

THE SOCIETY FOR
OLD TESTAMENT
STUDY

BOOK LIST

1988

Printed for the Society

The Society for Old Testament Study

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

Copies of the *Book List* for 1988 may also be obtained from M. E. J. Richardson, Esq., Department of Middle Eastern Studies, University of Manchester, Manchester M13 9PL, England. Back numbers of the *Book List* are also available from Mr Richardson. Orders should not be accompanied by payment; an invoice will be sent. The price of these is £6.00 plus postage or \$16.00, 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.

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

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New College, Mound Place
Edinburgh EH1 2LX,
Scotland

PREFACE

In presenting this *Book List*, it is a pleasant duty for me to record my appreciation of the efforts made towards its accurate and attractive production by our printers, Messrs W. S. Maney and Son. I have again enjoyed the friendly advice of scholars abroad. Professor B. Albrektson, Professor M. Bič, Professor H. Cazelles, Dr F. García Martínez, Dr K. Jepsen, Professor G. L. Prato, Dr K. K. Sacon, and Professor A. S. van der Woude have either drawn my attention to books or supplied reviews or both. And this has been no less true of many colleagues within these islands who do much more for the Society *Book List* than (simply?) respond to requests to review. While thanking all who have reviewed, I would like to record my appreciation of the further help of Professor P. R. Ackroyd, Dr R. P. Carroll, Dr R. J. Coggins, Professor K. A. Kitchen, Professor M. A. Knibb, Mr A. R. Millard, Dr S. C. Reif, Dr W. G. E. Watson, and Professor R. N. Whybray.

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 have pleasure in thanking the British Academy for making a grant towards the publication costs of this issue of the *Book List*.

NEW COLLEGE EDINBURGH

A. GRAEME AULD

1. GENERAL

VON ALLMEN, J.-J. (ed.): *Biblický slovník* (Czech translation of the *Vocabulaire biblique*, published by Delachaux et Niestlé, Switzerland 1954, 3rd edition 1964, under the leadership of Jan Mířejovský). 1987. Pp. 360 (Kalič, Praha. Price Kčs 45.00)

The translation of this *Vocabulaire*, prepared by J.-J. von Allmen and a group of his co-operators in the years 1945–53, was translated into the Czech language by a group of young theologians of the Evangelical church of Czech Brethren from 1975, as there is a living interest for the study of the Bible among the people and such a work was lacking. The book will be a great help for many, who are searching for the exact meaning of any important biblical term. The *Vocabulaire* offers at least 300 of the most important terms and names in the Bible. The delay in the translating is explainable by the necessity to control all the references with the Czech Bible and by the death of two translators.

M. Bič

BERGERHOF, K., DIETRICH, M., and LORETZ, O. (eds.): *Ugarit-Forschungen: Internationales Jahrbuch für die Altorientistik Syrien-Palästinas*. Vol. 18 (1986). 1987. Pp. v, 483. (Neukirchener, Neukirchen-Vluyn. ISBN 3 7887 1249 X. Butzon & Bercker, Kevelaer. ISBN 3 7666 0553 3. ISSN 0342 2356

Eleven of the articles in this volume, which begins with an obituary to P. C. Craigie, are directly relevant to the Old Testament. Loretz offers a colometric study of Ps. 19:2–7 and contests alleged affinities to Ugaritic texts. He and Dietrich also reject attempts to explain *bsqlnw* in 2 Kings 4:42 with the help of Ugaritic *bsql*, but accept the identification of Ugaritic *rgz* with Hebrew *gwz*, 'nut, nut tree'. In addition, they argue that *l* can mean 'from' in Ugaritic as well as in Hebrew. C. H. Gordon finds *Ḥaby*, possessor of horns and tail', not only in Ugaritic, but also at Ebla and in Isa. 26:20 and Hab. 3:4. M. I. Gruber argues that the Hebrew *q'dēšā* 'was a prostitute with no cultic function', whereas the Accadian *qadištu* had a cultic function but was not a prostitute. M. C. A. Korpel and J. C. de Moor discuss 'The fundamentals of Ugaritic and Hebrew poetry'. I. Kottsieper maintains that *yē'āšēb* and *yissākēn* in Eccles. 10:9 mean 'will cut himself'. T. Podella discusses a rite of mourning in the Mediterranean world. S. Segert examines the Aramaic poems in Demotic script in Papyrus Amherst 63, including an Aramaic paraphrase of Ps. 20. W. von Soden writes on Hebrew *hi'ārēb* and *sanwērīm*. D. T. Tsumura considers 'Literary insertion, AxB pattern, in Hebrew and Ugaritic'. N. Wyatt finds traces of kingship myth in Isa. 14, Ezek. 28, Gen. 2–3, and the story of Moses. W. Zwickel argues that the lavers in Solomon's temple were connected with the cult of Asherah. The usual indexes are at the end of the volume.

J. A. EMERTON

BLANK, S. G. (ed.): *Hebrew Union College Annual*. Vol. LVII. 1986. Pp. 212 (English), 86 (Hebrew). (Hebrew Union College–Jewish Institute of Religion, Cincinnati. Price \$20.00. ISSN 0360 9049)

There is an atmosphere of scholarly iconoclasm in this issue. S. A. Kaufman argues, against the palaeographers, that the inscribed Aramaic text found in 1979 in the ancient Sikanu in Syria, taken with other evidence, demonstrates the existence of a number of such traditions and necessitates greater caution in dating inscriptions and developments in the history of the alphabet. Epigraphic and philological considerations have led R. Ratner and

B. Zuckerman to question the reading 'a kid in milk' of KTU 1.23 and to express doubt about the supposed parallel with passages such as Exodus 23:19. Proposed Semitic etymologies for the name 'Essene' are rejected by J. Kampen who prefers to find the origin in the Greek title of the cultic functionaries of Artemis at Ephesus, first applied to the Jewish sect by Nicolaus of Damascus. M. Hengel's assumption of an extensive degree of penetration of Palestinian Jewish society and culture by Hellenism is challenged by L. H. Feldman while R. Kasher (in Hebrew) indicates the shortcomings of MS Neofiti 1 as an accurate copy, given the manner in which its transmitters and copyists have altered the Palestinian material on which it was originally based. There are also four articles on topics in medieval and modern Hebrew literature.

S. C. REIF

BOCKMUEHL, K.: *Books. God's Tools in the History of Salvation* (Regent College Monographs 1). 1986. Pp. 39. (Regent College, Vancouver and Helmers and Howard, Colorado Springs. ISBN 0 88865 414 6)

Examples of the influence of books in religious (Luther, Calvin, pietism and Methodism) as well as secular history (social reform and communism) show how they have led to renewal, education, mission and faith. This is a general encouragement and powerful plea to use literature to make the Bible and its message more widely known. This laudable aim accords with that of this *B. L.* but this monograph has no real direct relation, or reference, to Old Testament studies.

D. J. WISEMAN

BOTTERWECK, G. J., RINGGREN, G., and FABRY, H.-J. (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band v. Lfg. 9-10 (Spalte 1025-1208, pp. [605-31]. i-xiv), with cloth binder. 1986. (Kohlhammer, Stuttgart. Price: DM 92.80. ISBN 3 17 009465 3)

This double fascicle completes vol. v of the work and is provided with the usual indices etc. It contains the last part of the article on *ābar* (H. F. Fuhs) and twenty complete articles. Of these, those on *wd* (with *ēd*, *ēdūt* and *tēūdāh*, H. Simian-Yofre and Ringgren), *ābar*, *ibri* (D. N. Freedman and B. E. Willoughby), *āwōn* (K. Koch), *ōlām* (H. D. Preuss) and *ēdāh* (Levy — no initials are given, and his name is omitted from the list of contributors! —, J. Milgrom, Ringgren and Fabry) are the longest, but there are also important discussions of *ēden* (B. Kedar-Kopfstein), *āwel/awlāh* (J. Schreiner) and *ad* (i.e., 'perpetuity', E. Haag). Since other ethical terms have been included, *wl* (Pi. 'make crooked') should perhaps have been given a place here. Some other items, such as *gālāh*, *ēder*, *wp* and *wl* (*ōlēl*), which have limited theological significance, might, on the other hand, have been omitted. But the quality of the contributions remains high.

R. N. WHYBRAY

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J., (eds.): *Theologisches Wörterbuch zum Alten Testament*. Band vi. Lfg. 1-2 (pp. xvii-xxx, Spalte 1-224). 1987. Kohlhammer, Stuttgart. Price: DM 74.00. ISBN 3 17 009626 5)

This volume has been provided with a revised list of abbreviations which is intended eventually to be placed at the end of the completed volume but has for convenience been printed here at the beginning of this fascicle. The fascicle begins with *zz* (S. Wagner) and ends with the first part of *ēmeq* (K.-M. Beyse), It contains thirty-one complete articles. The longest items are

those on 'ālāh and cognates (H. G. Fuhs), 'elyōn (H.-J. Zobel), 'ōlāh (D. Kellermann), 'ayin ('eye') (F. J. Stendebach), 'ir (E. Otto) and 'am (E. Lipiński). All words and roots of theological significance in this alphabetical range appear to have been treated. On the other hand, it may be questioned whether 'āleh, 'leaf' (Beyse) has great theological significance, and whether 'āmad (Ringgren) deserves ten columns. It is also not clear that 'āmūt (misspelled 'āmīn in the Table of Contents) is really a theological term. The article on 'ayin, 'eye' ('ayin, 'spring' has a separate entry, by J. Schreiner) seems excessively long at eighteen columns. That on 'ir (also eighteen columns) contains much sociological and political information about cities in the ancient Near East and Israel which, though hardly theological, is of considerable interest.

R. N. WHYBRAY

BRIEND, J., and COTHENET, E.: *Supplément au Dictionnaire de la Bible*. Vol. xi. Fasc. 61 (*Saint Esprit-Salut*). 1987. Cols. 257-512. (Letouzey & Ané, Paris. Price: Fr. 224. 00 (subscr). ISBN 2 7063 0161 9 (series); 2 7063 0116 3 (vol. xi))

This fascicle begins with the concluding part of the long article on the Holy Spirit (some 270 columns), an article of interest both to Old Testament and New Testament specialists and to readers concerned with the relationship between the theologies of the Old Testament and early Judaism and those of the New Testament (H. Cazelles, R. Kuntzmann, M. Gilbert, E. Cothenet, J. E. Ménard, J. Guillet, J. P. Lémonon, A. Vanhoye, J. Cantinat). This is followed by an article of some thirty columns on the Holy Sepulchre. The remainder of the fascicle comprises an article of fifty-five columns on Solomon, a brief note on Zelophehad (A. Lemaire), and the first part of an extensive article on salvation (salut). The article on Solomon comprises sections on Solomon in the Books of Kings (J. Briend), Chronicles (P. Abadie), the Psalms, the wisdom books, the LXX, Judaism and the New Testament (J. Brière). The section on Kings is a thorough treatment of the historical, literary and theological problems involved; that on the wisdom books brings out in an illuminating way the diversity of attitudes towards Solomon reflected in this literature. The incomplete fragment of the article on salvation deals with that concept as reflected in ancient Egypt (D. Meeks) and Mesopotamia (A. Bouchard).

R. N. WHYBRAY

CAZELLES, H.: *Autour de L'Exode (Études)* (Sources Bibliques). 1987. Pp. 438. (Gabalda, Paris. Price: Fr. 542.00. ISBN 2 85021 024 2)

It is a pleasurable convenience to have access in a single volume to twenty-six varied studies 'about Exodus' by a master of the art. A few were not previously published. The many have not only been collected from diverse publications, but also revised and their bibliographies updated for this volume (even one of them published as recently as 1987). They are presented in five groups: four preliminary data (Pentateuch as Torah, God of Abraham, Hebrews, and 2nd millennium B.C. populations in Palestine); seven studies related to decalogue, torah and law, covenant, and *mishpat*; three on toponymy; ten on texts, both on individual verses (3:14; 19:6; 32:4; 34:21) and on larger redactional and stylistic issues; and finally two appendices, on 'The theological figure of Moses in biblical tradition' and 'Aspirations to justice in the prebiblical world: the divine response according to the biblical revelation'. Many co-workers will not find such scholarship overpriced at close to £55.00; it should certainly find a place in libraries.

A. G. AULD

CENTRE: INFORMATIQUE ET BIBLE (ed.): *Bible and Computer: The Text — Proceedings of the First International Colloquium (Louvain-la-Neuve (Belgique) 2-3-4 Septembre 1985)*. 1986. Pp. 454. (Champion-Slatkine, Paris-Genève. Price: BFr. 2,200.00. ISBN 2 05 100769 1, ISSN 0773 3698)

Eighteen months after it was established, the *Association Internationale Bible et Informatique* held its first colloquium and the proceedings (some only as abstracts) have been made available in this volume. Like it or not, the computer is an important tool in academic research today and we are now in a position to assess what has been achieved and to determine what the future holds in store, though the present rate of progress is such that already some aspects of the book seem dated, for example, the description of the 'mouse' (p. 121).

Topics range from the introductory (e.g. Y. Chiaramella's 'Computer science and text') to the technical (e.g. proposals for printing Hebrew and Greek using machine code; the application of statistics to text-grammar). As there are nearly forty contributions, several of which relate to the versions and the New Testament, it is preferable not to list them all. E. Tov's concluding address, 'A new generation of Biblical Research', is a lucid and well-informed account of the problems we will inevitably have to face. These include access to existing databases, the actual use and application of databases, and how to convince scholars of the positive gains from using computers while remaining aware of their limitations. Also important are E. Talstra on encoding a database of biblical Hebrew texts and W. T. Claassen on semi-automatic morphological analysis.

For those of use who wish to know at which centres scholars are working on projects involving computers and the bible, and how far they have progressed, this is the book to consult. The English of some contributions is poor and the print is sometimes quite small. A bibliography for 1981-85 is provided (pp. 311-21).

W. G. E. WATSON

CHARLESWORTH, J. H. (ed.): *Journal for the Study of the Pseudepigrapha*. Issue 1. 1987. Pp. 127. (JSOT Press, Sheffield. Price: £10.50 (\$19.50) for individuals; £30.00 (\$50.00) for institutions. ISSN 0951 8207)

The *Journal for the Study of the Pseudepigrapha* and Related Literature has been launched to provide a forum for the work of scholars in this rapidly growing field, and to enable the *Pseudepigrapha* to stand in their own right, rather than as mere adjuncts to the Christian Bible. Incredibly, as the back cover observes, the discipline has no journal of its own. The new arrival is therefore a welcome addition to the Sheffield family of journals, and we wish it every success. It will appear three times a year, in English.

Articles will cover the whole field of early Judaism and early Christianity, including the Apocrypha, Josephus, Qumran, Philo, and major developments in research on both individual documents and themes. The first issue comprises: I. M. Gafni, 'Pre-Histories of Jerusalem in Hellenistic, Jewish and Christian Literature'; J. C. VanderKam, 'Hanukkah: Its Timing and Significance According to 1&2 Maccabees'; F. I. Andersen, 'Pseudepigraphical Studies in Bulgaria'; B. Zickerman, 'The Date of 11Q Targum Job: A Paleographic Consideration of its Vorlage'; R. J. H. Shutt, 'Josephus in Latin: A Retroversion into Greek and an English Translation'; R. K. Fenn, 'Sociology and Social History: A Preface to a Sociology of the New Testament'. The Book Review Editor is Professor J. C. VanderKam, Box 8103, North Carolina State University, Raleigh, NC 27695-8103, USA, who would be pleased to hear from scholars who wish to review books. Prospective articles should be addressed to Professor J. H. Charlesworth, Princeton Theological Seminary, CN 821, Princeton, NJ 08542, USA.

M. BARKER

CONRAD, E. W., and NEWING, E. G.: *Perspectives on Languages and Text: Essays and Poems in Honour of Francis I. Andersen's sixtieth birthday, July 28, 1985*. 1987. Pp. xxviii, 443. (Eisenbrauns, Winona Lake, Indiana. Price: \$32.50. ISBN 0931464269)

For a versatile scholar, a diverse collection! Apart from appreciations of the man, poems by him and others, curriculum vitae with list of publications, there are thirty-one essays grouped in five sections: Semitics, Statistics and Linguistics, Hebrew Bible, Greek Bible, Religion. There is surely something for everyone. I began with 'The Mesopotamian Counterparts of the Biblical Nephilim' (A. Draffkorn Kilmer), staggered through 'A Theory of Language Organisation Based on Hjelmslev's Function Oriented Theory of Language' (B. Kerr), relaxed with 'The Australian Aborigines and the Old Testament' (H. C. Spykerboer). Soon I was led into the New Testament with '"Walking" as a Metaphor of the Christian Life: the Origins of a Significant Pauline Usage' (R. Banks), and then on to 'The Buddha in the West, 1800-1860' (P. C. Almond). Then, turning back, I was much instructed by a piece by M. O'Connor on the single, double and treble pseudo-sorites in Hebrew verse. And so it went on — an impressive volume and a worthy tribute.

J. H. EATON

DEURLOO, K. A., HEMELSOET, B. P. M., HOOGEWOUD, F. J., SMELIK, K. A. D., and ZUURMOND, R (eds.): *Amsterdamse cahiers voor exegese en Bijbelse theologie*, 7. 1986. Pp. 147. (Kok, Kampen. Price: Fl. 24.90. ISBN 90 242 0862 9)

Ten of the twelve essays relate to the Old Testament and its background. K. A. Deurloo and R. Zuurmond, in a joint article, argue that the pointing *b^e* of *b^ereshit* in Genesis 1:1 is a deliberate alteration of an original *ba* in order to exclude the possibility that God created the world by means of (instrumental *ba*) *reshit*. 'Breath of God' is the preferred translation of *ruah^e lohim*. K. A. Deurloo expounds the 'image of God' in the light of the theme of *tol^edot* in Genesis, understood as the inauguration of Israel. T. Meijknecht compares Genesis 2-4 with Ezekiel 28, 31 and 36, concluding that the narrative was written in Babylon during the exile. J. Dubbink considers the apparent doublet of the entry to the ark (Genesis 7:7-9 and 13-16a) and sees it as functioning in the whole story to stress God's initiative and graciousness. Noah is seen as a second Adam. J. Wagenaar considers the use of motifs drawn from mythology in Exodus 15, Isaiah 51 and Habakkuk 3. Whether it helps to label these uses as 'prophetic mythology' is, however, to be doubted. J. van Dorp treats the revolution against Athaliah in 2 Kings 11. Although the material has much in common with the Jehu cycle, it reflects a Judean view of kingship. B. Hemelsoet discusses the function of 'The Lord our Righteousness' in Jeremiah 23:5-6 and 33:14-16 and in the LXX. A colometric printing out of Psalm 23 enables R. Oost to contrast two 'metaphoric' sections (vv. 1-3, 4) with two 'situational' sections (vv. 5, 6) while a similar setting out of the Yavne Yam Ostrakon by K. A. D. Smelik leads to the conclusion that the Ostrakon was written for the wronged worker by a professional scribe with considerable literary and advocational skill. M. Rozelaar proposes that *raqqah* means 'throat'. This useful volume is marred by numerous mistakes in the Hebrew type in the first four essays.

J. W. ROGERSON

ELIADE, M. (Editor in Chief): *The Encyclopedia of Religion*, Vol. 14 (Spells — Towers). 1987. Pp. vi, 584. (Macmillan, New York, Collier Macmillan, London. Price: \$850.00 (set). ISBN 002 909850 5, 002 909480 1 (set))

Unhappily the distinguished chief editor (d. 1986) was unable to witness the publication of his monument to contemporary study of religion. Of obvious concern to *B.L.* readers in the volume made available for review are the articles on Spinoza (B. Winston), Synagogue (M. A. Cohen on 'History and Tradition'; J. Gutman on 'Architectural Aspects'), Talmud (R. Goldenberg), Ten Commandments (W. Harrelson), and Torah (E. E. Urbach). Biblical material is handled within R. M. Green's study of Theodicy. And the relevance of entries on Spirit Possession, Structuralism, Study of Religion, Syncretism, and Theology needs no exposition. That the sub-article on Mediterranean Temples can move from Egypt to the Aegean with a mention of only Tell Taayanat within the Levant may serve to keep us humble.

A. G. AULD

EVANS, C. A., and STINESPRING, W. F. (eds.): *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee*. (Scholars Press Homage Series). 1987. Pp. xxii, 281. Scholars Press, Atlanta, Georgia. Price: \$44.95 (members price: \$29.95). ISBN 155540108 2)

This volume honours William Brownlee whose unexpected death in 1983 did not provide the time to produce a Festschrift. The sixteen essays are prefaced by a Foreword from J. M. Robinson, and In Memoriam from W. F. Stinespring, both of which give portraits of William Brownlee, the man and the scholar, and record his contribution to Qumran Studies. The essays are in three sections: The Function of Scripture in the Old Testament, comprising R. P. Knierim, 'Customs, Judges and Legislators in Ancient Israel'; C. Mabee, 'Judicial Instrumentality in the Ahimelech Story'; E. A. Martens, 'Narrative Parallelism and Message in Jeremiah 34-38'; L. L. Grabbe, '"The End of the Desolation of Jerusalem": From Jeremiah's 70 Years to Daniel's 70 Weeks of Years'; K. H. Richards, 'The Old Testament and Its Inheritors'. The second section, 'The Function of Scripture in Inter-Testamental Literature', comprises G. J. Brooke, 'The Biblical Texts in the Qumran Commentaries: Scribal Errors or Exegetical Variants?', J. C. Trever, 'The Qumran Teacher — Another Candidate?' W. S. LaSor, 'Interpretation and Infallibility: Lessons from the Dead Sea Scrolls'; J. H. Charlesworth, 'The Pseudepigrapha as Biblical Exegesis'. The third section, 'The Function of Scripture in the New Testament', comprises W. Klassen, 'Jesus and the Messianic War'; J. A. Sanders, 'A New Testament Hermeneutic Fabric: Psalm 118 in the Entrance Narrative'; J. T. Sanders, 'The Prophetic Use of Scriptures in Luke-Acts'; J. R. Butts, 'The Voyage of Discipleship: Narrative, Chreia and Call Story'; C. A. Evans, 'Obduracy and the Lord's Servant: Some Observations on the Use of the Old Testament in the Fourth Gospel'; E. E. Ellis, 'Traditions in the Pastoral Epistles'.

M. BARKER

FRIEDMAN, R. E., WILLIAMSON, H. G. M. (eds.): *The Future of Biblical Studies: The Hebrew Scriptures* (Semeia Studies). 1987. Pp. ix, 207. (Scholars Press, Atlanta, Georgia. Price: \$20.95 (members price: \$13.95); ISBN 1555 40097 3. Paperback price: \$13.95 (members price: \$9.95); ISBN 1555 40098 1)

The title of this symposium is misleading: the eight essays are more a critique of past scholarship and a statement of the present situation than a

programme for the future. The contents are as follows: R. A. Oden surveys the place of biblical studies within the history of European thought, while J. D. Levenson, with minor forays into the New Testament, shows how an implicit anti-Semitism has shaped much Old Testament scholarship, as had a dubious application of Christian dogmatic presuppositions. A. Cooper writes on the need for a more mature literary critical approach to the problem of hermeneutics, and R. E. Friedman pleads for an intelligent application or source critical principles to biblical exegesis. B. Halpern considers the problems faced by the historian of ancient Palestine in using the Bible as source-material and the positions of biblical scholarship as the key to interpretation. J. A. Hackett writes on the impact and implications of feminist approaches to biblical studies, T. Ishida discusses the status of Adonijah's claim to the throne, and H. G. M. Williamson concludes with some observations on the historical problems of the books of Ezra and Nehemiah. There are some stimulating discussions in this book, which are particularly useful for the literary, critical, and historical aspects of biblical studies, and some refreshing elements of humour. Its achievement may be described as a timely stocktaking and a survey of past pitfalls rather than a concerted programme for the future, which is addressed only briefly from time to time in the body of the book, and in Williamson's final *envoi*.

N. WYATT

FUKS, L. and FUKS-MANSFELD, R. G.: *Hebrew Typography in the Northern Netherlands 1585-1815: Historical Evaluation and Descriptive Bibliography*. Part 2. 1987. Pp. viii, 233-505 and 16 plates. (Brill, Leiden. Price: Fl. 120.00. ISBN 90 04 08154 2)

The first part of this study was published in 1984 and welcomed in the *Book List* as 'an important new work of reference with excellent indexes' (*B. L.* 1986, p. 120). In the second part the authors continue to provide both background information about the personal and commercial vicissitudes of the printers as well as technical bibliography about their publications, thus completing both a readable history and a reliable catalogue. Another ten Amsterdam printers are treated, including Uri Phoebus b. Aaron Witmund Halevi, Joseph and Immanuel Athias and David de Castro Tartas, and the total number of entries, in which Hebrew Bibles obviously appear in considerable number, is taken up to 639 and the beginning of the eighteenth century. The indexes cover Hebrew and English names and titles, subjects, financiers, compositors, correctors, approbations and laudatory poems and the plates reproduce parts of the printed texts.

S. C. REIF

GALBIATI, E. (ed.): *Dizionario Enciclopedico della Bibbia e del mondo biblico*. 1986. Pp. xi, 851. (Massimo, Milano. Price: Lire 56,000 ISBN 88 7030 7190 0)

L. H. Grollenberg's *Encyclopaedia of the Bible* and W. Corswant's *Dictionnaire d'archéologie biblique* were combined and then completely revised, expanded and updated to form the present volume. Listed alphabetically are not only items that occur in the bible (Old Testament and New Testament) such as 'Leviathan', 'shekel' and the like but also material which belongs more to introductory textbooks 'schools', 'translations of the bible', etc.) and to theology ('conscience', 'resurrection'). There are a number of illustrations, including black and white photographs, but some of the maps are minute. Appendices list peoples mentioned in the bible, the books of the bible, weights and measures, etc., but there is no bibliography. Note that

pp. 826 and 827 should be interchanged. In spite of its evident bias towards the New Testament this is an acceptable reference book for the general reader.

W. G. E. WATSON

HENRY, A.: *Biblia Pauperum: A Facsimile and Edition*. 1987. Pp. x, 178. (Scolar Press, Gower House, Aldershot, Hampshire. Price: £42.00. ISBN 0 08567 542 4)

Dr Henry believes her volume to include the only uncoloured facsimile of a forty-page blockbook BIBLIA PAUPERUM in print; it is made up mostly from a printed copy in Dresden, dating to c. 1460. Her edition includes a transcription, English translation, commentary, and notes, with the illustrations considered as an integral part of the overall meaning, stylistically and formally as well as iconographically. Dr Henry's impressive blend of scholarship and sensitivity to the subtleties of both text and pictorial design guides the reader through the complexities of medieval thought. She is at pains to dispel any idea of it being a book for the 'simple poor', as its title might suggest. It is an illustrated book of Typology, the biblical system encompassing Old and New Testaments that sees 'all time and history as part of God's patterned plan', which was central to the thinking of the Church Fathers and continued undiminished into the medieval period. Dr Henry likens the book both to an icon and to musical chords, and she delights in peeling back the layers for the reader. Indeed, she not only suggests that its original purpose may have been as an aid to Lenten meditation but recommends it to the modern reader for a similar purpose.

S. J. AULD

HOGLUND, K. G., HUWILER, E. G., GLASS, J. T. and LEE, R. W. (eds.): *The Listening Heart: Essays in Wisdom and Psalms in honour of Roland E. Murphy* (JSOT Supplement 58). 1987. Pp. xiii, 351. (Sheffield Academic Press. Price: £22.50 (\$32.50). ISBN 1 85075 085 8)

Former and current students of Roland Murphy here honour him on his retirement from the Divinity School of Duke University. The best-known of the contributors, J. Crenshaw, provides a short account of Murphy's work in the wisdom field, centring on appraisal of the concept of 'order'; he helpfully differentiates his own position in appended notes. Fifteen essays follow, some six relating to the Psalms, the rest chiefly to wisdom literature. The large proportion contributed by current doctoral candidates conveys a good impression of a younger generation of research and will be useful to all working in these areas. T. Cartledge writes interestingly on the sudden transition to praise in the laments, B. Roberts Gaventa compares the Wisdom of Solomon and St Paul, J. Glass seeks out the theme of Ps. 19, B. Geller Nathanson studies women in Jewish and Roman antiquity, and F. Wilson constructively criticizes the theory of a Yahwistic redaction of Proverbs. The general quality of thought and expression is indeed a tribute to the honoured teacher.

J. H. EATON

JEPPESSEN, K., and LEMCHE, N. P. (eds.): *Scandinavian Journal of the Old Testament*. Vols 1 and 2. 1987. Pp. ii, 149 and 157. (Aarhus University Press. ISBN 87 7288 082 1 and 87 7288 084 8; ISSN 0901 8328)

The prospect of this new journal was reported in the editorial of *B.L.* 1986. It is a pleasant task now to report on the two numbers for 1987. In their brief introduction, the editors eschew nostalgia for abandoned Nordic positions, and feel unable to describe a contemporary common Scandinavian

point of view. Their main purpose is to offer a platform for Nordic colleagues to address international audiences; but they will accept contributions from abroad, especially in reaction to articles in *SJOT*. Detailed instructions for contributors are provided in No. 1, pp. 129–46. A list of the contents of these first numbers will help readers expect the range of fare to be offered: J. Strange, 'The Transition from the Bronze Age to the Iron Age in the Eastern Mediterranean and the Emergence of the Israelite State'; H.-A. Mink, 'The Use of Scripture in the Temple Scroll and the Status of the Scroll as Law'; K. A. Tångberg, 'Die Bewertung des ungeborenen Lebens im alten Israel und im alten Orient'; H. J. Lehmann, 'The Syriac Translation of the Old Testament — as Evidenced around the Middle of the Fourth Century (in Eusebius of Emesa)'; E. K. Holt, 'd't'lhym und hsd im Buche Hosea'; H. J. L. Jensen, 'Die Frauen der Patriarchen und der Raub der Sabinerinnen. Eine Bemerkung zur Entstehung der Völker und der Struktur der Identität'; K. J. Cathcart and K. Jeppesen, 'More Suggestions on Mic 6,14'; F. H. Cryer, 'The 360-Day Calendar Year and Early Judaic Sectarianism'; K. Hognesius, 'A Note on 1 Chr. 23'; F. H. Cryer, 'To the One of Fictive Music: OT Chronology and History'; H. J. L. Jensen, 'Über den Ursprung der Kultur und der Völker. Eine transformationskritische Analyse von Komplementarität und Verlauf in der jähwistischen Urgeschichte'; A. Laato, 'Hezekiah and the Assyrian Crisis in 701 B.C.'; S. Holm-Nielsen, 'Die Verteidigung für die Gerechtigkeit Gottes'; H. M. Barstad, 'On the So-called Babylonian Literary Influence on Second Isaiah'; K. A. Tångberg, 'Eblaite. An Introduction to the State of Research on the Cuneiform Tablets'; H. Gottlieb, 'Das kultische Leiden des Königs. Zu den Klageliedern 3,1'; and N. P. Lemche, 'Rachel and Lea. Or: On the Survival of Outdated Paradigms in the Study of the Origin of Israel, I'. Brief summaries of the articles conclude each number. We wish this attractive new project every success.

A. G. AULD

JERVELL, J., and KAPELRUD, A. S. (eds.): *Studia Theologica: Scandinavian Journal of Theology*. Vol. 40, no. 2, 1986. Pp. 81–156. Vol. 41, no. 1, 1987. Pp. 1–82 (Norwegian University Press (Universitetsforlaget), Oslo. Sub. price: N.Kr. 180.00 (\$30.00). ISSN 0039 338 X)

The first issue of Volume 40 was reviewed in *B.L.* 1987, p. 13. The present issue contains one Old Testament article: Magne Sæbø, 'Sigmund Mowinckel and His Relation to the Literary Critical School', originally delivered for the centenary of Mowinckel's birth, at the S.B.L. meeting in Strasbourg in August 1984. Careful consideration is given to Mowinckel's relationship to literary criticism, treating his work in two periods, divided at 1944/45, showing his relationship to traditio-historical method and his continuing concern, alongside his primary work on the cult, with the problems of a historical study of the Old Testament. It is a useful study, though some of the renderings of Mowinckel could be turned into more acceptable English. Two articles are on New Testament topics: one, on Johannine questions, is the first Mowinckel lecture in 1986 by H. Koester; the other, on Paul, by T. Callan. The remaining article is on third world theologies.

The first issue of Volume 41 contains three articles, none on Old Testament topics. E. Lövestam writes on 'Paul's address at Miletus' (Acts 20: 18–35), pp. 1–10; H. Sahlin on 'Adam-Christologie im Neuen Testament', pp. 11–32, touching on some Old Testament questions; B. D. Larsen, 'Le ministère dans l'église. A propos d'un document oecuménique', pp. 33–82.

P. R. ACKROYD

Kirisutokyo Gaku (Christian Studies). New Series, 27 and 28. 1985, 1986. Pp. 160, 120. (Japanese.) (St Paul's (Rikkyo) University, Tokyo. ISSN 03876810)

In number 27 I. Koshiishi offers a new 'Historical Consideration of the Formation of the Landnahme'. In number 28 P. B. Kobayashi argues that the fifth vision in Amos (9:1-4) is closely associated with the doxology which follows and is the work of a redactor rather than of Amos himself. This number also contains a critical article by Y. Udo on Noth's *Überlieferungsgeschichte des Pentateuch*, recently translated into Japanese.

R. N. WHYBRAY

KOHLBERGER, J. R. III: *Words about the Word: A guide to choosing and using your Bible* (Regency Reference Library). 1987. Pp. 218. (Zondervan, Grand Rapids, Michigan. Price: \$9.95. ISBN 0310393612)

This is a remarkably comprehensive survey of the many modern English translations of the Bible and of the basic aids to Bible study which are available. The first two chapters deal with Canon and text respectively. The author then discusses the characteristics which make a translation good and the merits of different kinds of translation, drawing attention particularly to the difference between formal and dynamic equivalence. There follows a survey and appraisal of many English versions, with guidance on choosing those which are most useful for different age groups and readers from different religious backgrounds. Study Bibles are next listed, described, and evaluated in considerable detail. Guidance is also given on differing formats and bindings and on acquiring a core library of reference books. The entire presentation is admirably clear and is enriched by many useful charts. Two appendices summarize much of the guidance given in the book and provide lists of Bible distributors, mainly in North America. In discussing the qualities of a good translation the author rightly emphasizes accuracy; but when (p. 113) he says 'the only way you can determine the accuracy of a version to your own satisfaction is to read that version in comparison with others', he forgets the importance of the original text.

G. W. ANDERSON

LANG, B. (ed.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*, Band xxxiii 1985/86. 1987. Pp. xv, 528. (Patmos, Düsseldorf. Price: DM 158.00. ISSN 00749745)

This volume of the annual 'review of biblical studies' is about one-eighth larger than its predecessor, and is priced at DM. 10.00 less — a double enhancement of an already valuable asset. In its warm reviews of *B.L.* 1985 and 1986, it queries the seeming 'British peculiarity' of abbreviating authors' first names, notes the occasional personal bias betrayed by reviewers, and congratulates the outgoing editor.

A. G. AULD

LEIBOWITZ, J. O. (ed.): *Proceedings of the Second International Symposium on Medicine in Bible and Talmud* (Jerusalem, December 18-20, 1984. *Koroth*, vol. 9, no. 1-2). 1985. Pp. 264. (The Israel Institute of Medical History, Jerusalem.)

This special issue of *Koroth*, a journal devoted to the history of medicine and science, consists of four main lectures and twenty-seven papers, some very brief, and is mainly concerned with medicine in the Talmud. Of the contributions directly related to the Bible, perhaps the most stimulating are

L. Hogan's discussion of the LXX reading at Gen 20: 4b, though the differences between the Hebrew and Greek of Sirach 38: 15 are more complicated than he seems to realize, and the paper by M. Kichelmacher and I. Magli, providing an anthropological interpretation of ritual impurity in the Bible. Some of the problems connected with *sarā'th* are considered in the context of the illnesses of Naaman (D. A. Bannahum), Miriam (E. Davis) and Hezekiah (F. Rosner). I. Papayannopoulos, with others, writes on Baldness in the Old Testament and on Tobit's blindness. Some considerations worthy of attention by Old Testament students are to be found in the papers on Medical *topoi* in the Bible (G. Roth). Toxicology and the Bible (R. Schoental), Alcohol and drunkenness (G. Weindling) and Anthropological aspects of the child in Luke's gospel (J. N. Neumann), but those on Matriarchal fertility and adoption (S. H. Blondheim) and Anointing with oil (A. Ohry) do not say a great deal. It is clear from this collection that the Old Testament is a much less fruitful field for the history of medicine than is the Talmud but the approach of the contributors here to the former is not without its interest for Biblical scholars.

J. R. PORTER

LÜDEMANN, G., SCHRÖDER, M.: *Die Religionsgeschichtliche Schule in Göttingen: Eine Dokumentation*. 1987. Pp. 148, incl. 80 illustrations. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 19.80. ISBN 3 525 535821)

More than a handsome catalogue to an exhibition mounted in Göttingen in August 1987 during the forty-second meeting of the Studiorum Novi Testamenti Societas, this richly illustrated volume will make fascinating reading for all interested in the work of Bornemann, Bousset, Eichhorn, Gunkel, Hackmann, Heitmüller, Otto, Rahlfs, Troeltsch, Weiss, and Wrede. Faces, *curricula vitae*, examination reports, title pages, and correspondence are all sampled of this most influential group of scholars whose *Habilitations-schriften* were presented in Göttingen around the year 1890. Their study together and their emerging contribution are sketched in a series of essays.

A. G. AULD

MARKS, J. H., and GOOD, R. M. (eds.): *Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope*. 1987. Pp. 258. (Four Quarters, Guildford, Connecticut. Price: \$27.50 plus \$5.00 postage and handling. ISBN 0931500 06 0)

Of the thirty-five contributions to this Festschrift, twenty-two deal wholly or partly with Old Testament matters, the remainder covering the whole range of Near Eastern studies. M. J. Dahood elucidates some biblical problems with the help of Eblaite material, M. Goshen-Gottstein writes on Abraham, and D. R. Hillers on the imagery of dust. S. A. Kaufman demonstrates structural similarities between the decalogue and Near Eastern law-codes, R. E. Murphy writes on the Song of Songs, J. van Seters on the elements the court history of David shares with other ancient literatures, and D. N. Freedman on the death of Ab(i)ner. T. Frymer-Kensky discusses plant-metaphors in the Bible and in Near Eastern texts, R. M. Good offers a convincing explanation of the problematic *ʿānā* in Exod. 32:18, and M. Greenberg and J. C. Greenfield comment respectively on Ezek. 16 and Deut. 32:24. R. L. Hicks offers further discussion on the Song of Songs, while S. Segert considers Prov. 2:21-22, and D. C. Snell contributes notes on both books. J. H. Tigay discusses Ps. 8:4-5, P. D. Hanson aspects of the symbolism in Zechariah, and T. W. Mann aspects of the narrative in Num. 16:1-20:13. N. H. Richardson analyses Ps. 106, J. M. Sasson the mandrake narrative in

Gen. 30:14–24, R. R. Wilson Ezek. 28 and J. Goldin appropriately ends the biblical contributions with discussion of the death of Moses and its interpretation.

The editors evidently invited contributors to be guided by the themes in the title (cf. Song 8:6!), and at times the constraint this must have imposed shows. However, the opportunity this afforded to have two motifs studied from a number of different perspectives and in different but related fields has thrown up some interesting and at times original discussion, which is not often an achievement of *Festschriften*. It is a pity that a delay in publication means that work completed by 1981 has been delayed for six years, with no opportunity offered (see Preface) for up-dating contributions, since in some instances they have been partly overtaken by events. The usefulness of the work as a whole for research is made unnecessarily onerous by the omission of any indices, and it is a pity that editors do not now insist on a standard means of reference to the Ugaritic texts (*KTU* being the most logical choice). These criticisms apart, the book is a contribution to the comparative study of ancient Near Eastern culture worthy of the pioneering work of its dedicatee.

N. WYATT

MAYES, A. D. H. (ed.): *Proceedings of the Irish Biblical Association*. Vol. 10. 1986. Pp. 110. (Irish Biblical Association Publications, Dublin. Price: IR £7.00 (\$7.00))

This volume honours Fr Wilfrid Harrington, a founder editor of the *Proceedings*. The eight contributions represent a wide spectrum of biblical scholarship: J. Neusner, 'What do we do when we study the Bible?'; A. D. H. Mayes, 'The Gibeonites as a Historical and Theological Problem in the Old Testament'; C. K. Barrett, 'St John: Social Historian'; J. H. Charlesworth, 'The Background and Foreground of Christian Origins'; B. C. McGing, 'The Governorship of Pontius Pilate: Messiahs and Sources'; D. Brearley, 'The Irish Influence in the Expositio Iohannis iuxta Hieronimum in Angers BM 275'; J. Rogerson, 'Anthropology in the Old Testament'; K. J. Cathcart, 'Legal Terminology in Habakkuk'. In an excellent collection of pieces my favourite is Jacob Neusner's contribution which showed him at his acerbic best, warning biblical scholars that they were concerned with everything about the Bible except religion, and questioning the value of the results. 'What we have is the net result of a long period of academic self absorption, people meeting only with one another (then not very often) to discuss their own navels. And that, I submit accurately portrays the present state of biblical studies: what people study when they study the Bible' (p. 3). This is certainly not true of the scholar to whom the volume is dedicated!

