveries they made under his direction (see *B.L.* 1976, p. 20), following his concepts very closely. This is especially obvious in Z. Herzog's chapter on the cultural background and A. F. Rainey's on the historical-geography of the Negeb. Both accept Mazar's hypothesis about the patriarchal stories and Aharoni's linking of them with the earliest Iron Age buildings and well at Tel Beer-Sheba, bringing other arguments, sometimes circular, in attempts to support them. Of more lasting value are the detailed reports on stratigraphy and architecture, by Herzog, and on pottery by Brandfon, the latter giving extensive references to parallels and a chart of comparative stratigraphy. Shorter reports deal with faunal remains, flora, flints, one and a half scarabs, and small Iron Age sites up to twenty miles to the west. The fortified town of Stratum V obliterated much of Strata IX–VI, and the exact stratigraphy is crucial (it is never substantiated by drawn sections). Nomads' silos mark the initial stage, then a series of small houses, basically of the four-room type, a gateway in Stratum VII implying an enclosed settlement. The mediocre remains are tantalizing; they reveal a struggling community on the edge of the desert, pasturing flocks of small and large cattle, but not growing grain, if the pollen evidence can be trusted. The discovery of iron tools deserves note (two sickles, a chisel, a hoe, and a knife, none adequately described). This publication is welcome and an encouraging sign that this important site will be adequately documented in due course.

A. R. MILLARD

HOPPE, L. J.: *What Are They Saying about Biblical Archaeology?* 1984. Pp. 107, including some figures. (Paulist Press, Ramsey, New Jersey. Price: \$4.95. ISBN 0 8091 2613 3)

This is a lightweight book with the aim of introducing the general reader to what biblical archaeologists are doing and saying. Chapters 1, 2, and 7 deal with theoretical points: the use and abuse of biblical archaeology, what an excavation project entails, and the future of biblical archaeology. Chapters 3 to 6 describe excavation projects at Ebla, Jerusalem, Capernaum, and Nabratein by way of illustration of problems, methods of excavation and accomplishments. The bibliography is quite good, with useful comment on some of the cited works. The map of major archaeological sites in Syria does not show Mardikh (Ebla), and, apart from the plan of the synagogue at Capernaum and the pediment stone at Nabratein, the figures could have been omitted without loss to the text.

J. R. DUCKWORTH

KEEL, O., and SCHROER, S.: *Studien zu den Stempelsiegeln aus Palästina/Israel*. Band I (*Orbis Biblicus et Orientalis*, 67). 1985. Pp. 115, including 97 figures. (Universitätsverlag, Freiburg. Price: Sw. Fr. 29.00. ISBN 3 7278 0336 3. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53690 9)

The author continues his work on art from the Old Testament world with a project to catalogue and study stamp seals from Palestinian excavations. This, the first volume of studies arising from that project, consists of two

articles. The first, of thirty-seven pages and by Keel, usefully surveys the various categories of artefacts with depictions from Palestinian excavations and answers some criticisms of previous works of his, in some cases adding new material. Schroer, who is working under Keel, in fifty-seven pages studies Middle Bronze IIB scarabs from Palestine for figures wearing garments with very thick edges and compares them with Syrian depictions of the same on especially cylinder seals and as bronze figurines. This is a useful collection of data, a few being hitherto unpublished, and most are presented in competent drawings. The current opinion that the figure so dressed is a ruler is accepted without serious discussion. The project is questionable in that the objects chosen for study cannot be separated from Syrian art (as is abundantly demonstrated here), so that to be successful this must become a study of Syrian art of the period. If competently achieved, one may hope that light on the Old Testament will be thereby engendered.

W. G. LAMBERT

MAHMOUD, A.: *Neo-Assyrian Sculptures from Šaddikanni (Tell Ajaja)* (Assur, 4/2). 1983. Pp. 4; 4 plates. (Undena Publications, Malibu, California. Price: \$2.50. ISBN 0 89003 147 9)

This report describes briefly and illustrates a winged human-headed bull and a stone relief of a winged bull before a stylized tree which guarded a gateway built by an Assyrian governor at his seat on the middle Habur late in the ninth century B.C. Continuing excavations at this important site, first investigated by Layard, as Arban, may reveal more about the state of a governor at that time, and about a strategic town in eastern Syria.

A. R. MILLARD

MAZAR, B., and YADIN, Y. (eds.): *Eretz-Israel: Archaeological, Historical, and Geographical Studies*. Vol. 18: *Nahman Avigad Volume*. 1985. Pp. x, 80 (English), xvi, 434 (Hebrew); 88 plates, numerous figures. (Israel Exploration Society with the Institute of Archaeology, the Hebrew University, Jerusalem. Price: \$60.00)

Sixty-five scholars honour Avigad, mostly writing in Hebrew. Ten discuss aspects of Jerusalem; among them B. Isaac presents a Greek inscription recording the donation of a pavement, apparently for Herod's Temple, A. Demsky proposes a new reading in the 'trumpeters' inscription, H. Geva and Z. U. Ma'oz discuss the 'First Wall' and the Hasmonean and Herodian town plan. Y. Shiloh's report on fifty-one Hebrew bullae from the 1982 City of David excavations is notable; one seal may have belonged to Gemariah son of Shaphan named in Jer. 36. Thirteen papers headed Epigraphy include first publications of a pre-exilic ostrakon from Horvat Uzza in the Negev listing personal and place names (I. Beit-Arieh) and of an early fifth-century B.C. Phoenician ostrakon from Akko (M. Dothan). The late Y. Yadin reassessed the Lachish Letters as drafts of messages sent to Jerusalem, and A. Lemaire has presented seven newly found seals. Analysis of seal impressions on jars bearing the *lmk* stamps has led Y. Garfinkel to posit an administrative hierarchy in Judah. Additionally there are studies of 'The Pronoun *She* in Biblical Hebrew in the Light of Ancient Epigraphy', in which B. A. Levine finds more importance in Phoenician and Punic parallels than in Aramaic influence, of catch-lines in ancient books (M. Haran), of the land as the key to the covenant (H. M. Orlinsky), and of the demotic papyrus containing a poem in Aramaic, which M. Weinfeld argues is the pagan

forerunner of Ps. 20:2–6. The most notable epigraphic essay is F. M. Cross's edition of the first papyrus from Wadi Daliyeh, a slave-sale of 335 B.C. Related to this is E. M. Myers's study of the post-exilic seals Avigad edited, and their contribution to our knowledge of officialdom in Persian times. Archaeological topics are varied; of the twenty-seven essays note R. Hachlili and R. Merhav's investigation of the *menorah*, concluding that the form described in Exodus is post-exilic, A. Mazar's account of excavations at Tell Batash (Timnah), and I. Finkelstein's re-interpretation of the Negev 'fortresses' as built by nomads in the process of settlement. These and all the other essays make this an important volume for biblical scholars and archaeologists alike.

A. R. MILLARD

SHILOH, Y.: *Excavations at the City of David. I: 1978–1982: Interim Report of the First Five Seasons*. (Qedem, Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 19). 1984. Pp. xii, 72 (English), including 34 figures, 40 (Hebrew); 41 plates (Israel Exploration Society, Jerusalem. Price: \$24.00. ISSN 0333 5844)

The interim report on the first five seasons of Professor Shiloh's excavations on the south-eastern hill of Jerusalem has appeared with commendable promptness. Text and notes in English are given at the front, plans and photographs in the middle, and the original Hebrew version of the same notes and text at the back. First the discoveries made in each area are described separately; then a synthesis indicates the results for each of twenty-one strata dating from the Chalcolithic period to medieval times. The emphasis is chiefly on stratigraphy and there is little detailed information (though there are some photographs) on the pottery and other small finds. Much new light is shed on Jerusalem in the Hellenistic and early Roman periods, but the most interesting features from the biblical period are an enormous stepped stone structure, which Shiloh dates convincingly to the tenth century B.C. and regards as a retaining wall, perhaps for a citadel on the summit of the hill, a cache of fifty-one clay bullae from the early sixth century, one of which is inscribed *lgmryhw [b]n špn* (cf. Jer. 36:10, etc.), and the clearance of 'Warren's Shaft', which Shiloh perhaps too hastily dates to the Israelite period. This is a clear and informative publication which will help to satisfy other scholars' appetites until the definitive reports begin to appear.

G. I. DAVIES

SMELIK, K. A. D.: *Behouden schrift: historische documenten uit het oude Israël*. 1984. Pp. 175, with 21 figures. (Ten Have, Baarn. Price Fl. 22.50. ISBN 90 259 4180 X)

The seventy or so texts and fragments selected for translation in this elegant paperback date from between 1000 and 500 B.C. and were found in present day Israel and Jordan. After an introductory chapter on writing, the texts, which can only loosely be termed 'historical', are grouped chiefly according to place of origin. First, the Gezer Calendar, the oldest Hebrew inscription. Moabite texts come next, then Hebrew inscriptions from Jerusalem, including the Siloam plaque, followed by texts from Transjordan (Ammonite and Deir 'Alla inscriptions), from Yavneh-yam, Arad and Lachish. Seals, stamps, and weights are included as are the fragments from Khirbet el-Qom, Kuntillet 'Ajrud, etc. Relevance for the Old Testament is highlighted throughout with the use of lengthy quotations. The illustrations (mainly of the inscriptions), maps, and plans are clear, while the bibliography

is up to date and very helpful. (Note: for new readings in Lachish Ostrakon 3 see now F. M. Cross in *Biblical and Related Studies Presented to Samuel Iwry*, pp. 41–47 (above, pp. 18–19).)

W. G. E. WATSON

SUDER, R. W.: *Hebrew Inscriptions: A Classified Bibliography*. 1984. Pp. 170, including numerous illustrations. (Associated University Presses, London. Price: £29.50. ISBN 0 941664 01 5)

The laudable concept is 'to collect basic bibliographic resources on the publication, classification, and analysis of each inscription' and arrange them according to the categories developed during the past hundred years. Indeed, the work is claimed to 'represent a comprehensive collection of material from the early nineteenth century until 1982'. After General Works, Hebrew inscriptions are treated by provenance; seals have their own section (3) and are listed by site or, where that is unknown, by owners' names. Ammonite and Moabite texts are treated similarly, and section 7 covers the alphabet's origins. Any bibliography attains some value by its collection and ordering of references. Sadly, the value of this one is reduced by its arrangement, inconsistencies, and omissions. Much more useful would be a listing of *all* seals by their owners' names, for example. Inscriptions found in Jerusalem by K. M. Kenyon and published by J. Prignaud in *Revue Biblique* 77 and the Kenyon Volume are omitted, as are the ostrakon from Tell Masos (given in Lemaire's *Inscriptions Hébraïques. I: Les Ostraca*, known to Suder) and the important statue from Amman that has often been reproduced. A far more detailed and accurate work of this sort would be of real help to the study of Hebrew; this, regrettably, gives little aid.

A. R. MILLARD

WENKE, R. J., and others: *Archaeological Investigations at El-Hibeh 1980: Preliminary Report* (American Research Center in Egypt, Reports, 9). 1984. Pp. xii, 141; 25 figures, 12 plates. (Undena Publications, Malibu, California. ISBN 0 89003 155 X. Paperback edition: ISBN 0 89003 154 1)

This is a preliminary report of five weeks spent on the ancient site at El-Hibeh in northern Middle Egypt, mapping its topography, collecting surface pottery, etc., re-examining the temple site, and digging two test sequences to obtain a stratigraphic time-sequence. This report has been issued in the absence of opportunity to continue fieldwork. While the full range of occupation runs from *ca.* 1070 B.C. (twenty-first dynasty) to Byzantine times, no clear, detailed correlation of successive historical epochs with the stratigraphy obtained is given. The temple has long been near totally destroyed, and no results are given of work on it; it was built by Shishak, who vanquished Rehoboam. Of greater value are the sections on faunal and plant remains and textiles; the initial and final 'theoretical' studies seem out of place in this valiant attempt to maximize results from very limited data. Most plates are clear except for some items reduced to black blots on pls. III–VI; the inscribed brick in pl. XB is upside down.

K. A. KITCHEN

WRIGHT, G. R. H.: *Ancient Building in South Syria and Palestine* (Handbuch der Orientalistik, VII, 1, ii: B, Lfg. 3, 1 and 2. Vol. 1: *Text*; Vol. 2: *Illustrations*. 1985. Pp. xxiv, 539; xvi, 367 illustrations. (Brill, Leiden. Price: Fl. 420.00; sub. price: Fl. 380.00. ISBN 90 04 07091 5 and 90 04 07170 9)

The publication of this handbook is a major landmark in the study of the archaeology of the Levant, for it is the first comprehensive treatment of its

subject to appear. There are chapters on the geographical and historical background, the broad outlines of the history of building as illustrated by excavations, and foreign connections; but the heart of the book and its most valuable feature is a chapter entitled 'Elements of Building', which occupies over three-hundred and fifty pages. Here are collected together examples of different types of building and building technique from a multitude of excavation reports, so that it is possible (with the help of the full commentary and the equally rich volume of plans) to see quickly what is now known (or thought — Wright is careful to point out uncertainties or disagreements) about almost any aspect of the architecture of Palestine from the Mesolithic period to the end of Persian rule. Any book of this kind is bound soon, in a certain sense, to become out of date because of the continuing process of discovery, but sufficient material is now available for this volume to remain an invaluable work of reference and point of departure for archaeologists, biblical scholars, and their students for many years to come.

G. I. DAVIES

3. HISTORY AND GEOGRAPHY

Aḥituv, S.: *Canaanite Toponyms in Ancient Egyptian Documents*. 1984. Pp. xx, 214; 12 plates, 13 text-figures, 5 maps. (Magnes Press, Jerusalem; Brill, Leiden. Price: \$28.00. ISBN 965 223 565 4)

This convenient, compact book falls into two parts. In the first, Aḥituv lists the principal ancient Egyptian sources that mention place-names in Western Palestine, including data extending into Transjordan, Phoenicia, and Lebanon/Syria. These sources comprise essentially the great topographical lists of such names inscribed as symbols of victory and far-flung dominion by the imperial pharaohs of the New Kingdom, plus Shoshenq I (Shishak), along with the Middle-Kingdom 'execration-texts' of the early second millennium B.C., which also list places and groups in western and eastern Palestine and beyond. Less extensive sources include royal and private inscriptions and some administrative and literary documents. A cross-section of such sources features in the plates and figures. The bibliographical notes in this section are kept brief, but are not always sufficient.

The second, main half of the book is a gazetteer of such Levantine place-names (in European alphabetic order) from these Egyptian sources. In each case there is given the hieroglyphic spelling (in very poor hieroglyphs), Hebrew form, and source-reference, followed wherever possible by a succinct discussion or note on the possible identification(s), geographical and linguistic, of each toponym, with some notes to previous discussions. Aḥituv has many new suggestions that differ from his predecessors in this very tricky field. Some may well prove convincing; in other cases less so; and his refusal (p. 189) to accept the perfectly good example of Dibon in Moab is perverse, because the archaeological data are defective, but the philology and 'context' impeccable. The maps at the end include many locations mentioned in the book and are pleasingly clear — but the hints at relief are too scrappy to have any value. The main drawback to this kind of book is that a real study of these names still requires one to go back to the sources themselves, to study context, etc. An Egyptian index of the Egyptian toponyms (in transliteration) should have been included.

K. A. KITCHEN

ALON, G.: *The Jews in their Land in the Talmudic Age (70–640 C.E.)*. Translated and edited by G. Levi. Vol. 2. 1984. Pp. xviii, 323–801. (Magnes Press, Jerusalem. Price: \$30.00. ISBN 965 223 468 0)

This volume completes the English translation of Alon's *Toledot*. Alon was arguably one of the greatest of modern Jewish historians of antiquity. He was noted for his erudition and his independent judgement. The general reader will find here much material, particularly on the Amoraic period, not readily available elsewhere. For an assessment of Alon and his work see the review of volume 1 in *B.L.* 1981, p. 35.

P. S. ALEXANDER

BALCER, J. M.: *Sparda by the Bitter Sea: Imperial Interaction in Western Anatolia* (Brown Judaic Studies, 52). 1984. Pp. xviii, 597, including 23 figures, 5 maps, and 2 plates. (Scholars Press, Chico, California. Price: \$39.95 (discount price: \$29.95); ISBN 0 89130 657 9. Paperback price: \$29.95 (discount price: \$19.95); ISBN 0 89130 818 0)

Sparda or Sfarda (Sardis) was the name given by the Persians to the satrapy formed out of the conquered kingdom of Lydia. This monograph presents a careful study of the political, social, and economic history of the territory under the Lydians from 700 B.C. and then under the Persians from 547 to 447 B.C., the last date being that of the Peace of Callias. While this history has conventionally been studied from the Greek viewpoint, here an Asian viewpoint is adopted. There are indirect references to Jews in the Persian Empire (none, however, to the exiles of Sepharad mentioned in Obad. 20). It is accepted that a Judaeon faction plotted to place Zerubbabel on his ancestral throne about 520 B.C.; this is perceived as fitting into a pattern of similar provincial revolts at the beginning of the reign of Darius I. The account of Darius's rise to power is particularly convincing. So valuable a contribution to our understanding of a century of Persian rule in Western Asia supplies a context for Jewish history during that period.

F. F. BRUCE

CATE, R. L.: *These Sought a Country: A History of Israel in Old Testament Times*. 1985. Pp. 413. (Broadman Press, Nashville, Tennessee. Price: \$9.95. ISBN 0 8054 1232 8)

This is a clearly structured outline history of Israel from Abraham to Alexander, written from an avowedly Christian standpoint; it seems to be addressed mainly to a conservative readership, so that what to a critical viewpoint occasionally appears as special pleading may be a way of indicating to the un- (or anti-)critical that history cannot simply be read off the pages of the Bible. An introductory chapter discusses the issues raised in studying Israel's history, and a conclusion spells out some of the messages learnt. In between come seven identically structured sections, each outlining the sources of our knowledge of the period, the main problems to be considered, and the international background; then the relevant historical outline is sketched, and some conclusions drawn as to the lasting significance of the period being discussed. This could be a useful first serious introduction to the study of the history of ancient Israel.

R. J. COGGINS

DEXINGER, F., OESCH, J. M., and SAUER, G. (eds.): *Jordanien: Auf den Spuren alter Kulturen*. 1985. Pp. 191, including 110 illustrations in colour and 1 map. (Tyrolia-Verlag, Innsbruck. Price: Sch. 480.00. ISBN 3 7022 1565 4)

A beautifully produced and illustrated book which its editors direct to those who do not sufficiently appreciate the many archaeological, historical,

and artistic treasures of the Hashemite kingdom. It is thus in some measure a guidebook: one for reading before or after a visit. It has popular appeal, but it also provides in the sections of text written by its twenty-one contributors (two from Jordan, the rest from Austria), clear accounts of the main areas and places, concentrating on the trans-Jordanian part of the kingdom. It covers all periods from the pre-historic to the Islamic and mediaeval, with some look at the contemporary scene. Its particular merit is that it provides comments on many matters of concern to the biblical scholar from a non-biblical viewpoint, making judicious use of the biblical text, but with an independent slant which enriches the understanding. Guidance on further reading is offered both at the end of each section and in a list at the end of the book. A chronological table, map and index are included.

P. R. ACKROYD

FRIEDMAN, E.: *El-Muhraqa: Here Elijah Raised his Altar*. Edited by F. Foresti. 1985. Pp. 48, including 2 illustrations. (Distributed by Edizioni de Teresianum, Rome. Price: Lire 3,000.)

The author's main purpose is to defend the authenticity of the tradition which identifies *el-muhraqa*, at the south-eastern extremity of Mount Carmel, with the scene of Elijah's contest with the prophets of Baal (cf. *Ephemerides Carmeliticae* 22 (1971)). Brief notes on the site's geographical surroundings and the modern Carmelite presence there are also included.

G. I. DAVIES

GALBIATI, E. R., and ALETTI, A.: *Atlante storico della Bibbia e dell'Antico Oriente: Dalla preistoria alla caduta di Gerusalemme nell'anno 70 d.C.* (Enciclopedie per Tutti, 7.) 1983. Pp. 256, including 73 map pages and one chart in colour. (Editrice Massimo, Milan. Price: Lire 80,000. ISBN 88 7030 711 5)

Introductory material covers (a) biblical books, languages, and problems of transliteration of names (pp. 7–10); (b) history (pp. 11–23), distinguishing what can and cannot be shown in an atlas (Gen. 1–11, Tobit, Judith, and Esther are excluded); problems in the remainder of the material, including non-biblical texts only for the monarchical period; and a discussion of 'salvation history'; (c) a description of the physical geography, with map and sectional chart (pp. 24–26); (d) archaeology, summarizing periods and the development of the discipline, and including a list of major sites, with some of them and some major near eastern sites briefly discussed (pp. 27–40). Numerous indexes conclude the volume. So far, so good.

The main part (pp. 41–224) consists of the maps (many divided up), each introduced with some statement of what they represent, with biblical references and comment on religious significance. Most of this is very traditional. As in some other such atlases, detailed movements of individuals, groups and armies are drawn with coloured lines and arrows. Esther being excluded, it is odd to find the journeys of Elimelech, Naomi, and Ruth mapped, as well as those of Lot, Abraham, and the angels. (Did the angels go only by road?) The result is an often misleading impression of geographical and historical knowledge, matched by what appears to be a virtual ignoring of the problems of identification — map 57/2 allows two identifications of Emmaus. This is evidently an atlas intended for general use, in a popular series, it can hardly be taken as a serious study of the problems of biblical geography and history. Perhaps we may hope it will *not* be translated.

P. R. ACKROYD

GERSCHEVITCH, I. (ed.): *The Cambridge History of Iran*. Vol. 2: *The Median and Achaemenian Periods*. 1985. Pp. xviii, 946, with 48 plates, some figures and maps. (Cambridge University Press. Price: £55.00. ISBN 0 521 20091 1)

The opening chapters of this volume deal with background: Elam and Media (I. M. Diakonoff), Anshan (J. Hansman), the Scyths (T. Sulimirski), all providing comprehensive reviews indicating the many problems of interpretation of the limited evidence. Users of the *Book List* will welcome those chapters which deal more directly with areas impinging on Old Testament studies: J. M. Cook on the rise of the Achaemenids, now overtaken by his 1983 volume *The Persian Empire* (not noted in the *Book List*); Max Mallowan on Cyrus the Great, rather idealistic; the religion of the period by M. Schwartz (compare Mary Boyce in *CHJ* 1: see *B.L.* 1985, p. 34); Aramaic by J. C. Greenfield (overlapping a related chapter in *CHJ* 1). Wider background is provided for Jewish life in Babylonia (A. L. Oppenheim) and in Egypt (E. Bresciani). The remaining chapters move further from the Old Testament, but it is nonetheless important to recognize both the background they provide and the many indications that historical problems exist for other parts of the empire similar to those for Palestine. The Greek aspect appears in a chapter on Persia and the Greeks (A. R. Burn) and one on Alexander (E. Badian); the Behistun relief (Ann Farkas), Persepolis (R. T. Hallock), Pasargadae (D. Stronach), and others dealing with further aspects of archaeology, numismatics and chronology make up an impressive volume which shows signs — not least in the number of contributors now deceased — of having been a long time in production.

P. R. ACKROYD

JAGERSMA, H.: *A History of Israel from Alexander the Great to Bar Kochba*. Translated by J. Bowden. 1985. Pp. xiv, 224, including 4 maps. (SCM Press, London. Price: £9.50. ISBN 0 334 02049 2)

This is a translation of *Geschiedenis van Israël van Alexander de Grote tot Bar Kochba*, published in 1985 by J. H. Kok of Kampen (Price: Fl. 39.90; ISBN 90 242 2816 6). It forms a continuation of the author's earlier *Geschiedenis van Israël in het Oudtestamentische Tijdvak*; see *B.L.* 1981, p. 39; 1983, p. 35 (the English translation). It is marked by the same characteristics as its predecessor: a concise style; a proper recognition of the limits of our knowledge and of the many uncertainties involved in attempting to reconstruct the history of the period; abundant references in the endnotes both to ancient sources and to modern secondary literature. There is no separate bibliography, but the volume includes chronological tables, indexes, and four maps (the one of the Roman empire being of very limited use). On the whole the account is reliable, and this volume could form a useful textbook for students. But there are some weak sections, e.g. those on 'apocalyptic' and on 'the Hasidaeans', and there are some surprising statements. Thus, e.g., it is surprising to read (p. 59): 'According to II Macc. 14.6 Alcimus joined forces with the Maccabees'; or to see 'CD' explained as meaning 'Covenant of Damascus' (p. 78); or to find Pilate (and his predecessors) still referred to as 'procurator' (p. 117). Further, the translation contains oddities and mistakes, e.g. on p. 11: 'In 331 B.C. Darius was killed at Gaugamela, which lay in the plain of Arbela east of the Tigris. The following year Darius was killed by one of his satraps.' In its English form at least this work cannot be recommended without considerable reservation.

M. A. KNIBB

KASHER, A.: *The Jews in Hellenistic and Roman Egypt: The Struggle for Equal Rights* (Texte und Studien zum antiken Judentum, 7). 1985. Pp. xviii, 424. (Mohr, Tübingen. Price: DM. 148.00. ISBN 3 16 144829 4)

This long and learned volume is really two books rolled into one; and it is the parts designed as subordinate which are often the more interesting and are likely to be the more widely used. The one element, originating in a Hebrew thesis, is a complex new solution to the thorny problems about Jewish claims to citizenship in Greek cities (down to Trajan). Kasher argues that when the Alexandrian Jews (or those of Cyrene, Antioch, or Caesarea Maritima) sought *politeia*, they always meant rights in and for their own quasi-autonomous civic entity rather than participation through equal citizenship of the wider community. There are parallels in the treatment of other ethnic, non-Greek groups. This is a line to which both E. M. Smallwood in her history of the Jews under Roman rule and S. Applebaum in his chapters in *Compendia Rerum Iudaicarum ad Novum Testamentum* have tended, but to pursue it to Kasher's extremes requires special pleading, which is indeed not absent here. His fervour has at the same time led him to study in an exhaustive and most illuminating way the evidence for important background issues. Thus there is a remarkable chapter on Jewish life in the Egyptian *chora* (with sensible maps) and a very valuable section on Jews as Roman citizens (including freedmen). It may not always be easy for the reader concerned with some of the more general matters to find his way amidst the dense discussion to all that concerns him. The summary of conclusions is clear but brief. The volume's fine appearance makes it pleasant to use, in spite of the uncertain quality of the translation's English idiom and of the proof-reading.

T. RAJAK

KAUFMANN, Y.: *The Biblical Account of the Conquest of Canaan*. Translated by M. Dagut. With a preface to the reissue by M. Greenberg. 1985 (1953). Pp. 147, including 7 maps. (Magnes Press, Jerusalem. Price: \$15.00. ISBN 965 223 556 3)

The Hebrew version of this book was not noted in the *Book List*; the English, with a title different from that of the current reissue, has already been reviewed (*B.L.* 1954, p. 23 (*Eleven Years*, p. 560); *B.L.* 1958, pp. 27–28 (*Decade*, pp. 103–04)). Moshe Greenberg's new preface supplies some interesting background to Kaufmann's involvement with the books of Joshua and Judges, and is not uncritical of the author's use of Joshua as a reliable historical account of the conquest and settlement. However, in his endorsement of Bright's judgement that the book is 'a healthy corrective and a refreshing contrast to overmuch nihilism', Greenberg is too generous with a work which, while understandably innocent of more recent sociological study, is less acceptably devoid of reference to the archaeological data and dismissive of the traditio-historical approaches of Alt and Noth.

A. D. H. MAYES

KNAUF, E. A.: *Ismael: Untersuchungen zur Geschichte Palästinas und Nordarabiens im 1. Jahrtausend v. Chr.* (Abhandlungen des Deutschen Palästinavereins). 1985. Pp. x, 133, including 1 map. (Otto Harrassowitz, Wiesbaden. Price: DM. 52.00. ISBN 3 447 02348 1)

This thesis starts from the unproven equation Ismael = Šumu'il, an Arabian location mentioned in seventh-century B.C. Assyrian texts. A history is reconstructed from sparse and fragmentary sources, the Old Testament,

Assyrian royal inscriptions, North Arabian epigraphy, and later historical references which seem to fit in with presumed P or later P^g (538–522 B.C.) sources of Gen. 16; 21:8–21 and with 1 Chron. 5:18–22, the subject of detailed and heavily documented study. It is argued that the Ishmaelites were not south Palestinian nomads who worshipped a god El roi at a cult-centre Lahai Roi but were a proto-beduin confederation centred on Duma. Hagar is equated (doubtfully) with an Arabian oasis Agarum, and Nebaiot (*nbyr*) shown to be neither historically nor philologically confirmed as the Nabataeans. The latter is the standpoint already in Eph'al's history of the Arabs in the ninth–fifth centuries (see *B.L.* 1983, p. 34).

D. J. WISEMAN

MATTHIAE, K., and THIEL, W.: *Biblische Zeittafeln: Geschichtliche Abrisse, chronologische Übersichten, Überblickstafeln und Landkarten zur alt- und neutestamentlichen Zeit*. 1985. Einführungsheft, pp. 87; 6 chronologische Übersichten, 20 Überblickstafeln, 10 Landkarten. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 34.00. ISBN 3 7887 0795 X)

The chronological synopses and the maps of this composite work summarize the political history and geography of Israel and the surrounding ancient Near East from the mid-second millennium B.C. to A.D. 150. The *chronologische Übersichten* present side by side in clearly contrasting colours the dynastic histories of Egypt, Palestine, Syria, Mesopotamia, Greece, and Macedonia, and Rome (the chronology mainly follows Jepsen, *Von Sinuhe bis Nebukadnezar*, Berlin, 1979). Accompanying these are twenty annotated charts and genealogies presenting, e.g., 'Der Stammbaum Sauls', 'Der Beamtenstab Davids und Salomos', 'Die Hohenpriester in der persischen und ptolemäischen Zeit'. These charts are potentially the most useful part of the work, providing the starting point for seminars (e.g., on the Solomonic administration, or the post-exilic high-priestly succession). The *Einführungsheft* gives a potted history of Israel and Judah, their several imperial masters, and the Parthians and Nabataeans. The whole is presented with maximum clarity and minimum fuss.

J. R. BARTLETT

MAY, H. G., HUNT, G. N. S., and HAMILTON, R. W.: *Oxford Bible Atlas*. 3rd edition, revised by J. DAY. 1985 (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)

This new edition of the *Oxford Bible Atlas* was originally published in 1984 and was reviewed in *B.L.* 1985, p. 40. The need for a reprint within only a year is an indication of its value and usefulness.

M. A. KNIBB

NIEMANN, H. M.: *Die Daniten: Studien zur Geschichte eines altisraelitischen Stammes* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 135). 1985. Pp. 348. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 84.00. ISBN 3 525 53808 1)

The general history of the tribe of Dan may be fairly familiar. The particular merit of this book is that it fills out that history in all possible detail with a meticulous study of both the available Danite traditions and the results of archaeological investigation of Tel Dan. Taking those traditions in an order which establishes itself as a reflection of the chronological order of major events in the life of the tribe, the author treats first Judg. 1:34–35, followed by

Judg. 5:17; 17–18; 13–16; and the tribal sayings of Gen. 49 and Deut. 33. From this the following reconstruction emerges: the Danites, an independent group possibly deriving from the southern part of east Jordan, attempted to infiltrate the plain of Ajlalon but were pushed back into the mountain territory. A major part of them migrated to the north, where they are presupposed at the time of Deborah's battle against Sisera, to be dated between 1160 and 1130 B.C. The Samson traditions derive from a time later than Judg. 1:34–35 and the migration of Judg. 17–18, since they presuppose a Danite family living in the area which the Danites had previously been unable to penetrate (Judg. 13:25). Such Danite remnants were, however, in time absorbed by neighbouring Israelite tribes and the main history of the tribe was followed through in the north, where the city which they captured became a significant religious centre and border fortification in the monarchic period. This illuminating and thorough study successfully integrates tradition-historical and archaeological study into a comprehensive synthesis which makes a considerable contribution to our understanding of early Israelite history.

A. D. H. MAYES

PACOMIO, L., and VANETTI, P.: *Piccolo Atlante Biblico: Storia, geografia, archaeologia della Bibbia*. 1985. Pp. 64, with numerous maps, illustrations, diagrams, and an index to the maps on the end papers. (Edizione Piemme, Casale Monferrato. Price: Lire 15,000)

A book of coloured pictures, maps, and chronological charts, with introductory discussions to various periods up to A.D. 135, and some comments on the problems of the biblical text. It offers a simplified presentation, which shows little awareness of the major historical and geographical problems: there is, for example, no discussion of identification, and the period of the exile is shown as a blank between the monarchy and the restoration. It appears to be expensive at the price.

P. R. ACKROYD

ROGERSON, J.: *The New Atlas of the Bible*. 1985. Pp. 237, including numerous illustrations and maps. (Macdonald, London: Price: £14.95. ISBN 0 356 10706 X)

This atlas aims 'to illumine the geographical setting of the biblical narratives' (a precise phrase). Part I briefly describes the biblical literature; Part II gives a traditional 'Outline of Biblical History' from Abraham to Paul, with a short, colourful appendix 'The Bible in Art'. Rogerson reaches his theme with Part III, 'The Bible and Geography', where he retells the biblical narratives in the light of his topographical analysis of eleven major regions of ancient Israel. This is a revamped George Adam Smith, with superb illustrations and without the scholarly detail, based on Rogerson's own experience of walking the land with his students. Some details should be noted: p. 29, Anim lacks its location; p. 37, Gerasa appears twice, once in Samaria; p. 114 places Ezion-Geber at T. el-Kheleifeh, but the photograph on p. 124 is puzzling; p. 138, Capernaum is wrongly located (cf. p. 129); p. 146, the Ataroth of Num. 32 is not in Samaria; p. 181 names the Nicanor or Beautiful Gate, but compare the plan on p. 182; p. 192, for Aeon read Aenon; p. 197, the plan of T. es-Sultan shows only the MB glacis retaining walls, not the MB walls; pp. 202–03, Teman is a region, not a city. One serious limitation is the unnecessarily miniscule print used on the maps. However, this atlas will certainly stimulate its readers to some understanding of Rogerson's conclusion, 'In the Bible, geography shades into theology'. (German, French, and Dutch editions of this atlas are also available, viz. *Land der Bibel* (Christian

Verlag, Munich. ISBN 3 88472 106 2); *Nouvelle Atlas de la Bible* (Brepols, Turnhout. ISBN 2 503 52010 3); *Atlas van de Bijbel* (Elsevier, Amsterdam and Brussels. ISBN 90 10 05554 X).)

J. R. BARTLETT

THIEL, W.: *Die soziale Entwicklung Israels in vorstaatlicher Zeit*. 2., durchgesehene und ergänzte Auflage. 1985. Pp. 192. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 32.00. ISBN 3 7887 1221 X)

The first edition of this thorough study was published in 1980 and reviewed in *B.L.* 1982, pp. 32–33. In this second edition the text has been reproduced unchanged, but Thiel has added a nine-page bibliographical supplement, mostly of recent publications, and a one-page list of corrigenda.

M. A. KNIBB

4. TEXT AND VERSIONS

AUFRECHT, W. E.: *A Bibliography of the Deir 'Alla Plaster Texts* (Newsletter for Targumic and Cognate Studies, Supplement 2). 1985. Pp. 7. (Department of Near Eastern Studies, University of Toronto. Price: \$2.00. ISSN 0704 59005)

Over forty items dealing with the Deir 'Alla material, or which are considered to be relevant in a more general way, are listed.

R. P. GORDON

BUSTO SAIZ, J. R.: *La Traducción de Simaco en el Libro de los Salmos* (Textos y Estudios 'Cardenal Cisneros', 22). 1985. Pp. xxvi, 756. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas. 3,500. ISBN 84 00 04334 0)

This is an unchanged reprint of a doctoral dissertation published originally in 1978. It contains three parts, of which the first (running to some three hundred and fifty pages) contains a minutely detailed study of the translation technique of the fragments of Symmachus for the Psalter; the fragments themselves are re-edited in the second part, while the third provides Greek-Hebrew and Hebrew-Greek indexes for this material.

S. P. BROCK

CIMOSA, M.: *Il vocabulario di preghiera nel Pentateuco greco dei LXX* (Quaderni di Salesianum, 10). 1985. Pp. 86. (Libreria Ateneo Salesiano, Rome. Price: Lire 10,000. ISBN 88 213 0117 6)

The four main chapters of this study are devoted to: *euchesthai* and compounds, *deisthai*, *proskunein*, and other verbs used in the context of prayer. Relevant passages are discussed individually, and both the Greek and the Hebrew terms are also considered in their wider context.

S. P. BROCK

CLARKE, E. G.: *Targum Pseudo-Jonathan of the Pentateuch: Text and Concordance*. 1984. Pp. xx (English), 701 (Aramaic). (Ktav, Hoboken, New Jersey. Price: \$150.00. ISBN 0 88125 015 5)

The British Museum manuscript Add.27031 containing the Pseudo-Jonathan Targum was published by M. Ginsburger in 1903 and by D. Rieder in 1972. The edition under review is not just another edition and is not an end in itself. Its *raison d'être* lies in the fact that the Concordance, which forms a substantial part of the work, could not have been compiled without first producing a text in machine-readable form. For the preparation of the text every effort has been made to present a faithful copy of the manuscript and to correct it where necessary. The full text of the manuscript is given, with chapter and verse numbers inserted for easy location. The lemmata have been omitted, and an apparatus (which would largely record orthographic variants) has been thought unnecessary. In the Concordance the number of lexical entries has been reduced by clustering under a single entry the various forms of each lexeme, and care has been taken to prevent the computer from identifying homographs incorrectly. This work is likely to prove an invaluable tool in the hands of scholars who seek to throw new light on the textual history of Pseudo-Jonathan. Of course, a work of this kind could not have been done by one man, and the volume is the result of a team effort. Professor Clarke has been fortunate to have had dedicated assistance and advice from W. E. Aufrecht, J. C. Hurd, and F. Spitzer. An English translation has already been prepared and should appear before long.

P. WERNBERG-MØLLER

CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*. 11:2. 1984. Pp. 8. 12:1. 1985. Pp. 13. (Department of Near Eastern Studies, University of Toronto. Sub. price: \$5.00 per volume. ISSN 0704 59005)

As in previous numbers, entries are divided between Targumic and Aramaic studies. No. 11:2 is dedicated to the memory of Alejandro Díez Macho. No. 12:1 includes summaries of ten journal articles written in Arabic. The *Newsletter* continues to be a useful source of information for those working in the Targumic and Aramaic fields.

R. P. GORDON

DÍEZ MERINO, L.: *Targum de Job: Edición Príncipe del Ms. Villa-Amil n.5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica, 8). 1984. Pp. 389. *Targum de Proverbios: Edición Príncipe del Ms. Villa-Amil n.5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica, 11). 1984. Pp. 314. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas. 3,000 and 2,000. ISBN 84 00 05742 2 and 84 00 05804 6)

The first work of a series in which the author hopes to publish the *editio princeps* of the whole of the Aramaic version and Latin translation of the Prophets and the Hagiographa prepared by Alfonso de Zamora, and originally meant for the Complutensian Polyglot, appeared in 1982 (*B.L.* 1985, p. 45). The volumes on Job (MS. Villa-Amil no. 5, fols. 19a–50a) and Proverbs (fols. 128b–154b), like the one on Psalms, apart from the Aramaic text and Alfonso's Latin translation, contain a number of important detailed surveys and articles on various targumic topics (history of targumic research in the relevant areas, editions, manuscripts (including, in the case of Job, the Qumran targum), the place of these targums within targumic literatures generally, comparison with the Massoretic text and the ancient versions, translation techniques, linguistic features, haggadic themes, characteristic traits, description of Alfonso's Latin translation and comparison with the Antwerp and London Polyglot). These volumes constitute an important

contribution to targumic studies, not only by the publication of the texts and the detailed and critical articles on them, but also by focusing attention on the specifically Spanish tradition of targumic literature.

P. WERNBERG-MØLLER

DUTHIE, A. S.: *Bible Translations and How to Choose between Them*. 1985. Pp. 127. (Paternoster Press, Exeter. Price: £3.50. ISBN 0 85364 400 4)

A series of articles originally written for the magazine *Harvester* has here been gathered into book form. Reference is made (not always in very clear form) to forty-four complete translations of the Bible into English (plus sixty-seven of the New Testament only), and the characteristic problems facing translators are set out, with some sensible comments on the structure of different languages, the issues raised by word-for-word and meaning-for-meaning rendering, the problems involved when particular confessional standpoints obtrude, and so on. Bravely an order of merit is attempted, in which top place for the general reader is shared by the *Good News Bible* and the *New Jerusalem Bible*. The author is a lecturer in linguistics, and, while he is not concerned with original scholarship here, his little book has a quality of informed common sense which would make it useful reading for those concerned with translating the Bible or teaching others to do so.

R. J. COGGINS

FERNÁNDEZ MARCOS, N. (ed.): *La Septuaginta en la Investigación Contemporánea (V Congreso de la IOSCS)* (Textos y Estudios 'Cardenal Cisneros', 34). 1985. Pp. 285. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas. 3,500. ISBN 84 00 05938 7)

This collection of eighteen papers (all in English) is divided into four sections. I, Use of the versions in textual criticism (covers LXX, Peshitta, Armenian, Coptic, and Old Latin); II, Translation technique in the LXX (this includes valuable contributions by I. Soisalon-Soininen, R. Sollamo and A. Aejmelaeus); III, Studies on method, and on particular books; IV, Current projects (opening with a paper by E. Tov on the computer-assisted alignment of Greek-Hebrew equivalents, and closing with a survey, by the editor, on Septuagint research in Spain). Although it was not to be expected that all aspects of current interests in the Septuagint could be covered, this volume nevertheless offers a fairly representative coverage.

S. P. BROCK

FERNÁNDEZ TEJERO, E. (ed.): *Estudios Masoreticos (V Congreso de la IOMS) Dedicados a Harry M. Orlinsky* (Textos y Estudios 'Cardenal Cisneros', 33). 1983. Pp. 250, with 5 photographs. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas. 2,500. ISBN 84 00 05553 5)

This volume contains the papers read at the Fifth Congress of IOMS in 1983, as well as the text of short addresses by E. Fernández Tejero, A. Dotan, H. M. Orlinsky, L. Alonso Schökel and S. Morag. H. M. Orlinsky and M. Weinberg write on a problem in the Masorah at Amos 2:1; E. J. Revell analyses *nesiga* in construct nouns and verb forms of the Masoretic text; J. Gutmann traces the origin and development of Masoretic decoration in Bible manuscripts; A. Dotan describes the omission of gemination conditioned by

phonological circumstances in B19a (the Leningrad Codex); E. Fernández Tejero reports on her own and Dr Ortega Monasterio's journey to Cairo to study the Cairo Codex of the Prophets, and their feelings of excitement and sadness about this matter; P. Rivière and M. Serfaty examine the use of the *paseq* in the biblical prose books and present comparative tables showing the considerable variations in manuscripts and printed editions as regards its use; Y. Yannai discusses a problem in the Hebrew text of 2 Kings 4:8–37; S. Morag reconstructs the main phases in the history of the biblical text and vocalization in Yemen in the period of transition from the old tradition to the tiberian; L. Díez Merino presents a detailed account of the rich marginal targumic masorah of MS. Vat. Ebr. 448, which in his opinion contains the best text of the Onkelos Targum; N. Allony (who sadly died in May 1983, the year of the Conference) writes on Ibn Bal'am's (Arabic) preface to the medieval grammatical work *Horayat Hakkore* (Instruction to the Reader), a work on masoretic grammar and accents; and E. Fernández Tejero and M. T. Ortega Monasterio present and compare in detail the masoretic notes to Joel in the Aleppo Codex, the Cairo Codex and B19a, the Leningrad Codex.

P. WERNBERG-MØLLER

FREEDMAN, D. N., and MATHEWS, K. A., with contributions by HANSON, R. S.: *The Paleo-Hebrew Leviticus Scroll (11QpaleoLev)*. 1985. Pp. xii, 135, including 19 plates, with 1 folded plate. (American Schools of Oriental Research. Distributed by Eisenbrauns, Winona Lake, Indiana. Price: \$19.95. ISBN 0 89757 007 3)

This volume, the official publication of the 11QpaleoLev materials of the Rockefeller collection in Jerusalem, completes the publication of the Qumran Cave 11 material. Apart from a continuous section comprising parts of Lev. 22–27, there are several small fragments including, in an appendix, one in the possession of Georges Roux of France — all reproduced here by high contrast photography which is the work of R. Schlosser, photographer of the Huntington Library. K. A. Mathews's doctoral dissertation on the Leviticus fragments served as a working basis. Chapter 1 deals with the history of the find and describes the material in detail. In chapter 2 R. S. Hanson analyses the script from the palaeographical point of view and dates the scroll to around 100 B.C.E. Chapter 3 contains a transcription of the text in Hebrew square script, with a text-critical apparatus. Chapter 4 (the longest in the book) concentrates on orthography and aims at placing the spellings of 11QpaleoLev within the development of orthographic practices in the last half of the first millennium B.C.E., as reflected in the spelling systems of the Qumran material as a whole; and the conclusion is reached that 11QpaleoLev reflects the orthography chosen by the rabbis for the standardized text of the Pentateuch. The volume concludes with a bibliography.

P. WERNBERG-MØLLER

GROSSFELD, B.: *Concordance of the First Targum to the Book of Esther* (Society of Biblical Literature, Aramaic Studies, 5). 1984. Pp. xii, 174. (Scholars Press, Chico, California. Price: \$11.25; discount price \$7.50. ISBN 0 89130 635 8)

For the text of Paris Hebrew 110 (Bibliothèque Nationale) upon which this computerized concordance is based see B.L. 1984, p. 45 (*The First Targum to Esther*). The concordance is divided into four parts: Roots, Proper Names, Particles, and Greek Loan Words. The Introduction contains a

description of the computer programme used in the preparation of the concordance.

P. W. COXON

MILES, J. R.: *Retroversion and Text Criticism: The Predictability of Syntax in an Ancient Translation from Greek to Ethiopic* (Society of Biblical Literature: Septuagint and Cognate Studies Series, 17). 1985. Pp. xii, 212. (Scholars Press, Chico, California. Price: \$16.50 (discount price: \$10.95); ISBN 0 89130 878 4. Paperback price: \$10.95 (discount price: \$7.50); ISBN 0 89130 879 2)

This is an original approach to the study of translation technique. Miles is concerned with the process of transferral from Greek syntax to Ge'ez syntax. As a control he takes Esther 1–8, and his chapter 1 describes the process of transferral there as exactly as possible; chapter 2 outlines the findings in tabular form. Chapter 3 next tests the findings by seeking to predict, on the basis of the charts in chapter 2, the Ge'ez syntax of Esther 9, using the Greek as a starting point. In chapter 4 the reverse test, seeking to predict the Greek syntax, is made for Esther 10. In the final chapter the two approaches, of chapter 3 and chapter 4, are then applied to 3 Ezra 3 and 4 Baruch 1 respectively. The interest of this methodology for anyone who attempts to make retroversions from a daughter translation to a parent text will be obvious. The Ethiopic is given in transcription (following Lambdin's system).

S. P. BROCK

PISANO, S.: *Additions or Omissions in the Books of Samuel: The Significant Pluses and Minuses in the Massoretic, LXX and Qumran Texts* (Orbis Biblicus et Orientalis, 57). 1984. Pp. xiv, 295. (Universitätsverlag, Freiburg. Price: Sw.Fr. 78.00. ISBN 3 7278 0315 0. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53679 8)

Attitudes towards the text-critical value of LXX Samuel are liable to dramatic shifts. Pisano submits sixty-nine passages to a detailed analysis, and argues that in the vast majority of cases the reading in MT represents a form of text closer to the original than does either 4QSam^a or the LXX. While the full discussions are welcome, some readers may find that the conclusions which Pisano draws are not always convincing. Even if Pisano were always right, the editorial changes he identifies in LXX should definitely not be attributed to the translator, but to some stage in the prehistory of the Septuagint's Hebrew *Vorlage*. The prominence given to the Lucianic ('Antiochian') text in passages outside the so-called *kaige* sections seems undue.

S. P. BROCK

ROBERTS, C. H., and SKEAT, T. C.: *The Birth of the Codex*. 1985 (1983). Pp. x, 78; 6 plates. (Oxford University Press, for the British Academy, London. Price: £14.00. ISBN 0 19 726024 1)

This is a reprint of a book published in 1983, but not then noticed in the *Book List*. It provides an authoritative study of the transition from roll to codex format in ancient book production: in particular the authors are concerned with the intriguing fact that the nascent Christian community evidently preferred the codex to the roll (then the norm) from a very early date. The book is a greatly expanded and updated form of a masterly article by Roberts in the *Proceedings of the British Academy* 40 (1954), pp. 169–204 (some interesting paragraphs, mainly on fourth-century testimonia to the codex form, have, however, been dropped). The study is now arranged in

short chapters. Two hypotheses for the Christian adoption of the codex are tentatively offered (Roberts originally put forward one), and there is a separate chapter on 'the Christian codex and the canon of Scripture'.