M. BARKER

MOMIGLIANO, A.: *Pagine ebraiche*, a cura di Silvia Berti (Saggi 703). 1987. Pp. xxxi, 254. (Giulio Einaudi, Milan. Price: Lire 26,000 ISBN 88 06 59927 5)

Arnaldo Momigliano is best known as for his work on Greco-Roman history and on historiography. However, as S. Berti justly remarks in her interesting introduction, the study of Jewish history and culture was an essential element in his work. She has earned the gratitude of all those interested in this aspect of his writings by collecting together in this volume twenty-three items otherwise accessible only with difficulty, scattered in the volumes of his wonderfully rich *Contributi alla storia degli studi classici e del mondo antico* and elsewhere. Several of them have been translated into

Italian from English or German: an English edition of the whole collection would be desirable. The essays range in date from 1931 to 1968, and in subject-matter from ancient history to modern scholarship. Of particular interest to readers of this *Book List* are those on the relationship of biblical to classical studies, on Jews and Greeks, on Daniel and the Greek theory of the succession of empires, on 2 Maccabees, on apocalypse and exodus in Jewish tradition. Of less direct concern are those on 'prophecy and historiography' (thoughts on the Sibylline Oracles delivered on receiving an honorary degree at Marburg in 1986), on Max Weber's definition of Judaism as a Pariah-religion, and a number of studies on Josephus. A moving preface by Momigliano testifying to his Jewish background and upbringing was written in hospital in Chicago in July 1987; his death in London the following month is a great loss to the world of true scholarship and marks in some sense the end of an era.

N. R. M. DE LANGE

MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE). Band xvi (*Idealismus — Jesus Christus IV*). 1987. Pp. 795, including 8 Plates and 7 maps and plans. (De Gruyter, Berlin. Price: DM 360.00. ISBN 3 11 011159 4)

This volume contains several major articles on Old Testament subjects. In that on Israel R. Albertz discusses the name, the social forms and the political and religious meanings of Israel in the Old Testament period, while C. Thoma deals with 'Israel' in early Judaism, H. Hübner with the New Testament usage, and W. Kickel with the modern use of the term. H. Seebass on the Yahwist considers that 'source' to be the 'most unstable of the source-critical hypotheses of the Pentateuch', but proceeds to give a useful account of it. S. Herrmann's article on Jeremiah and the Book of Jeremiah gives a full account of the course of Jeremiah studies with a very full bibliography, while O. Kaiser's article on Isaiah and the Book of Isaiah is a magisterial contribution by a major commentator on that book. The article on Jerusalem is arranged historically (P. Welten on the history of archaeological excavation and on the Old Testament period, with three plans, J. K. Elliott on the New Testament, L. M. Barth on Judaism, J. Wilkinson on the Early Church, F. Heyer on the Middle Ages to the present day).

There are shorter articles on biblical personalities: Isaac (Albertz, M. Brocke — the latter mainly on the Aqedah), Jacob and the Blessing of Jacob (H.-J. Zobel, G. Larsson), Jehu (K.-H. Bernhardt) and both Jero-boams (V. Fritz). Three articles on Jewish writers — Isaac Abravanel and Judah Halevi (H. G. von Mutius) and Isaac Luria (K. Hruby) — and four on Christian exegeses — Isidore of Seville (R. J. H. Collins), James of Edessa (H. J. W. Drijvers), Jacob of Sarug (W. Hage) and Jan van Ruysbroeck (P. Verdeyen) — provide information on the history of exegesis. There are also brief articles on Yahweh (mainly on the origin of the name, M. Rose), Jericho (Bernhardt) and the *Sefer Yezira* (R. Goetschel), and an extensive treatment of Iranian religions by G. Lanczkowski. The volume ends with the first part of what will be an immense article on Jesus Christ, to be continued in Band xvii, which does not, however, deal in detail with the Jewish background but refers the reader to an article on the Messiah to appear in a forthcoming volume.

R. N. WHYBRAY

MUÑOZ LEÓN, D. (ed.): *Salvación en la Palabra. Targum — Derash — Berith*. En memoria del profesor Alejandro Díez Macho. 1986. Pp. 848. (Ediciones Cristiandad, Madrid. Price: Ptas 6,225. ISBN 84 7057 390 X)

This is a worthy memorial to A. Díez Macho (1916–84), probably best known internationally for his discovery and edition of Targum Neofiti, but a

scholar of extraordinary depth and range, and one of the main architects of the present strength of Iberian biblical studies, especially in his own speciality of targum. Besides the usual biographical notes and bibliography, the contributions (mainly in Spanish, but fourteen in English, seven in French and one each in Italian and German) are grouped in six sections as follows: (1) *Hebrew and Greek Bible*. Subjects covered include: the Sabbath (J. Alonso Díaz); Baruch 4:9–19 (L. Alonso Schökel); the Aleppo Manuscript (D. Barthélemy); the midrash on Exodus in Wis. Sol. (J. Busto Saiz); *Hokmah* in Isaiah (G. Cañellas); God's 'smile' in the Bible (G. R. Castellino); the transition from prophetic time to apocalyptic time (M. Delcor); motifs in four cosmic legends in Genesis (J. Guillén Torralba); the biblical manuscripts from Kaifeng (I. Lehman); 'What is a land flowing with milk and honey?' (E. Levine); the death of Moses in *Sifre Deut.* (T. Martínez Saiz); conceptions of inspiration in Philo (A. Piñero Sáenz), and articles on Hebrew textual traditions by A. Pedro Navarro, E. J. Revell and J. Treballe Barrera. Section (2), '*The Biblical Environment*', contains two articles of Ugaritic interest (J. L. Cunchillos Ilarri, G. del Olmo Lete) and one on Mari (J. García Recio).

Appropriately, Section (3), *Targum*, contains contributions of great distinction: 'D' Ex 22,4 à Is 6,13 par les targums' (H. Cazelles); the epithets of Noah (E. G. Clarke); a list of Grecisms and Latinisms in Tg. Neof. 1 (L. Díez Merino); methodology of Tg. Jonathan, esp. on Isai 1 (P. Doron); comparative targum study (M. H. Goshen-Gottstein); 'An ancient treaty ritual and its targumic echo' (J. C. Greenfield); the dispute of the trees in Tg. 2 of Esther 7:10 (P. Grelot); 'Targumic Toseftot from the Cairo Geniza' (M. L. Klein); implicit use of '*al tigre*' in the Qumran Job targum (R. le Déaut); relative use of *d-* and *dy* in Tg. Pal. (E. Martínez Borobio); 'On Englishing the Targums' (M. McNamara); the Peshitta of Ezekial in relation to MT, LXX and Tg. (M. J. Mulder); Targum and midrash on Gen 1:262–27, 2:7 and 3:7–21 (M. Pérez Fernández); Prophetism according to Tg. Jonathan and Tg. Pal (J. Ribera); Moses' death according to Tg. Dt 34:5 (A. Rodríguez Carmona); parallelistic structures in Tg. Neof.: Dt 32:1–43 (S. Segert), and an unedited fragment of the Samaritan Tg. (A. Tal).

Section (4), *Pseudepigrapha and Qumran*, contains reflexions on the virginal conception of Jesus à propos of a Coptic fragment on Enoch (G. Aranda Pérez); the Jewish dietary laws in Ep. Arist. 143–69 (N. Fernández Marcos); the 'new Jerusalem' and the future temple in the Qumran MSS (F. García Martínez). Section (5), *New Testament*, contains seven items, which go beyond our scope. Section (6), *Mediaeval Spanish Judaism*, presents eight essays which, besides their intrinsic scholarly merits and interest, illustrate how this late flowering of Jewish studies in Spain can be said to show an aspect of ecumenical reconciliation.

R. P. R. MURRAY

MURAOKA, T. (ed.): *Abr-Nahrain* xxv (1987), 1987. Pp. vii, 170, incl. figs.; 10 plates. (Brill, Leiden. Price: Fl. 65.00 (\$32.50). ISBN 90 04 08427 4)

Abr-Nahrain reaches the milestone of its 25th volume with the 1987 issue: the journal is now well established. In this issue of the Melbourne-produced annual J. Bowman writes on 'Jonah and Jesus' (pp. 1–12), following up his earlier essay on 'Solomon and Jesus' (1985). His concern is with the Jonah tradition in the background to the New Testament and the emergence of this in synoptic Q. G. Bunnens in 'A Slave for Alalakh Looked for in Ugarit (RS 4.449)' (pp. 13–18) gives a philological and historical interpretation of a 15th-century B.C. Ras Shamra Akkadian text dealing with enslavement for debt. Similar provisions are found in Alalakh tablets. G. W. Clarke and P. J. Connor ('Inscriptions, Symbols and Graffiti near Joussef Pasha' (pp. 19–39)) discuss in detail and provide copies and photographs of a series of short

inscriptions in Greek letters from near El-Qitar in Syria. The main ones are associated with tombs and date to the fifth/sixth centuries A.D. B. E. Colless in 'The *Letter to the Hebrews* and the *Song of the Pearl*' (pp. 40–55) gives a translation of the *Song of the Pearl* and interprets it as a Christian allegory drawing on *Hebrews*. It is not, according to the author, gnostic, as others have supposed. T. Harviainen discusses 'Pseudo-Pausal Forms of Passive Stems in Palestinian Punctuations and the Position of Stress in Hebrew' (pp. 56–67), concluding that the examples cited are not to be regarded as evidence of widespread penultimate stress in Hebrew. T. Muraoka and Z. Shavitsky present the first part (ʿ to y) of a word-list, 'Abraham Ibn Ezra's Biblical Hebrew Lexicon. The Five Megilloth: I' (pp. 68–91). This reconstructs Ibn Ezra's mental dictionary on the basis of extant writings. The final article is a long and highly specialized one by S. Powels on 'Relations between Samaritan and Arabic Astronomical Calculations' (pp. 92–142). Reviews complete the volume.

J. F. HEALEY

MYERS, A. C. (revision ed.): *The Eerdmans Bible Dictionary*. Associate eds: J. W. Simpson Jr, P. A. Frank, T. P. Jenney, R. W. Vunderink. 1987. Pp. x, 1094. (Eerdmans, Grand Rapids, Michigan. Price: \$29.95. ISBN 0 8028 2402 1)

This is a translation of the *Bijbelse Encyclopedie*, first published in 1950 (*Eleven Years*, p. 299), edited by F. W. Grosheide assisted by W. H. Gispen (Old Testament; archaeology), F. J. Bruijtel (botany; zoology); and A. van Deursen (geography; archaeology; daily life). The *Encyclopedie* reappeared in 1975 in two volumes, thoroughly revised by W. H. Gispen, B. J. Oosterhoff, H. N. Ridderbos, W. C. van Unnik and P. Visser. This edition contained additional articles on biblical theology, and some new entries were inserted from the 1959 edition co-edited by Grosheide of *Christelijke Encyclopedie*. The one-volume 3rd edition incorporated only minor corrections. For the English edition, in one volume, a significant number of articles have been revised, and a number of new ones added. The object of this further revision has been partly to update the work (e.g. on matters archaeological) and partly to make what had originally been a specifically Evangelical enterprise representative of a broader spread of opinion and to do justice to 'the breadth of American biblical scholarship, including insights from critical analysis of literary, historical, and sociological issues'. The contributors include Jews and Roman Catholics as well as Protestants from various traditions, and the bibliographies attached to major articles are calculated to reflect a variety of viewpoints. The standpoint of the English version may be described as enlightened conservatism. Typical perhaps is the Daniel entry, where we read that the book is a composite work created 'by an author-compiler towards the extreme end of the Old Testament period', and consisting, in ch. 1–6, of 'midrash based on historical fact' and, in 7–12, of 'apocalyptic prophecy [which] makes known God's will in timeless terms that have value for every age'. Not unnaturally, some contributors are more open to critical approaches than others: thus the treatment of Gen. 1–2 s.v. 'Creation' leaves decisions to the reader, whereas the Abraham article, although noting the views of Van Seters and Thompson and listing their books in the bibliography, does not hesitate to lay out before us a biographical account of the patriarch's life. The entries for Isaac and Jacob have even fewer nuances. Apart from such eruptions of *partis pris*, the main weakness of the Dictionary is that even in this latest revision it still shows much more interest in history, geography and natural science than it does in literary matters. 'Midrash' gets fewer words than 'Jehudijah', 'Javan' or 'mildew'; and articles on David, Saul (who oddly does not rate a bibliography) and Samson pay little or no attention to the

literary features of the stories. (Among New Testament topics, the entry on the Fourth Gospel is very dated; Paul is said, s.v. 'Celibacy', to 'condone' celibacy [but more accurately, s.v. 'Sex', to 'endorse' it]; despite the ecumenical spread of contributors the 'Mary' entry contains a schoolboy howler on the Immaculate Conception; and there is no entry about the Western Text.) Despite such defects this Dictionary is calculated to prove a valuable reference work; I hope it sells well enough to receive a further broadening revision.

B. P. ROBINSON

NEUSNER, J., LEVINE, B. A., and FRERICHS, E. S. (eds.): *Judaic Perspectives on Ancient Israel*. 1987. Pp. xviii, 318. (Fortress, Philadelphia. Price: \$34.95. ISBN 0 8006 0832 1)

No mere sketch of contents can do justice to the flair and enthusiasm that characterize this volume dedicated to H. L. Ginsberg. A Preface by Neusner and Introduction by Frerichs precede fourteen essays in five sections by mostly American Jewish scholars. Exegesis is represented by Levine on 'The Epilogue to the Holiness Code. A Priestly Statement on the Destiny of Israel', which includes a critique of A. Hurvitz on the relation of P and Ezekiel; by M. I. Gruber, whose brief but extensively annotated text on 'Women in the Cult According to the Priestly Code' draws attention to P's non-sexist language; by J. Milgrom, whose paper on 'The Structures of Numbers: Chapters 11-12 and 13-14 and Their Redaction' touches on ch. 16 also, and is too modestly styled 'Preliminary Gropings'; and by S. A. Kaufmann on 'Rhetoric, Redaction, and Message in Jeremiah': this analyses Jer. 3:1-4:2 as a chiasmic structure centred on 3:12-13, and suggests that Jeremiah and Deutero-Isaiah were the true prophetic founders of Judaism. Religion and History are powerfully represented by an exciting account of 'The Development of Israelite Monotheism', in which B. Halpern reviews a wide range of evidence under the title "'Brisker Pipes than Poetry'"; and by A. Rofé's extended treatment of 'The Battle of David and Goliath: Folklore, Theology, Eschatology': against J. Lust and E. Tov (see below p. 44) with whom he often makes common cause, Rofé argues that LXX represents a novel blend of harmonization and abridgment — however, the primary text (MT) is late Persian, reflecting messianic expectation, with the only-twice-named Goliath an originally anonymous figure of late biblical paradigmatic fiction.

Literature is well-served by S. A. Geller's "'Where is Wisdom?" A Literary Study of Job 28 in Its Settings'; by R. Alter's 'Structures of Intensification in Biblical Poetry' (said to be reprinted from *The Art of Biblical Narrative*, 1981, but in fact from *The Art of Biblical Poetry*, 1985, reviewed below on p. 69); and by R. E. Friedman on 'The Hiding of the Face: An Essay on the Literary Unity of Biblical Narrative'. Under Traditions of Scholarship, E. L. Greenstein offers 'A Reading of Esther', a book which belongs not to the chronological structures of the 'Old Testament' but to the carnival mock seriousness of Purim; while F. F. Greenspan presents fine examples of the contribution of medieval scholars from the Arab milieu. Two shorter and one longer essay on Theology ensure that the debate will go on: L. H. Silberman considers 'The Question of Job's Generation. *She'elat Doro Shel "Iyob"*: Buber's Job' — a work written when the 'final solution' was 'but a cloud the size of a man's hand on the horizon of history'; H. Yavin asks how far 'Modern "Doxologies" in Biblical Research' prove that our scholarship, despite methodologies sanctioned by the arts and sciences, is still the quest for religious faith; and J. D. Levenson explains 'Why Jews Are Not Interested in Biblical Theology', quoting with approval M. Goshen-Gottstein whose rather

different approach to the contribution of Jewish Biblical Theology concludes the volume for F. M. Cross reviewed on p. 110.

A. G. AULD

NORTH, R. (ed.): *Elenchus Bibliographicus Biblicus* of *Biblica*. Vol. 65 (1984). 1987. Pp. 872. (Biblical Institute Press, Rome. Price: \$85.00. ISSN 03927423)

An opening note on 'Some innovations' informs us how the *Elenchus*, while discussing an on-line computer service, is also moving to shorten the two-year delay caused by its mass and editing-procedures. We salute each improvement to this multi-faceted tool. Editors and librarians alike will sympathize with the comments on the alphabetization of surnames beginning with a prefix, with more readers prepared to look for Von Rad under V- than ready to give up on von Harnack under H-.

A. G. AULD

Proceedings of the Ninth World Congress of Jewish Studies, Jerusalem, August 4-12, 1985. Division A: *The Period of the Bible*. 1986. Pp. v, 246; iv, 144 (Hebrew). (World Union of Jewish Studies, distributed by Magnes Press, Jerusalem. Price: \$20.00. ISSN 0333 9068)

This volume presents a photographic reproduction of those lectures delivered within Division A of the 1985 Congress whose texts were made available to David Assaf on behalf of the organizers. They are: R. Giveon, 'New Material Concerning Canaanite Gods in Egypt'; H. J. Katzenstein, 'Some Reflections Concerning El-Amarna 296'; M. Anbar, 'The Kings of the Bini-Yamina Tribes in the Mari Texts'; G. J. Wenham, 'Sanctuary Symbolism in the Garden of Eden Story'; F. Polak, 'Literary Study and "Higher Criticism" according to the Tale of David's Beginning'; S. Segert, 'Symmetric and Asymmetric Verses in Hebrew Biblical Poetry'; F. Landy, 'Gilead and the Fatal Word'; D. N. Freedman, 'Deliberate Deviation from an Established Pattern of Repetition in Hebrew Poetry as a Rhetorical Device'; A. Reichert, 'The Song of Moses (Dt. 32) and the Quest for Early Deuteronomistic Psalmody'; D. L. Christensen, 'The Numeruswechsel in Deuteronomy 12'; B. O. Long, 'Framing Repetitions in Biblical Historiography'; C. T. Begg, 'berit in Ezekiel'; A. H. J. Gunneweg, 'Habakkuk and the Problem of the Suffering Just'; J. Magonet, 'The Structure of Isaiah 6'; M. Sæbø, 'From Collection to Book — A New Approach to the History of Tradition and Redaction of the Book of Proverbs'; A. Cooper, 'Structure, Midrash and Meaning: The Case of Psalm 23'; J. Milgrom, 'The Priestly Impurity System'; W. Rehfeld, 'Deuteronomic Time'; J. Ribera, 'The Image of the Prophet in the Light of the Targum Jonathan and Jewish Literature in the Post-Biblical Period'; D. Muñoz Leon, 'Memra in the Targum to Isaiah'; M. Wilcox, 'The Aramaic Targum to Psalms'; D. R. G. Beattie, 'Ancient Elements in the Targum to Ruth'; E. L. Greenstein, 'The Role of Theory in Biblical Criticism'; W. O. McCready, 'The Dead Sea Scrolls Response to Change: Traditionalists or Reformers?'; L. H. Schiffman, 'Liturgical Texts from Qumran Cave IV'; E.-M. Laperrousaz, 'Quelques remarques archéologiques concernant la chronologie des occupations esséniennes de Qoumrân'; N. G. Cohen, 'Philo's Tefillin'; J. G. Gammie, 'The Hellenization of Jewish Wisdom in the Letter of Aristaeas'; M. Mach, 'Are there Jewish Elements in the "Protoevangelium Jacobi"?''; G. E. Howard, 'Shem-Tob's Hebrew Matthew'; L. H. Feldman, 'Josephus' Version of Samson'; L. Archer, 'The "Evil Woman" in Apocryphal and Pseudepigraphical Writings'.

And in Hebrew: I. Singer, 'The Settlement of the Sea Peoples in the Shores of Canaan'; S. Iwry, 'A New Look at the Biblical Flood Story and its

Meaning in the Context of Genesis 1-11'; Z. Ben-Barak, 'The Case of Naboth in the Light of Documents from Mesopotamia — A New Perspective'; I. Gottlieb, 'Aspects of First-Person Narrative in the Bible'; Y. Zakovitch, 'Rationalization of Miracle Motifs in Biblical Narrative'; Z. Weisman, 'The Interrelationship between J and E in the Jacob Narratives — Re-examined'; Sh. Gelander, 'David and his God in the Eyes of the Royal Historiographer'; S. Zalewski, 'Rehoboam and his Advisers (1 Kings 12)'; Y. Elitzur, 'Melkizedek between Genesis 14 and Psalm 110'; B.-Z. Lurie, 'The Problem of Chronology in Judges 1'; Y. Amit, 'The End of the Book of Judges'; Sh. Vargon, 'The Social Background of Reproach Prophecies from the Latter Half of the 8th Century'; H. M. I. Gevanyahu, "'The End of Prophecy" — A Religious, Literary and Historical Problem'; N. Shupak, 'The "Sitz im Leben" of the Biblical and Egyptian Wisdom Literature'; M. Tsevat, 'Should we develop a Jewish Theology of the Bible?'; A. Shinan, 'Pseudo-Jonathan Targum — Its Nature and Date'; M. Perez, 'Transposition of Words (Hypallage) in the Commentary of R. Abraham ibn-Ezra'; A. Kloner, 'ABCderian Inscriptions in Jewish Rock Cut Tombs'; H. N. Rosel, 'The Military Conquest of Palestine according to the Book of Joshua'; J.-G. Kahn, 'The Concept of "Physis" in the Philosophy of Philo'.
A. G. AULD

Revista Bíblica Brasileira, Ano 4/1-2, 1987. Pp. 1-48; 49-80. (Nova Jerusalém, Fortaleza, Ce. Brazil. Price: US\$15.00 p.a.)

The first two numbers of this year's *RBB* pave the way for a systematic study of the Old Testament. This should be excellent for those encountering the Old Testament for the first time. A brief introduction (1-11) outlines the different Canons and makes a preferential option for that of the Hebrew Bible as an interpretative tool. The detailed study begins with an introduction to the Davidic narratives in Samuel and Kings, as containing the oldest historical writing in the Old Testament. This is followed by a presentation of the main themes, and an interesting analysis of two possible literary strands, identified as 'apologetic' and 'satirical' (49-71). The book review sections are greatly expanded, and there is an exegetical study of Dt. 8:1-6 by Sr Maria Celina Nogueira, who works directly from the Hebrew text (28-32). Both these last items will extend the appeal of *RBB* to a variety of readerships. The journal in fact continues to grow in scope and authority, so it is to be hoped that the editor's appeal for increased circulation (3-5) will meet with success. Articles are invited for publication, and the editor would also be glad to receive copies of other journals, on an exchange system with the *RBB*.
J. M. DINES

TAYLOR, J.: *As it was written: An Introduction to the Bible*. 1987. Pp. iv, 164. (Paulist Press, New York/Mahwah, New Jersey. Price: \$7.95. ISBN 08091 2843 8)

Since Vatican II the Roman Church has been concerned to encourage systematic reading and study of the scriptures. Dr Taylor is currently teaching in a New Zealand Seminary, and has written this book at an extremely elementary level for lay Catholics who accept the Church's magisterium and are ready to begin their study of the Bible. Each chapter incorporates questions for further discussion and consideration. It is difficult to see, however, how the more extended bibliography can be used, when there are no indications of the academic level of the books listed.
R. J. HAMMER

THOMPSON, B. P.: *Scripture: Meaning and Method – Essays presented to Anthony Tyrrell Hanson*. 1987. Pp. xviii, 245. (Hull University Press, Hull. Price: £19.50. ISBN 0 85958 460 7)

A *Festschrift* is in many respects a dual-purpose volume, celebrating the work and many-sided interests of the scholar to whom it is dedicated and, at the same time, seeking to present something fresh for scholars to consider. This volume fulfils both aims remarkably well and honours the work of Professor A. T. Hanson who has frequently, and strongly, argued for the enduring influence of the Old Testament upon Christian tradition. The major part of the book is taken up with fourteen essays, divided between meaning and method in the study of Holy Scripture. Several of them deal with connections between the Old and New Testaments. It is those dealing with 'method' which have the most direct bearing upon the Old Testament and Early Judaism.

L. L. Grabbe presents a sharp critique of Fundamentalist approaches to biblical interpretation with special reference to the Book of Daniel. I. Ellis compares the exegetical writings of F. D. Maurice with a number of recent attempts to develop a synchronic approach to biblical interpretation. He finds in Maurice a remarkable anticipation of several of their features. R. N. Whybray submits the whole attempt to develop an Old Testament theology to a very critical scrutiny in a revised version of his Presidential Address to the SOTS. Fr Barnabas Lindars examines the use of themes from the Joseph and Asenath story in the Christian Eucharist, and J. W. McKay traces a number of similarities between the Old Testament prophetic movement and present-day Charismatic movements in the Christian Church. A more detailed literary examination concludes the volume in the shape of an essay by J. L. North on the influence of Pindar on Philo of Alexandria. Altogether this makes an interesting volume in honour of a scholar who has maintained a deep interest in the field of Old Testament Research.

R. E. CLEMENTS

TÖKEI, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, XL Fasc. 1 (pp. 1–216); fasc. 2–3 (pp. 217–368). 1986. (Akadémiai Kiadó, Budapest. ISSN 00016446)

These fascicles contain nothing on the Old Testament.

J. A. EMERTON

VANSTIPHOUT, H. L. J., JONGELING, K., LEEMHUIS, F., and REININK, G. J. (eds.): *Scripta Signa Vocis: Studies about Scripts, Scriptures, Scribes and Languages in the Near East presented to J. H. Hospers*. 1986. Pp. 331. (Egbert Forsten, Groningen. Price: Fl. 65.00. ISBN 90 6980 008 X)

As a *Festschrift* presented to J. H. Hospers on his sixty-fifth birthday this volume reflects the latter's wide interests. Most of the articles are of interest to students of the Bible and the north-west semitic languages, such as those by C. J. Labuchagne (composition techniques in Deuteronomy), M. E. Vogelzang and W. J. van Bekkum (meaning and symbolism of clothing in Ancient Near Eastern texts), C. H. J. de Geus (lamps in ancient Israelite tombs), J. F. Sawyer (biblical semantics), A. Schoors (*ki* in Koheleth), B. Jongeling (*l* in 1 Sam. 16:7), A. S. van der Woude (bilingualism in Daniel), J. W. Wevers (the Greek version of Exodus), J. Hoftijzer (two problems in the third Lachish letter), K. Jongeling (*K* and variants in Punic), H. J. W. Drijvers (Peshitta of Solomon's Wisdom), C. Molenberg (the story of 'Habakkuk's dinner' in Syriac Literature), A. Klugkist (origin of the Mandaic script), F. Leemhuis (the Tell Fekherye inscription), K. Aartun (the

origin and meaning of the name AQHT), J. van Dijk (^cAnat, Seth and the seed of Prê^c), E. Lipinski (Ugaritic and biblical scribes), H. L. J. Vanstiphout (cuneiform writing and literature), H. te Velde (scribes and literacy in the ancient Near East).

There are also a few articles of less direct interest to students of the Bible and the North-west Semitic languages on *al Tawḥīdī* (G. J. van Gelder), Akkadian and Sumerian (G. Haayer), a seventh-century Syriac homily (G. J. Reinink), the Yezīdīs of Northern Iraq (W. H. Ph. Römer), a recently discovered South-Arabian inscription (J. Ryckmans), two Akkadian auxiliary verbs (K. R. Veenhof), an eighteenth-century Hebrew ode (G. Vos), and the Cushitic article (A. Zaborski).

P. WERNBERG-MØLLER

VAWTER, B. (ed.): *Old Testament Abstracts*. Vol. 9, no. 3 (October 1986). McCREESH, T. . (ed.): *Old Testament Abstracts*. vol. 10, no. 1 (February 1987). Pp. 235–383; 1–98. (The Catholic Biblical Association, The Catholic University of America, Washington DC. Price per annum: £14.00; single issues: \$5.00. ISSN 03648591)

Old Testament Abstracts is firmly established as one of the important bibliographical tools available to Old Testament scholars. That this has come about is due in very large measure to Bruce Vawter, who was not only involved in the initial planning for OTA, but also served as its first editor and himself undertook much of the work of abstracting and reviewing. All Old Testament scholars will have learnt with sadness of his death at the end of 1986. (The first issue of OTA for 1987 contains an obituary of him by J. Jensen.) Those who use this *List* will wish both to pay tribute to the work of Bruce Vawter, and to offer encouragement to the new General Editor, Thomas P. McCreesh.

M. A. KNIBB

WHIGHAM PRICE, A.: *The Ladies of Castlebrae: a story of nineteenth-century travel and research*. 1985. Pp. xiv, 242. (Alan Sutton, Gloucester. Price: £10.95. ISBN 0 86299 228 1)

A fascinating account of the unglamorous twins, Maggie and Agnes Smith, born in Ayrshire in 1843, raised by their wealthy solicitor father and rendered independent by his death in 1866, who travelled two years later via Constantinople and Cairo to the Nile Cataract and Jerusalem. Their formal training in Greek began ten years later. After each in turn had been married for a very few years in their forties, the widowed Mrs Gibson and Mrs Lewis settled to a life of more than thirty years of scholarship in Cambridge, where they entertained the famous, provided the land for Westminster College's move from London, and focused their own research on Syriac, Arabic, and Greek MSS from St Catherine's in Sinai to whose library they made two successful expeditions. Honoured by seven doctorates in all, their example should encourage all 'mature students'!

A. G. AULD

WIGODER, G. (ed.): *Illustrated Dictionary and Concordance of the Bible*. 1987. Pp. 1,070. (Macmillan, New York and London. Price: £90.00. ISBN 002 916380 3)

A notable team of editors, Sh. M. Paul (Old Testament), B. T. Viviano (New Testament), and E. Stern (Biblical Archaeology), presided over by Professor Wigoder, has led an able team of Israeli and American scholars in the production of a handsome and visually satisfying volume. As dictionary, it

includes about 3,500 items defining biblical proper names, based on the text of the New King James Version. Interspersed are other sorts of article: gazelle and tamarisk are treated within comprehensive listings of animals and plants; each biblical book and group of books is separately introduced, including those from the Apocrypha; topics like afterlife find a place despite the absence of the word from the biblical text. The book's inner margins list all occurrences of an item, so providing the concordance. The generous outer margins carry a wealth of apt illustration: seals bearing names, details of places. Qumran fragments of books — with larger photographic features within the text of perhaps half the pages. While space is not wasted, there is an absence of clutter. The scholarship is uncontroversial: discreet silence is often preferred to honest doubt. And '... a concatenous pattern whose sequential ordering is determined by the mnemonic device of catchwords, phrases and ideas common to the two oracles contiguous to one another' is a rare example of language itself requiring a dictionary.

A. G. AULD

WIND, J. P. (ed.): *The Bible and the University: The Messianic Vision of William Rainey Harper* (SBL Centennial Publications). 1987. Pp. viii, 190. (Scholars Press, Atlanta, Georgia. Price: \$18.95 (member price: \$13.95); paperback price: \$13.95 (member price: \$9.95). ISBN 1 55540 1295; 1 55540 130 9 (pbk))

Harper's achievement as scholar, teacher, religious leader, and University President are here impressively presented against a background of varied developments during 'the last moments when Americans were able to believe, without second thoughts, that their nation could be the messianic deliverer of the world'. These developments were the changing pattern of American society from village to metropolitan ways of life, the changing pattern of education at various levels, and the impact of critical scholarship on biblical study. It is admitted that Harper was not a seminal scholar, but that his distinctiveness lay in his ability to 'blend and reconcile' views often felt to be incompatible, and further that in some important ways he anticipated later developments in biblical study, particularly regarding the relationship of revelation to history. His impact on the work of Seminary, Sunday School, and College is described and assessed. Particular attention is given to his influence as President of the University of Chicago and his version of the 'messianic role' of the University in a democracy, later critical evaluations (and caricatures) of which are summarised and commented on. The value of this illuminating study is enhanced by the admirable documentation.

G. W. ANDERSON

WOLFF, H. W.: *Studien zur Prophetie — Probleme und Erträge. Mit einer Werkbibliographie* (Theologische Bücherei, 76). 1987. Pp. 195. (Chr. Kaiser, Munich. Price: Dm 36.00. ISBN 3 459 01683 3)

Nine of the ten essays in this volume have appeared before; the tenth, dealing with literary-historical study of Haggai, is hitherto unpublished. The essays cover a wide range. Some are general: 'Prophecy from the Eighth through the Fifth Century' (the original German text, of which a translation appeared in *Interpretation* 1978); 'The prophetic experience of God'; 'The actual message of the classical prophets' (*Zimmerli Festschrift*, 1977); 'Prophet and Institution' (in *Charisma und Institution*, ed. T. Rendtorff, 1985) 'Conception of the End and the crisis of direction' (*Krauss Festschrift*, 1983), all touching on the major issues in recent study of the prophets. Special studies: 'Micah's understanding of his vocation' (Göttingen Congress); a

careful study of right and wrong interpretations of Joel 4:9-12, Isa. 2:2-5, Micah 4:1-5; Obadiah as a cult-prophet acting as interpreter; humour in Jonah.

These are not all easy of access; so it is particularly useful to have these studies by a scholar who looks broadly as well as in detail (cf. his BK commentaries on the Minor Prophets, still not completed) at the prophetic books and messages.

P. R. ACKROYD

VAN DER WOUDE, A. S. (ed.): *Crises and Perspectives: Studies in Ancient Near Eastern Polytheism, Biblical Theology, Palestinian Archaeology and Intertestamental Literature* (Papers read at the joint British-Dutch Old Testament Conference held at Cambridge, U.K., 1985: Oudtestamentische Studiën XXIV). 1986. Pp. 149, (Brill, Leiden. Price: Fl. 88.00; sub. price: Fl. 68.00. ISBN 90 04 07873 8; ISSN 0169 9555)

These papers represent the permanent record of what was an excellent Summer Meeting of SOTS in Fitzwilliam College, Cambridge in July 1985. They are wide-ranging in their concerns and learned in their execution and reflect well on the SOTS presidency of Professor R. E. Clements. J. C. de Moor contributes a fascinating study of 'The Crisis of Polytheism in Late Bronze Ugaritic'; N. Poulssen's 'Time and Place in Genesis v' is a charming, allusive reflection on Genesis v, especially v.29; G. I. Davies offers a thorough analysis of the complexities of archaeological contributions to the study of the Hebrew Bible in his 'Megiddo in the Period of the Judges'; E. W. Nicholson gives a typically lucid account of the history of thought on biblical covenant in 'Covenant in a Century of Study since Wellhausen'; K. A. D. Smelik's 'Distortion of Old Testament Prophecy: The Purpose of Isaiah xxxvi and xxxvii' is an absorbing consideration of the complexities involved in the relation between the Isaiah text, its parallel occurrence in Kings, and Jer. xxxvii; L. Dequeker provides an interesting but complicated treatment of '1 Chronicles xxiv and the Royal Priesthood of the Hasmoneans'; J. D. Martin develops some earlier thoughts on Ben Sira's messianism in his 'Ben Sira's Hymn to the Fathers: A Messianic Perspective'; and T. Rajak concludes the volume with her very useful analysis of 'The Sense of History in Jewish Intertestamental Writing'. Altogether there is some very good but heavy scholarship represented in this volume, with some excellent collections of footnoted secondary literature (especially Davies, Smelik, and Rajak).

R. P. CARROLL

2. ARCHAEOLOGY AND EPIGRAPHY

ALBENDA, P.: *The Palace of Sargon, King of Assyria: Monumental Wall Reliefs at Dur-Sharrukin, from original drawings made at the time of their discovery in 1843-1844 by Botta and Flandin* (Synthèse, 22). 1986. Pp. 280 (inc. 3 maps), 153 plates, 97 figures. (Editions Recherche sur les Civilizations, ADPF, Paris. Price: Fr. 352.00. ISBN 2 86538 152 8; ISSN 0291 1663)

Sargon II of Assyria, the father of Sennacherib mentioned in Isaiah 20:1, broke with tradition by building himself a new palace in what was planned to be a totally new town, Dur-Sharrukin, the modern Khorsabad. Its remains (mistaken for Nineveh!) were the object of the first French excavation in the Near East, under P. E. Botta. A large number of stone wall reliefs in varying states of preservation were uncovered, but only a small number eventually reached Western museums. Some rapidly disintegrated in the air. Drawings

were made on the spot, some by Botta, more by his artist E. Flandin, which were published from engravings in their massive five-volume work *Monument de Ninive* (Paris, 1849–50, reprint Osnabrück, 1972). In 1980 the original drawings were discovered in Paris and these are published here in photographic reproduction as the closest one can get to what Botta uncovered. In addition photographs are provided of as many of the originals as survive and could be reached. The text surveys all the excavations at the site, explains the architectural settings of the various reliefs, and offers a commentary on them, while C. B. F. Walker edits the few captions. Detailed catalogues of drawings and existing reliefs supply necessary information. Save for these catalogues, the text is also given in French translation by A. Caubet. This is a careful scholarly work of lasting value, though the commentaries avoid matters of religion, mythology and history. One scene (pl. 98) shows a siege of Ekron not referred to in the king's surviving inscriptions.

W. G. LAMBERT

ASSMANN, J., BURKARD, G., and DAVIES, V. (eds.): *Problems and Priorities in Egyptian Archaeology*. 1987. Pp. 311, 32 plates. (KPI Ltd, London and New York. Price: £40.00. ISBN 0 7103 0190 1)

In 1985, the Ägyptologisches Institut at Heidelberg University celebrated its seventy-fifth anniversary by holding an international colloquium on needs and methodology in field-work in Egypt. This volume gathers up the papers then presented. The Heidelberg Institute is currently much engaged with the recording and publication of private (decorated) tomb-chapels in Western Thebes. Thus, four of the sixteen papers touched on the study and publication of such chapels. Two more deal with epigraphy on standing monuments, especially temples. Five tackle questions of excavation and evaluation of artefacts. Others deal with socio-economic issues on an archaeological basis. The whole is prefaced by a short history of the Institute. Valuable to Egyptologists rather than for Old Testament scholars.

K. A. KITCHEN

BORDREUIL, P.: *Catalogue des Sceaux Ouest-Sémitiques Inscrits de la Bibliothèque Nationale, du Musée du Louvre et du Musée biblique de Bible et Terre Sainte*. 1986. Pp. x, 133. (Bibliothèque Nationale, Paris. Price: Fr. 220.00. ISBN 2 7177 1750 1)

The three Paris collections hold 140 seals inscribed in Phoenician (39), Hebrew (20–7 unpublished), Moabite (9), Ammonite (16), and Aramaic (56). Many are well-known, including the Hebrew seal of 'byw 'bd 'zyw, the master believed to be the king of Judah. Without a royal title such an attribution remains uncertain, and so cannot act as a firm key for dating the engraving. Distinctive names are exceptions, and that applies to perhaps the most important seal published here, no. 86, *lnrš' 'bd 'irsmk*, where the master can hardly be other than the king of Arpad of c. 780 B.C., father of Mati-el of the Sefire treaties. This is one of 35 seals formerly owned by Henri Seyrig, almost all notable pieces. Valuable for palaeography and language, the seals also offer varied iconographic contributions, notably the fire-offering scene (*ātaš-zāhr*) on an Achaemenid cylinder (no. 136). Bordreuil gives clear descriptions and brief comments of each seal, with bibliographies and comparisons, providing rich material for further research. His definitive catalogue advances the study of ancient Levantine glyptic, an instructive aspect of the Old Testament's cultural world.

A. R. MILLARD

COLLON, D.: *First Impressions: Cylinder Seals in the Ancient Near East*. 1987. Pp. 208, including 966 illustrations. (British Museum Publications, London. Price: £25.00. ISBN 07141 1121 X)

Seals of ancient Western Asia are important for the history of art and as evidence of legal practice as attesting or protecting rights. Since the materials and designs vary according to period and place they serve also to illuminate their archaeological context and the chronology. This excellent book by the leading British scholar in this particular and technical field of study is both a reliable introduction and comprehensive reference work to the whole subject. It should replace Frankfort's standard work on the subject (1939).

The scope is wide, from Proto-historic to Hellenistic times throughout the Middle East, and covers seal designs and history (part i); their use in society (ii); and the subjects and themes represented (iii). The miniscule art depicts aspects of daily life, and beliefs and practices including deities and demons, temples and altars, sacrifice and banquets, myths and legends; and illustrates many matters from dress to music and dancing and warfare. It offers a source too often overlooked as little represented in this region outside Egyptian tomb paintings and the glimpses afforded by Assyrian palace wall-reliefs.

Syria/Palestine is included; but since stamp seals are touched upon but briefly the reader interested only in the Old Testament needs to remember that these were used concurrently with the cylinder form throughout much of the area and time, though after the ninth–eighth centuries B.C. they predominate (cf. Gen 41:41–42; Jb. 38:14). A companion volume at this same standard which would include these and the inscribed Hebrew stamps would be most useful.

D. J. WISEMAN

HADIDI, A. (ed.): *Studies in the history and archaeology of Jordan*, II. 1985. Pp. 358. (Department of Antiquities, Amman, and Routledge & Kegan Paul, London, Boston, Melbourne and Henley. Price: £38.00. ISBN 07102 0734 4)

Here are forty-three papers given at an Amman conference (1983) on 'Jordanian environment: geographical and historical'. Its major concern was environmental archaeology: climate, vegetation, ecology, geomorphology, hydrology, natural resources, seismology, agriculture, erosion, urbanization all came within its scope. D. Baly in an introductory essay discusses environment as process. Among the following essays, D. O. Henry and G. O. Rollefson make important contributions on the Late Pleistocene environment in southern Jordan, as does D. Kirkbride on the Pre-Pottery Neolithic environment of Petra. J. R. Harlan reconstructs the EB environment of Moab. K. H. Bernhardt presents the biblical evidence for natural conditions and resources in east Jordan, and E. Will describes the Hellenistic and Roman urbanization of Jordan. L. Geraty and Ø. LaBianca discuss 'food-procuring strategies' in the Hesban region. H. Chadwick considers the relation of the great religions to the environment. Other studies relate to the Nabataean, Byzantine and subsequent periods, or to technical and scientific matters. While *Book List* readers will note the importance of these environmental studies for their own historical concerns, HRH Crown Prince Hassan, in his preface, underlined their value for modern environmental planning. This is a welcome and exciting successor to volume I (*B.L.* 1984, p. 31).

J. R. BARTLETT

HARRIS, R. L., and SCHONFIELD, J. (eds.): *Bulletin of the Anglo-Israel Archaeological Society: News and Meetings of the Society 1985-6*. 1986. Pp. 79. (Anglo-Israel Archaeological Society, London. Price: £8.00. ISSN 0266 2442)

Summaries of six lectures occupy pages 16-55 of this issue. E. Braun, whose visit to Britain the Society financed, gives an account of important excavations revealing Neolithic and Early Bronze Age houses at Yiftahel, Y. Shiloh outlines results of his work in the City of David, and G. Barkay surveys ideas about the extent of Iron Age Jerusalem in the light of recent discoveries, rather harshly criticizing the late Dame Kathleen Kenyon. Re-discovery of Jerusalem in the nineteenth century was part of Y. Ben-Arieh's lecture, and reconstruction of the Byzantine *Cardo* the subject of E. N. Krendel's. D. Barag presents arguments to show that the *menorah* gained prime importance as a Jewish symbol only after A.D. 70, eventually embracing Messianic connotations. S. Gibson's research report describes the excavation of a small Byzantine 'monastery' near Jerusalem, and D. Stacey a cemetery south of Jericho containing Middle Bronze Age tombs. D. Barag also provides an obituary of Dr R. D. Barnett. D. Jacobson's research report, pp. 56-68, presents evidence that Herodium was less a fortress than a luxurious defensible residence of Hellenistic style, hence a 'chateau'. With this paper the Society's *Bulletin* steps beyond summaries of lectures to the initial publication of original research. If it continues in this way its value will grow, and it will become essential to libraries concerned with the biblical world.

A. R. MILLARD

KENYON, K. M.: *The Bible and Recent Archaeology* (revised edition by P. R. S. Moorey). 1987. Pp. 192. (British Museum Publications, London. Price: £9.95. ISBN 0 7141 1681 5)

Roger Moorey has completely re-written Kathleen Kenyon's summary 105-page account of biblical, principally Palestinian archaeology, concentrating on work done since the 1978 publication. Major changes concern the Patriarchs and the Conquest. For the former Moorey follows T. L. Thompson's dictum, 'Archaeological materials should not be dated or evaluated on the basis of written texts which are independent of these materials', allowing a few traditions survived from before 1200 B.C. The dictum is not operated for later periods. 'Canaan in the Bronze Age' is a clear account of important discoveries, including the archives of Ugarit and proto-alphabetic texts from Palestine, closing with the Israel Stele and the recent proposal that damaged reliefs from Karnak reflect Merneptah's campaign in Canaan. Two chapters discuss the end of that era, one the Egyptian and Philistine roles, the other the Israelite, stressing the problems of identification inherent in the term Israelite, and the difficulties archaeology creates for understanding Joshua-Judges. The biblical texts for David and Solomon are evaluated through familiar discoveries, the Temple, gateways, city walls and 'stables' succinctly assessed as signs of central control. Jerusalem, both the Kenyon and Shiloh excavations, Lachish, Arad, and the Negev enigmas for Kuntilet Ajrud and Horvat Qitmit give material evidence for Judean culture, Hazor and Dan principally for Israel, with a glance at Transjordanian sites. Welcome is Chapter 8, 'From the Exile to Herod the Great', covering the end of Judah, the Persian period, which recent finds illustrate, including a fine incense burner from Jordan, and Hellenistic times, with coverage of Qumran. Finally, Moorey tells of Herod's buildings as now known, and brings up to date the discussion of the Holy Sepulchre's site. Although perhaps over-

estimating the contribution of archaeology to interpreting the Bible in its earlier part, this is a clear and authoritative survey of the current situation.

A. R. MILLARD

McGOVERN, P. E.: *Late Bronze Palestinian Pendants: Innovation in a Cosmopolitan Age* (JSOT/ASOR Monograph Series 1). 1985. Pp. xx, 184. (JSOT Press for the American Schools of Oriental Research, Sheffield. Price: £30.00 (\$45.00). ISBN 0 905774 90 6)

While Late Bronze Age towns in Palestine generally display a decline from the heights of Middle Bronze Age culture, their ruins have yielded much more jewellery, in particular pendants. At the start of the Late Bronze Age golden pendants with Syrian associations are found, then in Late bronze IB Egyptian styles became more common, moulded in faience. This type increased in Late Bronze IIA and was very popular in Late Bronze IIB, when echoes of Amarna fashions appear. This class is more common in the lowlands than in the hills, where local types hold sway. P. McGovern has catalogued and analysed 359 examples, arranging them in six classes by shape, and examining their provenances. He has had access to many unpublished specimens, notably from Beth-Shan, and gives information on comparable pieces from Syria and elsewhere. Such a study faces the problems of accident in preservation and discovery, problems McGovern has noticed but which need emphasis in the statistical presentation of the final chapter. Egyptian style pendants, he claims, attest Egyptian presence, but this is doubtful unless they are well distributed in company with other signs of Egyptian occupation. Many pendants are found in shrines where they may have adorned statues as necklaces, others found in houses adorned individuals and may be seen as amulets. This is a workmanlike assessment of some of the raw material for reconstructing Canaanite religious practices.

A. R. MILLARD

MAGALL, M.: *Archäologie und Bibel: Wissenschaftliche Wege zur Welt des Alten Testaments*. 1986. Pp. 240. (DuMont Buchverlag, Köln. Price: DM 28.00. ISBN 3 7701 1644 5)

Her crisp style allows the author to deal with a lot of material in a helpful presentation of how archaeology has come to inform our view of the biblical world. She begins with a brief review of the history of archaeology in the Holy Land. The opening chapter reviews extra-biblical witnesses to relevant facts and myths up to the period of Darius. The next nine chapters handle patriarchs, conquest, rise of monarchy, united monarchy, northern Israel, Judah, return from exile, Herod, and tangible remains of the time of Jesus — all in pleasingly critical fashion. There follows a brief guide for first-time visitors to twenty-one of the sites mentioned in the main text, a chronological table, and a list of the museums (including smaller kibbutz museums) with archaeological finds. The many black-and-white illustrations are well-chosen, if not always well produced; the eight central colour pages are excellent.

A. G. AULD

NEGEV, A.: *The Late Hellenistic and Early Roman Pottery of Nabatean Oboda; Final Report*. (Qedem, Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 22). 1986. Pp. xxii, 144. (Israel Exploration Society, Jerusalem. Price: \$24.00. ISSN 0333 5844)

This complete catalogue, covering both Nabatean and non-Nabatean ware, both pots and artefacts, records the results of excavations conducted at

Oboda (Avdat) by the author during 1958–61. The enormous quantities of Nabatean ware yielded by the site, much of it from a large dump which had also contained numerous coins, made possible a chronology for the ware. This has since been revised, notably in the light of a smaller quantity of better stratified material from Mampsis, excavated by the author from 1965 on. There is no identifiable Nabatean pottery from earlier than the first century B.C.; and, at the other end, it is not clear how far the painted pottery industry at Oboda survived the Arab attacks of between A.D. 50 and 73. In an excessively brief introduction, the author gives some indication of the problems of relating the history of the Oboda manufacture (a workshop was discovered in 1981) to the wider picture of the development of Nabatean pottery and of the vicissitudes of the Nabatean people. The catalogue itself is illustrated with copious excellent drawings and photographs of small pottery fragments and these suggest the difficulties involved in settling the classification of types and designs. They also convey an impression of the refinement and richness of the painted ware at its height.

T. RAJAK

ORRIEUX, C.: *Les Papyrus de Zenon: L'horizon d'un grec en Égypte au IIIe siècle avant J.C.* 1983. Pp. 161. (Macula, Paris. Price: Fr. 80.00. ISBN 2 86589 008 2)

The papyrological archive of Zenon, agent of Ptolemy Philadelphus's finance minister in the middle years of the second century B.C., have received a dispersed publication and a large scholarly literature. Although only about 40 out of some 1,200 documents concern Palestine, where Zenon spent a year on behalf of his master, these are of immense importance as virtually the only sound evidence for the region during its century of Ptolemaic rule. A few other documents concern Egyptian Jews in the Fayum. An accessible conspectus of the dossier would therefore be of interest to the *B.L.*'s readers. But this exercise in 'haute vulgarisation' is so Gallic in style and so sketchy in contents as to be of little use for the purpose. There is a brief presentation of that remarkable Jewish correspondent Tobiah the Ammonite, but the allusion to the lineage, which stretches back at least to the time of Zechariah, is unhelpful, its significance never emerging. The famous pagan formula in one of his letters prompts a sentence about Jewish Hellenization, after which we are swept on to other territory.

T. RAJAK

PARPOLA, S.: *The Correspondence of Sargon II, Part I: Letters from Assyria and the West* (State Archives of Assyria, Vol. 1). 1987. Pp. xxvi, 262, 40 figs., and 1 folded map. (Helsinki University Press. Price: FIM 180.00; £24.95. ISBN 951 570 003 5)

The Neo-Assyrian Text Corpus project provides the first of four volumes with 265 of the c. 1300 letters assigned to Sargon of Assyria over ten years c. 715 B.C. They were mostly sent to or from governors and high officials and are a rich, sometimes neglected, source for recovering the everyday life of the time. The texts are given in transliteration with a clear English translation (with a few quaint exceptions), full indexes and related illustrations. The Introduction discusses letter-writing and the postal system which held this 'Empire of communications' together.

Most of the letters are intelligence reports referring to events in Phrygia, Urartu and the Cimmerians by the crown-prince Sennacherib. Others concern unrest among the restless Arabs partly controlled by an embargo of iron to them (179); the resistance of the men of Samaria to corn-taxes imposed (200) or the reaction to the Assyrian yoke (183). Army operations, including supplies of horses, charioteers and depots; the movement of foreign

delegates, tribute, prisoners and deportees show the importance placed on all this by the Assyrian administration system. As would be expected there is emphasis too on the selection and transportation of timber, bull-colossi, and stone for building Sargon's new palace at Dūr-Šarrukēn (Khorsabad) (see above, p. 28). Details of repairs to temples, of the cult, rituals, festivals, and even of the weather, as of individuals seeking refuge in a temple (236) and care for widows of fallen soldiers (21) will be welcomed by those looking for material to compare with the Old Testament. This initial volume portends a valuable series.

D. J. WISEMAN

PEARLMAN, M.: *Seisho no Hakkutsu Monogatari*. Translated by K. Onodera. 1987. Pp. 318 + 8 pp. index. (Yamamoto Shoten, Tokyo. Price: ¥4,800)

This is a Japanese translation of *Digging up the Bible* (1980) (see *B.L.* 1981, p. 32). The translator appended a list of reference books in Japanese.

K. K. SACON

SUSSMAN, A., and GREENBERG, R. (eds.): *Excavations and Surveys in Israel 1986* (Volume 5, English Edition of *Hadashot Arkheologiyot*, nos. 88–89, edited by I. Pommerantz). 1986. Pp. vii, 127, with 2 maps and numerous plans, photographs and drawings. (Israel Department of Antiquities and Museums, Jerusalem (available from Eisenbrauns, P.O.B.275, Winona Lake, Indiana 46590). Price: \$10.00. ISSN 0334 1607)

Excavations and Surveys is the English version of the official annual bulletin of the Israel Department of Antiquities. The current issue, which includes some photographs for the first time in addition to the invaluable plans and drawings, contains nearly a hundred reports on excavations and surveys, mainly carried out in 1986, as well as ten briefer items. The full range of archaeological periods are covered. Reports relating to the biblical period include those on the important excavations at Ashkelon, Tel Batash (Timnah) and Dor, and finds of particular interest from Tel Migne/Ekron (extensive evidence of the oil industry of the seventh century B.C.), Mount Ebal (further data on the 'cult place' of the Judges period) and Jerusalem (an inner gate of the city of the late Israelite monarchy near the southern approach to the temple). This is by far the fullest and best guide to current excavation in Israel and the occupied territories.

G. I. DAVIES

TEIXIDOR, J.: *Bulletin d'Epigraphie sémitique (1964–1980)*. (Bibliothèque archéologique et historique, tome cxxvii). 1986. Pp. 513. P. Geuthner, Paris. Price: Fr. 280.00. ISBN 2 7053 0335 9)

J. Teixidor and the editors of *Syria* served Semitists well by publishing an annual survey of newly published West Semitic inscriptions and comments on studies of others from 1967 to 1979. Now Teixidor's perceptive comments and helpful bibliographic notes are reproduced in a single volume, with the original annual indices and a final index of all texts from *Corpus Inscriptionum Semiticarum* I and II discussed, and all those from H. Donner and W. Röllig's handbook. There is also a consolidated list of provenances. The author has taken the opportunity to add twenty-six pages of Addenda and Corrigenda. Among numerous pertinent observations, the most notable is the further evidence that the Arslan Tash amulets are not ancient (pp. 471f.). This is a

volume which all scholars and libraries concerned with West Semitic texts and inscriptions, including Hebrew, will have to acquire and consult.

A. R. MILLARD

La Voie Royale. 9000 ans d'Art au Royaume de Jordanie. Exposition, Musée de Luxembourg, 26 Novembre 1986–25 Janvier 1987. 1986. Pp. 304, black and white, and colour photographs. (Association française d'Action artistique, Paris)

This volume commemorates the first major exhibition of antiquities from Jordan in Europe. Objects from Amman were joined by some from Paris collections, and Jordanian and French scholars collaborated in describing them. After an introductory essay for each major period stands a selection of typical artefacts. There are familiar pieces: the Shihan stele, the Moabite stone (translated by A. Lemaire), and the Ammonite statuary (eight pieces, each illustrated, five in colour), items from Petra. Recent discoveries are also displayed, several previously unpublished, including the Pre-Pottery Neolithic B figures from Ain Ghazal which show how the fragments from Jericho once appeared, ivory carved plaques from Middle Bronze Age Pella, a remarkable Tell el-Yehudieh ware puzzle-jug topped with a woman's head, cylinder seals, Achaemenid metal-work from the Umm Udheina tomb, and Hellenistic, Roman, and Byzantine material from Qweilbeh (painted tombs), Khirbet es-Samra (mosaics), etc. Ammon, Moab, and Edom occupy fifty pages, the pottery and glyptic showing overall similarities with the Palestinian, but revealing local variations. The absence of any example of Edomite painted ware is disappointing. All the Iron Age seals are drawn from Paris collections and figure in Bordreuil's catalogue (see p. 29), except for Palty the *mazkir's* fine one. This catalogue makes a well-illustrated introductory handbook to the archaeology of Jordan.

A. R. MILLARD

YON, M. (ed.): *Le centre de la ville (Ras Shamra-Ougarit III): 38*–44* campagnes (1978–1984)*, (Éditions Recherche sur les Civilisations, mémoire no. 72). 1987. Pp. 374. (ADPF, Paris. Price: Fr. 357.00. ISBN 2 86538 169 2)

This important volume contains detailed studies arising out of recent campaigns at Ras Shamra under the direction of Marguerite Yon. The speed of publication is admirable, though there is no pretence that this is the last word on the material here published. The area being excavated reflects, perhaps, the changing perspectives of Near Eastern archaeology — it is an area of residential character of the Late Bronze period and is important because of the information it provides on the everyday life of the city which produced in the same period such fine works of art and literature. The contributions are on the following topics: the organization of the habitat (of a series of residential buildings), water facilities, two new tombs under the houses, olive oil production facilities in one building, and a 'local' religious building. There are also specialized reports on groups of finds: bone and ivory objects, terracotta objects, glassware, rhytons, bronze tools and weights. Of the few points of biblical interest one is a discussion of the presence of the hippopotamus in the Levant in the second and first millennia B.C. (reference being made to Job 40:1 5–24). The excavation of the area continued in 1986 and some of this later evidence has been taken into account in final editing.

J. F. HEALEY

3. HISTORY AND GEOGRAPHY

BOROWSKI, O.: *Agriculture in Ancient Israel: The Evidence from Archaeology and the Bible*. 1987. Pp. xxii, 215. (Eisenbrauns, Winona Lake, Indiana. Price: \$20.00. ISBN 0 931464 27 7)

Borowski divides his work into four parts. In the first he considers the place of agriculture, then describes results of recent archaeological attention to ancient environments, especially the land-shaping techniques of terracing and run-off farming, drawing on work by L. E. Stager. These important matters deserve fuller treatment with more diagrams. Land Tenure (private, royal, priestly) and the Calendar complete Part i. Part ii covers field work and grain production (ploughing, harvesting and storing); Part iii, the plants and fruits grown; and Part iv, soil fertility, pests and diseases. In these sections the biblical texts, linguistic identifications and archaeological and palaeobotanical evidence are brought together, the linguistic side being a little light. It would be revealing to tabulate the relation between written reports of plants and the occurrence of physical remains which the author mentions. There is a well illustrated presentation of recent advances in knowledge about oil presses (pp. 119ff), and description of wine production. These are gaps, e.g. on *boṭnīm* reference is lacking to M. Stol's work (see *B.L.* 1981, pp. 110f), and to modern discussion of mixtures (Lev. 19:19; Dt. 22:9); and some of the exegesis is dubious — do Dt. 32:14 and Ps. 73:6 imply animal remains were used as fertilizers? However, it is convenient to have the information collected and arranged clearly.

A. R. MILLARD

CLAUSS, M.: *Geschichte Israels: Von der Frühzeit bis zur Zerstörung Jerusalems (587 v. Chr.)*. 1986. Pp. 238. (Verlag C. H. Beck, München. Price: DM 32.00. ISBN 3 406 31175 X)

The framework of this account follows a generally familiar pattern: a discussion of the geographical setting and the sources available followed by a description of the early semi-nomadic origins of the Hebrews, the complex process of settlement, the rise of the monarchy and its history until the exile. Within this framework, however, the author has included much that reflects recent interest in the nature of Israelite society: the contribution of archaeology to our understanding of the nature and size of the family; the life style and religion of semi-nomadic Hebrews and the effect of settlement on economic and social organization and on religion; the basic equality of life in pre-state Israel because of the absence of a central authority which might guarantee private property and its use as a base for exerting political power; the rise of the monarchy (under David rather than Saul, who is reckoned among the deliverers) and the development of the royal bureaucracy, army, economy and trade. This is a clear and concise account, unencumbered with notes, though provided with a topical bibliography.

A. D. H. MAYES

COOTE, R. B., and WHITELAM, K. W.: *The Emergence of Early Israel in Historical Perspective* (The Social World of Biblical Antiquity Series, 5). 1987. Pp. 212. (Almond, Sheffield. Price: £25.00 (\$37.50); ISBN 1 85075 073 4. Paperback price: £10.50 (\$16.50); ISBN 1 85075 072 6)

This study argues that our understanding of the emergence of Israel has been obscured by the Pentateuchal and Deuteronomistic presentations (designed 'to legitimise the present reality of David and Josiah' and their kingdoms) and by recent historiographical emphases. Better guides are to be found in archaeological data and socio-economic theory. Chapter 2 presents a picture of settlement patterns and social relations throughout Palestinian

history to set Israel's emergence in the context of Braudel's *la longue durée*, pointing to a cyclical pattern of expansion, decline and regeneration: thus Israel's Early Iron Age emergence is no longer seen as an isolated or unique episode. Particularly important to this cycle are factors of trade and external suzerainty. Chapter 3 examines local geography and social relations, noting particularly the constant role of the urban elite, bandits, nomads and peasants. The major themes appear in chapters 4 and 5. The new subsistence hill-country agriculture of Early Iron Age I arose as an *internal* response to the economic collapse of the Late Bronze Age, and not from external invasion. 'Israel' developed as peasants, nomads and bandits combined in loose federation in the hill country, expanded their territory, increased their food production and their population. The monarchy developed naturally from this situation (it was not 'some alien cancer in the Israelite body politic' (p. 148)).

Much here is persuasive, but we are left asking why the Late Bronze world collapsed, why this emergent confederation took the name 'Israel', and above all why the Old Testament so heavily emphasises the theme of exodus and the wilderness travel. Is it enough to say (p. 171f.), 'The Davidic scribe' [Davidic?] 'makes the Egyptian state the foil of Israel's national identity, and through the "exodus" portrays the emergence of *landed* Israel in terms of a crisis in the perennial tension between Egypt and the loyal bedouin of south-western Palestine'? It is the combination of archaeological data and socio-economic theory that gives this book its importance.

J. R. BARTLETT

DANIELI, P. G. (ed): *La Storiografia nella Bibbia: Atti della XXVIII Settimana Biblica*. 1986. Pp. 169. (Edizioni Dehoniane, Bologna. Price: Lire 18,000. ISBN 88 10 30251 6)

These papers on Biblical Historiography (hereafter HG) are all in Italian. Their subjects are: Biblical HG in relation to that of ancient Greece and the Near East, with reference especially to A. Momigliano, H. Cancik and J. Van Seters (G. L. Prato); The oldest Israelite HG (J. A. Soggin); HG and ideology in 1 Kgs 3–10 (R. Gelio); The idea of 'remnant' as moral justification in face of a conquering power (O. Carena); 'Abraham among the Chaldaeans of Nabonidus' (G. Garbini); HG in the Book of Daniel (A. Bonora); 2 Maccabees and Josephus' *Bell. Jud.* as Hellenistic Jewish HG (G. Jossa). This useful symposium is rounded off by two papers on Luke-Acts (G. Betori and V. Fusco) and one on the model of the 'Righteous sufferer' in the Passion.

R. P. R. MURRAY

GARBINI, G.: *History and ideology in ancient Israel*. 1988. Pp. xvi, 222. (SCM Press, London. Price: £10.50. ISBN 0 334 00621 X)

Garbini's target is the wishful thinking of much recent historiography. Ancient Israel's last true historian was Wellhausen; Noth, Herrmann, and Fohrer are dismissed as 'Altestamentler', professors from German theological faculties', while Albright, Bright, Hayes and Miller represent an archaeologically-based apologetic strand. The Old Testament offers theological reflection upon history, not history, as Garbini proceeds to demonstrate. Some interesting theses emerge. Solomon's achievements have been magnified by legend, and by the transfer to him of material which rightly belonged to Azariah (whose apparent lack of achievement was then explained by leprosy). Israelite religion was virtually Canaanite before the seventh century B.C. Yahwistic revolution (the evidence of Kuntillet 'Ajrud — 'largely unpublished (and perhaps largely destined to remain so)' — comes in handy here), and the Old Testament picture of Israel arriving into Canaan with a

new God, Yahweh, is a retrojection of the exiles' return from Babylon. The patriarchal narratives (compared with the *logoi* of Herodotus) similarly reflect the concerns of exilic Jews. The intolerance of Moses (Exod. 32) reflects late priestly attitudes, for early Israel was tolerant in religious matters. The twelve-tribe system is likewise an idealistic post-exilic construct. The books *Joshua*, *Judges*, written in the spirit of the Chronicler, are not trustworthy evidence for pre-monarchic history. The Alexandrian Hellenistic Jewish literature presents Jewish history from an Egyptian-Jewish tradition which is just as valid (or invalid) as the canonical presentation, which reflects the Jerusalem hierarchy's philo-Babylonian, anti-Egyptian attitude. The LXX was translated to present the authentic Jewish law to Egyptian Jews. The final *tour-de-force* (owing much to Torrey) denies the existence of Ezra and the associated Persian period reforms, linking 'Ezra' with Alcimus and the origins of Qumran (to un-riddle this, see chapter 13).

This is an original and stimulating book. The point that the Old Testament writers have theological axes to grind is hardly new, but some of the axes are. The suggestion that the naming of Ur and Harran in Genesis might remind Nabonidus of places dear to him prompts obvious questions. It is not clear why Isa. 49–55 are the work of Deutero-Isaiah's 'continuator', or why Isa. 14 has to refer to Xerxes, or why the royal psalms can generally be dated to the Hasmonaean period. Garbini affirms that the Old Testament cannot be trusted as historical evidence without external attestation; but should not this principle be extended to the equally tendentious Herodotus, the Assyrian records, the Moabite stone, or the Merneptah stele (on which Garbini puts great weight)? Are Israel's records intrinsically less reliable than Moab's or Egypt's, or totally different in kind?

Garbini acknowledges a debt to Rowley, G. R. Driver, and Barr, and to 'the healthily empirical attitude' of the British biblical school; he might equally have acknowledged Wellhausen, Robertson Smith, Torrey and Kennett, for we seem to be back in their world. But we are in Garbini's debt, as he compels us to evaluate more carefully the nature of our historical sources before we write our histories.

J. R. BARTLETT

GONEN, R.: *Biblical Holy Places: an illustrated guide*. 1987. Pp.288. (A. & C. Black, London. Price: £11.95. ISBN 0 7136 2872 3)

Like Noort's guide (p. 39) this is a book for the general visitor — or armchair traveller — but in this case the author is an Israeli archaeologist. There are other differences. There are no introductory chapters, the whole book being given over to descriptions of individual places. The scope is geographically wider, covering not only Israel and the West Bank (which are, regrettably, both treated as 'Israel'), but also sites in Cyprus, Egypt (i.e. Sinai), Greece, Italy, Jordan, Malta, Syria and Turkey. Typically the scope is narrower, as the title implies, so that important archaeological sites such as Hazor and (even more surprisingly) Qumran are omitted in favour of places with greater religious interest, some of them quite obscure. The text appears to be generally reliable, and the excellent colour illustrations (many of them of churches) are a reason in themselves for acquiring the book.

G. I. DAVIES

KALLAI, Z.: *Historical Geography of the Bible. The Tribal Territories of Israel*. Pp. xii, 543, 4 maps. (Brill, Leiden, and Magnes Press, Jerusalem. Price: Fl. 125.00. ISBN 965 223 631 4)

Since publishing *The Tribes of Israel* (Hebrew) in 1967 (not noted in B.L.), Z. Kallai has pursued his studies of territories and boundaries in

numerous articles and now has distilled his views in this enlarged translation of the 1967 volume. The five parts cover 'The Historical Framework', geographical and historical analyses of the tribal boundary system, 'The Town-Lists in Joshua', and 'The List of Levitic Cities'. A 'General Summary' is followed by a 'Table of the Sources and their Territorial Testimony' which is a synopsis of Kallai's conclusions, setting the biblical references in chronological order, with a note of the circumstances accompanying each (pp. 482-95). Finally there is a 'Table of Settlement Names' setting the occurrences in parallel columns by passage. Kallai's theory is that the biblical lists are based on reality, a reality which belongs to the latest stage where there has been a process of literary growth. He seeks, therefore, moments in Israelite history when the various towns and territories were under Israelite control, and finds most fit the later part of David's reign and the early part of Solomon's, including the Levitic lists. The lists represent the situation at the end of the consolidation of the settlement process. Some lists are later, the Benjamite list in Joshua 18:21-28 belongs to the time after Abijah's victory, the Judahite list (Jos. 15:21-62) to the days of Hezekiah or Josiah. Kallai would treat each list or section as an individual unit for analysis and only afterwards combine the information from various lists. In this and other attitudes he disagrees with A. Alt, M. Noth and Y. Aharoni. He does not hesitate to point to weaknesses in the arguments of these and other scholars. For him, the boundaries were formed where territories of towns met, so a town was not necessarily itself at a border, and there were no shared or mixed settlements. Throughout there are valuable discussions on the identities of sites, with references to other studies and to archaeological evidence. In the nature of the case, much remains hypothetical, and the author realizes that; nevertheless, his work is a major contribution to the understanding of the biblical boundary descriptions, whether one agrees with it or not, and should stimulate a fresh look at many of the problems.

A. R. MILLARD

NOORT, E.: *Israel und das westliche Jordanufer: Eine Reiseführer* (translated from the Dutch by W. Bunte). 1987. Pp. viii, with 4 maps and 107 plans, drawings, and photographs. (Neukirchener, Neukirchen-Vluyn. Price: DM 39.80. ISBN 3 7887 0791 7)

This is an unusual tourist guide, in that it is written by a professional Old Testament scholar and archaeologist, but it is designed for the general educated visitor, not for Noort's fellow professionals. There are introductory chapters on the use of archaeology, attitudes to the holy places, the present day religious and political situation, and the history of the country. Over half the book is devoted to an alphabetical description of places of interest (not only archaeological sites). In general the author is a well-informed and judicious guide, but his plan of Megiddo is misleading, and the tour of Ophel in Jerusalem is a muddle which seems to be due to the conflation of two alternative itineraries! However such blemishes appear to be rare, and the book can be recommended as a useful companion, with plenty of practical good advice.

G. I. DAVIES

PETERS, F. E.: *Jerusalem: The Holy City in the Eyes of Chroniclers, Visitors, Pilgrims, and Prophets from the Days of Abraham to the Beginnings of Modern Times*. 1985. Pp. xiv, 656, and 40 pp. of illustrations (Princeton University Press, New Jersey. Price: £22.00 (\$35.00.) ISBN 0 691 07300 7)

Those who love Jerusalem will readily add this fine volume to their shelves. Others may run the risk of joining their number as they browse in it. The author of *Children of Abraham: Judaism, Christianity, Islam*, 1982 has

assembled a large selection of words about Jerusalem, and has presented them more extensively than often. These begin with the Abraham traditions in Genesis and conclude with Edward Robinson's account of Easter in the Holy City during his first visit in 1838 for a 'professed excursion into biblical archaeology'. Mostly they are allowed to speak for themselves, set in a modest, well-informed, and fully documented connecting text, with some fine reproductions and recent photographs. Only the first three of the thirteen chapters, 'Holy Land, Holy City', 'Jews and Greeks in Jerusalem', and 'Not a Stone Upon a Stone: The Destruction of the Holy City', are of immediate concern to the *Book List*.

A. G. AULD

PITARD, W. T.: *Ancient Damascus: A Historical Study of the Syrian City-State from Earliest Times until its Fall to the Assyrians in 732 B.C.E.* 1987. Pp. ix, 230. (Eisenbrauns, Winona Lake, Indiana. Price: \$20.00. ISBN 0 931464 29 3)

The early early history of Damascus is most obscure. After examining the sources, Pitard concludes it was probably *ipwm* of the Execration Texts, but not Apum of the Mari archive. As Upi it had a minor place in surviving texts from the Late Bronze Age. Only with the rise of the Arameans did it gain importance. For this, as for all historical references, only non-Damascene records survive. Pitard's work, therefore, is to evaluate biblical, cuneiform and other sources. He is not afraid to take sides on disputed points, refuting B. Mazar's concept of Hazael's empire, dating Adad-nirari III's defeat of Mar'i in 796 B.C. He has been beguiled into offering a new reading for the Melqart Stele (pp. 138–44), the fifth in fifteen years, and this is equally uncertain. For the history of the ninth and eight centuries B.C. Kings is the most extensive source, and Pitard examines current theories about the reigns of Ahab and his successors, showing weaknesses in them. Regrettably, his own, placing 1 Kings 20–2 Kings 8 after Hazael's reign, also assumes alterations to the text without clear evidence, a step in the process which allows each historian to reconstruct history as he wishes. From the ancient near eastern side, more can be drawn out of the *Cambridge Ancient History* III. 1, published in 1982, the year the thesis was completed, than Pitard has realized. Within these limits, this is now the best book to consult for the history of early Damascus, and has the merits of clarity in language and thought.

A. R. MILLARD

PRITCHARD, J. B. (ed.): *The Times Atlas of the Bible*. 1987. Pp. 254. (Times Books, London. Price: £25.00. ISBN 0 7230 0295 9)

The text of this ambitious atlas is meticulously written, with great attention to details. It serves a number of distinct purposes. At appropriate junctures there are sections on general cultural and economic conditions in various parts of the ancient Near East. The historical coverage ranges from the earliest times down to the second Jewish revolt, and every aspect of Near Eastern history which impinged on ancient Israel, early Judaism and nascent Christianity is covered, with reference to its significance. Palestinian history is also treated in considerable detail.

The maps and illustrations are more difficult to evaluate. There is a tendency to cram into one double page spread not only a map or maps covering details of a military campaign or the growth of an empire, but several illustrations of reliefs, statues, a town plan, or an inscription, often superimposed on one another, which gives a rather confused impression. A typical layout is almost talmudic in its complex arrangement of a brief introductory paragraph, a main exposition, often a biblical text, captions to

all the pictures and legend to the map(s). The maps are a new departure in biblical atlases, being commonly based on a 'satellite' projection, as though viewed obliquely from space (inspired by the Landsat volumes?). This is usually fairly successful, except where at times the curvature of the earth is excessive (as on p. 142 where the eastern Mediterranean would seem to cover about a sixth of the planet's surface!). One extraordinary result of this projection is that the only maps in the entire volume with a distance scale are those of Palestine appearing in the endpapers. A varying scale based upon the grid system appearing on all maps of whatever projection would have been feasible, and its absence makes some of the historical scenarios less helpful than they might have been.

The problem with any atlas of the Bible is that juxtaposition of narrative account and maps lends a historical gloss to events the historical reality of which is scarcely agreed. This becomes critical with issues like the patriarchal narratives and the exodus account. While doubts about Abraham's historicity are acknowledged, a detailed map of his possible and probable routes from Mesopotamia to Palestine on pp. 30–31 gives a very clear indication of the editorial view. The same goes for the military campaigns of Genesis 14 (p. 33) and the exodus route (pp. 56–57), which with all the trade routes incorporated, looks more like a plan of the Paris Metro. This raises the further point that the additional detail on maps is generally more than is relevant to or necessary for a clear understanding of the text. The use of contemporary place names, particularly with regard to Palestine, sometimes means that the general reader would find it hard to recognize that Shechem, for instance, is to all intents the same location as Neapolis/Nabulus/Sychar/Tell Balatah. Even the extensive cross-referencing in the place-name index does not link them. It also requires a visit to the index to recognize that Gath in the map on page 64 is to be identified with Tell es-Safi in that on page 67.

In such a richly illustrated book, the lack of aerial photographs is amazing. So far as the pre-Christian world is concerned we have only Persepolis (pp. 136–37), Qumran (p. 161) and Tell Beer Sheva (p. 189). The first of these seems an unnecessary luxury in the absence of more relevant examples. Indeed, the relative scarcity of landscape photographs seems to be a case of a missed opportunity in so prestigious a volume.

In spite of detailed criticisms of this kind, the atlas will no doubt remain a basic reference work for some time, and students at all levels will find it useful in providing a wider context for biblical studies.

N. WYATT

SAULNIER, C., with the collaboration of PERROT, C.: *Histoire d'Israël, III: De la Conquête d'Alexandre à la Destruction du Temple*. 1985. Pp. 567. (Editions du Cerf, Paris. Price: Fr. 230.00. ISBN 2 204 02360 4)

Saulnier has written the third of a three-volume history of Israel (though his is in fact the first to appear). The book begins with a good survey of sources and secondary bibliography; each chapter also starts off with a synopsis of the original sources for the period as well as the main secondary studies. After the history proper, the third section contains a selection of texts in translation; a variety of studies on individual sources, institutions, and problems; and a number of tables and maps.

Saulnier has given us a good, up-to-date, middle-level text. The nearest equivalent in English is H. Jagersma, *A History of Israel from Alexander the Great to Bar Kochba* (1985). A comparison of the two is instructive. Although Jagersma is only half the number of pages, he is more concise (and the words per page is slightly denser). Thus, the two are roughly equivalent in the amount of detail covered. Saulnier gives more historical background and more detail from Josephus, but Jagersma may be broader in its compass of

Jewish institutions and culture; however, Jagersma does not have the same selection of quotations from original texts. But otherwise the two works are very comparable, and English-speaking students would be as well served by Jagersma. The many typographical errors in non-French bibliography will probably not cause problems, but I also found mistakes in some of the cross references which is more serious.

L. L. GRABBE

SMEND, R.: *Zur ältesten Geschichte Israels: Gesammelte Studien* Bd. 2. (Beiträge zur evangelischen Theologie, Band 100). 1987. Pp. 258. (Chr. Kaiser Verlag, München. Price: DM 48.00. ISBN 3 459 01704 X)

This is the second collection of Professor Smend's previously published works. Whereas the first collection contained his contributions to the field of Old Testament theology (see *B.L.* 1987, p. 91), Smend has in this volume collected works concerned with the important and alas difficult area of Israel's early history. Two monographs constitute the core of the collection: the method of Mosaic studies (published first in 1959 under the title *Das Mosebild von Heinrich Ewald bis Martin Noth*) and 'Yahweh War and Tribal Confederacy' (published in 1966 and translated into English in 1970). Both are important studies, the first because it described and analysed the methodology of previous works and the second because it challenged the view that the amphictyony was the original element in Israelite religion. The idea of the amphictyony was reviewed again by Smend in 1971, and that too has been included in the present volume. The other essays included are: tradition and history (1978), the Exodus from Egypt (1967), the tribe of Judah and early Israel (1967), the land not conquered (1983) and the paper on the biblical and historical Elijah read to the Edinburgh Congress (1975). This collection will prove as useful as its companion and the bringing together of these studies is welcomed.

G. H. JONES

SMITH, M.: *Palestinian Parties and Politics that Shaped the Old Testament*. 2nd edition, 1987. Pp. x, 277. (SCM, London. Price: £12.50. ISBN 0 334 02238 X)

This is essentially a reprint of the 1971 edition (reviewed in *B.L.* 1973, p. 44), with a number of minor changes from the 1984 Italian edition. It is however the first British printing of the book and it is to be hoped that it will enjoy a better circulation than did the Columbia University Press edition of 1971. Morton Smith is too well known as a polemicist for anything from his pen to be uncontentious, but if biblical scholars will insist on ignoring the partisan nature of the biblical books then we must expect caustic critics like Smith to be less than kind to us! Most of what Smith writes is like manna from heaven in comparison to the usual pieties of biblical scholarship; it is a fresh breath of rational wind blowing through the dusty cells of biblical scholasticism and SCM are to be congratulated on making available this fine volume to a wider readership. It is a short 150 page book, with massive notes, which argues for the existence of a Yahweh-alone party as the ideological force behind much of the production of the Hebrew Bible. But the syncretistic cult of Yahweh also survived in many ways as may be seen in amulets and magical papyri and contributed to creating an environment which the Yahweh-alone party were able to expand in at a later period. In discussing Ezra and Nehemiah Smith argues for the prior arrival in Jerusalem of Ezra and provides a brilliant treatment of Nehemiah on the model of the Greek local tyrant. He takes his argument about the partisan nature of Jewish religion and society down to the Maccabean period and provides an appendix savaging Alt's theories about the origins of the Samaritans. Smith's polemical tone will

offend many biblical scholars, but speaking personally I prefer his caustic approach which discusses the views of opponents than the more traditional method of marginalizing scholars by ignoring them or dismissing their views in a couple of lines. So two cheers for Smith!

R. P. CARROLL

WEISS, H. (ed.): *The Origins of Cities in Dry-Farming Syria and Mesopotamia in the Third Millennium B.C.* 1986. Pp. 167, incl. figures. (Four Quarter Publishing Co., Guilford, Connecticut. Price: \$18.95 plus \$4.00 postage and handling. ISBN 0931500087)

The essays in this volume grew out of a symposium held in Chicago by the American Schools of Oriental Research in 1984 and are concerned with the urbanization of northern Mesopotamia and Iraq, the dry-farming zone which, unlike the irrigated south of Mesopotamia, relied on rainfall. A principal concern is the spread of urbanization from the south to the north and the northern impact of the Uruk culture. After Weiss' introduction come the following papers: D. Sørenhagen, 'The Dry Farming Belt: The Uruk Period and Subsequent Developments' (pp. 7-43); G. M. Schwartz, 'Mortuary Evidence and Social Stratification in the Ninevite V Period' (pp. 45-60); W. Orthmann, 'The Origin of Tell Chuera' (pp. 61-70); H. Weiss, 'The Origins of Tell Leilan and the Conquest of Space in Third Millennium Mesopotamia' (pp. 71-108); B. R. Foster, 'Agriculture and Accountability in Ancient Mesopotamia' (pp. 109-28); P. Michalowski, 'Mental Maps and Ideology: Reflections on Subartu' (pp. 129-56); I. J. Gelb, 'Ebla and Lagash: Environmental Contrast' (pp. 157-67).