S. P. BROCK

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 11/1: *Sapientia Salomonis*. Herausgegeben von Walter Thiele. 7. Lieferung: Sap 13, 1–18, 18. 1984. Pp. 481–560. (Verlag Herder, Freiburg im Breisgau. Price: DM. 65.00; sub. price: DM. 57.00. ISBN 3 451 00486 0).

This seventh fascicle brings this very meticulous edition of the Wisdom of Solomon nearer to completion; for previous fascicles see most recently *B.L.* 1984, p. 47. One further fascicle, now in preparation, will be the final stage in a volume of the finest scholarship.

J. BARR

WAHL, O.: *Der Proverbien- und Kohelet-Text der Sacra Parallela* (Forschung zur Bibel, 51). 1985. Pp. 175. (Echter Verlag, Würzburg. Price: DM 39.00. ISBN 3 429 00936 7)

The Sacra Parallela is an important early Byzantine florilegium of biblical and patristic texts, attributed to John of Damascus. The extant manuscripts (one of which has fine illuminations, recently studied by K. Weitzmann) no longer preserve the original form of the florilegium. Wahl here provides the textual evidence for the excerpts from Proverbs and Ecclesiastes, prefaced by a short introduction. The format follows that of his earlier monographs on the florilegium's quotations from the Prophets (1965) and Ben Sira (1974), the former of which was noticed in *B.L.* 1968, p. 20 (*Bible Bibliog.*, p. 74). Those interested in the textual transmission of the LXX will be grateful for this painstaking assembling of materials.

S. P. BROCK

WONNEBERGER, R.: *Leitfaden zur Biblia Hebraica Stuttgartensia*. 1984. Pp. vi, 136. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 14.80. ISBN 3 525 52180 4)

WONNEBERGER, R.: *Understanding BHS: A Manual for the Users of Biblia Hebraica Stuttgartensia* (Subsidia Biblica, 8). Translated by D. R. Daniels. 1984. Pp. xii, 100. (Biblical Institute Press, Rome. Price: Lire 11,000. ISBN 88 7653 559 4)

The preparations for these two monographs have gone through various stages, and the English edition is not an exact translation of its German counterpart. Although the two volumes largely overlap as far as contents are concerned, they differ in layout, and the German edition is somewhat longer. Through an analysis of the 'language' of the apparatus in BHS according to modern linguistic procedures (speech-act theory and linguistic structuralism especially) the author seeks to clarify the function of the text-critical expressions used there. His purpose is partly to help the student of the Hebrew Bible use BHS properly, and partly, through the grouping of the *sigla* in a hierarchical system of five main categories according to functions, to expose the weaknesses of the apparatus in BHS (its subjective value judgements, ambiguities, inconsistencies, etc.) and thus to provide a firm foundation for the future development of apparatus 'language' in critical editions of texts in general. However, in spite of its shortcomings, the 'immense value' of BHS is recognized. These monographs are full of shrewd

observations and trenchant, constructive criticism. Dr Wonneberger rightly complains about the lack in BHS both of adequate information about the *sigla* used and of over-all planning, and about its inability to reflect truly the more or less accepted state of text-critical research when it was published.

P. WERNBERG-MØLLER

ZIEGLER, J.: *Beiträge zum griechischen Iob* (Mitteilungen des Septuaginta-Unternehmens (MSU), xviii: Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse, III, 147). 1985. Pp. 112. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 68.00. ISBN 3 525 82430 0)

Whereas other recent contributions to this series have dealt primarily with the textual history of the LXX book in question, Ziegler's monograph consists of a collection of detailed studies which concern readings of the 'Three' (well indexed) and various scholia in the LXX manuscripts of Job (the most interesting of which concerns the nature of Job's affliction). Anyone with a special interest in the 'Three', in particular, would do well to consult this monograph. For Ziegler's edition of LXX Job, see *B.L.* 1983, p. 44.

S. P. BROCK

5. EXEGESIS AND MODERN TRANSLATIONS

ALONSO SCHÖKEL, L., and VÍLCHEZ LÍNDEZ, J.: *Sapienciales. I: Proverbios* (Nueva Biblia Española: Comentario teológico y literario). 1984. Pp. 603. (Ediciones Cristiandad, Madrid. Price: Ptas. 2,300. ISBN 84 7057 358 6)

This is the third part to appear of the major commentary series to accompany the NBE. It follows those on the Prophets, in two volumes (*B.L.* 1981, pp. 50–51), and on Job (*B.L.* 1984, pp. 48–49). Now, with another collaborator, Professor Alonso Schökel has built on his previous work in *Los Libros Sagrados* to provide, first, an introduction to wisdom literature (for this volume is prior to Job in the plan of the series) and then his own commentary on the book of Proverbs. The general introduction (pp. 17–92) has two parts and a bibliography. First Professor Alonso Schökel offers his own characterization of the wisdom tradition, showing a preference in many contexts for the strikingly low-key word *Sensatez* (good sense) rather than the familiar yet more solemn *Sabiduría*. Then J. Vilchez contributes a history of research on Old Testament wisdom literature, finally suggesting that the location of wisdom needs to be revised so as to integrate it more in the tradition of divine revelation.

The commentary on Proverbs (pp. 94–536) contains its own introduction: first a chapter of usual introductory character with a bibliography (Vilchez) and then 'The Form of Proverbs: a Comparative Study' by Alonso Schökel. The comparative material is all Spanish, reasonably enough; but one wishes we could enjoy his insights on a wider field, as is surveyed in *The Wisdom of Many: Essays on the Proverb*, ed. W. Mieder and A. Dundes (Garland, New York, 1981). In the following section, on stylistic procedures, the author shows his characteristic mastery.

The main commentary, entirely by Professor Alonso Schökel, follows from p. 153. Each section, in the NBE version, is followed by stylistic analysis

and theological commentary, always sensitive to the relationships of expression in the Bible or elsewhere. Other scholars are rarely referred to, and the pages are splendidly uninfested by footnotes. The flexible renderings of the wisdom vocabulary are particularly striking. If there is a neglected dimension it is, perhaps, shown in a lack of interest in some textual problems, e.g. in Prov. 30:1-6. Finally there is an impressive set of Indexes prepared by A. Pinto, starting with an 'Ideological Index' inspired by the *Diccionario Ideológico* of Casares.

R. P. R. MURRAY

ANDREW, M. E.: *Responsibility and Restoration: The Course of the Book of Ezekiel*. 1985. Pp. vi, 255. (University of Otago Press, Dunedin, New Zealand. Price: \$NZ 30.00. ISBN 0 908569 32 7)

This is essentially a concise theological commentary on the book of Ezekiel, designed to be read straight through and to encourage study of this prophetic book. It is well acquainted with major recent critical studies of Ezekiel, but is intended to mediate between this critical work and the pastor, or teacher, to whom the book is unfamiliar. It adopts a positive critical approach, following rather closely the lines adopted by W. Zimmerli of an Ezekiel School which has served to edit and shape the original prophecies. It concentrates the main points of its exegesis on the major theological questions raised by the text, and it sets these in the context of Ezekiel's prophetic ministry. The study will prove valuable for teachers and pastors and should promote an interest in the several larger commentaries on Ezekiel that are currently available.

R. E. CLEMENTS

BALDWIN, J. G.: *Esther: An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1984. Pp. 126. (Inter-Varsity Press, Leicester. ISBN 0 85111 639 6. Paperback price: £2.95; ISBN 0 85111 840 2)

This fine verse-by-verse commentary, with a substantial introduction, is directed to the non-specialist reader, but has something of value to the scholar also on every page. Among its distinctive characteristics: illuminations from Persian culture (mostly artifactual, and not all by any means from Herodotus), thoughtful juxtapositions of the text with other Old Testament passages (such as intertextuality being much more than a matter of using the concordance), alertness (on a small scale) to feminist and materialist dimensions in the text, concern for a literary reading (including some nicely written pages in the introduction), a definitely Christian perspective (just occasionally obtrusive), some elaborate excursions (on fasting, vengeance, portions, and 'Esther and Jewry'), the first two animated by an apologetic and moralizing tendency. Is the book historical? The story-teller transports us to 'a fabulous oriental world' (p. 55), but the accuracy of many details is confirmed by our expanding knowledge (p. 23); many features of the plot seem improbable, but there is nothing intrinsically impossible or improbable in the central incident (p. 24). The author concludes, not unreasonably, that the evidence is ambiguous. The reader must not suppose, one imagines, that the use of the past tense to recount what is going on in the narrative (e.g. 'Mordecai's obstinacy was calculated to provoke a reaction') implies a presumption of historicity. All that is missing from this ample and skilful study is hermeneutic of suspicion.

D. J. A. CLINES

BEEK, M. A.: *Prediker/Hooglied* (De Prediking van het Oude Testament). 1984. Pp. 231. (Callenbach, Nijkerk. Price: Fl. 65.50; sub. price: Fl. 59.00. ISBN 90 266 0737 7)

In the best traditions of Dutch scholarship Dr Beek has provided a sympathetic and thoughtful exposition of Ecclesiastes and the Song of Songs, with close attention to Hebrew grammar and philology and the near eastern background. He sees both books as essentially life-affirming. The Song of Songs is a collection of poems with unifying strophes, proclaiming the God-given beauty of human affection. Qohelet is seen not as an atheist, nor a sceptic, but as a person of his time (third century B.C.), rebellious yes, but sensitive to the feelings of ordinary people and valuing human companionship as a divine gift. Dr Beek asserts strongly that these books greatly enrich the corpus of scripture. Perhaps one's only regret is that, apart from the work of Loader on Ecclesiastes, Dr Beek has not utilized some of the more recent literature-orientated publications on these two books. J. W. ROGERSON

BÉLANGER, R.: *Grégoire le Grand: Commentaire sur le Cantique des Cantiques* (Sources chrétiennes, 314). 1984. Pp. 150. (Éditions du Cerf, Paris. Price: Fr. 90.00. ISBN 2 204 02227 6)

A thorough edition with French opposite Latin, Introduction and notes. Gregory's text is sorted from mediaeval confusion with other commentaries. Commentary ceases at Song of Songs 1:8, but is manifestly Origenist: the Bride is the Church, but also the Soul destined for spiritual union with God.

S. G. HALL

BUBER, M., and ROSENZWEIG, F.: *Bücher der Kündung* (Die Schrift verdeutscht, 3). 8. Auflage der neubearbeiteten Ausgabe von 1958. 1985. Pp. 782. (Lambert Schneider, Heidelberg. Price: DM. 46.00)

This is a further reprint of Buber's translation of the Latter Prophets, described by an earlier reviewer as 'a treasure'. See the review of the seventh edition in *B.L.* 1979, pp. 51-52, and also *B.L.* 1983, p. 46. M. A. KNIBB

CATTANI, L.: *Rashi di Troyes: Commento alla Genesi*. Prefazione di P. De Benedetti ("Ascolta, Israele!") Commenti alle Scritture delle tradizioni ebraica e cristiana, 1). 1985. Pp. xxxiv, 445. (Marietti, Casale Monferrato. Price: Lire 40,000. ISBN 88 211 8450 1)

Cattani's translation of Rashi's commentary on Genesis is aimed not only at students of rabbinics, but also at a more general readership. It is clear, literal, and equipped with a helpful apparatus of references to biblical and rabbinic sources and occasional explanatory notes. He has also provided a concise introduction to Rashi and his exegesis together with a judicious bibliography, a glossary, indexes of biblical references and French glosses, and a list of rabbis with their dates. An interesting preface by Paolo De Benedetti completes this handsomely-produced volume, which gets a promising new series off to a splendid start. Origen's commentary on Romans is promised next.

N. R. M. DE LANGE

CRAIGIE, P. C.: *The Twelve Prophets*. Volume 2: *Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi* (The Daily Study Bible: Old Testament). 1985. Pp. x, 249. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £3.95. ISBN 0 7152 0538 2)

The first volume of this commentary was reviewed in *B.L.* 1985, p. 54. This volume covers the remainder of the Twelve Prophets, including some of the most obscure passages in the prophetic literature. In general the exposition is clear and attractive, with sensitive reference to modern experience and, where appropriate, to the Christian significance of particular passages. An imaginary Scottish parallel illuminates for English readers the series of puns on place-names in Mic. 1:10–16. On literary questions an essentially conservative position is adopted, e.g. most of Micah is ascribed to the prophet, serious doubt attaching only to 4:1–5 and 7:8–20, and the possibility is canvassed that Zech. 9–14 may come from a later period in the prophet's life. The emphasis is very much on the final form of the books, and natural divisions are not always followed: e.g. Zech. 6:9–14 is attached to 6:1–8; while chapters 7 and 8 are treated as separate units!

A. GELSTON

Da Gud skabte: Første Mosebog 1 til Anden Mosebog 15. And Tolvprofetbogen. Det gamle Testamente i ny oversættelse. 1985. Pp. 156 and 185. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 83.15 and 84.00. ISBN 87 7523 232 4 and 87 7523 234 0)

The Danish Bible Society has this year released two trial translations of parts of the Old Testament, the third and fourth in a series (for an earlier volume see *B.L.* 1983, pp. 49–50). The first one, called 'When God Created' is a translation of Gen. 1–Exod. 15; it was made by a group of Old Testament scholars connected with the Department of Biblical Studies at the University of Copenhagen. The other translation, the Book of the Twelve Minor Prophets, was made by another group based at the University of Aarhus. The style of the translations is the same as the earlier trial translations, a concise Danish of the 1980s. At the end of each book there are lists of deviations from the massoretic consonantal text.

K. JEPPESEN

EDLER, R.: *Das Kerygma des Propheten Zefanja* (Freiburger Theologische Studien, 126). 1984. Pp. xii, 275. (Verlag Herder, Freiburg im Breisgau. Price: DM.38.00. ISBN 3 451 20087 2)

This *Inauguraldissertation* is a lucid and painstaking study of the book of Zephaniah in order to elicit the prophet's message, and will be indispensable for future work on Zephaniah. A translation and a brief summary of textual criticism are followed by a chapter on the historical background, in which Zephaniah's ministry is dated in the minority of Josiah. The greater part of the work consists of a study of the text itself. First, portions, ranging from two or three verses to a few words, which are considered not to derive from Zephaniah, are discussed, and here inevitably not all the author's judgements will command universal assent. Then the 'authentic' passages are examined in detail in a thematic order rather than that of the canonical text. A final chapter summarizes the themes of Zephaniah's message. Unfortunately there are a number of inaccuracies in the Hebrew words quoted, especially in the vocalization.

A. GELSTON

GIBSON, J. C. L.: *Job* (The Daily Study Bible: Old Testament). 1985. Pp. x, 284. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £3.95. ISBN 0 7152 0536 6)

'Job is a real sufferer', says the author at the outset and warns against toning down or spiritualizing or sentimentalizing the book and its language. Dr Gibson's interpretation is the fruit of more than two decades' teaching, and one is grateful for his tentative and yet powerful conclusions. The style is as vigorous as the book of Job demands. You feel that the author stands 'under' rather than 'over' the book, though he is fully aware of scholarly disputes concerning the text and modern approaches to ambiguity in hermeneutics. For example, on 19:23–29 Gibson immediately confronts his reader with the perplexing options of redemption and the vision of God either before or after death, and engages his attention to the Christian tradition of Resurrection on the one hand, and the non-Christological and non-Handelian criticism of the famous passage on the other. Gibson steers a middle course in which God does champion Job's cause, and the bodiless shade becomes aware of the moral presence. Throughout this excellent book, ideal for non-professionals, he avoids a one-dimensional boredom of explanation so that theophany and theodicy are freed from mere abstractions. Elihu is not permitted to confuse the scene with second-rate argumentation. In the end Job is brought to his knees, 'not in reluctant, but in willing, surrender'. This is a grand contribution to the never-ending stream of Job commentaries.

U. E. SIMON

GUTBROD, K.: *Das Buch vom Lande Gottes: Josua und Richter* (Die Botschaft des Alten Testaments, 10). 4., neu bearbeitete Auflage. 1985. Pp. 319. (Calwer Verlag, Stuttgart, Price: DM. 28.00. ISBN 3 7668 0774 9)

This revised edition (for an earlier review see *B.L.* 1952, pp. 32–33; *Eleven Years*, pp. 403–404) offers an up-to-date and thoughtful introduction to, and exposition of, Joshua and Judges. The critical approach to the origin of the books is accepted, but no attempt is made to provide more than the minimum by way of reference to the critical literature, and no bibliography of further reading is appended. This is a book with a well-executed but limited purpose, from which the reader is not to be distracted: to elicit the message of Joshua, understood as the conclusion to the Pentateuch, giving the realization of the promise to the patriarchs; and that of Judges, understood as the introduction to the history of Israel under the monarchy culminating in its destruction.

A. D. H. MAYES

HABEL, N. C.: *The Book of Job: A Commentary* (Old Testament Library). 1985. Pp. 586. (SCM Press, London, Price: £20.00. ISBN 0 334 02103 0)

This well-written and well-produced limp-backed volume is an important addition to the commentaries on Job, making a distinctive contribution from the angle of literary analysis and appreciation. The Introduction of some fifty pages establishes this perspective, making clear the idiom and concepts of the literary approach and showing how it bears upon our understanding of the book's form and message. The Commentary then proceeds through the units of text, in each case offering first translation, then textual notes, then comment on literary features, then a verse-by-verse analysis of the sense. The approach to problems of text and translation is conservative and restrained. The literary comments deal with surface structure or pattern, framing techniques, envelope constructions, chiasm, adaptation of traditional forms,

word-play, irony, subtle echoes from one speaker to another, imagery, and the pervasive legal metaphor.

Although dislocation in the third cycle of speeches is admitted, the book is otherwise treated as a literary whole, a rich paradoxical totality. It is not a question of poetic dialogue inserted into a given prose frame, but of a traditional story retold with massive dialogue as a feature of the plot. The Elihu episode has its part here, being intended by the great poet as an ironic anticlimax. Job's response to God (42:6) is translated in the tradition of Maimonides: 'I retract and repent of dust and ashes' — he withdraws his case against God and leaves off his lamentation.

J. H. EATON

HENTSCHEL, G.: *1 Könige* (Die Neue Echter Bibel). 1984. Pp. 142. *2 Könige* (Die Neue Echter Bibel). 1985. Pp. 131. (Echter Verlag, Würzburg. Price: DM 28.00 each; sub. price: DM 24.00 each. ISBN 3 429 00904 9 and 3 429 00948 0)

In accordance with the general format of this series the commentary in these two volumes on the books of Kings is based on the *Einheitsübersetzung*, which is printed in full in the upper portion of each page, with an occasional brief textual note when a variant has been accepted. A short introduction of some dozen pages gives a clear indication of Hentschel's approach to these most important historical sources. His analysis of the content leads him to three redactors, one a historian (DtrH), a second being responsible for insertions showing an interest in prophets (DtrP), and a third called a nomistic redactor (DtrN). He thus subscribes broadly to the view current in the works of Smend, Dietrich, and Veijola. The sources used by the redactors were: the Solomonic source behind 1 Kings 1–11, the chronicles of the Kings of Israel and Judah and prophetic narratives. There is also a brief discussion of the problem of chronology, where, like other German commentaries, there is a preference for Jepsen's schema. Comments on shorter sections and individual verses, although necessarily brief, are adequate and provide the reader with clear and concise guidance on how to interpret the text. In working his way through the text, the author refers not simply to the contribution of the redactors, but also to the historical background of the events described and to some of the problems associated with them, to points of archaeological interest and the identification of sites, and to general points that have to be borne in mind in seeking a theological understanding of the text. These are helpful commentaries.

G. H. JONES

JAPHET, S., and SALTERS, R. B.: *The Commentary of R. Samuel ben Meir Rashbam on Qoheleth* (Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem). 1985. Pp. 256, including 17 plates. (Magnes Press, Jerusalem; Brill, Leiden. Price: \$28.00. ISBN 965 223 517 2)

Rashbam's Commentary on Qoheleth has not been as well known and used as might have been expected. As Professor Japhet points out in her excellent Introduction, only H. L. Ginsberg among modern scholars seems to take any real notice of it. One reason for its neglect is the measure of doubt which has sometimes been expressed as to the Commentary's authenticity; but Japhet's careful and detailed arguments should now finally dispel any lingering hesitations about our accepting this work as being from the Rashbam's pen.

The Commentary is extant only in a single manuscript, Hamburg Cod. 32, which was published by A. Jellinek in 1855. Japhet and Salters present a facsimile of this manuscript (pp. 219–35). Jellinek's edition proved unsatisfactory: not only were there several printing errors, but in many places Jellinek had altered the text without giving any indication to the reader that he had done so. The present editors have printed the text of the manuscript with only a minimum number of changes, and they carefully indicate what these alterations are and where they occur. Thus their edition introduces the division of the manuscript into chapters and verses corresponding to those of the Hebrew text of Qoheleth; prints the scriptural lemmata in larger type; reproduces a text free of the scribal errors noted in the manuscript itself; relegating notice of the corresponding scribal activity to footnotes; and makes necessary emendations to the text, noting the original manuscript reading in the apparatus. The inclusion of a facsimile of the manuscript affords an easy means of checking the edition against the original.

The language of the Commentary is, in places, very difficult, and the translators have coped well in their efforts to render the sometimes convoluted and often repetitive prose into readable English. The remarks in the Introduction about Rashbam's exegetical formulas and techniques are very much to the point, and Japhet and Salters have managed to encapsulate a lot of valuable information about Jewish mediaeval exegesis in a short space. There is a small, but carefully selected bibliography (pp. 242–44). There are a few typographical errors, including 'madmess' for 'madness', and the inscrutable form 'vjna', both on p. 65.

C. T. R. HAYWARD

KNIGHT, G. A. F.: *The New Israel: A Commentary on the Book of Isaiah 56–66* (International Theological Commentary). 1985. Pp. xviii, 126. (Eerdmans, Grand Rapids, Michigan. ISBN 0 8028 0021 1. Handsel Press, Edinburgh. Price: £4.75; ISBN 0 905312 46 5)

This is a sequel to the commentary on Isa. 40–55 in the same series (see *B. L.* 1985, p. 59). Chapters 56–66 are here taken to be the work of one of the first of the Babylonian exiles to return to Jerusalem and to have been completed, possibly with the assistance of 'disciples', before 525 B.C. The work represents a point of view opposed to that of the 'priestly group' among the immigrants. More emphasis is placed on theological interpretation than on accuracy of exposition: for example, it is not true to say (p. 71) that 'the name Bozrah means "vintager"'; and on the following page the statement that the verb *šā'āh* (63:1) means 'march' as well as 'stoop', which is then made the basis of an extended comment on the nature of God, is based on a failure to realize that 'march' here (in the RSV) is a translation not of the Hebrew text but of a common emendation of the text from *š'h* to *š'd*.

R. N. WHYBRAY

VAN LEEUWEN, C.: *Amos* (De Prediking van het Oude Testament). 1985. Pp. 420. (Callenbach, Nijkerk. Price: Fl. 99.50; sub. price Fl. 89.50. ISBN 90 266 0738 5)

This volume is a contribution to the series of theological commentaries on the Old Testament edited by A. S. van der Woude, C. van Leeuwen and the late A. van Selms. The theological exposition is laid on a sound critical foundation. The text and exegesis of each section is analysed (the Hebrew words being given in transliteration) before its general argument is opened up. There are no exciting novelties here, but the scholarship is up to date. Amos, it is held, was no pioneer in his insistence on social ethics: his God was the God of Moses and the Torah, whose covenant with Israel called from the

beginning for justice, mercy and humility. Van Leeuwen sees no reason to deny the notes of hope to Amos; he was a preacher at the eleventh hour, no doubt, but until midnight hope remains.

F. F. BRUCE

LINDSEY, F. D.: *The Servant Songs: A Study in Isaiah*. 1985. Pp. xii, 170. (Moody Press, Chicago. Price: \$7.95. ISBN 0 8024 4093 2)

Written on the basis of the assumptions of 'the inspiration and inerrancy of Scripture, the unity of the sixty-six chapters of Isaiah, and the reality of predictive prophecy' (p. xi), this is an extremely competent defence of the christological interpretation of the 'Servant Songs' (defined as Isa. 42:1-9; 49:1-13; 50:4-11; 52:13-53:12). The author possesses a detailed knowledge of the history of interpretation and of recent work. The tone is scholarly rather than polemical: 'critical' studies are not rejected out of hand but engaged with in serious dialogue, and, in many cases, referred to with approval on particular points of interpretation.

R. N. WHYBRAY

McCONVILLE, J. G.: *Ezra, Nehemiah and Esther* (The Daily Study Bible: Old Testament). 1985. Pp. xii, 199. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £3.50. ISBN 0 7152 0532 3)

This is a very successful addition to a highly regarded series. Particularly noteworthy is the amount of information and exegesis contained without effort in a paragraph-by-paragraph commentary. The lay readership for which the series is designed is well served by the non-technicality and the quality of the writing, which is lively but never condescending. Reflective or devotional comments are relatively sparse, but well-informed and thoughtful, and comment is usually sharply distinguished from reporting. Moral and theological problems raised by the text are sensitively handled, but some readers may feel a little sceptical of the view that is apparently taken here, that everything done by the principal characters of these books seems to have been fundamentally right and all for the best. Nehemiah was, indeed, courageous, godly, and wise (pp. 78-79), or so he would have us believe, but would Scripture be any less instructive if he was haughty, insensitive, and self-centred as well?

D. J. A. CLINES

MAARSINGH, B.: *Ezechiël*. Deel I (De Prediking van het Oude Testament). 1985. Pp. 235. (Callenbach, Nijkerk. Price: Fl. 75.00; sub. price: Fl. 69.00. ISBN 90 266 0741 5)

This first part of a new commentary in a well-established series covers fifteen chapters of Ezekiel. It is to be completed in two further parts. It is inevitably rather unsatisfactory to have a division which cuts across the obvious sections of the book; normally we should expect a first volume to cover 1-24. In some degree therefore a judgement on the commentary awaits the appearance of part two in which the remainder of the first section of the book will be discussed.

The pattern of commentary is already familiar. Introductory matter is minimal, noting in particular what then becomes clear in the commentary, that much reference is made to the ancient versions and their handling of Ezekiel; and indeed considerable reference is made to the most ancient commentary traditions. The bibliography — selective but supplemented by the mainly bibliographical notes — shows that the author has used all the main recent works on Ezekiel; but it is good that the commentary itself is written essentially with the main look at the text rather than at what everyone else has

said. The result is a fairly cautious but clear exposition, characterized both by sensible comments on the text and by reasonable homiletic notes to individual passages.

P. R. ACKROYD

MORTARI, L.: *Il Salterio della Tradizione: Versione del Salterio greco dei LXX*. 1983. Pp. 333. (Piero Gribaudi, Turin. Price: Lire 25,000)

This Italian translation of the LXX Psalter (here justifiably treated as a religious document in its own right) is based on the Sixtine text, reprinted in the Bagster/Zondervan edition of the LXX (B.L. 1975, pp. 38–39), whose verse division and numbering are also adopted; the text thus differs in many details from that of liturgical Psalters printed in Greece. Ps. 151 is included, but of the Odes only the three New Testament ones are given. Interpretative notes are provided for select passages. The introduction is well informed and contains sections on Christ and the Psalms, the Adversary, LXX in general, LXX Psalter, LXX and the Gospel, and the present translation. In the fairly full bibliography mention might have been made of two English translations of the LXX Psalter, by Lazarus Moore (Madras, 1966, 1971), and by the Holy Transfiguration Monastery (Boston, 1974). A companion volume, *I Padri commentano il Salterio della Tradizione*, by J.-C. Nesmy and others, is announced.

S. P. BROCK

NAKAZAWA, K.: *Kū no Kū — Chi no Haiboku* (Vanity of Vanities — Defeat of Wisdom). 1985. Pp. 230 (Yamamoto-shoten, Tokyo. Price: ¥3,600)

This exposition of the book of Ecclesiastes, given originally in the form of a series of lectures in 1979–1981, focuses upon the frustration of Qoheleth in his search for wisdom. The author works out his theme with the aid of his own translation and includes many discussions of alternative renderings and of key words and phrases.

K. K. SACON

PARTAIN, J., and DEUTSCH, R.: *A Guide to Isaiah 1–39* (TEF Study Guide, 21). 1986. Pp. x, 262. (SPCK, London. Price: £5.95. ISBN 0 281 04182 2)

This is a basic commentary to Isaiah 1–39, offering a brief critical introduction to the text and concentrating mainly on a clear explanation and amplification of the material. The primary work on Isa. 1–12 was undertaken by J. Partain, and the commentary on the remaining chapters, with some revision of the earlier part, by R. Deutsch. In keeping with the aim of the series as a whole it is aimed at the needs of the younger churches, particularly those of Asia and Africa. On the assumption that it will be read by many students and pastors for whom English is a second language there is a general concern to put the meaning of the text in plain language. Detailed textual criticism and references to secondary literature are avoided, while a good deal of attention is placed on the basic religious ideas. It is skilfully done by teachers who have clearly had much experience of working with the kind of readership that they address, and it fulfils its intended purpose very well.

R. E. CLEMENTS

PAYNE, D. F.: *Deuteronomy* (The Daily Study Bible: Old Testament). 1985. Pp. xiv, 197, including 2 maps. (Saint Andrew Press, Edinburgh; Westminster Press, Philadelphia. Price: £4.95. ISBN 0 7152 0531 5)

Payne avoids getting embroiled in a discussion of the date of Deuteronomy by affirming its Mosaic authority rather than necessarily his

authorship, and by suggesting that although its message is in many ways timeless it may have had its greatest historical impact at the end of the period of Babylonian exile. His commentary then proceeds in the manner established for this series (cf. *B.L.* 1982, p. 44) and succeeds well in explaining the laws against their Israelite background while at the same time managing to outline their contribution to a Christian consideration of a wide range of contemporary issues. This is a valuable addition to the series.

H. G. M. WILLIAMSON

PETERSEN, D. L.: *Haggai and Zechariah 1-8: A Commentary* (Old Testament Library). 1985. Pp. 320. (SCM Press, London. Price: £12.50. ISBN 0 334 02041 7)

A substantial commentary in English on these two prophets has long been overdue. This one is welcome not only because it fills this gap, but because it comes from one who has already contributed to the study of this period with his book *Late Israelite Prophecy* (*B.L.* 1979, p. 87). Its attention to past and contemporary scholarly discussion is a little less than full, but it is marked by some interesting and provocative individual insights. The book of Haggai is not so much a collection of prophecies in the style of pre-exilic prophetic books as an historical narrative interested in events of the settlement period and the parts played in those events by Haggai, Joshua, and Zerubbabel. That is why individual prophetic speeches are not as fully recorded as in the other prophetic books. The picture presented in Ezra 5-6 of Haggai and Zechariah as prime movers in the rebuilding of the temple is mistaken as far as Zechariah is concerned. He saw Yahweh as no longer being localized in a temple and was concerned to provide a theological rationale for the post-exilic reconstruction which was consciously corrective of much in Ezek. 40-48. The lack of any indexes whatever seriously reduces the usefulness of this book.

R. A. MASON

RENDTORFF, R.: *Leviticus* (Biblischer Kommentar — Altes Testament, III, Lfg. 1). 1985. Pp. 1-80. [Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 18.50; sub. price: DM. 15.40. ISBN 3 7887 0786 0]

This first fascicle of Rendtorff's eagerly awaited commentary on Leviticus covers the first chapter of the book. It follows the regular format of the *Biblischer Kommentar* series. After an Introduction to Lev. 1-7 as a whole, there follow a translation of the opening seventeen verses and a detailed verse-by-verse exegesis with extensive bibliographies, together with a long excursus on the 'laying on of the hand' and another substantial one on the word *'isheh*. Within a brief review it is hardly possible to give the author's views the consideration they deserve, but attention may be called particularly to the Introduction, where Rendtorff sets out his general approach to Leviticus. He rejects any idea of a separate 'P' document: 'P' is only to be understood as the final redactional stage of the entire Pentateuch. Hence he abandons any attempt to divide up the text of Leviticus into chronologically distinct compositional stages, such as P^s, P^s, P^o, etc. 'The understanding of the biblical text in its existing form', he writes, 'is the prior duty of exegesis'. All this is in marked, not to say refreshing, contrast with the approach of previous scholars such as Noth and Elliger, though it has been more characteristic of recent English work on Leviticus. Refreshing too is the author's willingness to revise some of his own earlier opinions and his caution over reaching conclusions where the evidence, as is so often the case, is indecisive. Two other characteristics of this commentary may be noted. First,

Rendtorff's examination of difficult terms in Leviticus always centres on their usage within the priestly material and the Old Testament generally, and his discussions here provide one of the most valuable and stimulating features of his work. Secondly, he pays close attention to post-Biblical Jewish material and shows how often this illuminates some of the problems of sacrificial terminology and practice in Leviticus. It hardly needs saying that Rendtorff's work, with its many original insights, promises to be of major importance for the increasing interest among scholars in the Old Testament sacrificial cultus. Many questions which the present fascicle raises will no doubt find their elucidation in future instalments.

J. R. PORTER

ROGERSON, J. W., and McKAY, J. W.: *Shihen II: 73–150*. Translated by T. Murakami. 1984. Pp. 314. (Shinkyō-Shuppan-sha, Tokyo. Price: ¥3,500)

This is a Japanese translation of the second half of the original three volumes of the Cambridge Bible Commentary on the N.E.B.: *Psalms 1–50, 51–100, 101–150* (1977); see *B.L.* 1978, pp. 55–56; also *B.L.* 1985, p. 64, for the first part of the translation.

K. K. SACON

SCHREINER J.: *Jeremia II: 25, 15–52, 34* (Die Neue Echter Bibel). 1984. Pp. 149–282 (Echter Verlag, Würzburg. Price: DM 28.00; sub. price: DM 24.00. ISBN 3 429 00909 X)

The objectives of this commentary were described in connection with the first volume (1:1–25:14), and some indication of its critical stance was also indicated (cf. *B.L.* 1982, p. 51). The second volume completes the work: it is a neat combination of translation and concise commentary, attractively produced.

W. McKANE

SMITH, R. L.: *Micah-Malachi* (Word Biblical Commentary, 32). 1984. Pp. xviii, 358. (Word Books, Waco, Texas. Price: \$22.95. ISBN 0 8499 0231 2)

The pattern of the Word Biblical Commentary Series is now firmly established and well known. An Introduction to each prophetic book discusses the person of the prophet, his time and historical setting, followed by attention to questions of authorship, structure, date, text, and the 'message' of the book. The books are then dealt with section by section, with translation followed by textual notes and discussion of form, structure, and the meaning of the contents.

This is a most welcome addition to the series and to the all too scanty material in English on many of these books. It is likely to be a standard work for some time to come. Very full bibliographies are given and detailed attention to recent scholarly discussion of issues. When Dr Smith advances his own views, they are often enlightening and always worthy of serious consideration. Indeed, if one were to voice a criticism, it would be that less deference to 'authorities' and more of the writer's own opinions would have been welcome.

R. A. MASON

DE VRIES, S. J.: *1 Kings* (Word Biblical Commentary, 12). 1985. Pp. lxiv, 286. (Word Books, Waco, Texas. Price: \$22.95. ISBN 0 8499 0211 8)

The aims and format of the Word Biblical Commentary series have been previously noted (cf. *B.L.* 1985, pp. 53–54). In his full Introduction Professor

de Vries sets out his main line of approach, which is critical of the search for deeper layers of tradition advocated by Smend, Dietrich, and Veijola, who, in his opinion, have gone much too far. Although admitting that there was more than a single stage of redaction, de Vries wishes to engage in a form- and tradition-critical methodology that concentrates on the original structure, setting and intention of individual units in order to perceive the authentic word of God. He is thus content to refer simply to Dtr, which is defined as a deuteronomistic school that produced the deuteronomistic redaction in the exilic period, and to late post-deuteronomistic glosses. Whilst in sympathy with the author's search for elemental oral and written units, the present reviewer is less convinced by his treatment of the Ahijah prophecy in 1 Kings 11:29–39, for instance, than by the analysis proposed by Dietrich and accepted by Würthwein. However, this commentary can on several counts be commended: there are in the Introduction valuable sections on sacred history as theological testimony and on the text of Kings; the translation and textual notes are based on a painstaking comparison and judicious use of the variants; the historical and archaeological explanations are reliable, although perhaps brief; the 'explanation' of the text is done competently and with restraint, and the author has been wise enough to omit this section when nothing new or deserving special comment arises from the text.

G. H. JONES

WEISER, A.: *Eremiya-sho* 1–25 shō. Translated by A. Tsukimoto. 1985. Pp. 536. (ATD-NTD Seisho Chūkai Kankō-kai, Tokyo. Price: ¥5,300)

This is a Japanese translation of the first twenty-five chapters of *Das Buch Jeremia* (ATD) from the seventh edition of 1976; see *B.L.* 1970, p. 37 (*Bible Bibliog.*, p. 227) for a note on the sixth edition, the latest to be reviewed in the *Book List*. In a postscript the translator discusses the significance of the book in the light of recent developments in the study of Jeremiah. K. K. SACON

VAN DER WOUDE, A. S.: *Zacharia* (De Prediking van het Oude Testament). 1984. Pp. 325. (Callenbach, Nijkerk. Price: Fl. 75.00; sub. price: Fl. 68.00. ISBN 90 266 0740 7)

With this volume the author completes and complements the commentary on Haggai and Malachi with which the Zechariah material so closely belongs (see *B.L.* 1983, p. 57). It also, I assume, completes his contribution to the Book of the Twelve in this well-known series (see Micah, *B.L.* 1977, p. 54; Jonah/Nahum and Habakkuk/Zephaniah, *B.L.* 1979, p. 65). It is appropriate to congratulate him on work of a consistently high standard, in which so many contributions are made to the understanding of individual passages and to the prophetic books as literary units.

Here, as we should expect, the commentary is divided into the two main sections: 1–8 and 9–14. Each is provided with a short introduction; in the latter case, where so many different views have been argued, there is a useful critical overview of the alternatives. For Zech. 1–8, the assessment of the differing emphases of Zechariah and Haggai is well brought out. There is a particularly useful discussion of 8:9–13 which provides some, inevitably problematic, clues to the evolution of the Zechariah (and Haggai) tradition.

Clarity of discussion, valuable references in the notes, excellent bibliography and indexes make this a fine climax to this part of the series. (Only Joel and Obadiah are still to come.)

P. R. ACKROYD

ZUCKER, M. (ed.): *Saadya's Commentary on Genesis*. 1984. Pp. xix (English), 69, 487 (Hebrew). (Jewish Theological Seminary of America, New York. Price: \$20.00. ISBN 0 87334 023 X)

It is regrettable how few of the major Jewish works of the geonic period survived into the late mediaeval and modern periods and therefore particularly welcome when a text such as this can be reconstructed from Cairo Genizah fragments, other manuscripts, and quotations by later writers. The acknowledged expert here reproduces the Judaeo-Arabic text of Saadya's introductions and his commentary on the first half of Genesis together with a useful Hebrew translation, detailed annotations, and appendixes containing other work by Saadya and Samuel ben Hofni. Zucker's Hebrew introduction, summarized in English, deals with the Gaon's attitude to earlier rabbinic exegesis, the relationship of his commentary to his philosophy, his polemics against Karaism, the effect on later commentaries, and the parallels with qur'anic interpretation. A significant gap has been filled, and publication is promised of the remaining sections of the commentary that have come to light, namely, those on Exodus and Leviticus. More accurate citation of the classmarks given in the indexes would have permitted the easier identification of the manuscript fragments.

S. C. REIF

6. LITERARY CRITICISM AND INTRODUCTION

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

AMSLER, S.: *Les Actes des prophètes* (Essais bibliques, 9). 1985. Pp. 94. (Labor et Fides, Geneva. Price: Sw.Fr. 16.00. ISBN 2 8309 0040 5)

Expanding on his chapter in the 1980 Westermann *Festschrift* (B.L. 1981, pp. 7-8), Amsler examines in some detail thirty-one prophetic actions and points up the relevance of such a study to a Christian readership. The actions are found to share a number of characteristics: they were always paradoxical, shocking even, in nature; they were intended to provoke reaction on the part of spectators and are enshrined in narratives which seek to achieve the same effect with readers; they provided an analogue for the imminent actions of YHWH or for the effects on men of his actions, and in some measure, though not in a magical sense, they helped to shape these coming events; the accounts of the actions are normally accompanied by oracles — the oracles explain the actions, while the actions render one alert and receptive to the oracles; finally, each action was unique to a particular prophet, for if prophets had repeated the actions of their predecessors, they would have detracted from their surprise value. Amsler expresses himself clearly and usually takes cognisance of other viewpoints; his short book will serve the general reader well.

B. P. ROBINSON

ARCHER, G. L., Jr: *A Survey of Old Testament Introduction*. Revised Edition. 1985 (1974). Pp. 537. (Moody Press, Chicago. Price: \$15.95. ISBN 0 8024 8447 6)

Archer's *Survey* has been a vade-mecum of conservative students of the Old Testament ever since its first publication in 1964 (though not previously noticed in the *Book List*). Now the second, 1974, edition has been reissued in paperback, but little has in fact been changed since the work's first

appearance. After an introductory chapter on Inspiration, the first third of the book is 'General Introduction' (text and canon, and, in great detail, the critical study of the Pentateuch, and why it is in error); the remainder is 'Special Introduction' dealing with each book in turn. The decisive criteria are authorship, date, and historicity, and so it is not surprising that Genesis, Isaiah, and Daniel receive two chapters each. A rigidly conservative line is followed throughout, with no deviation permitted. (It is striking, for example, to find E. J. Young criticized for his failure to accept the Solomonic authorship of Ecclesiastes.) The type of liberal scholarship which is regarded as the enemy to be repelled (and no less harsh expression would be appropriate) is that of an earlier generation; even when it was first published it must already have had an old-fashioned air. In sum, there is a great learning here, coupled with total confidence that God's will and word can be discerned down to the smallest detail; some will derive great comfort from such a presentation, others will be repelled.

R. J. COGGINS

BASTIAENS, J., BEUKEN W., and POSTMA, F.: *Trito-Isaiah: An Exhaustive Concordance of Isa. 56-66, especially with reference to Deutero-Isaiah. An Example of Computer-Assisted Research* (Applicatio, 4). 1984. Pp. 148. (VU Boekhandel/Uitgeverij, Amsterdam. Price: Fl. 37.50. ISBN 90 6256 185 3)

This computer-generated concordance, a sequel to the study of Deutero-Isaiah by E. Talstra and others (*B.L.* 1982, p. 74), includes listings of the inseparable prepositions, conjunction, article and interrogative. The listing of each item (properly 'lexeme') gives its total frequency, and, as the context of each occurrence, a phrase of two or more words. The fount is not ideal (*t'* looks like *hš*); there are no marks for *Sin* and *Shin*, and no vowels. While homographs have separate lists, identification is sometimes difficult (e.g. *'l* is *'el*, *'l* is *'al*). The frequency, in either section, of every lexeme found in either Deutero- or Trito-Isaiah is given on pp. 123-47. Overall counts follow (p. 148). The introduction is at times obscure (in relation to what are the 'unica' (p. 14) unique?) and some of the results claimed (e.g. that divine glory is seen at Isa. 40:6 and Trito-Isaiah, but heard or declared everywhere else in Deutero-Isaiah) were attainable through traditional concordances. Not the least interest of the book is that it exemplifies the listings of features and combinations that can be extracted from the underlying database.

M. P. WEITZMAN

BECKWITH, R.: *The Old Testament Canon of the New Testament Church and its Background in Early Judaism*. 1985. Pp. xiv, 528. (SPCK, London. Price: £35.00. ISBN 0 281 04155 5)

The subject of the Old Testament Canon of the early Church is one which, for some years now, has been crying out for a scholarly and up-to-date treatment. It is not just that new evidence has come to light since Ryle wrote his book on the Canon; it is, according to Beckwith, that 'most of the existing literature suffers from serious faults of method. Far better use could have been made of the older evidence if it had been more adequately assembled and more accurately analysed.' The author of this book has not only answered the aforementioned need, but has done so in a comprehensive manner.

Between a short Introduction and shorter Conclusion there are substantial chapters, entitled: The Witnesses to the Canon, The Fact of the Canon, The Titles of the Canon, The Structure of the Canon, The Order of the Canonical Books, The Number of the Canonical Books, The Identity of the Canonical Books: Books Included as Canonical and Books Excluded as

Uncanonical. In addition there are five appendixes: The scrolls from the Cairo Genizah and the Meaning of the Term 'Fifths', The Order of the Prophets and Hagiographa in the Jewish Tradition, The High Priests of the First Temple in Scripture and Tradition, The Four Greek Versions of Ecclesiastes in Origen's Hexapla, The Canon in the Early Ethiopian Church.

The twenty-five years spent in producing this book have been well spent, for it must surely become a standard textbook on the subject for the foreseeable future. Its comprehensiveness is marred only by the fact that it lacks a Bibliography.

R. B. SALTERS

BERLIN, A.: *The Dynamics of Biblical Parallelism*. 1985. Pp. xii, 179. (Indiana University Press, Bloomington, Indiana. Price: \$27.50. ISBN 0 253 31850 5)

Here is 'a fresh approach to parallelism as a whole' (p. 2), not just further sub-classification, and it marks a significant advance in our understanding of parallelism in Hebrew poetry. The author adopts Roman Jakobson's broad approach to parallelism, defined by her as the 'phenomenon of combining elements which are in some way linguistically equivalent' (p. 29). This means that parallelism is not confined to the level of the couplet but extended to the whole of a poem. Dr Berlin then examines four aspects of parallelism: grammatical, lexical, semantic, and phonological. Besides guiding us through the complexities of recent debate, with perceptive evaluation of the contributions made by T. Collins, M. O'Connor, J. Kugel, and others, she provides illuminating discussion of word-pairs and 'sound-pairs'. A final chapter shows how different aspects of parallelism interact. Notes, bibliography, and indexes are provided. In a concise way the author explains linguistic principles at work in Hebrew verse very clearly with the use of well-chosen and deftly analysed examples.

W. G. E. WATSON

BEYERLIN, W.: *Weisheitlich-kultische Heilsordnung: Studien zum 15. Psalm* (Biblich-Theologische Studien, 9). 1985. Pp. 116. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 19.80; sub. price: DM 17.80. ISBN 3 7887 0785 2)

The author here adds to his succession of books devoted each to one psalm (see *B.L.* 1979, p. 68; 1980, p. 62; 1981, p. 67; 1984, p. 65). Psalm 15 is examined methodically from every critical angle and eventually envisaged as a post-exilic composition. Its use is located in festal gatherings in the outer court of the temple, possibly before a gate to the inner court. The psalm is found to combine the salvation expressed in the sacral institution of temple worship with the teachings of the wisdom tradition. This brisk and detailed study will be valued, though it would be unwise to underestimate concern for the ethics of daily life in festal institutions from remotest times.

J. H. EATON

BLANCHET, R., BONVIN, B., CLERC, D., GALLAY, R.-M., MÜLLER, D., ROULET, P., and WISSER, L.: *Jérémie: Un prophète en temps de crise. Dossier pour l'animation biblique* (Essais bibliques, 10). 1985. Pp. 180, including some illustrations. (Labor et Fides, Geneva. Price: Sw.Fr. 18.00. ISBN 2 8309 0042 1)

Done by a group of scholars, the aim of this work is to bring the prophet Jeremiah to life and to demonstrate the contemporary relevance of the book which bears his name. It is concerned also to lay out particular topics and to indicate how they should be organized and presented for group discussion.

There is an emphasis on the sense of alienation by which Jeremiah was seized, the loneliness he endured, and the doubts which rose insistently in his mind. His intellectual and moral courage, and the confused and sorrowful times in which he lived, are thought to combine to make him an especially effective exemplar for those who endure the struggles of the soul and march through the night of doubt and sorrow in our own troubled times.

An account of the principal characteristics of Old Testament prophecy and of the 'writing prophets' is followed by a sketch of Jeremiah in the context of his times, an age when Judah was beset with political trials and dangers. A conspectus of the book of Jeremiah and some consideration of its composition and literary genres is followed by a selection of themes: Jeremiah's vocation as gathered from the call narrative and its continuation in 1:4–19, the relation between knowledge of God and the doing of what is just, the use of acted parable by the prophet Jeremiah, and true and false prophets. Finally, some thought is given to how a transfer is to be effected from a consideration of a true prophet of the past, and the historical framework in which he lived and worked, to a discovery of what it entails to live prophetically in the present as a member of a prophetic community — the Christian Church.