J. F. HEALEY

WOOD, L. J.: *A Survey of Israel's History*. Revised and Enlarged Edition by D. O'Brien (Academie Books). 1986. Pp. xv, 416 and 16 pp. of maps. (Zondervan, Grand Rapids, Michigan. Price: \$19.95. ISBN 031034770X)

This is a revised edition of a book first published in 1970 but not noted in the *Book List*. It is primarily intended for conservative evangelical students. The greater part of the text consists of a summary of the narrative books of the Old Testament together with selected archaeological data and historical information about the ancient Near East in as far as these can be made to support the fundamental assumption that the Bible cannot err. All other approaches to the study of the history of Israel are rejected out of hand.

R. N. WHYBRAY

4. TEXT AND VERSIONS

AUFRECHT, W. E.: *A Bibliography of the Job Targumim* (Newsletter for Targumic and Cognate Studies: Supplement 3). 1987. Pp. 13. (Department of Near Eastern Studies, University of Toronto)

Over a hundred items, plus reviews of a number of books specifically dealing with the Job Targums, cover the period 1863-1986. The gap between 1895 and 1944 contrasts sharply with the sustained activity from 1962 on. In the period since then all but ten of the items listed have appeared.

R. P. GORDON

DE AZCARRAGA SERVET, M. J. (ed.): *Minḥat Šay de Y. S. de Norzi: Profetas Menores (Traducción y anotación crítica)* (Textos y Estudios 'Cardenal Cisneros', 40). 1987. Pp. lxxvi, 259. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. N.p. ISBN 84 00 06474 7; ISSN 0561 3481)

Shelomo Yedidyah Norzi's work *Goder Pereš* was completed in 1626 and published, without the Introduction and other matters, in Mantua in 1742–44, under the title *Minḥat Šay* (i.e. 'The offering of Shelomo Yedidyah'). The important *Introduction* was not published until 1819 by Samuel Vita della Volta. The object of Norzi's study was the whole of the Hebrew Bible, its consonantal text and vowel and accent signs as attested in manuscripts and printed editions, and he made use of the Aramaic targums, the Talmud and the midrashim, as well as the philological and exegetical works of medieval Jewish scholars. As the basic Bible text he used the Toledo Codex written in 1277. His concern was above all with the Masorah, and the purpose of his studies (to which he devoted a major part of his life) was to establish the true text of the Bible. His contribution to the study of the biblical text has been described as the most important until the present day (Yeivin). The languages of *Minḥat Šay* are Hebrew and Aramaic, and biblical, talmudic and midrashic quotations and allusions combine with Norzi's own brand of Hebrew to form a kind of mosaic in which the component parts can be difficult to separate out. The book under review is basically an annotated translation of Norzi's notes on the Minor Prophets, as published in Vienna in 1813–15, with some introductory chapters on Norzi's language, sources, style, and personality. Passages from Norzi's *Introduction* are incorporated in full in Spanish translation as appropriate, as are also the parts of *Minḥat Šay* outside the 'twelve' to which Norzi himself refers. Scriptural, talmudic and midrashic quotations and allusions are identified. The origin of masoretic material is traced as far as possible, discrepancies are identified, differences between Ben Asher and Ben Naphtali are collated. The work concludes with a bibliography and three indexes of sources, Hebrew words, and biblical passages. M. J. de Azcarraga Servet's book is an important contribution to the study of Norzi's work, and of the text of the Minor Prophets.

P. WERNBERG-MØLLER

BARTHÉLEMY, D., GOODING, D. W., LUST, J., and TOV, E.: *The Story of David and Goliath: Textual and Literary Criticism* — Papers of a Joint Research Venture (Orbis Biblicus et Orientalis 73). 1986. Pp. vii, 157. (Éditions Universitaires, Fribourg, Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 39.00 ISBN 3 7278 0372 X, 3 525 53702 6)

Here is textual criticism made exciting! The several parts of this volume are themselves all fine studies, and some quite outstanding; however, the whole is much more than their sum. Two scholars generally more disposed to the Masoretic Text (Barthélemy and Gooding) and two to the Septuagint (Lust and Tov) agreed to prepare independent papers on 1 Sam. 17–18, where the Greek is some 45% shorter than the Hebrew. The papers were circulated, and each prepared responses to which two of the contributors again responded. After a Swiss mountain seminar, each prepared a concluding paper. The initial sympathies are still apparent at the end, despite considerable movement. But the standard of 'play' improves as the 'contest' proceeds. David and Goliath provide the subject matter — but not images of the contributors. Barthélemy writes in French, and the others in English. This little book is a classic statement of respectful but irreconcilable differences over a fascinating problem. The style of project too deserves to be copied in several areas of Biblical studies, where a scholar's peer group is small and

internationally scattered. (For another expert treatment of the same passage, see A. Rofé's contribution to *Judaic Perspectives*, reviewed above on p. 22.)

A. G. AULD

BORBONE, P. G., and MANDRACCI, F.: *Concordanze del Testo Siriaco di Osea* (Memorie dell'Accademia delle Scienze di Torino, Classe di Scienze Morali, Storiche e Filologiche, Series v, Volume 11, Fasc. 1-4). 1987. Pp. 191. (Accademia delle Scienze, Torino; available through Dr Borbone: Istituto di Orientalistica, Via S. Ottavio, 20, 10124 Torino, Italy)

This concordance to the Peshitta of Hosea differs in its principles from that by W. Strothmann, K. Johannes and M. Zumpe for the Prophetic Books (reviewed in *B.L.* 1987, p. 40) in several respects: it is based on Gelston's edition in *Vetus Testamentum Syriace* III. 4 (1980), rather than on the London Polyglot and the Urmia editions; it is strictly alphabetical, rather than by root; the entries under each heading are not broken up according to different forms; the number of occurrences is given; variants are included; and the lemmas are considerably longer. The concordance was produced on a Personal Computer (IBM), and in the introduction Borbone gives details of how this was achieved. He has already produced a concordance to Peshitta Obadiah in *Henech* 9 (1987), pp. 55-96. The design of the estrangelo letters could be improved here and there (especially for *nun*), and the absence of *seyame* is tiresome. But this will be a useful tool.

S. P. BROCK

CHILTON, B. D.: *The Isaiah Targum: Introduction, Translation, Apparatus and Notes* (The Aramaic Bible, vol. 11). 1987. Pp. lvii, 130 (T. and T. Clark, Edinburgh. Price: £22.50. ISBN 0 567 09468 5 (Isaiah); 0 567 09477 4 (series))

The aim of *The Aramaic Bible* project is to put into the hands of the interested reader a book by book translation into English of the ancient Aramaic version known familiarly as the Targum. The increasing interest among scholars and a larger public in the origin and development of early Jewish thought, not least as a backcloth to New Testament writings, has made the translation of the traditionally known Targum into modern English idiom a desideratum. The translation of the Isaiah Targum in this volume adheres to the format of the overall project in presenting the innovative wording of the meturgeman (the scribe who translated the original Hebrew text into Aramaic) in italics while the more straightforward rendering of the Hebrew text is presented in roman types. The Aramaic base text of this translation (B.M. 2211) is that used in the editions of Stenning (1949) and Sperber (1962). Those beginning Targum study will have recourse not only to the translation but also to the explanatory notes which are primarily concerned with the 'theology of the Targum'. The separate apparatus provides more technical information on the Targum and its relation to the Hebrew text. The editor is interested in the leading theological ideas and different levels of meaning contained in the Isaiah Targum and he devotes the first section of his introduction to a discussion of them. Other sections deal with various aspects of Targum studies: formation and historical circumstances, importance for the study of early Judaism and of the New Testament, early citations and manuscripts, editions and translations. To judge by this volume the series promises to be a useful and handsome one.

P. W. COXON

CLARK, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*. 14/1. 1987. Pp. 11. (Department of Near Eastern Studies, University of Toronto. ISSN 0704 59005)

Just over fifty items, including five books, are listed in the section dealing with Targum. A somewhat longer list of 'cognate studies', principally dealing with Aramaic, and information on reviews and dissertations are also provided. The editor would doubtless appreciate more information about dissertations completed or in the process of completion. R. P. GORDON

Cox, C. E. (ed.): *VI Congress of the International Organization for Septuagint and Cognate Studies, Jerusalem 1986* (Septuagint and Cognate Studies, 23). 1987. Pp. xxiii, 464. (Scholars Press, Atlanta, Georgia. Price: \$22.95 (members' price: \$14.95); ISBN 1 55540 171 6. Paperback price: \$14.95 (members' price: \$9.95); ISBN 1 55540 174 0)

This contains nineteen papers, the majority of which are on either exegesis in the LXX, or translation technique. There is also an introductory essay, surveying the contents, by the editor. The quality of the contributions is generally good, and this is a volume in which anyone with a concern for LXX studies will find much of interest. There are good indices (including biblical passages). S. P. BROCK

Cox, C. E.: *Hexaplaric Materials Preserved in the Armenian Version* (Septuagint and Cognate Studies, 21). 1986. Pp. xv, 236. (Scholars Press, Atlanta, Georgia. Price: \$12.95 (members price: \$9.95); ISBN 1 55540 028 0. Paperback price: \$9.95 (members price: \$7.95); ISBN 1 55540 029 9)

It has long been recognized that many manuscripts of the Armenian version of the LXX preserve hexaplaric signs. Some indication of these is already to be found in Zohrabian's edition, but hitherto no collection of this important evidence has existed. Cox has thus earned the gratitude of all who work on the LXX for having now made these materials available in an eminently convenient form. Armenian witnesses preserve the hexaplaric signs in a total of 1,462 passages, and in 161 of these they are alone in doing so; the Armenian evidence is especially important for Genesis, Exodus, and I-II Samuel. The information is gathered from 35 manuscripts and is arranged by biblical book. S. P. BROCK

GELSTON, A.: *The Peshitta of the Twelve Prophets*. 1987. Pp. xxiv, 208. (Clarendon, Oxford. Price: £25.00. ISBN 0 19 826179 9)

This book is the third in a series of monographs produced as a by-product of the work of the Peshitta Project, based at Leiden University, which aims to provide scholars with a critical edition of the Syriac version of the Old Testament. But it goes beyond those produced by Dirksen on the Peshitta of Judges (1972) and Koster on Exodus (1977). Not only does it deal with the transmission of the Peshitta text, but in Part II Gelston goes on to consider the Peshitta of the Twelve as a version of the Hebrew. He provides a detailed, careful comparison with the Masoretic Text, with the Septuagint and with the Targum, and concludes with some remarks on the origins of the Peshitta. The book is a companion volume to Gelston's edition of the Peshitta of the Twelve Minor Prophets (Vol. III; 4 of *The Old Testament in Syriac*, Leiden, 1980). In fact, to make proper use of the latter, it will be necessary for scholars to have both books side by side. As Gelston explains in his introduction, he has

designed the monograph 'as an aid to the critical use of the EDITION of the Dodekapropheton in *Vetus Testamentum Syriace*' (p. xxi). Scholars will be especially interested in the list, provided on page 93, of the thirty places where Gelston thinks that a reading found in the Apparatus is to be preferred to that printed in the basic text of his edition.

For his final remarks on the origins of the Peshitta, Gelston relies heavily on the views of Paul Kahle that it was translated in the first century C.E. for the use of the Jewish community in Adiabene. I have yet to be convinced either that the Peshitta is a Jewish translation or that it can be dated any earlier than the end of the second century C.E. However, Gelston states his conclusions very tentatively and wisely remarks that overall statements on the origin of the Peshitta will be more firmly grounded when the whole of the *Old Testament in Syriac* has been published and made available for scholarly scrutiny.

A. P. HAYMAN

HARRINGTON, D. J., and SALDARINI, A. J.: *Targum Jonathan of the Former Prophets: Introduction, Translation and Notes*. (The Aramaic Bible, vol. 10). 1987. Pp. x, 320. (T. & T. Clark, Edinburgh. Price: £34.95. ISBN 0 567 09467 7)

This first English rendering of the Targum of the Former Prophets (Joshua–2 Kings) is based on Ms. Or. 2210 of the British Museum as edited by A. Sperber. Neither Sperber's apparatus criticus, nor any other Targum manuscript, has been taken into account, Harrington and Saldarini preferring (wisely, in the opinion of this reviewer) to translate the text of a single source because 'the individual manuscripts of what we call *Targum Jonathan* tend almost to constitute separate works'. (Textual criticism in the Judaica field is passing through a revolutionary upheaval, and the ground rules require complete reformulation.) Saldarini has provided a useful summary introduction to the translation technique and religious ideas of the targumists. Harrington, in turn, argues on the basis of the language and of the historical conditions reflected in the exegesis for a second-century C.E. date and Palestinian provenance of the substance of this Targum, although he admits subsequent reworkings which may have continued, partly in Babylonia, until as late as the seventh century.

G. VERMES

HAYWARD, C. T. R.: *The Targum of Jeremiah*. (The Aramaic Bible, vol. 12). 1987. Pp. xviii, 206 (T. & T. Clark, Edinburgh. Price: £29.95. ISBN 0 567 09469 3 (Jeremiah); 0 567 09477 4 (series))

The author translates Sperber's critical text into English, indicating with italics where the text of the Targum is longer than the Masoretic text. The apparatus which is provided consists of variant readings derived from Sperber's apparatus and translated into English. The notes engage with the Masoretic text, other ancient versions, Qumran fragments and a wide range of relevant Jewish literature. Thus the book has no independent text-critical value, but the English translation will be an aid to those who cannot read Sperber's critical Aramaic text or decipher his second apparatus.

The main scholarly value of the book then lies in its concern to set the Targum of Jeremiah in the context of Jewish use and Jewish literature and this is achieved through the notes and the introduction. In the latter Hayward picks out the nine uses of the book of Jeremiah in the synagogue lectionary and looks for evidence that the renderings of the Targum in these *Haftoroth* have been influenced by the corresponding *Torah* lections. He examines early citations from the Targum of Jeremiah in the Babylonian Talmud, in *midrashim*, in the Targum Neofiti and the Fragment Targum, and from this he

draws the conclusion that in its Babylonian format the Targum of Jeremiah originated prior to 300 C.E.

Elsewhere, however, he explores the Palestinian origins of the Targum of Jeremiah which he sets 'during, or slightly before, the first century A.D.' (p. 38). The question of Palestinian provenance is also touched on in an inconclusive section on the language of the Targum of Jeremiah to which is attached a list of Greek loan-words.

Other sections of the introduction consider the periphrastic characteristics of the Targum of Jeremiah, its setting in the wider field of Jewish exegesis and the nature of the theology which it projects. Those whose interests are not so much the text-critical use of the Targum in relation to the Masoretic text or its contribution to the history of exegesis of the Hebrew Bible, but who have a more specialized interest in extra-biblical Jewish studies will welcome the detailed work in this book.

W. MCKANE

HORN, J.: *Studien zu den Märtyrern des nördlichen Oberägypten I: Märtyrerverehrung und Märtyrerlegende im Werke des Shenoute — Beiträge zur ältesten ägyptischen Märtyrerüberlieferung* (Göttinger Orientforschungen, iv. Reihe: Ägypten, Band 15). 1986. Pp. xiii, 130. (Otto Harrassowitz, Wiesbaden. Price: DM 40.00. ISBN 3 447 02576 X; ISSN 0340 6342)

Strictly, this work is outside, or at most, marginal to, the interests of the *Book List*. Its main concern is to begin the study of Coptic martyrology through the writings of Shenoute (the outstanding literary figure of the early Coptic church), in confrontation with the 'cults' of two bishops of northern Middle Egypt. However, Horn does devote an excursus to the terms *diatagma* and *prostagma* in the Coptic Bible, with special reference to the LXX (pp. 83–88). Therefore, notice of this latter feature is made here for the convenience of Old Testament scholars who might be interested in these terms in the Greek and Coptic Old Testament.

K. A. KITCHEN

LEVY, S. H.: *The Targum of Ezekiel Translated with a Critical Introduction, Apparatus, and Notes* (The Aramaic Bible, 13). 1987. Pp. xiii, 145. (T. & T. Clark, Edinburgh. Price: £22.50. ISBN 0 567 09470 7; 0 567 09477 4 (series))

The purpose of the series is to provide scholars as well as the public with a modern English translation of all the targums transmitted by rabbinic Judaism. The canonical book of Ezekiel, textually difficult, linguistically peculiar, and theologically in some ways out of line and even dangerous in the eyes of orthodox Jewry, has its official targum which in part cannot have originated in response to a need within the main stream of Jewish worship. This targum, apart from having much in common with the rest of Targum Jonathan (such as the general pattern of exegetical techniques and avoidance of anthropomorphisms), has some distinctive features of its own (such as a preoccupation with Merkabah mysticism and absence of any reference to the Messiah). Samson H. Levy, in this annotated translation with a critical apparatus (basically Sperber's) has produced a work which is both interesting in itself, as well as a useful tool in the hands of students of Late Judaism and Early Christianity, and of the literary remains from these periods including, of course, the Qumran documents, especially the Temple Scroll. The translation is preceded by an introduction and followed by a bibliography and ten indexes.

P. WERNBERG-MØLLER

MCGREGOR, L. J.: *The Greek Text of Ezekiel. An Examination of its Homogeneity* (Septuagint and Cognate Studies, 18). 1985. Pp. xv, 296. (Scholars Press, Atlanta, Georgia. Price: \$18.25 (members' price \$13.95); ISBN 0 89130 902 0. Paperback price: \$13.95 (members' price \$9.25); ISBN 0 89130 903 9)

It is argued that a good case can be made out for the theory of three translators (chs 1–25, 26–39, 40–48; McGregor places the break between the first and second translator two chapters earlier than did Thackeray), and that the first and third may be identical. There is a good chapter on methodology, and two chapters are devoted to the problem of the *nomina sacra* (for which a new solution is proposed). This is a valuable contribution to the study of Ezekiel LXX.

S. P. BROCK

PARAMELLE, J. with LUCCHESI, E.: *Philon d'Alexandrie, Questions sur la Genèse II 1–7; texte grec, version arménienne, parallèles latins* (Cahiers d'Orientalisme, III). 1984. Pp. 269 and VIII plates (Paul Cramer, Geneva)

In a fourteenth-century Greek manuscript (*Vatopedinus* 659), containing a very loosely arranged assortment of much earlier material ('into which the compiler seemed to have tipped his card-index, and indeed his wastepaper basket with all his drafts'), Fr Paramelle had the good fortune to discover several pages excerpted from the lost Greek text of Philo's *Questions on Genesis*, known otherwise from a very literal Armenian translation. The fragments are concerned with Noah's ark. Rather than simply publish them, he opted for a more ambitious project: a critical edition of these chapters of Philo, as closely as one can approach them through the Armenian, the new fragments, and various other remains, notably extensive citations in Ambrose's Latin. But there is far more as well in this magnificently printed and produced volume: a preliminary study of the manuscript, careful studies of the Armenian and Latin texts in question, a number of valuable appendices, and three excellent indices.

N. R. M. DE LANGE

PEREZ CASTRO, F. (ed.): *El Codice de Profetas de El Cairo, v: Jeremias* (Textos y Estudios 'Cardenal Cisneros', 37). P. 274. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. No Price. ISBN 84 00 06474 9; ISSN 0561 3841)

This latest volume in the series of publications containing a critical edition of the Cairo Codex has been prepared by the same team responsible for vol. IV (see *B.L.* 1987, p. 39). For notices of the earlier volumes, see *B.L.* 1983, pp. 42f. and *B.L.* 1985, p. 46.

P. WERNBERG-MØLLER

(*Peshitta*): *The Old Testament in Syriac According to the Peshitta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute, Leiden. Part III, fasc. 1: *Isaiah*, prepared by S. P. Brock. 1987. Pp. xxxix, 121. (Brill, Leiden. Price: Fl. 92.00 (c. \$41.75). ISBN 90 04 07766 9)

The Peshitta of Isaiah is a text for which invaluable groundwork had already been done by G. Diettrich (1905) and L. G. Running (1964), as is acknowledged by the editor in his Introduction. Following the revised rules limiting the manuscripts to be used for the edition (see *B.L.* 1977, p. 38 and 1978, p. 44), eleven, with two families, have been fully used, and are fully

described in the Introduction. They are grouped for convenience as follows: (A) the three earliest complete (or nearly complete) MSS, including the Ambrosian which serves as the basic text for the edition (though it is emended when necessary); (B) seven early fragmentary MSS, including 5phl, the London palimpsest, B.L. Add. MS 14,512, the oldest dated biblical manuscript (459/60), of which Dr Brock gives a very full description; (C) a ninth-century family which occasionally shares with 5phl readings that may represent the original Peshitta text; (D) a twelfth-century manuscript mostly but not totally of the standard medieval text-type; (E) seven manuscripts representing the latter type, and (F) Lectionary manuscripts. The edition is all one expects of its editor and of the Peshitta Institute, among whose staff Mr K. D. Jenner is thanked for much careful help.

R. P. R. MURRAY

PETERS, M. K. H. (ed.): *Bulletin of the International Organization for Septuagint and Cognate Studies*, vol. 19. 1986. Pp. 34. (Copies available through Dr W. Bodine, IOSCS, Treasurer, Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, Texas 75204. Price: \$5.00)

The annual Bulletin of the IOSCS (constituted in 1968) contains news of meetings, colloquia, etc., select recent bibliography in LXX, and articles. The present number has a study by S. L. McKenzie of the Hebrew texts of 1 Kings 8 used by the Chronicler and underlying the Old Greek.

S. P. BROCK

PIETERSMA, A.: *The Acts of Phileas Bishop of Thmuis (Including Fragments of the Greek Psalter)*. P. Chester Beatty xv (With a New Edition of P. Bodmer xx, and Halkin's Latin Acta). Edited with Introduction, Translation and Commentary. (Cahiers d'Orientalisme, vii). 1984. Pp. 117, 34 plates. (Patrick Cramer, Genève. Price: not stated)

The Acts of Phileas are preserved fragmentarily in P. Bodmer xx and P. Chester Beatty xv, and complete in a Latin translation. This book provides the first edition of the Chester Beatty fragments (whose text proves to be closer to the Latin than to P. Bodmer), together with a re-edition of the other two texts. The only connection of the two fragmentary Greek manuscripts with biblical studies lies in the fact that they both also contain some LXX Psalms (Rahlfs nos 2113 and 2151; the latter is edited here on pp. 80–83: parts of Pss 1–4).

S. P. BROCK

SOISALON-SOININEN, I.: *Studien zur Septuaginta-Syntax*. Zu seinem 70. Geburtstag am 4. Juni 1987 herausgegeben von Anneli Aejmelaeus und Raija Sollamo (Annales Academiae Scientiarum Fennicae, Ser. B, Tom. 237). 1987. Pp. 224. (Suomalainen Tiedekatemia, Helsinki. Price: F.Mk. 100.00. ISBN 951 41 0551 6)

To celebrate the seventieth birthday of a distinguished Septuagint scholar two of his former pupils have edited this collection of seventeen of his articles that deal, with only one exception, with the syntax of Septuagint Greek. The four articles in the first section are concerned with methodological issues, twelve articles in the second section are devoted to individual problems ('The Renderings of the Hebrew Relative Clause in the Greek Pentateuch', 'Die Wiedergabe einiger hebräischer Zeitangaben mit der Präposition *b* in der Septuaginta', 'Der Gebrauch des *genetivus absolutus* in der Septuaginta', etc.), while the final article deals with 'Der *infinitivus constructus* mit *l* im Hebräischen'. The author himself has checked over the

articles, and the two editors have harmonised their external form, but otherwise the articles appear to have been reprinted without change. The editors have also provided an index of biblical references. In his discussion of methodological issues the author comments on the need to study the syntax of the Septuagint in relation both to the underlying language and to the translation technique of the translators, and he demonstrates the importance of this in his treatment of individual aspects of Septuagint-syntax. All who are concerned with the Septuagint will be grateful to have this collection of Professor Soisalon-Soininen's articles available in this convenient form.

M. A. KNIBB

STROTHMANN, W., assisted by JOHANNES, K., and ZUMPE, M.: *Konkordanz zur syrischen Bibel: Der Pentateuch* (Göttinger Orientforschungen, Series 1, vol. 26). 1986. Pp. xi, 2556 (4 vols). (Otto Harrassowitz, Wiesbaden. Price: DM 340.00. ISBN 3 447 02669 3)

The publication of the Göttingen concordance to the Peshitta continues apace, with the listing and typesetting achieved by computer. This section on the Pentateuch follows the same principles and arrangement as that on the Prophets (*B.L.* 1987, p. 40). The great usefulness of this work is impaired by the continued decision to ignore the Leiden critical edition and instead use the Walton and Urmia prints. Thus the list of occurrences of *sēmā* gives no warning that the most ancient manuscript 5bl, available in Genesis and Exodus, nearly everywhere has instead *kespā*, which is probably original (cf MT *keseq*).

M. P. WEITZMAN

STULMAN, L.: *The Other Text of Jeremiah: A reconstruction of the Hebrew Text Underlying the Greek Version of the Prose Sections of Jeremiah with English Translation*. 1986. Pp. v, 171. (University Press of America, Lanham, Maryland. Price: \$12.75. ISBN 08191 4989 6)

After a brief Introduction and Bibliography (pp. 1–14), Stulman offers in paired lines his Hebrew retroversion of LXX of each passage treated, together with MT; and then in parallel columns an English translation of each with pluses underlined. After 7:1–8:3; 11:1–14; 16:1–15; 18:1–12; 21:1–10; 25:1–14; he deals extensively with chaps 26–29 (MT) and 32–45. Not all the reconstructions will command respect. But this teacher has already discovered that students will find it very useful to have this volume on the desk as they seek to evaluate the often laconic discussion in commentaries and handbooks of the relevance of the shorter Septuagint of Jeremiah.

A. G. AULD

VERMES, G.: *The Dead Sea Scrolls Forty Years On* (The Fourteenth Sacks Lecture, delivered on 20 May 1987). 1987. Pp. 19. (Oxford Centre for Postgraduate Hebrew Studies. Price: £2.00.)

After a short review of the sorts of scrolls found, and progress(?) made in publishing them, Vermes devotes most of his attention to 'the relationship and interaction between textual plurality and unity in the genesis of literary compositions in ancient Judaism'. Examples from Scripture and the War Rule show the same 'elasticity as the overall rule in textual transmission', as is found in subsequent rabbinic literature.

A. G. AULD

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und in Verbindung mit der Heidelberger Akademie der Wissenschaften herausgegeben von der Erzabtei Beuron. 11/2: *Sirach (Ecclesiasticus)*. Herausgegeben von Walter Thiele. 1. Lieferung: Einleitung. 1987. Pp. 1–80. (Verlag Herder, Freiburg im Breisgau. ISBN 3 451 04424 0)

The edition of the Book of Wisdom in the Old Latin has just been completed (see *B.L.* 1987, p. 41), and it is highly appropriate that the same editor should couple with it the edition of Sirach. This first fascicle contains only the first portion of the introduction, devoted to the manuscripts. The sequel will be warmly welcomed by all serious students of the Latin Bible.

J. BARR

Vetus Latina. Die Reste der altlateinischen Bibel nach Petrus Sabatier neu gesammelt und in Verbindung mit der Heidelberger Akademie der Wissenschaften herausgegeben von der Erzabtei Beuron. 12: *Isaias*. Edidit R. Gryson. 1. Lieferung: Introduction and Is. 1, 1–22. 1987. Pp. 80. (Verlag Herder, Freiburg im Breisgau. ISBN 3 451 00439 9).

With the commencement of the Isaiah volume this great edition enters upon the first major book of the Hebrew canon since Genesis was done some decades ago. Of interest to Hebraists will be the fact that for this book it has been possible to utilize the text of the Hebrew University Bible Project, and in addition to refer to variant readings from Qumran, although examples within this first fascicle are few and minor, yet nonetheless striking (cf. 'and' at 1, 16). This volume has been prepared at Louvain, with collaboration with the Vetus Latina Institute. It continues the meticulous and extremely detailed style of scholarship that attaches to the entire series.

J. BARR

WEITZMANN K., and KESSLER, H. L.: *The Cotton Genesis: British Library Codex Cotton Otho B.VI* (The Illustrations in the Manuscripts of the Septuagint, 1: Genesis). 1986. Pp. xiii, 250; viii (colour) and 539 plates. (Princeton University Press, New Jersey. Price: £94.20. ISBN 0 691 04031 1)

This famous illuminated manuscript ('D' in the Göttingen Septuagint), probably of the late fifth century, suffered irreparable damage by fire in 1731. In this meticulous study, begun by Weitzmann in 1947 but interrupted by his work at St Catherine's Monastery, Mount Sinai, and then taken up again in 1979 in conjunction with Kessler, the authors discuss the early history and original structure of the codex, and then go on to attempt to reconstruct the contents of the illustrations (now either very damaged or lost) with the help of other witnesses to the same 'picture recension'. The authors are only interested in the LXX text in so far as considerations of space in its reconstructed form can indicate the number of illustrations missing on lost folios. Thus, in a series of drawings the LXX text is also reconstructed, with the help of Grabe's collation (made before the fire). I have noticed a few minor inaccuracies in the reconstructed text and so it should not (nor was it meant to) be used for text-critical purposes.

S. P. BROCK

WEVERS, J. W., with the assistance of QUAST, U. (eds): *Septuaginta. Vetus Testamentum Graece Auctoritate Academiae Scientiarum Göttingensis editum*. Vol. II, 2: *Leviticus*. 1986. Pp. 328. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 179.00 (sub. price: DM 156.00); ISBN 3 525 53444 2)

This follows on Professor Wevers' editions of Genesis, Numbers and Deuteronomy LXX (see *B.L.* 1975, pp. 39–40; 1978, pp. 45–46; 1983, p. 44).

The introduction enumerates the textual materials and lists the manuscript groupings; detailed discussion of the textual history is reserved for a separate volume, MSU xix, 1986 (see below). Text and apparatus are set out with the succinctness and clarity for which the Göttingen edition is justly renowned. There are two appendices, of which the first deals with Orthographica and Grammatica, while the second lists passages where the collations in Brooke-McLean are incorrect.

S. P. BROCK

WEVERS, J. W.: *Text History of the Greek Leviticus* (Mitteilungen des Septuaginta-Unternehmens (MSU), xix: Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse, III, 155). 1986. Pp. 136. (Vandenhoeck & Ruprecht, Göttingen. Price: DM80.00. ISBN 3 525 82440 8)

This detailed monograph follows the pattern of previous volumes in the series (see *B.L.* 1976, p. 33; 1979, p. 50; 1984, pp. 47–8). There are four chapters, dealing with: The Hexaplaric Recension, The Byzantine Text, The Texts of A and B, and The Critical Text. The last chapter (which is the longest) is especially instructive. The materials are set out with clarity and ample use is made of lists. There is an index of passages cited.

S. P. BROCK

5. EXEGESIS AND MODERN TRANSLATIONS

ACHTEMEIER, E. R.: *Jeremiah* (Knox Preaching Guides). 1987. Pp. 114. (John Knox Press, Atlanta. Price: \$7.95. ISBN 0 8042 3222 9)

This volume in a popular series of commentaries designed for preachers rests on the best contemporary scholarship, but selects material according to its theological and homiletical interest. It covers the entire book of Jeremiah in outline, but deals in more detail with only some sections of it. The Foreign Nation prophecies of chapters 46–51, for example, are treated only in a very brief way. Overall the book is excellently done, contrasting with the very large commentaries on Jeremiah that have recently appeared, and contains some interesting illustrative material to assist the preacher. It manages to avoid being simply a compressed version of the larger commentaries and should encourage preachers and teachers to turn to the less familiar biblical books in their work.

R. E. CLEMENTS

ACHTEMEIER, E.: *Nahum — Malachi* (Interpretation. A Bible Commentary for Teaching and Preaching). 1986. Pp. x, 201. (John Knox Press, Atlanta. Price: \$17.95. ISBN 0 80423129 X)

The editors state that the series is aimed at the 'teacher' and the 'preacher' and for such the method is to bring 'an understanding of what the text says into dialogue with the critical questions and problems of contemporary life and faith'. It takes seriously 'the hermeneutical responsibility for the contemporary meaning and significance of the biblical text'. If this need not put the critical faculties on red alert, it is enough to set the amber hazard lights flashing. For, paradoxically, it is the zealous and scholarly exploration of the text in its historical context (including the whole history of its emergence into its final form) which most surely releases its contemporary relevance. Attempts to short-circuit this process in the name of 'devotion' or 'relevance' tend to usher in the subjective. The biblical text is called on to support the

tradition of the expositor rather than standing over against that tradition in judgement.

However, if anyone can reduce the risks while achieving the aims of the editors it is Elizabeth Achtemeier. This commentary is a fine blend of scholarship and pertinent, thought-provoking reflection on the text. For good measure the author writes in clear and elegant English style, an achievement rare enough among biblical scholars to warrant appreciative comment. There should be some interesting, provocative and well-informed lessons and sermons on these books by those wise enough to read this commentary.

Achtemeier does the best anyone can with Nahum. Will any of us ever have the courage to admit in a popular commentary that the book really is rather a disgrace to the two religious communities of whose canonical Scriptures it forms so unwelcome a part?

R. A. MASON

AULD, A. G.: *Yoshua-ki, Shishi-ki, Rutsu-ki*. Translated by K. Ono. 1987. Pp. 464. (Shinkyō Shuppan-sha Tokyo. Price: ¥2,800)

This is a Japanese translation of *Joshua, Judges and Ruth* (The Daily Study Bible: Old Testament, 1984). (See B. L. 1985, p. 48) K. K. SACON

BALDWIN, J. G.: *The Message of Genesis 12-50: From Abraham to Joseph* (The Bible Speaks Today). 1986. Pp. 224. (Inter-Varsity Press, Leicester. Price £4.50. ISBN 0851107591)

This is a devotional commentary of a conservative cast which sees the patriarchal stories as an epitome of the Christian gospel. There is some polemic directed at upholding the historicity of the narratives and the experience of the patriarchs tends to be fitted into the pattern of evangelical piety. But the exegesis is carefully and sensitively done and the sheer humanness of the biblical characters is vividly brought out, though one would have welcomed a keener eye for the ironies, theological as well as situational, in which the Genesis story-teller from time to time indulges. The grace of God in action does not always make a pretty sight when we are confronted (as in chapter 33) with a forgiving Esau being left out; and a dash of irony is needed to make it bearable.

J. C. L. GIBSON

BARKER, K. L. (ed.): *The Making of a Contemporary Translation: The purpose and method of the New International Version*. 1987. Pp. 222. (Hodder and Stoughton, London, for the International Bible Society. Price: £7.95. ISBN 0340402636)

This book contains fourteen essays on the problems faced by the translators of the NIV, the new knowledge and materials available to them, and some specific *crucis*. The titles indicate the scope of the essays: 'The Importance of literary style in Bible Translation Today' (C. D. Linton); 'The Footnoting System' (B. L. Goddard); 'How the Hebrew and Aramaic Old Testament Text was Established' (E. S. Kallard); 'The Rationale for an Eclectic New Testament Text' (R. Earle); 'Why Hebrew *She'ol* was translated "Grave"' (R. L. Harris); 'When the Spirit was Poetic' (J. H. Stek); 'Translation Problems in Psalms 2 and 4' (B. K. Waltke); 'How the NIV made Use of New Light on the Hebrew Text' (L. L. Walker); '*YHWH SABAOTH*: "The Lord Almighty"' (K. L. Barker); 'Old Testament Quotations in the New Testament' (R. F. Youngblood); 'The One and Only Son' (R. N. Longenecker); 'When "Literal" is not "Accurate"' (H. M. Wolf); 'Anglicising the NIV' (D. J. Wiseman); 'Isn't the King James Version Good Enough?

(The KJV and the NIV Compared)' (E. H. Palmer). N. D. Hill contributes a brief 'In memoriam' tribute to E. H. Palmer to whom the book is dedicated. The essays provide not only a useful companion to the NIV, but much valuable information about the problems of Bible translation today.

G. W. ANDERSON

BARSOTTI, D.: *Meditazione sul Libro di Giuditta* (Collana Bibbia e Liturgia, 29). 1985. Pp. 142. (Queriniana, Brescia. Price: Lire 10,000)

The format of these *Meditazione* — as of the series, to which this is the author's twentieth contribution — comprises a ten-page introduction to contents, authorship, meaning, etc., followed by the text divided into twenty-six sections, accompanied by comments which may be literary, historical or aesthetic, but always end on a homiletic note. In short, it is a bible-reading aid. Judith is presented as a book of apocalyptic character which anticipates the messianic era, and God's victory over enemies. It is thus presented, sympathetically, as a parable of Israel's history and hopes, though even so somewhat in contrast, both generally and in particular, to an essentially non-apocalyptic Christianity.

P. R. DAVIES

BECKER, J.: *1 Chronik* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg. 18). 1986. Pp. 120. (Echter Verlag, Würzburg. Price: DM 28.00; sub. price: DM 24.00. ISBN 3 429 01038 1)

The firmly established format, purpose and level of this series (cf. *B.L.* 1982, p. 51) mean that Becker can do little more than state his opinion on major issues in the brief introduction and the sparse running commentary. He is undecided about the relationship of Chronicles to Ezra and Nehemiah, but believes that Ezra 1–6, at least, belongs with the former. He doubts whether the Chronicler had access to any extra-Biblical sources (the source citations are 'fictitious') and is drawn towards T. Willi's understanding of *Die Chronik als Auslegung*. Strangely, however, he then rejects any literary-critical division of the text whatever (hardly compatible with Willi's view) and in the commentary he defends the unity of 1 Chronicles throughout chapters 1–9, and even 15–16 and 23–27. He suggests that the Chronicler's primary concern was with a proper understanding of Israel's identity and strongly approves of R. Mosis's interpretation of the narrative in terms of paradigmatic periods. By and large, readers will find here a fair cross-section of current scholarly opinions.

H. G. M. WILLIAMSON

BORRET, M. (ed.): *ORIGENE: Homélies sur l'Exode — Texte latin. introduction, traduction et notes* (Sources Chrétiennes, 321). 1985. Pp. 485. [Cerf, Paris. Price: Fr. 267.00. ISBN 2 204 02456 6, ISSN 07501978]

Thirteen homilies by Origen on Exodus have come down to us, together with his other homilies on the Hexateuch, translated into Latin by Rufinus at the beginning of the fifth century. The Latin text was definitively edited by W. A. Baehrens in the so-called Berlin Corpus of the Greek fathers in 1920. The homilies were translated from Latin into French by Joseph Fortier in 1947 as vol. 16 of the Sources Chrétiennes, when it was a more popular series presenting French translations without the original text. More recently, they were translated into English, together with the homilies on genesis, by Ronald E. Heine in 1982 for the series The Fathers of the Church. Now they have been reissued in the Sources Chrétiennes in a new French translation

and accompanied by Baehrens's text and by brief notes, aimed as often at heightening the reader's appreciation of the biblical text as at clarifying Origen's work as an expositor. The readership envisaged is apparently more pious than academic, and the works referred to are virtually all in French, and rather elderly. Three useful indexes complete the volume.

N. R. M. DE LANGE

BRAUN, R. L.: *I Chronicles* (Word Biblical Commentary). 1986. Pp. xlvi, 312. (Word Books, Waco, Texas. Price: \$22.95. ISBN 0 8499 0213 4)

Braun follows the by-now well established pattern of this commentary series: an extended introduction and bibliography, followed by the commentary itself, here divided into forty-four sections, each with translation, textual notes (fuller and more helpful than in some volumes), 'form, structure and setting', verse by verse comment and an overall explanation. The view of Williamson and others, that Chronicles should be seen somewhat apart from Ezra-Nehemiah, is followed, with a first edition probably dating from the fifth century and the final form from the fourth. Various theological themes are identified, with particular emphasis on the Chronicler's view of Solomon. (This is slightly unexpected, as the main presentation of Solomon comes in 2 Chronicles, which is to be handled by a different author.) In the commentary itself particularly helpful insights are provided into the structure and function of the genealogies. This volume can certainly be recommended as a helpful addition to the steadily growing literature on this once neglected biblical book.

R. J. COGGINS

BUBER, M. with ROSENZWEIG, F.: *Die Schriftwerke* (Die Schrift verdeutscht, 4), 6. Auflage der neubearbeiteten Ausgabe von 1962. With a supplement: *Zur Verdeutschung des letzten Bandes der Schrift*. 1986. Pp. 701, 26. (Verlag Lambert Schneider, Heidelberg. Price: DM 48.00. ISBN 3 7953 0183 1)

The main work is a further reprint of Buber's translation of the Writings, final section of the Hebrew Scriptures. For other volumes in more recent years see *B.L.* 1979, pp. 51–52; 1983, p. 46; and 1986, p. 50. The Psalms (*Preisungen*) were separately published in 1982, with an inserted supplement on their translation; both are now repeated in this new publication. The new supplement is in four sections: Psalms, Proverbs, Job, and Final Remarks.

A. G. AULD

DAVIDSON, R.: *Eremiya-sho, Aika*. Translated by S. Arai and A. Katoh. 1987. Pp. 582. (Shinyō Shuppan-sha, Tokyo. Price: ¥3,800)

This is a Japanese translation of *Jeremiah*, Volume 1, volume 2 and *Lamentations* (The Daily Study Bible: Old Testament, 1983 and 1986). (See *B.L.* 1984, p. 51 and 1987, p. 46.)

K. K. SACON

FOX, E.: *Now These Are The Names: A New English Rendition of the Book of Exodus*. 1986. Pp. xxxvii, 230. (Schocken Books, New York. Price: \$16.95. ISBN 0 8052 4020 9)

Employing the 'Rhetorical' translation method developed by Buber and Rosenzweig, the author seeks to reproduce as faithfully as possible such features of the Hebrew text as repetition, allusion, plays on words,

alliteration. Hence his description of his task as 'rendition' rather than simply 'translation'. The approach and method are explained in a Preface, which is followed by brief treatments of such matters as the name of God and its translation, the pronunciation of Hebrew names, and a longer introduction to the structure of the book of Exodus. The text of Exodus is subdivided into six subsections each of which is prefaced with a brief introduction. The notes which accompany the 'rendition' are largely concerned with literary features of the text. Comment on matters such as documentary sources and history are largely avoided or kept to a minimum. This is a very helpful work, and will prove especially useful for introducing students to the Hebrew text of Exodus.

E. W. NICHOLSON

GAEBELEIN, F. E. (gen. ed.): *The Expositor's Bible Commentary*. Vol. vi: *Isaiah–Ezekiel*. 1986. Pp. xvi, 996. (Zondervan, Grand Rapids, Michigan. Price: \$29.95. ISBN 0 310 36480 9)

This work is appearing in twelve volumes: Vol. 1 (Introductory Articles) was published in 1979; six volumes cover the Old Testament and five the New Testament. The basic text is the New International Version, which is reproduced in full. In this volume Isaiah is expounded by G. W. Grogan, Jeremiah by C. L. Feinberg, Lamentations by the late H. L. Ellison, Ezekiel by R. H. Alexander. The viewpoint is conservative; due account is taken of other perspectives. The composition of all Isaiah is dated in the late eighth century B.C., but chapters 40–66 are expounded against the background of the sixth century: a 'prophecy may be given in one historical era and fulfilled in another' (p. 100). Ezekiel is interpreted with the aid of a millenarian hermeneutic which requires the visionary temple and its services of chapters 40–48 to be viewed as an order to be actualized on earth at a time yet future to us. The commentator on Isaiah goes a long way with this hermeneutic, but cannot accept 'the setting up of a temple and a sacrificial system again after Christ has made the final sacrifice' (p. 14). The short treatment of Lamentations, as one might expect, is good; so is the section on Jeremiah.

F. F. BRUCE

GOSLINGA, C. J.: *Joshua, Judges, Ruth* (Bible Student's Commentary). Translated by R. Togtman. 1986. Pp. 558. (Zondervan, Grand Rapids, Michigan. Price: \$24.95. ISBN 0 310 45280 5)

This is another volume in the series of commentaries originally in Dutch: *Korte Verklaring der Heilige Schrift*. The Dutch commentaries, originally published in 1927 (Joshua) and 1933–38 (Judges and Ruth), both ran to third (revised) editions in 1955 and 1966: the English translation is based on these. The English biblical text printed is the New International Version with some, not many, footnotes on the original Hebrew. The commentary is explicitly aimed at lay readers — especially conservatives, for the conservative stance is often fiercely polemical: Goslinga accepts that forty years is sometimes 'only approximately accurate', although one should not 'rashly underestimate the chronological value of numbers in Scripture'. Indeed it is determinedly conservative; the Lord punishes Jephthah's 'thoughtless boast' by 'causing his daughter to be the first person . . . to meet him'. Sometimes commentary is only paraphrase of the biblical text. But much useful material is collected: it should prove useful, especially for conservatives.

J. G. SNAITH

GROSS, G.: *Tobit; Judit* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung). 1987. Pp. 124. (Echter Verlag, Würzburg. Price: DM 28.00; subscription price: DM 24.00. ISBN 3429 01096 9)

The latest addition to this series provides a helpful semi-popular commentary on the *Einheitsübersetzung* of the books of Tobit and Judith. The issues raised by these books are sensibly handled in the brief introductions. Gross favours the view that Tobit was composed in Alexandria and was specifically directed at the Diaspora. The rebellion against Artaxerxes III Ochus may provide the background to Judith, but the work is to be dated about 150 B.C. There is useful discussion of the literary character of both works and of their theological significance, while the bibliographies offer more than might be expected in comparable English publications.

M. A. KNIBB

GUTIERREZ, G.: *Job: Parler de Dieu a partir de la souffrance de L'innocent*. 1987. Pp. 174. Cerf, Paris. Price: Fr. 98.00. ISBN 2 204 02680 8)

This is a French translation of a Spanish original, published in Lima in 1986, where the emphasis of the title was on innocent suffering with 'a reflection on the book of Job' forming the sub-title. Professor Gutierrez is best known as the pioneer in the area of Liberation Theology and he is naturally very much aware of his Peruvian scene. Job fits into that scene, first appearing passive, but then militantly rebellious, shaking his fist, as it were, at God and man alike. The work does not tackle any critical questions relating to the Book of Job. Instead, it tends to paraphrase the text and examine the emotions and the theology expressed. The author sees both in Job and in the contemporary situation the positing of an 'either . . . or'. One can have a predetermined concept of a God who operates almost mechanically in accord with inexorable rules or one can emphasize the free initiative of his love. The one approach leads to desperation or cynicism, whilst the other opens the way to a prophetic view of human life and the possibility of a deepening religious consciousness.

R. J. HAMMER

HERMISSON, H.-J.: *Deuterjesaja 45, 8–25* (Biblicher Kommentar, Altes Testament, XI,7). 1987. Pp. 80. (Neukirchener, Neukirchen-Vluyn. Price: DM 26.80; sub. price: DM 19.80. ISBN 3 78871258 9)

The necessarily abrupt conclusion of K. Elliger's commentary on Second Isaiah at 45:7 was noted in *B. L.* 1979, p. 52. Hermisson, in this first fascicle of the renewed commentary, handles vv. 8, 9–13, 14–17, 18–25 in customary format and detail. His text-critical independence of his predecessor is clear from the different handling of vv. 11 and 13, on which Elliger had left anticipatory notes (XI,6, pp. 526, 528).

A. G. AULD

HIEBERT, T.: *God of my Victory. The Ancient Hymn in Habakkuk 3* (Harvard Semitic Monographs 38). 1986. Pp. xii, 205. (Scholars Press, Atlanta, Georgia. Price: \$16.95. ISBN 1 55540 077 9)

A study of Hab. 3 using a reconstructed text based, in part, on the versions and owing much to the school of F. M. Cross and D. N. Freedman. Against common opinion, Hiebert argues strongly that this chapter is a victory hymn which eventually was attached to Hab. 1–2. Hiebert has solved some but by no means all of the textual and philological difficulties.

W. G. E. WATSON

HOLMGREN, F. C.: *Israel Alive Again. A Commentary on the Books of Ezra and Nehemiah* (International Theological Commentary). 1987. Pp. xviii, 162. (Eerdmans, Grand Rapids; Handsel Press, Edinburgh. Price: £4.95. ISBN 0 8028 0259 1 [Eerdmans]; 0 905312 67 8 [Handsel])

Given the aims of this series, expressed by the editors as 'the Old Testament alive in the Church', this commentary must be counted quite a success. Its scholarship is precise and up-to-date, it addresses non-specialist readers agreeably in an accessible style, and it draws out theological elements of the text in an intelligent if somewhat conventional fashion. If it has a fault, it is that the author tends to accept the narrator's point of view at its face value — which is asking a lot of a modern reader, especially when it comes to the memoirs of the remarkable but eccentric character Nehemiah, or over the mixed marriages question ('The ideal of openness to others may not always be an option' (p. 85)). Nevertheless, there is sensitivity here to the theological dialectic set up by the narrative, as when the comment made on Ezra 2 is that 'a community that gives no attention to the preservation of its traditions may lose its character . . . But a community that focuses too much on its particularity may also suffer loss by becoming . . . exclusivistic' (p. 15).

D. J. A. CLINES

JACOB, E.: *Esaïe 1–12* (Commentaire de l'Ancien Testament, VIII). 1987. Pp. 175. (Labor et Fides, Geneva. Price: SwFr 37.00. ISBN 2 8309 0083 9)

This well-known series extends now over many years, and it is also to E. Jacob that we owe the section on Hosea in the volume (1965) devoted to the first six of the minor prophets (cf. *B.L.* 1967, p. 22; *Bible Bibliog.*, p. 22). Like other volumes in the series, this is a concise and readable work, and it would appear, though this is not stated precisely, that the whole book of Isaiah is to be treated by Jacob. As might be expected, the commentary shows wide knowledge of the literature, and is rich in theological comment; while textual discussion is kept short, there is evident awareness of the many problems which the text of Isaiah raises. Yet there is some haphazardness in the bibliographical references. In such a commentary, we might well expect that foreign language works would only occasionally be mentioned; that is not the case, though some of those included are either very slight or somewhat remote. On the other hand, for example, while R. P. Carroll's somewhat inaccessible article on dissonance theory of 1977 is included, I can find no reference to *When Prophecy Failed* (1979); and the detailed reading list to chapter 3 contains no mention of K. Nielsen's monograph *Yahweh as Prosecutor and Judge* (1978). It may be hoped that the further volumes of the commentary will not be too long delayed.

P. R. ACKROYD

Jeremjas Bog. Det gamle testamente i ny oversættelse. 1987. Pp. 172. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 95.00. ISBN 87 7523 229 4)

This year, the Danish Bible Society has released one volume in the series of trial translations of the Old Testament (see *B.L.* 1987, pp. 54–55), the Book of Jeremiah. It is translated by scholars connected with the department of Old Testament Studies at the University of Aarhus, and edited by S. Holm-Nielsen, B. Ejrnæs, and K. Jeppesen. On pp. 165–72 the deviations from the massoretic consonantal text are listed.

K. JEPPESEN

KEIL, C. F.: *Leviticus, Numeri und Deuteronomium* (Theologische Verlagsgemeinschaft). 1987. Pp. 610. (Brunnen Verlag, Giessen and Basel. Price: DM 98.00. ISBN 3 7655 9206 4)

This is a further volume in a series of reprints of older commentaries of which two (Delitzsch on Proverbs and Keil on the Minor Prophets) have already been noted in *B.L.* 1987, pp. 46 and 51. This volume, a reprint of the second edition of 1870, is a good example of German conservative scholarship of that period, and reflects Keil's view of the unity of the Pentateuch.

R. N. WHYBRAY

KILIAN, R.: *Jesaja 1–12* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg. 17). 1986. Pp. 93. (Echter Verlag, Würzburg. Price: DM 24.00; subscription price: DM 19.80. ISBN 3 429 01041 1)

The earlier commentary series, of which the present one is a replacement, is well-known. Of this new series, three issues were reviewed in *B.L.* 1987 (see pp. 43, 48). The companion New Testament series, also in progress, is noted at the back of this fascicle. No indication appears of the number of parts designed to cover the whole book of Isaiah which R. Kilian has undertaken. It offers the text of the Einheitsübersetzung, printed continuously, with comments, section by section — not sufficiently clearly printed so that the start of a new section is immediately observable — and with an occasional excursus (here on Immanuel). The commentary is preceded by a short introduction, mainly on message and structure, and a two-page bibliography. If, as we might expect in a series intended for the general reader, much of what is said is more or less traditional, there is in fact some very careful and critical consideration of accepted conclusions, and useful and positive assessment of the relationship between earlier and later elements in the text. There is a helpful stress on the actuality of the biblical text for its later readers.

P. R. ACKROYD

KOCH, K.: *Daniel (1,1–21)* (Biblisches Kommentar: Altes Testament, Band xxii, 1). 1986. Pp. 80. (Neukirchener, Neukirchen-Vluyn. Price: DM 26.80; subscription price: DM 19.80. ISBN 3 7887 0788 7)

Koch deserves a reputation for wide interests and novel approaches, both admirably suited to the exegesis of Daniel. The quality of discussion is a little uneven. For example, on the *Form* of Dan. 1:1–21, he utilizes 'signified', 'signifier' and 'macrosyntax' to reveal that the chapter on one level is a narrative which has two actants and three scenes, while another, non-narrative, level introduces a different actant, God; on *Gattung* he suggests that chapter 1 is neither wholly court-tale nor midrash, but *Ergänzungstext* on certain prophetic passages, e.g. Jer. 39:1, Isa. 39:7. The first conclusion adds nothing new, the second is simply confusing. Again, on the chronology of 1:1, that the authors of Daniel did not regard the books of Kings as canonical, though it seems they did Chronicles, is an unnecessary, even frivolous, inference from a sound analysis of the source-data. On the other hand, Koch's argument that chapter 1 was translated from Aramaic but at the same time expanded as an introduction to chapters 2–6 is entirely cogent (although his ingenuity can offer no reason why the translator desisted at 2:4!). Background details is copious; we get over five pages on *√mlk* and its connotations (rather unnecessary), and a good deal of information on Chaldean and Magian manticism (necessary and very useful). On this evidence, it is going to be a valuable commentary, but even more, an interesting one. And very long.

P. R. DAVIES

LARCHER, C.: *Le Livre de la Sagesse ou La Sagesse de Salomon*, volume 3 (Études Bibliques, Nouvelle Série 5). 1985. Pp. 459. (Gabalda, Paris. Price: Fr. 456.00. ISBN 2 85021 016 1)

This third volume brings to an end Larcher's monumental and magisterial commentary on Wisdom, and forms a fitting and brilliant completion to the life's work of this great scholar. The book covers the latter part of Wisdom, chapters 11:1 to 19:22, and offers us the author's own translation of the Greek text divided into appropriate units, followed by a detailed analysis of each verse. Problems of text, language, exegesis, and history are clearly explained in detail, and there is a wealth of references to relevant illustrative material in Hellenistic and Rabbinic sources. The author's intimate and profound knowledge of the text and his penetrating exposition of its meaning make this commentary in many respects a model of its kind, and essential reading for all students of post-biblical Judaism in general and of Wisdom in particular.

C. T. R. HAYWARD

MAARSINGH, B.: *Numbers: A Practical Commentary* (Text and Interpretation, translated by J. Vriend). 1987. Pp. vi, 122. (Eerdmans, Grand Rapids, Michigan. Price: \$6.95. ISBN 0 8028 0104 8)

For earlier volumes in this series of popular commentaries translated from the Dutch see *B. L.* 1987, pp. 52 and 55. Here the meaning of the text is summarized and explained carefully, but with scarcely a hint of the historical problems which exist or the motives of the writers. The numerous references to the Targum of Pseudo-Jonathan will, however, provide some insight into Jewish biblical interpretation.

G. I. DAVIES

MOREL, C. (ed.): *GRÉGOIRE LE GRAND: Homélies sur Ézéchiel. Tome I — Texte latin, introduction, traduction et notes* (Sources Chrétiennes, 327). 1986. Pp. 541. (Cerf, Paris. Price: Fr. 216.00. ISBN 2 204 02584 4, ISSN 0750 1978)

Delivered in swift succession under the threat of the Lombard march on Rome in 593, Gregory's homilies on Ezekiel are a masterpiece of imaginative interpretation. There are twelve in this first volume, and they cover Ezekiel 1:1–4:3. The Latin text, apart from one or two minor points, is that of Marcus Adriaen in his CCL edition of 1971; the introduction and translation are brisk and vivid. Book II (ten homilies on the vision of the temple in Ezekiel 40) is in preparation.

N. R. M. DE LANGE

NAUTIN, P., and M.-T.: *ORIGÈNE: Homélies sur Samuel — Edition critique, introduction, traduction et notes* (Sources Chrétiennes, 328). 1986. Pp. 485. Cerf, Paris. Price: Fr. 156.00. ISBN 2 204 02587 9, ISSN 0750 1978)

Apart from a substantial series of homilies on Jeremiah, only one of Origen's once numerous homilies has come down to us in Greek. It concerns the story of the Witch of Endor in 1 Samuel 28, and it is of considerable interest both as a specimen of early Christian preaching and as an attempt to grapple with a famous biblical problem. Pierre Nautin had already given us a revised Greek text in his new edition of Erich Klostermann's 1901 Berlin Corpus text, published in 1983, and incorporating the evidence of a Toura papyrus discovered in 1942. Now he has added a French translation with a clear and useful introduction and brief annotations, as well as the other remains of Origen's preaching on 1 Samuel, namely a Latin translation of a

homily on the story of Hannah that opens the book (Marie-Thérèse Nautin argues strenuously that the translator is Rufinus) and Greek crumbs from four more homilies, one of them a second homily on the Witch. The whole is a worthy supplement to Pierre Nautin's two S.C. volumes of the homilies on Jeremiah (to which it also offers several pages of addenda and corrigenda).

N. R. M. DE LANGE

NERI, U.: *Biblia. I libri della Bibbia interpretati dalla grande Tradizione. AT 1: Genesi*. 1986. Pp. cxlvi, 662. (Gribaudi, Torino. Price: Lire 90,000)

This modern version of the venerable genre of the catena brings together excerpts from representatives of a wide spectrum of christian tradition: from the Greek Fathers, Origen, Cyril of Alexandria and Procopius; from the Syriac, Ephrem, Narsai and Isho'dad of Merv; from the Latin, Ambrose, Augustine and Bede; from the Medieval west, Rupert of Deutz and Hugh of St Cher; from the Reformers, Luther and Calvin; and from modern commentators, Clamer, von Rad and Zimmerli. For the lemmata the Italian version produced under the auspices of the Conferenza Episcopale Italiana (1971) is used, and the main variants of the ancient versions and of the targumim are also provided. Further volumes are in preparation. The series is intended for a wide readership, and the present volume succeeds in bringing together a variety of materials, most of which are not of easy access to the non-specialist.

S. P. BROCK

NIELSEN, E.: *Første Mosebog fortolket*. 1987. Pp. 368. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 245.00. ISBN 87 7523 213 8)

In the Danish Bible Society's series of commentaries on the Old Testament (see *B.L.* 1985, p. 63, 1987, p. 50) E. Nielsen has published a well written and informative commentary on the Book of Genesis. Though it is a popular commentary, it provides a short, but adequate introduction to the documentary hypothesis, the redactional problems, as well as the theological aspects of the book; the chapters about 'The Books of Moses and Moses' and 'The real authors of Genesis' are especially to be emphasized. The commentary is divided into four parts: The creation of the world and the earliest history of mankind (1:1–11:26), the story of Abraham (11:27–25:18), the story of Jacob (25:19–36:43), and the story about Joseph and his brothers (37:1–50:26).

K. JEPPESEN

OGDEN, G. S., DEUTSCH, R. R.: *A Promise of Hope, A Call to Obedience: A Commentary on the Books of Joel and Malachi* (International Theological Commentary). 1987. Pp. x, 120. (Handsel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £4.95. ISBN 0 905312 70 8; 0 8028 0093 9)

Both prophetic books are placed in the post-exilic period; both illuminate in some measure the diversity of that period's thought. If at times the analysis of Joel may be thought too literary, particularly in its view of passages found in other prophetic books as being 'quotations' by Joel, there is nevertheless much sensible comment and a useful understanding of the use by these books of old forms in new ways. Surprisingly, the discussion of 'ur in Joel (p. 43) fails to note its important appearances in 2 Chron. 36.22/Ezra 1.1 (and 5), and in Isa. 45.13. (Granted the limited space, both studies make useful contributions.

P. R. ACKROYD

OLOFSSON, S.: *Guds Ord och människors språk: En bok om bibelöversättning*. 1986. Pp. 199. (EFS förlaget, Uppsala. ISBN 91 7080 721 3)

It is already evident both from the new Swedish translation of the New Testament and from those portions of the Old Testament which have appeared that the task has been and is being carried out with exemplary thoroughness and literary sensitivity. In this book Staffan Olofsson, who has been one of the Swedish translators, discusses, with carefully selected examples, the factors of which account must be taken in the making of an idiomatic translation. The contrast between a more literal and an idiomatic rendering is brought out by comparisons between the 1917 Swedish bible and the new translation, notably in Ruth 2:1–13; but reference is also made to some of the ancient versions, Luther's Bible, and the like. One interesting example is based on the assumption that (God being an Englishman) the NEB is the original text. Ruth 2:1–3 (NEB) is then translated into Swedish literally, less literally, and idiomatically. There are discussions of the varying styles in biblical texts, the character of New Testament Greek, the rendering of idiomatic expressions and of special biblical terms. An abundance of data and of illustrative material is supplied. The conclusion of most of the arguments is that a strictly literal translation is an impossibility. The book contains a good bibliography and a subject and Scripture index. Clarity and commonsense, as well as learning, characterize the entire work.

G. W. ANDERSON

RENAUD, B.: *Michée, Sophonie, Nahum* (Sources Bibliques). 1987. Pp. 329 (Gabalda, Paris. Price: Fr. 375.00. ISBN 2 85021 026 9)

The bulk of this volume — rather more than half — is devoted to the book of Micah. This is not surprising, for not only is Micah the biggest of the three but it is the book which has most interested Renaud. In 1964 he published a study of Micah 4–5 (*B. L.* 1965, p. 39) and in 1977, a major work, *La Formation du Livre de Michée* (*B. L.* 1979, p. 88). It is, therefore, good to see the distillation of his thoughts in the shape of a commentary. The commentary on all three books is stimulating, reflecting Renaud's interest in the composition of the prophetic literature and the theology of redaction. The strong interest in Micah has, perhaps, led the author to assume such familiarity with his earlier work that little need be said by way of introduction; hence, although there are introductions to Zephaniah and Nahum, the introduction to Micah is considerably shorter, amounting to little more than the division of the book into six sections.

This series offers a good layout, and is attractively produced, though the latter must have taken some time as the commentary by Hillers on Micah (1984) is nowhere referred to! Fuller bibliographies would have been helpful, and indexes would have been useful.

R. B. SALTERS

SARNA, N. M.: *Exploring Exodus: The Heritage of Biblical Israel*. 1986. Pp. xii, 277. (Schocken Books, New York. Price: \$17.95. ISBN 0 8052 3982 0)

This succinct volume, intended for students, teachers, and educated laymen, complements the author's *Understanding Genesis*, 1970. The Introduction opens with a reminder that 'Biblical religion revolves around two themes, Creation and the Exodus'; outlines seven theological and didactic uses of the Exodus theme in the Bible; and locates in the 13th century B.C.E. the events described. While not a verse-by-verse commentary, most of the main issues and key expressions in Exodus are discussed in nine chapters that follow the book's own order: 'The Oppression' (1); 'The Birth and Youth of Moses' (2); 'The Commissioning of Moses' (3–4); 'The Ten Plagues' (5–11);

'The Passover and the Exodus' (12:1-13:16); 'From Egypt to Sinai' (13:17-18:27); 'The Ten Commandments; Moses and Monotheism' (19-20); 'The Laws' (21-24); and, in relative brevity, 'The Tabernacle and the Golden Calf' (25-40).

A. G. AULD

SCHARBERT, J.: *Genesis 12-50* (Die Neue Echter Bibel). 1986. Pp. 121-307. (Echter, Würzburg. Price: DM 34.00; subscription price DM 29.00. ISBN 3 429 01035 7)

The first part of this commentary, with which the pagination of this volume is continuous, was noticed in *B. L.* 1984, p. 58. As then noted, most of the conventional introductory material was included in that volume, so that here the commentary is prefaced only by a three-page note setting out the diversity of current views on literary, historical and sociological issues relating to the patriarchal accounts. The commentary itself accepts the four-document hypothesis in what has by now come to seem a slightly old-fashioned form, but despite the lack of specific reference to the work of other scholars, the author shows himself well aware of contemporary issues in the study of Genesis. The series continues the convention of numbering volumes in the order of their appearance; this is no. 16.

R. J. COGGINS

SEISHO: *Shin Kyōdō-yaku* (The New Common Bible). 1987. (Nihon Seisho Kyōkai, Tokyo. Price: ¥3,600 and ¥2,900)

Eighteen years of co-operative efforts and painstaking work by both Catholic and Protestant church people have culminated to produce two formats of the Common Bible, one with 'the Sequel Portion' (deutero-canonical/apocryphal books) and one without it, both of which include a forty-seven-page general introduction, glossaries, lists, other information and maps.

K. K. SACON

SEKINE, M.: *Sekine Masao Chosaku-shū. Dai 8 Kan: Izaya Sho Chūkai* (M. Sekine Works, Vol. 8: A Commentary on Isaiah). 1986. Pp. 400. (Shinchi Shobō, Tokyo. Price: ¥4,000)

This is a compact and condensed commentary on Isaiah, chapters 1-39. Though he follows the usual style of introduction, translation and exegesis, his main concentration is directed on the clarification of the logic of the Prophet Isaiah, which is seen in the metastatic view of history, i.e. abrupt change caused by God in history. He is positive in asserting the formation of eschatology in Isaiah and of the transition of eschatology into apocalypse in certain original passages.

K. K. SACON

SOGGIN, J. A.: *Judges* (2nd edition) (Old Testament Library). 1987. Pp. xx, 309. (SCM, London. Price: £12.50. ISBN 0 334 02108 1)

The first edition of this lively commentary was noted in *B. L.* 1982, p. 51. This new edition, again translated by J. Bowden, incorporates modifications made as the author prepared the first French edition (see below). Besides the correction of several misprints, four pages of bibliography have been added, and some modifications made to the commentary itself — notably on p. 88, where a changed stance is taken on the difficult *b'mlq* in 5:14. Unhappily, some three lines of the new French text are not represented following the last word on the new p. 88. Following its final *šoršam*, we should read: '*ba' amaleq*,

but without convincing reasons. H. J. Zobel, 1965, proposes a translation of the text, which favours the involvement of Ephraim, with a reference to the district of "Mount Amalek". "The captains": this reading follows the correction made by Craigie, 1972, — much of this text formed the conclusion of p. 88 in the first edition. There is a similar loss at the end of p. 133.

A. G. AULD

SOGGIN, J. A.: *Le Livre des Juges* (Commentaire de l'Ancien Testament, Vb). 1987. Pp. 268. (Labor et Fides, Genève. Price: Fr. 195.00. ISBN 2 8309 0057 X)

In the case of Joshua, the French edition of Soggin's commentary appeared (1970 — see *B.L.* 1971, p. 32; *Bible Bibliog.*, p. 308) before an English one. French readers have waited many years for the companion volume, now translated by Mlle C. Lanoir. The revised text (see above) was completed in 1985 — a significant anniversary, noted by the editorial secretary, of the publication, thanks to a grant from the Waldensians in Piedmont, of the first Reformed commentary on the Bible in French. The author's change of mind on 'Amaleq' has led to difficulties here too (p. 82) — a fine if unfortunate illustration of the long entail of problems of text and versions!

A. G. AULD

SOGGIN, J. A.: *The Prophet Amos: A Translation and Commentary*. Translated by John Bowden (Old Testament Library). 1987. Pp. xix, 150. (SCM, London. Price: £9.50. ISBN 0 334 00053 X)

This is the English version of the Italian original reviewed in *B.L.* 1984, p. 60, and is a very welcome and important addition to the range of shorter commentaries on Amos in English; in particular it supplements Mays' 1969 commentary in the same OTL series. The Introduction (p. 1–23) deals fairly conventionally with questions of background and composition. As might be expected, there is a certain amount of emphasis on the historical aspects (much is made of the dateability of references supposedly contained in 1:3 ff. and 6:13–14; and the narrative of 7:10–17 is thought to be basically reliable). Wolff is broadly followed on matters of redaction and genre. The Commentary itself is organized in several major sections: after the Superscription and the Oracles against the Nations, chapters 3–6 are grouped as 'The Words of Amos of Tekoa I'; the Visions of 7:1–8:3; 9:1–6 are then all treated together; 7:10–17 is treated separately as an 'Interlude'; 8:4–14; 9:7–10 constitute 'The Words . . . II'; and 9:11–15 follows as an 'Epilogue'. These 'chapters' are subdivided into sections, each with its own specialized bibliography (there is a select general bibliography for the book as a whole). The translation, which is often refreshing and illuminating, is followed by detailed textual and philological notes and discussion, and then by a broader exegetical section which does not presuppose knowledge of Hebrew and Greek. Both these sections are invariably packed with a wealth of information, bringing into a brief compass a mass of relevant and up-to-date material from a wide range of scholars. On controversial issues, all sides of an argument are fairly set out, new hypotheses are judiciously aired, and there is a minimum of evaluation, so that readers are left to make up their own minds. This is undoubtedly one of the book's greatest strengths. When a case is argued to a conclusion, the touch is generally light, and the debate moved at least potentially forward (though the treatment of 7:7–9 is disappointingly fixated on the traditional 'plumb-line'). In the philological sections, abundant use is made of the LXX and other early versions, and at the other end of the time scale, of Ugaritic and Akkadian parallels. Alas, despite the work done to correct the original version (p. ix–x), there are still a number of printing errors and mistakes,

some of them substantial (and n.b. the correct title of Barré's article, referred to on p. 31, is 'The Meaning of l' 'sybnw in Amos 1:3-2:6'. It appears in *JBL* 105 (1986), 611-31). It is not the practice of the OTL Series to provide indices. But with the method of inserting bibliographies piecemeal throughout the text, which is now prevalent, an author index, at least, would be a helpful addition.

J. M. DINES

SZELES, M. E.: *Wrath and Mercy: A Commentary on the Books of Habakkuk and Zephaniah* (International Theological Commentary); translated by G. A. F. Knight. 1987. Pp. x, 118. (Handsel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £4.95. ISBN 0905312 72 4; 080280242 7)

If we have ever wondered how the Books of Habakkuk and Zephaniah strike a reader in Cluj-Napoca, now we have the answer. The author of this little commentary from Rumania teaches in a Protestant seminary. In line with the series, she has given priority to the theological value of the books, while outlining historical and literary issues carefully. There are occasional references to various scholarly opinions. Her own preference is to date Habakkuk towards 597 and Zephaniah (apart from post-exilic additions) from 630 B.C. The exposition of the condemnation of corrupt officials (Zeph. 3:1-8) is an example of the strength of her writing. Altogether this is an effective commentary.

J. H. EATON

TESCAROLI, L.: *Isalmi nella tradizione ebraica; nuova traduzione dal testo massoretico*. 1985. Pp. 327. (Città Nuova, Roma. Price: Lire 20,000. ISBN 8831149075)

This translation of the psalms is so close to the Massoretic Text that on occasion it is really over literal (e.g., 'mountain of your holiness', Ps. 15:1). Variations and conjectures, chiefly with reference to the ancient versions are relegated to footnotes but there is no mention of the Dead Sea Scrolls. Much of the brief introduction is wasted on the Hebrew alphabet, Massoretic accents, etc., leaving little space for more relevant items such as the literary forms of the psalms or problems of text and translation. The result is certainly accurate and solid but cannot be described as stimulating.

W. G. E. WATSON

VERHOEF, P. A.: *The Books of Haggai and Malachi* (The New International Commentary on the Old Testament). 1987. Pp. xxv, 364. (Eerdmans, Grand Rapids, Michigan. Price: \$21.95. ISBN 0802823769)

The books of Haggai and Malachi may seem strange bedfellows to be found in a commentary series. Presumably questions of length dictated the choice. Nevertheless, the arrangement does draw attention to a number of similarities of style and theme between the two books. Verhoef, writing from the conservative theological stance favoured by the NICOT, deals in the introductions to each book with issues of historical background, authorship, style, structure and unity. The work is marked by considerable erudition and the positive evaluation of these two prophetic books is a welcome contrast to so much earlier treatment which caricatured them as merely legalistic and ritualistic. The author is also anxious to show their relevance for the Christian Church and certainly directs our attention to theological issues.

Critical positions are occasionally flirted with. An apparently objective and balanced treatment of the authorship of the editorial framework of the Book of Haggai is to be found (pp. 9-13) although those who suggest Haggai's

own hand (e.g. Eissfeldt, Weiser) are favoured. Yet the author soon leaves flirtation for the safety of home, and later on Van Der Woude's opinion that 1:12–14 is the work of a redactor is dismissed as hypothetical and irrelevant' (p. 80). Indeed, any critical scholarly view usually ends up with a label tied round its neck such as 'subjective' or 'arbitrary'. This commentary, in the end, for all its scholarship and value, illustrates the empty bank balance of so much 'conservative' biblical scholarship, too often reactive, too seldom itself creative.

R. A. MASON

WATTS, J. D. W.: *Isaiah 1–33* (Word Biblical Commentary, 24). 1985. Pp. lviii, 449. *Isaiah 34–66* (Word Biblical Commentary, 25). 1987. Pp. xxxiii, 386. (Word Books, Waco, Texas. Price: approx. \$25.00 each volume. ISBN 0 8499 0223 1 and 0 8499 0224 X)

This commentary is the apotheosis, or if you prefer the *reductio ad absurdum*, of the 'final form' approach. Isaiah is a drama in twelve acts, dating from the fifth century, though employing some earlier material. Each act concerns the political relations of Judah (or Israel and Judah) in one of twelve successive 'generations' from that of Uzziah (1–6) to that of Ezra and Nehemiah (62–66). The subject of the drama as a whole is the execution of Yahweh's decision that his purpose for his people is no longer to be served by their political independence. They are to be a servant people with a religious calling, under the political sway of the great empires. There are clear advantages in this approach. The varied material of the book can be seen as parts of a unified work simply by assigning contradictory material to opposing speakers. But the division into chronologically successive 'acts' is a tour de force: thus chapters 36–39 can be dramatically fitted into Zedekiah's reign only by making them an ironically intended historical reading. Again and again theory triumphs over common sense: chapters 5 and 6, part of the Uzziah 'act', must be separated from chapters 7 ff. despite the presence of common material; chapter 8 must be directed solely against Israel and its sympathisers, since Judah has at the time the 'right' policy. Proper literary reading demands that one's view of the whole should be developed out of careful unbiased reading of the parts. Precisely the opposite happens here.

The commentary takes the form now familiar in this series, with a separate bibliography, translation, notes and commentary on each section. The bibliographies are useful, collecting much little-known material, and the textual notes also are copious. But Watts has poor exegetical judgement, frequently contradicts himself, and makes many strange errors (Anshan is on one page a king, and on another a city!). Although it is valuable to have a comprehensive interpretation of the book of Isaiah to wrestle with, and many of Watts' points are worthy of reflection, the commentary as such cannot be recommended without reservation.

W. J. HOUSTON

WEISER, A.: *Geremia 1–25, 14* (Antico Testamento). 1987. Pp. 404. (Paideia, Brescia. Price: Lire 38,000. ISBN 88 394 0396 5)

This has been translated from the eighth German edition (1981), which, like previous editions, represents only a slight revision over its predecessor. (Previous editions have been noted in *B.L.* 1953, p. 41) 1955, p. 40; 1967, p. 28 and 1970, p. 37.) English, of course, currently provides a far better range of modern Jeremiah commentaries than German; it is a pity for Italians that this commentary was commissioned before any of them appeared.

P. R. DAVIES

WEISER, A.: *Shihen Ge, 90–150 Pen*. Translated by Y. Ohtomo. 1987. Pp. 421. (ATD-NTD Seisho Chukai Kankō-kai, Tokyo. Price: ¥4,200)

This is a Japanese translation of Pss. 90–150 of *Die Psalmen* from its ninth edition (1979).

K. K. SACON

WESTERMANN, C.: *Genesis 37–50. A Commentary*. Translated by J. J. Scullion S.J. 1986. Pp. 269. (SPCK, London. Price: £30.00. ISBN 0 281 04277 2. Augsburg, Minneapolis. ISBN 0 8066 2197 4)

This third volume completes the translation of Westermann's Genesis commentary. The previous volume of the translation was noticed in *B.L.* 1987, p. 56, and the relevant fascicules of the originals were reviewed in *B.L.* 1983, pp. 55–56. This is not the place to assess the magisterial work of Westermann, but it is a matter of interest that we find here two introductions to the Joseph story, the first (pp. 15–30) on the standard matters of the origin and growth of the text and its relation to other Old Testament literature), the second (pp. 245–53) on the more literary topic of narrative art and on the theological issue, 'What does the Joseph Narrative say about God?' It remains something of a curiosity that the commentary on the Blessings of Jacob (49:1–28a) is placed after that on chapter 50; an unconvincing justification is offered on p. 221. As with previous volumes the gratitude of scholars and students alike is due the translator for his fluent and faithful — and, indeed, self-sacrificial — work.

D. J. A. CLINES

ZENGER, E.: *Das Buch Ruth* (Zürcher Bibelkommentare — AT: 8). 1986. Pp. 128. (Theologischer Verlag, Zurich. Price: Sw.Fr. 22.00. ISBN 3 290 14740 1)

In line with the approach of the Zurich Bible Commentaries series Zenger's commentary on Ruth deals more with literary and theological exposition than detailed linguistic exegesis. It is marked by clarity of style and the detailed commentary is prefaced by some excellent sections on the literary and historical problems familiar to students of Ruth. In the discussion of the original extent of the book he supports the view that 4:18–22, the concluding genealogy, is secondary together with verse 17 which provides the link for the intrusive Davidic ancestry. The story ended at verse 16, the original 'name' of Naomi's child being transmitted in verse 14a, i.e. Goel — Redeemer. The original book of Ruth is the story of the birth of a redeemer to a family threatened with extinction. At the same time ordinary human affairs are shown to be the subject of divine guidance. The narrative is endowed with programmatic historical significance only in the final edition of the book when the Boaz of the original story is identified with the Boaz of the Davidic genealogy (attested in 1 Chron. 2) and the name Obed is attributed to the functional 'name' of 4:14a. It is argued that this was effected at the earliest among post-exilic circles in the second century B.C. when (a) the hope of a messianic kingdom was founded not on might but on the spirit of the community, and (b) it was felt that the new kingdom must be modelled not on the Jerusalem dynasty but on the pattern of the Bethlehemite shepherds (cp. Mi. 5:1–3). Other sections deal with the literary form of the book, the narrative technique of recurrent theme words (e.g. return, redeem), literary genre and origin (early exilic or post-exilic period). The volume has a select bibliography but lacks index of authors, subjects and biblical references.

PETER W. COXON

6. LITERARY CRITICISM AND INTRODUCTION

AJEMELAEUS, A.: *The Traditional Prayer in the Psalms*, and SCHMIDT, L.: *Literarische Studien zur Josephgeschichte* (BZAW, 167). 1986. Pp. 117 and 189. (De Gruyter, Berlin. Price: DM 140.00. ISBN 3 11 010480 6)

The first of the two studies in this volume concerns the psalms of individual complaint or lament, or, as the author prefers to call them, 'the prayer psalms of the individual'. She gives little or no consideration to the problems of the setting and the relation to royal prayers, but the opinion is expressed that the prayer psalms were largely oral and fluid in the pre-exilic period and, as Gerstenberger has suggested, belonged to the 'smaller forms of cultic life' practised by members of a primary group with the help of a cultic expert. What the study does offer is a thorough analysis of the phraseology of the petition and its immediately connected clauses in such psalms. This helps to display the direct and forceful characteristics of Israelite prayer.

The second study in the volume is a source analysis of the Joseph story. After a lucid survey of the great diversity of views on this question, the author undertakes a fresh examination of the materials to test the possibilities of distinguishing the sources and reaches definite conclusions. The Yahwist was responsible for making the received Joseph story bridge the traditions of the Fathers and the Exodus, and the Elohist used the J version as his basis. J and E were combined by a redactor who preferred whichever source gave most detail. P used the resultant JE as its basis. The final redactor of all these sources preserved all he could and also, where necessary, preferred the most detailed account. The relevance of these conclusions to the rest of the Pentateuch is pointed out. This well-informed and cogent study will reward close attention.

J. H. EATON

ALTER, R.: *The Art of Biblical Poetry*. 1987. Pp. xii, 228. (Basic Books, New York. Price: \$8.95; ISBN 0 465 00431 8)

The first three chapters of the complementary volume to *The Art of Biblical Narrative*, 1981 (see *B.L.* 1983, p. 59) provide a foundation for what follows. Chapter 1 explains that 'synonymous' parallelism is really progressive in character; here, as Alter admits, he is in agreement with J. Kugel though J. G. Herder anticipated them both. Next, 'From Line to Study' shows how narrative can be a significant if neglected factor in Hebrew verse. Chapter three describes patterns of 'intensification' within poems.

Each of the following five chapters concentrates on different types of poetry within a particular genre: in the Book of Job (which 'looms above all other biblical poetry in virtuosity and sheer expressive power'), in the Psalms (originality within conventional language), in prophecy (largely direct address), in Proverbs ('the poetry of wit') and in the Song of Songs (metaphor). This approach is new and instructive. A final chapter sketches the post-biblical continuity of Hebrew verse tradition.