W. MCKANE

BLUM, E.: *Die Komposition der Vätergeschichte* (Wissenschaftliche Monographien zum Alten und Neuen Testament, 57). 1984. Pp. xii, 564. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 98.00; sub. price: DM. 89.00. ISBN 3 7887 0713 5)

In this meticulous traditio-historical analysis of one of Rendtorff's 'larger units' in the Pentateuch (see *B.L.* 1978, p. 76) Blum provides an opportunity to test the thesis that these developed separately before their eventual combination by a deuteronomistic editor. He finds four successive stages in this separate development of the patriarchal narratives: the Jacob and Abraham narratives each developed by itself in two main stages, and they were then combined in two successive 'editions', later-monarchical and exilic. Alt's 'god of the fathers' hypothesis which led Noth and others to look for the origins of the patriarchal stories in a hazy 'nomadic' period is rejected: the earliest material is no older than the United Monarchy. That this material did develop in the way proposed here is certainly possible; but the method necessarily involves building a series of hypotheses one upon the other so that a single weak argument may destroy the whole edifice. Blum is justified, however, in pointing out that until similar work has been done on the other 'larger units' of the Pentateuch it will not be possible to test the hypothesis fully. Meanwhile this is a most thorough piece of work, with valuable discussions of many controversial questions, e.g. on the use of the 'divine names' as a criterion for source analysis.

R. N. WHYBRAY

BOADT, L.: *Reading the Old Testament: An Introduction*. 1984. Pp. 569, including some maps and illustrations. (Paulist Press, Mahwah, New Jersey. Price: \$6.95. ISBN 0 8091 2531 1)

An excellent student's introduction to the study of the Old Testament, with useful maps and line-drawings (all black and white). Boadt presents consensus views on critical questions. Introductory chapters on geographical, historical, and archaeological background and on pentateuchal criticism lead into a broadly chronological presentation, with excursions into 'Daily Life in Ancient Israel', 'Canaanite Religion and Culture', and 'Israelite Worship and Prayer'. There are brief concluding sections on the canon, and on Old Testament theology. The clear charts and diagrams will help to make this a

useful teaching aid, for much the same readers as B. W. Anderson's *The Living World of the Old Testament*.

J. BARTON

BORI, P. C., and PESCE, M. (eds.): *Annali di Storia dell' Egesi*, 1/1984. 1984. Pp. 312. (Edizioni Dehoniane, Bologna. Price: Lire 18,000)

This volume contains the Proceedings of the Research Seminar on Jewish and early Christian exegesis held at Idice di San Lazzaro (Bologna) in October 1983. Of the thirteen papers (all in Italian), at least ten fall within the scope of the *Book List*. M. Simonetti surveys patristic exegesis of Isaiah in the fourth and fifth centuries. Two papers deal with the recovery of individual commentaries on the Psalms from patristic catenae: M. A. Rossi on Cyril of Alexandria and G. M. Vian on Athanasius. M. Pesce analyses Paul's use of scripture in the light of Jewish exegesis. C. Gianotto considers 'The Figure of Melchizedek in Jewish, Christian and Gnostic tradition (2nd-3rd centuries c.e.)' (cf. below, pp. 120-21), and L. Rosso 'The Fortune of Enoch in Ancient Judaism: Values and Problems'. P. C. Bori and G. C. Gaeta study 'The Ethiopian Wife and the Prophetic Primacy of Moses (Num. 12)', and C. Colafemmina the prophetesses Debora and Hulda, both essays surveying both Jewish and Christian sources. This volume contains material of real value, and it is to be hoped that it will have successors.

R. P. R. MURRAY

BOST, H.: *Babel: Du texte au symbole* (Le Monde de la Bible). 1985. P. 268. (Labor et Fides, Geneva. Price: Sw.Fr. 35.00. ISBN 2 8309 0035 9)

The author brings to this work a thorough analysis of the text and demonstrates that the nine verses of the Genesis narrative demand an understanding of the historical and cultural context. His exegesis rests upon the Mesopotamian roots without succumbing to merely archaeological research. Bost investigates the highly complex relationship between three themes: the confusion of languages, the dispersion of the human race, and the construction of the tower of Babel. He reflects upon well-known and speculative views, from Gunkel to Westermann and beyond. Literary and form criticism are applied to a thorough analysis of each verse. Special chapters are devoted to the affinity of the Hebrew tradition and the Babylonian perspective, the ziggurat and the epic of Enmerkar.

Part II deals with the after-life of Babel, the developing symbolism in midrashim and legends, and the Hellenistic syncretism. Dante opens the medieval chapter of interpretation, and the problem of language itself becomes central in modern utopias and ideologies. Barth among many contemporaries prepares us for the rich ambiguities of the hermeneutical process. Bost discerns a polyphonic dialectic which reaches out to Kafka as well as to psychoanalytic insights. He ends on a Christian note of 'Word-kenosis'. I enjoyed the combination of technical expertise and readable modernity.

U. E. SIMON

BRENNER, A.: *The Israelite Woman: Social Role and Literary Type in Biblical Narrative* (The Biblical Seminar, 2). 1985. Pp. 144. (JSOT Press, Sheffield. Price: £5.95. ISBN 0 905774 83 3)

This book has two concerns: (1) it explores the role of women in ancient Israel in the socio-political sphere outside their traditional domestic function, ranging from queens to prostitutes; and (2) it examines literary paradigms of

female types and behaviour. The author chooses to draw her evidence from Old Testament narrative rather than from law on the grounds that it is difficult to distinguish in the latter between the ideal and the actual. It is her intention that male attitudes reflected in the material should not be *a priori* defined as biased or hostile. In her conclusions, however, they emerge as such. The position of women in ancient Israel, she concludes, compares unfavourably with some aspects of Mesopotamian, Egyptian, and Canaanite societies. A number of interesting observations are made, but one senses that a broader selection of material might have led her to modify some of her conclusions. Is it, for example, fair to conclude, mainly on the evidence of Hos. 2-3, that 'women are viewed as chief practitioners of fertility cults by Hosea'?

G. I. EMMERSON

BRUEGGEMANN, W.: *David's Truth in Israel's Imagination and Memory*. 1985. Pp. 128. (Fortress Press, Philadelphia. Price: \$5.95. ISBN 0 8006 1865 3)

In four main chapters (originally delivered as lectures) Brueggemann expounds the differing portrayals of David which he finds in the various literary components of Samuel, a few Psalms, and Chronicles. He acknowledges particular interest in developing the insights gained from literary appreciation and sociological analysis. Thus, the 'truth' of his title does not refer to 'facticity, not what happened, but what is claimed, what is asserted here about reality' (p. 14). Like much of Brueggemann's work, this short book is at once infuriating and enthralling — infuriating because of its undigested jargon, one-sided statements and occasional downright errors (cf. p. 105), and enthralling because it is so often suggestive of fresh angles of approach to familiar material. Thus while the book is clearly aimed at the intelligent general reader, there are also buried here approaches to interpretation which deserve the attention of specialists.

H.G. M. WILLIAMSON

CARNITI, C.: *Il Salmo 68: Studio letterario* (Biblioteca di Scienze Religiose, 68). 1985. Pp. 121. (Libreria Ateneo Salesiano, Rome. Price: Lire 15,000. ISBN 88 213 0113 3)

This is substantially a doctoral thesis done at the Biblicum in Rome under the late Dennis McCarthy and defended in January 1984. The writer has accepted the challenge to defend the unity and coherence of Psalm 68, of which so many have despaired. Her method eschews questions of form- or redaction-criticism, to concentrate on the consonantal text in its given form; in this she traces a structure, neither on 'structuralist' lines nor by rules of logic, but by following the patterns of key images and statements about God and his people. These reveal their own 'logic' and 'a development of thought which proceeds more by intuition than by reasoning' (p. 22). The writer offers her own translation, fully annotated, and then a detailed analysis in five sections. The case is well argued with both insight and literary sensitivity. The work concludes with an excursus on 'The Presence of God in Heaven and on Earth'.

R. P. R. MURRAY

COATS, G. W. (ed.): *Saga, Legend, Tale, Novella, Fable: Narrative Forms in Old Testament Literature* (JSOT Supplement Series, 35). 1985. Pp. 159. (JSOT Press, Sheffield. Price: £14.50; ISBN 0 905774 84 1. Paperback price: £6.50; ISBN 0 905774 85 X)

The five categories of the title have a chapter devoted to each, followed by a further chapter illustrating each category. The editor introduces the

collection with a study of the importance of genres for exegesis and contributes about one-third of the book. R. Neff's study of saga is complemented by the editor's piece on the Moses narratives as heroic saga. A very useful chapter on legend by R. M. Hals has as a supplement a 1973 essay on Balaam by Coats. Coats provides the chapter on tale and offers a further chapter illustrating the use of tale by considering the three stories in Genesis which deal with the threat to the host caused by the patriarchs' manipulations of their wives. L. Humphreys analyses novella and contributes a further chapter on the story of Esther and Mordecai as an example of an early Jewish novella. A. Vater Solomon's treatment of fable is supplemented by her chapter on Jehoash's fable of the thistle and the cedar. The volume is deceptively lightweight in appearance, but contains a most useful collection of articles and some good studies of specific biblical texts. Perhaps too much Coats — but otherwise a most worthwhile contribution to the growing literature on narrative forms in the Bible.

R. P. CARROLL

COLLINS, J. J.: *Daniel, with an Introduction to Apocalyptic Literature* (The Forms of the Old Testament Literature, 20). 1984. Pp. xii, 120. (Eerdmans, Grand Rapids, Michigan. Price: \$14.95. ISBN 0 8028 0020 3. Distributed in Great Britain by Paternoster Press, Exeter. Price: £12.95)

This work conforms to the established pattern of the series. It begins with a discussion of basic apocalyptic genres, their social setting, and intention, with a brief note on related genres. A second section deals with the form, setting, and intention of the book of Daniel as a whole, while the longest part discusses in greater detail the genre, setting, and intention of each individual unit within the book. In the manner of the series a most useful glossary of form-critical terms is supplied. Very full bibliographies enhance the value of the work, especially relevant here since the controversies over the exact nature and definition of 'apocalyptic' continue without apparent resolution.

No one could wish for a clearer or more authoritative guide to such a study than Professor Collins. Is the reviewer alone, however, in feeling a slight sense of unease about a series which concentrates only on Form Criticism? It gives the impression of being an exercise in descriptive labelling. It is very useful to have labels in supermarkets so that we can tell the meat from the fish counter. But this is useful only as a step towards eating the food. Form Criticism is a useful handmaid who, with the other servants, can minister to our understanding of the meaning of the text. When she poses as the mistress of the house, it seems rather an empty place. Fortunately Professor Collins has elsewhere greatly helped our understanding of the Book of Daniel.

R. A. MASON

CONRAD, E. W.: *Fear Not Warrior: A Study of 'al tîrâ' Pericopes in the Hebrew Scriptures* (Brown Judaic Studies, 75). 1985. Pp. viii, 185. (Scholars Press, Chico, California. Price: \$30.95 (discount price: \$25.95); ISBN 0 89130 864 4. Paperback price: \$25.95 (discount price \$20.95); ISBN 0 89130 865 2)

This argues that the formula 'fear not' is primarily associated with the genre of the War Oracle, the pre-battle address of comfort to the warrior.

One of Conrad's aims is to provide an alternative to Begrich's hypothesis of a Priestly Oracle of Salvation in Deutero-Isaiah. According to Conrad these passages follow the particular form of the War Oracle addressed to a king, with the community in place of the king.

Conrad's thesis seems well established on the whole since he examines a range of contexts. Where he is to be faulted, however, is in a breach of his own stated intentions: 'The study does not attempt to get behind the text to focus on social institutions . . . It is concerned rather with the rhetorical features of the text itself' (p. 1). Yet he attempts to force all his 'fear not' passages into the war setting. Thus, he argues that Jeremiah and Elijah are 'prophetic warriors' even though the language of war ('orders', 'battle', 'ammunition') mainly occurs not in the texts but in Conrad's own discussion of them. A similar problem is found with his treatment of passages dealing with the temple and the patriarchs. Could not the 'fear not' formula have taken on the rhetorical function of response to *any* opposition or obstacle, thus losing particular association with the War Oracle (assuming this was its origin)? Nevertheless, this is an important book and should provoke wide discussion.

L. L. GRABBE

DAVIES, P. R. *Daniel* (Old Testament Guides, 4). 1985. Pp. 133. (JSOT Press, Sheffield. Price £2.95. ISBN 1 85075 002 5)

The fifth in the new series *Old Testament Guides*, this short volume fully lives up to the guidelines set by the editors, especially in the lucid manner in which the author presents his survey of important critical issues and assesses the advances made in the study of Daniel in recently scholarly work. Short sections deal with its history and language, and these are followed by excellent excursions on literary genre (the story cycle, the vision series). Major themes of the book are discussed (the God of Daniel, the Jewish hero, the gentile King, the 'son of man' and the 'holy ones'), and an attempt is made to identify the book's authors with the 'wise' of chapters 11 and 12 who lived in the period preceding the Maccabean rebellion and added to a group of stories about an exilic hero a series of visions attributed to him. Appended to each section is a select bibliography. The book of Daniel is well served by a number of good commentaries in English, French, and German. This volume marks a useful supplement to them in its discussion of the book's major problems.

P. W. COXON

DREYER, H. J., and GLUCK, J. J. (eds.): *Semitics*. Vol. 9 (Miscellanea, 47). 1984. Pp. viii, 164. (University of South Africa, Pretoria. Price: R.5.90. ISBN 0 86981 312 9)

Of these mostly technical and somewhat forbidding papers the most original as well as exegetically rewarding is Lars Lode's 'Postverbal Word Order in Biblical Hebrew' (pp. 113-64), establishing the standard sentence patterns in Genesis and classifying the meanings of deviations from the patterns. S. F. Grober on 'The Hospitable Lotus' explores the varying metaphoric values of the lotus in the Song of Songs, though it is doubtful that he proves the unity of the book thereby. M. M. Dick studies the syntactic patterns of Obadiah according to the principles of M. O'Connor, T. Collins, and A. Cooper, concluding that only an eclectic and composite application of their theories is adequate to the text. J. A. Durlleser argues from a close rhetorical study of Ps. 1 and Jer. 17:5-8 that the two are literarily independent; some questionable claims about sound repetitions are made. A

curious, interesting, but ultimately unconvincing paper by Y. Gamzu on 'The Semitic and Hellenic Types of Narrative' applies E. Auerbach's famous distinction to two modern Jewish poetic reworkings of Gen. 22 and the return of Odysseus. D. Grossberg points to the fact that the lifespans of the patriarchs are 7×5^2 , 5×6^2 , 3×7^2 , and $5^2 + 6^2 + 7^2$, but less authoritatively argues both that these mathematical relationships were intended by the narrator and that they have meanings.

D. J. A. CLINES

EATON, J. H.: *Job* (Old Testament Guides, 5). 1985. Pp. xii, 70. (JSOT Press, Sheffield. Price £2.95. ISBN 0 905774 97 3)

To summarize the contents, structure, style, and linguistic and theological problems of Job in a study guide of under seventy pages is no mean task, but Eaton has fulfilled it with distinction. In this book the reader may well be confronted by the enormous complexities of Job without losing heart. It is the ideal introduction for beginners at school and/or university. Clarity and elegance of presentation aid the wanderer in the maze. Eaton does not minimize the difficulties and underlines the divergence of modern critical approaches by giving a useful list for further reading. It is interesting to note that he is not seduced by the more extravagant hypotheses, such as the agnostic-atheistic interpretations, nor by the quasi-orthodox defence of Elihu as a worthy disputant. Even the Epilogue is saved from derision. Job's uniqueness is not impaired by comparisons with the treatment of suffering in non-biblical cultures — 'each work must be appreciated as a whole and in its own context'. For Eaton the prevailing of the truth and not life after death provide the answer to Job.

U. E. SIMON

EVANS, G. R.: *The Language and Logic of the Bible: The Road to Reformation*. 1985. Pp. xxiv, 192. (Cambridge University Press. Price: £22.50. ISBN 0 521 30548 9)

Gillian Evans's sequel to *The Language and Logic of the Bible: The Earlier Middle Ages* (B.L. 1985, p. 77) is a vast sweep from Alexander of Hales to Bellarmine, including Aquinas, Wyclif and the chief Reformers among others. It concentrates on linguistic and logical treatment of the Bible: epistemological status, rhetorical background, application of text to logical problems, methods of resolving scripture's own contradictions. Within its limits the book is erudite, sound, and lucid; it is also original. Evans concludes that creative developments in such as Augustine, Wyclif, and Luther come from apprehending an inner biblical logic missed by piecemeal treatment, and that continuity in exegesis remains more significant than novelty. A corrective to modern arrogance, and meat for exegetes who wonder what they are for.

S. G. HALL

FISHBANE, M.: *Biblical Interpretation in Ancient Israel*. 1985. Pp. xviii, 613. (Oxford University Press. Price: £35.00. ISBN 0 19 826325 2)

Fishbane's study of the emergence within the Old Testament of an extensive pattern of methods and techniques of exegesis, often referred to as 'inner-biblical' exegesis, must certainly be acclaimed as a major scholarly achievement. The phenomenon has frequently been recognized and often treated in piecemeal fashion, but not in the thorough and comprehensive way that is demonstrated here. His study necessarily touches upon a wide range of

basic disciplines: text criticism, legal history, literary redaction, as well as the wider realm of theological and religious interpretation. The notion that the text somehow stands apart from interpretation, which is then a level of meaning conferred upon it, is firmly challenged by Fishbane's showing how the biblical text incorporates within itself a vital history of interpretation. In view of the importance of the subject it is perhaps surprising that we have had to wait until now for a work on this scale dealing with it.

Fishbane begins with text criticism itself and draws attention to the work of earlier scholars, but particularly A. Geiger in the nineteenth century, in demonstrating that the Hebrew text-transmission implies an ongoing and developing pattern of hermeneutical understanding. What the text means has been the subject of a continuing process of revision, development, and comment, since the context in which this text has had to be understood has itself been in a process of constant change. Fishbane then proceeds to explore this phenomenon in four main areas. These concern the scribes themselves who must be postulated as the agents of the transmission and preservation of the text, the legal interpreters who sought to establish the application of its rulings to a changing social context, and a broader homiletical (Aggadic) type of exegesis. The fourth part deals with mantological exegesis by which the author refers to the interpretation of dreams, visions, and omens. This section is noticeably shorter than the others, which means that the prophetic literature is given rather less attention than the legal and historical parts of the canon.

Fishbane says much about the work of scribes in antiquity in general, although he notes that relatively little information has been preserved for us about the particular sphere of the early Hebrew writings. We are compelled to piece together a picture from the analogies of practice elsewhere. Basic to the tracing of a pattern of such interpretation is the necessity to distinguish between the *traditum*, which forms the original deposit, and the *traditio*, by which it was preserved and made meaningful to subsequent generations.

Since it has always been a matter of fundamental importance to Jewish thinking that there exists a demonstrable continuity of understanding between the Hebrew biblical tradition and the manner of its interpretation in later Jewish foundation documents, especially the Mishnah and Talmud, it is clear that Fishbane's study has a direct bearing on the understanding of this. At the same time he pays considerable attention to the ways in which early Christian writings also show themselves to be heirs of this ongoing tradition of inner-biblical exegesis. Coming at a time when the issues of hermeneutics and theological significance are being forced into ever closer relationship to each other, it is evident that what Fishbane has to say touches upon many points of interest to all aspects of biblical study. It will be a long time before the work is superseded, and its careful inductive manner, attention to demonstrable evidence in the text itself, and copious references to secondary material make it an invaluable work of reference. It represents a vital prolegomenon to other areas of literary introduction.

R. E. CLEMENTS

FRAADE, S. D.: *Enosh and his Generation: Pre-Israelite Hero and History in Postbiblical Interpretation* (Society of Biblical Literature, Monograph Series, 30). 1984. Pp. xvi, 301. (Scholars Press, Chico, California. Price: \$29.75 (discount price: \$19.95); ISBN 0 89130 724 9. Paperback price: \$19.95 (discount price: \$13.50); ISBN 0 89130 725 7)

This excellent volume (based on a 1980 University of Pennsylvania Ph.D. thesis) supplies a first-class survey and assessment of the exegetical history of Gen. 4:26. The evidence falls into two main classes. The pre-rabbinic Jewish sources, the Samaritan and Mandaean traditions and, in a suitably modified

version, early Christianity interpret the verse and the figure of Enosh in a positive light. By contrast, rabbinic Bible interpretation is negative and discovers in Gen. 4:26 the origin of idolatry, classifying Enosh and his contemporaries as representatives of one of the especially wicked generations of mankind. Professor Fraade's conclusions are based on a careful (philological and literary) analysis. The volume demonstrates the rich potentialities of a comparative historical study of ancient Jewish (and Christian) Bible exegesis.

G. VERMES

GALBIATI, E., and PIAZZA, A.: *Pagine difficili della Bibbia (Antico Testamento)* (Sorgenti di Vita, 1). 5th edition. 1985. Pp. 446. (Massimo, Milan. Price: Lire 25,000. ISBN 88 7030 700 X)

This aid to Bible study for Italian readers first appeared in 1951 (*B.L.* 1954, p. 35; *Eleven Years*, p. 572), and reached its fourth edition in 1966. In the preface to this fully revised edition the authors (now respectively Prefect of the Ambrosian Library, Milan, and Bishop of Albenga) explain how the book has remained in demand and still meets a need. It has been brought up to date for readers in the 1980s: the further reading list shows how Bible study has been revolutionized in Italy in the last twenty years. The original task was to counter the near-fundamentalism which dominated the Italian seminaries. Vatican II initiated a vast Biblical revival in Italy, as elsewhere, but a number of theological anxieties affecting the understanding of the Bible still trouble many clergy and laity. Over a third of this book concerns the early chapters of Genesis, discussing literary genres and how the doctrines of *creatio ex nihilo* and original sin relate to exegesis. Much of the rest also concerns literary genres and the biblical modes of narrative, dealing with the anxiety about the sense in which the Bible can be said to be true. (This is, of course, a question which worries others besides Italian Catholics, and it might well find more of a place in university syllabuses.)

R. P. R. MURRAY

GARSIEL, M.: *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels*. 1985. Pp. 169. (Revivim Publishing House, Ramat Gan, Israel; distributed by Robinson Bookstore, 31 Nachlat-Benjamin, Tel Aviv, Israel. Price: \$14.00)

This is a welcome translation into English of a book published in Hebrew in 1983 and reviewed in *B.L.* 1984, p. 67. Garsiel regards 'the author of Samuel as a conscious literary artist working upon older materials, and as being in consequence truly an author and not merely an editor' (p. 77). This he endeavours to demonstrate by studying the thematic, phraseological, and verbal parallels between different incidents both within 1 Samuel and beyond. An introduction discusses the value of this method in relation to others in current scholarly use. Five main chapters then follow, dealing in turn with 'The Narratives about Samuel the Leader', 'Rule by Judges and the "Custom of the King"', 'The Young Saul in Comparison with other Leaders', 'The Portrayal of Saul's Degeneration and Fall', and 'Saul versus David'. There is a bibliography, but unfortunately no index of biblical references, though one is necessary for a work like this in which passages are not always discussed at the points where readers might expect to find them. There is much that is suggestive here, especially where the analysis remains within the context of 1 Samuel. Some of the verbal parallels sought beyond its pages, however, appear far more speculative.

H. G. M. WILLIAMSON

GNUSE, R. K.: *The Dream Theophany of Samuel: Its Structure in Relation to Ancient Near Eastern Dreams and its Theological Significance*. 1984. Pp. xiv, 264. (University Press of America, Lanham, Maryland. Price: \$28.75; ISBN 0 8191 3716 2. Paperback price: \$14.50; ISBN 0 8191 3717 0)

Only the second half of this work is concerned with Samuel. The first half is devoted to surveys of references to dreams in ancient near eastern literature and in the Old Testament; this material provides a useful equivalent in English to the standard work on the subject by Ehrlich. Then 1 Samuel 3 is analysed in detail and taken to be, not a call narrative, but an auditory message dream of a common ancient near eastern literary type; it is not to be regarded as a reliable historical source of knowledge about Samuel, but is a part of a deuteronomistic interpretation of the people's past traceable in 1 Sam. 1–3. Brief final chapters assess the Samuel traditions in general and draw together the main conclusions of the study. The book stems from a Vanderbilt Ph.D. thesis, and traces of its origin are all too apparent (more than seven hundred footnotes; every scholarly cul-de-sac remarked upon), but it is a useful survey of a wide range of significant material.

R. J. COGGINS

GOTTWALD, N. K.: *The Hebrew Bible: A Socio-Literary Introduction*. 1985. Pp. xxx, 702, including many maps, tables, and charts. (Fortress Press, Philadelphia. Price: \$34.95; ISBN 0 8006 0853 4. Paperback price: \$19.95; ISBN 0 8006 1853 X)

Norman Gottwald wrote an excellent introduction to Old Testament study, *A Light to the Nations*, as long ago as 1959 (*B.L.* 1960, pp. 26–27; *Decade*, pp. 206–07). Since then much has changed in biblical scholarship, and so this is an entirely new book, though it follows the broad historical focus of the earlier work. Different approaches to the Hebrew Bible (confessional, historical-critical, literary, and social science based) are set out, its physical setting described and its literary development outlined. Then the main texts are discussed within their appropriate historical context. Understanding is facilitated by numerous tables and charts, and more than sixty pages of English bibliography are appended. Throughout Gottwald states his own position clearly, not least in chapter headings such as 'Monarchy: Israel's Counterrevolutionary Establishment', but he gives full recognition to alternative views (e.g. on pre-monarchic Israel) and a fair presentation of those areas where controversy currently rages (e.g. source-criticism of the Pentateuch). His method works better for the historically related material, but overall this new presentation may be most warmly commended for its breadth and sympathy of coverage: the only hesitation comes from the fact that so substantial a work may seem rather daunting for the students for whom it is clearly intended.

R. J. COGGINS

GRAFFY, A.: *A Prophet Confronts his People: The Disputation Speech in the Prophets* (*Analecta Biblica*, 104). 1984. Pp. xii, 148. (Biblical Institute Press, Rome. Price: Lire 34,000; \$17.00. ISBN 88 7653 104 1)

One of the features of the speeches of the prophet Ezekiel is the frequency with which he reports what the people are saying and proceeds to refute their opinion. This device, which is certainly not limited to Ezekiel, has been given the name 'disputation speech', but according to Graffy it is used too loosely 'for other kinds of speech besides the clearly recognisable

sequence of quotation of the people and refutation of their words'. The author begins with a critical survey of the way the disputation speech has been presented in genre study, concluding that unless there is a strict quotation-refutation pattern in a text, the genre is absent; and he proceeds to take this as his criterion throughout the study. He examines the elements of the genre and then considers its setting in the life of ancient Israel. Times of crisis promoted the shape of the disputation speech as the prophet confronted his people directly with a view to correcting their mistaken views. Finally, it is proposed that the New Testament too contains some examples of the genre in the preaching of Jesus.

There is no doubt that the author has produced a thought-provoking study that will make scholars consider whether or not they have been careless in their investigations of these matters. Some scholars, however, will wonder why some passages are not included for discussion. The fact that the sharp pattern — introduction: quotation: refutation — is absent does not mean that their function in context is different. Furthermore, should the presence of *hōy* at the beginning of an otherwise conforming speech disqualify that speech for inclusion in the disputation category?

R. B. SALTERS

HIRSCH, D. H., and ASCHKENASY, N. (eds.): *Biblical Patterns in Modern Literature* (Brown Judaic Studies, 77). 1984. P. viii, 243. (Scholars Press, Chico, California. Price: \$21.95 (discount price: \$17.95); ISBN 0 89130 813 X. Paperback price: \$17.95 (discount price: \$14.95); ISBN 0 89130 814 8)

The essays gathered here were originally presented to the 1982 conference of the Institute for Literary Research of Bar Ilan University: on biblical substructures and tragic form in Hardy and Agnon (N. Aschkenasy); the biblical ground of Bialik's poetry (H. Barzel); Abishag in the Bible and some modern accounts (M. Baumgarten); Chaucer and the Bible (L. Besserman); the tradition and style of biblical wisdom literature (M. Bloomfield); Job in a Y. H. Brenner novel (M. Brinker); literalism and typology in the American imagination (E. M. Burdick); 'motifs bibliques' in Camus (L. Cohn); the 'American Daniel' in Hawthorne (S. Deykin Baris); biblical imitation in *Joseph Andrews* (H. Fisch); the Song of Songs and the juxtaposition of holy and sexual in seventeenth-century England (N. Flinker); conflicting (logocentric and empirical) tendencies in Western culture (N. Frye); the creation of Eve in Proust (J. Hassine); the Song of Songs and two Henry James novels (D. H. Hirsch); the reassertion of biblical views in European romanticism (W. Z. Hirst); Genesis and the reversal of sexual knowledge in Shakespearean and more recent sex comedies (Z. Jagendorf); translating biblical rhythm (H. Meschonnic); a García Marquez novel as Genesis rewritten (M. Morello-Frosch); the myth of Eden and modern urban consciousness (E. Sicher). A stimulating collection.

D. M. GUNN

KEEL, O.: *Deine Blicke sind Tauben: Zur Metaphorik des Hohen Liedes* (Stuttgarter Bibelstudien, 114/115). 1984. Pp. 208, including 123 line-drawings. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 34.80. ISBN 3 460 04141 2)

The Song of Songs excels in the free use of similes, personifications, allusions, euphemisms, and figures of speech which may be loosely called metaphors. The author addresses himself to every significant *tertium comparationis* of this abundant picture language and begins his study with nine principles of interpretation. These love-poems of longing derive from stereotypes common to the ancient Near East, but Palestine is the natural and cultural centre of this erotic symbolism. Traces of polytheism are

unmistakable. Most important of all, not the forms of, but the power associated with, physical properties must control our understanding; nose= snorting, indignation, annoyance; eye= not round circle, but shining in radiance, etc.

The major part of this very successful and thorough analysis, which really amounts to a commentary, applies the principles critically to the intriguing comparisons, such as the towers, the lions, dawn, full moon, sun, and, very fully, the doves and the lotus flowers. Throughout Keel keeps his conversation alive with former and contemporary scholars and experts, expressing agreement and disagreement with a nice lightness of touch. His argumentation is illustrated with line-drawings and occasionally the text is enlivened with poetic parallels from German lyricism. For the author there can be no doubt that these fragments of love poetry require no allegorizing to make them acceptable to the biblical tradition of the affirmation of life. If mysticism employs the metaphors, let the 'donkey' be remembered who carries them. On page 24 read Baudelaire for Matisse!

U. E. SIMON

KIKAWADA, I. M., and QUINN, A.: *Before Abraham Was: The Unity of Genesis 1-11*. 1985. Pp. 144. (Abingdon Press, Nashville, Tennessee. Price: \$9.95. ISBN 0 687 02602 4)

Genesis 1-11 are here treated as a paradigm of the literary unity of the Pentateuch. The level of argument is scholarly rather than polemical: the case for the documentary analysis of these chapters is presented fairly, but is rejected as failing to take into account the even more impressive evidence of a coherent fivefold structure adapted by a literary artist from a familiar near eastern literary tradition. This pattern is then traced in the Pentateuch as a whole, and also in other biblical narrative texts. An epilogue, rather loosely connected with the main thesis, argues that the assumption of single authorship can rescue biblical texts from the stigma of moral backwardness: the book of Judges is read as the work of an author as horrified by some of the events which he relates as a modern reader might be. This is a stimulating and wide-ranging book; but its theses need a much more solid treatment if they are to be accepted as more than a mere *tour de force*.

R. N. WHYBRAY

KRAŠOVEC, J.: *Antithetic Structure in Biblical Hebrew Poetry* (Supplements to Vetus Testamentum, 35). 1984. Pp. xiv, 143. (Brill, Leiden. Price: Fl. 52.00. ISBN 90 04 07244 6)

This monograph is a useful introduction to an almost neglected topic. In the opening section the author sets out some definitions of antithesis and outlines his own approach. Most of the book is taken up with discussion of examples in 'epic' literature (i.e. Judg. 5), the psalms (Ps. 73 and others) and a few excerpts from Jeremiah, Ezekiel, and Job. Final observations and conclusions complete the work, and there is a list of passages where antithesis occurs (pp. 124-27). There are many misprints. The author is weakest when using ancient near eastern material but otherwise stimulating.

W. G. E. WATSON

KRONHOLM, T.: *Den verksamme Guden: Ett bidrag till Predikarens verklighetsuppfattning, speciellt hans teologi* (Religio: Skrifter utgivna av Teologiska Institutionen i Lund, 4). 1982. Pp. 62. (Teologiska Institutionen, Lund. Price: Sw.Kr. 25.00. ISSN 0280 5723)

This booklet, the Swedish title of which means 'The Active God', begins with a useful survey of introductory problems: the language of Ecclesiastes, the literary structure of the book, its date, its relation to extra-biblical texts,

etc. The main part consists of an attempt — in my view not quite successful — to show that the Preacher's scepticism is not his last word, only the dark background of a deep belief in God's ceaseless and merciful activity in the world. The references to literature on Ecclesiastes are very full, though with a number of uncommon and unexplained abbreviations.

B. ALBREKTSON

KUTSCH, E.: *Die chronologischen Daten des Ezechielbuches* (Orbis Biblicus et Orientalis, 62). 1985. Pp. 82. (Universitätsverlag, Freiburg. Price: Sw.Fr. 18.00; ISBN 3 7278 0327 4. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53685 2)

As its title implies, Professor Kutsch's study is an attempt to clear up the questions concerning the precise definition of the dates given in the book of Ezekiel. In a clearly set out examination he argues that the first Babylonian capture of Jerusalem took place on 2 Adar 598/7 (= 16 March 597), which was also reckoned as 'the first year of exile'. The second capture of Jerusalem then occurred on the ninth day of the fourth month 587/6 (= 29 July 587). The years of Nebuchadnezzar's reign are set one year too high in 2 Kings 25:8 (= Jer. 52: 12), and Zedekiah was installed as king in Jerusalem on 1 Nisan 597 (= 13 April 597). All the dates in the book of Ezekiel are then in line with this numbering, save for Ezek. 24:1 (and also 2 Kings 25:7). It is then possible to dispense with the frequently proposed conjectures over Ezek. 32:1 and 33:21 and only becomes necessary to adopt an emendation in respect of Ezek. 26:1, where originally the numbering must have referred to the twelfth year. The reference to the ninth year in Ezek. 24 is reckoned according to the regnal year of Zedekiah, and the thirtieth year of Ezek. 1:1 refers to the era of 'exile'. Altogether a careful and convincing reconstruction.

R. E. CLEMENTS

LIPTZIN, S.: *Biblical Themes in World Literature*. 1985. Pp.viii, 316. (Ktav, Hoboken, New Jersey. Price: \$20.00. ISBN 0 88125 063 5)

In this thoroughly unpretentious text the author does a signal service for the study of the Old Testament by displaying a selection of the vast range of effects the biblical narratives have had upon 'world' (that is to say, European) literature. Liptzin was formerly professor of Germanic and Slavic Languages at the City University of New York, and his familiarity with these literatures makes his work more rounded than many similar studies restricted to the Anglo-American literary tradition. In most of his twenty-eight chapters he focuses upon Old Testament personages, not just those with obviously complex characterization in the biblical narratives, like Moses, Samson, David, and Job, but also upon lesser figures like Hagar, Asenath, Rahab, and Abishag that have also appealed to the literary imagination. Despite the vast range of literatures of which the author has control, the pace is unhurried, and he always has time to describe the plot of Byron's *Cain* or D. H. Lawrence's *David*, and many other works. It is a highly readable book, not at all a catalogue. It goes without saying that to consider what creative writers of various cultures have done with the biblical narratives often yields fresh insights for professional biblical scholars, and, no less importantly, situates their own work within a broader humanistic enterprise as well as developing

their own personal culture. In a commendatory afterword, Elie Wiesel rightly remarks that such a study leads not only to a better knowledge of the biblical characters but to a deeper self-knowledge as well.

D. J. A. CLINES

LOHFINK, N. (ed.): *Das Deuteronomium: Entstehung, Gestalt und Botschaft* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, LXVIII). 1985. Pp. xii, 382. (Leuven University Press; Uitgeverij Peeters, Leuven. Price: B.Fr. 2,000. ISBN 90 6186 171 3)

This volume collects twenty-eight of the papers (some of them revised and expanded) delivered at the thirty-third Colloquium Biblicum at Louvain in August 1983. The first three deal with aspects of the history of research: M. J. Paul writes on some influences on de Wette, J. Lust on A. Van Hoonacker's position regarding Deuteronomy (a bibliography of Van Hoonacker's writings is also appended in commemoration of the fiftieth anniversary of his death), and Lohfink himself reviews recent studies of 2 Kings 22–23. The remaining essays cover the widest possible spectrum of Deuteronomy studies. Many choose to focus on particular passages: L. Laberge and D. L. Christensen (the LXX and structure of Deut. 1–11 respectively), J. van Goudoever (1:3), L. Perlitt (defending traditional critical scholarship in debate with new literary methods on the basis of Deut. 1–3), C. Brekelmans (Deut. 5), J. Vermeylen (an intricate four-stage redactional study of Deut. 5–11), C. T. Begg (Deut. 9:21 depends upon Exod. 32:20, which has important implications favouring conventional source criticism), G. Braulik (the laws of Deut. 12–26 are based on the order of laws in the Decalogue), S. A. Kaufman (Deut. 15 and the date of P), F. García López (17:14–20), C. Locher (22:13–21), M. Anbar (27:2–8 and Josh. 8:30–32), A. Rofé (28:69–30:20 and the antiquity of the covenant concept), P.-M. Bogaert (32:43), J. Luyten (32:1–43), H.-J. Fabry (Josh. 4:21 ff.), and G. Vanoni (2 Kings 23:25–25:30 is stylistically different from Dtr). The remaining studies cover oral and written law (S. Amsler), law and theology (J. Halbe), the northern roots of Deuteronomy (M. Weinfeld), the social setting of the law (H. Cazelles), Jerusalem in the Deuteronomic History (L. J. Hoppe), divine speech (C. J. Labuschagne), the Gibeonites (A. D. H. Mayes), and the career of Jeremiah in the light of Deut. 31:10–13 (W. L. Holladay). In conclusion, one thing is certain: we are still as far from agreement as ever about even so fundamental a matter as the appropriate methods to use in the study of Deuteronomy.

H. G. M. WILLIAMSON

McCONVILLE, J. G.: *Law and Theology in Deuteronomy* (JSOT Supplement Series, 33). 1984. Pp. x, 214. (JSOT Press, Sheffield. Price: £18.50; ISBN 0 905774 78 7. Paperback price: £8.95; ISBN 0 905774 79 5)

The author argues that the distinctive theology of Deuteronomy is reflected in its laws, and that the loose and inexact manner in which the laws are formulated is related to Deuteronomy's 'readiness to paint a partial picture of the ritual pertaining to any aspect of the cult in order to further its overriding theological and hortatory concerns' (p. 154). It is argued that it is the failure to recognize this characteristic of the book that has led to the 'error' of regarding discrepancies between it and other law-codes in the Pentateuch as evidence for the historical development of Israelite religion. It is concluded that there is no need to posit any other setting for the book than that which the book itself claims — the eve of the settlement. It is also maintained that the book is a substantial unity. Many readers will ask, however, whether the

differences between Deuteronomy and, for example, P are explained away rather than explained here, and whether sufficient consideration has been given to the possibility that reasons other than those here advanced account for Deuteronomy's evident lack of interest in ritual and sacral traditions which contrasts so strikingly with the Priestly Code. Thus, for example, the question what sort of society is presupposed by the particular nature and emphasis of Deuteronomy as compared with other law-codes such as P is not raised.

E. W. NICHOLSON

McKENZIE, S. L.: *The Chronicler's Use of the Deuteronomistic History* (Harvard Semitic Monographs, 33). 1985. Pp. viii, 219. (Scholars Press, Atlanta, Georgia. Price: \$16.50; discount price: \$10.95. ISBN 0 89130 828 8)

Despite the apparent implications of the title, this interesting dissertation is mainly concerned with the Deuteronomistic History rather than the Chronicler. Following his supervisor, F. M. Cross, McKenzie accepts the theory of a double redaction of the History, and attempts to find reliable criteria for identifying the second edition (Dtr 2). In pursuit of the suggestion that the Chronicler's use of Samuel-Kings might help, a detailed textual analysis of that use is offered, examining omissions, additions, and parallels. This careful discussion will prove useful even if McKenzie's own conclusions are not accepted. His two main proposals are in fact not easily compatible with each other: on the one hand he shows that the Chronicler's *Vorlage* of Samuel differed from that of Kings (which might imply a developed stage in textual tradition); on the other hand he maintains that the Chronicler had before him the first rather than the second edition of the Deuteronomistic History (which suggests a very early stage in the development).

R. J. COGGINS

MAYES, A. D. H.: *Judges* (Old Testament Guides, 3). 1985. Pp. 98. (JSOT Press, Sheffield. Price: £2.95. ISBN 0 905774 58 2)

Three chapters give surveys of the literary composition of Judges, the social and cultural background, and the relation of the book to historical reconstruction of the Judges period. Each is done with great assurance and expertise, but so full and condensed that the new student will have to work hard to master it. The composition theory, based on Noth's continuous Deuteronomic history and using Richter's theory of a short *Retterbuch* as the original core, inevitably leads to much complexity and is presented a little too confidently. The other two chapters have great value as summary discussions of such issues as the amphictyony theory, Israel as a 'segmentary' society, charismatic leadership, the minor judges, and the problems of dating events. At the beginning we are told that Israelite history writing is concerned with 'making the past meaningful for the present', but a certain lack of concentration on theological perspectives is the one weakness of an excellent contribution to the series. The classified bibliographies are well chosen and comprehensive.

B. LINDARS

MILLER, W. T.: *Mysterious Encounters at Mamre and Jabbok* (Brown Judaic Studies, 50). 1984. Pp. viii, 243. (Scholars Press, Chico, California. Price: \$24.95 (discount price: \$18.25); ISBN 0 89130 816 4. Paperback price: \$18.25 (discount price: \$13.50); ISBN 0 89130 817 2)

The author takes two well-known passages (Gen. 18:1-16 and 32:23-33) and examines the history of their interpretation in the light of J. A. Sanders's

two hermeneutical modes, 'constitutive' and 'prophetic'. Even if one is not convinced of the value of this undertaking, one can appreciate a good deal of what Miller has done. Taking each passage separately (it is never actually explained why these two passages are chosen), the author begins by tracing the early Jewish hermeneutic in the ancient versions and the targums. This is followed by a study of early Christian and Alexandrian Jewish interpretation. As a result, the early interpretations, as reflected in versions and commentators, Jewish and Christian, are laid bare, and we get a glimpse of exegesis in the pre-critical period. One might have wished for more passages treated in this way, and it may be that this work will renew interest in the field.

R. B. SALTERS

NEHER, A.: *L'Essenza del Profetismo*. Traduzione di E. Piattelli. Presentazione di R. Fabris (Radici, 4). 1984. Pp. xvi, 290. (Editrice Marietti, Casale Monferrato. Price: Lire 28,000. ISBN 88 211 8333 5)

This interpretation of the prophets from a Jewish standpoint first appeared in 1955 (see *B.L.* 1956, p. 50 (*Eleven Years*, p. 757); *B.L.* 1973, p. 41 (*Bible Bibliog.*, p. 463)). This Italian translation by E. Piattelli was made from the third edition of 1983, which has not been noted in the *Book List*, but which is unchanged except for a new preface of a few pages. This work is an appropriate addition to the Italian series *Radici*, which sets out to cater for Jewish-Christian dialogue, and already contains Buber's *Moses* (*B.L.* 1985, pp. 73–74). An introduction by R. Fabris sets the work in the context of Jewish-Christian dialogue.

A. GELSTON

NIELSEN, K.: *For et træ er der håb: Om træet som metafor i Jes 1–39* (Bibel og historie, 8). 1985. Pp. 411. (G. E. C. Gad, Copenhagen. Price: D.Kr. 180.00. ISBN 87 12 07122 6)

The title is a quotation from the book of Job: 'For there is hope for a tree' (14:7). The Job text continues: 'if it be cut down, that it will sprout again, and that its shoots will not cease'; this idea, according to the author, lies behind the use of tree imagery in Isa. 1–39. Trees are used in metaphors which bridge the gap between prophecies of doom and prophecies of hope. The function of the tree metaphor is *informative*, being a theological interpretation of the political situation, and *performative*, engaging the audience in a specific view of life. These are useful metaphors because they are able to produce a new understanding of the original message. The first part of the book deals with the history of research and the methods used (pp. 15–90), and the second consists of analyses (91–335). Trees are used in two different kinds of metaphors, one of cutting (Isa. 10:33–11:9, 10; 14:4b–20; 37: 22b–32; 6:12–13; 2:12–17; 4:2–6; 32:15–20), another of burning (9:7–20; 10:16–19; 1:29–31). The investigation of these texts forms the major part of the book; not all the analyses are successful, but as a whole they are a useful contribution to Isaiah research. A special section is devoted to the Song of the Vineyard (Isa. 5:1–7; cf. 27:2–6), and this is the most interesting and cogent part of the monograph. The book will be of interest to readers with a literary approach to the Bible as well as for those who are concerned with more traditional exegetical questions.

K. JEPPESEN

OHLER, A.: *Studying the Old Testament: From Tradition to Canon*. Translated by D. Cairns. 1985. Pp. x, 388. (T. & T. Clark, Edinburgh. Price: £17.50. ISBN 0 567 09335 2)

This is the English translation of Ohler's two-volume work, *Gattungen im AT: ein biblisches Arbeitsbuch*, published in 1972, 1973 (see *B.L.* 1974, p. 56). It is essentially an introduction to the Old Testament, but not of the conventional *Einleitung/Einführung* type. Five substantial chapters cover the whole range of biblical material in terms of the peculiarities of Hebrew thought and language (1), narrative and poetic categories (2), prophets, teachers of wisdom, and theologians (3), the composite works of the Pentateuch, the Deuteronomistic History and Chronicles (4), and the question of the unity of the Old Testament (5). Each section begins with the exposition of a piece of text, and from this Ohler develops her treatment of the particular forms of literature under consideration. It is quite a dense book with a wealth of exegesis undergirding a fine presentation of the many issues involved in introducing the intelligent student to the study of the Hebrew Bible. The time gap between the original book and its English translation gives some of its views (e.g. patriarchs, covenant, Jeremiah, etc.) an old-fashioned look, but the earnest seeker after knowledge will not find them obtrusive. I would commend this book to the bright student of independent means or the lecturer tired of the fixed-form Old Testament introductions.

R. P. CARROLL

RADDAY, Y. T., and LEVI, Y.: *An Analytical Linguistic Key-Word-In-Context Concordance to the Book of Exodus* (The Computer Bible, 28). 1985. Pp. 407. (Biblical Research Associates, Wooster, Ohio. Price: \$45.00. ISBN 0 935106 23 5)

This volume follows the format of Radday's previous computer-generated concordances (*B.L.* 1978, p. 75 (Judges); 1980, p. 73 (Genesis, Five Scrolls)). Part I gives listings for whole words only; thus all occurrences listed of *l-* are combinations with pronominal suffixes. No vowels appear, but stars indicate words containing *Šin*. Morphological analysis (including a syllable count) in numerical code accompanies every entry. This distinguishes homographs (e.g. adverb *ʾl* and preposition *ʾl*), except those representing the same part of speech; thus the lists for *ʾammāh* and *ʾāmāh* have identical headings. Part II lists the occurrences of every verb. Word frequencies appear in Part III only (under heading *šk* (i.e. 'frequency')), where the words stand not in alphabetical order but in descending order of frequency. (Different conjugations of one root count as separate lexemes.) The final page tabulates how many words occur once, twice, and so on, in Exodus. Significantly, the commonest nouns (excluding names) are 'son', 'people' (*ʾam*) and 'land', against 'son', 'land' and 'father' in Genesis.

M. P. WEITZMAN

RADDAY, Y. T., SHORE, H., and others: *Genesis: An Authorship Study in Computer-Assisted Statistical Linguistics* (Analecta Biblica, 103). 1985. Pp. xx, 263. (Biblical Institute Press, Rome. Price: Lire 35,000; \$20.00. ISBN 88 7654 103 3)

As criteria for an objective comparison of the Genesis material conventionally assigned to J, E, and P, the frequencies of fifty-four allegedly content-free features — such as construct nouns or hiph'il verbs — were selected. Numerous statistical tests (pp. 32–122; pp. 32–51 are by D. Wickmann), and representations of the data in tree or map form (pp. 122–90), by computer, distinguished J and E from P but not from each other. The authors, on no statistical ground, attribute the singular position of P to its

different content. Another tripartite division of Genesis, into narrative (N), human speech (H) and divine speech (D), was similarly investigated: H and D distinguished themselves from N but not from each other. Now human and divine speech in fact differ in style, as a thoughtful contribution by C. Rabin explains (pp. 218–24). One may infer that the indistinguishability of J and E attests not (as Radday and Shore contend) their identical origin but the insensitivity of the analysis, ‘unassailably objective’ though it be. This section includes a table (pp. 65–72) showing how the frequencies of some thirty features (such as *w-*) vary in different segments from the average for all Genesis. A further tripartite division, into chapters 1–11, 12–36, and 37–50, was also studied, and linguistic differences detected between the three divisions.