Alter is over-dismissive of certain scholars and, with a few exceptions, makes only generic acknowledgement of his debt to others since in his view he is breaking new ground. Certainly, the focus on narrative, on the poem as a whole and on parallelism as dynamic is largely new. Recognition of micro-structural patterns (e.g. chiasmus), though, is equally important in Alter's holistic approach.

W. G. E. WATSON

BAL, M.: *Lethal Love. Feminist Literary Readings of Biblical Love Stories*. 1987. Pp. vii, 141. (Indiana University Press, Bloomington and Indianapolis. Price: \$25.00; ISBN 0 253 33327 7. Paperback price: \$8.95; ISBN 0 253 20434 8)

This extraordinarily vital book, by turns engaging and daunting, offers different kinds of literary reading of the narratives of David and Bathsheba, Samson and Delilah, Ruth and Boaz, Judah and Tamar, Adam and Eve. In each chapter, the author, a narratologist by profession, but also an acute reader of the Hebrew Bible, deploys a different hermeneutical framework, whether plot-oriented, narratological or psychoanalytic (the psychoanalytic reading of Samson is particularly brilliant). And in each chapter she views the text from the perspective of a different type of reader, from the scholarly exegete to the writer of children's Bibles to the poet (especially striking is the reading of Ruth from the perspective of Victor Hugo's poem 'Booz endormi'). The argument is that a feminist consciousness, especially as informed by contemporary literary theory, suggests alternative readings of these tales of how lethal the love of women once proved. Her purpose is not to make out that the Bible is less misogynistic than it seems, but to expose how flimsy a support for male dominance these tales provide once their complexity is discerned. However tedious the theoretical discussions may be to many readers, Biblical scholars must note this book as a sample of the kinds of intellectual enquiry Biblical studies have become now that they are freed from the constraints of 'the original meaning of the text'.

D. J. A. CLINES

BEAUCAMP, E.: *Les prophètes d'Israël, ou le drame d'une alliance* (Lire la Bible, 75). 1987. Pp. 364 (Cerf, Paris. Price: Fr. 99.00. ISBN 2 204 02640 9; ISSN 0588 2257)

Intended for the general public, this work first saw the light of day in 1956 when it appeared with the title *Sous la main de Dieu — Le prophétisme et l'élection d'Israël*, then again, in 1968 with the present title. This should be its last appearance!

Apart from a short introduction on the election of Israel and its fundamental principles, and a concluding piece dealing with the Christian relationship to Israel, Beaucamp takes the prophets one by one and extracts the gist of the message of each prophet, ending with a brief analysis of the book's structure. When quoting from the biblical text, the author uses the Jerusalem Bible (first edition), though he is not tied to this (cf. Isaiah 40:9 where Zion is vocative). There are two maps and a small chronological table.

R. B. SALTERS

BLENKINSOPP, J.: *Kyūyaku no Chie to Hō*. Translated by K. K. Sapon and M. Shishido. 1987. Pp. 269 + 16p. indices. (Yorudan-sha, Tokyo. Price: ¥2,600)

This is a Japanese translation of *Wisdom and Law in the Old Testament* (1983) (see *B.L.* 1984, pp. 87–88). Appended is an essay written by K. K. Sapon with an introduction to the author and his works, and an appraisal of the book.

K. K. SAPON

BODENMANN, R.: *Naissance d'une Exégèse: Daniel dans l'Eglise ancienne des trois premiers siècles* (Beiträge zur Geschichte der biblischen Exegese, 28). 1986. Pp. 422. (Mohr, Tübingen. Price: DM 98.00. ISBN 3 16 145130)

As one might expect, this book does not deal with the whole of Daniel, but only with those sections that were of particular interest to early Christian

writers up to Cyprian and Hippolytus. The key passages are 2:34f., 44f.; 7:9, 13f.; 9:24–27. An introductory chapter discusses text types, especially that attributed to Theodotion. The author is uncertain about this attribution, but opts for an early date — contemporary with or earlier than Aquila. The nature of the citations in the early Christian authors points, he argues, to a mixed text, a 'proto-Theodotion', which could date from as early as the second century B.C. The popularity of this version may be due to its having been mistaken for the Septuagint.

The bulk of the book treats of the early christological interpretation of the key passages — the stone not cut by human hand, the son of man, the anointed prince. The author shows how a predominantly eschatological reading yields gradually to a desire to place the book of Daniel in the history of salvation.

There are no obvious misprints, but the French style is generally clumsy and occasionally obscure, e.g. 'Déjà chez *Daniel*, le "fils d'homme" ne semble pas avoir été associé à la figure du messie'. This looks like a German idiom: it is certainly not French.

J. ASHTON

COGGINS, R. J.: *Haggai, Zechariah, Malachi* (Old Testament Guides). 1987. Pp. 89. (JSOT Press, Sheffield. Price: £3.50 (\$4.95). ISBN 1 85075 025 4)

The author introduces the reader to the historical setting of these prophets (disclaiming precise knowledge in the case of Malachi), the 'role' of the prophets in the social and political context of the Persian Empire, the contents of the books, the main critical questions and issues of interpretation raised by the text, various scholarly approaches in the history of their study, and their larger 'canonical' setting in the 'Book of the Twelve'.

Among the interesting views supported by the author are the exaggeration in much scholarly writing of the effect of a 'return from exile' under the influence of Ezra 1–3 and the editorial framework of the book of Haggai; the similarity of the editorial framework' provided for both prophets who were yet strikingly different in a number of ways (Haggai a 'speaker', Zechariah a 'see-er', Zechariah paying less attention to Zerubbabel and the political nature of the restored community), and Zechariah 9–14 better seen as 'exegesis' of earlier 'scripture' than a quarry for supposed historical allusions. Especially valuable is the author's insistence that we must allow for the difference between the words and activities of the 'historical' prophet and the picture of him presented in the tradition of the final form of the book, and the effect of the canonical setting of these books in 'The Book of the Twelve', a task strangely neglected by Childs.

The author himself complains that many large issues have had to be ignored in so small a compass. The miracle is that so much has been accomplished here with such clarity. It is invaluable as an introduction to the study of the Restoration prophets.

R. A. MASON

CROFT, S. J. L.: *The Identity of the Individual in the Psalms* (JSOT Supplement Series 44). 1987. Pp. 218. (Sheffield Academic Press. Price: £22.50 (\$34.00); ISBN 1 85075 021 1. Paperback price: £10.50 (\$15.95); ISBN 1 85075 020 3)

This very competent study is a revised and shortened version of Dr Croft's doctoral dissertation presented in 1984 to the University of Durham. The first two chapters approach the central issue via the associated problems of the identity of the psalmists' 'enemies' and the psalmists' description of themselves as 'poor'. The next three chapters examine all the 95 psalms in

which an 'I' speaks, and the book closes with a short conclusion. In 41 of these 95 psalms, the 'I' is, according to Dr Croft, the king, in 33 the 'I' is a cultic minister (prophet or wisdom teacher or temple singer), and in 18 the 'I' is a private person; the other three are exilic or post-exilic prayers by non-royal spokesmen. In three of the cultic minister psalms and in four others where no 'I' appears he notes that the king is spoken of in the second or third person; and this gives him a total of 48 royal psalms against Gunkel's minimal 9–11 and J. H. Eaton's (in his *Kingship and the Psalms*, 1974) maximal 64. These statistics are revealing. They show that Dr Croft belongs essentially in Eaton's camp and with him wishes to extend as much as possible the presence of royal rites in the Psalter, including pre-eminently (in 21 psalms) the role the king played in the annual New Year festival. But though, like Eaton, he is patently enamoured of that putative ceremony, he resists Eaton's attachment to the theory that the king underwent a ritual humiliation during it; and he is clearly disappointed that he was not able to find more than 18 psalms composed for individual use. I feel that if he had trusted more his desire in chapter 2 to take the vocabulary of poverty at its concrete face-value, he could have increased that category considerably. But that is, like my use above of the adjective 'putative', to intrude my own views. I commend this monograph for its honest probing, its exegetical skill, and its refusal to solve complex problems by unitary means.

J. C. L. GIBSON

DIAMOND, A. R.: *The Confessions of Jeremiah in Context: Scenes of a Prophetic Drama* (JSOT Supplements 45). 1987. Pp. 308. (JSOT Press, Sheffield. Price: £19.50; ISBN 1 85075 032 7. Paperback price: £9.95; ISBN 1 85075 033 5)

This is a published version of Diamond's Cambridge Ph.D. thesis on Jer. 11:18–12:6; 15:10–21; 17:14–18; 18:18–23; 20:7–18 which surveys current research on the subject of the 'confessions' of Jeremiah and argues for a particular proper interpretive context for their understanding. His argument is that the deuteronomistic editors have incorporated the 'confessions' into a double-axis pattern which serves the apologetic purpose of constructing a theodicy of Yahweh's destruction of Judah. He also favours the traditional ascription of the 'confessions' to Jeremiah, though allows that the authenticity question does not affect his overall thesis. The thesis is well argued and nicely presented in this Sheffield production — how rapidly the Sheffield Biblical Studies Department is becoming the Athens of biblical scholarship in Britain today! There is an excellent grasp and coverage of the secondary literature and a valuable section of discursive notes (pp. 193–281) which will make this a very useful volume for all future Jeremiah studies. Reading the poems as dramatic dialogues between Jeremiah and Yahweh reflecting subthemes of prophetic conflict, prophetic iconoclasm, and Jeremiah as a prophetic paradigm, Diamond makes the theodicy motif the undergirding principle of the editing of chapters 11–20. The 'confessions' contribution to this principle is its further explication in terms of the nation's apostasy manifested in its refusal to heed Yahweh's messenger (cf. the narratives which parallel this theme in 26–29; 36; 37–45). I was impressed by the lucidity and quality of this excellent study and, though not persuaded at all by its thesis, would thoroughly recommend it to those who wish to find their way through the thickets of this very vexed issue in Jeremiah studies.

R. P. CARROLL

DIETRICH, W.: *David, Saul und die Propheten: Das Verhältnis von Religion und Politik nach den prophetischen Überlieferungen vom frühesten Königtum in Israel* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 122). 1987. Pp. 168. (Kohlhammer, Stuttgart. Price: DM 49.80. ISBN 3 17 009608 7)

After opening remarks about how Samuel, Nathan, and Gad all present contrasting faces to the kings with whom they deal, Dietrich in his first main chapter discusses 1 Sam. 15 and 28, and 2 Sam. 12 and 24, and proposes as their source a Book of Prophet Stories known to both the Chronicler and before him DtrP, the prophetic strand of Deuteronomistic redaction he first argued for in *Prophezie und Geschichte*, 1972. This Book of Prophet Stories had also supplied the later historians with such material as 1 Kgs 13; 22 and the traditions about Ahijah in 1 Kgs 14. Dietrich's second chapter concerns Samuel in the Book of David's Rise: David's anointing (1 Sam. 16:1–13); his rescue (19:18–24); and Saul's choice and rejection (9:1–10:16; 13:8–15). The third examines Samuel in the Book of Saul's Rise: Samuel's call by God (1 Sam. 1–3; 7); and Saul's call by Samuel (1 Sam. 8–11). There is much to learn from many of Dietrich's observations; but this reader is worried by so much literary–historical theorising accompanied by so little attention to text-critical problems and their implications, especially in the books of Samuel.

A. G. AULD

FESTORAZZI, F., with BONORA, A., and SISTI, A.: *Corso Completo di Studi Biblici: Il Messaggio della Salvezza, 5: Gli 'Scritti' dell'Antico Testamento*. 1985. Pp. 396. (Elle Di Ci, Torino. Price: Lire 25,000. ISBN 88 01 13829 6)

The present volume, the fifth in a projected series of nine forming an introduction to the Old Testament and the New Testament, is concerned with the 'Writings'. Part one, the wisdom books, covers Proverbs, Job, Qoheleth, Wisdom and Ben Sira. Part two presents the Psalms and part three the midrashic books: Tobit, Judith, Esther, Ruth and Song of Songs. 1 and 2 Maccabees form the subject of part four. For each book there is an introduction (authenticity, text and versions, overall structure, etc.) and full exegesis of selected passages. In these examples the problems that arise, whether philological, structural or theological are set out, documented and tackled. There is, besides, a short section on versification in Hebrew placed, unfortunately, in part three, the Psalms, as if only these were poetry. The bibliographies provided are certainly good, there is reference to ancient near Eastern literature and in general the presentation is sober and well-informed.

W. G. E. WATSON

FOLLIS, E. R. (ed.): *Directions in Biblical Hebrew Poetry* (JSOT Supplement Series 40). 1987. Pp. 312. (Sheffield Academic Press. Price: £25.00 (\$37.50); ISBN 1 85075 013 0. Paperback price: £10.50 (\$15.95); ISBN 1 85075 012 2)

Literary criticism in our discipline is broadening all the time and taking on board investigations of a kind that in the old days of source and tradition analysis would have been given short shrift by all but a few scholars. The present collection of studies, based on papers delivered in recent years at meetings of the Biblical Hebrew Poetry section of the Society of Biblical Literature, gives a good idea of the variety of such investigations and of the many ways in which they can illumine the interpretation of Old Testament texts. It begins with D. N. Freedman's latest views (still involving syllable counting) on how Hebrew poetry is to be distinguished from Hebrew prose.

D. L. Christensen is interested in the same problem, and argues that the Book of Jonah is really a poem. Two studies devoted to parallelism follow: J. T. Willis on alternating parallelism and D. J. A. Clines on the parallelism of 'greater precision'. Thereafter come two papers on the Prophets (J. T. Willis tries his hand at identifying one of the larger literary units in Second Isaiah; and T. Hiebert writes on the use of 'inclusion' in Habakkuk 3), and two on the Psalms (Adele Berlin examines the device of the 'word chain' in Psalm 133; and H. Lenowitz argues that Psalm 137 is a mock 'song of joy'). The next two studies are wider ranging (M. O'Connor on the type of paradox called 'pseudosorites', and Elaine R. Follis on the poetic expression 'daughter of Zion'), after which we have two on Job (Sylvia Hubermann Scholnik discusses the use made of creation poetry in the courtroom setting of the Speeches of Yahweh; and Carole Fontaine employs Proppian folktale analysis to explicate not only the Prologue and Epilogue but the structure of the book as a whole). At this point W. J. Urbrock gives us his own imaginative and highly entertaining composition, 'Samson: A Play for Voices', an earlier version of which was entered in a radio competition; I would like to see this in Hebrew. The collection closes with two contributions on the ancient poems in Exodus 15 and Judges 5 (by A. J. Hauser) and on the song of Miriam (by B. W. Anderson), the last being supplemented with a short response by W. Brueggemann.

J. C. L. GIBSON

Fox, M. V.: *The Song of Songs and the Ancient Egyptian Love Songs*. 1985. Pp. xxvii, 454. (University of Wisconsin Press, Madison. Price: \$32.50. ISBN 0 299 10090 1)

The general affinity between the Song of Songs in the Old Testament and the love-poetry from Ramesside Egypt has long been recognized. But while the Song of Songs has suffered a surfeit of would-be commentators and commentators, the last edition of the Egyptian poems is ninety years old and does not contain any of the more recently discovered poems (e.g. the Chester Beatty series). In this book, Michael Fox presents a full translation of all the Egyptian poems now known and readable (plus related texts in an appendix) and includes also their full hieroglyphic text. He also translates and compactly annotates the Song of Songs in similar fashion. In both cases, the renderings overall are attractive (not needfully definitive, especially considering the textual problems in the Egyptian texts), and the discussions are refreshingly sensible. There is ample (but not verbose) discussion of the date, purpose, composition, of these two bodies of lyric text, and also of the principal themes and comparisons. Fox argues ably not only for the unity of the Song of Songs, but also in their own terms for various of the Egyptian collections. He would date the Song to perhaps fourth/third centuries B.C., which (even without invoking Solomon) seems improbably late, given the rather antiquated reasons offered. Ample indexes enhance the book's usability. Occasional crass errors occur: Nefertari at Luxor (pp. 270, 345) is in original *nineteenth* Dynasty texts and reliefs of Ramesses II, not of twentieth Dynasty, and use is not made of the recent *Ramesside Inscriptions* edition.

Overall, this handsomely produced volume does great credit to author and publisher; for the comparative study of lyric literature in the Bible and its Near-Eastern Context (the rare Mesopotamian material is also considered), this book will be an indispensable work of ready reference.

K. A. KITCHEN

FRIEDMAN, R. E.: *Who Wrote the Bible?* 1987. Pp. 299. (Summit Books, New York. Price: \$18.95. ISBN 067163161 6)

This is a curiously absurd book! Just when biblical scholars have begun to dismantle permanently the Wellhausen Documentary Hypothesis and to understand the nature of biblical literature as anonymously produced writing along comes a popular book written in a racy style to assert, with minor adjustments, the Wellhausen thesis and to name the author of some of the biblical books! It is, of course, an American book and is written in that brash, self-confident style so typical of American scholarship. Friedman reasserts the classical account of JEDP, follows the Israeli/Kaufman thesis of the priority of P, and identifies D as Jeremiah or his editor Baruch. So now we know the identifies of the authors of the Bible from Genesis to Kings (i.e. J, E, P and Jeremiah/Baruch)! 'So what!' the sceptic may say. What follows from that? What do we know about P? Friedman has a very clear picture of Jeremiah: his history 'appears to be a sincere attempt, by a sensitive and skillful man, to tell his people's history — and to understand it. As a historian, he painted his people's heritage. As a prophet, he conceived of their destiny' (p. 149). Jeremiah as the Deuteronomist is a concept to savour and appears to want to turn the clock of scholarship back to the 1920s. It runs so counter to current Jeremiah studies that I find the book jaw-sagging in its naivety and bushy-tailedness. It is very much another product of the Albright-Bright-Cross school of American biblical scholarship and taken as such may be viewed as a fine example of that school's kind of writing. Always an easy read it is clearly intended for the non-professional reader of the Bible and perhaps should be judged at that level. It will entertain whoever reads it and will undoubtedly make the *Alttestamentler* reflect on the nature of this kind of book and the status of its arguments. What Rendtorff's BZAW 147 is doing listed in the Bibliography baffled this reader of Friedman! R. P. CARROLL

FRIELING, R.: *Psalmen: Welten-Schau, Der Weg des Lebens, Das neue Lied* (Gesammelte Schriften zum Alten und Neuen Testament, II). 1985. Pp. 379. (Urachhaus, Stuttgart. Price: DM 46.00. ISBN 3 87838 344 4)

This is an enlarged and revised edition of a volume on selected Psalms which first appeared in 1958 (not noticed in *B. L.*). The additions are Psalms 31; 63; 91; 118; 119; 121, and the Song of the Three Holy Children, all of which have been published elsewhere. The author confesses that his choice of 28 out of the 150 in the Psalter is subjective. They are in three groups, as indicated by the subtitle. Sometimes exception might be taken to the inclusion of particular Psalms in a group (e.g., 84 and 121 in *Welten-Schau* and 24 and 46 in *Das neue Lied*, though the author might argue that his defence resides in his expositions). The rationale of the groups is a progress of thought from man as part of the cosmos to man in his need, reaching out to his Lord, Shepherd, and Saviour, and finally, in *Das neue Lied*, to the coming of the messiah and the vision of a new earth. This view of the relation of the groups indicates the character of the expositions. In an appendix there are (1) a brief enumeration of Psalm passages which played a part in the life of Christ, (2) a note on the Psalms in Christian usage, and (3) an account of the point of view presupposed by the expositions, with an acknowledgement of indebtedness to Rudolf Steiner's anthroposophy.

G. W. ANDERSON

GABEL, J. B., and WHEELER, C. B.: *The Bible as Literature: An Introduction*. 1986. Pp. 278. (Oxford University Press, New York. Price: £17.50. ISBN 0 19 503993 9)

By the Bible as literature the authors mean simply the Bible as a human document and not a source of religious faith. They are both professors in a department of English Literature in an American university which offers a course in Bible as one of its options, and this book is designed as an introduction for undergraduates enrolling in such a course. It is a book marked by a high degree both of tolerance and of common sense. It takes the whole Bible as its field and does not restrict itself to those portions which are considered to have literary value, as so many books with similar titles do. Nor is it inimical to the historical type of criticism which is dominant in introductions written for professional students of theology; J, E, D and P and the Gospel sources are given their due place alongside matters of literary appreciation, and there is a chapter on the formation of the Canon as well as one on the merits of the various English translations. An early chapter deals helpfully with problems of historicity and the final chapter eirenenically with the difference between a literary and a religious reading of scripture. There is no chapter on the Psalms, a most surprising omission. An interesting note at the beginning states that the book was printed on acid-free paper.

J. C. L. GIBSON

GIBERT, P.: *Bible, Mythes et Récits de Commencement* (Parole de Dieu). 1986. Pp. 287. (Éditions du Seuil, Paris. Price: Fr. 95.00. ISBN 2 02 009379 0)

The programme of Gibert's book is: 1. Every 'beginning' is beyond our reach or grasp; 2. the Bible speaks of the (absolute) beginnings of the universe and of humanity and yet *in much the same way* of the (relative) beginnings of Israel or of Christianity; 3. what is the meaning and value of such speech? He argues, from historiography and psychology, that 'relative' beginnings are decided upon after the event, and from an account of the 'big bang' that 'absolute' beginnings are deduced from the world as it is. Neither is 'known' in the usual sense. The biblical story of Eden is distinguishable from its ancient Near Eastern relatives because it is not archetypal but inaugural, the opening scene of a larger history, an argument reinforced by a detailed comparison with the Amnon-Tamar story (2 Sam. 13). Gen. 1 is seen as a deliberate and unique fusion of prose and poetic forms to convey the ultimate ineffability of its subject matter, logical and orderly though its classification of the cosmic constituents is. Gibert then traces the manner in which other Old Testament and New Testament origin stories are penetrated by the absolute origin stories of Genesis. At the end of what he calls his 'meta-exegetical' analysis, he offers us a genre, 'origin story', which is to be understood not as 'bad science' or even as 'myth' but as a legitimate response of faith in what cannot be known for certain. Written for popular, Roman Catholic Francophone readership, this is an intriguing, generally subtle, and thought-provoking discussion worthy of a wider audience.

P. R. DAVIES

GRIMM, W.: *Fürchte dich nicht: Ein exegetischer Zugang zum Seel-sorgepotential einer deuterocesajanischer Gattung* (Europäische Hochschulschriften 23; Theologie; Band 298). 1986. Pp. 238. (Lang, Frankfurt am Main, Bern, New York. Price: \$23.75. ISBN 3 8204 9470 7; ISSN 07213409)

In this volume the author, whose earlier work shows a keen interest in constructing a biblical theology — *Die Verkündigung Jesu und Deuterocesaja* (1981), and *Die Heimkehr der JakobsKinder* (1985) (see B.L. 1986, p. 87) —

continues in the same vein to some extent but develops a further interest in applying some words of Deutero-Isaiah to present-day conditions of anxiety and depression. It is the 'Fear not . . .' passages which Grimm is interested in here, and he takes five passages: Isaiah 41:14-16; 41:8-13; 43:1-7; 44:1-5; and 54 which he investigates separately. Beginning with his translation and various textual notes, he proceeds to interpret each passage strophe by strophe. This is followed by the allusions to the *genre* in the New Testament, and by a section on its timeless meaning and application.

R. B. SALTERS

VAN GROL, H. W. M.: *De versbouw in het Klassieke Hebreeuws*, I: *Metriek*. 1986. Pp. 266. (Katholieke Theologische Hogeschool, Amsterdam. Price: Fl. 45.00)

It is well known that the metre of most Hebrew verse is not regular over long sections of text and Van Grol uses generative grammar to explain such an apparent anomaly. According to him every strophe, defined as a set of three to nine cola, has a basic metrical scheme. Each scheme, comprising 2+2, 3+2, 3+3 or 4+4 stressed words, can have different surface realizations derivable from the basic themes by very simple rules. The metre of classical Hebrew verse, then, is stress-based and regular.

To avoid circular reasoning Van Grol first analyses five passages, for which he formulates preliminary 'reading rules'. He then applies these rules to a second set of passages and refines his first formulation. In essence the author, who adopts P. van der Lugt's procedure for strophic analysis (see P. van der Lugt, *Strofische Structuren in de Bijbels-Hebreeuwse Poëzie*, 1980; *B.L.* 1981, p. 74) is in the tradition of R. Lowth, J. Ley, E. Sievers and G. B. Gray. In addition, he has used, in part, the approach B. Margalit, who also belongs in the same tradition, applied to metrical analysis of Ugaritic verse.

The author's analysis is to be taken seriously though it needs to be tested on a wider selection of texts. In spite of some rather technical paragraphs his thesis is quite readable. A six-page summary in English is provided. A second volume will deal with parallelism.

W. G. E. WATSON

GUNKEL, H.: *Das Märchen im Alten Testament*. 1987. Pp. 252. (Athenäum, Frankfurt am Main. Price: DM 58.00. ISBN 3 610 09110 X)

This is a reprint of Gunkel's 1921 essay on the *Märchen* in the Old Testament. The term *Märchen* is as imprecise in German as 'fairy-tale' is in English ('fairy-tale' would in any case be an inappropriate word to use in Old Testament *Gattungsgeschichte*, since fairies do not feature in the Old Testament). In the present work *Märchen* covers tales about nature (like Jotham's parable), about tools, about spirits, demons and ghosts, about magic, about giants, about children (a wonder-child like Samson or a heroine like Jephthah's daughter), about men and women. They all have some element of the fabulous about them. But the *Märchen*, he insists, is not a vehicle of revelation. In an appendix to this reprint, H.-J. Hermisson reviews Gunkel's essay and agrees with his conclusion that the *Märchen* is never a form for expressing faith in the Old Testament, but adds that it may serve as a demonstration or illustration of faith. But Gunkel, he says, can teach us to perceive the poetic narratives of the Old Testament in such a way as to recognize poetry, if not the *Märchen*, as a proper vehicle for the language of faith.

F. F. BRUCE

HERRMANN, W.: *Ester im Streit der Meinungen* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 4). 1986. Pp. 93. (Peter Lang, Frankfurt am Main. Price: Sw.Fr. 24.00 (\$15.00), ISBN 38204 89479; ISSN 0722 0790)

The purpose of this short study in reception history is to survey the ways the book of Esther has been evaluated theologically since the eighteenth century, theological worth being for this confessedly Christian author the only justification for the book's inclusion in the Hebrew canon. In his opening chapter he interestingly tracks the changing estimation of the book in the present century by means of the reference made to it in the four collective SOTS volumes (ed. Peake, Robinson, Rowley, and Anderson). In further chapters, the catalogue of anti-Semitic sentiments that have been voiced under the guise of interpretation of Esther makes depressing reading. But appreciation of the religious values of the book has never been entirely lacking, and the author argues finally that Christian readers are obliged to come to terms with the kind of piety of which Esther is an example. The book would have benefited from chapter titles, bibliography, and indexes.

D. J. A. CLINES

HYERS, C.: *And God Created Laughter: The Bible as Divine Comedy*. 1987. Pp. ix, 130. (John Knox Press, Atlanta, Georgia. Price: \$9.95. ISBN 0 8042 1653 3)

'It is not difficult', remarks Professor Hyers towards the beginning of this book, 'to imagine Jesus' hearers laughing heartily over the picture of a man with a log in his eye trying to take a speck of dust out of his brother's eye — and getting the point unforgettably.' Those who *do* have difficulty in stretching their imagination thus far might be advised to give this book a miss. In discussing certain biblical passages where irony is clearly intended, as in the Book of Jonah, it has some perceptive points to make, even if the title of the chapter in question ('The Day Jonah Swallowed the Whale') may not appeal to all tastes. The author is fully aware, unlike the congregation he remembers addressing on the topic, that Jonah is a story, not history. He is not a critical scholar, however, and his work is paraclesis rather than exegesis. 'The creation of Eve,' we are told, was the creation of laughter. 'Into Adam's loneliness and incompleteness came life and love and laughter.' One wonders how long he continued to see the joke. But whatever the defects of this book (among which I would include the title of chapter 4, 'Mary had a little lamb'), it cannot be accused of failing to take laughter seriously.

J. ASHTON

JEPPESSEN, K.: *Graeder ikke saa saare: Studier i Mikabogens sigte I-II*. 1987. Pp. 605. (Aarhus Universitetsforlag. Price: D.Kr. 288.00. ISBN 87 7288 078 3)

The title of this substantial doctoral thesis, 'Weep not so sore' (Mic. 1:10) is taken by the author to be one of the indications that the book in its present form is a rearrangement in a coherent structure of the prophecies of a pre-exilic prophet. This rearrangement and editing took place during the Exile and was presented in such a way as to offer an explanation of the calamity of the Exile and to bring a message of hope. Critical study has in the past often left Micah with only about a third of the book to his name. Dr Jeppesen (who admits quite properly that he uses the methods of Scandinavian tradition-historical research) argues that virtually all of the contents of the book come from the prophet but are now directed at the exiles. Examples are given of other interpretations of pre-exilic material during the exilic period, e.g., in

Jeremiah, Ezekiel, and (Deutero-)Isaiah; and something similar is argued concerning Psalm 22. On the basis of this view Dr Jeppesen proceeds to expound the book in considerable detail, dividing it into seven sections: 1:2–16 (doom on the land and its cities); 2:1–3:8 (Israel's sin); 3:9–4:5 (prophecies on war and peace); 4:6–5:5 (overcoming Jerusalem's trouble); 4:6–5:5 (a link between hope in 4–5 and doom in 6); 6:1–7:6 (concerning the condemnation of the people); 7:7–20 (the restoration of the people). The analysis and the argument concerning the exilic use of the oracles are worked out thoroughly and with great learning. Dr Jeppesen has made a notable contribution to Micah studies. We may hope for more of this high quality from his pen.

G. W. ANDERSON

JEREMIAS, J.: *Das Königtum Gottes in den Psalmen: Israels Begegnung mit dem kanaänischen Mythos in den Jahwe-König-Psalmen* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 141). 1987. Pp. 189. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 70.00. ISBN 3 525 53819 7)

This study centres on the 'Enthronement Psalms', which are then distinguished in two types: 93, 97, 99; and 47, 95, 96, 98. The first group are said to originate in an adaptation of Canaanite myth, whereby the repetition of primeval story is transformed into statements of present and enduring reality (*Yahweh malak* = 'it is Yahweh who rules as king'). The second group develops from the imperative hymnic form and bases God's universal reign on historical experience, and accordingly was used in dramatic actualizations. All these psalms are found to belong to the celebration of God's reign in the context of Jerusalem's autumn festival, and in this setting are fruitfully connected by Jeremiah with other psalms such as 29, 68 and the Songs of Zion. While generally respecting the text and integrity of his psalms, Jeremiah is at pains to distribute them through the broad phases of the religious history. In the early period he traces developments involving especially 29, 93, and 104 (which all illustrate myth becoming statement of the external and present) and the Deut. 33 framework, Pss. 68, 47, and Ex. 15 (which show myth adapted to the historical). In the later period he makes 95 and 99 depend on the Deuteronomistic circle, 96 and 98 on Deutero-Isaiah, and 97 on the future hope of the Hellenistic age. The debt to Northern Israel is recognized in the early psalms and in the Ark tradition (to which an appendix is devoted).

This is a valuable contribution to a central subject, and is notable for its sensitivity to the different aspects of the tradition, even if some of the distinctions (e.g. his static interpretation of 93 and 29) are questionable and there may need to be more recognition of the dependence of Deuteronomists and Deutero-Isaiah on liturgical tradition.

J. H. EATON

JOÜON, P., S.J.: *Ruth. Commentaire philologique et exégétique*. Second, corrected, edition, 1986. Pp. xi, 100. (Pontifical Biblical Institute, Rome. Price: Lire 10,200. ISBN 88 7653 586 1)

It is a pleasure to welcome the re-edition of this little handbook, first published in 1953, well known to many generations of teachers of the Hebrew Bible. This second edition differs from the first only in the provision of short list corrigenda as p. 100. After a compact introduction of twenty-three pages, dealing with the usual matters, the book contains a translation at the head of each page, and detailed grammatical and exegetical notes by an acknowledged master. Though rather dated now exegetically, and nowhere near so thorough as Sasson's work (for example), this work continues to meet a need for those preparing to teach Ruth especially to classes of beginners in

Hebrew. Does not the inspired book of Ruth merit, asks the author, the same meticulous care that one gives to the explication of an eclogue of Virgil, for example?

D. J. A. CLINES

KAISER, W. C., JR: *Toward Rediscovering The Old Testament* (Academic Books). 1987. Pp. 219, (Zondervan, Grand Rapids, Michigan. ISBN 0 310 37120 1)

This is a vigorous attempt by a very conservative Evangelical scholar to give the Old Testament the integral place in the church's life that Calvin (unlike Luther) thought it should have. Scholars such as himself, says Kaiser, believe that the Bible is the infallible Word of God, but that does not mean that they have closed minds. It is just that they believe that the events narrated in the Old Testament and their interpretation are one and the same thing, so that if the evidence adduced ever sufficed to disprove any one historical assertion the whole edifice of their faith would collapse. Nor is the historical critical method wrong in itself; it is, though, normally much abused by its practitioners. The Canon of the Old Testament is, for Kaiser, validated from within Scripture, for did not Jesus, in speaking of the righteous men slain from Abel (in Gen.) to Zechariah (in 2 Chron.), implicitly endorse a Canon running from Gen-2 Chron.? The Canon probably came about through each new book that was written being immediately placed in the sanctuary and given canonical status. Nothing in the Old Testament is untrue or is in conflict with the New Testament. What, you ask, about some Old Testament texts about the afterlife? A positive, if imperfectly developed, doctrine is evidenced by the Enoch story, by Abraham's words in Gen. 22:5 (interpreted in the light of Heb. 11:17-19), and by Eccles 3:21, rightly understood. Nothing in the Old Testament is obsolete, unless specifically stated to be so in the New Testament. The continuity of the Old and New covenants is, in Kaiser's view, sadly underrated: the New is 'new' only in the sense that the New Moon is new. Even the 'ceremonial' parts of the Torah embody permanently valid moral principles (if the Old Testament were more heeded, Christians would not give the ambiguous testimony that they do about abortion). Ingenious as much of this book is, the general argumentation is not likely to convince anyone who does not share the author's commitment to literal inerrancy.

B. P. ROBINSON

KAPPLER, C., *et al.*: *Apocalypses et Voyages dans l'Au delà*. 1987. Pp. 530. (Cerf, Paris. Price: Fr. 250.00. ISBN 2 204 02701 4; ISSN 0768 2980)

Kappler's general introduction to this collection of essays offers a clear and at times penetrating analysis of some of the problems which beset the student of apocalyptic. He is rightly concerned with the proper and reasonable definition of terms; and his survey of some recent attempts to define 'apocalyptic', 'apocalypse', 'eschatological', etc., is both helpful and positive. But the essays which follow deal with material deriving from widely separated times, places, and cultural milieux. We begin in Ancient Mesopotamia in the second millennium B.C. or earlier, and end in present-day Western Europe. From the stories of Ereshkigal and Gilgamesh, we travel via the Ugaritic myth of Ba'al and Mot, the surviving fragments of Philo of Byblos, and the Eleusinian Mysteries, to Jewish, Christian, and Islamic apocalyptic literature; we find ourselves briefly in the Middle Ages, and conclude with an essay on Apocalyptic and the nuclear threat. Of special interest to readers of the *Book List* will be the essays on Ereshkigal and Gilgamesh (J. Bottéro); the myth of Ba'al and Mot (P. Xella); Philo of Byblos (S. Ribichini); Ideas of Inspiration in Jewish and Christian Apocalyptic (A. Piñero-Sáenz); Qumran

Apocalyptic (F. García-Martínez); the Latin Apocalypse of Paul (C. Kappler); the Nag-Hammadi library (M. Scopello); and the Mazdaean Apocalypses (P. Gignoux). While individual essays are well-written and informative, the lack of a concluding essay, which attempts to draw some general conclusions from the wealth of material presented, is unfortunate: the overall purpose of the collection is not as clearly enunciated as perhaps it might be.

C. T. R. HAYWARD

KNAPP, D.: *Deuteronomium 4: Literarische Analyse und theologische Interpretation* (Göttinger Theologische Arbeiten, 35). 1987. Pp. viii, 226. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 48.00. ISBN 3 525 87386 3)

This 1986 Göttingen dissertation is a product of what the author calls the DtrGö school. Its main detailed discussion concerns the 'successive' development of the three main sections of Deut. 4:1-40 (1-14, 15-28, 29-40), which as a chapter assumes both the three that precede and the many that follow. Not only has the core of each part been built on the one before, but each has been subsequently expanded. The basis was provided by 4:1-4, 9-14 on obedience to the law; the addition of vv. 15-16a, 19-28 on idolatry marked the next main stage; and that of vv. 29-35 concerning 'return' the third. The expansions to each section followed in reverse order: vv. 35-40, 16b-18, and finally 5-8. Each of these six sections is an example of how the late Deuteronomistic period witnessed intensive development of the themes, motifs, and formulae of existing Deuteronom(ist)ic texts. Two appendices handle vv. 41-43, 44-49. On the 'introductory' vv. 44-49, Knapp concludes that vv. 45-46a represented the original transition from Deut. 1-3 to 5 ff., and were themselves successively supplemented. The little section on the Transjordanian refuge cities depends on both Deut. 19 and Josh. 20. A concluding section argues more briefly that Deut. 29:1-14, 15-27, and 30:1-10 reflect a parallel exegetical development of the three themes handled in 4:1-40; and notes links between this double 3-fold supplementation of 'Deuteronomy' and elements of the Deuteronomistic expansion of Jeremiah. Within its own terms, the details of Knapp's argumentation are attractive; yet this reader is worried by the deafening silence maintained over R. Polzin's equally 'literarische Analyse' of this and related material. Balancing panels like those Knapp has detected in Deut. 4 and 29-30 may demand a more aesthetic account.

A. G. AULD

LEENEX, G.: *De vroegere en de nieuwe dingen bij Deuteronomus*. 1987. Pp. 331. (VU Boekhandel/Uitgeverij b.v. De Boelelaan 1105, 1081 HV Amsterdam. ISBN 90 6256 340 6)

This doctoral dissertation appears as presented for examination at the Free University in Amsterdam in early December 1987. It was prepared under the supervision of Professor W. A. M. Beuken, whose own commentary on the latter part of the book of Isaiah has already covered chapters 40-55 (see *B.L.* 1985, p. 48) in the series *De Predekking van het Oude Testament*. The dissertation is based largely on a detailed discussion of the terms 'former', 'later', 'coming' and 'new' in Isa. 41-44, with comparative use of selected passages in the remainder of 40-48. The careful analysis of the terms leads to closer distinctions, especially in relation to chapter 48. Clearly, such analytical discussion is of great value in clarifying the issues, and the latter part in particular helps the author to avoid generalization on the basis of a limited text. There are wider issues to consider in connection with the context,

both literary and historical, of the chapters studied. An English summary is provided on pages 323–31.

P. R. ACKROYD

LIWAK, R.: *Der Prophet und die Geschichte: Ein literar-historische Untersuchung zum Jeremiabuch*. (BWANT 121.) 1987. Pp. ix, 402. (Kohlhammer, Stuttgart. Price: DM 89.00. ISBN 3 17 009442 4)

Whether because it is profound or because it is unnecessarily obscure this *Habilitationsschrift* is extraordinarily difficult to read. It would take very many hours to get to the bottom of it and to be confident that one knew what was there.

It consists of a detailed study of Jer. 2–6 which is divided into 5 units (2; 3:1–4:4; 4:5–31; 5; 6), together with chapters which deal with historical, archaeological and topographical background and others which supply the theoretical parts of the book. The treatment of Jer. 1:1–3 falls into the background section, since these verses are regarded as a kind of historical framework for the book of Jeremiah. As the sub-title indicates the book has literary as well as historical concerns and these interact in various ways and with a high degree of complication.

Both on the historical and literary sides there are parts of the work which give expression to easily recognizable scholarly concerns. Attention is given to text, lexicography and grammar, although the author perhaps does not have a deep interest in these matters. The outcome of the long discussion on *dabar* (surely an exhausted subject!) is disappointing: 'history' is rightly rejected for *dib^ere* at Jer. 1:1, but instead of 'words' a fudge is proposed (*was Jeremia betrifft*) (p. 97). An interest in historical-critical exegesis is evident in the discussion of 'the enemy from the north' (pp. 218–23) and the Scythian hypothesis (pp. 136–47). Liwak rightly identifies the first with the Babylonians and suggests that the absence of an explicit equation in poetic passages is perhaps explicable as a reticence which was designed to enhance the rhetorical effectiveness of Jeremiah's utterance. Nevertheless, he finds references to the Scythians at 4:29 (p. 235) and 5:16 (p. 262). There is a recognition in his treatment of chapter 2 that the historical background of some passages of the book may be difficult to discover (pp. 185 f.).

The author distinguishes between words of Jeremiah in 2–6 and the exegesis which is appropriate to them, and the exegetical tendencies of 2–6 as a collection or complex. We should be agnostic as to whether or not Jeremiah regarded the fall of Jerusalem as a final disaster, whereas views of the future emerge in the collection 2–6: there is an explicit future perspective in chapters 2; 4:5ff.; 5; 6 which belongs to the early exilic period and the hope of salvation appears later in 3:1–4:4 (p. 326).

It is the 'rhetorical' interest which particularly draws together the literary investigation and the theorizing about historiography. The description of 2–6, and especially chapter 2, as structures swarming with rhetorical devices implies that they are ordered in such a way as to maximize their power of persuasion. They aim to exercise pressure on the wills of those who hear or read and to persuade them that the attitudes which are struck should be adopted and acted on. Historiography in the context of prophetic literature acquires a special character in the first place because the past is made to serve the present and the future. Hence there is a convergence of recollection, experience and expectation. This does not invalidate the kind of interest in history which is expressed in the literature: an absolute distinction between fact and fiction has to be surrendered for all historiography which, because of its partial recovery of the past and its selectivity, has fictional aspects. A prophet like Jeremiah does not write political history nor does he ascribe to historical events an ultimate causative force. Israel's destiny is rather

dependent on the quality of her trust in Yahweh and her degree of willingness to be guided by him — this is the chorus of the rhetoric. History has an illustrative or 'concretizing' function in relation to these theological convictions. I am not sure how new this is. It is expressed in a manner which I would not choose.

W. MCKANE

LORETZ, O. and KOTTSIEPER, I.: *Colometry in Ugaritic and Biblical Poetry: Introduction, Illustrations and Topical Bibliography*. 1987. Pp. 166. (CIS-Verlag, Altenberge. Price: DM 49.80. ISBN 3 88733 074 9)

As is well known, the key to understanding the Ugaritic texts in verse is determination of correct stichometry. After an outline of their method for achieving this, which involves consonant counting but ignores vowels and stress, the authors show how it works in establishing the line-divisions of an extract in Ugaritic. In part 2 the method is illustrated with a selection of Hebrew texts which include short passages (Isa. 30:1–5; Ps. 19:5–6a; etc.) and complete poems (Ps. 114; Prov. 5).

The method certainly works for Ugaritic, though in the example given recognition of anacrusis and of thematic unity within a tricolon were as important as counting consonants in establishing the verse-lines. Transferred to Hebrew, the results of colometric analysis seem quite drastic even though the authors stress that the segments they bracket off are not simply to be deleted. Whereas the poetic texts in Ugaritic were virtually unaltered by later editing, biblical Hebrew verse, which belongs to the same tradition, is multi-layered. The authors argue that their approach will show us the various editorial changes to be found, particularly in the form of later accretions (glosses, expansions, etc.). Used judiciously, in fact, their method will certainly show where division into verse-lines is faulty but as they themselves are aware, length of line is only one of many significant factors in the analysis of verse.

The thirty-four-page 'topical bibliography' includes works on Akkadian and Egyptian (but none on Aramaic) though there is scant reference to these languages in the text. Occasionally, the underlying German shines through the English translation (by F. Renfro) and there are a few misprints. There are useful indices.

W. G. E. WATSON

LURKER, M.: *Wörterbuch biblischer Bilder und Symbole*. 3rd, expanded edition. 1987. Pp. 506. (Kösel, Munich. Price: DM 48.00. ISBN 3 466 20158 6)

The first edition of this work appeared in 1973 and its general character was described in *B.L.* 1974, p. 12. This third edition has been enlarged by over 170 pages, with 32 new articles and considerable enrichment of the bibliography. There is a useful register of 'things meant', correlated with the various symbols which point to them. The approach remains, perhaps, most suitable for preachers and teachers who want simple answers rather than enticement to pursue deeper mysteries, though the bibliography can serve the latter desire.

R. P. R. MURRAY

MEYNET, R.: *Initiation à la rhétorique biblique: 'Qui donc est le plus grand?'* Tome 1: Texte; Tome 2: Planches ('Initiations'). 1982. Pp. 198 and 30 tables. Cerf, Paris. Price: Fr. 125.00 (set). ISBN 2 204 01868 6)

This is mainly a New Testament study but it contains some sections on Old Testament passages, notably from Kings (e.g. pp. 113–18). The author is convinced of the importance of the order of words, parallelism, chiasmus and

that sort of thing. The second volume is a package of loose tables or diagrams which display these relations. All sorts of peculiarities in texts can be explained by their need to conform to the laws of balance, chiasmus, concentric composition and the like. The author is wrathful with modern translations for failing to represent precisely these patterns of word order (e.g. p. 29 n.): but is he not thereby demanding the impossible? J. BARR

MICHAUD, R.: *Qohélet et l'hellénisme: La littérature de Sagesse — Histoire et théologie*, II (Lire la Bible, 77). 1987. Pp. 221 (Cerf, Paris. Price: Fr. 90.00. ISBN 2 204 02692 1; ISSN 0588 2257)

This volume is in the series 'Lire la Bible' where Steinmann has already written on Qoheleth and where Michaud has *inter alia* published a more general introduction to wisdom (no. 65).

The book is in two parts of similar length. In the first part, entitled 'History', Michaud sets the scene, as it were, for the appearance of the book of Qoheleth by examining the history of the period. It may be usual to claim that hellenization of the east began in earnest with the conquest of Alexander the Great in 333 B.C., but the process had already begun a long time before the Conquest; and when Qoheleth was writing, the most ardent hellenists would have been of the Jewish community. In this connection Michaud cites the prominent Tobiad family in particular, and discusses its great influence over the centuries, before Alexander, during Alexander's rule, under the Diadochi and under the Ptolemies.

Part two, entitled 'Theology' then takes the book of Qoheleth and places it in a Jewish community, many of whose members were in favour of Greek culture. The fact that the book was originally written in Hebrew (or Aramaic, as it is sometimes argued) and not Greek, and that the first Greek translation of it seems to be as late as the second century A.D., is not considered.

What follows is not a commentary, but brief notes on the text of Qoheleth. Michaud discovers the author's position vis à vis cosmology (1:4–11) anthropology (1:12–3:15), sociology (3:15–4:16; 5:7–6:10), religion (4:17–5:6), ideology (6:11–9:6) and ethics (9:7–12:7), and finds the hellenistic hand everywhere.

While it is refreshing to have Qoheleth interpreted in the light of Greek culture, Michaud comes short of his apparent objective, and perhaps because of the format he has chosen for himself. The 'History' is useful and enlightening, but the 'Theology' lacks the depth needed to balance the scholarship of the first part. There is room only for the briefest comments; there is no room for hard facts and detailed argument which such a subject demands.

R. B. SALTERS

DE MOOR, J. C.: *An Anthology of Religious Texts from Ugarit* (Nisaba 16). 1987. Pp. xiv, 309. (Brill, Leiden. Price: Fl. 78.00 (\$39.00). ISSN 0169 930X; ISBN 90 04 08330 8)

DE MOOR, J. C., and SPRONK, K.: *A Cuneiform Anthology of Religious Texts from Ugarit* (Semitic Study Series 6). 1987. Pp. viii, 192. Brill, Leiden. Price: Fl. 68.00 (\$34.00). ISSN 0169 9911; ISBN 90 04 08331 6)

The basic tools for anyone wishing to learn Ugaritic are now available: S. Segert's *Basic Grammar of the Ugaritic Language*, 1984 in spite of its shortcomings (see *B.L.* 1986, p. 142) and the two works under review. The second, by de Moor and Spronk, is essentially a chrestomathy and since the texts are given only in cuneiform the student is encouraged to read them in the original, not in transliteration. A simple glossary (with no cognates or

discussion) and an experimental semantic glossary are also provided but there is no table of signs.

The companion volume, by de Moor alone, gives a translation set out in verse lines of the thirty-four selected passages. These comprise the standard mythological texts (Baal Cycle, Stories of Keret and Aqhat, etc.) plus four incantations as many rituals and six 'myth and rituals'. Ample footnotes explain difficulties with extensive reference to the Old Testament and for these alone the book can be recommended, even to specialists. The overall positive line of interpretation is particularly welcome. De Moor still considers the Baal Cycle to reflect the pattern of the seasons and a table (pp. 101-08) matches each episode of the story with what he suggests is its appropriate cultic event and date. There is an index of scriptural references and a subject index.

W. G. E. WATSON

NEEF, H.-D.: *Die Heilstraditionen Israels in der Verkündigung des Propheten Hosea* (BZAW 169). 1987. Pp. xiv, 299. (De Gruyter, Berlin. Price: DM 98.00. ISBN 3 11 01093 1)

This lightly revised Tübingen dissertation of 1984/85 deduces that Hosea exhibits continuity to inherited tradition as he develops in his preaching a series of themes basic to the story of Israel's faith. Most of the argument is presented in an exegesis of passages scattered through the book that deals with six topics: (1) Jacob as an example to sinful Israel, in 12:1-15 (here siding with those who have read the Jacob-traditions positively); (2) Moses as the prophet acting on behalf of Yahweh, in 12:14; (3) the choosing of Israel in the desert as a reinterpretation of the Sinai tradition, in 9:10-17; 10:1-2, 11-13a; 11:1-7; 13:4-8; 2:16-17; 12:10; (4) covenant as election, in 2:18-25; 6:7-11a; 8:1-3; 10:3-4; 11:2; (5) the anticipations of the decalogue tradition, in 12:10; 13:1-4; 8:4-6; 4:1-3; and (6) Mizpah, Tabor, and Sittim and the guilt of Israel's leaders, in 5:1-7. Neef's thesis is closely argued, with detailed attention to the complex text-critical situation in the book of Hosea (he has also published an article on MT/LXX in the book in *Biblica* 67, 1986); and it will repay equally close scrutiny.

A. G. AULD

NOTH, M.: *The Chronicler's History*. Translated by H. G. M. Williamson, with an Introduction (JSOT Supplement Series, 50). 1987. Pp. 200. (Sheffield Academic Press. Price: £15.00 (\$22.50); ISBN 1 85075 043 2. Paperback price: £5.50 (\$9.50); ISBN 1 85075 044 0)

It is a pleasure to welcome the translation of the second section and appendix from Noth's classic *Überlieferungsgeschichtliche Studien* 1, 1943, by a scholar who himself writes well — and not least because the translator is expert in Chronicles, Ezra, and Nehemiah, and has provided his own assessment of Noth's studies of the Chronicler (pp. 11-26). The volume complements the rendering of *The Deuteronomistic History*, published in 1981 as JSOT Suppl. 15 (see *B.L.* 1982, p. 69). The appendix, on 'The "Priestly Writing" and the Redaction of the Pentateuch', might have deserved mention in the title page and even in the Introduction; for it supplements Noth's conclusions about the Deuteronomist, rather than the work presently in hand, and is a vital anticipation of his *A History of Pentateuchal Traditions*.

A. G. AULD

VAN OORSCHOT, J.: *Gott als Grenze: Eine literar- und redaktions-geschichtliche Studie zu den Gottesreden des Hiobbuches* (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, 170). 1987. Pp. x, 259. (De Gruyter, Berlin. Price: DM82.00. ISBN 3 11 011163 2)

Job 38:1–42:6 presents God's first speech and Job's response, then God's second speech and Job's response. Some critics have considered the first speech irrelevant, and many have found greater fault with the second, with its peculiar descriptions of Behemoth and Leviathan. Van Oorschot sets out the five main approaches to the problem: to exclude all this material from the original; to defend it as it stands; to posit a complex growth in several stages; to keep the first speech only, with no response; to reconstruct one speech (without Behemoth and Leviathan) and one response. His own proposal is of this last kind. His work will be valued as an orderly survey and evaluation of previous research, made all the clearer by an appendix systematically laying out the proposals and arguments of twenty-one scholars.

J. H. EATON

PETERSEN, D. L. (ed.): *Prophecy in Israel: Search for an Identity* (Issues in Religion and Theology 10). 1987. Pp. xi, 178. (SPCK, London; Fortress Press, Philadelphia. Price: £3.95. ISBN 0 281 04275 6; 0 8006 1773 8)

This is a collection of seven articles and extracts from books on the subject of the identity of biblical prophets. The pieces are set in context by a useful introductory essay 'Ways of Thinking about Israel's Prophets' by the editor. Petersen isolates some six positions in the modern critical discussion of prophecy and then fits various writers into these six categories. The three extracts are from major figures in the field: Gunkel's 'The Prophets as Writers and Poets' from his *Die Propheten* (1923); Mowinckel's 'Cult and Prophecy' from his *Psalmstudien* III (1922); Weber's 'The Prophet' from his *The Sociology of Religion* (German original 1922). Then follow four American articles: Ross, 'The Prophet as Yahweh's Messenger' from the *Mulienburg Festschrift, Israel's Prophetic Heritage* (1962); J. S. Holladay Jr's 'Assyrian Statecraft and the Prophets of Israel' from *HTR* 63 (1970); Mays's 'Justice: Perspectives from the Prophetic Tradition' from *Interpretation* 37 (1983); and Tucker's 'The Role of the Prophets and the Role of the Church' from *Quarterly Review: A Scholarly Journal for Reflection on Ministry* 1 (1981). A short select Bibliography concludes the book. It is an interesting volume, though the selection is a curious one. The combination of 1920s European masters and modern American journal articles is unusual in the extreme, though Petersen does orchestrate the disparate voices quite well. Every reader will be able to think of a different selection of extracts and articles, but I doubt if much improvement could be made on Petersen's strange miscellany of classical and modern viewpoints. An excellent book for introducing the vexed question of the identity of the biblical prophets.

R. P. CARROLL

PREUSS, H. D.: *Einführung in die alttestamentliche Weisheitsliteratur* (Urban-Taschenbücher 383) 1987. Pp. 241. (Kohlhammer, Stuttgart. Price: DM24.00. ISBN 3 17 009590 0)

It is more important, Preuss claims, to read the biblical text itself with understanding than to swot up modern literature on the Bible: thus he leads readers to recognize deeper significance in what they read. First he sets the wisdom literature firmly within its environment: several pages each on comparable literature in Egypt, Mesopotamia, Ebla and Ugarit. Different collections and *Gattungen* of *Proverbs* are described, with ten vital pages on the place of Yahweh (rarely mentioned!). *Job* and *Ecclesiastes* are given

special attention as 'turning-points' in the movement leading to works in later Judaism more closely related to contemporary thought: *Wisdom of Solomon*, *Ben Sira* and *Pirqê Aboth*. Discussion of the theological significance of wisdom in Old Testament and Christian belief (ancient and modern) conclude a book which should stimulate thought for all readers, specialist and non-specialist alike. This book should lead readers into the subject as a true introduction should.

JOHN G. SNAITH

PRICKETT, S.: *Words and The Word: Language, poetics and biblical interpretation*. 1986. Pp. xii, . 305. (Cambridge University Press, Cambridge. Price: £27.50. ISBN 0 521 32248 0)

The growth of interest in the literary interpretation of the Bible among biblical scholars and the increasing influence of literary criticism in current biblical studies will be further facilitated by this dense book from the Professor of English in the Australian National University (Canberra). Prickett takes as his central text 1 Kings 19:8-12 and, in particular, the phrase 'a still small voice' in order to scrutinize modern translations of the Bible and to discuss his long-standing interest in the study of religious language in nineteenth-century England. In five substantial chapters he conducts a very wide ranging analysis of the Bible in English literary theory and also the nature of the Bible as poetry. The first chapter deals with the problem of transparent and opaque texts, with special reference to recent translations of the Bible. His second chapter discusses the relation of the religious and the poetic in language and the effects of linguistic change on the notion of primal consciousness (Owen Barfield territory here). The third chapter looks at poetry and prophecy, in particular the language of the Great Code (Blake's famous phrase for the Bible) and the book of Nature. A fourth chapter considers Elijah and Dante (see *Purgatorio* Canto xxxii) and the problems of convention and realism. The final chapter in a complex discussion of metaphor and reality. In the course of these five chapters Prickett covers an immense area of writing on the Bible, religious language and the nature of the poetic: all the great names are here from Aristotle and Augustine to Coleridge and Hopkins, with a wealth of detailed discussion of Herder, Lowth, and many minor writers on the Bible and translation.

This book occupies a parallel universe of discourse to that of biblical studies, so some degree of translation and cultural pluralism must be allowed for by biblical scholars reading it. It is, however, well worth the concentration required to follow its arguments and the intricacies of its detailed expositions. It is not at all clear to me that Prickett does usefully clarify the significance of 1 Kings 19:12 and it does seem to me that he puts more weight on that text than it will bear. But full marks to him for raising such an interesting and far-reaching discussion around that particular story of Elijah on Mount Horeb. Many a biblical scholar has failed to do anything like the justice Prickett does to such complex matters of desynonymy and transparent texts. My one serious criticism of him is his misprision of Kenneth Grayston's attitude to the NEB and consequentially his unfair references to him on pp. 9-11. Otherwise this is a book which I hope will be taken up by many biblical scholars and used to enrich their understanding of the Bible.

R. P. CARROLL

DE PURY, A.: *Le Chant de la Création: L'homme et l'univers selon le récit de Genèse 1* (Cahiers Bibliques, 1). 1986. Pp. 30. (Editions du Moulin, Aubonne)

A contribution to the forum of 'Christians for the Year 2000' held at Geneva in 1986 has been issued as a booklet containing a full exegesis of the P

account of creation. Though brief it contains many shrewd comments both on the frequent misinterpretations of Genesis 1 and by way of proposals for a better understanding. Most characteristic, as might be expected from this author, is its acute literary sensitivity.

R. J. COGGINS

RENDTORFF, R.: *Mōse-gosho no Denshō-shi-teki Mondai*. Translated by T. Yamaga. 1987. Pp. 337 + Index (pp. 10). (Kyōbunkwan, Tokyo. Price: ¥2,500)

This is a Japanese translation of *Das Überlieferungsgeschichtliche Problem des Pentateuch* 1976) (see B.L. 1978, p. 76). The translator appended an article, 'Some Trends in Recent Studies in the Pentateuch'.

K. K. SACON

RIESEN, R. A.: *Criticism and Faith in Late Victorian Scotland: A. B. Davidson, William Robertson Smith and George Adam Smith*. 1985. Pp. xxiv, 466. (University Press of America, Lanham, Maryland. Price: \$18.75. ISBN 08191 46560)

This is a study of three distinguished Old Testament scholars who came out of the ranks of the star-studded, post-disruption Free Church of Scotland. It originated as a thesis in the Department of Ecclesiastical History in the University of Edinburgh, and so although it necessarily deals with Old Testament scholarship, it also undertakes to trace the complicated course of Higher Criticism in a particular ecclesiastical context, the conflicts which it awakened and the stances which are attributable to George Adam Smith, Andrew Bruce Davidson, and William Robertson Smith.

Those who are interested as Old Testament scholars may find the ecclesiastical entanglements difficult for an outsider to penetrate and perhaps too tortuous for their taste. George Adam Smith was a notable preacher, a gifted exegete and a traveller in the Holy Land who encapsulated his journeys in stylish prose. At one period a Professor of Old Testament in the Free Church College at Glasgow, his career reached its climax when he was appointed Principal and Vice Chancellor of the University of Aberdeen. A. B. Davidson was a very influential Professor of Old Testament at New College, Edinburgh, a man of wide learning and impressive spirituality. The range of learning which an educated man was expected to master in nineteenth-century Scotland is nowhere better illustrated than in his *Biblical and Literary Essays*. One cannot read him or Robertson Smith — in their work on the prophets, for example — without being aware that they have a philosophical education and that Locke and Hume are a background to what they have to say about prophetic dreams and visions.

To what extent Davidson had appreciated all the implications of higher criticism is difficult to judge in view of the posthumous publication of books whose material may reach back to earlier years, but his *Theology of the Old Testament* has a pre-critical appearance. Of the wholeness of Robertson Smith's critical scholarship there is no doubt: to the finger-tips he was a practitioner of biblical science and it was on his head that the wrath of the Church fell. He was surely the greatest Semitist to come out of Scotland, a Professor of Old Testament in the Free Church College at Aberdeen when he was twenty-four and Professor of Arabic at Cambridge when he died at the age of forty-eight. Those who have read the inscription on his headstone in the kirkyard at Keig will know that there is nothing on it about the earlier Scottish

chapters of his life. It can hardly be accidental that they have been left unrecorded and that only his destination at Cambridge has been chronicled.

The author has a good subject and he has dealt with it very fully.

W. McKANE

SAWYER, J. F. A.: *Prophecy and the Prophets of the Old Testament* (Oxford Bible Series). 1987. Pp. xii, 163. (Oxford University Press. Price: £19.50; ISBN 0 19213249 0. Paperback price: £6.95; ISBN 0 19213250 4)

Three thematic chapters open this handy and lucidly presented overview of Old Testament prophecy. 'The Phenomenon of Prophecy' locates the 'Writing Prophets' within the religious, political, and educational heart of ancient Israelite society. 'The Prophetic Literature' notes the strengths and weaknesses of form criticism, mentions the main types of speech and composition, and sketches editorial principles. Then their message is handled in terms of reform, divine intervention, the city of David, and the day of the Lord. The next three chapters review the prophets themselves: first the narratives from Moses to Huldah; then the books of Isaiah, Jeremiah, and Ezekiel; and finally Daniel to Malachi — with the Twelve presented in apt thumbnail sketches. The concluding chapter, on 'Prophecy and Interpretation', notes Islam's appropriation of the prophets but not of the Bible; and moves to consider the prophets separately in Christian and in Jewish tradition, and also the theme of prophecy and fulfilment — both within the Old Testament and in its daughter traditions together. Well chosen bibliographies conclude an able volume. Yet students will need to look elsewhere for an introduction to those issues which currently make academic study of these prophets exciting.

A. G. AULD

SCHMITHALS, W.: *Mokushi-bungaku Nyūmon*. Translated by K. Toki, S. Eguchi and K. Takaoka. 1986. Pp. 296. (Kyōbunkwan, Tokyo. Price: ¥2,200)

This is a Japanese translation of *Die Apokalypitik: Einführung und Deutung* (1973). (See *B.L.* 1974, p. 90–91).

K. K. SACON

SCHMITT, J. J.: *Isaiah and his Interpreters*. 1986. Pp. vi, 137. (Paulist Press, Mahwah, New York. Price: \$8.95. ISBN 0 80912826 8)

This book offers a useful and fairly comprehensive survey of the book of Isaiah, looking at the variety of scholarly contributions to its interpretation, showing the centrality of the prophet and of his message to the understanding of the complex book as a whole. If the selection in so short a compass is in some degree limiting, there is nevertheless helpful discussion of many issues of interpretation and a positive assessment of the value of the book.

P. R. ACKROYD

SCHROER, S.: *In Israel gab es Bilder: Nachrichten von darstellender Kunst im alten Testament* (Orbis Biblicus et Orientalis 74). 1987. Pp. xiv, 553. (Universitätsverlag, Freiburg [CH]; Vandenhoeck & Ruprecht, Göttingen. Price Sw. Fr. 130.00. ISBN 3 7278 0526 9; 3 525 53704 4)

The author, working under Professors O. Keel and D. Barthélemy, presented this thesis in Fribourg in 1986. She claims (it seems with justification) that it is the first systematic attempt since F. de Saulcy

(1858, ²1864) to establish what is affirmed in the short title, as against the theologically-determined thesis 'In Israel images were forbidden, therefore they did not exist'. The Introduction states the work's scope, to correlate the evidence of the biblical texts themselves with that of religious images actually found in Israel, and reviews the probable case for the prohibition of images having developed with monolatry, but only having reached its final form in exilic times. In the following chapters the data are discussed exhaustively, with full references to publications and with the help of 146 illustrations in the form of clear line drawings.

The chapters review in turn (1) Tree, plant and fruit images, including the meaning and probable illustrations of *'asherah* and other images connected with that cult; (2) Animal and *Mischwesen* images, the latter including 'cherubs' and *teraphim*, with the problem of the ephod; (3) Biblical data about anthropomorphic images in and around Israel; (4) Images of astral divinities in Israel and Judah; (5) The semantic field 'Image/Idol' in the Old Testament; (6) The main image-bearing materials mentioned in the Old Testament, and (7) Old Testament information about Israelite craftsmanship and works of art.

The thesis is soberly argued, in a tone free from polemical animus as regards the book's main theme (though feminist animus finds expression here and there). Due weight is given to various theories for the interpretation of monuments, and relevant texts, both biblical and epigraphic, are competently discussed in a way which seems reliable as well as richly informative. This work gathers systematically the fruits of much work by scholars such as O. Keel, and both its treatments of details in the text and its full indices and bibliography should make it of lasting value.

R. P. R. MURRAY

SICRE, J. L.: *Los Profetas de Israel y su Mensaje: Antología de textos* (Academia Christiana 35). 1986. Pp. 253. (Ediciones Cristiandad, Madrid. ISBN 84 7057 394 2)

In this volume the author distils, for a general audience, the fruit of his specialist studies on the Israelite prophets (see *B.L.* 1981, pp. 50–51; *B.L.* 1986, pp. 95–96). It takes the form of a thematic anthology of prophetic texts in two main sections deriving from Jeremiah's commission 'to pluck up and to break down' and 'to build and to plant', which for Sicre expresses the two poles of the entire message of the prophets. The first section has five parts dealing respectively with a history of sin, as seen in Jer. 2:2–19 and Ezek. 23:1–27 and 16; the action of God through the Exodus, the Covenant, the Temple and 'the Day of the Lord'; social injustice in Israel; and finally the military and economic imperialism of foreign powers. The two divisions in the second section are concerned with the future hope and the ideal king, followed by an epilogue on the Servant Songs. The aim is to bring the reader into contact with the prophets' own words, particularly so that they may be appreciated as poetry. Hence Sicre's comments are confined to the minimum necessary for understanding the text's contemporary purpose and original setting. An introductory chapter discusses the characteristics of prophecy in Israel and the formation of the prophetic corpus, paying special attention, in line with the general object of the work, to the literary genres. This is a lively and attractive book, easy to read and based on sound scholarship, which admirably fulfils the aim it sets itself. An English translation could have a wide appeal.

J. R. PORTER

SKA, J.-L.: *Le Passage de la Mer: Étude de la construction, du style et de la symbolique d'Ex 14.1-31* (Analecta Biblica, 109). 1986. Pp. 198. (Biblical Institute Press, Rome. Price: Lire 40,000. ISBN 88 7653 109 2)

Although from the point of view of source analysis Exodus 14 is composite, it is argued that the chapter has a unitary structure and coherent purpose rich in imagery and symbolism. Exodus 13:17-22 sets the scene by describing how Israel is now passing to a new life. Chapter 14 may be subdivided into three parts: 1-14 ('Confronted by the Sea'), 15-25 ('The Entry into the Sea'), and 26-31 ('The other side of the Sea'). The progress of the narrative as well as its style and symbolism thus mark the theme from slavery to freedom, from darkness to light, from death to life and in this way centres upon the birth of Israel as the people of Yahweh. Dr Ska also brings out the significance of the narrative and its symbolism for the 'Easter faith' of the Christian church. This is a stimulating and rewarding monograph.

E. W. NICHOLSON

SOGGIN, J. A.: *Introduzione all'Antico Testamento* (4th ed.) (Biblioteca di Cultura Religiosa, 14). 1987. Pp. 615. (Paideia, Brescia. Price: Lire 45,000. ISBN 88 394 03999 X)

The third edition of this book (1979) provided the basis of the revised English edition (1980), both reviewed in *B.L.* 1981, pp. 78-79. (For the first English edition, see *B.L.* 1977, p. 74. This edition, from which the third English edition is being translated, substitutes 'Yhwh' for 'Yahweh' and 'Hebrew Bible' for 'Old Testament'; but the text has been more substantially rewritten than previous editions were. It remains fairly conservative in its treatment nevertheless, and the structure, a compromise between chronological and canonical ordering, is unaltered. For those desiring a detailed, readable introduction in traditional style and format, this is surely the best available.

P. R. DAVIES

TÅNGBERG, K. A.: *Die prophetische Mahnrede. Form- und traditionsgeschichtliche Studien zum prophetischen Umkehrruf*. (FRLANT, 143). 1987. Pp. 215. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 54.00. ISBN 3 525 53822 7)

It has long been a problem, resolved in various ways, to discover the relationship between what appear to be absolute condemnations in the prophets of their contemporaries and words of exhortation and warning. This study sets out to provide a better basis for the discussion. After introductory matter, the author surveys the history of discussion, with some reference to prophetic material in the ancient near east. After a short consideration of terminology, the main part of the study is devoted to a survey of the actual material in the prophetic books and an attempt at defining the 'Gattung'. In short concluding chapters, the relationship to wisdom writings (and to prayers), to deuteronomic exhortations and an examination of tradition-historical considerations and again of some extra-biblical parallels are set out. The conclusions at the end are modestly and usefully handled, with a number of pointers to further areas of investigation. This is a helpful study, initiated under Professor Magne Sæbø, and continued in part in Munich especially with the help of Professor Jörg Jeremias. It shows the thoroughness and care which are characteristic of the best Scandinavian scholarship.

P. R. ACKROYD

THOMPSON, T. L.: *The Origin Tradition of Ancient Israel*, 1: *The Literary Formation of Genesis and Exodus 1–23* (JSOT Supplement Series 55). 1987. Pp. 221. (Sheffield Academic Press, Sheffield. Price: £25.00 (\$42.50); sub. price: £18.75 (\$31.35). ISBN 1 85075 034 X)

More than a decade after the publication of his study of *The Historicity of the Pentateuchal Narratives* (1974; B.L. 1975, p. 76) and in due recognition of the subsequent revolution in Pentateuchal studies, Thompson has now turned his attention to the literary aspect of these books. In this study he presents a theory of the composition of Gen. 1–Exod. 23. Like Blum, to whose *Die Komposition der Vätergeschichte* (1984; B.L. 1986, p. 63) he unfortunately makes no allusion, although some more recent publications receive mention, he acknowledges dependence on Rendtorff's *Die überlieferungsgeschichtliche Problem des Pentateuch* (1977; B.L. 1978, p. 76) and attempts to build on its conclusions with an analysis of the material to define in detail each stage of composition, from 'smaller units and tales' to 'larger, compound tales' and on to 'the traditional complex-chain narrative', the 'toledoth structure' and finally the 'past [sic] toledoth redaction', i.e. the final redaction. Like Rendtorff and other recent writers he finds no continuity which would justify a documentary hypothesis, and also rejects attempts to reconstruct earlier oral traditions: the process of composition was a purely literary one of which the final stage was probably reached in the late seventh or early sixth century B.C. The Pentateuch is not a history but a 'story' whose concern was the identity and place of Israel in the world. This is a valuable contribution to the current debate which at the same time illustrates the need for a really adequate methodology to replace the now widely discredited arguments of the source-critics.

R. N. WHYBRAY

THRONTEIT, M. A.: *When Kings Speak: Royal Speech and Royal Prayer in Chronicles* (SBL Dissertation Series 93). 1987. Pp. xii, 150. (Scholars Press, Atlanta, Georgia. Price: £17.95 (member price: \$11.95); ISBN 0 89130 998 5. Paperback price: \$11.95 (member price: \$8.95); ISBN 0 89130 999 3)

Researchers have often attempted to determine the particular theology of Chronicles by looking at the sections paralleled in 2 Samuel and 1–2 Kings (the synoptic passages). By an investigation of the royal speeches and prayers (mainly non-synoptic), T. seeks to bypass certain methodological problems with the former approach. After a form-critical study which allows him to eliminate the redactional insertions, he then applies the resultant data to several aspects of Chronicles study. T.'s conclusions are (1) that the speeches and prayers occur at important junctures in the Chronicler's history (*contra* Noth), and (2) that the speeches and prayers display the same *Tendenz* overall as that found in the synoptic sections (notably theology of theocracy, pan-Israel, and retribution). They also display two further interests: theology of 'rest' and help from Yahweh alone.

T. also makes suggestions about the dating of Chronicles, but his conclusions here are likely to be more controversial: original composition in the time of Zerubbabel with a later redaction around 400 B.C. Although he takes account of much recent work, no bibliographical item is later than 1982 (though the preface is dated February 1987). This means he is unaware of the commentaries of H. G. M. Williamson on Chronicles and D. L. Petersen on Haggai/Zechariah 1–8.

L. L. GRABBE

TURGMAN, V.: *De L'Autorité de Moïse: Ex 15,22-27*. 1987. Pp. 72. (Ko'AMAR, Eilsbrunn. Price: DM13.80)

It is argued that the main concern of this pericope is the imposition of Moses's rule over Israel and that this also is the main concern of the larger context to which the pericope belongs (Exod. 13:17-17:16). The imagery employed, however, suggests that behind the story is the issue of royal power in Israel. Other narratives are considered as further evidence of the debate about this issue (e.g. Exod. 17; Num. 11; 16; 20; Josh. 24). The discussion is rather tight packed and as a result deprives the findings of the lucidity they merit.

E. W. NICHOLSON

UNTERMAN, J.: *From Repentance to Redemption: Jeremiah's Thought in Transition* (JSOT Supplements 54). 1987. Pp. 223. (JSOT Press, Sheffield. Price: £27.50 (subscription price: £20.50). ISBN 1 85075 1102; 1 85075 1099 (pbk))

The published version of Jeremiah Unterman's doctoral dissertation, written under the guidance of Jacob Milgrom and heavily influenced by Moshe Greenberg and Meir Weiss, is a good example of modern Jewish-Israeli scholarship on the prophets of the Hebrew Bible. Unterman's book is designed to correct a deficiency in Jeremiah scholarship which lacks a systematic and in-depth study of the relationship of repentance to redemption in Jeremiah. If the book of Jeremiah often resembles a complex maze to the reader Unterman transforms that maze into 'a multi-level house with clearly delineated stairs, rooms, and floors' (p. 21). This radical transformation of a metaphor is achieved by an intense scrutiny of the Hebrew text and the secondary literature on Jeremiah which trenchantly criticizes every scholar trespassing outside the bounds of Jewish scholarship. Virtually everything in the book of Jeremiah comes from the prophet Jeremiah, with only minimal redaction recognized by Unterman, and Jeremiah is credited with a coherent and near-systematic ideology of repentance giving way to redemption with the progress of time. The stages in Jeremiah's thinking on these subjects are defined by Unterman as: 1. 3:6-13, 19-4:2; 31:2-9, 15-22 which belong to the time of Josiah and stress the possibility of repentance; 2. 3:14-18; 24:4-7; 29:10-14; 50:4-7 which are assigned to 597-587 and reflect the motif of divine mercy outweighing that of human repentance; 3. 31:27-37; 32:37-41; 33:1-26; 50:17-20 (and probably 23:1-8; 42:9-12) set around 587 which abandon the principle of free will and the attendant demand for repentance in favour of redemption as solely the work of God. While there is much of interest in this book its arguments are vitiated by the number of question-begging assumptions made and, unfortunately, by a set of somewhat antiquated and specious non-arguments directed at scholars who differ in their interpretation of the book of Jeremiah.

R. P. CARROLL

VERMEYLEN, J.: *Job, Ses Amis et Son Dieu: La légende de Job et ses relectures postexiliques* (Studia Biblica II). 1986. Pp. 100. (Brill, Leiden. Price: Fl. 32.00. ISBN 90 04 07649 2)

In clear and concise fashion the author argues for three *relectures* of the Job story. He finds the original tale in only a few verses of the present framework. The first post-exilic development, seeing the nation's sufferings as remedial chastisement, added the friends' visit, most of the present discussion and the first speech of God with Job's reply. The next stage altered this view by introducing the idea of Satan's test and, through various additions, idealizing Job and condemning the friends. Finally there came a

sharp reaction, perhaps linked with opposition to hellenization, and finding expression in the addition of Elihu, the second speech of God with Job's reply, and a few other verses. This is a significant attempt at tracing the growth of the Book of Job, even if the conclusions seem somewhat forced.

J. H. EATON

VIEWEGER, D.: *Die Spezifik der Berufungsberichte Jeremias und Ezechiels im Umfeld ähnlicher Einheiten des Alten Testaments* (Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums 6). 1986. Pp. 180. (Verlag Peter Lang, Frankfurt am Main; Bern; New York. Price: Sw.Fr. 40.00. ISBN 3 8204 8948 7; ISSN 0722 0790)

This published version is the complete draft of Vieweger's dissertation undertaken for promotion in the Theology Section of Karl-Marx-University in Leipzig. It is a conventional analysis of the call accounts in the books of Jeremiah and Ezekiel along with similar reports elsewhere in the Hebrew Bible. (Moses, Gideon, Saul, and, to some extent, Isaiah). As is to be expected of such work it is more workmanlike than inspiring and has some useful tables analysing the different accounts. There is a competent, though by no means comprehensive, bibliography. On the positive side one notes the analytical thoroughness of Vieweger's dissection of each element in Jer. 1 and Ezek. 1-3 and the connections made between them and the other accounts in the Bible. This makes for useful treatment of what all the stories have in common and allows for some assessment of a pattern to the reports. Both pericopes in their respective books show a strong editorial interest in making connections between the accounts and the main themes of the books and this reflects the needs of the exilic period to explain the obvious discrepancies between their beliefs and the disaster of 587. Each book takes a different approach to this problem, but the call accounts help to construct the responses of the editors to the crisis by incorporating it into stories in which prophets are called and so the crisis becomes controllable. A similar pattern may be detected in the other stories which use the call report form. I think this is a useful piece of analysis to have in published form, though I wish somebody would write a book in English on these texts!

R. P. CARROLL

VOGT, E.: *Der Aufstand Hiskias und die Belagerung Jerusalems 701 v. Chr.* (Analecta Biblica 106). 1986. Pp. viii, 105 (Biblical Institute Press, Rome. Price: Lire 23,000. ISBN 88 7653 106 X)

The death of Fr E. Vogt in February 1984 prevented his completing for publication this study of the confrontation between Hezekiah and Sennacherib in 701 B.C. which has received much attention in recent years. The work, however, was complete so far as its essential conclusions relating to the reconstruction of the events of 701 B.C. are concerned.

The study is set out with admirable clarity, marshalling the evidence for the separate problems with great care and seeking to build up a pattern of argument stage by stage. Beginning with the Assyrian records, Vogt sets out the details of Sennacherib's Annals and the Azekah and Lachish inscriptions. The study then moves on to examine the Old Testament records, paying most attention to the long account in 2 Kings 18:17-19:37. Vogt follows the majority of scholars in seeing here two separate narratives (usually labelled A and B), which have been combined into one. The author of the first narrative clearly drew upon authentic memories of the events of 701 B.C., but sought to fulfil a polemical and ideological purpose in the way he handled them. The second narrative carried this polemical purpose much further and must undoubtedly be regarded as of later origin.

Vogt follows these assessments with some valuable reflections on the implications they have for the date of composition of the books of 1 and 2 Kings. He places the first edition shortly after the death of Josiah in 609 B.C. Vogt remains convinced, rightly in the reviewer's opinion, that all the Old Testament accounts of a confrontation between Sennacherib and Hezekiah refer to what happened in 701 B.C.

In setting out a reconstruction of the events in Jerusalem of 703–701 B.C., it is gratifying to the reviewer to see Vogt's drawing fresh attention to the incongruity of the assertion of 2 Kings 19:35 regarding the slaughter of Sennacherib's army, when the information of the other accounts is fully considered. The study concludes with an examination of Ps. 44 and of the Isaianic prophecies of Isa. 1:4–9 and 22:1–4, 12–14 for their relevance to the interpretation of the events of 701 B.C. This is a further valuable contribution to an issue that has considerable bearing on Isaiah studies in general. Although it does not present much that is wholly new, it gives a clear lead concerning where the difficulties lie and shows where misinterpretations have arisen in the past.

R. E. CLEMENTS

WEBB, B. G.: *The Book of Judges: An Integrated Reading* (JSOT Supplement Series 46). 1987. Pp. 280. (Sheffield Academic Press. Price: £21.00 (\$31.50); ISBN 1 85075 034 1. Paperback price: £8.95 (\$14.95); ISBN 1 85075 035 1)

While not attempting 'to demonstrate unity of authorship', this revision of a Sheffield dissertation presented in 1985 argues successfully that Judges 'in its final form is a more meaningful narrative work than has generally been recognized'. Part I offers a Rationale, including a select review of scholarship; and a Sounding, in which the importance of 10:6–16 is argued as introduction to the entire Jephthah story (10:6–12:7). Part II analyses the three main sections of the Book: the Overture (1:1–3–6) in greatest detail (pp. 81–122); the Variations (3:7–16:31) relatively more briefly (pp. 123–79); and the Coda (17–21) in rather summary fashion (pp. 181–203). In tantalizing brevity the four-page Part III agrees with Polzin that Deuteronomistic theology is less mechanistic than often portrayed, blames Alter for unnecessary concessions over the lack of characterization in Judges, and seeks to reopen discussion of 'the Deuteronomistic History in its finished form'. Having offered in the Daily Study Bible (see *B.L.* 1985, p. 48) a brief reading of Judges tending in many similar directions, this reader welcomes Webb's more detailed observations. But he misses any mention of textual criticism (must the absence of 6:7–10 from a Qumran text not be admitted before these verses are asked to bear an important structural role?); and remains to be persuaded that it is sensible to call the canonical books around Judges the finished form of the Deuteronomistic History.