A different approach, by M. A. Pollatschek and Radday (pp. 191–214), rested on the numbers of words occurring once, twice, thrice . . . in a given segment. It distinguished, N, H, and D clearly — and P, J, and E almost equally clearly. Pollatschek and Radday argue that as divided authorship can hardly be supposed for NHD, it should not be supposed for PJE. Greater justice is done to the statistical findings by Rabin’s suggestion that narrative, human speech, and divine speech each had its own norms, upon which each source superimposed its own distinctive usages. A novel alternative is proposed in S. Talmon’s summing-up (pp. 225–35): a single narrator ‘practically quoted’ human and divine utterances from pre-existing materials.

The technicalities and special pleading should not obscure the linguistic differences which Radday and Shore’s analysis (pp. 52–190) detected between P and JE. Their concluding claim of ‘massive evidence that Genesis is a unity’ (p. 190) is a massive *non-sequitur*.

M. P. WEITZMAN

RAVASI, G.: *I Salmi*. 1985. Pp. 246. (Editrice Ancora, Milan. Price: Lire 12,000. ISBN 88 7610 111 X)

This excellent introductory account of the Psalms assumes a considerable familiarity on the part of the reader with the content of the Bible as a whole, but no technical theological knowledge. After six pages of general introduction, the book is divided into seven sections on form-critical lines: hymns, laments, psalms of confidence, thanksgiving psalms, royal psalms, psalms of instruction (subdivided into historical and wisdom psalms), and liturgies. In each section there is a brief introduction on the characteristics of the form and an indication of other psalms belonging to this category, followed by a brief commentary on a few representative psalms, some thirty-three psalms being treated in all. The liturgical and devotional use of the psalms in a Christian context is in mind throughout, and the book will be of value to all who are engaged in this activity without the benefit of theological training. (The author has also written a full-scale commentary on the Psalms: see *B.L.* 1983, p. 52; 1985, p. 64.)

A. GELSTON

RENDTORFF, R.: *The Old Testament: An Introduction*. Translated by J. Bowden. 1985. Pp. xii, 308. (SCM Press, London. Price: £12.50. ISBN 0 334 02089 1)

For a description of this important Introduction see *B.L.* 1984, p. 78. The English translation on the whole reads well. The useful system of marginal cross-references has been retained, and English editions of German publications, where available, have been given in the bibliographies instead of the original German editions. This book provides a valuable working-tool for

students (and scholars), and it is excellent that it has now been made available in English.

M. A. KNIBB

ROFÉ, A.: *Reflections on the Question of the Composition of the Books of the Law and the Prophets* (in Hebrew). 1985. Pp. vi, 148. (Academon Press, Jerusalem. Price: \$6.00.)

The eight articles reprinted here (one in English, the remainder in modern Hebrew, without English summaries) reflect Rofé's commitment to a 'literary-historical' criticism of the Bible which is more inclined to a traditional-historical approach than, for example, to the once standard documentary theory of Pentateuchal origins. His foreword hints at the deep-seated resistance to the latter which still exists in Israel and the difficulties encountered by critical scholars there. The essays (which were first published between 1966 and 1985) include one on the Pentateuch (on Gen. 24), five on passages in the Former Prophets (Josh. 20; Josh. 24:28–33 in LXX; Judg. 2:6–3:6; 1 Sam. 10:27 according to 4QSam^a (in English); 2 Sam. 24 and 1 Kings 18–19), and two on issues in the Latter Prophets (the separate existence of Trito-Isaiah and the Deuteronomistic contribution to the book of Jeremiah). The conclusions reached are sometimes unusual, but they deserve attention because they are founded on a careful study of the text.

G. I. DAVIES

RÜTERSWORDEN, U.: *Die Beamten der israelitischen Königszeit: Eine Studie zu šr und vergleichbaren Begriffen* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 117). 1985. Pp. viii, 169. (Kohlhammer, Stuttgart. Price: DM. 44.00. ISBN 3 17 008819 X)

This study of the Hebrew root *šr* and related words, with particular interest in the period of the monarchy, was originally presented as a dissertation to the University of Bochum. Many different aspects of the root's usage are explored: the occasions on which it overlaps with *'bd*, with which it is not identical; its usage in military circles; its occurrence without a *nomen rectum* to refer to a military leader; its use in ethnic and geographical designations; etymology; synonyms; the various officials listed among the *šārīm*; an examination of other titles which are not directly linked and whose bearers did not belong to the *šārīm*. The author manages to locate all the occurrences of the root somewhere under these various headings and to give them some attention. Throughout his study he takes extra-biblical evidence into consideration; this is especially evident in his section on the Joseph narrative, in his treatment of the root *rb*, and in his scattered references to Hebrew seals, ostraca, and inscriptions. Although the format of a dissertation, with its many divisions and sub-divisions, still dominates the present version of the work, it is a useful and informative piece of research.

G. H. JONES

STECK, O. H.: *Bereitete Heimkehr: Jesaja 35 als redaktionelle Brücke zwischen dem Ersten und dem Zweiten Jesaja* (Stuttgarter Bibelstudien, 121). 1985. Pp. 117. (Verlag Katholisches Bibelwerk, Stuttgart. ISBN 3 460 04211 7)

Increasingly attention in the book of Isaiah has been drawn to the questions relating to the overall redaction of the book. Among these the most prominent has been that concerning the connection of chapters 40 ff. with 1–39. As its title indicates the present study is devoted to Isa. 35 which is

regarded as having been specifically composed to facilitate the joining together of 'First' with 'Second' Isaiah. At this stage the former probably comprised most of Isa. 1-34 and the latter chapters 40-62. A closely related redactional stratum of material is further to be seen in Isa. 11:11-16, 27:12-13 and 62:10-12. It should probably be dated in the later Persian era and must be seen, not as a series of independent units, but as part of the continuing process of re-interpretation of prophecy which motivated this type of editorial work.

The study is certainly an important one and is symptomatic of a markedly changed approach to the problems of this prophetic book. Gone are the days of a simple threefold division made up of materials which were treated as more or less self-contained and independent. Steck makes some interesting and positive suggestions and offers some fresh light on the long and complex process by which the book of Isaiah took shape.

R. E. CLEMENTS

VAN DER WAL, A., and TALSTRA, E.: *Amos: Concordance and Lexical Surveys* (Applicatio, 2). 1984. Pp. 135. (VU Boekhandel/Uitgeverij, Amsterdam. Price: Fl. 29.50. ISBN 90 6256 264 7)

This work is due to the same research group as the study by Bastiaens and others of Trito-Isaiah and follows the same format (see above, p. 61). One notes from the frequencies that conjunctive *waw* accounts for almost exactly 11.2% of the text (measured in lexemes) in each of Deutero-Isaiah, Trito-Isaiah, and Amos. On pp. 107-19 it can be seen how often each lexeme appears in each of the six units into which van der Wal divided Amos in JSOT 26, pp. 107-13. This reveals, for example, that *lōb* and *ra'* are confined to the unit 5:7-6:12. The lexemes common and exclusive to various pairs and triplets of units are listed on pp. 134-35. It is instructive to compare the frequencies in A. Even-Shoshan's concordance (*B.L.* 1979, p. 16; 1981, p. 14); for example, the average number of occurrences of *lō'* per page of the Letteris text is 3.7 over the whole Old Testament, but 8.8 in Deutero-Isaiah, 6.3 in Trito-Isaiah, and 7.9 in Amos.

M. P. WEITZMAN

WATSON, W. G. E.: *Classical Hebrew Poetry: A Guide to its Techniques* (JSOT Supplement Series, 26). 1984. Pp. xx, 457. (JSOT Press, Sheffield. Price: £25.00; ISBN 0 905774 57 4. Paperback price: £12.50; ISBN 1 85075 048 3)

The main aim of this book is 'to provide a working tool for lecturers and students who need a reference book in a rapidly expanding field', and it 'is intended principally for readers with a good working knowledge of classical Hebrew' (p. ix), although many Accadian and Ugaritic examples are also given. After lists of abbreviations and *Festschriften* and an introduction, there are chapters on poetic texts in other Semitic languages, the method to be used in analysing Hebrew poetry, the Hebrew poet in action, metre ('only an accentual (stress-based) theory can account for Hebrew metre', p. 103), parallelism, stanza and strophe, verse-patterns, sound, imagery, poetic devices, and secondary techniques. Each chapter has many examples and bibliographical references, and the last chapter is devoted to 'worked examples' before the closing comments. Full indexes are provided. The book is clearly written and, as is plain from the list of contents, comprehensive in character, and it is good that alternative theories (e.g. of metre) are considered in a number of places. Watson does not, however, always point out that some of the theories that he accepts (e.g. that there was a vocative *lamedh* in Hebrew) and some of the translations that he offers are open to

question (e.g. 'fatherless' for *'ebyônîm* in Job 29:16 (p. 243); 'you should govern' for *tinhal* in Ps. 82:8 (p. 293); 'my bones' for *'āšāmēnū* in Ps. 141:7 (p. 319); 'for himself' for *lānū* in Ps. 47:5 (p. 371)). On the other hand, the statement on p. 29 that Hebrew had a phrase *dm 'šym* is certainly a slip of the pen. Watson's judgement is usually as balanced as it is well informed. He is to be commended for preparing a highly successful and useful handbook.

J. A. EMERTON

WEINFELD, M.: *Deuteronomy and the Deuteronomic School*. 1983 (1972). Pp. xviii, 467. (Clarendon Press, Oxford. Price: £27.50. ISBN 0 19 826626 X)

Much has happened in the study of Deuteronomy and the Deuteronomic corpus as well as in related topics such as the covenant since this book was first published (see *B.L.* 1973, p. 46; *Bible Bibliog.* p. 468). It may be asked, for example, whether the Deuteronomic 'school' was quite so monolithic in its outlook and theology as Weinfeld seems to suggest, and whether more allowance should now be made for important shifts and developments in the course of its activity. Whether Deuteronomy is as dependent upon the form, structure, and terminology of ancient near eastern treaties as the book argues needs also to be re-examined. But there is much that remains of value, for example, its extensive treatment of 'demythologization' and 'secularization' in Deuteronomy. This reprint of it is to be welcomed.

E. W. NICHOLSON

WEIPPERT, H., SEYBOLD, K., WEIPPERT, M.: *Beiträge zur Prophetischen Bildsprache in Israel und Assyrien* (Orbis Biblicus et Orientalis, 64). 1985. Pp. x, 93. (Universitätsverlag, Freiburg. Price: Sw.Fr. 22.00. ISBN 3 7278 0329 0. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53687 9)

These three valuable studies originated independently of Westermann's monograph (*B.L.* 1985, p. 99), in connection with a Symposium at Freiburg in 1984. Helga Weippert surveys Amos's similes and metaphors, paying special attention to animal imagery, and drawing on the pictorial legacy of the ancient Near East to illustrate and interpret some of the material. She concludes that a high proportion reflects the prophet's experience as a Judean countryman. Klaus Seybold draws attention to the satirical tone of Zephaniah's similes and metaphors. Caricature takes the place of accusation in judgement-oracles. His use of this characteristic as a criterion to distinguish Zephaniah's words from those of the traditionists is more debatable. Manfred Weippert examines seventh-century Assyrian prophecies. Although mostly addressed to the king they use homely images, such as the goddess as a nursing-mother to the king. Some have parallels in the Old Testament, e.g. the hostile insects in Isa. 7:18 and the protective bird in Isa. 31:5.

A. GELSTON

WILSON, G. H.: *The Editing of the Hebrew Psalter* (Society of Biblical Literature, Dissertation Series, 76). 1985. Pp. xiv, 278. (Scholars Press, Chico, California. Price: \$17.25 (discount price: \$11.50); ISBN 0 89130 766 4. Paperback price: \$11.50 (discount price: \$7.75); ISBN 0 89130 728 1)

This interesting and important study sets the discussion of the Psalter first in the context of Mesopotamian hymnic literature, suggesting cautiously the degree to which that material is relevant to the biblical sphere. In two substantial chapters devoted to the Qumran Psalms manuscripts, there is

careful and critical discussion of the different views taken of these in relation to the Hebrew Psalter; the texts are analysed and the indications of alternative and viable forms of psalm collections are drawn out. Two concluding chapters discuss evidence of editorial work on the Hebrew Psalter, considering the significance of superscriptions and their absence, the divisions into books, and the thematic grouping of psalms. Tables throughout and three appendixes help to set out the evidence with completeness and clarity. If, particularly in the final chapter, the discussion is inevitably more subjective, the conduct of the argument is throughout lucid and well-presented. The author has made out a very good case for a purposeful construction of the Psalter, and has contributed substantially to a difficult area in a manner which invites a closer look at the Psalter as a whole and not just at individual psalms and psalm-groups. Notes, Bibliography, and Indexes add to the usefulness of the volume.

P. R. ACKROYD

VAN DER WOUDE, A. S.: *Profeet en Establishment: Een verklaring van het boek Micha* (Serie Exegetische Studies, 1). 1985. Pp. 126. (J. H. Kok, Kampen. Price: Fl.19.90. ISBN 90 242 2785 2)

Closely built upon the author's important commentary of 1976 (see *B.L.* 1977, p. 54), this short general presentation of the book of Micah is directed to the non-technical, general reader. It incorporates concise exegesis of much of the text, and pays special attention to the political, social and religious situation of the prophet's time. The opening sections sketch what may be said about the prophet and his life-context, the period to which he belonged, the making and nature of the book, and the social and religious establishment against which his message was directed. The latter sections offer the exegesis of the chosen texts, and a discussion of Israel's messianic hope, linked to particular passages in the book. A final section discusses chapters 6–7, described as 'Deutero-Micah', a northern element combined with the Micah material. As would be expected, van der Woude offers much illuminating comment, often controversial, but always worth attention. Such a series, it may be hoped, will provide what is so often needed: the transmission of technical discussion in acceptable form to a wider audience.

P. R. ACKROYD

ZENGER, E.: *Israel am Sinai: Analysen und Interpretationen zu Exodus 17–34*. 2. Auflage. 1985. Pp. 200, including 8 illustrations. (Akademische Bibliothek, Altenberge. Price: DM. 24.80. ISBN 3 88733 030 7)

Zenger is one of those actively engaged on Pentateuchal research who continue to believe in J and E in something like their traditional form. Not that his mind has stood still: the analysis of the Sinai-pericope offered here (pp. 130–55) differs somewhat from his earlier conclusions in *Die Sinaitheophanie* (1971). Other detailed chapters treat the structure of Exodus in its present form (the central Sinai section begins at Exod. 17:1 (cf. 17:6)), the literary analysis and interpretation of Exod. 17:1–7 and 8–16, the traditions of Yahweh as the 'God from Sinai' and the 'God at Sinai' (only the former is early), and the theology of the pre-exilic strata J, E, and Je (i.e. R^{JE}), which introduced, in Ex. 34, the idea of legislation at Sinai). A brief introduction and conclusion relate the teaching of Exodus to modern liberation theology. In this second edition — the first (1982) was not noted in the *Book List* — some misprints are corrected and two small changes made in the treatment of the J material (pp. 157, 162–63).

G. I. DAVIES

7. LAW, RELIGION, AND THEOLOGY

CHILDS, B. S.: *Old Testament Theology in a Canonical Context*. 1985. Pp. xvi, 255. (SCM Press, London. Price: £10.00. ISBN 0 334 02230 4)

Since the issue of canonical criticism as a fresh basis for an approach to the study of the Old Testament was raised by Professor Childs more than a decade ago, it has received extensive discussion. Much of the argument has revolved around the question of an appropriate basis for a theological evaluation of the literature, rather than with more narrowly conceived literary issues of sources, form or structure in the various writings. There is a certain logical appropriateness therefore in the presentation by Professor Childs of an Old Testament theology with questions concerning the canon as a central feature. In the outcome two broad impressions may be put forward. The first of these is that this further volume will be much valued as a rich and wide-ranging contribution to the problems concerning what the Christian church should do about Old Testament theology. The second, more negative, comment is that, when viewed critically, it is not at all clear that canon criticism does fulfil its promise of offering a way through many of the difficulties that have been felt. It represents a further dimension of reference, which is at times useful, but essentially the basic problems about the nature of an Old Testament theology remain what they were, and are neither advanced nor hindered by the literary and historical questions relating to the canon.

Having made these broad points, it must also be said that all who are concerned about what to do with the Old Testament in the study of theology will find a great deal that is stimulating, fresh, and interesting in this book. It is in scope no more than a sketch of how the subject might be treated, but it raises most of the central issues with useful guides to other literature. Childs sees Old Testament theology as a distinctively Christian discipline, although one of its purposes will be to explore with Judaism a common interest in the interpretation of the Hebrew Bible. It must also keep itself apart from simply re-evaluating what the New Testament does with the Old.

Overall the structure of the presentation is clear and successful, without claiming to represent the only form that an Old Testament theology should take. It is built around the ideas of revelation and response with the theme of the revelation of the divine law coming in the central position. This leads to some awkward tensions, as for example the treatment of ritual and purity laws in chapter eight, whereas the cultus, which is viewed more as Israel's response, does not come until chapter fourteen. Some of the chapters are surprisingly brief, often doing little more than alluding to more extended development of the issues in the larger volumes on the subject. The major purpose appears to be to offer a critique of a number of basic positions that have tended to become central in much recent discussion. There is a greater degree of sensitivity to the way in which Jewish scholarship approaches several of the themes than has generally been shown by Christian Old Testament theologians.

Looked at as a summary guide to the major religious themes of the Old Testament there are some unexpected emphases. The themes of election, covenant, and the nationhood of Israel are left in the background, whereas the human dimension of individual existence within the parameters of a given set of moral and social conditions occupies the foreground. It is a volume that is full of interest and insight, but for all the expectation aroused by its title, it endeavours to reconstruct a distinctive theological basis underlying the Old Testament, without too great an emphasis upon the ways in which the finished canon has actually been used in Christian tradition.

R. E. CLEMENTS

DOHMEN, C.: *Das Bilderverbot: Seine Entstehung und seine Entwicklung im Alten Testament* (Bonner Biblische Beiträge, 62). 1985. Pp. 311. (Peter Hanstein, Königstein/Ts. and Bonn. Price: DM 84.00. ISBN 3 7756 1076 6)

This dissertation submitted to the Catholic Theological Faculty in Bonn traces the development in Old Testament religion of the prohibition of cultic depictions of the deity. The author holds that being 'nomadic' in origin, the religion of Israel was from the outset cultically pictureless. The earliest form of Exod. 20:23, written in the pre-monarchic period when the Israelites were becoming urbanized, sought to safeguard the 'nomadic' heritage. In the early monarchy the ark, the cherubim, and the Bethel bull-cult were not regarded as heterodox. However, growing prophetic opposition to worship of other gods led to a prohibition of cultic representations of the deity, and the actions of Manasseh were probably the cause of the prohibition in the earliest deuteronomistic version of the Decalogue. This basic outline does not do justice to the detailed examinations of Exod. 20:23; 32:1–35; 34:17; Lev. 19:4; 26:1; Deut. 4:16–18, 23, 25; 5:8; and 27:15. Also, there are discussions of the meaning and use of *pesel* and *massekah*, and the 'image of God', and an examination of *nun-paragocicum* as a possible redactional indicator. Altogether this is a very informative book.

J. W. ROGERSON

DOLL, P.: *Menschenschöpfung und Welterschöpfung in der alttestamentlichen Weisheit* (Stuttgarter Bibelstudien, 117). 1985. Pp. 88. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 21.80. ISBN 3 460 04171 4)

After observing that the notions of the creation of mankind and of the world are never found together in Proverbs, the former occurring only in chapters 10–29 and the latter only in chapters 1–9, the author traces their development especially in the wisdom literature down to Ecclesiasticus and the Wisdom of Solomon. The sayings in Prov. 10–29 were originally 'Volksweisheit'; and those which refer to God as creator, especially 14:31; 17:5; 22:2; 29:13, arose from specific pre-exilic situations and may be compared with the teaching of Amos. The creation passages in Prov. 1–9 and Job 28, on the other hand, are theological reflections with a quite different origin. In the deuterocanonical literature the two themes are combined, and are used to support such themes as predestination and a 'scientific' view of the universe. Some statements need a rather fuller justification, and occasionally too much depends on problematic interpretations of particular texts; but this is an interesting attempt to deal with aspects of a subject which have previously passed unnoticed.

R. N. WHYBRAY

FOHRER, G.: *Fede e Vita nel Giudaismo* (Studi Biblici, 69). Translated by V. Gatti. 1984. Pp. 226. (Paideia Editrice, Brescia. Price: Lire 15,000)

This is the Italian translation of Fohrer's *Glaube und Leben im Judentum* (1979: B.L. 1980, p. 87). A note added to the Introduction says that a few corrections by the author have been incorporated.

R. P. R. MURRAY

FOHRER, G.: *Storia della Religione Israelitica* (Biblioteca di Cultura religiosa, 45). Translated by C.M. Santandrea. 1985. Pp. 485. (Paideia Editrice, Brescia. Price: Lire 40,000)

Fohrer's *Geschichte der israelitischen Religion* appeared in 1969 (B.L. 1970, p. 63; *Bible Bibliog.*, p. 253) and the English version in 1973

(*B.L.* 1974, p. 67). With this Italian version the publishers have served the author well for the fourth time.

R. P. R. MURRAY

FRANCH, J. A. (ed.): *El Mito ante la Antropología y la Historia* (Colección Monografías, 72). 1984. Pp. x, 194. (Centro de Investigaciones Sociológicas, Madrid. ISBN 84 7476 082 8)

This volume consists of seven papers given at a seminar of the Universidad Internacional Menéndez Pelayo at Santander in July 1982. Although the first two chapters on the history of the study of myth in the nineteenth and twentieth centuries respectively are worth the attention of Old Testament scholars, only one of the essays will be of direct concern to them: this is the contribution by Luis Alonso Schökel on Mythical and Symbolic Language in the Old Testament. It is largely based on a discussion of two passages, Isa. 26: 19 and Ezek. 37: 1–10, from which the author shows how the original concepts of myth turn into symbolic language in Old Testament prophecy and poetry, leading on in turn to the symbolic reading of the Old Testament in the Church. The treatment is interesting, but the essay as a whole is somewhat superficial and rambling: those familiar with the writings of Austin Farrer and S. H. Hooke will find Alonso Schökel's approach much better represented there.

J. R. PORTER

GARCÍA TRAPIELLO, J.: *Il problema morale nell'Antico Testamento* (Sorgenti di vita, 17). Translated by R. Sorgia. 1983. Pp. 214. (Editrice Massimo, Milan. Price: Lire 10,000. ISBN 88 7030 706 9)

Translated, with some revision of the notes and bibliography, from the Spanish (1977: but not noticed in the *Book List*), the present work discusses the theological problems raised by those elements in the Old Testament that have been perceived as ethically imperfect by later readers, both Jewish and Christian. The author begins with a synthesis of the positive ethical values characteristic of the Old Testament. Then he surveys the main classes of ethically problematic passages and illustrates with interesting quotations the history of attempts to solve the problem by allegorical and apologetical means. Finally he offers his own principles of solution that take into account historical development, cultural conditioning, and literary genres. This useful work is not aimed at specialists (who might wish to query an occasional detail) but at all readers interested in deepening their understanding of the ethical challenge presented by the Old Testament.

C. CONROY

GERSTENBERGER, E. S., and SCHRAGE, W.: *Kurushimi*. Translated by H. Yoshida and H. Udono. 1985. Pp. 393. (Yorudan-sha, Tokyo. Price: ¥3,200)

This is a Japanese translation of *Leiden* (1977); see *B.L.* 1978, p. 90; 1982, p. 82. A note about the authors and a discussion of the theme have been added by H. Yoshida.

K. K. SACON.

GNUSE, R.: *You shall not Steal: Community and Property in the Biblical Tradition*. 1985. Pp. x, 162 (Orbis Books, Maryknoll, New York. Price: \$9.95. ISBN 0 88344 799 1)

This is an important study of the intention of the Eighth Commandment which, it is maintained, has too often been misunderstood as primarily laying

down the inviolability of private property, a view which has not been without its influence on Western civilization. The author examines the biblical evidence in great detail and argues cogently that the real intention of the commandment is to widen the understanding of theft to include above all the denial to the individual, however humble, of the right to possess what is needful for a worthwhile existence. The commandment thus reflects the belief that Israel's God sought to create a community of equals. This is illustrated from the legal sections of the Old Testament, especially Deuteronomy, from the prophetic oracles and elsewhere. The Deuteronomists were perhaps too idealistic, but they did preserve the ideal as an inspiration for the future. What was both a losing and ever-renewed struggle against materialism (originally Canaanite civilization) is sketched in Israel's history, in Judaism, in early Christianity, in patristic literature and on through history, and we are left with the challenge to us today to actualize the biblical message in life and especially in interior attitude. The author avoids too facile applications of biblical pronouncements to present-day situations but leaves one in no doubt of their essential relevance.

N. W. PORTEOUS

GNUSE, R.: *The Authority of the Bible: Theories of Inspiration, Revelation and the Canon of Scripture*. 1985. Pp. vi, 153. (Paulist Press, Mahwah, New Jersey. Price: \$6.95. ISBN 0 8091 2692 3)

Gnuse's aim is to present a simple account of current views of biblical authority for students and interested readers. He classifies the theories under five main heads: inspiration (in four types, strict verbal, limited verbal, non-textual, and social), salvation history, existential, Christocentric, and 'models of limitation' (leaving the canon open and limiting its authority). In each section he sets out the theory, often with reference to particular scholars, and then assesses its strengths and weaknesses. Two further chapters consider the historical origin of the canon and recent ecumenical discussions of biblical authority. The whole is well set out and clearly expressed, and there is a useful bibliography. Gnuse succeeds admirably in his limited aim.

C. S. RODD

GRIMM, W.: *Die Heimkehr der Jakobs kinder (Jes. 43, 1-7): Bedeutungen eines Prophetenwortes für die Biblische Theologie* (Europäische Hochschulschriften, xxiii/251). 1985. Pp. viii, 103. (Peter Lang, Bern, Frankfurt am Main and New York. Price: Sw.Fr. 25.00. ISBN 3 8204 8270 9)

The author, whose earlier work *Die Verkündigung Jesu und Deuterio-jesaja* (second edition, 1981) was not noted in the *Book List*, here responds to what he describes as a contemporary insistent demand for a 'biblical theology' with an exegesis of Isa. 43:1-7. On the purely Old Testament level he has made a useful contribution to the understanding of this passage, showing how Deutero-Isaiah took up traditional Old Testament themes in formulating his message to the exiles. His principal purpose, however, is to link the passage to the teaching and passion of Jesus and to New Testament theology generally. Here he illustrates the difficulty of constructing a biblical theology by succumbing to the temptation of pressing his case too far.

R. N. WHYBRAY

HANSON, P. D.: *L'Écriture une et diverse: Interprétation théologique* (Lectio Divina, 122). Translated by J.-P. Bagot. 1985. Pp. 178. (Éditions du Cerf, Paris, Price: Fr. 126.00. ISBN 2 204 02408 2)

This is a translation of *The Diversity of Scripture* (1982); see *B. L.* 1983, pp. 86-87. It differs from the original only in the omission of the Series

Foreword and of the Indexes of Scripture references, authors and subjects. The translator does not attempt to mitigate the infelicities of Hanson's prose style.

B. P. ROBINSON

HAYES, J. H., and PRUSSNER, F. C.: *Old Testament Theology: Its History and Development*. 1985. Pp. xii, 290. (SCM Press, London. Price £15.00. ISBN 0 334 02231 2)

According to the preface this is a revised and expanded version of part one of Prussner's 1952 Chicago dissertation. It is not absolutely clear whether Hayes is responsible for post-1952 additions, or only for revisions following Prussner's death in 1978. Either way, the result is a very effective and useful book. It traces the dawn of Old Testament theology from the reformation through Protestant scholasticism to the rise of historical criticism in the eighteenth century, and the progress of Old Testament theology through the nineteenth and twentieth centuries. There are many brief summaries of the work of individual scholars, and an attempt is made to place them in their wider theological and philosophical context. In spite of the vast amount of ground covered, the treatment is not shallow, and the documentation and orientation are valuable. This is a very welcome book.

J. W. ROGERSON

HEISTER, M.-S.: *Frauen in der biblischen Glaubensgeschichte*. 1984. Pp. 226. (Vandenhoeck & Ruprecht. Göttingen. Price: DM. 32.00. ISBN 3 525 60362 2)

Maria-Sybilla Heister has offered a wide-ranging review of the roles of women and the attitudes to women in the Bible which is all the more powerful for being understated. The seven chapters handle women in the patriarchal narratives; woman's position in the historical period of biblical Israel; woman in the sacred realm of biblical Israel; woman in prophetic preaching; woman in the Song of Solomon; humanity as man and woman in the creation texts — and the reinterpretation of these texts in early Judaism and Paul; and the role of women in the Gospels. Heister is able to document many retreats in the biblical texts after brave starts in accepting the equality and leadership of women. An English translation of this detailed and readable volume would be welcome.

A. G. AULD

HYERS, C.: *The Meaning of Creation: Genesis and Modern Science*. 1984. Pp. x, 203. (John Knox Press, Atlanta. Price: \$11.95. ISBN 0 8042 0125 0)

The attempt is here made to hold the middle ground between fundamentalist creationism and those who regard science as having disproved Genesis. Hyers has some valuable comments to make on the different characteristics of scientific and religious language, and on the belittling effect of literalism when applied to the text of Genesis. (Whether his eirenic approach will in fact persuade those who 'know' that Genesis is either literally true or utter nonsense is another matter.) The latter part of the book explores other issues relating to creation, notably the different worlds envisaged by the two creation accounts, the conventional dates of J and P being accepted; and a final chapter outlines a theology of creation as 'controlled accident'. Overall this is an interesting contribution to a topic of much present-day interest.

R. J. COGGINS

JOHNSON, B.: *Rättfärdigheten i Bibeln*. 1985. Pp. 135. (Gothia, Gothenburg. Price: Sw.Kr. 90.00. ISBN 91 7728 194 2)

Dr Johnson begins his study with a consideration of the modern idea of righteousness, examining the relevant terms in the Scandinavian languages and in English, German, and French. He then turns to Greek and indicates the shift of meaning (resulting from Hebrew influence) to be found in the LXX, and describes briefly how the idea was understood and expressed in the languages of Israel's neighbours. This leads to a survey of the idea in the Old Testament, the Qumran texts, the New Testament, and Judaism. The longest section of the book discusses 'righteousness' in the Old Testament in relation to words expressing similar and opposite meanings. Emphasis is laid on the salvific rather than the legal understanding of 'righteousness' and on its close relationship to the covenant. This is an extremely valuable study, closely argued and well documented. An English summary is appended (pp. 119-22).

G. W. ANDERSON

KAISER, O.: *Der Mensch unter dem Schicksal: Studien zur Geschichte, Theologie und Gegenwartsbedeutung der Weisheit* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 161). 1985. Pp. x, 292. (De Gruyter, Berlin. Price: DM. 98.00. ISBN 3 11 010095 9)

The new editor of ZAW and BZAW here presents a collection of sixteen essays of which only two are published for the first time. Only eleven of them are concerned with the Old Testament; the remainder deal with aspects of Greek thought and literature or with more general theological and philosophical themes. There is a strong emphasis on the kinship between Greek and Hebrew ideas. The wisdom books of the Old Testament and Apocrypha receive the most attention, but there are also articles on the prophets and on the book of Jonah. Each essay contributes in its own way to the general theme stated in the title of the book. There is, inevitably, a fair amount of repetition, especially in the four essays wholly or partly concerned with the teaching of Qohelet; but the collection as a whole gives a good indication of Kaiser's interpretation of a major aspect of Old Testament theology. Written over a period of some twenty years, these essays are intended to be preliminary studies for a forthcoming *Theology of the Old Testament*, which will evidently be characterized by an emphasis on the Old Testament writers as thinkers whose relevance to the problems of the modern world is no less than that of Greek philosophy.

R. N. WHYBRAY

KAISER, W. C., JR: *The Uses of the Old Testament in the New*. 1985. Pp. xvi, 270. (Moody Press, Chicago. Price: \$13.95. ISBN 0 8024 9085 9)

The book is aimed at vindicating Kaiser's conviction that all Old Testament quotations which bear on Christian faith are correctly understood and applied by the New Testament writers. Scholars who claim that the ideas and techniques of Qumran and rabbinic exegesis can elucidate the New Testament are mistaken, and indeed tend to undermine the truth of Scripture. Selected passages of various types are studied. In every case it is asserted that the passage has one sense only (even typology, as in 1 Cor. 10:1-12, does not transgress this), and the passage is handled according to the intention of the original author. This bold proposition rests on the argument put forward by Kaiser in his *Toward an Old Testament Theology* (see *B.L.* 1980, p. 91) that God's promise is the fundamental category of biblical thought, first made known to Eve. Particular prophecies apply to the prophet's own situation, but were uttered with awareness of the promise, and may contain details which

apply only in the fulfilment in Christ. There is thus a concept of serial fulfilments, culminating in the Last Day. Kaiser thinks that his argument helps to overcome the long-standing difference between dispensational and covenantal theologians. Critical scholars are unlikely to be impressed. Difficulties are often glossed over, and there are strained arguments and special pleading, besides the all-pervading dogmatism of the author.

B. LINDARS

KLEINKNECHT, K. T.: *Der leidende Gerechtfertigte: Die alttestamentlich-jüdische Tradition vom 'leidenden Gerechten' und ihre Rezeption bei Paulus* (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe, 13). 1984. Pp. x, 422. (Mohr, Tübingen. Price: DM. 68.00. ISBN 3 16 144867 7)

This book is not, in fact, yet another instance of the deplorable genre of monographs placing a superficial review of Old Testament/Jewish literature at the service of New Testament exegesis (frequently Paul, and usually Romans). Kleinknecht is explicitly wary of the pitfalls of this genre and offers a 'traditio-historical' method inspired by Gese. In line with this approach to the theme of the righteous sufferer, the author, fully aware of the dangers, proposes a 'tradition' from as early as the pre-exilic period, largely on the basis of individual lament psalms and some prophetic texts. In the postexilic period the predominance of wisdom-inspired treatments and eschatological solutions within this 'tradition' is pointed out. To its credit, at least half of this book deals with an extensive range of non-New Testament material, but inevitably other scholars, primarily German, are leaned upon heavily. Indeed, the range of his material suggests a much more complex picture than he attempts to draw, while its variety calls into doubt the validity of the concepts of 'tradition' and 'tradition history' when applied here. A sequence of texts, even when some of them are exegeses of earlier texts, does not necessarily form a tradition. To make the mistake of thinking so is not Kleinknecht's alone, of course; it is a common misconception. But it does seem fatal to the thesis attempted here.

P. R. DAVIES

LANG, B. (ed.): *Anthropological Approaches to the Old Testament* (Issues in Religion and Theology, 8). 1985. Pp. xii, 175. (Fortress Press, Philadelphia. ISBN 0 8006 1771 1. SPCK, London. Price: £3.50. ISBN 0 281 04172 5)

The book follows the regular pattern of this series, consisting of a number of articles, or extracts from books, illustrating the bearing of anthropological studies on the Old Testament. Here there are ten of these. Two of them represent a comparatively early period, the 1954 essay by F. Steiner and that of 1955 by J. Schapera, both of which use African kinship systems to elucidate the relations between Jacob and Joseph in Gen. 47–48 and the sin of Cain respectively. There follow J. W. Rogerson's well-known critique of the concept of corporate personality, T. W. Overholt's interesting comparison of Jeremiah with a prophetic figure from North American Indians, and B. Lang's chapter, from his book noticed in *B. L.* 1984, pp. 97–98, on peasant poverty in Israel with particular reference to Amos. Mary Douglas's seminal discussion of the 'Abominations of Leviticus' leads on to examples of the newer approaches of structural anthropology as represented by Leach's paper on the Logic of Sacrifice. Criticisms and refinements of the views of these authors are offered in two contributions by M. P. Carroll on Leviticus and on Genesis, and a final essay on Sacrifice in Leviticus by D. Davies, while building on Douglas's investigation, calls attention, from the standpoint of

biblical scholarship, to some aspects which she has insufficiently appreciated. Some of the contributions in this volume will be familiar to Old Testament scholars, but others much less so, and it is valuable to have them all collected together to show the importance and fruitfulness of the increasing dialogue between anthropologists and Old Testament specialists. Whether this book, as the publishers claim, 'provides the complete material needed for a course on anthropology and the Old Testament', is another matter. Here one may feel a certain disappointment with the editor's introduction, for it only partly lives up to its title, 'Anthropology as a New Model for Biblical Studies'. For while it is informative about the older ethnographical approach, it does little to elucidate the concepts and methods of structuralist anthropology which have proved so important, but often so bemusing, in the most recent study of the Old Testament.

J. R. PORTER

LEVENSON, J. D.: *Sinai and Zion: An Entry into the Jewish Bible* (New Voices in Biblical Studies). 1985. Pp. xii, 227. (Winston Press, Minneapolis. Distributed by Geoffrey Chapman, London. Price: £14.95. ISBN 0 86683 961 5)

This is a stimulating and well written account of Old Testament religion with special reference to the two great mountain traditions. The writer is free from the anti-critical assumptions of so many Jewish scholars, and he makes full use of Gentile scholarship; but his theology is unequivocally Jewish. Non-Jewish readers will, however, find in it much to admire and ponder.

The two traditions are seen as having different emphases but being complementary. The Sinai tradition uses the language of history (which is not to say, by any means, that all that is narrated actually occurred; even the existence of Moses is uncertain). It speaks of a God who intervenes to speak to a chosen group of people and to make demands on them. Basic to this tradition, and not a secondary insertion in it, is the concept of the covenant, which was borrowed from Israel's neighbours. YHWH is represented as a loving but unpredictable and jealous suzerain who will brook no rivals.

Whereas the Sinai tradition emphasizes the precariousness of life, the Zion tradition offers security and stability. It deals not in the particularities of historical, or pseudo-historical, events, but in symbol and myth. Zion is the cosmic mountain, an impregnable stronghold, the earthly counterpart of the heavenly abode (Levenson finds here a two-tier view of reality verging on philosophical idealism). Zion is not only a piece of real estate, it is the garden of Eden, the navel of the earth, the gate of heaven. Levenson's interpretations are supported here by detailed exegesis of specific texts.

The traditions are not to be considered alternative options, the Sinai tradition being the preserve of the North, the Zion that of the South. Rather, the co-existence of the two traditions in a state of creative tension is attested in Judah from at least the time of Micah. Further, the Davidic covenant often subsumed Sinaitic features, and after 586 the Sinai tradition came to speak more immediately to Jews than did the Zion tradition.

In a work of this sort, controversial statements are inevitably made. They are, however, always supported by competent argumentation, and the author calls in aid the work of reputable scholars. A constant concern is to point up a continuity between Old Testament religion and Judaism today. Levenson argues, for example, that Christians have been selective in their approach to the Old Testament, setting the Sinaitic law aside while making much of the Davidic tradition; Jews on the other hand are more true to the Old Testament in that they show allegiance to both mountain traditions. In his life of prayer, sabbath observance and fulfilment of the commandments the Jew lives in a covenant bond with God that respects the insights of both traditions.

B. P. ROBINSON

LEVIN, C.: *Die Verheissung des neuen Bundes in ihrem theologisch-geschichtlichen Zusammenhang ausgelegt* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 137). 1985. Pp. 303. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 74.00. ISBN 3 525 53811 1)

It is argued that the earliest oracles of salvation in Jeremiah are 29:5-7* and 32:15b and that these alone may be from the prophet himself. Shortly after the catastrophe of 587 B.C. 16:14-15aα and a nucleus of the sayings in 31:27-34 (without reference to a 'new covenant') were incorporated into the book. The notion of a covenant between God and Israel was developed during the latter part of the exilic period, and 31:27-34 received its present form subsequently in the early fifth century B.C. The book goes on to discuss the subsequent history of the covenant promises in the Old Testament, the 'law in the heart' in 31:33a, and 'The New Covenant and the New Testament'. Whilst there is much that is of interest in this book, it may be asked whether the literary and redactional analysis of such passages as 31: 27-34 is not over-refined and whether, for example, the view that the 'new covenant' passage was not an original unity is valid. It must be questioned also whether the notion of a covenant between God and Israel emerged as late as the date here proposed.

E. W. NICHOLSON

LOHFINK, N.: *Unsere grossen Wörter: Das Alte Testament zu Themen dieser Jahre*. 3. Auflage. 1985. Pp. 254. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 24.80. ISBN 3 7887 0768 2. Verlag Herder, Freiburg im Breisgau. ISBN 3 451 20359 6)

A third, and now paperback, edition of a very good book already noted in *B.L.* 1978, pp. 96-97; *B.L.* 1983, p. 90. The only significant updating is in the back-cover photograph of the author.

A. G. AULD

McCOMISKEY, T. E.: *The Covenants of Promise: A Theology of the Old Testament Covenants*. 1985. Pp. 259. (Baker Book House, Grand Rapids, Michigan. Price: \$10.95; ISBN 0 8010 6200 4. Paperback price: \$10.95; ISBN 0 8010 6183 0)

It is argued that 'the people of God, from the time of Abraham on, are under two covenantal administrations: the promise-oath and the particular administrative covenant in force at the time. Thus, a bicovenantal structure governs the disposition of the inheritance for God's people' (pp. 172-73). In each 'era' an 'administrative covenant' accompanies a promise covenant. Thus circumcision was a *bērit* which operated in conjunction with the promise *bērit* sworn to Abraham; the law is called a *bērit*, but Moses refers as well to the *bērit* sworn to Abraham, Isaac, and Jacob; the new covenant is called a *bērit*, but both Jeremiah and the writer of Hebrews acknowledge the continuing force of the promise *bērit* and *horkos* (oath). The presuppositions and the arguments are thoroughly conservative throughout this book.

E. W. NICHOLSON

NIDITCH, S.: *Chaos to Cosmos: Studies in Biblical Patterns of Creation* (Scholars Press Studies in the Humanities, 6). 1985. Pp. x, 114. (Scholars Press, Chico, California. Price: \$13.95 (discount price: \$11.95); ISBN 0 89130 762 1. Paperback price: \$9.25 (discount price: \$7.95); ISBN 0 89130 763 X)

Some of the ways in which the Hebrew myths of chaos, creation, and cosmos have been influential are here explored, with literary and anthropological interests foremost. Five creation themes are discerned in Gen. 1-11

and illustrated from other creation myths from varied sources, all of which display the same 'chaos to order' pattern. The latter part of the book explores the similarities and differences between Gen. 1–11 taken as a whole and other biblical examples of the search for paradise. This is a study which succeeds in looking at familiar material in a fresh way, and should serve admirably for its intended purpose, as introduction to a College liberal studies programme.

R. J. COGGINS

OEMING, M.: *Gesamtbiblische Theologien der Gegenwart: Das Verhältnis von AT und NT in der hermeneutischen Diskussion seit Gerhard von Rad*. 1985. Pp. 266. (Kohlhammer, Stuttgart, Price: DM.69.00. ISBN 3 17 008860 2)

The problems of biblical hermeneutics and of the construction of a biblical theology are currently being brought into an increasingly close relationship. It seems that a theology must be seen as a distinctive hermeneutical way of approaching and using the text of the Bible, and at the same time all assumptions of interpretation about its literature require some evaluation concerning its religious nature. It has been one of the great stimuli of the work of the late Professor Gerhard von Rad to have drawn together these theological and hermeneutical approaches to the Hebrew Bible and to have studied them more closely in relationship to each other. Oeming's dissertation, which was presented at the University of Bonn, begins with the traditio-historical presentation of an Old Testament theology by von Rad and criticizes this in the light of the philosophical hermeneutics of H. G. Gadamer. Much attention is given to the nature of language and to the idea of a theological exegesis, which for von Rad focused on such themes as promise, typology, and saving-history. This critique provides a framework to a wider examination of a number of pertinent issues concerning the relationship of the Old Testament to the New. Oeming regards this very rightly as a major issue with which any biblical theology must deal, and one which involves a number of basic hermeneutical assumptions. Much of the remainder of the work is then taken up with the work of those scholars who have tried to build upon some of the insights and suggestions of von Rad. So the works of H. Gese, P. Stuhlmacher, A. H. J. Gunneweg and B. S. Childs all come under critical review.

The author's goal is to draw out from these different approaches to the exegete's task what he finds to be the most constructive and helpful features. He regards a significant tension to be evident between the demands of a strictly lexical-historical approach and that of a theological evaluative one. Much of the value of the study lies in its ability to single out major from minor questions and its concern to clarify and criticize the assumptions which underlie the works of scholars from very different backgrounds. There is much to think about, and, aside from some very pertinent assessments of work already done, some suggestive ideas for future investigation.

R. E. CLEMENTS

PRINSLOO, W. S.: *The Theology of the Book of Joel* (Beiheft zur Zeitschrift für die Alttestamentliche Wissenschaft, 163). 1985. Pp. viii, 136. (De Gruyter, Berlin. Price: DM. 74.00. ISBN 3 11 010301 X)

The introduction to Dr Prinsloo's study of the book of Joel begins with a brief sketch of some questions concerning Old Testament theology, although

this touches only marginally on the main aspects of the exegesis in the body of the text and appears to imply no more than that the book of Joel is concerned with the nature and activity of the God of Israel. The main part of the work consists of a critical examination and exegesis of Joel and is necessarily very much engaged with the most recent commentary work of H. W. Wolff and L. C. Allen.

The study is essentially a commentary in itself and prints out the Hebrew text in transliteration, offering careful text criticism, but, regrettably, no separate English translation. This lack, when coupled with the use of transliteration, makes the study rather cumbersome to work through, although most readers will have a normal Hebrew text to hand. Prinsloo is critical of Wolff's attempt to demonstrate a near symmetrical structure in the units of which the book is composed and to argue for the overall unity of the book on the basis of this. He offers an interesting, and rather modified, picture of his own of the overall structure. As to the unity of Joel, Prinsloo notes the many arguments against this, but insists that we are in any case primarily concerned with the final form of the text. He dates the work in the post-exilic period, regarding it as an eschatological work occasioned by the experience of a locust plague. There is a good study of the importance of Joel 4:4-8 (pp. 106-10), with its reference to Greeks, as a basis for the overall dating of the text. The study is carefully done, but is rather dogmatically inclined to press the case for a unified book. One might also have wished, in view of the title, for a more critical approach to the complex questions about the nature of Jewish eschatology and the possibility of a progressive build up of a text which cannot be precluded simply on the evidence of symmetrical, or chiasmic, structures.

R. E. CLEMENTS

RADMACHER, E. D., and PREUS, R. D. (eds.): *Hermeneutics, Inerrancy, and the Bible: Papers from ICBI Summit II*, 1984. Pp. xiv, 921. (Acadame Books, from Zondervan, Grand Rapids, Michigan. Price: \$16.95. ISBN 0 310 37081 7)

ICBI is the International Council on Biblical Inerrancy, and this volume consists of sixteen papers read at their second summit meeting, each followed by two responses. Important issues, such as genre criticism, language, author's intention, and philosophical presuppositions affecting hermeneutics, are discussed and the notes provide evidence of wide reading, not limited to conservative literature. I was left with a nagging question: if, as the participants affirm, the meaning in each biblical text is 'single, definite and fixed' and applies to all cultural contexts, and the Holy Spirit alone enables believers to apply the scriptures to their lives, to what purpose are these nine hundred pages of argument?

C. S. RODD

REVENTLOW, H. GRAF: *Problems of Old Testament Theology in the Twentieth Century*. Translated by J. Bowden. 1985. Pp. xiv, 194. (SCM Press, London. Price: £6.95. ISBN 0 334 02232 0)

The original German edition of this volume was published in 1982 and reviewed in *B. L.* 1983, pp. 93-94. It is here excellently translated and should enjoy a wide popularity. It is primarily a survey of the discipline of Old Testament theology with a very full bibliographical coverage of primary and secondary material. It is built around the major themes that have tended to dominate the discussion of the subject: salvation history, the problem of the 'centre' of the ideological world of the Old Testament and the relationship of Old Testament ideas to their environment. It concludes with outline

treatments of the themes of creation, myth, and wisdom. Each section is furnished with a good critique of the methods and aims of the major scholarly figures involved. It is a highly serviceable guide for students and teachers alike so that, together with its companion volume on biblical theology by the same author (*B.L.* 1984, p. 102), it presents a valuable groundwork to major areas of scholarship.

R. E. CLEMENTS

ROGERSON, J. W.: *Antropologia e Antico Testamento* ("Dabar": Studi biblici e giudaistici, 2). Introduzione di C. Grottanelli. Traduzione di C. Benetazzo. 1984. Pp. xx, 128. (Editrice Marietti, Casale Monferrato. Price: Lire 16,000. ISBN 88 211 6763 1)

This is an Italian translation of the book published in 1978 and favourably reviewed in *B.L.* 1980, pp. 97–98. What is new is Grottanelli's Introduction which takes the form of an extended and, on occasion, critical, review of Rogerson's work. Not only does Grottanelli call attention to some discussions which have appeared since the first publication, but he also makes interesting suggestions for further study of various topics with which Rogerson deals. The whole Introduction is worth reading as evidence of the lively interest in social anthropology, and its bearing on the Old Testament, which has developed in Italy during recent years.

J. R. PORTER

SAKENFELD, K. D.: *Faithfulness in Action: Loyalty in Biblical Perspective* (Overtures to Biblical Theology, 16). 1985. Pp. xviii, 158. (Fortress Press, Philadelphia. Price: \$8.95. ISBN 0 8006 1540 9)

Katherine Sakenfeld describes this work as an 'expansion of selected theological themes' from her earlier *The Meaning of Heseb in the Hebrew Bible* (*B.L.* 1979, p. 89). As in the earlier study, she begins with *heseb* in the narratives. From this human basis she moves to consider 'God's Covenant Loyalty' (Mosaic and Davidic), 'God's Loyalty to Members of the Covenant Community', and 'Loyalty: The Calling of the People of God'. In the last chapter she glances briefly at the New Testament and then discusses the place of loyalty in a number of present-day situations. This valuable study will not only be of interest to students of the Old Testament, but because of its emphasis upon loyalty in human relationships will guide those concerned with Christian Ethics to a better understanding of ways in which the Old Testament can be used in ethical discussion and decision making.

C. S. RODD

SCHMIDT, W. H.: *Rekishi ni okeru Kyūyaku-Seisho no Shinkō*. Translated by T. Yamaga. 1985. Pp. 574 and 66 pages of indexes and bibliography. (Shinchi-Shobō, Tokyo. Price: ¥7,800)

This is a Japanese translation of the fourth enlarged edition of *Alttestamentliche Glaube in seiner Geschichte* (1982); see *B.L.* 1984, pp. 102–03 for the English edition. There is a portrait of the author, and the translator has added a bibliography which includes both works by the author and many Japanese books and articles.

K. K. SACON

SICRE, J. L.: *"Con los pobres de la tierra": La justicia social en los profetas de Israel*. 1984. Pp. 506. (Ediciones Cristiandad, Madrid. Price: Ptas. 2,100. ISBN 84 7057 364 0)

This is both a substantial and an interesting and unusual work. The genesis of the book was a course of lectures on the struggle for justice in the

Israelite prophets delivered by the author at the Pontifical Biblical Institute in Rome in 1979–80. But Sicre tells us that he had for some years been increasingly involved with the problem of justice in society, sharpened by a visit to El Salvador in 1976, and evidence of his personal concern is to be found throughout this volume. On the other hand, Sicre has already made substantial contributions to the study of Old Testament prophecy (see *B.L.* 1981, pp. 50–51), and the present work amply displays his learning and expertise in this area. There are two introductory chapters, one on the concern for justice in the ancient Near East, presenting a useful collection of texts, and a second on the socio-economic development of Israel down to the eighth century, which brings together a good deal of material not easily available elsewhere. In the main part of the book, the prophetic message on the theme of social justice is surveyed in eight chapters, dealing in turn with the major figures from Amos to Malachi. In each case, an opening section discusses the personality and historical setting of the prophet, then follow translations of the relevant biblical passages, accompanied by detailed philological, literary, and critical comments, while a final section draws all the material together to give an overall picture of each prophet's ideas. Here there is evidence of wide reading, and Sicre shows that he is thoroughly at home with the modern exegetical studies of individual prophets, while giving his own fresh interpretations in many cases. A final, and briefer, part first lists the author's conclusions about the prophetic teaching as a whole on society and the injustice within it under various headings and then poses three questions for our own day which, perhaps inevitably, are more suggestive than conclusive. There is a thirteen-page bibliography and indexes of authors cited, biblical passages, Hebrew words, and main topics. Much interest has recently been paid on the continent to the question of the relevance of the Old Testament to modern social problems, and Sicre's work is a valuable contribution to the continuing discussion. Its wide and sound scholarship in particular will recommend it highly to those concerned with the study of the prophets generally, as well as to those specially interested in the theme with which it deals.

J. R. PORTER

SMART, N., CLAYTON, J., KATZ, S., and SHERRY, P. (eds.): *Nineteenth Century Religious Thought in the West*. Vol. III. 1985. Pp. x, 342. (Cambridge University Press. Price: £30.00. ISBN 0 521 30114 9)

Five of the nine essays in this volume will particularly interest Old Testament scholars, those by John Kent on Religion and Science, N. Rotenstreich on Jewish Thought, R. E. Clements on the study of the Old Testament, Edmund Leach on British and French anthropological interpretations of religion, and Roland Robinson on Max Weber. Each contribution is well documented and has a bibliographical essay.

Inevitably, those contributors whose subject matter is limited in scope are able to write at greater depth, and generally, with greater interest. Robinson on Weber is able to contrast him with Hegel, Marx, and Troeltsch in a valuable contribution in view of Weber's continuing importance in Old Testament studies. Leach's contribution is characteristically idiosyncratic, but with illuminating discussions of Robertson Smith and Evans-Pritchard. Kent concentrates on the controversies of the second half of the nineteenth century, Rotenstreich on monotheism and on the relation between tradition, revelation, and history, while Clements traces the path from the late eighteenth century to Wellhausen.

J. W. ROGERSON

TOLBERT, M. A. (ed.): *The Bible and Feminist Hermeneutics* (Semeia, 28). 1983. Pp. iv, 126. (Scholars Press, Chico, California. Price: \$9.95; discount price: \$6.95. ISSN 0095 571X)

The seven essays in this volume relate to the fundamental question, 'Is the Bible to be an ally or an adversary in the struggle for human rights, equality and dignity?' 'Tradition and Convention in the Book of Judith' (T. Craven) explores the theme of continuity and change, drawing a comparison with the stories of Esther and Ruth. The unconventional behaviour of these women in male dominated societies both conserved and challenged tradition. A sensitive study of Exod. 1:8-2:10 (J. C. Exum) makes the case for reassessing traditional assumptions about women's role in the biblical story. She notes the inherent irony: 'without Moses there would be no story, but without the initiative of these women there would be no Moses.' In their refusal to co-operate with oppression the liberation of Israel from Egypt begins. Four essays deal with New Testament subjects. In the final stimulating essay the editor discusses the profoundly paradoxical nature of feminist hermeneutics, 'using the Bible as liberator to defeat the Bible as patriarchal authority.' In asking how one deals with a biblical text 'so completely saturated in an unacceptable perspective' she draws an interesting comparison with Bultmann's demythologizing.

G. I. EMMERSON

VAWTER, B.: *Job and Jonah: Questioning the Hidden God*. 1983. Pp. vi, 126. (Paulist Press, Ramsey, New Jersey. Price: \$4.95. ISBN 0 8091 2524 2)

Several recent ventures in Old Testament theology have been concerned with the theme of the hiddenness of God and particularly his (real or imagined) capriciousness. Here Job and Jonah are regarded as roughly contemporary products of the early post-exilic period, each showing the limitations of orthodox piety as found in the wisdom movement and in prophecy. Each book is making the point that God's ways are often hidden, obscured from shallow conventional belief. This is a lively and entertaining study, laced with interesting literary cross-references and thought-provoking *obiter dicta*, which warns of the disservice we do to the Bible by reducing biblical faith to a comfortable orthodoxy.

R. J. COGGINS

VIRGULIN, S.: *Profeti e Sapienti: uomini dello Spirito*. 1985. Pp. 182. (Edizioni Borla, Rome. Price: Lire 15,000. ISBN 88 263 0678 8)

For those who read Italian, this will prove a very useful book on its particular level. It deals with the significance for spirituality of the prophets, psalmists, and wisdom writers, the last category including Sirach and the Wisdom of Solomon, as occurring in the Roman Catholic canon. Thus it is another example of the movement for biblical renewal in the Roman church, with its concern that spirituality be deeply rooted in Scripture. Hence the writer deals only incidentally with literary and critical questions and concentrates firmly on the religious message of the books, each of which, following an introduction to each category setting out the major themes, is expounded individually. The treatment reflects the generally accepted 'middle-of-the-road' critical position, but it is based on wide reading, as the useful bibliographies to each section indicate. The whole is clearly and comprehensively written. Old Testament specialists will not find anything new in it, but it will provide a valuable introduction to many of the great religious themes of the Old Testament for a wide range of readers, especially if they follow up in their Bibles the references which the author so abundantly furnishes.

J. R. PORTER

WESTERMANN, C.: *Théologie de l'Ancien Testament* (Le Monde de la Bible). Translated by L. Jeanneret. 1985. Pp. 327. (Labor et Fides, Geneva. Price: Sw.Fr. 48.00. ISBN 2 8309 0026 X)

This is a French translation of *Theologie des Alten Testaments in Grundzügen*, which was received warmly in *B.L.* 1980, p. 101; an English translation was noted in *B.L.* 1983, p. 97. A bibliographical supplement for this French edition has been prepared by T. Roemer, and the jacket contains a good introduction by R. Martin-Achard.

A. G. AULD

WILLIAMS, T.: *Form and Vitality in the World and God: A Christian Perspective*. 1985. Pp. xii, 356. (Clarendon Press, Oxford. Price: £22.50. ISBN 0 19 826671 5)

The student of the theology of the Old Testament must welcome a rare work which considers the story of Israel, Judaism, and the phenomenon of Jesus from the point of view of an acknowledged philosophical distinction. The summary here given of the Old Testament and of Judaism in the intertestamental period, as illustrating the polarity of form and vitality, is undeniably well done. Even those who will question this or that conclusion will admit that this is a fair presentation of what contemporary scholars are saying. The method adopted is legitimate, and has the effect of re-establishing the relevance of the Old Testament to the world at large, as well as providing a principle for a synoptic view of what is otherwise so easily separated into mutually unintelligible bits. Can the theologian of the Old Testament confine himself to his own discipline? This suggestive and challenging work suggests that he must be ready to take risks and, like Dr Williams, ask the world's questions if he is to communicate beyond his own charmed circle.

D. R. JONES

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ARCHI, A.: *Testi Amministrativi: Assegnazioni di Tessuti* (Archivio L. 2769) (Archivi reali di Ebla, Testi, 1). 1985. Pp. xvi, 322; 55 plates. (Missione Archeologica Italiana in Siria dell'Università degli Studi di Roma "La Sapienza". Distributed by Herder Editrice e Libreria, Rome. Price: Lire 75,000)

BIGA, M. G., and MILANO, L.: *Testi Amministrativi: Assegnazioni di Tessuti* (Archivio L. 2769) (Archivi reali di Ebla, Testi, 4). 1984. Pp. xvi, 333; 51 plates. (Missione Archeologica Italiana in Siria dell'Università degli Studi di Roma "La Sapienza". Distributed by Herder Editrice e Libreria, Rome. Price: Lire 75,000)

EDZARD, D. O.: *Hymnen, Beschwörungen und Verwandtes (aus dem Archiv L. 2769)* (Archivi reali di Ebla, Testi, 5). 1984. Pp. 63; 59 plates. (Missione Archeologica Italiana in Siria dell'Università degli Studi di Roma "La Sapienza". Distributed by Herder Editrice e Libreria, Rome. Price: Lire 30,000)

For earlier volumes of this series see *B.L.* 1985, p. 115. Nos. 1 and 4 continue the publication of the administrative archives, these two being

devoted to documents about cloth and garments. They are competently done and include photographs of the tablets, transliterations, notes and exhaustive indexes of names and words. Slow but sure progress is being made in understanding the documents and the language. Volume 5 gives all the literary texts so far identified (all there are, it is hoped), a total of twenty-six tablets, in both hand copies and photographs. Save for the incantations, which have already been edited elsewhere, the texts are transliterated, but no translations are attempted, though notes offer occasional guidance on meaning. They are all very difficult, though some are Sumerian and some are Semitic. Most, if not all, were certainly composed in Mesopotamia, not Syria. Some of the incantations have a possible claim to Syrian origin, but this is not certain. The difficulties may be illustrated by the fact that since publication it has turned out that one of these 'literary' texts is in fact a list of Sumerian words in phonetic orthography, and one of the Semitic texts turns out to be a translation of a Sumerian text previously known from a Sumerian site. While this material is full of interest, it is clear that it does not have the relevance to the Old Testament of the Ugaritic literary corpus.

W. G. LAMBERT

ASHER-GRÈVE, J. M.: *Frauen in altsumerischer Zeit* (Bibliotheca Mesopotamica, 18). 1985. Pp. xxii, 223; 6 tables, 32 plates. (Undena Publications, Malibu, California. Price: \$55.00; ISBN 0 89003 161 4. Paperback price: \$45.00; ISBN 0 89003 162 2)

This is a little-changed 1979 Ph.D. thesis of the University of Basel, and a brave attempt at a very difficult subject. The period covered is *ca.* 3200–2300 B.C., and the area is southern Mesopotamia with attention to evidence from surrounding countries. For the earlier part of this period there is virtually no usable written material, and though there is for the later part, it is not especially informative on many aspects of the status of women in society. Since the author is more an art historian than a philologist, the study begins always from depictions of (or presumably of) women. The collection of material is very useful, if not quite complete, and presents some previously unpublished objects. The arguments are well informed over the whole range of material bearing on the problems, but the author is not adept at presenting a case systematically. Even when one may accept the conclusions, one feels that alternatives should have been seen and presented before a particular interpretation is adopted.

W. G. LAMBERT

ASSMANN, J.: *Ägypten — Theologie und Frömmigkeit einer frühen Hochkultur* (Urban-Taschenbücher, 366). 1984. Pp. 287. (Kohlhammer, Stuttgart. Price: DM 24.00. ISBN 3 17 008371 6)

In nine chapters Professor Assmann sets out his own very individual, but very stimulating and valuable view of several aspects of ancient Egyptian religion. In the first, introductory chapter, he reviews the scope of 'religion', and divides his topic into 'implicit theology', covering the actual practice of the cult, cosmology and mythology, in which the emphasis falls on maintaining relations with the gods; and 'explicit theology', historically conditioned relations with 'God' (as distinct from the gods), theodicy, the nature of God and the gods. 'Implicit' takes up chapters 2 to 6. Here are reviewed the role of local temples and city-gods, their economic role, and the significance of cult-statues; then the role of cosmology, of language (word-play, etc.), and of myths, with a summing up. Chapters 7–9 cover 'explicit theology': the emergence of theodicy in the Middle Kingdom (after upheavals) which prepared the way for the great changes in the New Kingdom. Then there

arose very clearly the concept of deity behind the familiar gods, leading to a 'new solar theology' which concentrated on the visible phenomena of the sun, discarding the traditional mythological imagery; from this sprang the peculiar monotheism of Akhenaten (on which Assmann is very enlightening), but more important, the elaborate pantheism of the following Ramesside period that formed much of the basis of Egyptian religion down to Hellenistic/Roman times. The main drawback of this little book is its author's continued habit of inventing his own terminology for religious phenomena; this does not make for easy reading.

K. A. KITCHEN

BAINES, J.: *Fecundity Figures: Egyptian Personification and the Iconology of a Genre*. 1985. Pp. viii, 446, including 199 figures. (Aris & Phillips, Warminster. Price: £32.00. ISBN 0 85668 087 7. Bolchazy-Carducci, Chicago, Illinois. ISBN 0 86516 122 4)

The central subject of this very solid volume is a particular and characteristic type of figure to be found on ancient Egyptian temple-walls (at the base) and in various other religious contexts. This is the commonly portly male figure with heavy breasts and stomach — a figure who personified affluence and material prosperity. In Egyptological writings such figures are often referred to as 'Niles' or 'Nile-gods' — wrongly, as Baines correctly remarks. Rather, they represent the Nile-flood or Inundation, but not in the role of a major deity. Hence he offers the far superior term 'fecundity figures'. These figures are especially prominent in two religious/artistic contexts: leading (later, forming) series of offering-bearers, bringing the products of various provinces of Egypt to the king, or in his name to the gods; or in an antithetic pair, binding the heraldic lotus and papyrus plants of Upper and Lower Egypt around the hieroglyphic symbol for 'union' (*sma*), signifying the uniting of the 'Two Lands' of Egypt — commonly on the sides of thrones on royal statuary, and on actual furnishings. The innumerable variations in form and usage across the span of almost three millennia (from the Pyramid Age to the Roman epoch) are studied by Baines in close detail.

But the first part of his study is devoted to the question of the definition of the kinds of personification to be found in pharaonic Egypt and their roles and relationships. It is this section of the book that perhaps comes closest to the interests of Old Testament scholars, rather than the main consideration of the fecundity representations themselves. Compared with the very simple and limited use of personification in, e.g., Proverbs, one finds relatively more varied and more sophisticated forms and use of personification in Egypt from at least the mid-third millennium B.C. onward — the product not of intellectuals, but of basically an agricultural/pastoral culture and community that lived close to nature.

K. A. KITCHEN

BEINLICH, H.: *Die "Osirisreliquien": Zum Motiv der Körpergliederung in der altägyptischen Religion* (Ägyptologische Abhandlungen, 42). 1984. Pp. 329. (Otto Harrassowitz, Wiesbaden. Price: DM. 148.00. ISBN 3 447 02498 4)

In Egyptian mythology the god Osiris was slain by his brother Seth who later hacked his body to pieces, scattering the fragments throughout Egypt. Osiris's widow Isis recovered the fragments, arranging for tomb-shrines in each province where she had found a fragment; the reassembled body was embalmed by Anubis. But over a century ago, the discovery in temples of the Graeco-Roman period of major texts linking various portions of the god's body with different provinces led quickly to the belief among Egyptologists

that these portions had become revered as local holy relics of Osiris, much like the medieval veneration of relics of saints in Christendom. This scholarly hypothesis became almost universally accepted as fact. However, in the present work, and for the first time, Beinlich has collected in reliable translation (and in hieroglyphs, for one large, ill-edited series of texts) all the major inscriptions that bear on the topic — with the result that the century-old hypothesis of a reliquary cult of Osiris is shown to be a phantom. What the texts do state is that Egypt was identified with the body of Osiris, and each province with a member of his body. In the great processional texts each province figuratively brings its particular portion for Osiris, to reunite his entire body. This concept and composition Beinlich is able (on factual criteria) to date well before the Graeco-Roman period, to the seventh century B.C., in the context of the effective reunification of Egypt by the twenty-sixth Dynasty, after the Assyrian withdrawal and the prior centuries of real political fragmentation. Links between specific provinces and bodily portions of Osiris rest upon word-play and graphic devices typical of Egyptian religious thought. On the full evidence presented, Beinlich's work is entirely convincing; it well illustrates (1) that modern theories however long-lived and widely held remain fallible, not sacrosanct; and (2) the need to go back to original sources, accurately and in full.

K. A. KITCHEN

CURTIS, A.: *Ugarit (Ras Shamra)* (Cities of the Biblical World), 1985. Pp. 125, including 25 plates and 5 figures. (Lutterworth Press, Cambridge. Price: £6.95. ISBN 0 7188 2457 1)

The discovery of ancient Ugarit and of its language are first described in brief. Then comes an outline of the city's history from the Neolithic period to its sack in 1200 B.C., with emphasis on the last two centuries when Ugarit flourished. This overlaps the following portrayal of everyday life in Ugarit. After an outline of the principal myths and legends comes the longest section, on the religion of Ugarit. The last chapter points out the value of Ugaritic for understanding the Old Testament. This very basic introduction has helpful suggestions for further reading. (For other volumes in this series see *B.L.* 1983, pp. 26, 30, 107.)

W. G. E. WATSON

DAUM, W.: *Ursemitische Religion*. 1985. Pp. 223, with some figures. (Kohlhammer, Stuttgart. Price: DM. 89.00. ISBN 3 17 008589 1)

Written in a lively style without footnotes (for a non-specialist audience?), Daum's book is based on three sources of information: folk-tales and fairy-tales, folk customs, and religious rites described in texts. The tales and customs are principally those of south-west Arabia (especially Yemen). These are described on the basis of an earlier publication by Daum, and from them the author reconstructs an original Semitic rain-myth and related offerings-ritual, which are argued to lie behind the basic rites of Islam and Judaism. Other ancient Semitic religious traditions (Canaanite, Mesopotamian) are discussed in less detail. In relation to Judaism, however, there are detailed discussions of Passover, Tabernacles and circumcision. Conclusions include the following: the climatic conditions implicit in the myth suggest a non-Arabian origin for the Semites; the Passover is not a nomadic pastoral festival and the unleavened bread should be regarded on comparative grounds as integral to the rite, not a distinct Canaanite element added later. This is a rich and challenging book, though there is a tendency to force everything into the single mould of the rain-myth. Thus Ugaritic El becomes a water-god identifiable with Yam and in conflict with Baal. The folk-tales

undoubtedly have much to offer, but they should not be regarded as an infallible guide to everything. One wonders about the author's axiomatic 'Nichts in unseren Märchen ist zufällig' (p. 162).

J. F. HEALEY

DIETRICH, M., KÜMMEL, H. M., LORETZ, O., and OTTEN, H.: *Rechts- und Wirtschaftsurskunden/Historisch-chronologische Texte: Historisch-chronologische Texte II* (Texte aus der Umwelt des Alten Testaments, 1/5). 1985. Pp. 451-520. (Gerd Mohn, Gütersloh. Price: DM 54.00; sub. price: DM 46.00. ISBN 3 579 00064 0)

For previous fascicles see last *B.L.* 1985, p. 117. This one contains annotated translations of selected Hittite royal documents of historical content, and of Syro-Palestinian cuneiform documents of the second millennium, from Ugarit, Alalakh, Kamid el-Loz and Amarna. Most of this material is not in *ANET* and is useful to illuminate the cultural background of the Old Testament. The scholarly standard is high, but constrictions of space made problems of choice impossible. Who will benefit from five out of some three hundred and fifty Amarna letters?

W. G. LAMBERT

CONRAD, D., DELSMAN, W. C., KAPLONY-HECKEL, U., KAUSEN, E., MÜLLER, H.-P., and MÜLLER, W. W.: *Rechts- und Wirtschaftsurskunden/Historisch-chronologische Texte: Historisch-chronologische Texte III* (Texte aus der Umwelt des Alten Testaments, 1/6). 1985. Pp. 521-671. (Gerd Mohn, Gütersloh. Price: DM. 118.00; sub. price: DM. 98.00. ISBN 3 579 00065 9)

This completes the first volume of this work (see above and *B.L.* 1985, p. 117 for previous fascicles), and a title page and table of contents (fifteen pages) has been issued for those wanting to bind up the fascicles issued in stiff cloth. Kaplony-Heckel translates Egyptian historical texts selected as relevant to the Old Testament, some of which are not readily available reliably translated elsewhere. Five Lachish ostraca and the Moabite stone are rendered respectively by Conrad and H.-P. Müller. The latter also treats the Kilamuwa and Azitawadda inscriptions. The major relevant Aramaic inscriptions are done by Delsman, while W. W. Müller presents a group of Old South Arabic and early North Arabic inscriptions. As before, the work is up-to-date, competent, and well presented. Three pages of additions and corrections to the previous fascicles (pp. 669-71) should not be overlooked. The next volume with religious texts can be expected in quick succession.

W. G. LAMBERT

HACKETT, J. A.: *The Balaam Text from Deir 'Allā* (Harvard Semitic Monographs, 31). 1984. Pp. xii, 147, including script charts. (Scholars Press, Chico, California. Price: \$11.95 (discount price: \$7.50); ISBN 0 89130 723 0)

This monograph contains the text and translation of, and a commentary on, the Deir 'Allā inscription concerned with the prophet Balaam. It is a useful supplement to the *editio princeps* (Hoftijzer and van der Kooij, *Aramaic Texts from Deir 'Allā*, 1976; *B.L.* 1978, p. 29), but the actual inscription is not reproduced in photographic or copy form. After discussion of script and presentation of text and translation there is an interesting excursus on the *šaddayin*-deities in the text (for which cf. Deut. 32:17; Ps. 106:37: *šdym*, normally related to *šēd*, 'demon'). A description of the grammar follows and, most importantly, a detailed consideration of the identification of the language of the inscription. The evidence on this is not

decisively clear, but the author rejects the often accepted Aramaic classification of the dialect (despite phonological indications, masc. plur. in *-yn*, etc.) in favour of a South Canaanite classification (Moabite has the masc. plur. *-n*, N-prefix conjugation also in Canaanite, etc.). A glossary and script charts are appended.

J. F. HEALEY

HARI, R.: *New Kingdom Amarna Period: The Great Hymn to Aten* (Iconography of Religions, xvi/6). 1985. Pp. x, 28; 43 plates. (Brill, Leiden. Price: Fl. 64.00. ISBN 90 04 07031 1)

This fascicle in the section of the *Iconography of Religions* devoted to Egypt provides an outline of the episode of rather specialised worship of the sun-disc instituted by the pharaoh Amenophis IV who called himself Akhenaten (mid-fourteenth century B.C.). The excellent high-quality plates give a fair cross-section of the range of religious representations during this period. Hari begins by offering large excerpts from the famous hymn to the Aten (sun-disc), points out the lack of any real theological document from Amarna, and makes needless reference to the misleadingly superficial views of Freud on Moses (as an 'Egyptian'), Psalm 104 and supposed monotheistic origins. More usefully he outlines the religious/political background and origins of Atenism, then comments on the didactic names of the Aten, Akhenaten's break with the old religion, the cult celebrated in the temples of Aten, the omission of the old, elaborate Egyptian views on the afterlife, and eventual erasure of the name of Amun on the monuments, the lack of impact of Atenism on ordinary Egyptians, the end of the epoch, demolition of its monuments, and defamation of Akhenaten by the Ramesside kings. As he admits, Atenism left a very slender inheritance; here, a reference to recent works by Assmann would have helped.

Besides the Freudian nonsense, other small slips occur: p. 3, there is no evidence for foreign origins of Atenism (or for Queen-mother Tiyi); p. 6, Amun's high priests never became kings — but military generals obtained both the priesthood and kingship, which is rather different. The plates are very good, but some captions have strayed or are wrong. In the text Rames, Rameses and Ramosis are all bad forms for the one name Ramose; various doubtful suggestions are stated too positively, e.g. that Amenophis III and his queen Tiyi actually lived apart at Amarna and Malqata (W. Thebes) respectively. (For other fascicles in this series see in this issue, pp. 106, 108, 122; also *B.L.* 1978, pp. 105–06; 1982, p. 94.)

K. A. KITCHEN

HOFFMEIER, J. K.: *Sacred in the Vocabulary of Ancient Egypt: The Term DSR with special reference to Dynasties I–XX* (Orbis Biblicus et Orientalis, 59). 1985. Pp. xvi, 281, including 24 figures. (Universitätsverlag, Freiburg. Price: Sw.Fr. 78.00. ISBN 3 7278 0324 X. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53682 8)

This monograph is a word-study of a widely-attested Egyptian term to be found in texts spanning three thousand years of ancient Egyptian history. The period covered here runs from the beginning to ca. 1100 B.C., with some reference to later occurrences. Beginning with the logogram of arms brandishing a particular type of baton, Hoffmeier shows that this word began with the sense of waving a stick, leading on to steering (with an oar) and warding off opposition, clearing the way in both secular and ritual (processional) contexts, passing on to the concept of separation (cf. Hebrew *bādal*) between entities (e.g. heaven and earth), and therewith into the fully religious field of meaning, of being 'separate', set apart, segregated, hence sacred, holy, applying to deities, kings, images, places, etc. The whole

development can be seen to have taken place already in the third millennium B.C.; later periods continue the range of usages for many centuries and add further detail. A comprehensive range of data is reviewed; various suggestions for further, unrelated meanings of *dsr* (e.g., 'splendid', 'raised up') are eliminated as erroneous, clarifying not a few difficult contexts. An unpretentious, careful study, which Old Testament scholars should find useful in studying Hebrew terms for 'holy', 'separate' and the like.

K. A. KITCHEN

HUTTER, M.: *Altorientalische Vorstellungen von der Unterwelt: Literar- und religionsgeschichtliche Überlegungen zu "Nergal und Ereškigal"* (Orbis Biblicus et Orientalis, 63). 1985. Pp. viii, 187. (Universitätsverlag, Freiburg. Price: Sw.Fr. 48.00; ISBN 3 7278 0328 2. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53686 0)

This is not a technical work of Assyriology, but a highly readable study of the literary features of the Nergal and Ereškigal myth and its religious significance. The two principal versions of the text (from Amarna and Sultantepe) are presented in translation with philological notes. The two versions are analysed in detail from a structural point of view: the Sultantepe version has divisions marked in the text. Different emphases in the two are explained on the basis that the Amarna text is earlier, written down (in northern Syria?) before the story reached canonical form (ca. 1000 B.C.). As to content, the main theme of 'how Nergal came to be the husband of Ereškigal and god of the underworld' is explored in full, as are the various motifs of the texts and the other deities involved. Similarities with other texts describing descents into the underworld are demonstrated (e.g. the descent of Ugaritic Baal). The Sultantepe version may be pro-Ereškigal propaganda in support of her cult, though the author finds a wider, religio-philosophical message: death is the unavoidable fate of man.

J. F. HEALEY

JACOB-ROST, L., and MARZAHN, J.: *Assyrische Königsinschriften auf Ziegeln aus Assur* (Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin, Neue Folge, 7). 1985. Pp. 14 and 50 plates in line. (Akademie-Verlag, Berlin. Price: M. 48.00)

This is a fascicle of hitherto unpublished brick inscriptions of Assyrian kings, now in the Berlin Museum. They are given in cuneiform hand-copies only, and are thus only of use to cuneiform scholars. However, this is well done basic material from which in due course editions and translations of Assyrian royal inscriptions will be supplemented and corrected, and then the material will be generally accessible to Old Testament scholars.

W. G. LAMBERT

KINNIER WILSON, J. V.: *The Legend of Etana: A New Edition*. 1985. Pp. x, 150, with 32 plates. (Aris & Phillips, Warminster. Price: £17.50. ISBN 0 85668 258 6)

This edition of a very fragmented, and not well-known, Babylonian legend is to be welcomed. It gives a full presentation with reconstruction, translation, notes and the cuneiform text in transliteration and hand-copy. Many of its themes relate to those of interest to Old Testament studies, for it is a human story involving kingship and succession, childlessness, a search for the 'plant of life', repeated flights on eagle's wings to the gates of heaven, dreams, prayers to several deities for help and a remarkable deliverance when

falling to earth. Hostility between prolific, and speaking, eagle and serpent and the seemingly tragic end with the assassination of Etana by his son are also involved. Variation in the text between the earliest and latest versions is also instructive. Only further textual discoveries can prove or deny the reconstructions proposed here in an edition which far updates those, such as in *ANET*, hitherto available to the non-specialist reader for comparative purposes.

D. J. WISEMAN

KUPPER, J.-R.: *Archives royales de Mari*. XXII: *Documents administratifs de la salle 135 du Palais de Mari*. 2 vols. 1983. Pp. viii, 1–303; 304–618, 5 plates. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr. 93.00. ISBN 2 86538 058 0)

BARDET, G., JOANNÈS, F., LAFONT, B., SOUBEYRAN, D., and VILLARD, P.: *Archives royales de Mari*. XXIII: *Archives administratives de Mari* I. 1984. Pp. x, 651. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr. 110.00. ISBN 2 86538 074 2)

TALON, P.: *Archives royales de Mari*. XXIV: *Textes administratifs des salles "Y et Z" du Palais de Mari*. Vol. I: Texte. Vol. II: Planches. 1985. Pp. vi, 299; xiv, 144 plates. (Éditions Recherche sur les civilisations, A.D.P.F., Paris. Price Fr. 161.00. ISBN 2 86538 099 8)

In these volumes Francophone Assyriologists continue to edit the vast archives of documents from the palace destroyed in the mid-eighteenth century B.C. Almost thirteen hundred cuneiform tablets are published in these volumes, giving a further view of the extent and detail of clerical activity in a city which combined both urban and nomadic folk, the majority of Amorite stock. While most of the texts list amounts of wine, metal, cattle, cloth and garments, brought into or issued from the palace, there are also numerous records concerning the movement and condition of personnel. Long lists of named individuals note that some are missing, and some dead (vol. XXII). One group of tablets reports on the disposition of some Yaminites sent on expedition to Babylon, listing them by towns, noting some in settlements (vol. XXIII). Others deal with the liberation of captives and their distribution according to their skills (vol. XXIII). The detailed accounts of gold used for decorating a throne, and for other purposes, with their precision in minute amounts, and notes of losses in refining (vol. XXII), are additional examples of the realities which lie behind ancient annals and other records in which kings boast of their gifts to the gods. Volume XXIII celebrates the fiftieth anniversary of the discovery of Mari, and all these volumes are issued under the direction of D. Charpin and J.-M. Durand, who thus bring an impressive renewal to the work begun by the late André Parrot and Georges Dossin. Only such sometimes tedious presentations as these make possible informative syntheses like that by Stephanie Dalley (*B.L.* 1985, p. 118) and produce incidental information about Palestinian cities of the time (there is a possible mention of Hazor in vol. XXIV, no. 75).

A. R. MILLARD

LALOUETTE, C.: *Textes sacrés et textes profanes de l'ancienne Égypte*. I: *Des Pharaons et des hommes: Traductions et commentaires* (Connaissance de l'Orient. Collection UNESCO d'œuvres représentatives, Série Égypte Ancienne). Préface de P. Grimal. 1984. Pp. 345. (Gallimard, Paris. Price: Fr. 135.00. ISBN 2 07 070142 5)

This work contains a wide-ranging set of translations into French of a good cross-section of ancient Egyptian texts from the time of the pyramids to

the Hellenistic age. The first half is centred on the pharaoh: his divine origination, roles as mediator between people and gods and conqueror, and his posthumous destiny. The second half focusses on other Egyptians, high and low: high officials' autobiographical inscriptions, literary compositions on life's vicissitudes, wisdom-writings and funerary spells. This considerable variety of texts includes famous historical works such as the dream-stelae of Tuthmosis IV and Tanutamun, Tuthmosis III's Battle of Megiddo and Ramesses II's Battle of Qadesh and Hittite treaty; the celebrated stela of Pi(ankh)y's conquest of Egypt from Nubia, and Merenptah's 'Israel stela'. Wisdom includes Ptahhotep, Khety for Merikare, Amenemhat I, Satire on the Trades, Aniy, Petosiris and the Eloquent Peasant. The birth-legend of pharaoh (Westcar and Hatshepsut versions), hymns to kings, banquet-songs, a dream-interpretation text, and samples from the Pyramid and Coffin Texts and the Book of the Dead round out the series. The translations are straightforward and reliable (one might at times query some details); the seventy pages of notes stay on a simple, general level, aiming at elucidating Egyptian allusions for the non-specialist. The issue of further translations in this series appears to be intended; the result of such an undertaking will be to make available to readers of French a considerable body of texts of use for ancient studies, and of some value for Old Testament background.

K. A. KITCHEN

LÉVÊQUE, J.: *Sagesses de l'Égypte Ancienne* (Cahiers Évangile: Supplément au Cahier Évangile, 46). 1983. Pp. 98. (Editions du Cerf, Paris. Price: Fr. 34.00. ISSN 0222 9714)

In this neat little booklet, part of a series on documents illustrative of the world of the Bible, the editor has drawn on reputable Egyptological sources to present French translations of or from fifteen ancient Egyptian instructional 'wisdom' works of the same type as Proverbs; eight are given complete, of the other seven, extracts of varying length. The translations are preceded by a brief introduction pointing out how such texts in part reflect the culture that produced them, and in part share the same universally human concerns to be found in such texts in other cultures. 'Inserts' at various points include a table of the principal such texts from Egypt in historical sequence; a note on the evolution of social concept, not of literary form; a note on the non-monotheistic value of the term 'god' in these texts; notes on Egyptian concepts of 'spirit' and *maat*; an inadequate note on 'genre littéraire' in these texts and in Proverbs; a note on Ben-Sira's high view of the learned scribes; and simple notes on Egyptian scripts. The rather brief bibliography indicates the core of the compiler's sources; curiously, for a work issued in 1983, there is nothing after 1977 (the very important work of 1979 edited by Hornung and Keel (*B.L.* 1981, p. 106) is omitted, among others). In the introduction to Amenemope (p. 53) the Cairo ostrakon is wrongly ascribed to the nineteenth Dynasty instead of to the twenty-first (as Černý had in fact suggested). The twelfth century would be a better date than *ca.* 1400 for this work. Rather more is now available of 'Man to his Son', Hordjedef, the 'Loyalist' instruction and probably of Amennakht than is indicated in this booklet. Nevertheless it remains an attractive and simple presentation of a series of texts important for biblical background.

K. A. KITCHEN

VAN LOON, M. N.: *Anatolia in the Second Millennium B.C.* (Iconography of Religions, xv/12), 1985. Pp. x, 47; 46 plates (Brill, Leiden. Price: Fl. 76.00. ISBN 90 04 07105 0)

This clear, well documented and illustrated essay shows how Anatolian religion and iconography amalgamated Mesopotamian genealogy and

hierarchy of gods and their clear-cut cosmic division of labour with Syria's colourful mythology full of adventure stories and explanations of natural phenomena, and with Anatolia's own reverence for geographic features. The former two elements predominated until the late second millennium when an Olympus-type pantheon and characteristic iconography emerged. This provides useful background for later North Syrian and thus 'Canaanite' religious developments. (For other fascicles in this series see in this issue pp. 103, 108, 122; also *B.L.* 1978, pp. 105–06; 1982, p. 94.) D. J. WISEMAN

Mari. Annales de Recherches Interdisciplinaires. Tome 1. 1982. Pp. 189, numerous figures, 8 plates. Tome 2. 1983. Pp. 221, including numerous figures and 6 plates. Tome 3. 1984. Pp. 284, numerous figures. Tome 4. 1985. Pp. 625, numerous figures. (Éditions Recherche sur les Civilisations, A.D.P.F., Paris. Prices: Fr. 100.00, 128.00, 172.00, 399.00. ISBN 2 86538 047 5, 052 1, 084 X, 134 3)

With the retirement and deaths of André Parrot and Georges Dossin, the original archaeologist and epigrapher respectively of Mari, a new set-up has emerged: Jean Margueron as archaeologist and Jean-Marie Durand as epigrapher, aided by Dominique Beyer and Dominique Charpin in the two fields, and guided by an expert committee. This publication of the new team is in fact a journal (abbreviation: *M.A.R.I.*), and it has achieved a huge amount in the first four years of its existence. Old finds have been subjected to a fresh scrutiny, and many unpublished things have been made available. Some of the articles are highly technical, of little immediate interest to Old Testament scholars not also near eastern archaeologists or cuneiform scholars, but there are also articles of direct interest: J. M. Sasson on 'An apocalyptic vision from Mari?' (I, 151 ff.), and many in Tome 4, which gives the papers of a colloquium summing up the present state of Mari studies in all aspects: note W. G. Lambert, 'The Pantheon of Mari' (pp. 525–39); P. Bordreuil, 'Ashtart de Mari et les dieux d'Ougarit' (pp. 545–47); and A. Lemaire, 'Mari, la Bible et le monde nord-ouest sémitique' (pp. 549–58). Save for nomadism, virtually every major aspect of Mari has been substantially shaken up and advanced in these volumes so that they are an essential supplement to previous and currently appearing volumes of excavations and texts. W. G. LAMBERT

METZGER, M.: *Königsthron und Gottesthron: Thronformen und Thron-darstellungen in Ägypten und im Vorderen Orient im dritten und zweiten Jahrtausend vor Christus und deren Bedeutung für das Verständnis von Aussagen über den Thron im Alten Testament* (Alter Orient und Altes Testament, 15). 2 volumes. 1985. Vol. 1 (Text): pp. x, 391, including 526 figures; vol. 2 (catalogue and plates): pp. viii, 272; 130 plates. Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 218.00; sub. price: DM. 198.00. ISBN 3 7887 0724 0. Butzon & Bercker, Kevelaer. ISBN 3 7666 9327 1)

This thesis, completed in 1968 but updated to 1971, amasses examples of stools, chairs and armchairs from Egyptian, Mesopotamian and Syrian objects, mostly reliefs and seal impressions. All are meticulously classified, though whether (throne) podium or pedestal is not always clear from the earliest examples. Form, decoration or relief is described with emphasis on the Egyptian decorations as the most numerous. Thrones that are certainly identifiable are few, and for Mesopotamia there is inevitably some indetermination as to the occupant of the seat, whether god, king or

high official. The analysis is by historical periods within Egypt, Mesopotamia, Syro-Palestine and Anatolia. The emphasis is on sphinxes, lions and mixed creatures standing beside the throne. Throughout there is little reference to textual data in this discussion of the art form.

Part II discusses Solomon's throne, said to be of Egyptian form on a high podium of Mesopotamian (ziggurat) style, with pairs of lions flanking the steps. This is compared with the throne of Idrimi. Similar influences and mixed style are attributed to the concept of Yahweh's throne *yōšeb hakkē rūbīm*. Whereas the sphinx-throne, the lion-dragon and winged creatures are argued to be interrelated with the cherubim, the first is said to have taken over Egyptian elements and to have become the king's throne later in the second millennium. Metzger considers the sphinx as a guardian figure nowhere attested as supporting a deity. In Egypt it represents pharaoh, whereas in Syro-Phoenicia it is the weather-god. The cherubim combine the function of all throne-related creatures and, in the Old Testament, are exclusively associated with Yahweh. The ark is not taken to be a throne or pedestal (Jer. 3: 16–17 being interpreted as a later redactional reinterpretation), and the winged creatures represent the clouds of heaven above which Yahweh was enthroned. While all will not be convinced by the interpretations, the detailed data will help everyone engaged in similar studies.

D. J. WISEMAN

MYŚLIWIEC, K.: *Eighteenth Dynasty before the Amarna Period* (Iconography of Religions, xvi/5). 1985. Pp. xii, 39; 48 plates. (Brill, Leiden. Price: Fl. 68.00. ISBN 90 04 07028 1)

This work is part of a whole series that aims to illustrate the visual repertoire of specific religions through the course of history — in this case, Egypt, ca. 1550–1400 B.C. Within thirty pages the author gives an introductory sketch of Egyptian history of the period, then proceeds to give a fair (if rather generalised) account of the main known religious phenomena: layout, function and decoration of temples, especially of the subject-matter on their walls. This covers representations of rituals, daily or special, royal ceremonial (coronation, jubilees), and royal victory in a theological framework. He then passes on to two major Theban festivals, funerary rites (including those of burial), and finally funerary compositions (e.g. the Book of the Dead). As the author himself rightly makes clear, the main evidence at this time derives almost entirely from Thebes and Nubia in the south, as very little is sufficiently recovered from elsewhere — hence the 'Theban' flavour of this work.

Sometimes the generalisations are a little too hasty; thus Thebes ceased to be the political/administrative capital under Tuthmosis III and probably from Tuthmosis I. And the front pylon of a temple (as the last part to be built) was most unlikely to name a temple's founder, except in the case of personal funerary temples of individual kings. Some slips in English may confuse the unwary. Almost throughout (e.g. pp. 6, 9, 19, 20, 21) 'barge' is wrongly used for 'portable boat-shrine' as carried on the shoulders of the priests. It is the great river-boat that normally is termed a barge, on account of its great size. On p. 25 'lecturer' should be 'lector(priest)'. The illustrations are of high quality. (For other fascicles in this series see in this issue pp. 103, 106, 122; also *B. L.* 1978, pp. 105–06; 1982, p. 94.)

K. A. KITCHEN

OCKINGA, B.: *Die Gottebenbildlichkeit im alten Ägypten und im alten Testament* (Ägypten und Altes Testament, 7). 1984. Pp. 175. (Distributed by Otto Harrassowitz, Wiesbaden. Price: DM 65.00. ISBN 3 447 02513 1)

The author offers here a study of the ancient Egyptian words for 'image', examining each of seven different terms, and carefully and very clearly setting

out the particular nuance and emphasis of each, on explicit textual evidence. In each case he devotes a particular section to usage of the term with reference to the king as 'image' of deity. These terms fall into two main groups. The first four terms have in common (for the king) the role of the god's representative upon earth, his 'image' in that sense. The king is the (general) likeness, the (visible) image, of deity; the image of the sun-god, and the 'mouthpiece' of deity. Three terms comprise the second group. Here we have terms more widely applicable to men at large, not just the king. But as relating king to deity, these terms reduce him to being merely similar to deity in his role and nature, not fully the 'image of God'. Studied through time, one may see the progressive weakening of the theological standing of the pharaohs, during the third and second millennia B.C., from son of the god (having his nature) to mere 'mouthpiece', a trend reflected in the terms studied here. Finally, Ockinga reviews the possibility of links between the concept of men in God's image in the Old Testament and the Egyptian usages and concepts he has just elucidated. There are clear distinctions and contrasts insofar as in Egypt only the king stands in God's image, not other men, as in the Old Testament. However, he would see the possibility of some significant parallels between Egyptian royal ideology and Gen. 1:26-27, and some similarity of distinction between the Hebrew word-pair *selem/dēmūt* and the Egyptian pair *tut/khenti*. And in Egypt one may note the intelligent consciousness of mankind like the gods, distinguishing them from the beasts (Aniy), which comes close to biblical distinctions. A clear and useful study.

K. A. KITCHEN

ROUAULT, O.: *Terqa Final Reports*. No. 1: *L'Archive de Puzurum* (Bibliotheca Mesopotamica, 16). 1984. Pp. xxii, 92, including numerous figures; 20 plates. (Udenna Publications, Malibu, California. Price: \$29.50; ISBN 0 89003 103 7. Paperback price: \$19.50; ISBN 0 89003 102 9)

In 1977 and 1978 fourteen cuneiform texts and many fragments were recovered from one room of a house. They lay smashed amidst a variety of objects, thrown out, the excavator explains in his introduction, as rubbish (see *Terqa Preliminary Reports* No. 10; *B.L.* 1981, p. 26). Six of the texts record purchases of property by Puzurum, a man who figures in other texts also. The dating on some deeds, by years of the kings of Khana, suggests the collection belongs to the latter part of the eighteenth century B.C., after Hammurabi had destroyed Mari, and covers three generations. Two texts, found elsewhere at the same time, are presented, one of mathematical tables, the other a votive bead. More documents were found in later seasons, some connected with Puzurum, others from a temple and a school. Publication of all these and a re-edition of those found earlier this century will enlarge knowledge of this society through its personal names, many of them 'Amorite', its history as revealed in the date-lines, and expressions such as 'to eat' an oath, and the frequent use of 'remission' (*andurārum*). Meanwhile here is a clear presentation with photographs, hand-copies, transliteration and translation, and an index of names, which can be easily used by any scholar.

A. R. MILLARD

SAGGS, H. W. F.: *The Might that was Assyria*. 1984. Pp. xii, 340. (Sidgwick and Jackson, London. Price: £16.95. ISBN 0 283 98961 0)

The world is gradually realizing that the Assyrians were not just Babylonians who spoke with a northern accent and did a lot more raping and

pillaging than their southern neighbours. But to find an up-to-date and reliable account of their history and culture in English has been impossible. Saggs is one of the few scholars in the world who could give us a well written book full of the results of his personal research in this field. His *The Greatness that was Babylon* (B.L. 1964, pp. 69–70; *Decade*, pp. 537–38) has served us so well for so long, and this account of an ancient people he clearly admires, and of their country he clearly loves, has been an inspiration to read. As soon as it was published, it was picked for Book Club promotion, and it should certainly find a place on the school library shelf as well as in the private study of the Old Testament scholar.

M. E. J. RICHARDSON

TEIXIDOR, J.: *Un port romain du désert: Palmyre* (Semitica, 34). 1984. Pp. 127; 8 plates. (Librairie d'Amérique et d'Orient Adrien-Maisonneuve, Paris. Price: Fr. 140.00. ISBN 2 7200 1030 8)

Teixidor's earlier monograph, *The Pantheon of Palmyra*, was noticed in B.L. 1981, p.111. In the present work his primary concern is with the commercial life of Palmyra. Part I, entitled 'La ville caravanière', includes valuable sections on routes, while Part II is concerned with the famous 'tariff', or municipal tax law promulgated by the city council in A.D. 137. An appendix gives a translation of the Palmyrene text of the tax law (an English translation of the Greek, by J. R. Matthews, is now available in *Journal of Roman Studies* 1984).

S. P. BROCK

9. APOCRYPHA AND POST-BIBLICAL STUDIES

DEL AGUA, A.: *El método midrásico y la exégesis del Nuevo Testamento* (Biblioteca Midrásica, 4). 1985. Pp. 337. (Institución San Jerónimo para la Investigación Bíblica, Valencia. Price: Ptas. 1,500. ISBN 84 86067 11 1)

This beautifully produced book, a study conducted under the supervision of the late Professor A. Díez Macho, investigates the midrashic use of the Old Testament in the New according to three patterns: promise-fulfilment, insertion-substitution, and opposition. The author presents the midrashic method as a kind of complement of the classical methods of exegesis. The bulk of his work is formed by an analysis of New Testament texts according to this method, but the first part of the book deals with the midrashic method in early Judaism, including not only the rabbinic literature, but the targumic and Qumran literature as well. The book has a comprehensive bibliography and is well indexed.

F. GARCÍA MARTÍNEZ

AVERY-PECK, A. J.: *Mishnah's Division of Agriculture: A History and Theology of Seder Zeraim* (Brown Judaic Studies, 79), 1985. Pp. xxxii, 441. (Scholars Press, Chico, California, Price: \$39.25 (discount price: \$32.25); ISBN 0 89130 888 1. Paperback price: \$32.25 (discount price: \$25.95); ISBN 0 89130 889 X)

Each tractate of the Mishnah Order *Zeraim* (except *Berakhoth*) is individually analyzed, and laws from the period before A.D. 70, from the time

of the Yavnean authorities (A.D. 70–140), and from the period of the Ushan masters (A.D. 140–200) are separately and systematically set out in the context of their historical development. Professor Avery-Peck is in substantial agreement with the other scholars who have most recently studied the tractates of this Order and have published their findings in *Brown Judaic Studies* (see, e.g., *B.L.* 1980, pp. 124–25; 1982, pp. 106, 115; 1983, pp. 108, 113; 1984, pp. 133–34; 1985, pp. 126–27). His work is a most timely and useful addition to the series, not least because it brings into a convenient and comprehensive synthesis the major results of research into this Order of the Mishnah initiated by Jacob Neusner and his pupils. Avery-Peck agrees with Neusner that most of the anonymous material in the tractates is to be dated in the Ushan period. The authorities before 70, he argues, supplied very little on which later rabbis chose to build. The foundations of the Order were laid by Yavneans, who expected the re-building of the Temple: their outlook was conditioned by their view of holiness and sanctification as God-given norms to which Israel must conform (almost mechanically) to restore the universe to its original order. Ushans, faced with the aftermath of Bar-Kokhba's revolt and the prospect of the Temple never being rebuilt, reacted against this Yavnean theology and shifted emphasis onto the *intention* of the lay Israelite as he carried out the requirements of the law. The Ushan view, which effectively determined the over-all meaning of the Order in its final form, was that what the individual Israelite declared holy was indeed consecrated, and it was his intention and perception which imposed God's order — still paramount despite the catastrophes of 70 and 132 — on an otherwise chaotic and disordered world.

C. T. R. HAYWARD

BARTLETT, J. R.: *Jews in the Hellenistic World: Josephus, Aristaeus, the Sybilline Oracles, Eupolemus* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200, Volume 1, Part 1). 1985. Pp. x, 209, including 7 maps. (Cambridge University Press. Price: £25.00; ISBN 0 521 24246 0. Paperback price: £8.95; ISBN 0 521 28551 8)

This volume belongs to a new series alongside the Cambridge Bible commentaries, which fills the gap between the Old Testament and the New; for other volumes in the series see below, pp. 124–25; also *B.L.* 1985, pp. 134, 149. A fresh English translation is given of important sections of the Letter of Aristaeus, the Sybilline Oracles, Eupolemus (as quoted by Eusebius) and Josephus: well over half the book is devoted to Josephus. Before each excerpt come any necessary comments on date and general literary questions like authorship. Full notes follow the excerpts and include detailed discussion of political history, geography, liturgical practice, etc. Particularly useful to general readers will be the information on Josephus, information sometimes difficult to obtain in a popular style. Bartlett writes an introduction of ten pages describing the Jews in the hellenistic world, tracing the process of hellenisation and putting the authors in historical perspective. It is useful to have the intertestamental period made available to non-specialists in such a readable and informative way.

J. G. SNAITH

BEN-CHORIN, S.: *Narrative Theologie des Judentums anhand er Pessach-Haggada: Jerusalem Vorlesungen*. 1985. Pp. 165. (Mohr, Tübingen. Price: DM. 28.00. ISBN 3 16 744913 6)

The author is well-known for his outstanding mediation of Judaism and rabbinical traditions to Christian readers. The present work is the fifth volume in a series of a most readable *Theologia Judaica* (for previous volumes see

B.L. 1980, pp. 80, 109–10; 1982, pp. 99–100; 1984, p. 121). It not only presents and interprets the Haggada of the Passover from within Judaism, but also examines and stresses New Testament parallels, if only to insist on the Eucharistic institution as a Passover. Ben-Chorin is not uncritical of the growth of some Jewish and Christian traditions. His commentary abounds in good sense and felicitous references to Goethe, Heine and even Shakespeare. It is a rich feast fed by Old Testament texts.

U. E. SIMON

BERCHMAN, R. M.: *From Philo to Origen: Middle Platonism in Transition* (Brown Judaic Studies, 69). 1984. Pp. x, 359. (Scholars Press, Chico, California. Price: \$29.95 (discount price: \$25.95); ISBN 0 89130 750 8. Paperback price: \$25.95 (discount price: \$17.95); ISBN 0 89130 815 6)

The focus of this study is the place of Jewish and Christian Platonism within the wider Hellenistic context in the first three centuries A.D. It demonstrates the author's contention that proper understanding of the major writers of this period requires awareness of the questions they were tackling, who they were arguing with, and the assumptions they shared even with their opponents. It is insufficient to read them only to decide on their orthodoxy or heresy, or even just as a stage in theological progress.

The book divides into three sections. The first discusses the Middle Platonic conception of reality, and the difficulties which this posed for them in their theory construction. Two ways of dealing with these difficulties were proposed: one by Antiochus of Ascalon and the other by Eudorus of Alexandria. Philo, Clement, and Origen can be read as various efforts at harmonization of these methods. The second section of the book discusses epistemology. The central problem for Jewish and Christian thinkers was to give an account of their scriptures, given the shared Middle Platonist assumption that revelation is the first principle of all discursive knowledge. From this flows the third section, which shows how the scriptures were used in conjunction with the rules of dialectic in order to deduce from them systems of first principles. Berchman concludes with an extended illustration of this from Origen's *Periarchôn*.

G. M. JANTZEN

BIETENHARD, H.: *Der tannaitische Midrasch Sifre Deuteronomium*. Mit einem Beitrag von H. Ljungman (Judaica et Christiana, 8). 1985. Pp. x, 943. (Peter Lang, Bern, Frankfurt am Main and New York. Price: Sw.Fr. 222.00. ISBN 3 261 03311 8)

This series of books entitled *Judaica et Christiana* already includes two volumes by Professor Bietenhard in which he offers us a translation of Midrash Tanhuma as edited by Buber (see *B.L.* 1982, p. 100; *B.L.* 1983, p. 104). The present work keeps much the same format as the previous books: a translation of the text which is fairly literal, with notes, at times extensive, by way of comment on language and text. The first seventy-seven pages of the translation are the work of Henrik Ljungman, which he published in 1964. Thereafter, Bietenhard offers us his own rendering of the Sifre as edited by Louis Finkelstein. The notes and commentary are particularly valuable; the lack of an introduction to the text, however, is noticeable. It is understandable that Bietenhard was reluctant to make a long book even longer, and his most impressive commentary goes some way to supplying the lack of an introduction; but even a short discussion of the date, provenance, language, manuscript tradition, and relationship of the document to other rabbinic sources would have been useful. Nonetheless, this translation is a worthy addition to an already well-established series.

C. T. R. HAYWARD

BLACK, M., in consultation with VANDERKAM, J. C.: *The Book of Enoch or 1 Enoch: A New English Edition with Commentary and Textual Notes. With an Appendix on the 'Astronomical' Chapters (72-82)* by O. Neugebauer (Studia in Veteris Testamenti Pseudepigrapha, 7). 1985. Pp. xvi, 467. (Brill, Leiden. Price: Fl. 180.00. ISBN 90 04 07100 8)

The stated objective of this work is 'the recovery of the original Enoch, so far as that can be reasonably deduced'. Black has revised, 'in the light of the new evidence', the English translation of Ethiopic Enoch made by R. H. Charles (1912) from a critical text, and provided an extensive textual commentary and notes.

Black's 'translation' is not a translation of one Ethiopic manuscript, or of a critical Ethiopic text, but of a reconstruction in which the Ethiopic variants most suggestive of Greek are selected and retroverted, and then translated into English with notice taken of Aramaic and Hebrew possibilities; methodologically, this is unsatisfactory. In addition, in the retroversion into Greek unjustifiable assumptions have been made about what the 'normal' Ethiopic sentence should look like, and over-reliance has been placed on MS Tana 9.

Detailed evaluation must await fuller reviews; meanwhile, the volume should only be used by those competent in Ethiopic, and other students of Enoch should be referred to M. A. Knibb's text and translation (1978), or to H. F. D. Sparks (ed.), *The Apocryphal Old Testament* (1984).

R. W. COWLEY

BROOKE, G. J.: *Exegesis at Qumran: 4QFlorilegium in its Jewish Context* (JSOT Supplement Series, 29). 1985. Pp. xii, 390. (JSOT Press, Sheffield. Price: £18.50; ISBN 0 905774 76 0. Paperback price: £8.95; ISBN 0 905774 77 9)

A major concern of this exhaustive study of 4QFlorilegium is to show that recognition of the use in 4QFlor, and in Qumran literature generally, of exegetical techniques familiar from the later rabbinic writings is essential for a proper understanding of the Qumran texts. In the first chapter the author uses examples drawn from Philo and the targums in support of the view that rabbinic techniques such as *nōtārīgōn* and *gēzērā šawā* were used in the pre-tannaitic period, even though the formulation of the rabbinic *middōt* themselves belongs to a later period. In chapter 2, occupying the major part of the book, the author first attempts to establish the text of 4QFlor, drawing attention in his supporting commentary to the exegetical techniques that are used. Further sections of this chapter are devoted to the structure and literary form of 4QFlor, to its theology, and to a traditio-historical study covering CD 3:12b-8:20; Acts 13:33-37; Hebr. 1:5; Acts 15:16; 2 Cor. 6:14-7:1. Brooke argues that 4QFlor is best described as a midrash, albeit of a distinctive kind ('Qumran Midrash'). He further argues that the first two parts of what survives of this document (1:1-13; 1:14-2:6(?)) do form a unity, despite some differences stemming from the lack of the word *pēšher* in 1:1-13. He suggests that the main biblical texts that form the basis of 4QFlor (from 2 Sam. 7; Ps. 1; Ps. 2) are held together by their common concern (as coronation texts) and by virtue of being used in a common liturgical setting, and he concludes: 'might it not be suggested that 4QFlor is a midrash on texts that have their setting at Qumran as part of the liturgy of the Feast of Tabernacles?' In the last chapter of the book he discusses, by way of example, the use of exegetical techniques in a range of other Qumran writings (11QtgJob; 1QpHab; 1QM 10:1-8; 1QS 2:2-4; CD 7:13b-8:1a; 4QTest; 11QMelch).

This is a careful and interesting study which deserves serious attention, although its origin as a dissertation (completed under W. H. Brownlee at Claremont) is, despite extensive revision, still apparent.

M. A. KNIBB

CAMPONOV, O.: *Königtum, Königsherrschaft und Reich Gottes in den frühjüdischen Schriften* (Orbis Biblicus et Orientalis, 58). 1984. Pp. xiv, 492. (Universitätsverlag, Freiburg. Price: Sw.Fr. 98.00; ISBN 3 7278 0316 9. Vandenhoeck und Ruprecht, Göttingen. ISBN 3 525 53680 1)

This is a useful collection and discussion of passages from a wide range of early Jewish writings — with the exception of Philo, Josephus, the rabbinic writings and the New Testament, but including the LXX and the targums. It is a revised version of a dissertation presented by a Swiss scholar to the University of Freiburg in 1983. The author has an impressive grasp of the secondary literature and of the critical problems the various writings raise, but his discussions of individual passages are usually quite brief. The results which finally emerge will not surprise biblical scholars.

G. N. STANTON

CAZEAUX, J.: *L'Épée du Logos et le Soleil de Midi* (Collection de la Maison de l'Orient Méditerranéen, 13/2). 1983. Pp. 184. (Maison de l'Orient, Lyon. Price: Fr. 120.00. ISBN 2 903264 03 1)

In a rather less ambitious and technically detailed study than an earlier one (see *B.L.* 1984, p. 122) the author again discovers in Philo's exposition elements of structure which do not impose themselves on a straightforward reading of the text. Almost always the structure is that of a more or less clearly discernible chiasmus. The treatises studied on this occasion are *De Cherubim* and *De Abrahamo*. Cazeaux detects a recurrent feature which he calls 'redundance': the Pentateuch 'donne à son lecteur assez de répétitions entre les passages, ou assez de ressemblance interne entre deux récits d'apparence étrangère, pour que l'esprit les superpose, les comprenne l'un par l'autre' (p. 92). By exploiting this feature Philo aimed to 'reflect the unity of the truth of Scripture' in what Cazeaux calls 'un rabbinisme classique' (p. 120). In explicating Philo's technique in this respect the author displays an impressive familiarity with the Philonic corpus so as to 'interpret Philo by Philo' in writing of an elegance matching that of the texts explored. One's only hesitation lies in the suspicion that Philo is in fact less ordered and subtle in his disposition of material than Cazeaux's study — which is partly commentary and rather more extended paraphrase — tries to demonstrate.

C. J. A. HICKLING

CHARLESWORTH, J. H. (ed.): *The Old Testament Pseudepigrapha*. Vol. 2: *Expansions of the "Old Testament" and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works*. 1985. Pp. 1, 1006. (Doubleday & Company, Garden City, New York. Price: \$40.00; ISBN 0 385 18813 7. Darton, Longman and Todd, London. Price: £30.00; ISBN 0 232 51627 8)

Volume 1 of this major undertaking was reviewed in *B.L.* 1984, pp. 122–24. As the subtitle indicates, this second volume covers four different types of literature; the last section is given as a supplement, since the writings included were not originally pseudepigraphic. Excluding the Supplement, there are

twenty-five texts, ranging in date from the seventh/sixth century B.C. (Aramaic *Ahiqar*) to the fourth century A.D.; some of these survive only in very fragmentary form (Jannes and Jambres, Eldad and Modad, Prayer of Joseph). A few texts appear here for the first time in an English translation (e.g. Syriac Sentences of Menander)

The presentation follows the patterns of volume 1. There are thirty-two different contributors (six from this side of the Atlantic). The quality of the contributions is on the whole high; several are very good (that by C. Burchard, on Joseph and Aseneth, is outstanding). These two volumes with their extensive (albeit rather amorphous) collection of texts will no doubt rapidly become a standard work of reference. Scholars will want to turn to it especially for some of the less familiar documents, many of which have been excellently served (a few, however, need to be approached with caution). An index of just over eighty-five pages enhances the value of the collection.

S. P. BROCK

CHARLESWORTH, J. H.: *The Discovery of a Dead Sea Scroll (4QTherapeia): Its Importance in the History of Medicine and Jesus Research* (ICASALS Publication, 85-1). 1985. Pp. vi, 41, including 3 plates. (Texas Tech University, Lubbock, Texas. Price: \$6.00)

Under the somewhat unexpected sponsorship of the International Center for Arid and Semi-Arid Land Studies of Texas Tech University, Professor Charlesworth has issued the text of a lecture containing general considerations on ancient Jewish and non-Jewish medicine apropos of 4QTherapeia. This (probably) medical fragment was first printed by J. M. Allegro in *The Dead Sea Scrolls and the Christian Myth* (1979), pp. 235-40 (cf. *B.L.* 1980, pp. 108-09). The translation of the document included in Charlesworth's pamphlet is without philological justification and essentially follows Allegro's. The principal value of the lecture lies in raising the question of the relationship between ancient Jewish medicine and Essenism (and the New Testament). The author announces a fuller annotated study to appear as an appendix to H. C. Kee's forthcoming work on medicine, miracle and magic. Two corrections are offered in view of this publication. (1) 4QTherapeia (dated by Charlesworth to the first century A.D.) cannot be 'at least fourteen centuries' older than the earliest manuscript of *Sepher Asaph*, since Bodl. 2138 is assigned to the twelfth or early thirteenth century; cf. Elinor Lieber, *Dumbarton Oaks Papers* 38 (1984), p. 238. (2) The word rendered as 'exorcist' in 4QPrNab is *gZR*, not *shbq*. Neither is the latter, an Aramaic verb, 'the Qal active participle of *shbq*, that is *shôbhêq*'.

G. VERMES

CHARLESWORTH, J. H.: *The Old Testament Pseudepigrapha and the New Testament: Prolegomena for the Study of Christian Origins* (Society for New Testament Studies, Monograph Series, 54). 1985. Pp. xxiv, 213. (Cambridge University Press. Price: £19.50. ISBN 0 521 30190 4)

Here are the reflections of the editor of *The Old Testament Pseudepigrapha*, prompted by the proofreading of its first volume. Chapter 1 is a shrewd, if overly concise, account of past achievement and future challenge in Pseudepigrapha research. Chapter 2 argues that the Pseudepigrapha give the lie to any concept of 'normative' or 'sectarian' Early Judaism, but also suggests that the all-pervasive cosmic and eschatological concerns of the Pseudepigrapha characterize such Early Judaism. Chapter 3, again too briefly, offers some methodological suggestions for comparing the New Testament and the Pseudepigrapha, and sketches a few predictable examples.

Then, from p. 94 to the end, is an Appendix giving the proceedings of the SNTS Pseudepigrapha seminars from 1976 to 1983. A good deal of ground is certainly covered in this book, analysis and synthesis are nicely balanced, and nearly every New Testament scholar would learn much from the contents. But the volume, though stimulating and informative, is much more modest than the title, length or price suggest.

P. R. DAVIES

CHIESA, B., and LOCKWOOD, W.: *Ya'qūb al-Qirqisānī on Jewish Sects and Christianity: A Translation of 'Kitāb al-anwār', Book I*. With two Introductory Essays (Judentum und Umwelt, 10). 1984. Pp. 200. (Peter Lang, Bern, Frankfurt am Main and New York. Price: Sw.Fr. 47.00. ISBN 3 8204 8061 7)

Qirqisani's account of the various Jewish sects (including the Samaritans and Christians), written in the early tenth century, has long been recognised as an important historical source. The Arabic text was edited with an introduction and notes in Russian in 1894, and an English translation of this text was published by Leon Nemoy in 1930. Nemoy subsequently published a much improved text in his edition of the complete *Kitāb al-anwar*, and he included some extracts in his *Karaite Anthology*. The present volume contains an English translation by Wilfred Lockwood, Librarian and Director of the Chester Beatty Library in Dublin, of Harkavy's introduction and Nemoy's text, together with a preface and introduction in Italian by Bruno Chiesa, Professor of Hebrew in Venice. It is thus something of a pot-pourri, and it must be said that it is not an easy book to handle. The reader has to contend not only with two languages (as well as a good deal of Arabic and Hebrew, and some French and German, in the notes), but with a text reproduced from typescript in a particularly cramped and inelegant format, and with three sets of endnotes, without the benefit of running heads to help him find his way around. All these faults could have been more or less easily avoided (at a price, no doubt), and the effort would have been worthwhile, because there is a wealth of valuable information here, which would interest not only specialists but a wider readership besides, including students of the text and interpretation of the Hebrew Bible. Inevitably in a work of this complexity there are some minor slips and omissions (it is surprising to find no mention of S. J. Isser, *The Dositheans*, reviewed in *B.L.* 1977, p. 104), but overall the authors are to be congratulated on a thorough and meticulous work of scholarship.

N. R. M. DE LANGE

COHEN, M. S.: *The Shi'ur Qomah: Texts and Recensions* (Texte und Studien zum Antiken Judentum, 9). 1985. Pp. x, 240. (Mohr, Tübingen. Price: DM. 88.00. ISBN 3 16 134907 X)

Shi'ur Qomah is a collection of mystical traditions, emanating from the circles of the *ba'alei ha-merkavah*, concerned with the names and dimensions of the body of God. 'The daily recitation of the text was intended by its author', claims Cohen, 'as a sort of mystic meditation that, by virtue of the mystery and sanctity of its detail, would enable the pious to ascend . . . to heaven, and to gaze on the godhead.' Following his earlier study of 1983, Cohen now offers the complete Hebrew text of the traditions. His theories about the interrelationship of the various recensions (especially his view that BL 10675 = Gaster 187 is the *Urtex*t of Shi'ur Qomah) will be strongly contested, but whether or not he is right does not affect the value of his edition, because he has scrupulously given in full the texts of all the recensions. Only those who have worked on this material can fully appreciate the immense labour which has gone into Cohen's work. This is by far the

richest edition of any part of Hekhalot literature ever produced, and it is a real service to scholarship. Cohen adds some notes to the texts, as well as translations (taken over from the 1983 study). Translating the Hekhalot treatises is a nightmare, and Cohen, on the whole, has done an accurate, workmanlike job. However, some of his renderings are very infelicitous, and fail dismally to convey the strange and powerful beauty of the original.

P. S. ALEXANDER

COLLINS, J. J.: *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity*. 1984. Pp. viii, 280. (The Crossroad Publishing Company, New York. ISBN 0 8245 0623 5)

John Collins draws together in this volume the results of his earlier studies to provide an excellent introduction to the Jewish apocalyptic literature. In the first chapter he provides a good discussion of the problems of definition which follows the lines of his contributions to *Apocalypse: The Morphology of a Genre* (Semeia, 14: see *B.L.* 1981, p. 115). He offers *inter alia* helpful comments on the distinctions between the genre apocalypse, apocalyptic eschatology, and apocalypticism, but it still seems doubtful to the reviewer whether it really is helpful to speak of 'apocalypticism'. The following chapters deal with the individual apocalypses: the early Enoch literature, Daniel, the Similitudes of Enoch, apocalyptic literature from the period after A.D. 70 (4 Ezra, 2 Baruch, the Apocalypse of Abraham), and apocalyptic literature from the diaspora (2 Enoch, 3 Baruch, the Testament of Abraham). There are also chapters on related genres (the Sibylline Oracles, testaments); on Qumran as an 'apocalyptic community', even though, as Collins states, 'there is no clear example of an actual apocalypse that was composed at Qumran'; and a brief section on Jubilees on the basis that, although a borderline case, 'the *Rahmengattung* or generic framework of Jubilees is an apocalypse'. In an Epilogue Collins discusses the importance of Jewish apocalypticism in relation to early Christianity. The book includes a full bibliography and subject and author indexes.

Collins makes many helpful and perceptive comments about the apocalypses, particularly about the circles in which they were composed, the kind of language they use, and the purposes they were intended to serve. There are inevitably some statements which one would wish to question, perhaps particularly in the chapter on Qumran. But this book as a whole may be warmly recommended as an up-to-date and reliable account of the Jewish apocalyptic literature.

M. A. KNIBB

DEAN-OTTING, M.: *Heavenly Journeys: A Study of the Motif in Hellenistic Jewish Literature* (Judentum und Umwelt, 8). 1984. Pp. xvi, 323. (Peter Lang, Bern, Frankfurt am Main, and New York. Price: Sw. Fr. 68.00. ISBN 3 8204 7433 1)

Dean-Otting examines the motif of journeys to heaven through seven texts. A larger amount of attention is paid to 1 Enoch, 3 Baruch, and the Testaments of Levi and of Abraham as being extant in 'original Greek translations'. Secondary translations are treated more briefly: 4 Ezra, the Apocalypse of Abraham and 2 Ezra. Dean-Otting's work is most thorough with detailed bibliographies of ancient and modern literature, copious notes, and indexes of Near-Eastern and classical texts (including Greek magical papyri), the Bible, the pseudepigrapha and the rabbinic literature. Each text is studied individually, and a collective picture of the motif emerges which is seen to make important contributions to apocalyptic literature and thought,

but a contribution distinctly different from that of other ancient literature. A brief survey covers similar texts from the ancient Near East, Philo and classical antiquity. Amid the detail significant discoveries are made: for example, esoteric doctrines and polemics hidden in 3 Baruch. A thorough and careful study.

J. G. SNAITH

DÍEZ MACHO, A.: *Apócrifos del Antiguo Testamento*. Vol. 1: *Introducción General*. 1984. Pp. 414. (Ediciones Cristiandad, Madrid. Price: Ptas. 1,750. ISBN 84 7057 361 6)

The last work of Professor Díez Macho, posthumously published, provides the General Introduction for the series *Apócrifos del Antiguo Testamento* (see B. L. 1985, pp. 129–30). The first part of the work discusses the main problems of this kind of literature, such as apocalyptic genre, origin, date, sociological background, mythical language, etc. The second part analyzes one by one all the works included in the collection, and the third presents systematically some major theological topics: God, angels and demons, dualism and eschatology (both the second and the third part were revised by M. Pérez Fernández). In order to avoid duplication with the introductions to the other volumes, Díez Macho concentrated his attention on the theological aspects of each apocryphon, a feature that distinguishes this introduction from other similar works and makes it worthwhile reading even for specialists. There is a detailed general index, but no bibliography.

F. GARCÍA MARTÍNEZ

DOMMERSHAUSEN, W.: *1 Makkabäer. 2 Makkabäer* (Die Neue Echter Bibel). 1985. Pp. 188. (Echter Verlag, Würzburg. Price: DM. 34.00; sub. price: DM. 29.00. ISBN 3 429 00955 3)

The latest addition follows the usual format of this series: brief introduction, short bibliography, and then commentary printed below the *Einheitsübersetzung* on which it is based. A brief chronological table is appended, but there are no indexes. Most of the views expressed are well-established: 1 Maccabees is a translation from Hebrew, dating from around 100 B.C., and is a historical tale told for propaganda purposes; 2 Maccabees was composed in Greek, around 30 B.C., with a much more Hellenistic form. The commentary avoids direct reference to the work of other scholars, though it is clearly aware of recent discussions. Its particular strength may be the way in which parallels with, and allusions to, earlier Old Testament material are noted.

R. J. COGGINS

ENGEL, H.: *Die Susanna-Erzählung: Einleitung, Übersetzung und Kommentar zum Septuaginta-Text und zur Theodotion-Bearbeitung* (Orbis Biblicus et Orientalis, 61). 1985. Pp. 205, with an 11-page appendix. (Universitätsverlag, Freiburg. Price: Sw.Fr. 54.00. ISBN 3 7278 0326 6. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53684 4)

This book examines two Greek versions of the book of Susannah: the Septuagint and Theodotion. A long introduction discusses text and canonical status in Judaism and Christianity together with the history of exegesis to modern times. The relation of Theodotion's translation to the LXX is then discussed together with LXX redactions. The LXX text is printed opposite a German translation and followed by a commentary of nearly fifty pages. The

Theodotion text is given similar treatment. The theological emphasis of the LXX is then outlined and is shown to be heightened in Theodotion. There follows a large, detailed bibliography and fully adequate indexes. That this volume is written to be a useful working tool is shown by the inclusion of the Greek text and the German translation of both versions in parallel pages detachable in a pocket at the back. Such a thoughtful addition makes it easy for students to use and is very welcome.

J. G. SNAITH

FIENSY, D. A.: *Prayers Alleged to be Jewish: An Examination of the Constitutiones Apostolorum* (Brown Judaic Studies, 65). 1985. Pp. xii, 249. (Scholars Press, Chico, California. Price: \$29.95 (discount price: \$21.95); ISBN 0 89130 795 8. Paperback price: \$21.95 (discount price: \$17.25); ISBN 0 89130 796 6)

Fiensy examines claims of Kohler that AC 7.33–38 is a version of the Seven Benedictions of the synagogue, and the more extensive claims of Bousset and Goodenough to find Jewish liturgical material in AC. He identifies (as they never did) the editorial method, and finds Kohler right and the others wrong. He shows that the prayers were probably borrowed by Christians in Syria from synagogue practice some time in the third Christian century, and then embodied in the Constitutions by an author who would not have borrowed them direct. Texts are fully set out and the relevant parts of AC translated and annotated. A very useful study, very well done.

S. G. HALL

FOSSUM, J. E.: *The Name of God and the Angel of the Lord: Samaritan and Jewish Concepts of Intermediation and the Origin of Gnosticism* (Wissenschaftliche Untersuchungen zum Neuen Testament, 36). 1985. Pp. xiv, 378. (Mohr, Tübingen. Price: DM. 128.00. ISBN 3 16 144789 1)

The main concern of this work, originally an Utrecht dissertation under G. Quispel, is indicated by the sub-title: to explore the vexed problem of Gnostic origins. Basically the thesis is that the role of the demiurge, often seen as a difficulty in the proposed Jewish background of Gnosticism, can be illustrated by Samaritan usage. To this end an outline of early Samaritan history and literary survivals is offered, with particular emphasis on Dositheanism. The main body of the book is then given over to discussing a great variety of texts, Jewish and Samaritan, Christian and Gnostic, relating to the name of God and the divine angel. A very full bibliography is provided, but the reference index is unfortunately limited to the Bible and Apocrypha. There is great learning here, which will make the book a valuable source of reference, but a more precise traditio-historical method in the use of so diverse a range of texts would have been welcome. At times unidiomatic English and rather frequent printing errors make the book less easy to use than it might have been.

R. J. COGGINS

Fox, B. D. (ed.): *Tradition, Transition and Transmission. Jubilee Volume in Honor of Dr. I. O. Lehman*. 1983. Pp. viii, 139. (Cincinnati. Available from the editor at Temple Emanuel, Woollahra, Sydney, Australia.)

This privately-printed and inexpensively-produced paperback contains ten brief essays in honour of a German-Jewish scholar closely associated with Reform Judaism who is best known for the important responsibilities he

enjoyed as a curator of Hebraica at the Bodleian Library and later at the Hebrew Union College Library in Cincinnati. There are articles of Jewish communal interest by and about Reform rabbis, as well as contributions about Jewish philosophy and Christian versions of the Kabbala, and an interesting account by E. I. J. Rosenthal of how Leopold Zunz and Abraham Geiger enjoyed a warm friendship in spite of their differences about the traditional practices of Judaism. Of more direct interest to *Book List* readers will be B. S. J. Isserlin's note on archaeological evidence from the ancient Near East to match Plato's description of Atlantis and, perhaps, P. J. Haas's analysis of the mishnaic text *Ma'aser Shen*i 2: 1–4.

S. C. REIF

FUKS, L., and FUKS-MANSFELD, R. G.: *Hebrew Typography in the Northern Netherlands 1585–1815: Historical Evaluation and Descriptive Bibliography*. Part 1. 1984. Pp. viii, 232; 10 plates. (Brill, Leiden. Price: Fl. 70.00. ISBN 90 04 07056 7)

The authors are to be commended on producing an important new work of reference with excellent indexes. Their introduction traces briefly the history of Hebrew printing and bibliography and provides helpful facts about their general characteristics. In the body of the work full bibliographical details are given of 278 Hebrew books of considerable variety printed in Leiden, Franeker and Amsterdam, and the systematic catalogues thus produced are interspersed with interesting and readable information about the professional lives and social background of the various printers, culled from a number of sources, among them local Dutch archives. Particularly noteworthy are the co-operation of Jews and non-Jews in printing ventures, the significant role of Dutch Christian Hebraists in promoting the publication of Hebrew Bibles and grammars and translations of Jewish religious texts, and the attention given to such figures as Plantin, Radaeus, Broughton and Menasseh ben Israel. It is pity that a few minor errors in English and some less than satisfactory plates have escaped the sub-editorial eye.

S. C. REIF

GIANOTTO, C.: *Melchizedek e la sua tipologia: Tradizioni giudaiche, cristiane e gnostiche (sec. II a.C. — sec. III d.C.)* (Associazione Biblica Italiana, Supplementi alla Rivista Biblica, 12). 1984. Pp. 311. (Paideia Editrice, Brescia. Price: Lire 40,000)

The slender data of the Old Testament about Melchizedek gave rise to exegetical developments of wide diversity in which polemic, especially between Christians and Jews, played a part. The interests of the author of this painstaking and judicious doctoral thesis centre on the use of Gen. 14 and Ps. 110 in Second Temple Judaism and Gnosticism, and these two chapters form nearly half the book. Gianotto thinks it likely that both the Hasmoneans and the Samaritans invoked the Melchizedek passages in support of their claims, respectively, to the priesthood and to the authenticity of the Gerizim sanctuary, while the silence of Jubilees about Melchizedek indicates its authors' hostility to both claims. Melchizedek's elevation to celestial status is studied both in 11QMelch and in 4Q'Amram^p; it arose, Gianotto thinks, from the abruptness of this figure's appearance in Gen. 14 (p. 84). It became, in turn, the starting-point for several identifications of Melchizedek in later Judaism, gnosticism and heterodox Christianity, Shem, Michael, the Son of God and the Holy Spirit being the most notable. The gnostic texts, which include Jeu and Pistis Sophia as well as N.H.C. ix, have here been closely studied, and the findings correlated with the relevant accounts of Christian

heresiarchs so as to offer some tentative connections. Shorter chapters show how first- to third-century Christian writers, beginning with the author of the Epistle to the Hebrews (to which a chapter is devoted) used Melchizedek to controvert circumcision and the Law: neither Abraham nor his royal host was circumcised or law-observant. To this polemic the Jews probably replied in ways which can be traced in the rabbinic references to the Melchizedek texts. This whole rich essay in history of interpretation is introduced by a full report on the *status quaestionis* about Gen. 14 and Ps. 110 themselves. Only at a relatively late period, Gianotto believes (p. 31), could the diverse traditions in the former have been 'assembled and fused' into a single narrative, while the latter belongs to the period of the divided monarchy: it supports the institution of kingship by underlining its cultic functions in the face of the growing pretensions of the priests (pp. 40-41). (See also the review of the volume edited by Bori and Pesce, above p. 64.)

C. J. A. HICKLING

GOLDSTEIN, J. A.: *II Maccabees: A New Translation with Introduction and Commentary* (The Anchor Bible, 41A). 1983. Pp. xxiv, 595. (Doubleday & Company, Garden City, New York. Price: \$18.00. ISBN 0 385 04864 5)

Like its companion volume on I Maccabees (1976; see *B.L.* 1978, p. 119), this is a personal interpretation and is not intended to provide a catalogue of other views. Goldstein does indeed engage with other scholars when he feels it necessary, and many of his discussions provide a model of comprehensive detail. Nevertheless, to become aware of important alternative views which should be considered, readers will not always find much help here.

Goldstein's thinking is still in process, as evidenced by many corrections to earlier opinions expressed even in his commentary on I Maccabees. He is certainly not to be criticized for continuing to develop his ideas, but it would have helped to bring the corrections to his first volume all together in one place. As it is, they are inconveniently scattered throughout the introduction, notes, and commentary. There is a good deal of repetition, which may actually be helpful for occasional consultation, despite the tedium for one who reads straight through the volume. However, the editing of this extra bulk (which would probably come to at least twenty-five per cent) would have made room for greater reference to other opinions and perhaps even for occasional further discussion on some points; in addition, Goldstein at times refers to future volumes on Daniel and other projected studies for the development of certain points. Few are likely to agree in detail with Goldstein's reconstruction, but he is never less than stimulating and at times brilliant. The volume is a worthy tribute to his mentor, E. J. Bickerman.

L. L. GRABBE

GREENSPAHN, F. E., HILGERT, E., MACK, B. L. (eds): *Nourished with Peace: Studies in Hellenistic Judaism in Memory of Samuel Sandmel* (Scholars Press Homage Series, 9). 1984. Pp. xvi, 237. (Scholars Press, Chico, California. Price: \$23.95; discount price: \$15.95. ISBN 0 89130 740 0)

In a combined effort, Hebrew Union College, Cincinnati, the Center for Judaic Studies, Denver, the Divinity School of Chicago and the Philo Institute have erected a worthy memorial to the much-loved and greatly-lamented Samuel Sandmel, a specialist in Hellenistic Judaism and the New Testament, and an ecumenist of international renown. The volume includes, in addition to moving personal testimonies and an exchange of letters between Sandmel

and the late V. Nikiprowetzky, seven essays on Philo (by Y. Amir, G. Dellling, R. D. Hecht, B. L. Mack, V. Nikiprowetzky, J. R. Royse, D. R. Schwartz and A. Terian); one paper on Josephus (by L. H. Feldman); another on Seleucid chronology (by B. Z. Wacholder); and a full bibliography of Samuel Sandmel.

G. VERMES

GRONER, T.: *The Legal Methodology of Hai Gaon* (Brown Judaic Studies, 66). 1985. Pp. xviii, 209. (Scholars Press, Chico, California. Price: \$24.95 (discount price: \$19.95); ISBN 0 89130 748 6. Paperback price: \$19.95 (discount price: \$15.95); ISBN 0 89130 841 5)

Rav Hai Gaon (939–1038) is an important figure in the history of Jewish law, being one of the initiators of the genre of 'responsa literature' which was to become one of the most important sources of Jewish law. The present study provides an introduction to the life and literary activity of Hai Gaon, discusses the view he took of the authoritative sources of Jewish law (Tradition and Practice, and the Babylonian Talmud), and analyses the methodology employed in the responsa. From this it is clear that Hai Gaon's primary source of reference was the Babylonian Talmud. The Bible itself was viewed through the eyes of the Talmud.

B. S. JACKSON

GUTMANN, J.: *The Jewish Sanctuary* (Iconography of Religion, xxiii/1) 1983. Pp. xii, 34; 48 plates. (Brill, Leiden. Price: Fl. 60.00. ISBN 90 04 06893 7)

Of the twenty-four sections of this series covering worldwide religious traditions past and present, those dealing with Islam, Judaism and Christianity (xxii–xxiv), and with Mesopotamia and Egypt (xv–xvi), are the ones likely to be of most interest to Old Testament scholars; for other fascicles in the series see in this issue pp. 103, 106, 108; also *B. L.* 1978, pp. 105–06; 1982, p. 94 (xxiii/3, I. Shachar's *The Jewish Year*, 1975, was apparently missed). In this fascicle a professor of art history at Wayne State University provides a bibliography, an introduction, and individual descriptions of seventy-three items mainly from the Rubens and Jewish Museum collections in London and the Skirball Museum in Los Angeles, together with photographs, some of them apparently reproduced from other publications, not original negatives. The topics include the customs and ornamentation associated with the pentateuchal scrolls and where they are housed, scribal practices, prayer-shawls and phylacteries, synagogue furniture and symbols such as *menorah* and *magen david*. Although few items here pre-date the fifteenth century, Gutmann traces their earlier background and use through many centuries in east and west and assesses the degree of dependence on biblical precedents.

S. C. REIF

HENGEL, M.: *Rabbinische Legende und frühpharisäische Geschichte: Schimeon B. Schetach und die achtzig Hexen von Askalon* (Abhandlungen der Heidelberger Akademie der Wissenschaften, Phil.-hist. Klasse, 1984/2). 1984. Pp. 62. (Carl Winter Universitätsverlag, Heidelberg. Price: DM 42.00. ISBN 3 533 03557 3)

Professor Hengel begins his analysis of the famous story of Simeon b. Shetach's execution of the eighty witches of Ashkelon with a critical analysis of the tradition in its various forms, setting these in their probable historical

order of development. He then examines the primary motifs and personalities involved: the mode of execution (was it hanging or crucifixion?); Simeon himself and 'his times'; Ashkelon; and the eighty witches. Building on his celebrated discussion of crucifixion and hanging as death penalties in pre-70 Judaism, and on Neusner's form-critical analysis of the Simeon traditions, Hengel turns his attention to Ashkelon as the last remaining pagan city in Hasmonaean, Herodian and Roman Judaea, and to a discussion of women and witchcraft in this period. He concludes that the story of Simeon's execution of witches in Ashkelon is *in itself* unhistorical, but then goes on to enquire into the historical origins of the material.

He argues that the story presents us with a kind of code which, when deciphered, refers us to the time of Queen Alexandra Salome and the Pharisees' return to power. Their execution of their opponents is enciphered in the story about Simeon: Ashkelon stands for the 'pagan' city of Jerusalem under Sadducee control, and the 'witches' for the opponents of the Pharisees, denigrated as 'women' in a kind of defamatory manner attested elsewhere in classical antiquity. Hengel compares such rabbinic 'encoding' of historical events with the cryptic allusions to persons, places, and happenings recorded in the Qumran Scrolls and in other literature of that period. His final comments about method offer particularly illuminating insights into some of the implications of this stimulating monograph, and suggestions for further developments of the approach which he has adopted.

C. T. R. HAYWARD

HOLLANDER, H. W., and DE JONGE, M.: *The Testaments of the Twelve Patriarchs: A Commentary* (Studia in Veteris Testamenti Pseudepigrapha, 8). 1985. Pp. xxiv, 469. (Brill, Leiden, Price: Fl. 156.00. ISBN 90 04 07560 7)

This full-scale commentary on the Testaments of the Twelve Patriarchs — the only other approaching it in scale is the one by Charles — brings to a successful conclusion work undertaken by Professor de Jonge and his collaborators that stretches back over more than three decades. For those familiar with this work, which began with de Jonge's thesis (*B.L.* 1954, p. 88 (*Eleven Years*, p. 625); 1977, p. 105), and was continued by the *editio minima* (see *B.L.* 1973, pp. 59–60 (*Bible Bibliog.*, pp. 481–82) for the second edition), the volume entitled *Studies on the Testaments of the Twelve Patriarchs* (*B.L.* 1977, p. 105), the Critical Edition of the text (*B.L.* 1979, pp. 132–33), as well as by Hollander's study of Joseph in the Testaments (*B.L.* 1982, p. 107) — to mention only the most important publications, the present volume will contain few surprises. It represents a sustained attempt to interpret the Testaments as they are, and the authors are very sceptical indeed about the possibility of reaching any certain conclusions about previous stages in the formation of the present book. The approach is quite deliberately synchronic, not diachronic.

The Introduction of some eighty-five pages begins with a brief discussion of previous work and an indication of the stance of the authors; but there is no detailed *Forschungsbericht*, and indeed no Bibliography, and reference is made to other publications (of their own and of others) for information of this kind. It is in line with this approach that throughout the work the authors do not as a rule take issue with the views of other scholars, although they have clearly taken account of them. The authors deal in the Introduction very clearly and succinctly with the text, related Hebrew and Aramaic material, and the literary form and structure of the Testaments, and are able to do so because they have already covered these matters very thoroughly in previous publications. The sections of the Introduction dealing with the contents (ethics, beliefs about God and Beliar, expectations concerning the future) are

particularly valuable; in them the authors provide a systematic treatment of all the relevant materials in the Testaments. The last two sections of the Introduction deal with the question of the way the Testaments functioned as a Christian document and the question of provenance. Significant parallels in attitudes towards Israel and the law are noted with Justin, Irenaeus and Tertullian. The conclusion reached is that 'the Testaments received (more or less) their present form some time during the second half of the second century in Christian circles. We have no means of telling where these circles are to be located.'

In the commentary proper each testament is provided with an introduction. The translation, which is divided into convenient sections, is based on the text in the Critical Edition, each section being followed by text-critical notes, an analysis of the structure, and detailed exegetical notes which include a mass of helpful references to relevant parallels in a wide range of Jewish, Christian and Classical writings. Translations of the Hebrew Testament of Naphtali, Midrash Wayissa'u and the Aramaic and Greek Levi fragments are given in three appendixes, the last the work of J. C. Greenfield and M. E. Stone. There are no indexes: for Greek words we are referred to the index of the Critical Edition, and for the rest to the detailed Table of Contents. This omission seems a pity.

The debate as to whether the Testaments are a Jewish document adopted to Christian use or a Christian composition will no doubt continue, but it seems somewhat sterile. The authors are surely right in their view that it is very difficult to speak with certainty about any supposed earlier stages in the composition of the Testaments. Whether this is accepted or not, there can be no question that they have produced a work of real scholarship which cannot be ignored by those who write about the Testaments in the future.

M. A. KNIFF

HÜBNER, H.: *Wörterbuch zur Sapientia Salomonis mit dem Text der Göttinger Septuaginta* (J. Ziegler). 1985. Pp. 40, 24*. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 18.00. ISBN 3 525 52181 0)

As the usual Greek-German dictionaries are inadequate for the Wisdom of Solomon and Liddell and Scott's *Lexicon* is so expensive, Hübner has produced this volume as a useful working tool for students. Ziegler's Greek text (*B.L.* 1963, p. 21 (*Decade*, p. 415)) is printed in full. Helpful comments are given on difficult Greek words and expressions with occasional references to Semitic or Greek backgrounds; existing translations are sometimes compared with brief notes where necessary. Vocabulary not in Langenscheidt's dictionary is given together with vocabulary of dubious meaning, and the whole is arranged under chapter and verse, not alphabetically. Comments and translations are selective: verses with no difficult words are omitted, but all unusual words and expressions receive brief comment. More discussion of usages in classical Greek philosophy would have been useful, but this volume should succeed in making the study of the Wisdom of Solomon more widespread.

J. G. SNAITH

DE JONGE, M. (ed.): *Outside the Old Testament* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200, 4). 1985. Pp. xvi, 263. (Cambridge University Press. Price: £32.50; ISBN 0 521 24249 5. Paperback price: £11.95; ISBN 0 521 28554 2)

Extracts from twelve of the Pseudepigrapha with brief introductions and bibliography. Each of the contributors has already done a translation of the

entire writing in question for another project. The extracts themselves are of sufficient length to allow the student to gain a reasonable impression of the works that are included; helpful notes are also provided for each extract. While one might disagree about the inclusion or exclusion of a particular work or extract, that would be to quibble. The book is a useful tool for its intended purpose, to introduce students to some of the major 'intertestamental' Jewish writings, and is to be heartily recommended. (For other volumes in this series see above, p. 111; also *B.L.* 1985, pp. 134, 149.)

L. L. GRABBE

JÓNSSON, J.: *Humour and Irony in the New Testament. Illuminated by Parallels in Talmud and Midrash* (Beihefte der Zeitschrift für Religions- und Geistesgeschichte, 28). 1985. Pp. 315. (Brill, Leiden. Price: Fl. 80.00. ISBN 90 04 07500 3)

This is a reprint of a book first published in 1965 (not noted in the *Book List*), which seeks to be a contribution to the study of the relationship between religion and humour. Although primarily focussing on the New Testament, introductory chapters examine the essence of humour and its place in religion and then explore from this perspective Graeco-Roman sources, the Old Testament and, at greater length, Talmud and Midrash. Parallels, particularly but not exclusively from Talmud and Midrash, are also used in the examination of the New Testament material. The author does not analyse the techniques of humour but is concerned to demonstrate the use of anecdotes which would have raised a smile, as well as of irony, for educational purposes, usually in exploring relationships between people and with God. He argues that this use of humour in the New Testament, although differently expressed in the Johannine literature, in Paul and in the Jesus tradition of the Synoptics, owes much to the influence of the use of such techniques by the Rabbis. Largely dependent on Anthologies for the rabbinic stories, the book frequently reads like a catalogue and is cumbersome, lacking that lightness of touch which would convey a living humour; nonetheless, it will provoke a more 'visual' reading of the material, presenting the participants to our imaginations as people as quick to smile at others or themselves as we.

J. M. LIEU

LIGHTSTONE, J. N.: *The Commerce of the Sacred: Mediation of the Divine among Jews in the Graeco-Roman Diaspora* (Brown Judaic Studies, 59). 1984. Pp. xvi, 217. (Scholars Press, Chico, California. Price: \$18.75; discount price: \$12.50. ISBN 0 89130 664 1)

Lightstone's major premise is that there is a good deal of mileage to be got out of an anthropological approach to ancient Judaism. More specifically, he discerns a fundamental contrast between the world-view implicit in the structure of the temple cult and that of the Graeco-Roman diaspora (characterized as a 'decentralized "shamanistic" mediation of the sacred'). The student who is prepared to wrestle with turgid, excessively self-conscious prose and sloppy grammar, large-scale repetitions and carelessly typewritten text will find some stimulating perceptions which challenge many of the received views of Judaism in the Graeco-Roman world. Readers of this *Book List* may be interested not only in Lightstone's development of his comparison between biblical and post-biblical attitudes, but also in his investigation of the various roles played by the scriptures in diaspora Judaism, and notably the function of the sacred scrolls as effectively holy relics which transform the synagogue into a holy place. In his preface Lightstone states: 'I cannot claim to have contributed fresh evidence relevant to better understanding of

Hellenistic Judaism . . . This study, nevertheless, does in my view shed further light on the data in question, by strength of asking different (*sic*) questions.' There is some substance in his claim, but his work would have been vastly improved by ruthless copy editing and careful proofreading.

N. R. M. DE LANGE

LUTTIKHUIZEN, G. P.: *The Revelation of Elchasai* (Texte und Studien zum Antiken Judentum, 8). 1985. Pp. xii, 252. (Mohr, Tübingen. Price: DM. 98.00. ISBN 3 16 144935 5)

In Hippolytus, Origen (quoted by Eusebius), Epiphanius, the Cologne Mani Codex and the *Fihrist* of al-Nadim reference is made to a religious teacher called Elchasai (Elxai, Alchasaïos). Scholars have long puzzled over the question of just who this Elchasai was, and whether or not the various groups which appealed to his authority should be identified. Luttkhuizen's solution to the problem is as follows. During Trajan's Parthian war of 114–117 c.e. a Jew in northern Mesopotamia composed an Aramaic apocalypse proclaiming the imminence of the *eschaton*, and explaining what men must do if they were to escape condemnation on the day of judgement. This apocalypse was supposedly revealed by a gigantic angel who was called *hyl(') ksy(')* — 'Hidden Power'. It was this title which, in Greek corruption, gave rise to the name Elchasai. From Hippolytus and Origen we can infer that a Greek version of the Apocalypse of Elchasai was accepted as authoritative by a Judeo-Christian sect which proselytized among the churches of Rome and Palestine in the period 220–250 c.e. These are the 'Elkesaites' properly so called. Epiphanius's 'Elkesians/Sampseans', and the baptists referred to in the Mani Codex, are two quite different groups, with different teachings: they did not know of the Apocalypse of Elchasai, though they may have had a vague tradition of Elchasai as the name of a respected teacher. There is bound to be speculation in handling material as abstruse and confused as this. Luttkhuizen, however, proceeds carefully, with a full display of the evidence. His learned monograph is a model of clarity and good judgement. He has succeeded in adding to the sum of our knowledge about late Jewish apocalyptic, and about Jewish literary activity outside the land of Israel in the early second century c.e.

P. S. ALEXANDER

MAIER, J.: *The Temple Scroll: An Introduction, Translation and Commentary* (JSOT Supplement Series, 34). 1985. Pp. xii, 147. (JSOT Press, Sheffield. Price: £18.50; ISBN 1 85075 003 3. Paperback price: £8.95; ISBN 1 85075 004 1)

This is an English translation of *Die Tempelrolle vom Toten Meer*, which was published in 1978 and reviewed in *B. L.* 1980, p. 120. It provides, like the German original, a concise introduction, including a detailed and very useful analysis of the contents of the Temple Scroll (pp. 1–19), a translation of the scroll (pp. 20–57), and explanatory notes (pp. 58–136). The translation has been revised, and the notes have been considerably expanded, to take account of the scholarly literature on this document that has appeared since the German edition. The notes include references to the English translation of Yadin's edition of the scroll (see below, pp. 138–39), and there is a bibliography, a new feature in comparison with the German original. This English version of Maier's work, which in effect amounts to a completely new edition, is not without flaws; but, despite this, it is good to have such a useful volume available in English.

M. A. KNIBB

MILLER, S. S.: *Studies in the History and Traditions of Sepphoris* (Studies in Judaism in Late Antiquity, xxxvii). 1984. Pp. xii, 160. (Brill, Leiden. Price: Fl. 60.00. ISBN 90 04 06926 7)

In a revised version of his New York University Ph.D. thesis Professor Miller offers a careful, philologically based, analysis of rabbinic traditions relating to Šippori — Sepphoris. The main topics examined are the *castra*, both Jewish and Gentile, of the city, and its 'arkhē or 'arkhē, archives or (according to Schürer) government. There follows a section discussing individual priests like Joseph ben Elem (or, perhaps better, 'Illem) who temporarily replaced the High Priest, Matthias ben Theophilus in 4 B.C., and priestly groups, in particular the *mishmar* of Yeda'yah associated with Sepphoris in Amoraic times. Miller's useful literary prolegomena will have to be combined with A. Büchler's important pioneering researches published earlier in this century, as well as with Josephus's accounts and the findings of archaeology, in order to produce a full study of the history of one of the most important Galilean cities.

G. VERMES

NEHER, A.: *Kotoba no Hoshū*. Translated by T. Nishimura. 1985. Pp. 338. (Sōbun-sha, Tokyo. Price: ¥5,000)

This is a Japanese translation of *L'exil de la parole* (1970); see *B.L.* 1972, p. 73 (*Bible Bibliog.*, p. 417). In a postscript the translator discusses the significance of the book and the author's more recent works.

K. K. SACON

NEUSNER, J.: *A History of the Mishnaic Law of Appointed Times*. Part 5: *The Mishnaic System of appointed Times* (Studies in Judaism in Late Antiquity, xxxiv/5). 1983. Pp. xxvi, 254. (Brill, Leiden. Price: Fl. 108.00. ISBN 90 04 06929 1)

This volume concludes the Mishnah and Tosefta order *Mo'ed* and presents Professor Neusner's ideas concerning the system of appointed times (for the previous volumes see *B.L.* 1982, p. 112; 1984, pp. 131–32). His approach to mishnaic law differs from the traditional study of the development of Halakhah (from the Bible to the Talmud and beyond) in that he concentrates exclusively on the Mishnah as a historico-literary unit. That is to say, it is envisaged as possessing an autonomous meaning and a structure deliberately devised which need to be investigated for their own sake. The history of the mishnaic law is an internal history, limited to an analysis of the contribution only of the Tannaim, i.e. the pre-70 masters, the Yavnean teachers (70–135) and those from Usha (140–170), reaching the redactional stage under Judah ha-Nasi at around 200. Neusner's stance is logical and valid, but it does not exclude — indeed it postulates — further enquiries, both progressive and retrogressive, to enable the student fully to grasp what is peculiar to the Mishnah in historical perspective.

G. VERMES

NEUSNER, J.: *A History of the Mishnaic Law of Damages*. Part 3: *Baba Batra, Sanhedrin, Makkot. Translation and Explanation* (Studies in Judaism in Late Antiquity, xxxv/3). 1984. Pp. xxxii, 293. (Brill, Leiden. Price: Fl. 148.00. ISBN 90 04 07137 7)

Neusner's comprehensive study of the development of the Mishnaic law of *Neziqin* (cf. *B.L.* 1985, p. 135) continues with the translation and form-analytical explanation of the tractates *Baba Batra*, *Sanhedrin* and *Makkot*.

The evaluation of the 'system' will be presented in the final volume dealing with this *Seder*. The translation is based on the text published by H. Albeck and does not refer even to significant manuscript variants. There are occasional doubtful renderings such as 'There are many domains (*r^eshuyyoth*) in heaven' and further, 'What business is it of ours to convict this man of a capital crime (*Mah laḥūv lanū b^edamō shellazeh*)' (Sanh. 4:5). Perhaps a list of corrigenda will be appended to the final volume of *Damages*?

G. VERMES

NEUSNER, J.: *The Talmud of Babylonia: An American Translation*. I: *Tractate Berakhot* (Brown Judaic Studies, 78). 1984. Pp. viii, 435. (Scholars Press, Chico, California. Price \$34.95 (discount price: \$29.95); ISBN 0 89130 808 3. Paperback price: \$29.95 (discount price: \$17.95); ISBN 0 89130 809 1)

NEUSNER, J.: *The Talmud of Babylonia: An American Translation*. VI: *Tractate Sukkah* (Brown Judaic Studies, 74). 1984. Pp. viii, 285. (Scholars Press, Chico, California. Price \$33.75 (\$22.50); ISBN 0 89130 786 9. Paperback price: \$22.50 (\$15.95); ISBN 0 89130 788 5)

NEUSNER, J.: *The Talmud of Babylonia: An American Translation*. XXIIIA: *Tractate Sanhedrin, Chapters 1–3* (Brown Judaic Studies, 81). 1984. Pp. viii, 208. (Scholars Press, Chico, California. Price: \$24.95 (\$18.50); ISBN 0 89130 799 0. Paperback price: \$18.50 (\$12.95); ISBN 0 89130 800 8)

NEUSNER, J.: *The Talmud of Babylonia: An American Translation*. XXIIIB: *Tractate Sanhedrin, Chapters 4–8* (Brown Judaic Studies, 84). 1984. Pp. viii, 259. (Scholars Press, Chico, California. Price: \$27.95 (\$21.75); ISBN 0 89130 801 6. Paperback price: \$21.75 (\$14.95); ISBN 0 89130 802 4)

NEUSNER, J.: *The Talmud of Babylonia: An American Translation*. XXIIIC: *Tractate Sanhedrin, Chapters 9–11* (Brown Judaic Studies, 87). 1985. Pp. viii, 237. (Scholars Press, Chico, California. Price: \$29.95 (\$23.00); ISBN 0 89130 803 2. Paperback price: \$23.00 (\$17.25); ISBN 0 89130 804 0)

The commencement of the project to which these volumes belong was signified in *B. L.* 1985, p. 136. In the first volume the hope was expressed that the entire project would be completed by 1994, with Professor Neusner committing himself to the translation of five of the tractates. With these volumes his personal contribution is completed, before the first of the volumes emanating from his colleagues has appeared. Each of the volumes carries the same Preface (explaining the character of the project as a whole), together with an Introduction to the particular tractate translated in it. These Introductions provide translations of the principal biblical texts with which the tractate is concerned (for Sukkah and Sanhedrin), and outline the contents and arrangement of the tractate. There are indexes, mainly to names. For biblical passages the reader will need to revert to the indexes to the Soncino translation.

B. S. JACKSON

NEUSNER, J.: *Genesis Rabbah: The Judaic Commentary to the Book of Genesis. A New American Translation*. Vol. 1: *Parashiyot One through Thirty-Three on Genesis 1:1 to 8:14* (Brown Judaic Studies, 104). 1985. Pp. xvi, 360. (Scholars Press, Atlanta, Georgia. Price: \$35.75 (discount price: \$26.75); ISBN 0 89130 931 4. Paperback price: \$26.75 (discount price: \$21.75); ISBN 0 89130 932 2).

NEUSNER, J.: *Genesis Rabbah: The Judaic Commentary to the Book of Genesis. A New American Translation* Vol. II: *Parashiyot Thirty-Four through Sixty-Seven on Genesis 8:15 to 28:9* (Brown Judaic Studies, 105). 1985. Pp. xvi, 430. (Scholars Press, Atlanta, Georgia. Price: \$34.95 (\$29.95); ISBN 0 89130 933 0. Paperback price: \$29.95 (\$24.95); ISBN 0 89130 934 9).

NEUSNER, J.: *Genesis Rabbah: The Judaic Commentary to the Book of Genesis. A New American Translation*. Vol. III: *Parashiyot Sixty-Eight through One Hundred on Genesis 28:10 to 50:26* (Brown Judaic Studies, 106). 1985. Pp. xvi, 398. (Scholars Press, Atlanta, Georgia. Price: \$33.95 (\$28.55); ISBN 0 89130 935 7. Paperback price: \$28.55 (\$23.55); ISBN 0 89130 936 5).

Professor Neusner here provides a new translation of *Bereshit Rabbah*, following the text and commentary of Theodor and Albeck, and acknowledging a generous debt to the translation by H. Freedman in the Soncino edition. He aims for 'a more colloquial and American English' than Freedman, while at the same time systematically dividing the text into its minimal sense-units, in a manner which will be familiar to the users of Professor Neusner's earlier works. Unlike his earlier practice, however, he has included in these translation volumes a succinct commentary on the discursive characteristics of the various passages, emphasising the themes stressed by the compilers of the documents, as seen from their selection of material and the manner of their organisation of it. In these volumes the author does not concern himself with the prior literary history of the components which make up the text, now taking a rather more sceptical view of the possibility of answering such questions than he has done in some earlier works. He also defends his lack of attention to conventional philological questions (p. xiv) in a manner which will not commend itself to all his readers: he is satisfied that we understand the basic sense of the text as well as we are likely to; further attention to philological questions is not likely to advance the kind of discursive analysis and interpretative questions with which he is interested. Such a position can, perhaps, be defended, but only if put in relative rather than absolute terms. The reading which Professor Neusner here proposes, and which he announces as the theme of major interpretative works to come, focuses upon the 'recurrent points of polemic' which emerge from what is said, and the manner in which it is presented. These are identified in terms of the new religious-political situation with which the compilers of the document, around 400 A.D., were faced: viz., the conversion of the Roman Empire to Christianity. This prompted renewed attention to the salvific history of Israel, as derived from a (non-fundamentalist) reading of Genesis. Neusner contrasts the concern of this text with that of the Mishnah: 'Genesis Rabbah presents a deeply religious view of Israel's historical and salvific life, in much the same way that the Mishnah provides a profoundly philosophical view of Israel's everyday and sanctified existence' (p. ix). We may thus expect in forthcoming works a new and stimulating contribution to the history of Israel's ideas. The manner of presentation of the present translation will, as the author anticipates, serve a useful didactic objective, in facilitating reference to the smallest discursive units, and pointing to issues deserving of classroom discussion.

B. S. JACKSON

NEUSNER, J.: *Our Sages, God, and Israel: An Anthology of the Talmud of the Land of Israel*. 1984. Pp. xxx, 181. (Rossel Books, Chappaqua, New York. Price: \$19.95. ISBN 0 940646 18 8)

The sub-title of this volume indicates its character and its relationship to Professor Neusner's work in translating and interpreting the *Yerushalmi*. Here, he selects passages from the translation (ones whose meanings, he

claims, are not problematic), arranging them in chapters on Death; Israel's Condition; God's Condition; God and Israel: The Common Condition; Our Sages: Humanity 'In our Image, After Our Likeness'; Our Sages: Humanity at Its Most Human; Our Sages in Society; Our Sages and Israel; Our Sages, God, and Torah; Our Sages, God, and Israel. Each passage is prefaced by a short paragraph introducing the issue to which it is addressed. Professor Neusner seeks in this way to make accessible to a wide audience (going beyond scholars and students) those messages of the *Yerushalmi* which he considers most apposite to present-day concerns. An Introduction summarises the literary history and the context of the document. The main theme is the role of the sage in the world-view presented by the *Yerushalmi*: 'The classic issues of Jewish existence undergo a complete revision and restatement in the encounter with the figure of the sage: the human being in God's image and likeness' (p. xxviii). In this collection the author largely avoids passages whose prime concern is the exegesis of the Mishnah. Nor is biblical exegesis a prominent theme. Nevertheless, the source index includes biblical passages, and the attitude of the sages to the Bible is a theme examined through the extracts in the chapter on Our Sages, God, and Torah.

B. S. JACKSON

NEUSNER, J.: *From Mishnah to Scripture: The Problem of the Unattributed Saying* (Brown Judaic Studies, 67). 1984. Pp. viii, 126. (Scholars Press, Chico, California. Price: \$20.95 (discount price: \$13.95); ISBN 0 89130 759 1. Paperback price: \$13.95 (discount price: \$11.95); ISBN 0 89130 749 4)

While much of the Mishnah records the opinions of named authorities, a proportion of its sayings are unattributed. What is the significance for the history of the Mishnah, of this anonymous material? Does it, perhaps, form the bedrock of the Mishnah and go back to its pre-history? Or is it a redactional layer imposed by the final framers of the Mishnah? This is the problem which Neusner considers in this well-argued study, based on his monumental *History of the Mishnaic Law of Purities*. He concludes: (1) Unattributed sayings make up only a small proportion of the Mishnah and Tosefta (around ten per cent). (2) Apart from *Zabim*, ideas presented in unattributed sayings cannot be differentiated from those in the named ones. (3) Only rarely do we find ideas or facts taken for granted in unattributed sayings that stand at the logical beginning of the principles and propositions of a given tractate. (4) As a group unattributed ideas do not form a bridge back to Scripture: they are not the missing link between the Written and the Oral Torah. For the companion work, *In Search of Talmudic Biography*, see below.

P. S. ALEXANDER

NEUSNER, J.: *In Search of Talmudic Biography: The Problem of the Attributed Saying* (Brown Judaic Studies, 70). 1984. Pp. viii, 139. (Scholars Press, Chico, California. Price: \$19.95 (discount price: \$14.95); ISBN 0 89130 752 4. Paperback price: \$14.95 (discount price: \$9.95); ISBN 0 89130 758 3)

This forms the matching half to Neusner's *From Mishnah to Scripture*, which deals with the problem of the unattributed saying (see above). Much of the material in the present volume has been quarried from Neusner's *Eliezer ben Hyrcanus: The Tradition and the Man*. Neusner intends to produce a series of digests of his weightier tomes, in order to make his ideas more readily

accessible to students. This is a worthwhile project. The sheer size of his major works is daunting to the undergraduate. A little essay such as this offers an excellent introduction to his methods.

P. S. ALEXANDER

NEUSNER, J.: *The Peripatetic Saying: The Problem of the Thrice-Told Tale in Talmudic Literature* (Brown Judaic Studies, 89). 1985. Pp. viii, 199. (Scholars Press, Chico, California. Price: \$18.95 (discount price: \$15.95); ISBN 0 89130 830 X. Paperback price: \$15.95 (discount price: \$10.75); ISBN 0 89130 831 8)

The relationship between the various 'canonic' texts of early Rabbinic Judaism (Mishnah, Tosefta, Yerushalmi, Bavli, Sifra and so on) is a vexed question, which can only be solved by studying the material they hold in common — the peripatetic sayings (to use Neusner's shorthand). Neusner asks: 'What does it mean when a saying moves from one document in the canon to yet another in the same canon? And how are we to interpret shifts and changes in versions of a tale as it is told over and over again in its journeys from one piece of writing to the next?' In answering these questions he argues that we must avoid the common *ad hoc*, piecemeal approach exemplified by Halperin's *Merkabah and Rabbinic Literature*. In opposition to this 'incremental history' he expounds his own 'documentary-historical theory', in which due regard is given to the *general* tendencies of the various documents. This profound analysis of a major issue in the study of early Judaism will interest anyone who has ever seriously wrestled with a synoptic problem.

P. S. ALEXANDER

NEUSNER, J.: *Formative Judaism: Religious, Historical and Literary Studies*. Fourth Series: *Problems of Classification and Composition* (Brown Judaic Studies, 76). 1984. Pp. 214. (Scholars Press, Chico, California. Price: \$24.95 (discount price: \$16.95); ISBN 0 89130 782 6. Paperback price: \$16.95 (discount price: \$13.95); ISBN 0 89130 783 4)

The diverse essays collected in this volume fall into two broad categories: problems of classification and problems of composition. Under the former Neusner considers such topics as: Is Judaism a scriptural religion? Does midrash fall into the category of folklore? Is Philo rabbinic or is the Mishnah Hellenistic? Under the latter he addresses himself largely to the question of how the Bavli was put together, and offers detailed case-studies of Berakhot 2a–9b, 30b–33a, 34a–b, and Arakhin 2a–5b. Neusner, as always, is scintillating and provocative. There is much to be learned from a perusal of this book.

P. S. ALEXANDER

NEUSNER, J.: *The Pharisees: Rabbinic Perspectives* (Studies in Ancient Judaism, 1). 1985. Pp. x, 316. (Ktav, Hoboken, New Jersey. Price: \$19.95. ISBN 0 88125 067 8)

When *The Rabbinic Traditions about the Pharisees before 70* first appeared in 1971 it was welcomed as 'epoch-making' because of its application of form-critical and redaction-critical methods to those traditions (B.L. 1973, p. 61 (Bible Bibliog., p. 483)). Since then no discussion of that material or of the Pharisees has been able to ignore Neusner's methodology or his conclusions. The present volume is intended to make these available for students in less than a third of the original length. To illustrate the texts the Introduction (ch. 1) and analyses of texts concerning the Chains of Pharisaic

Tradition (ch. 2) and Gamaliel (ch. 11) are reproduced from Vol. 1 (= pp. 1–7, 11–23, 341–76); and the Introduction to the Houses of Hillel and Shammai (ch. 14) with the analysis of Zeraim from the discussion of Mishnah-Tosefta (ch. 16i) from Vol. 2 (= pp. 1–5, 41–120). In presenting the conclusions, the introductory and concluding sections of the analyses of Units of Tradition and of Verifications (ch. 17, 18iii–v, 19i, ix–xi, 20i, vi–viii), together with the discussion of the History of Traditions (ch. 21), are taken from Vol. 3 (= pp. 1–4, 64–106, 140–185, 223–300). The pages have been reproduced as originally printed but have been renumbered; however, cross-references in the text have not been changed with the result that they can only be pursued by reference to the original work even where the relevant pages are included in the present volume. This could have been avoided if the original volume and page numbering as given above had been retained alongside the new. Perhaps most to be regretted is the absence of any introductory essay by the author or another scholar commenting on the significance of the original study and summarising the debate it provoked; similarly there is no bibliography to bring that discussion up to date. Such additions would have considerably enhanced the value of this book; nevertheless many ‘students’ will welcome access to such a classic study in so convenient a form.

J. M. LIEU

NEWTON, M.: *The Concept of Purity at Qumran and in the Letters of Paul* (Society for New Testament Studies, Monograph Series, 53). 1985. Pp. x, 171. (Cambridge University Press. Price: £19.50. ISBN 0 521 26583 5)

Newton appears to have adopted an important agenda in addressing the question of purity in pre-70 C.E. Judaism, and in citing the influence upon his work of Douglas and Neusner. But the premise that ‘both the early Christians and those at Qumran claimed to represent the Temple’ which he uses to justify his comparison of Paul and Qumran is only the first of a number of unexamined assumptions made about Qumran in the forty-three pages of treatment it receives. Newton may be right that for Paul ‘getting in’ to the church is a question of righteousness, while ‘staying in’ (note the terminology of E. P. Sanders) is a question of purity; one can read Paul in so many ways. But we learn nothing about Qumran; ignorance of the important differences between CD and 1QS on the question of the community, of the problem of Josephus’s account of the Essenes and the Temple, and of the issue of the Temple Scroll itself (which Newton hardly uses at all) make this essay of no use as a comparison — as if Paul and Qumran were comparable in any case; they are quite different entities in most respects.

P. R. DAVIES

NOVAK, D.: *Halakhah in a Theological Dimension* (Brown Judaica Studies, 68). 1985. Pp. xii, 174. (Scholars Press, Chico, California. Price: \$19.75 (discount price: \$16.25); ISBN 0 89130 757 5. Paperback price: \$16.25 (discount price: \$10.45); ISBN 0 89130 829 6)

This is a collection of nine essays which continue and develop the halakhic and theological discussions initiated by the author in his book *Law and Theology in Judaism* (see *B.L.* 1976, p. 96). Most of the essays have been published elsewhere. These include: ‘Can Halakhah be both Authoritative and Changing?’; ‘The Conflict between Halakhah and Ethics: The Case of *Mamzerut*’; ‘Annulment in lieu of Divorce in Jewish Law’; ‘Divorce and Conversion: Is a Traditional-Liberal *Modus Vivendi* Possible?’; ‘Women in the Rabbinate?’; ‘Alcohol and Drug Abuse in the Perspective of Jewish Tradition’; and ‘Jewish and Contemporary Bioethics’. Two essays appear in

print for the first time, namely 'The Threat of Nuclear War: Jewish Perspectives'; and 'The Logic of the Covenant: An Essay in Systematic Jewish Theology'.

The vast range of the topics under discussion is bewildering; and it is disconcerting to find, for example, an essay on the threat of nuclear war cheek by jowl with a carefully argued plea for Traditional and Liberal Jews to arrive at a halakhic consensus on the rules of divorce and conversion. At times it is not easy to perceive what might give coherence to the collection of papers. The essays themselves are generally of high quality and clearly express the writer's deep learning and often brilliant originality. They are read with profit as individual discrete papers. But if there is an underlying unity, it may be discerned, perhaps, in Novak's insistence that the Aggadah must not be ignored in the discussion of halakhic problems. Here his final essay on the logic of the covenant is instructive in its attempt to show how the Aggadah and Halakhah interact with one another; and here, to some extent at least, he begins to come to grips with criticism of his earlier work, that it 'could cover just about anything in Judaism' (see p. ix).

C. T. R. HAYWARD

PENNA, R.: *L'Ambiente Storico-Culturale delle Origini Cristiane. Una documentazione ragionata* (La Bibbia nella Storia, 7). 1984. Pp. 320; 1 map. (Edizioni Dehoniane, Bologna. Price: Lire 18,000)

An anthology of contemporary source-materials for Christian origins, each extract accompanied by brief comment on its content and significance. The texts in Part 1 illustrate the cultural environment, Jewish and Greco-Roman, and are subdivided into convenient if not entirely systematic categories like 'Qumran', 'Non-apocalyptic Palestinian Apocrypha', 'Aretalogy', or 'Emperor cult'. Part 2 illustrates the three general genres of New Testament literature (biography/historiography, epistolography and apocalyptic), and Part 3 comprises those texts directly attesting the early Christian movement (e.g. Pliny, Talmud) or historical characters named in the New Testament (e.g. Pilate's inscription at Caesarea Maritima, the *Testimonium Flavianum*). There is something of a counterpart in English in F. G. Downing's *Strangely Familiar*, which penetrates much further beneath the surface of the New Testament cultural environment; but this book offers a more mainstream selection of materials and thus a more helpful and, because of its scope, flexible teaching resource.

P. R. DAVIES

PORTON, G. G.: *Understanding Rabbinic Midrash: Texts and Commentary* (Library of Judaic Learning, 5). 1985. Pp. xxiv, 232. (Ktav, Hoboken, New Jersey. Paperback price: \$11.95. ISBN 0 88125 056 2)

This anthology of midrashic texts in English translation is primarily intended for those interested in early rabbinic interpretation of the Hebrew Bible but daunted by its language and method. The passages, from Sifra, Mekhilta, Sifre on Numbers and Deuteronomy, Genesis Rabbah and Leviticus Rabbah, are prefaced by brief details of the teachers encountered, the standard commentaries, the nature of the midrashic *genre* and the characteristics of each midrash selected, and each chapter of translation is followed by a chapter of 'comments' and one of 'conclusions'. These latter chapters constitute amplifications and summaries of the texts, with some suggested explanations of their exegesis, rather than novel and technical research for the specialist. Where historical background is noted, Porton takes matters no further than his teacher, Jacob Neusner, and while the translations adequately convey the sense of the original, there are enough

questionable renderings to warrant a note of caution about their uncritical use. (A hardback edition (ISBN 0 88125 055 4) is also available.)

S. C. REIF

ROWLAND, C.: *Christian Origins: An Account of the Setting and Character of the most Important Messianic Sect of Judaism*. 1985. Pp. xx, 428. (SPCK, London. Price: £12.50. ISBN 0 281 04110 5)

To encompass the Jewish background, the ministry and teaching of Jesus, Paul and the emergence of Christianity as a religion, in some three hundred pages of text is no mean feat, and many a student seeking an introduction to the origins of Christianity will be grateful to Christopher Rowland for it. The author's view of Christianity reflected in the subtitle means that *Book List* readers will want to pursue the argument to the end of the book, although of most obvious interest will be the Introduction and the discussion of 'Jewish Life and Thought at the Beginning of the Christian Era' (pp. 1–108). Here they will find little that has not been described more fully and with more attention to scholarly debate elsewhere — for it is not Rowland's aim to introduce readers to that debate so much as to a unitary view of the material. He is at his most stimulating in discussion of apocalyptic and of the tension between utopianism and pragmatism, as well as in his use of Christian evidence to fill out the picture of a diversified Judaism; elsewhere he is disappointing — Torah receives surprisingly short shrift, while 'Jewish groups' only go beyond Josephus's account in the inclusion of Scribes and of Christianity, with little mention of the majority of the people. It is religious thought rather than life that predominates, despite the author's avowed interest in socio-economic approaches to the study of the period. The value of the section is not as an introduction to the Judaism of the period so much as providing a coherent and credible context for Christianity, but in so doing the reasons and stages by which Christianity became a separate religion remain rather more obscure.

J. M. LIEU

RUBINKIEWICZ, R.: *Die Eschatologie von Henoch 9–11 und das Neue Testament* (Österreichische Biblische Studien, 6). Translated by H. Ulrich. 1984. Pp. viii, 175. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: Sch. 188.00. ISBN 3 85396 069 3)

This is a German translation of a Polish *Habilitationsschrift* which was accepted in 1981 by the Theological Faculty of the Catholic University of Lublin. Its purpose is to examine the extent to which the eschatology of 1 En. 9–11 is reflected in passages of the New Testament, and it is divided into three roughly-equal parts. In the first Rubinkiewicz deals with the text of 1 En. 9–11 and with introductory matters relating to this passage; he argues *inter alia* that these chapters, though building on chapters 6–8, represent an independent document which was written at the end of the fourth or the beginning of the third century B.C. in support of Ezra's reform. In the second section Rubinkiewicz discusses the eschatology of 1 En. 9–11 under the three headings, Evil and its Causes, the Day of Judgement, and the Reign of God; he also discusses the kind of response (purification of the land from foreign cults, abandonment of mixed marriages, etc.) implicitly demanded of those for whom these chapters of 1 Enoch were originally written. Rubinkiewicz bases much of his argument on an examination of the Old Testament background of the material and of particular expressions used in the text, and this section contains a good deal of detailed exegesis. Amongst various points made by Rubinkiewicz reference may be made to his view that the story of the

sin of Shemihazah and his companions reflects a concern with the worship of foreign gods, and to his view that 1 En. 10:16 is a messianic text in which the messiah is envisaged as a new Abraham. In the third part Rubinkiewicz first discusses a number of specific New Testament passages which appear to quote from, or allude to, 1 En. 9–11 and then considers in more general terms the relationship between the eschatological perspective of 1 En. 9–11 and that of the New Testament. There is a bibliography, but no index.

Rubinkiewicz makes a number of interesting points, but not all will be convinced by his views, and it may be wondered whether at times in his detailed exegesis he attempts to build too much on too slender a foundation. There are a fair number of misprints of various kinds, and there are some weaknesses in the presentation of the textual material.

M. A. KNIBB

SAYLER, G. B.: *Have the Promises Failed? A Literary Analysis of 2 Baruch* (Society of Biblical Literature, Dissertation Series, 72). 1984. Pp. viii, 171. (Scholars Press, Chico, California. Price: \$15.75 (discount price: \$10.50); ISBN 0 89130 651 X. Paperback price: \$10.50 (discount price: \$6.95); ISBN 0 89130 781 8)

The author of this dissertation, a pupil of G. W. E. Nickelsburg, argues that the key to the understanding of 2 Baruch is the recognition that it was composed in response to the events of A.D. 70 as a story — ‘a story in which Baruch and then his community move from grief to consolation’. (She acknowledges that the catalyst for her approach was the article by E. Breech on 4 Ezra.) The main part of her dissertation consists of an analysis of the literary structure of 2 Baruch (chapter 2) and an examination of the primary issues identified by the literary analysis (chapter 3). In the former she argues that the story is organized in seven blocks of material (1–5; 6–20; 21–30; 31–43; 44–52; 53–76; 77 – the Epistle of Baruch (78–87) is in her view secondary), and she suggests that the analysis of the way in which the story has been carefully put together reveals the literary unity of 2 Baruch. In the latter she discusses the material relevant to the two issues that she believes to be primary in 2 Baruch: ‘the vindication of God as just and powerful in the wake of the destruction; and the survival of the faithful Jewish community in the aftermath of the destruction.’ These chapters are preceded by a brief introduction (including a history of research) and are followed by a discussion of the historical situation reflected in 2 Baruch in the attempt to see what can be said about the real world of the author (chapter 4), and by a comparison of 2 Baruch with a number of related documents — Pseudo-Philo, 4 Ezra, the Apocalypse of Abraham, the Paraleipomena of Jeremiah, and the Gospel of Matthew (chapter 5). *Inter alia* she favours a Palestinian provenance for 2 Baruch, but does not believe it possible to date the book precisely. She does not attempt to resolve the question of the literary relationship of 2 Baruch and 4 Ezra, but she does contrast what she perceives as the practical, pastoral thrust of the former with the much more speculative approach of the latter.

This dissertation represents a laudable attempt to examine 2 Baruch in its own right (and not as an inferior version of 4 Ezra), and it contains some useful observations. But it is not clear that the emphasis on treating 2 Baruch as a story adds significantly to our understanding of the book, and there are a number of statements and views that are open to question, including not least those concerning the literary structure of 2 Baruch. It is, for example, by no means certain that chapters 78–87 are secondary, but if they are not, Sayler’s analysis of the sevenfold structure that seems to underline 2 Baruch is called into question. The dissertation contains some repetition and could have been shortened.

M. A. KNIBB

SCHIFFMAN, L. H.: *Who was a Jew? Rabbinic and Halakhic Perspectives on the Jewish-Christian Schism*. 1985. Pp. xii, 131. (Ktav, Hoboken, New Jersey. Price: \$14.95; ISBN 0 88125 053 8. Paperback price: \$8.95; ISBN 088125 054 6)

This slim book (some seventy pages of text and twenty-five of endnotes) is an expanded version of a contribution to the volume *Aspects of Judaism in the Greco-Roman Period*, edited by E. P. Sanders and others (see *B.L.* 1982, p. 116). The author has collected together the various tannaitic texts that deal with questions of Jewish identity, and studied them in the context of the early development of the Christian Church, viewed from a traditional perspective. He relies heavily on older authorities such as Travers Herford, and refrains for the most part from engaging with more recent scholarly reassessments of the historical evidence. Nor is he concerned with Christian arguments about the nature of the true Israel. His focus is firmly on legal definitions: Christians of Jewish birth were Jews while gentile converts to Christianity were not. Consequently the 'schism' was not a rift within the body of Israel, but the takeover by outsiders of a Jewish movement. 'It was the *halakhah* and its definition of Jewish identity which saved the Jewish people and its heritage from extinction as a result of the newly emerging Christian ideology.'

N. R. M. DE LANGE

SCHÜRER, E.: *Historia del pueblo judío en tiempos de Jesús 175 a.C. — 135 d.C.* Edición dirigida y revisada por G. VERMES. F. MILLAR/M. BLACK. Con la colaboración de P. VERMES. Tomo I: *Fuentes y Marco Histórico*. 1985. Pp. 792. Tomo II: *Instituciones Políticas y Religiosas*. 1985. Pp. 798. (Ediciones Cristiandad, Madrid. Price: Ptas. 8,500. ISBN 84 7057 366 7; 84 7057 367 5)

This is a beautifully done Spanish translation of the 'new Schürer' (see *B.L.* 1974, p. 91; 1980, pp. 125–26). The translators (J. Cosgaya/A. Piñero, vol. 1; J. Valiente Malla, vol. 2) have corrected some of the misprints of the English edition and supplemented the bibliographies with the latest relevant works in Spanish.

F. GARCÍA MARTÍNEZ

SCHWARZ, G.: "Und Jesus sprach": *Untersuchungen zur aramäischen Urgestalt der Worte Jesu* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 118). 1985. Pp. x, 362. (Kohlhammer, Stuttgart. Price: DM. 68.00. ISBN 3 17 008826 2)

The first part of this book starts with the thesis that, after a century of work on the subject, it is certain that Jesus usually spoke Aramaic. Schwarz examines the Semitic words in the Gospels (taking a conservative view of the authenticity of the attribution to Jesus of the relevant sayings, though not always of the exact wording). His discussion is generally well informed and sensible. When he considers *ephphatha*, however, he fails to bring out one of the main points of the argument of Isaac Rabinowitz (whose name he spells wrongly) that the word is Hebrew; moreover, though Rabinowitz has not succeeded in proving that the word cannot be Aramaic, he has at least shown that it may be Hebrew. Schwarz then discusses some further passages where, he believes, there are Aramaisms, or retroversion into Aramaic reveals mistranslation in the Greek or explains variants. He concludes that this part of the book has confirmed his thesis about the language of Jesus. The second part develops the argument that much of the teaching of Jesus was poetic in form. The third seeks to get behind the Greek to the Aramaic original of a

number of the sayings of Jesus and to obtain a better understanding of them. The three appendixes, respectively, refute the argument of S. T. Lachs for the Hebrew original of some passages in the New Testament, suggest an Aramaic original for Luke 2:14, and discuss the official language of the church in the first century A.D. with special reference to an Aramaic list of canonical Old Testament books. There are a bibliography, a list of possible Aramaic equivalents of many Greek words in the New Testament (Schwarz gives the sources of the Aramaic words cited — a help when one is dealing with different Aramaic dialects), and an index of biblical and other ancient references. Not all Schwarz's arguments in this book are convincing, but he has made a helpful contribution to the subject. This work underlines the need for a New Testament scholar to have a good knowledge of Aramaic.

J. A. EMERTON

Starý zákon: překlad s výkladem: Apokryfy (The Old Testament: translation with commentary. The Apocrypha). 1985. Pp. 480. (Kalich, Prague. Price: Kčs 64)

The Apocrypha-volume forms a complement to the commentary series noticed in *B. L.* 1985, p. 66, and in previous issues. It is the first new Czech translation of these non-canonical books to be undertaken by Protestant scholars since the sixteenth century, and it was produced in cooperation with representatives from other Churches. The Introduction includes a long discussion about the growth of the canon and its different forms, and about the use of the Apocrypha in different Churches. Then, in the first part of the book, follow all the Apocrypha accepted by the Neovulgata as 'deutero-canonical' books and in the second part the remaining scriptures regarded in the Bibles of Orthodox Churches as 'non-canonical' books. The Apocrypha were translated from the Greek text of Rahlfs, but for Ecclesiasticus and Psalm 151 use was also made of the Hebrew text; 4 Ezra was translated from the Latin text compared with the Old Slavonic version. The edition forms in its 'Roman Catholic' part a preparation for the Czech Bible translation intended for the Roman Catholic Church to be printed in 1986.

M. BŘČ

UHLIG, S.: *Das äthiopische Henochbuch* (Jüdische Schriften aus hellenistisch-römischer Zeit, v/6). 1984. Pp. 461–780. (Gerd Mohn, Gütersloh. Price: DM. 198.00. ISBN 3 579 03956 3)

For previous fascicles in this series see most recently *B. L.* 1985, p. 127. This fascicle, appropriately dedicated to Ernst Hammerschmidt, Bertold Spuler and Edward Ullendorff, provides a translation of the Ethiopic text of Enoch together with detailed notes and an introduction. The translation is based primarily on Eth I, but takes proper account of the evidence of Eth II and of the Greek and Aramaic versions. The notes, apart from numerous references, are inevitably taken up to a considerable extent with textual matters, but exegetical issues are not ignored. The fairly short introduction deals well with the textual history (although one or two points seem doubtful or unclear), but is perhaps less satisfactory when discussing such topics as the circles in which Enoch was composed, Enoch as an apocalypse, etc. However, some of these matters are further discussed in the separate introductions which are provided for each of the five sections of the book (Uhlig makes the break between the fourth and the fifth section at the end of chapter 91). There is a useful bibliography, and the fascicle also contains name and reference indexes. This learned work forms a valuable addition to the series. The author's incidental comments on Enoch in its Ethiopian context form only one of many points of interest.

M. A. KNIBB

WERNER, E.: *The Sacred Bridge: The Interdependence of Liturgy and Music in Synagogue and Church during the first Millennium*. Volume 2. 1984. Pp. xviii, 271. (Ktav Publishing House, New York. Price: \$29.50. ISBN 0 88125 052 X)

Werner supplements his 1959 volume with a collection of further ingenious and scholarly essays tracing parallels and links between Judaism and Christianity at all periods. He has important things to say on music in Hellenistic Palestine, Essene and early Christian musicology, psalmody and psalm-calendars, *Kedusha* and *Sanctus*, and more. Unfortunately the 'technical and personal difficulties' which delayed the book make it fail in one specified purpose, 'to bring the studies of the basic problem up to date.' Some items are unchanged from periodical publications to which no specific reference is given. On Melito the two critical editions and direct comment on this material (first published in *HUCA* 27, 1966) go unnoticed. 'Most recently' invariably refers to works between 1956 and 1964; indeed I find nothing after 1965 in the documentation except Werner's own work. Despite flaws and anachronistic compilation, it remains a useful and interesting book. It is also irenic; it would be more so if the author perceived that most Christians see the *Impropria* as divine reproach to themselves, not as an anti-Jewish tract.

S. G. HALL

VAN DER WOUDE, A. S. (ed.): *Bijbels Handboek*. Deel IIB: *Tussen Oude en Nieuwe Testament*. 1983. Pp. vi, 319 including 48 illustrations. (Kok, Kampen. Price: Fl. 55.00. ISBN 90 242 1361 4)

Volumes I and IIA dealing respectively with the world of the Bible and the Old Testament were reviewed in *B.L.* 1984, p. 27. Volume IIB covers the history and religion of Palestinian Judaism from Alexander the Great to 63 B.C. (A. S. van der Woude), the Hellenistic World including its philosophy, culture and religion (G. J. D. Aalders), intertestamental Jewish literature including the Apocrypha, Pseudepigrapha, Dead Sea Scrolls, Philo, Josephus and early rabbinic literature (J. T. Nelis), the use of the Old Testament as scripture up to and including the New Testament (J. L. Kooole), and biblical exegesis in the first century A.D. including Qumran, rabbinical Judaism and the New Testament (M. J. Mulder). Perhaps as befits a reference work intended for general use, the treatment stays well within the mainstream of scholarly opinion, and not very much literature post-about 1978 is referred to — probably an indication of the original deadlines set to the authors. The Temple Scroll, for example, is only very briefly described. However, the volume continues the high standards of its predecessors and is handsomely produced.

J. W. ROGERSON

YADIN, Y.: *The Temple Scroll*. Vol. 1: *Introduction*. 1983. Pp. xxiv, 419. Vol. 2: *Text and Commentary*. 1983. Pp. xii, 486. Vol. 3: *Plates and Text*. 1977. Pp. vii (English), ix (Hebrew); 82 plates (65 with the text on the facing page). Vol. 3A: *Supplementary Plates*. 1977. Pp. iv (English), iv (Hebrew); 40* plates. (The Israel Exploration Society, The Institute of Archaeology of the Hebrew University of Jerusalem, and The Shrine of the Book, Jerusalem. Distributed by the Israel Exploration Society. Price: \$240.00 (plus \$30.00 postage))

This is the English edition of Yadin's *Megillat ha-Miqdash*, which was published at the end of 1977 (a brief reference to the Hebrew edition was

made in *B.L.* 1980, p. 120). The delay in the preparation of the English edition enabled Yadin to take some account of the responses of scholars to the Hebrew edition, and so this work is more than a straight translation; but the differences between the two editions are not all that great. Volume 1 provides a brief account of the acquisition of the scroll, and a full discussion of its physical condition, orthography, language, etc.; but the bulk of this volume is taken up with a systematic presentation of Yadin's by now well-known views concerning the contents of the scroll. New in this volume is a section headed *Addenda et Corrigenda* (pp. 405–19), in which Yadin discusses, with reference to the individual chapters and sections of the volume, the views and comments of other scholars. The text, a translation and a detailed commentary are given in volume 2. Here Yadin has accepted into his text a number of readings suggested by other scholars and has given others as alternatives; an index of these corrected and alternative readings is provided on a loose sheet. This volume also includes at the end a reconstructed text and translation, a concordance, and a reference-index. Volume 3 (plates and transcription) and volume 3A (supplementary plates, including fragments of the text from other manuscripts) are the same as in the Hebrew edition and, indeed, bear the date 1977.

Yadin regarded the Temple Scroll as a sectarian document, and this view had important implications for his understanding of various aspects of this work. It does, however, seem open to question whether it really is a sectarian writing, and there is perhaps more to be said for the view that the scroll embodies older traditions which were taken over by the Qumran sect — a possibility which Yadin himself also considered.

The translation into English reads well, and it is excellent that such an important work has been made available in a form that will be more widely accessible to scholars.

M. A. KNIBB

YADIN, Y.: *The Temple Scroll: The Hidden Law of the Dead Sea Sect.* Edited by M. Pearlman. 1985. Pp. 261, including numerous illustrations and 24 colour plates. (Weidenfeld and Nicolson, London. Price: £14.95. ISBN 0 297 78411 0)

This book, which was completed by Professor Yadin shortly before his death in 1984, is essentially a popular presentation of the material in volume 1 of the work reviewed above. It provides a blow-by-blow account of the acquisition of the Temple Scroll (here there is much greater detail than in the edition); a description of the scroll; a discussion of its contents under the four headings: the Festivals, the Temple, Purity, and Statutes of the King; and a concluding discussion of the date and status of the scroll and of its wider significance for Qumran and New Testament studies. There are numerous illustrations, including twenty-four colour plates that are partly relevant to the Temple Scroll, and partly to Qumran studies in general. There is a short bibliography, to which more thought might perhaps have been given, and a subject-index. This book will no doubt serve the general reader well, but scholars who wish to be informed about Yadin's views on the Temple Scroll will want to use the work reviewed above.

M. A. KNIBB

10. PHILOLOGY AND GRAMMAR

CARREZ, M.: *Les Langues de la Bible: Du papyrus aux bibles imprimées* (Dossiers pour l'animation biblique). 1983. Pp. 111, including many illustrations. (Le Centurion, Paris. Price: Fr. 65.00. ISBN 2 227 35106 3)

Aimed roughly at the adult-education level, this paperback covers much ground fairly well. It begins from the Semitic words in the New Testament and gives an informative sketch of the history and features of each of the three biblical languages. There is a good introduction to New Testament text-criticism, in which the author is obviously at home. On the Old Testament side the coverage is adequate, though some details are misleading (there is no Ugaritic wisdom literature and the Gezer Calendar is not an example of a clay tablet). There are many excellent illustrations, though two are printed upside down, a common error with esoteric scripts! A little learning on the biblical languages may be a bit difficult to use, but it is unlikely to be dangerous and it might encourage people to further study.

J. F. HEALEY

FRONZAROLI, P. (ed.): *Studies on the Language of Ebla* (Quaderni di Semitistica, 13). 1984. Pp. viii, 281. (Istituto di Linguistica e di Lingue Orientali, Università di Firenze. Distributed by Herder Editrice e Libreria, Rome. Price: Lire 32,600)

The colloquium papers offered here are very varied in scope, material, and interest. Those discussing the general features and relationships of 'Eblaite' are premature: much more spade work is needed on details before such generalizations can be valid. As relevant to the linguistic background of Hebrew, the treatment of prepositions by H. Limet, the discovery of a preposition *min(u)* 'from' by J. Krecher, the presentation of the Semitic numerals by V. Brugnatelli, and the glossary of 'Eblaite' words so far established, by P. Fronzaroli, must be mentioned. The last paper, by O. Loretz, surveys the *hapiru* problem so far as it concerns the Hebrews, and deals with allegedly relevant material from Ebla.

W. G. LAMBERT

HOFTUZER, J.: *The Function and Use of the Imperfect Forms with Nun Paragogicum in Classical Hebrew* (Studia Semitica Neerlandica, 21). 1985. Pp. viii, 144. (Van Gorcum, Assen. Price: Fl. 25.00)

The three forms of the Hebrew imperfect with a final *-n*, 2nd fem. sing., 3rd masc. plur. and 2nd masc. plur., are examined here. They are classified in a whole variety of ways by context, which can be grammatical, syntactical, prose or poetry, and by 'document' (JE, D, P, etc.), as well as by other categories. From this array of sub-types the author draws suitably sober conclusions, but throughout makes no comparison with other Semitic languages or even with later stages of Hebrew. An index of the passages discussed is provided.

W. G. E. WATSON

MITCHEL, L. A.: *A Student's Vocabulary for Biblical Hebrew and Aramaic*. 1984. Pp. xxiv, 88. (Academie Books, from Zondervan, Grand Rapids, Michigan. Price: \$5.95. ISBN 0 310 45461 1)

This clearly printed word lists Hebrew and Aramaic words by frequency in a manner that has some advantage of simplicity, arrangement by root or theme being disregarded. Words, with meaning and transliterations, are

listed alphabetically in compact groups according to frequency. Thus for Hebrew we have words occurring (1) over 500 times (2) 500–200 times (3) 199–100 times (4) 99–50 times (5) 49–10 times. For the 648 biblical Aramaic words the distinction becomes finer: (1) over 50 times (2) 50–20 times (3) 19–13 times (4) 12–10 times (5) 9–8 times (6) 7 times — and so on down to the inevitably large group of 236 words occurring once. In separate Hebrew and Aramaic indexes all the words are arranged alphabetically and a reference is given to locate them in their lists. While some no doubt will find the lists useful, others may reflect that these frequencies would not correspond to those in the texts likely to be studied, and that, beyond the words listed in any elementary course, vocabulary is best assimilated in context.

J. H. EATON

MURAOKA, T.: *Emphatic Words and Structures in Biblical Hebrew*. 1985. Pp. xviii, 206. (Magnes Press, Jerusalem; Brill, Leiden. Price: \$28.00. ISBN 965 223 554 7)

By publishing his thesis, submitted in Jerusalem more than sixteen years ago, Muraoka has served his Hebraic colleagues well. The thesis was available as a mimeographed typescript and has been the best discussion of the subject. But the author was a student before Dahood completed his commentary on Psalms, before McKane on Proverbs, Andersen on the verbless clause, Aartun on particles, and other similar works, which take up the questions raised by Muraoka but do not quote his work. This carefully-produced book has brought the thesis up to date. It is hard to think that any serious biblical commentary in the next few years will be able to avoid making frequent reference to this book.

M. E. J. RICHARDSON

NAVEH, J., and SHAKED, S.: *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*. 1985. Pp. 293; 40 plates. (Magnes Press, Jerusalem; Brill, Leiden. Price: \$28.00. ISBN 965 223 531 8)

The excellent quality of this text-edition of fifteen amulets, fourteen incantation bowls, and eight magical texts from the Cairo Genizah is immediately apparent. The book contains good photographs of all texts, as well as autograph copies of the amulets, an informative introduction, complete glossaries, and philological notes which span the breadth of Aramaic magical texts. Furthermore, many readings of previously published texts have been corrected, with duplicate passages among published magic bowl texts identified; in some cases, a critical apparatus of variants between duplicate passages might have been justifiable.

The importance of the new finds published here lies in the textual parallels between amulets from Palestine and Babylonian magic bowls (Amulet 15 and Bowl 12a), which are particularly significant because magic bowl traditions are usually reflected in the Babylonian rather than the Jerusalem Talmud. Moreover, the dating of excavated Palestinian amulets in this corpus to the fifth–sixth centuries A.D. probably reflects a similar date for the Babylonian magic bowls, which are usually considered (on uncertain evidence) to be sixth–seventh centuries A.D.

Old Testament scholars will find the indexes useful in tracing the use of biblical verses in ancient magical texts.

M. J. GELLER

SAPORETTI, C.: *The Middle Assyrian Laws (Sign Index, Frequency Tabulations and Word Index)* (Cybernetica Mesopotamica: Graphemic Categorization, 2). 1984. Pp. vi, 118. (Udenda Publications, Malibu, California. Price \$12.00. ISBN 0 89003 120 7)

Computer aided analysis has produced a series of tables showing the ways Assyrian scribes used 194 different cuneiform signs to write a particular body of texts in the twelfth century B.C. When promised analyses of other contemporary documents are published, any peculiarities of one text-type will appear. If the project is extended to other areas and eras, it may allow a more accurate delineation of scribal relationships and point to the flow of cultural influences. Meanwhile, the present fascicle, dull as it may appear, is useful for Assyriologists, not least in its complete concordance of the vocabulary, and by charting every spelling it illustrates the amount of inconsistency the scribes accepted, a matter of some interest for study of the biblical text.

A. R. MILLARD

SEGERT, S.: *A Basic Grammar of the Ugaritic Language with Selected Texts and Glossary*. 1984. Pp. xxvi, 213. (University of California Press, Berkeley, California. Price: £37.95. ISBN 0 520 03999 8)

The first Ugaritic grammar that Segert published was acclaimed as concise, clear, and affordable. Unfortunately it was generally inaccessible to English readers, for it was a translation from an original German typescript into Russian, and the USSR stocks were quickly exhausted. The need for a new grammar in English has long been recognized; Gordon's indispensable *vade mecum* is regrettably cumbersome to use, and the Driver/Gibson editions of the texts are very weak on grammatical annotations. Segert's *Basic Grammar* is contained in Parts 2-7 of this book (rather less than one hundred pages). There is an unevenness in the morphological and syntactical sections which, in view of the nature of the material, would have been difficult to avoid. But the beginner is bound to ask 'How basic is basic Ugaritic grammar?' While professional Semitists enjoy working in the Ugaritic field to reconstruct the phonetic spectrum and deconstruct the etymological architecture, the first priority of the Ugaritic teacher is to show how Ugaritic as we have it distinguishes basic features like gender, number, tense, and mood. These facts are tucked away amidst a wealth of extra information which will be needed only at the secondary level of study. Furthermore, there is often a sad lack of illustrative quotations in the grammar. This could have been remedied in the *Chrestomathy* (Part 8, itself almost as long as Parts 2-7), where some texts are provided with model philological commentaries. However, these notes have only occasional cross-references to Parts 2-7. A grammar need not contain a *chrestomathy*, and if on this occasion the two tasks had been separated completely, we should have had a grammar certainly more concise, probably more clear, and theoretically more affordable.

M. E. J. RICHARDSON

THOMPSON, S.: *The Apocalypse and Semitic Syntax* (Society for New Testament Studies, Monograph Series, 52). 1985. Pp. x, 155. (Cambridge University Press. Price: £17.50. ISBN 0 521 26031 0)

It is generally accepted that the strange Greek of the Apocalypse is due to the influence of Semitic syntax, Hebrew rather than Aramaic. This monograph confirms this conclusion, emphasizing that the Hebrew is biblical Hebrew. The author pays special attention to the influence of the Hebrew verb; he finds that even the *waw* consecutive construction has left its mark on

the syntax of the Apocalypse. Biblical Hebrew influence is also detected in the construction of noun clauses and subordinate clauses. It is suggested that 'the necessity of expressing sacred themes in a gentile tongue was rendered less distasteful so long as it preserved the tenses and other essential syntactical features of the sacred language'.

F. F. BRUCE

VLEEMING, S. P., and WESSELIUS, J. W.: *Studies in Papyrus Amherst 63: Essays on the Aramaic Texts in Aramaic/Demotic, Papyrus Amherst 63*, Vol. 1. 1985. Pp. 113, including 5 plates. (Juda Palache Instituut, Amsterdam. Price: Fl. 35.00. ISBN 90 71396 01 0)

In 1949 R. A. Bowman issued an initial study of this papyrus of twenty-three columns, aided by the demoticist C. F. Nims (JNES, 3). Since Bowman's death in 1979, Nims and R. C. Steiner have been studying the text in the USA (it is in the Pierpont Morgan Library), independently of the two Dutch scholars. In this monograph Vleeming and Wesselius offer several short studies, often differing sharply from the interpretations of the Americans. Among the essays are 'Papyrus Amherst 63 and the Bible' and 'The lamed-imperfect in Papyrus Amherst 63'. Most valuable is the preliminary edition of various sections of text. One is a long story of relations between king Ashurbanipal of Assyria and his brother, Shamash-shum-ukin, king of Babylon, given in translation only. (It is notable that other stories of the same sort were current in Egypt in demotic papyri of similar, Ptolemaic date.) Four compositions are hymns, three described as 'Israelite'. The first is thought from similarities of phrasing to be based upon Ps. 20:2-6, 8. However, all four hymns served polytheistic worshippers of YHW, Adonay, Baal and other deities, and one may wonder whether the comparable phrases in the first are sufficient to prove dependence, or not. Certain linguistic features are closer to Hebrew and Ugaritic than to Aramaic, indicating that the poems are translations. Clearly Papyrus Amherst 63 is an important document for biblical studies, linguistically, culturally, and for the history of Judaism. Who were the authors of the compositions, why was it written? These questions provoke speculation. However, there is much uncertainty yet about the interpretation, both of the script, for demotic is not as easy to read as Egyptian, and the ambiguities are multiplied in this adaptation to write Aramaic; and of the language that appears to result, Aramaic, with other elements. The problems are illustrated by the divine name which is thought to be read YHW, but could be read 'lhyn! Further studies from competent Egyptologists and Semitists will be awaited eagerly, and, in due course, a full edition. Meanwhile, it is premature to build theories about the origins of Ps. 20 or other biblical hymns on the basis of this papyrus.

A. R. MILLARD

WEINBERG, W.: *The History of Hebrew Plene Spelling*. 1985. Pp. x, 190. (Hebrew Union College Press, Cincinnati. Distributed by Ktav, Hoboken, New Jersey. Price: \$15.00. ISBN 0 87820 205 6)

The Academy of the Hebrew Language and the Department of Education and Culture of the State of Israel have been attempting for a long time to create an official standard orthography for Modern Hebrew. The task has proved an enormously complex one, and Professor Weinberg has devoted some years to the study of the problem. The bulk of the present volume was published in articles in HUCA, vols XLVI-L (1975-80). Although the author traces briefly the history of *plene* spelling back to Canaanite and Hebrew

inscriptions dating back to early biblical times, and also surveys the scribal practices in biblical manuscripts, there is little of interest to the biblical scholar in this volume, to which an additional chapter on developments since 1977 has been added.

P. WERNBERG-MØLLER

ZORELL, F., and others: *Lexicon Hebraicum Veteris Testamenti*. 1984. Pp. 1*-16*, 913-1005. (Biblical Institute Press, Rome. Price: Lire 40,000; \$28.50. ISBN 88 7653 557 8)

The ninth fascicle of this work, which completed the Hebrew part of the lexicon, was reviewed in *B. L.* 1955, p. 75 (*Eleven Years*, p. 708). The original plan to include an Aramaic section was abandoned, and the words *et Aramaicum* were deleted from the title, after the publication of a dictionary of Biblical Aramaic by E. Vogt in 1971 (*B. L.* 1972, p. 79; *Bible Bibliog.*, p. 423). This new fascicle brings the whole Hebrew lexicon to its conclusion. The prefatory pages to the whole volume contain a preface written in 1976 by L. Semkowski (1891-1977), who completed the lexicon after Zorell's death, a preface written in 1940 by Zorell himself (1863-1944), a note by P. Boccacio, who is the editor of this final fascicle, and lists of sigla and abbreviations. There follows a Latin-Hebrew index, with introductory comments by Boccacio, who stresses that the reader should always refer back from the index to the lexicon itself. Finally, there is a list of corrigenda to the lexicon.

J. A. EMERTON

Books Received too Late for Notice in 1986

The books in the following list will be reviewed in the *Book List* for 1987.

- ANATI, E.: *L'Arte Rupestre del Negev e del Sinai*. 1979. (Jaca Book, Milan.)
- ANATI, E.: *Har Karkom: Montagna Sacra nel Deserto dell'Esodo*. 1984. (Jaca Book, Milan. ISBN 88 16 40135 4)
- BEALE, G. K.: *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John*. 1984. (University Press of America, Lanham, Maryland. ISBN 0 8191 4290 5 (hardback), 0 8191 4291 3 (paperback))
- BEAUCAMP, E.: *Israël en prière: Des Psaumes au Notre Père*. 1985. (Éditions du Cerf, Paris. ISBN 2 204 02265 9, ISSN 0588 2257)
- BEAUCHAMP, P.: *L'Uno e l'Altro Testamento: Saggio di Lettura*. (Translation of *L'Un et l'autre Testament: Essai de lecture*, 1976). 1985. (Paideia Editrice, Brescia.)
- BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band v. Lfg. 5-6 (cols 513-768). 1986. (Kohlhammer, Stuttgart. ISBN 3 17 009075 5)
- BROWN, R. E.: *Biblical Exegesis and Church Doctrine*. 1985. (Paulist Press, Mahwah, New Jersey. ISBN 0 8091 0368 0 (hardback), 0 8091 2750 4 (paperback))
- BRUEGGEMANN, W.: *The Message of the Psalms: A Theological Commentary* (Augsburg Old Testament Studies). 1984. (Augsburg Publishing House, Minneapolis. ISBN 0 8066 2120 6 (paperback))
- BUBER, M.: *Le Fede dei Propheti* (Radici, 5). 1985. (Editrice Marietti, Casale Monferrato. ISBN 88 211 6765 8)
- Bulletin of the Anglo-Israel Archaeological Society, 1984-85*. 1985. (Anglo-Israel Archaeological Society, London.)
- BUTLER, J. T., CONRAD, E. W., and OLLENBURGER, B. C. (eds): *Understanding the Word: Essays in Honor of Bernhard W. Anderson* (JSOT Supplement Series, 37). 1985. (JSOT Press, Sheffield. ISBN 0 905774 88 4)
- CADUFF, G. A.: *Antike Sintflutsagen* (Hypomnemata, Untersuchungen zur Antike und zu ihrem Nachleben, 82). 1986. (Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 25180 7)
- CAGNI, L. (ed.): *Il Bilinguismo a Ebla: Atti del convegno internazionale (Napoli, 19-22 aprile 1982)* (Istituto Universitario Orientale Napoli, Dipartimento di Studi Asiatici, Series Minor, 22). 1984. (Distributed by Herder Editrice e Libreria, Rome.)
- CASTEL, F.: *The History of Israel and Judah in Old Testament Times*. (Translation of *L'Histoire d'Israël et de Juda*, 1983). 1985. (Paulist Press, Mahwah, New Jersey. ISBN 0 8091 2701 6)
- CLEMENTS, R. E.: *The Prayers of the Bible*. 1986. (SCM Press, London. ISBN 0 334 02268 1)
- COGGINS, R. J., and RE'EMI, S. P.: *Israel among the Nations: A Commentary on the Books Nahum, Obadiah, Esther* (International Theological Commentary). 1986. (Handsel Press, Edinburgh. ISBN 0 905312 52 X. Eerdmans, Grand Rapids, Michigan. ISBN 0 8028 0048 3)
- CORTESE, E.: *Da Mose a Esdra: I libri storici dell'Antico Israele*. 1985. (Edizioni Dehoniane, Bologna.)

- DAVIDSON, R.: *Jeremiah* (Volume 2) and *Lamentations* (The Daily Study Bible: Old Testament). 1986. (Saint Andrew Press, Edinburgh. ISBN 0 7152 0529 3. Westminster Press, Philadelphia.)
- DONNER, H.: *Geschichte des Volkes Israel und seiner Nachbarn in Grundzügen*. Teil 2: *Von der Königszeit bis zu Alexander dem Grossen* (Grundrisse zum Alten Testament. Das Alte Testament Deutsch: Ergänzungsreihe, 4/2). 1986. (Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 51666 5)
- DORON, P.: *Interpretation of Difficult Passages in Rashi*. Part 1: *Genesis and Exodus* (in Hebrew). 1985. (Ktav, Hoboken, New Jersey. ISBN 0 88125 081 3)
- DUMORTIER, J., and LIEFOOGHE, A.: *Jean Chrysostome: Commentaire sur Isaïe* (Sources Chrétiennes, 304). 1983. (Editions du Cerf, Paris. ISBN 2 204 02070 2. ISSN 0750 1978)
- FINNESTAD, R. B.: *Image of the World and Symbol of the Creator* (Studies in Oriental Religions, 10). 1985. (Otto Harrassowitz, Wiesbaden. ISSN 0340 6792)
- GAGER, J. G.: *The Origins of Anti-Semitism: Attitudes toward Judaism in Pagan and Christian Antiquity*. 1983. (Oxford University Press, New York. ISBN 0 19 503316 7)
- GOULDER, M. D.: *The Song of Fourteen Songs* (JSOT Supplement Series, 36). 1986. (JSOT Press, Sheffield. ISBN 0 905774 86 8 (hardback), 0 905774 87 6 (paperback))
- GREENLEE, J. H.: *Scribes, Scrolls, and Scripture: A Student's Guide to New Testament Textual Criticism*. 1985. (Eerdmans, Grand Rapids, Michigan. ISBN 0 8028 0082 3. Distributed by the Paternoster Press, Exeter.)
- GUINOT, J.-N.: *Théodoret de Cyr: Commentaire sur Isaïe*. Tome III (Sections 14–20) (Sources Chrétiennes, 315). 1984. (Editions du Cerf, Paris. ISBN 2 204 02262 4. ISSN 0750 1978)
- HEIDER, G. C.: *The Cult of Molek: A Reassessment* (JSOT Supplement Series, 43). 1986. (JSOT Press, Sheffield. ISBN 1 85075 018 1 (hardback), 1 85075 019 X (paperback))
- JACO, C.: *Egyptian Magic*. 1985. (Aris & Phillips, Warminster. ISBN 0 85668 299 3. Bolchazy Carducci Publishers, Chicago. ISBN 0 86516 118 6)
- JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 39, No. 2. 1985. (Universitetsforlaget, Oslo. ISSN 0039 338X)
- LANCELLOTTI, A.: *I Salmi*. 1984. (Edizioni Paoline, Rome. ISBN 88 215 0687 8)
- LANG, B.: *Wisdom and the Book of Proverbs: An Israelite Goddess Redefined*. 1986. (Pilgrim Press, New York. ISBN 0 8298 0568 0)
- LANGÉVIN, P.-É.: *Bibliographie Biblique (1930–1983)*. 1985. (Les Presses de l'Université Laval, Québec. ISBN 2 7637 7060 6)
- LATEGAN, B. C., and VORSTER, W. S.: *Text and Reality: Aspects of Reference in Biblical Texts* (Semeia Studies). 1985. (Fortress Press, Philadelphia. ISBN 0 8006 1514 X. Scholars Press, Atlanta, Georgia. ISBN 0 89130 823 7)

- McKANE, W.: *Jeremiah*. Vol. 1: *Introduction and Chapters 1–25* (International Critical Commentary). 1986. (T. & T. Clark, Edinburgh. ISBN 0 567 05042 4)
- MAIER, J., and SCHÄFER, P.: *Piccola Enciclopedia dell'Ebraismo*. (Translation of *Kleines Lexikon des Judentums*, 1981). 1985. (Casa Editrice Marietti, Casale Monferrato. ISBN 88 211 8329 7)
- MARKS, J. H.: *Visions of one World: Legacy of Alexander*. 1985. (Four Quarters Publishing Co., Guilford, Connecticut. ISBN 0 931500 10 9 (hardback), 0 931500 09 5 (paperback))
- MARTIN, G. T.: *Scarabs, Cylinders and Other Ancient Egyptian Seals: A Checklist of Publications*. 1985. (Aris & Phillips, Warminster. ISBN 0 85668 317 5)
- MAZAR, A.: *Excavations at Tell Qasile*. Part 2 (Qedem, Monographs of the Institute of Archaeology, The Hebrew University, Jerusalem, 20). 1985. (Israel Exploration Society, Jerusalem. ISSN 0333 5844)
- MORALDI, L.: *L'Aldila dell'Uomo*. 1985. (Arnoldo Mondadori Editore, Milan.)
- MOTTU, H.: *Les 'Confessions' de Jérémie: Une protestation contre la souffrance* (Le Monde de la Bible). 1985. (Labor et Fides, Geneva. ISBN 2 8309 0061 8)
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Index of Authors

(N.B. — Names occurring more than once in the same review or on the same page are listed on their first occurrence only.)

	PAGE		PAGE
AALDERS, G. J. D.	138	BALY, D.	29
AARTUN, K.	25	BAMMEL, E.	21
ABERBACH, M.	18	BARDET, G.	105
<i>Abr-Nahrain</i>	21	BARNETT, R. D.	30
ABRAMSKY, S.	12	BARR, J.	7
ACKROYD, P. R.	18	BARTHÉLEMY, D.	11
<i>Acta Orientalia</i>	26, 148	BARTLETT, J. R.	111
AELMELAEUS, A.	44	BARZEL, H.	72
DEL AGUA PÉREZ, A.	16, 110	BASTIAENS, J.	61
AHITUV, S.	35	BARUMGARTEN, A. I.	8
ALETTI, A.	37	BAUMGARTEN, J. M.	19, 27
ALEXANDER, P. S.	14, 20	BAUMGARTEN, M.	72
ALLONY, N.	45	BEALE, G. K.	145
ALON, G.	36	BEAUDE, P.-M.	12
ALONI, N.	13	BEAUCAMP, E.	145
ALONSO DÍAZ, J.	15	BEAUCHAMP, P.	145
ALONSO FONTELA, C.	16	BECKWITH, R.	61
ALONSO SCHÖKEL, L.	14, 15, 44, 48, 86	BEEK, M. A.	50
AMADASI-GUZZO, M. G.	11	<i>Beer-Sheva II</i>	12
AMIR, Y.	21, 122	BEGG, C. T.	75
AMIRAN, R.	27	BEINLICH, H.	100
AMSLER, S.	60, 75	BEIT-ARIEH, I.	32
ANATI, E.	145	BÉLANGER, R.	50
ANBAR, M.	75	BEN-CHORIN, S.	111
ANDERSON, B. W.	8, 145	DE BENEDETTI, P.	50
ANDRÉ, G.	16	BENOIT, P.	19
ANDREWS, M. E.	49	BERCHMAN, R. M.	112
ANGELINI, M. G.	7	BERGERHOF, K.	8
ARANDA, G.	16	BERLIN, A.	19, 62
ARCHER, G. L., JR	60	BERNHARDT, K.-H.	29
ARCHI, A.	98	BESSERMAN, L.	72
ASCHKENASY, N.	72	BEST, T. F.	8
ASHER-GRÈVE, J. M.	99	BEUKEN, W.	61
ASSMANN, A.	7	BEYER, D.	107
ASSMANN, J.	7, 18, 99	BEYER, K.	25
ASURMENDI RUIZ, J. M.	15	BEYERLIN, W.	62
AUFRECHT, W. E.	42, 43	BEYSE, K.-M.	9
AUNEAU, J.	11, 12	<i>Biblical Archaeology Today</i>	27
AVERY-PECK, A. J.	110	BIETENHARD, H.	112
AVIGAD, N.	27, 32	BIGA, M. G.	98
		BLACK, M.	113, 136
BADIAN, E.	38	BLAIKLOCK, E. M.	27
BAINES, J.	100	BLANCHET, R.	62
BALCER, J. M.	36	BLANK, S. H.	8
BALDWIN, J. G.	49	BLOOMFIELD, M.	72
BALL, I. J.	8	BLUM, E.	63
		BOADT, L.	63

INDEX

151

PAGE	PAGE
BOCCACIO, P.	144
BOGAERT, P.-M.	12, 75
BOGGIO, G.	9
BÖHLIG, A.	18
BOLING, R. G.	19
BONORA, A.	7, 9
BONVIN, B.	62
BORDREUIL, P.	107
BORGHOUTS, J. F.	18
BORI, P. C.	64
BOST, H.	64
BOTTERWECK, G. J.	9, 145
BOWMAN, J.	21
BRANDFON, F. R.	31
BRAULIK, G. P.	14, 75
BREKELMANS, C.	75
BRENNER, A.	64
BRESCIANI, E.	38
BRIEND, J.	11, 12
BRINKER, M.	72
BROOKE, G. J.	113
BROOTEN, B.	13
BROWN, R. E.	145
BROWNLEE, W. H.	11
BROWNRIGG, R.	28
BRUEGGEMANN, W.	14, 65, 145
BRUGNATELLI, V.	140
BUBER, M.	50, 145
BUCHANAN, B.	28
BUECHNER, F.	8
DU BUIT, M.	11
<i>Bulletin of the Anglo-Israel Archaeological Society</i>	30, 145
BURCHARD, C.	115
BURDICK, E. M.	72
BURN, A. R.	38
BUSTO SAIZ, J. R.	15, 42
BUTLER, J. T.	145
CADUFF, G. A.	145
CAGNI, L.	20, 145
CAMPONOVO, O.	114
CAPPELØRN, N. J.	10
CAQUOT, A.	10
CARNITI, C.	65
CARRETE PARRONDO, C.	16
CARREZ, M.	140
CARROLL, M. P.	90
CASTEL, F.	145
CATE, R. L.	36
CATHCART, K. J.	20
CATTANI, L.	50
CAZEAUX, J.	114
CAZELLES, H.	9, 11, 12, 27, 75
CHADWICK, H.	29
CHARLESWORTH, J. H.	114, 115
CHARPIN, D.	105, 107
CHIESA, B.	116
CHILDS, B. S.	24, 84
CHRISTENSEN, D. L.	75
CHRISTOFFERSON, O.	16
CIMOSA, M.	43
CLARK, V. A.	21
CLARKE, E. G.	43
CLARKE, G. W.	22
CLAYTON, J.	96
CLEMENTS, R. E.	12, 24, 96, 145
CLERC, D.	62
COATS, G. W.	18, 65
COGAN, M.	12
COGGINS, R. J.	145
COHEN, M. S.	116
COHEN, S. J. D.	8
COHN, L.	72
COLAFEMMINA, C.	64
COLLINS, A. Y.	13
COLLINS, J. J.	66, 117
<i>Congress Volume</i>	14
CONRAD, D.	102
CONRAD, E. W.	66, 145
CONROY, C.	14
COOK, J. M.	38
COOPER, J. S.	19
CORIESE, E.	145
COSTECALDE, C.-B.	12
COTHENET, E.	11
CRAIGIE, P. C.	51
CRAVEN, T.	97
CRENSHAW, J. L.	18
CROATTO, J. S.	14
CROSS, F. M.	19, 27, 33, 34
CULICAN, W.	22
CULLEY, R. C.	18
CUNCHILLOS YLARRI, J. L.	11, 15
CURTIS, A.	101
<i>Da Gud Skabte</i>	51
DAUM, W.	101
DAVIDSON, R.	146
DAVIES, D.	90
DAVIES, P. R.	67
DAY, J.	40
DEAN-OTTING, M.	117
DELCOR, M.	10
DELLING, G.	122
DELSMAN, W. C.	102
DEMSKY, A.	27, 32
DEUTSCH, R.	56
DEVER, W. G.	18, 27
DEXINGER, F.	11, 36

	PAGE		PAGE
DEYKIN BARIS, S.	72	FIENSY, D. A.	119
DIAKONOFF, I. M.	38	FINKEL, A.	21
DICK, M. M.	67	FINKELSTEIN, I.	33
DIETRICH, M.	8, 11, 102	FINNESTAD, R. B.	146
DÍEZ FERNÁNDEZ, F.	15	FISCH, H.	72
DÍEZ MACHO, A.	11, 118	FISHBANE, M.	68
DÍEZ MERINO, L.	16, 43, 45	FLINKER, N.	72
DION, P.-E.	11	FLUSSER, D.	27
DOHMEN, C.	10, 85	FOHRER, G.	11, 24, 85
DOLL, P.	85	FORESTI, F.	37
DOMMERSHAUSEN, W.	118	FOSSUM, J. E.	119
DONNER, H.	14, 146	FOX, B. D.	119
DORON, P.	146	FOX, M. V.	24
DOSSIN, G.	105, 107	FRAADE, S. D.	69
DOTAN, A.	44	FRANCH, J. A.	86
DOTHAN, M.	27, 32	FRANCO, E.	9
DOTHAN, T.	27	FREEDMAN, D. N.	19, 27, 45
DOUGLAS, M.	90	FRIEDMAN, E.	37
DREYER, H. J.	67	FRONZAROLI, P.	140
DREYFUS, F.	14	FRYE, N.	72
DRORAH SETEL, T.	13	FUCHS, E.	13
DUMORTIER, J.	146	FUHS, H. F.	10
DUPONT, J.	7	FUKS, L.	120
DURAND, J.-M.	105, 107	FUKS-MANSFELD, R. G.	120
DURLESSER, J. A.	67	FURMANN, N.	13
DUTHIE, A. S.	44		
DUVAL, Y.-M.	14	GAETA, G. C.	64
		GAGER, J. G.	146
EATON, J. H.	68	GALBIATI, E. R.	37, 70
EDLER, R.	51	GALLAY, R.-M.	62
EDZARD, D. O.	27, 98	GAMZU, Y.	68
EHlich, K.	7	GARCÍA-LOPEZ, F.	9, 15, 75
EL-ISA, Z.	29	GARCÍA-MARTÍNEZ, F.	11, 16
<i>Elenchus Bibliographicus</i>		GARCÍA RECIO, J.	15
<i>Biblicus</i>	22	GARCÍA TRAPIELLO, J.	86
EMERTON, J. A.	11, 14	GARFINKEL, Y.	32
ENGEL, H.	118	GARRARD, A.	29
ENRIQUE Y TARANCÓN,		GARSIEL, M.	70
CARDINAL	15	GAVIN, C.	29
<i>Eretz-Israel</i>	32	GERATY, L.	29
ESTEVA DE LLOLAT, M. D.	16	GERHARDSSON, B.	16
EVANS, G. R.	68	GERSCHEVITCH, I.	38
EXUM, J. C.	97	GERSTENBERGER, E.	14
		GERSTENBERGER, E. H.	18
FABRIS, R.	77	GERSTENBERGER, E. S.	21, 86
FABRY, H.-J.	9, 75, 145	GEVA, H.	32
FARKAS, A.	38	GIANOTTO, C.	64, 120
FECHT, G.	18	GILBERT, M.	11
FELDMAN, L. H.	122	GILBERTSON, D. D.	29
FERNÁNDEZ MARCOS, N.	15, 44	GIBSON, J. C. L.	52
FERNÁNDEZ TEJERO, E.	15, 44	GIBSON, S.	30
FERNÁNDEZ-TRESGUERRES		GIÓN BLANC, L. F.	15
VELASCO, A.	15	GIIN, S.	27
FERNÁNDEZ VALLINA, J.	15	GITTLEN, B. M.	19
FEUILLET, A.	11, 12	GIVEON, R.	28, 30

INDEX

153

	PAGE		PAGE
GLUCK, J. J.	67	HARTMAN, L.	16
GNUSE, R. K.	71, 86, 87	HASEL, G. F.	9
GOEDICKE, H.	18	HASSINE, J.	72
GOLDENBERG, R.	21	HAYES, J. H.	88
GOLDSTEIN, D.	148	<i>Hebrew Union College Annual</i>	8
GOLDSTEIN, J. A.	121	HECHT, R. D.	122
GONZÁLEZ ECHEGARAY, J.	15	HEIDER, G. C.	146
GONZÁLEZ LUIS, J.	15	HEISTER, M.-S.	88
GORDON, C. H.	19, 27	HELD, M.	18
GOTOH, K.	26	HELFMEYER, F. J.	10
GOTTWALD, N. K.	27, 71	HENGEL, M.	122, 148
VAN GOUDOEVER, J.	75	HENTSCHEL, G.	53
GOULDER, M. D.	146	HERRMANN, C.	30
GRAFFY, A.	71	HERRMANN, S.	24, 27
GREENBERG, M.	39	HERZOG, Z.	31
GREENFIELD, J. C.	11, 18, 38, 124	HICKS, R. L.	8
GREENLEE, J. H.	146	HILGERT, E.	121
GREENSPAHN, F. E.	121	HILLERS, D. R.	19
GRELOT, P.	11, 12	HIRSCH, D. H.	72
GRIMAL, P.	105	HIRST, W. Z.	72
GRIMM, W.	87	HOFFMEIER, J. K.	103
GROBER, S. F.	67	HOFTIJZER, J.	140
GRONER, T.	122	HOLLADAY, W. L.	75
GROSSBERG, D.	68	HOLLANDER, H. W.	123
GROSSFELD, B.	45	HOLTZ, B.	16
GROTTANELLI, C.	95	HOPPE, L. J.	31, 75
GRUBER, M.	13	HÜBNER, H.	124
GRUMACH-SHIRUN, I.	18	HUFFMON, H. B.	19
GUILLÉN TORRALBA, J.	15	HUMPHREYS, L.	66
GUINOT, J.-N.	146	HUNT, G. N. S.	40
GUTBROD, K.	52	HURD, J. C.	43
GUTMANN, J.	44, 122	HURVITZ, A.	19
		HUTTER, M.	104
HAACKER, K.	21	HYERS, C.	88
HAAG, H.	11		
HAAS, P. J.	120	ICHIKAWA, Y.	25
HABEL, N. C.	52	IKEDA, Y.	20, 22
HACHLILI, R.	33	ISAAC, B.	32
HACKETT, J. A.	102	ISHIDA, T.	14, 19
HADIDI, A.	29	ISHIKAWA, K.	25
HAHN, J.	21	ISSERLIN, B. S. J.	120
HALBE, J.	75	IWRY, S.	18
HALLOCK, R. T.	38	<i>I. Z. B. G.</i>	19
HALS, R. M.	66		
HAMILTON, R. W.	40	JACOB, E.	11
HANHART, R.	24	JACOB-ROST, L.	104
HANSMAN, J.	38	JACOBSEN, T.	27
HANSON, P. D.	18, 87	JACQ, C.	146
HANSON, R. S.	45	JAGENDORF, Z.	72
HARAN, M.	19, 32	JAGERSMA, H.	38
HARDMEIER, C.	7	<i>Japanese Biblical Institute</i>	
HARI, R.	18, 103	<i>Annual</i>	25
HARRELSON, W.	18	JAPHET, S.	24, 53
HARRIS, R. L.	30	JENKINS, R. G.	22
HARRISON, R. K.	27	JERVELL, J.	17, 146

	PAGE		PAGE
JOANNÈS, F.	105	LONGEVIN, P.-É.	146
JOHNSON, B.	9, 89	LANGLAMET, F.	11, 24
JOHNSON, J. T.	23	LATEGAN, B. C.	146
DE JONGE, M.	123, 124	LEACH, E.	90, 96
JÓNSSON, J.	125	LECLANT, J.	20
JUNGE, F.	17, 25	VAN LEEUWEN, C.	54
		LÉGASSE, S.	10
KAISER, O.	10, 19, 89	LEHMAN, I. O.	119
KAISER, W. C., JR	89	DI LELLA, A. A.	11
KÁKOSY, L.	18	LEMAIRE, A.	11, 25, 27, 32, 107
KAPELRUD, A. S.	17, 146	LEVENSON, J. D.	91
KAPLONY-HECKEL, U.	102	LÉVÊQUE, J.	106
KASHER, A.	39	LEVI, G.	36
KATZ, S.	96	LEVI, Y.	78
KAUFMAN, S. A.	75	LEVIN, C.	92
KAUFMANN, Y.	39	LEVINE, B. A.	27, 32
KAUSEN, E.	102	LEVY, T.	30
KEEL, O.	31, 72	LIEFOOGHE, A.	146
KENT, J.	96	LIGHTSTONE, J. N.	125
KIKAWADA, I. M.	73	LIMET, H.	140
KING, P. J.	27	LINDSEY, F. D.	55
KINNIER WILSON, J. V.	104	LIPÍŃSKI, E.	10, 24, 27
KJELDGAARD-PEDERSEN, S.	10	LIPTZIN, S.	74
KLEINKNECHT, K. T.	90	LJUNGMAN, H.	112
KNAUF, E. A.	25, 39	LOCHER, C.	75
KNIERIM, R.	18	LOCKWOOD, W.	116
KNIGHT, D. A.	18	LODE, L.	67
KNIGHT, G. A. F.	54	LOHFINK, N.	75, 92
KOCH, K.	21	LONG, B. O.	24
KOCHAVI, M.	27	VAN LOON, M. N.	106
KOMLOSH, Y.	13	LOPRIENO, A.	17
KOOLE, J. L.	138	LORETZ, O.	8, 11, 102, 140
KORNFELD, W.	11	LUNDBOM, J.	10
KORT, A.	18	LUST, J.	14, 75
KRAMER, S. N.	27	LUTTIKHUIZEN, G. P.	126
KRAŠOVEC, J.	73	LUYTEN, J.	75
KRECHER, J.	140		
KRONHOLM, T.	73	McCLELLAN, T. L.	22
KROTKOFF, G.	18	McCOMISKEY, T. E.	92
KÜMMEL, H. M.	102	McCONVILLE, J. G.	55, 75
KUPPER, J.-R.	105	McKANE, W.	11, 16, 146
KUTLER, L.	8	McKAY, J. W.	58
KUTSCH, E.	74	McKENZIE, S. L.	76
		McNAMARA, M.	20
LABERGE, L.	75	MAARSINGH, B.	55
LABIANCA, Ø.	29	MACK, B. L.	121
LABUSCHAGNE, C. J.	14, 75	MAHER, M.	20
LAFONT, B.	105	MAHMOUD, A.	32
LAGRANGE, M. J.	19	MAIER, J.	126, 147
LALOUETTE, C.	105	MALAMAT, A.	27
LAMBDIN, T. O.	18	MALLOWAN, M.	38
LAMBERT, W. G.	107	Ma'oz, Z. U.	32
LANCELOTTI, A.	146	MARBOCK, J.	9
LANCZKOWSKI, G.	21	MARGUERON, J.	107
LANG, B.	11, 19, 90, 146		

INDEX

	PAGE		PAGE
MARKS, J. H.	147	NA'AMAN, N.	24
M.A.R.I.	107	NADAV, M.	147
MARTIN, G. T.	147	NAKAZAWA, K.	56
MARTIN-ACHARD, R.	11, 19, 98	NAVEH, J.	141
MARZAHN, J.	104	NEFF, R.	66
MATHEWS, K. A.	45	NEHER, A.	77, 127
MATHYS, H.-P.	21	NELIS, J. T.	138
MATTHIAE, K.	40	NELSON, J. B.	29
MAY, H. G.	40	NEUGEBAUER, O.	113
MAYES, A. D. H.	20, 75, 76	NEUSNER, J.	11, 127-32, 147
MAZAR, A.	27, 33, 147	NEWTON, M.	132
MAZAR, B.	13, 27, 32	NIDITCH, S.	18, 92
MÉNARD, J. É.	11	NIELSEN, K.	77
MENDEHALL, G.	19	NIEMANN, H. M.	40
MERHAV, R.	33	NIKIPROWETZKY, V.	11, 122
MESCHONNIC, H.	72	NORTH, R.	22, 29
METTINGER, T. N. D.	17	NOVAK, D.	132
METZGER, M.	107		
MIKASA, H.I.H. PRINCE		OCKINGA, B.	108
TAKAHITO	20	ODASHIMA, T.	25
MILANO, L.	98	OEMING, M.	93
MILES, J. R.	46	OESCH, J. M.	36
MILGROM, J.	19, 24	OGAWA, H.	26
MILLAR, F.	136	OHATA, K.	25
MILLARD, A. R.	27	OHLER, A.	78
MILLER, J. M.	18	OLÁVARRI GOICOECHEA, E.	15
MILLER, P. D.	18	<i>Old Testament Abstracts</i>	26
MILLER, S. S.	127	OLLENBURGER, B. C.	145
MILLER, W. T.	76	DEL OLMO LETE, G.	11, 15
MITCHEL, L. A.	140	OLSSON, B.	16
MONSENGWO PASINYA, L.	14	OPPENHEIM, A. L.	38
MOORE, C. A.	19	ORLINSKY, H. M.	19, 32, 44
MOOREY, P. R. S.	27, 28	ORTEGA MONASTERIO, M. T.	15, 45
MORAG, S.	44	OSIEK, C.	13
MORALDI, L.	147	OTTEN, H.	102
MORAN, W. L.	19	OTTO, E.	21
MORELLO-FROSCH, M.	72	OVERHOLT, T. W.	90
MORSCHAUER, S.	18		
MORTARI, L.	56	PACOMIO, L.	41
MOTTU, H.	147	PAKOZDY, L. M.	22
MUHLY, J. D.	27	PARAN, M.	13
MUILENBURG, J.	8	PARROT, A.	105, 107
MULDER, M. J.	10, 138	PARTAIN, J.	56
MÜLLER, D.	62	PATRICK, D.	147
MÜLLER, G.	21, 147	PAUL, M. J.	75
MÜLLER, H.-P.	9, 14, 21, 102	PAVONCELLO, N.	9
MÜLLER, W. W.	102	PAYNE, D. F.	56
MUÑOZ IGLESIAS, S.	15	PEARLMAN, M.	139
MUÑOZ LÉON, D.	15	PELI, P. H.	9
MUNTINGH, L. M.	20	PENNA, R.	133
MURAOKA, T.	21, 141	PERANI, M.	9
MURPHY, R. E.	11	PERELMUTER, H. G.	21
MYERS, E. M.	33	PÉREZ FERNÁNDEZ, M.	15, 118
MYŚLIWIEC, K.	20, 108	PERLITT, L.	75
		PESCE, M.	64

	PAGE		PAGE
PETERSEN, D. L.	57	ROSSI, M. A.	64
PETUCHOWSKI, J. J.	147	ROSSO, L.	64
PHY, A. S.	23	ROTENSTREICH, N.	96
PIAZZA, A.	70	ROUAULT, O.	109
PIÑERO SÁENZ, A.	16	ROUILLARD, H.	147
PINTO, A.	49	ROULET, P.	62
PISANO, S.	46	ROWLAND, C.	134
VAN DER PLOEG, J. P. M.	11	ROYSE, J. R.	122
POLLATSCHEK, M. A.	79	RUBINKIEWICZ, R.	134
POLOTSKY, H. J.	17	RUDIN-O'BRASKY, T.	13
POLZIN, R.	14	RÜGER, H. P.	148
PORTON, G. G.	133	RUIZ, G.	16
POSTMA, F.	61	RUNNING, L. G.	18
PREUS, R. D.	94	RUSSELL, D. S.	147
PRINSLOO, W. S.	93	RÜTERSWÖRDEN, U.	80
<i>Proceedings of the Irish Biblical Association</i>	20	SABOURIN, L.	12
PRUSSNER, F. C.	88	SADAKATA, H.	25
PUECH, E.	27	SÁENZ-BADILLOS, A.	11, 16
		SAFREN, J. D.	13
QIMRON, E.	27	SAGGS, H. W. F.	109
QUINN, A.	73	SAGONA, A. G.	22
		SAHAS, D.	22
RABIN, C.	79	SAITO, T.	25
VON RAD, G.	147	SAKENFELD, K. D.	95
RADDAY, Y. T.	78	SALTERS, R. B.	53
RADMACHER, E. D.	94	SAMUELSON, N.	21
RAIBLE, W.	7	SÁNCHEZ CARO, J. M.	15
RAIKES, T.	29	SANDMEL, S.	121
RAINEY, A. F.	31	DI SANTE, C.	147
RAVASI, G.	79, 147	SAPORETTI, C.	142
REDFORD, D. B.	18, 27	SASSON, J. M.	107
RE'EMI, S. P.	145	SATZINGER, H.	17
REIF, S. C.	14	SAUER, G.	36
RENDTORFF, R.	24, 57, 79	SAUER, J. A.	27
RENAUD, B.	11	SAULNIER, C.	11
REVELL, E. J.	44	DE SAVIGNAC, J.	8
REVENTLOW, H. GRAF	21, 94	SAVOCA, G.	147
<i>Revista Biblica Brasileira</i>	23	SAWYER, J. F. A.	148
RIBERA I FLORIT, J.	15	SAYLER, G. B.	135
RICHARDS, L. O.	147	SCARPAT, G.	7
RIESENFELD, H.	16	SCHÄFER, P.	147, 148
RINGGREN, H.	9, 16, 24, 145	SCHAPERA, J.	90
RIVIÈRE, P.	45	SCHARBERT, J.	11
ROBERTS, C. H.	46	SCHEIBER, A.	26
ROBERTS, J. J. M.	18, 19	SCHENKEL, W.	7, 17
ROBINSON, R.	96	SCHIFFMAN, L. H.	27, 136
RODRÍGUEZ CARMONA, A.	16	SCHIMANOWSKI, G.	148
ROEMER, T.	98	SCHMIDT, W. H.	11, 21, 95
ROFÉ, A.	13, 19, 24, 75, 80	SCHNABEL, E. J.	148
ROGERSON, J.	14, 41, 58, 90, 95	SCHONFIELD, J.	30
RÖLLIG, W.	24	SCHRAGE, W.	86
ROSENBLATT, S.	18	SCHREINER, J.	58
ROSENTHAL, E. I. J.	120	SCHROER, S.	31
ROSENZWEIG, F.	50	SCHULMAN, A. R.	18

INDEX

	PAGE		PAGE
SCHÜRER, E.	136	STRUS, A.	14
SCHÜSSLER FIORENZA, E.	13	<i>Studia Theologica</i>	17, 146
SCHWARTZ, D. R.	122	STUHLMACHER, P.	16
SCHWARTZ, M.	38	SUDER, R. W.	34
SCHWARZ, G.	136	SULIMIRSKI, T.	38
SEEBASS, H.	148	<i>Supplément au Dictionnaire de la</i>	
SEELIGMANN, I. L.	24	<i>Bible</i>	11, 12
SEGERT, S.	142	SUZUKI, Y.	25
DI SEGNI, R.	9	<i>Svensk exegetisk årsbok</i>	16
<i>Seisho to Oriento Sekai</i>	25	DE SWARTE GIFFORD, C.	13
SEKINE, M.	25		
VAN SELMS, A.	148	TADMOR, H.	27
<i>Semitics</i>	67	TALMON, S.	11, 79
SEMKOWSKI, L.	144	TALON, P.	105
SERFATY, M.	45	TALSTRA, E.	81
SEYBOLD, K.	9, 82	TARDIEU, M.	10
SHACHAR, I.	122	TEIXIDOR, J.	15, 110
SHAKED, S.	141	TERIAN, A.	122
SHERRY, P.	96	TERRIEN, S.	148
SHILOH, Y.	27, 30, 32, 33	<i>Theologische Realenzyklopädie</i>	
SHISHA-HALEVY, A.	17		21, 147
SHORE, H.	78	<i>Theologisches Wörterbuch zum</i>	
SICHER, E.	72	<i>Alten Testament</i>	9, 145
SICRE, J. L.	95	THIEL, W.	40, 42
SIMIAN-YOFRE, H.	10, 15	THIELE, W.	47, 148
SIMON, M.	12	THOMA, C.	21
SIMON, U.	14	THOMPSON, H. O.	148
SIMONETTI, M.	64	THOMPSON, S.	142
SIMOTAS, P.	19	THORION, Y.	11
SISTI, A.	9	TIGAY, A. H.	148
SKEAT, T. C.	46	TIGAY, J. H.	24
SMART, N.	96	DE TILLESSE, C. M.	23
SMELIK, K. A. D.	33	TÖKEI, F.	26, 148
SMITH, R. L.	58	TOLBERT, M. A.	97
SMOLAR, L.	19	<i>Tolvprofetbogen</i>	51
SNIJDERS, L. A.	10	TOOMBS, L. E.	148
VON SODEN, W.	21	VAN DER TOORN, K.	148
SODERLUND, S.	148	TOURNAY, R. J.	11, 24
SOGGIN, J. A.	11, 24	Tov, E.	24, 44
SOISALON-SOININEN, I.	24, 44	TREBOLLE BARRERA, J.	15
SOLLAMO, R.	16, 44	TSUKIMOTO, A.	25, 148
SOUBEYRAN, D.	105	TSUMURA, D. T.	20
SPITZER, F.	43	TUCKER, G. M.	18
SPORTORNO Y DÍAZ CARO, M. V.	15	TUSHINGHAM, A. D.	27
STAMM, J. J.	24		
<i>Starý zákon</i>	137	<i>Übersetzung des Talmud</i>	
STECK, O. H.	80	<i>Yerushalmi</i>	148
STEGEMANN, H.	27	<i>Ugarit-Forschungen</i>	8
STEINER, F.	90	UHLIG, S.	137
STEINER, G.	25	ULLENDORFF, E.	148
STONE, M. E.	124	URBACH, E. E.	27
STOW, K. R.	148	USSISHKIN, D.	27
STRÖM, Å. V.	16		
STRONACH, D.	38	VAJDA, G.	12
STRUGNELL, J.	27	VANDERKAM, J. C.	113

	PAGE		PAGE
VANETTI, P.	41	WENKE, R. J.	34
VANONI, G.	75	WERNER, E.	138
VATER SOLOMON, A.	66	WESSELIUS, J. W.	143
VAWTER, B.	26, 97	WESTENDORF, W.	17
VEGAS MONTANER, L.	15	WESTERMANN, C.	26, 98
VEIJOLA, T.	14	WEWERS, G. A.	148
VERMES, G.	136	WICKMANN, D.	78
VERMES, P.	136	WIESEL, E.	75
VERMEYLEN, J.	75	WILLI, T.	24
<i>Vetus Latina</i>	47, 148	WILLI-PLEIN, I.	24
VIAN, G. M.	64	WILLIAMS, T.	98
VÍLCHEZ LÍNDEZ, J.	48	WILLIAMSON, H. G. M.	24
VILLARD, P.	105	WILSON, G. H.	82
VINCENT, J. M.	26	WISEMAN, D. J.	20, 149
VIRGULIN, S.	97	WISSER, L.	62
VITA-FINZI, C.	30	WONNEBERGER, R.	47
VITTO, F.	30	VAN DER WOUDE, A. S.	24, 59, 83, 138
VLEEMING, S. P.	143	WRIGHT, G. R. H.	34
VÖGTLE, A.	19	WYATT, N.	17
VORSTER, W. S.	146		
DE VRIES, S. J.	58		
		YADIN, Y.	19, 27, 30, 32, 138, 139
WACHOLDER, B. Z.	122	YAMAUCHI, Y.	28
WAHL, O.	47	YANNAI, Y.	45
VAN DER WAL, A.	81	YOSHIDA, H.	25, 86
WANKE, G.	21		
WATANABE, K.	26	ZADOK, R.	25
WATSON, W. G. E.	81	ZAKOVITCH, Y.	13, 24
WEINBERG, M.	44	ZAPPONE, K. E.	20
WEINBERG, W.	143	VAN ZEIST, W.	29
WEINFELD, M.	11, 32, 75, 82	ZENGER, E.	83
WEIPPERT, H.	82	ZIEGLER, J.	48, 124
WEIPPERT, M.	82	ZIMMERLI, W.	24
WEISER, A.	59	ZOBEL, H.-J.	9
WEISER, R.	147	ZORELL, F.	144
WEISMAN, Z.	20	ZUCKER, M.	60
WEISS, J.	149	ZURRO-RODRÍGUEZ, E.	15

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