A. G. AULD

WEBER-MÖCKL, A.: *'Das Recht des Königs, der über euch herrschen soll': Studien zu 1 Sam 8,11 ff. in der Literatur der frühen Neuzeit* (Historische Forschungen 27). 1986. Pp. 214. (Duncker & Humblot, Berlin. Price: Dm 88.00. ISBN 3 428 05963 8)

'Church history is the history of the exegesis of Holy Scripture': this principle (asserted by Gerhard Ebeling in 1947) is the background to Weber-Möckl's analysis of the understanding of 1 Sam. 8 in the sixteenth and seventeenth century. That period saw much radical rethinking about the role of monarchs in European society and always the biblical text was part of the political theorizing of the time. The first part of her study is a very useful

consideration of the literary manifestations of typological thought in the period, their topoi, the typology of kingship, and the dissolution of typological thought after the reformation under the impact of the belief in progress. This section covers a wide range of complex ideas and important thinkers. A short second part looks at kingship in the Old Testament in terms of government and state in the book and of biblical kingship as a prototype (*Vorbild*) of the rational state and authority. The third and longest part of the book looks at the interpretation of 1 Sam. 8 in the period in all the complexities of that highly disputatious time. Much of this is taken up with Luther, Calvin and discussions among Protestant thinkers of the right to oppose political authority and the subsequent thinking of Calvinist theologians and jurists (much given to imposing authority themselves!). The development of such political thinking in England and Scotland is also discussed, including the work of Milton and Hobbes (138–49). Many of the names treated are now only dim echoes in the history of political thought, but Weber-Möckl's book usefully disinters them for her analysis. This book will have little interest for the average Old Testament scholar, but it is highly commendable for those who wish to contemplate the history of biblical interpretation in the realm of practical politics.

R. P. CARROLL

WEHRLE, J.: *Prophetie und Textanalyse. Die Komposition Obadja 1–21 interpretiert auf der Basis textlinguistischer und semiotischer Konzeptionen* (Münchener Universitätsschriften — Arbeiten zu Text und Sprache im Alten Testament, 28). 1987. Pp xiii, 408. (Eos Verlag, St Ottilien. Price: DM 48.00. ISBN 3 88096 528 5)

Unlike most volumes in the series, this study does not follow the patterns of investigation established and developed by W. Richter, although it makes some use of his work. Its theoretical basis lies in the 'text linguistics' of E. Coseriu, W. Dressler and H. Weinrich, and particularly in procedures which define the 'macrostructure' of a text by attention to the formal markers of the beginning and end of (synchronic) layers within it and establish its coherence from syntactical or semantic cross-references (*Textphorik*). The author argues that this offers a better entry into the study of a poetic text than literary criticism or analysis of the normal kinds. He provides detailed analyses of the syntax, style and semantic fields of Obadiah, and each section is introduced by a discussion of the theoretical issues involved. Although their limits are recognized, the techniques employed here are a useful addition to the tools of research and the exposition of them is comparatively lucid. Wehrle concludes with brief reviews of the historical background of Obadiah, the composition of the book and its relation to later post-exilic prophecy; apart from the last these add little to previous investigations, and no account is taken of J. R. Bartlett's important article in *PEQ* 114 (1982), 13–24.

G. I. DAVIES

WESTERMANN, C.: *Prophetische Heilsworte im Alten Testament* (FRLANT 145). 1987. Pp. 219. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 48.00. ISBN 3 525 53825 1)

This important book is essentially a supplement to the author's well-known *Grundformen prophetischer Rede*, of which the original was not noted in the *B.L.* but the English translation *Basic Forms of Prophetic Speech* was reviewed in *B.L.* 1968, p. 45; *Bible Bibliog.*, p. 99. Whereas that book concentrated on prophetic judgement sayings the present work supplements it with a detailed analysis of the form and content of salvation oracles. The main group, reflecting a common tradition, consists of announcements of

deliverance and restoration. A second group announces destruction for Israel's enemies and salvation for Israel. These two groups reflect a tension like that between pre-exilic judgement and salvation prophets. Distinct from both are two further groups connected with non-prophetic forms: conditional announcements of salvation on Deuteronomic lines, and sayings contrasting the fate of the devout and the sinner on Wisdom lines. It is to be hoped that an English translation will soon be made.

A. GELSTON

WHYBRAY, R. N.: *The Making of the Pentateuch: A Methodological Study* (JSOT Supplement Series 53). 1987. Pp. 263. (Sheffield Academic Press. Price: £22.50 (\$34.00); ISBN 1 85075 064 5. Paperback price: £10.50 (\$14.95); ISBN 1 85075 063 7)

Professor Whybray has marshalled an impressive critique of Pentateuchal criticism as practised for over a century. To say that the results are largely negative is only to agree with the opening of the author's preface. Literary hypotheses are the concern of Part I (pp. 17–131); form-critical and traditio-critical hypotheses of Part II (pp. 133–219); and his alternative approach is much too briefly sketched in Part III (pp. 221–42). With deftness and clarity he unpicks the arguments and assumptions which led to the framing of the documentary, supplementary and fragmentary hypotheses, and their subsequent modifications. He draws attention in particular to the quite inconsistent use repeatedly made of canons of consistency, and to how, say, repetition is one scholar's evidence for literary-historical complexity and another's for aesthetic subtlety. Gunkel's move behind the written evidence is also well monitored, with careful scrutiny of the pioneering work on sagas by Olrik and Jolles which so influenced discussion of form and tradition in the Pentateuchal materials. Indeed this may be quite the most useful element in Whybray's study. Having concluded that to probe far behind the text of the Pentateuch is to attempt brick-making without straw, he proposes that the narrative is by a single historian, probably of the sixth century, who drew on available folklore (though of no proven antiquity) and his own literary imagination. Rather as with M. Noth, the 'Pentateuch' means for Whybray more or less the *narrative* of the 'Pentateuch' without Deuteronomy or much attention to the end of Numbers. Two issues are, therefore, left unexplored: how far portions of Numbers or Deuteronomy may have been available to the author of the rest as source-material; and whether it is sufficient simply to *state* that 'extensive bodies of law . . . have been embedded in the narrative text'.

A. G. AULD

WILCOCK, M.: *The Message of Chronicles* (The Bible Speaks Today). 1987. Pp. 288. (Inter-Varsity Press, Leicester. Price: £5.95. ISBN 0 85110 769 9)

'The Bible Speaks Today' is a series with a threefold aim: 'to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable.' Chronicles is not, perhaps, a book that many would choose to write on for such a series, but perhaps for that very reason the need for such a work is all the greater. The theological stance of the series is conservative evangelical, and this may prejudice some readers against it from the outset. However, apart from occasional (ritual?) assertions of the historical reliability of the Chronicler throughout, Wilcock has succeeded splendidly in breathing life into what appear to many to be dry bones. He has taken careful note of recent English-language scholarship, so that as one who has

contributed to this field I found it enormously instructive to observe how this can be put at the service of the lay Christian reading public in the most readable of styles. He is at his strongest when drawing out lessons from the kings of Judah on the nature of the pastoral ministry, but even in the case of such forbidding sections as the opening genealogies he manages to say something worthwhile without resorting to allegory or other-spiritualization. If the exposition occasionally appears to flag, this should not detract from what is overall a most successful example of its *genre*.

H. G. M. WILLIAMSON

WILLIAMSON, H. G. M.: *Ezra and Nehemiah* (Old Testament Guides). 1987. Pp. 104. (Sheffield Academic Press. Price: £3.50 (\$4.95). ISBN 1 85075 065 3)

The ideal student guide should both give a clear and even-handed survey of current scholarship and also lead the student into the text itself. Nor is it always easy for one who has written a major contribution to a subject then to give a fair treatment of the opinions of others. Nevertheless, Williamson has managed to fulfil all the requirements and has produced an excellent introduction to Ezra and Nehemiah. He divides the work into four parts: sources, composition and date, history, and theology. Under each heading the text of Ezra/Nehemiah is examined along with a discussion of the major current views and scholarship. Williamson usually gives a fair hearing even to views with which he disagrees (e.g. the dating of Ezra's mission), and to suggest a different emphasis in any particular case would probably only reveal the prejudices of the reviewer! Undoubtedly one of the better volumes in a good series.

L. L. GRABBE

WINTHER-NIELSEN, N. (ed.): '*Davids hus*'. *Tekstkritiske, litterære, historiske og eksegetiske studier i 1. Samuel 17 og 2. Samuel 6, 7 og 9–20*. Haggamal 1. 1987. Pp. 242. (Dansk Bibel-Institut, Copenhagen. Price: D.Kr. 75.00. ISSN 0108 3023.)

'The House of David' is the first supplementary volume to a periodical, *Nemalah*, edited by members of a conservative school, the Danish Bible Institute. There are five articles dealing with topics from the books of Samuel, and it is stressed that they are all written from a 'believers' point of view. Three of them are students' essays submitted to the faculty of theology in Copenhagen and deal with text criticism on the basis of 2 Sam. 6:1–19, with 2 Sam. 7 and the covenant of David, and with the historical aspects of Absalom's revolt. The first mentioned, written by A. L. Saxe, is the one of most interest to the learned world. One article is in German, 'Der Krieger wird Harfenspieler' by H. Möller (DDR). He suggests that the 'reduplications' in 1 Sam. 16–17 are a matter of style rather than a result of quotations from different sources. The leading article is by the editor; it is an analysis of 2 Sam. 11:1–12:25 inspired by the works of R. E. Langacre.

K. JEPPESEN

YEE, G. A.: *Composition and Tradition in the Book of Hosea. A Redaction Critical Investigation* (SBL Dissertation Series 102). 1987. Pp. xii, 428. (Scholars Press, Atlanta, Georgia. Price: £18.95 (member price: \$13.95); ISBN 1 55540 090 6. Paperback price: \$13.95 (member price: \$10.95); ISBN 1 55540 091 4)

The author's main interest is the literary structure and theological orientation of the text's final form. From this standpoint she attempts to

elucidate earlier stages of the tradition, relying on textual difficulties and unresolved tensions for clues to the process of compilation. She posits four such stages in chapters 1–3, allowing to the prophet himself little more than a few fragments in chapter 2. She envisages a collector of oracles (C), probably a disciple of Hosea, contemporary with Hezekiah's reform, and responsible for chapter 1 and insertions in chapter 2, a pre-exilic Judean redactor (R1) steeped in Deuteronomistic ideology, whose contribution is found in chapter 2, and an exilic Deuteronomistic redactor (R1), an author in his own right, whose contributions are notable for the abundant use of paronomasia. From him come chapters 3, 11, and 14 *in toto*, where oracles of hope reverse the received tradition and mark the tripartite division of the book. Chapters 4–11 are attributed to Hosea, R1 and R2; chapters 12–14 to Hosea and R2. On this basis the author is led to conclude that the adulterous mother of chapter 2 and, as reconstructed, of chapter 4 was Rachel originally, being interpreted only later as Gomer by the addition of chapter 1 (C). Whereas for Hosea 'harlotry' described political alliances with foreign nations, in R1 it has been applied to cultic apostasy. The chief concern of R2 is repentance of the exiles and restoration to the land.

G. I. EMMERSON

ZURRO, E.: *Procedimientos iterativos en la poesía ugarítica y hebrea* (Biblica et Orientalia 43). 1987. Pp. xv + 396. (Biblical Institute Press, Rome. ISBN 88 7653 344 3)

By listing different types of repetition patterns common to Ugaritic and Hebrew, Zurro — for whom these verse traditions virtually merge — has drawn our attention to an important stylistic device. In eight chapters he sets out various forms of strophic repetition using categories which are grammatical (repetition of nouns in the construct state, of nouns with adjectives, of identical verbs in different conjugations, etc.) or structural (anadiplosis, chiasmus, alternating parallelism). Two appendices list other types of repetition (anaphoric, epiphoric, pairing of identical words, etc.) and there are ample indices. Reference is made throughout the book to comparative lexical material from Ebla. This catalogue is particularly valuable for its juxtaposition of similar constructions involving repetition from which the interested reader can then formulate his or her own conclusions (since the author provides none) though some sifting of the data is required.

W. G. E. WATSON

7. LAW, RELIGION, AND THEOLOGY

ACKROYD, P. R.: *Studies in the Religious Tradition of the Old Testament*. 1987. Pp. xiv, 305. (SCM, London. Price: £12.50. ISBN 0 334 01560 X)

No one could ever suggest that Professor Ackroyd, noted for his wide-ranging contributions to Old Testament studies, has had only one string to his bow. But this selection of his essays, ranging from his inaugural lecture at King's College, London (1961) through twenty-five years to a lecture at Princeton in 1986 (the one previously unpublished piece in this volume) shows the remarkable vitality and richness of a theme he has found himself returning to repeatedly: the theme of continuity. The word conjures up the problematics of unity and diversity within the Old Testament, of coherence, of innovation, of canon-formation. 'The problem . . . is how in the end it is proper and possible to describe the tradition as forming a whole' (p. vii). It would be a fruitful subject of research to trace how the scholar's own classroom exegesis of a text year by year, to which the author refers (p. viii),

sets up exactly parallel questions of continuity and discontinuity, canon, identity, and the rest. Always in this volume the larger questions are investigated on the basis of an intricate examination of individual texts (the middle six chapters are for example concerned with the Isaiah tradition), the daunting generality of the topics at issue being rooted in a blessed specificity. The reissue of these essays, originally published in nine different countries and not always easily accessible, is an important and welcome event.

D. J. A. CLINES

ALONSO SCHÖKEL, L.: *Hermeneutica de la Palabra I: Hermeneutica biblica*. (Academia Christiana, 37). 1986. Pp. 267. (Ediciones Cristiandad, Madrid. Price: Ptas 1,000. ISBN 84 7057 401 5)

This is the first of three volumes — all in Spanish — on the hermeneutics of the Word. It deals with Biblical Hermeneutics; the other two are to follow shortly. The original places of publication of these essays, and their original languages, are noted at the end (pp. 247–49): 6 Spanish, 4 English, 2 each in Italian and French, 1 German, their original dates running from 1957–85. Some have also appeared in other languages, whether in full or in summary. While these essays are concerned with the wider issues of biblical exegesis and theology, they raise many questions of importance to Old Testament study, linguistics and liturgy. Most of the essays range widely, but some, e.g. no. 14 on David and the woman of Tekoa in 2 Sam. 14, discuss the wider issues in relation to specific problems. Indices of biblical quotations, of authors' names and subjects are usefully supplied. This is the beginning of what promises to be a rich collection from one who always handles the biblical text with sensitivity and poetic feeling.

P. R. ACKROYD

AUGUSTIN, M. and KEGLER, J.: *Bibelkunde des Alten Testaments: ein Arbeitsbuch*. 1987. Pp. 404. (Gerd Mohn, Gütersloh. Price: DM 48.00. ISBN 3 579 00079 9)

This is a study guide to the contents of the canonical Old Testament. General and detailed outlines of each of the books, with simple question and answer, mostly avoid any critical questions, although short booklists are included at various points, and a list of commentaries in thirty-six series is added at the end.

C. S. RODD

BARKER, M.: *The Older Testament: The Survival of Themes from the Ancient Royal Cult in Sectarian Judaism and Early Christianity*. 1987. Pp. x, 314. (SPCK, London. Price: £40.00. ISBN 0 281 04273 X)

The main thesis of this work will not be unfamiliar. It has been widely recognized that there was a rich mythology and ritual in pre-exilic Jerusalem, with the king at its centre and finding expression in the Temple worship, which has largely been suppressed in our existing Old Testament, so that only traces of its pattern remain. Again, the thought and imagery of the pseudepigraphical apocalypses have often been seen as a recrudescence of this ancient mythology, while in turn the apocalyptic movement has been considered the matrix of early Christianity.

Where this book breaks new ground is particularly in two directions. First, the author argues that the old pattern is seen most fully and clearly in 1 Enoch and similar works. The long first chapter seeks to demonstrate that the book of Enoch is not just a collection of materials of diverse background nor is it the product of non-Israelite ideas. Nor is it simply a literary revival of

older imagery. Rather, all its parts reflect the old Jerusalem religious tradition and in this the distinctive angel mythology of 1 Enoch was also central. What has happened is that the pattern of the old royal cult has been attached to the Enoch figure.

Secondly, in the main part of her book, Margaret Barker examines in a series of separate studies what happened to the old religion in post-exilic Judaism, with the demise of the institutions which enshrined it. In successive chapters, she argues that Deuteronomy, Second Isaiah and Job all presuppose the ancient pattern: Deuteronomy de-mythologizes it, transferring the royal attributes to Moses, Second Isaiah, in identifying Yahweh and El for the first time, brings about the demise of its old deities, Job rejects the ancient wisdom which was at its heart and which the author discusses in an earlier chapter, with some cogent criticism of the deficient understandings of Israelite wisdom in recent studies. The Menorah is re-interpreted in the post-exilic era, as is the concept of the origin of evil by the Eden Stories. On the other hand, the tensions in the post-exilic community, the object of so much interest in current scholarship, reveal that the older religion remained very much alive among groups like the opponents of the returning exiles at the time of the restoration, whose outlook is to be found in Third Isaiah, in the circles which produced the apocalypses and at Qumran where the solar calendar, characteristic of the pre-exilic cult, was retained.

All this is argued in great and subtle detail to which a brief review cannot do justice. Probably nobody will fully agree with all the author's contentions and one may feel that sometimes she pushes her case too hard, especially in her numerous emendations of admittedly obscure texts. But the very range of the questions it raises indicates the stimulating and original nature of this work. Beyond doubt it is a most important study and any future examination of apocalyptic or of post-exilic Judaism will need to take account of it. In spite of Margaret Barker's statement that 'the whole must be read in the light of the New Testament', the relevance of her thesis for New Testament studies is only briefly sketched in the Introduction and tantalizingly hinted at in incidental comments. Do we have here a happy presage of a further book to come?

J. R. PORTER

BREUNING, W., FUHS, H. F., GROSS, W., HOSSFELD, F.-L., LOHFINK, N., SEIDL, T., edited by SCHREINER, J.: *Unterwegs zur Kirche, Alttestamentliche Konzeptionen*. 1987. Pp. 200. (Herder, Freiburg. n.p. ISBN 3 451 02110 2)

This volume belongs to a long-established series of books published since Vatican II, in which Catholic theologians tackle questions under dispute. It seeks to investigate the Old Testament roots of the Church' self-understanding of its own nature, but, whilst presenting a balanced assessment of the Biblical data, the study always has an eye to the contemporary situation. The essays are extremely well-documented and particularly valuable are the contributions of Professor Lohfink on 'the Kingdom of God' and of Professor Seidl on the People of God in Daniel. As one would expect, the emphasis on 'the People of God' raises questions of Church-State relations, for the Old Testament material will not allow of a dichotomy between the sacred and the secular.

R. J. HAMMER

BRUEGGEMANN, W.: *Hope Within History*. 1987. Pp. 128. (John Knox Press, Atlanta. Price: \$8.95. ISBN 0 8042 0918 9)

Set out here are five lectures of considerable interest to Old Testament theology and focused around the theme of hope which, as the title indicates, is directed towards a realization within the historical process. The first of them

deals with the exodus narrative, finding in it certain fundamental features relating to the development of faith within the individual and in the community. The second essay is devoted to an examination of the meaning of righteousness as expression of power for living. It is concerned with a number of specific passages in Isaiah which highlight the biblical setting of the term 'righteousness'. The third essay, which carries the title 'Blessed are the History-makers', centres its attention upon the experience of the prophet Jeremiah and relates the prophet's experience of hostility to his prophesying with that of several contemporary rebel figures. The fourth essay explores the role of a visionary element in the nurturing of hope and the fifth develops some of its features further. It is concerned with the biblical testimony to the incorporation of sensations of shock and pain in the human encounter with God. It explores these in connection with certain dominant tendencies in the contemporary expression of faith. British readers may well feel that the volume has rather an American flavour to it, but it well repays study and is full of perceptive comments on the contemporary religious scene, criticized in the light of the biblical adventure of faith.

R. E. CLEMENTS

COHN-SHERBOK, D.: *On Earth as it is in Heaven: Jews, Christians, and Liberation Theology*. 1987. Pp. viii, 136. (Orbis, Maryknoll, New York. Price: \$7.95. ISBN 088344 4100)

After a Foreword by the Dean of Canterbury, Rabbi Cohn-Sherbok develops a very readable argument in 6 chapters: 'Judaism and Christianity: Their Differences'; 'Jesus as Prophet'; 'Ethics and the Kingdom of God'; 'Exodus and Freedom from Oppression'; 'Theology and Praxis'; and 'Common Ground and Shared Concerns'. It is especially in chapters 3 and 4 that material of special concern to *B.L.* readers is to be found.

A. G. AULD

DUCHROW, U., LIECKE, G.: *Schalom. Der Schöpfung Befreiung, den Menschen Gerechtigkeit, den Völkern Frieden*. 1987. Pp. 251. (Kreuz Verlag, Stuttgart. Price: DM 16.80. ISBN 3 7831 0887 X)

This is not a work of Old Testament study in any narrowly technical sense. It is intended as a contribution to discussion among the churches called for at the Vancouver meeting of the WCC in 1983. This process of discussion was to be concerned with the establishment of justice, international harmony and the conservation of the earth's resources. A first section examines some aspects of the situation in which the Church finds itself where the imbalance of the earth's resources and misdirection of these resources in building up armaments are graphically illustrated. The main section of the book examines the biblical teaching on each of the main issues, all of which, it is claimed, are included in the concept *shālôm*. It is here that good use is made of the Old Testament material as a foundation for the continuation of the study into the New Testament in the attempt to present a *biblical* panorama. A final section looks at various patterns of church life and surveys a number of contemporary movements working towards *shālôm*.

This would be an invaluable stimulus to informed and well-directed group discussion and it is much to be hoped that it may be available to non-German-speaking church groups as well.

R. A. MASON

EBACH, J.: *Kassandra und Jona: Gegen die Macht des Schicksals*. 1987. Pp. 164. (Athenäum, Frankfurt am Main. Price: DM 48.00. ISBN 3 610 09150 3)

Cassandra predicted the fall of Troy: she was not believed, and the city fell. Jonah predicted the fall of Nineveh: he was believed, and the city was spared. But while both prophets were divinely inspired, there was this difference: Troy would have fallen whether Cassandra had been believed or not, for its destruction was decreed by inexorable fate; Nineveh's fall would have been a moral judgement pronounced by the ruler of the nations, but because the prediction of its fall was believed and led to the citizen's repentance, the judgement was averted, because it was a *moral* judgement. The difference between the impersonal 'counsel of Zeus', as Homer calls it, and the personal will of Yahweh is thus illustrated. Some observations are added on Michelangelo's portayal of Jonah on the ceiling of the Sistine Chapel.

F. F. BRUCE

EBERLEIN, K.: *Gott der Schöpfer — Israels Gott. Eine exegetisch-hermeneutische Studie zur theologischen Funktion alttestamentlicher Schöpfungsaussagen* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 5). 1986. Pp. 471. (Peter Lang, Frankfurt am Main. Price: Sw.Fr. 76.00. ISBN 3 8204 8921 5)

This revision of an Erlangen dissertation supervised by E. Kutsch is a fairly conventional treatment of a familiar topic. The issue is the relation between the concepts of God as universal creator and of God as the God of Israel's history. The author first sketches the positions of G. von Rad (salvation history is primary, creation theology secondary to that), C. Westermann (creation and salvation are alike the work of the blessing and saving God), and H. H. Schmid (creation theology is fundamental and pervasive). Reviewing statements about creation in Second Isaiah, in Psalms both pre-exilic and post-exilic, and in Genesis 1, as well as — more briefly — in other pre-exilic texts (e.g. the Amos doxologies) he concludes that the Old Testament tends to consider Yahweh's actions in history within a universal horizon, and to regard his activity in creation and history as a unity. The evidence of the texts does not support the claim that one or other theme, creation or history, is logically or historically prior.

D. J. A. CLINES

FERGUSON, D. S.: *Biblical Hermeneutics: An Introduction*. 1987. Pp. 220. (SCM Press, London. Price: £7.95. ISBN 0 334 01906 0)

The author, Professor of Religious Studies in Alaska Pacific University, undertakes to introduce the student to the modern hermeneutical debate. A precise definition of the term is difficult because its meaning is constantly shifting. As used by Gadamer and Ricoeur it means 'more than the interpretation of an ancient text; it involves the probing of the mysteries of ultimate reality through language'. The important role of preunderstanding is emphasized; the nature of the faith which is implied by preunderstanding when the Bible is the object of study is explored, and its relation to history is discussed. 'Revelation, history and faith are the crucial issues of hermeneutics.' The history of biblical hermeneutics is summarized, up to and including Bultmann and his successors. For the practice of the discipline today 'ten commandments' are recommended. The reviewer applauds the third of these: 'The Bible should be interpreted on a sound grammatical and historical basis. The best tools of language study and all of the resources of modern day historiography should be employed. As far as possible, all interpretations

should be based on a study of the original languages.' These words should be set in italics or capitals.

F. F. BRUCE

Fontela, C. A.: *La Esclavitud a través de la Biblia*. 1986. Pp. 98. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas 800. ISBN 84 00 06266 3)

This book, volume 9 in a collection of Spanish Biblical Studies, seeks to explore the developments in the institution of slavery, as depicted in the Bible. As a supervised research project, it begins by examining the vocabulary used, but here has little to say that is not to be found in better dictionary articles. It covers, however, a wide field and incorporates references to extra-Biblical Jewish materials, Graeco-Roman law and ancient Babylonian law.

It is useful to have so much within the compass of a comparatively small volume.

R. J. HAMMER

García Martínez, F., de Geus, C. H. J. and Klijn, A. F. J. (eds.): *Profeten en profetische gestalten* (Essays in Honour of A. S. van der Woude). 1985. Pp. 180. (Kok; Kampen; Callenbach, Nijkerk. Price: Fl. 37.50. ISBN 90 242 4036 0)

A short foreword and a biographical sketch of Professor A. S. van der Woude's academic career introduce twelve essays on prophecy, and are followed at the end by a bibliography of his writings and a list of those associating themselves with a scholar whom this Society is glad to have among its Honorary Members.

The essays include a re-examination of the references to prophet in the Lachish letters (J. H. Hospers); three more general studies dealing with who the prophets were (C. H. J. de Geus), the prophetic consciousness (J. P. M. van der Ploeg), and the classification of the prophets as major and minor (A. Hilhorst). More detailed studies deal with the name change of Joshua in Num. 13:16 and its place in the Joshua traditions (E. Noort); Trito-Isaiah, discussing prophecy and its relation to learned writing (W. A. M. Beuken); the *môre lišdāqā* in Joel 2:23 (C. van Leeuwen); compositional techniques in Micah (C. J. Labuschagne); and a brief note on Zeph. 3:3b (B. Jongeling). García Martínez examines prophets and prophecy in the Qumran writings; H. G. Kippenberg the Davidic charismatic concept in Jewish, early Christian and gnostic liturgical material from Palestine; and M. de Jonge the concept of Jesus as prophetic son of David. A rich and varied collection.

P. R. ACKROYD

de Genaro, G. (ed.): *L'Antico Testamento interpretato dal Nuovo: Il Messia*. 1985. Pp. 517. Dehoniane, Napoli. Price: Lire 40,000)

This is a collection of sixteen lectures given at the Studio Biblico Teologico Aquilano during 1982-83, mainly by Roman Catholic scholars but including Protestant and Jewish contributions: each lecture is followed by the questions and answers raised in a subsequent discussion period. The whole is concerned with Christology, the significance of applying to Jesus the Old Testament term Messiah or Christ. In spite of the overall title, some of the papers are not directly concerned with the Old Testament. The majority that are fall into two main groups. There are those that deal with messianic concepts in the Old Testament generally: Riccardo di Segni writes on Hebrew messianic ideas, a thoughtful essay by Gian Luigi Prato discusses the value

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and limitations of Biblical messianism, Giovanni Garbini reviews the concept of the anointed one in relation to Christ and Horacio Simian-Yofre surveys the Messiah in Isaiah and in prophecy as a whole. Then there are exegetical studies of particular passages or chapters. Two contributions are concerned with the Servant, Franco Festorazzi on Jesus and the Suffering Servant of Yahweh and Marco Adinolfi on the Servant of Yahweh in the consciousness of Jesus. Nicolo Loss makes proposals for a Christological reading of Gen. 1 and Maurice Gilbert provides an interesting and well-researched discussion of the possibility of seeing the righteous sufferer in Wisdom 2:12–20 as a messianic figure. A final essay by Ugo Vanni presents John's Apocalypse as a Christian Messianic re-interpretation of the Old Testament. Not all the contributions are of the same quality and perhaps none of them say much that is very new. But they all contain interesting comments and all are worth reading by those concerned with the question of the relevance of the Old Testament for Christology.

J. R. PORTER

GOLDINGAY, J.: *Theological Diversity and the Authority of the Old Testament*. 1987. Pp. ix, 308. (Eerdmans, Grand Rapids, Michigan. Price: \$14.95. ISBN 0 8028 0229 X)

John Goldingay undertakes in this volume a detailed examination of a number of contemporary approaches to the problems of Old Testament theology and sets out to offer a restatement of the viability, aims and methods of such a theology. The starting-point is the awareness that the subject has become the target for quite a barrage of criticisms and objections during the past two decades and has failed to elicit any widely accepted agreement as to how the subject should be dealt with. Goldingay starts with the recognition that these criticisms and objections are neither wholly misplaced, or easily dismissed. There appears therefore to be little likelihood that a new consensus will soon emerge.

Goldingay's book is a revised version of a dissertation presented at Nottingham University (1983) and it should command deserved attention as an excellent analysis of a number of major problems with some helpful guidelines as to how the subject can be further developed. It is divided into three parts, the first of which is devoted to examining the impact of a historical contextual approach to the literature of the Old Testament. The effect of this has been to break up, almost completely, any attempt to build up a synthesis of biblical concepts and ideas on the assumption that some underlying framework holds them all together. The demands of exegesis compel attention to the proper historical context of each saying and formulation.

Part two of the book proffers an alternative to this by outlining how a purely evaluative approach to the subject might proceed. It then tests this out with regard to the book of Deuteronomy.

The third part surveys the various attempts to present a unifying approach to the subject in which suggestions regarding a specific 'centre' are explored. Goldingay himself clearly favours proceeding in this manner, without ignoring the difficulties that others have run into when doing so. By taking the combined themes of Creation and Salvation, and by claiming that they are more integrally related to each other than has usually been recognized, Goldingay works out a basic outline for such a theology. A very full bibliography adds considerably to the value of the study.

This is a serious and well researched attempt to present some new lines for Old Testament theology to pursue, and, like most other recent works on the subject, is heavily burdened with an awareness of the problems that the subject has encountered in the past two decades. It too is forced to move in the direction of constructing very broad generalized themes to hold the diverse

material together. Nevertheless it is constructive in its approach and provides an excellent review of what the subject aims to achieve and how current thinking on the subject has developed.

R. E. CLEMENTS

GOLDSWORTHY, G.: *Gospel and Wisdom: Israel's Wisdom Literature in the Christian Life*. 1987. Pp. 202. (Lancer, Homebush West, NSW, Australia; Paternoster, Exeter. Price: £4.95. ISBN 0 85892 326 6; ISBN 0 85364 459 4)

The author is especially concerned to understand the Old Testament Wisdom Literature as Christian Scripture. Not only is Christ taken to be the fulfilment of wisdom; we have to read wisdom always as functioning within the framework of salvation history. The firm lines of the author's thought are sometimes represented in diagrams with circles, arrows and boxes. 'The overview of wisdom in the Bible provides us with a base for our decision-making. Guidance is primarily directed at the responsibility of Christians to make decisions which conform to reality as it is revealed in the gospel.' This theological study in the evangelical tradition could help church people to embrace the Wisdom Literature more confidently within their scriptural resources.

J. H. EATON

HAAG, E., and HOSSFELD, F.-L. (ed.): *Freude an der Weisung des Herrn: Beiträge zur Theologie der Psalmen — Festgabe zum 70. Geburtstag von Heinrich Gross* (Stuttgarter Biblische Beiträge 13). 1986. Pp. xii, 533. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM 39.00. ISBN 3 460 001313)

This collection of twenty-seven contributions, in honour of a long-serving professor of Trier and Regensburg, contains some pieces devoted to a particular psalm (1; 2; 4; 18; 22; 23; 82; 88; 114–15; 119; 149), some to a psalm passage (8:7b; 39:6f; 95:11; 107:23–32; 110:7; 149), and some to a more general topic. The topics include the Qumran psalms scroll in relation to the canonicity of the Psalter, a sermon of Newman on the Christian understanding of the Psalms, the Individual in the Psalms, the function of psalm citations in the Epistle to the Hebrews, the logic of the psalm quotations in Romans 9–11, the domain of God's lordship, the oriental background of the 'we' in the Psalms, the death of the righteous in Wisdom 4:7–19 in relation to the Psalms, and the development of monotheism in the Psalms. The collection gives a good sample of the perspectives and approaches current in German Catholic scholarship.

J. H. EATON

HAUSMANN, J.: *Israels Rest: Studien zum Selbstverständnis der nachexilischen Gemeinde* (BWANT, 7. Folge, Heft 4). 1987. Pp. ix, 301. (Kohlhammer, Stuttgart. Price: DM 69.00. ISBN 3 17 009843 8)

Although recent monographs by G. Hasel (*The Remnant*, 1974) and W. Müller/H. Preuss (*Die Vorstellung vom Rest im Alten Testament*) have treated the 'remnant tradition' in pre-exilic Israel, its place in post-exilic theology has been given only sketchy notice. H.'s monograph closes this gap, showing that 'remnant' was one of the ways the post-exilic community defined itself. H. looks not only at the 'undoubted' post-exilic writings but also re-examines the earlier writings for redactional passages which seem to reflect the post-exilic situation. A special concern is the particular terminology used in different writings or literary strata.

H. concludes that the basic concept of remnant was forward-looking (the germ cell of a new future entity) and even eschatological; however, within the post-exilic writings there are varied views of who is the remnant (the cultic

community; the political state; both those of Judah and of the northern kingdom; etc.). Finally, he considers his results in the light of broader issues and concludes that a complex situation is reflected in the post-exilic remnant passages while the older bald oppositions (e.g. O. Plöger's 'theocracy' versus 'eschatology') are simplistic. H. shows himself current with the latest scholarship on the post-exilic period and demonstrates that it is possible for German dissertations to be readable monographs rather than always exhaustive — and exhausting — tomes.

L. L. GRABBE

HAYTER, M.: *The New Eve in Christ: The Use and Abuse of the Bible in the Debate about Women in the Church*. 1987. Pp. x, 190. (SPCK, London. Price: £6.95. ISBN 0281 04262 4)

It is the author's contention that those — whether radical feminists or ardent anti-feminists — who allege that the God of the Bible is male and that he insists on a male priesthood to lead the worship of his people are guilty of perverse exegesis. She castigates arguments based on biblical imagery: God is no more a father or a husband in any substantive sense than he is a shepherd or an artisan; and there are, especially in the 'patriarchal' Old Testament, a surprisingly large number of quite specific female metaphors used to describe him. The subordination of women in ecclesiastical matters reflects their subordination in the Society of the times and, far from being something of eternal validity, belongs (like the institution of slavery) to those things which are doomed to pass away in the reversal of human values that is the mark of God's Kingdom, here already but still to arrive in fuller measure. Misogyny is found in quite a few texts but is no more to be emulated than the racism and the triumphalism to be found in quite a few other texts. The abiding principles are clearly and unambiguously present in Genesis 1:27 and Galatians 3:28 and only await a Church that really listens to scripture to put them into effect. There are risks attached to this open-ended kind of exegesis or eisegesis taking over, and the author does not entirely avoid them; but she writes with sensitivity and magnanimity, and that cannot always be said of those whose crabbed exegesis — be it in the interests of revolution or of reaction — she so rightly deplures.

J. C. L. GIBSON

JANOWSKI, B., and WELKER, M. (eds.): *Jahrbuch für Biblische Theologie*, Band 1: *Einheit und Vielfalt Biblischer Theologie*. 1986. Pp. 252. (Neukirchener, Neukirchen-Vluy. Price: DM 46.00. ISBN 3 7887 1229 5)

This new annual for Biblical Theology deserves the *Book List's* welcome. An editorial foreword introduces papers grouped in three sections. 'Perspectives and Problems' are provided by C. Westermann on the question of a Biblical Theology; R. Schnackenburg on New Testament Theology in the framework of an all-Biblical Theology; M. Oeming sketching the problem 'Unitas Scripturae?'; and U. Mauser on *Eis Theos* and *Monos Theos* in Biblical Theology. There are seven contributions to 'interdisciplinary discussion': P. Stuhlmacher discusses Biblical Theology as a way to knowledge of God — reviewing H. Seebass's book, *Der Gott der ganzen Bibel*; Seebass takes up the dialogue with Stuhlmacher with a paper on the righteousness of God; D. Ritschl puts some questions to the more recent discussion of the topic under the heading, "'True", "pure", or "new" Biblical Theology'; F. Mildenerberger contributes 'Biblical Theology as ecclesiastical exposition of scripture', R. Bohren, 'Biblical Theology against latent deism', and I. Baldermann. 'Biblical Theology as a way of learning — didactic structures in the theology of Luther, Bonhoeffer and the self-understanding of the

“Kirchenbund”’. A final bibliographical section is made up of a review by H. Graf Reventlow of the book by M. Oeming reviewed in *B.L.* 1986, p. 93, and a very useful bibliography covering the years 1982–85 under more than thirty headings. Reventlow and Seebass had covered the period to 1981 in earlier publications. A further listing is promised in *JBTh* 4, 1989. Despite the naming of P. D. Hanson (Harvard), U. Mauser (Pittsburgh), and M. Sæbø (Oslo) as associates of the editorial board, and Mauser’s reminder of his launch of *Horizons in Biblical Theology. An International Dialogue* in 1979, the discussion reflects the (German) language of all the contributions. For balancing Jewish measure, the closing essays in the composite volumes reviewed on pp. 22 and 110, should also be consulted.

A. G. AULD

KUGEL, J. L., and GREER, R. A.: *Early Biblical Interpretation* (Library of Early Christianity, 3). 1986. Pp. 214. (Westminster Press, Philadelphia. Price: \$18.95. ISBN 0664219071)

In the first part of this useful work, Kugel outlines the beginnings of Jewish biblical exegesis, from ‘innerbiblical’ interpretation to the methods employed in the Mishnah and early midrashim. The final chapter, ‘A Look at Some Texts’, discusses selected examples. The second part, by Greer, deals with the formation and interpretation of the Christian Bible in the first four centuries A.D., with valuable suggestions about the theological context of Christian exegesis and a balanced account of the relation between Scripture and the ‘rule of faith’. The material on Irenaeus is specially useful. Both authors have pertinent comments to make about the use of the Bible today, in both Christianity and Judaism.

J. BARTON

LOHFINK, N. F.: *Option for the Poor: The basic principle of Liberation Theology in the light of the Bible*. 1987. Pp. vii, 78. (BIBAL Press, Berkeley, California. Price: \$6.95, plus postage. ISBN 0941937002)

In these Bailey Lectures at the American Baptist Seminary of the West, Lohfink sketches, without footnotes or bibliography, his understanding of the biblical teaching on the poor, concentrating on the Old Testament. After emphasizing that much of this teaching is common to other cultures in the ancient Near East, he finds the distinctive biblical message in the Exodus. His interpretation has marked differences from the usual Liberation Theology approach, however, since he argues that Yahweh’s intervention does not aim at easing the suffering of the oppressed while leaving the system intact but removes them from the situation in which they are. God then brings them into a ‘contrast society’ in which there are no poor. This saving of the poor is then traced through Zephaniah and Deutero-Isaiah, with a final, brief, look at the New Testament. The Bible does not spiritualize the poor, but equally it makes it clear that God does not intend poverty and misery for his creation but rather wealth and plenty.

It is a valuable outline study, which Lohfink and his brother are planning to develop into a full-scale book.

C. S. RODD

MCALPINE, T. H.: *Sleep, Divine and Human in the Old Testament* (JSOT Supplements, 38). 1987. Pp. 264. (JSOT Press, Sheffield. Price: £25.00 (\$37.50); ISBN 0905774981. Paperback price: £10.95 (\$16.95); ISBN 090577499X)

The theme of this detailed study is an unusual one and one that has received very little attention in the past. There is, in fact, much material to

work on and the author exploits this to the full, bringing the subject to life and producing a coherent picture. A chapter on lexical aspects sets the principal Hebrew words connected with sleep into a wider pattern of associated lexica. Traditional translations are sometimes confirmed, sometimes shown to be inadequate. A chapter on 'Cultural Patterns' is, by contrast, concerned principally with the *realia* of the practicalities of sleep—everything from beds and bedding to privacy and the hours of sleep. Much of the evidence is archaeological and from outside Israel. It is a fascinating collection of material, including much detail on dimensions of beds! Some of the evidence, especially for Israel, is secondary, being derived from tomb arrangements. A further chapter deals with Israelite understandings of sleep, the psychology of sleep, and the relationship between sleep and death. Again ancient Near Eastern evidence, principally from Egypt and Mesopotamia play a prominent part, along with Rabbinic and Classical sources: 'Sleep and the Divine' deals with such matters as incubation rituals, which are only incompletely attested in ancient Israel, though this is taken to be an aspect of Israelite practice which has been played down by the orthodox tradition. The last main chapter is concerned with divine sleep (Ps. 121, etc.), a theologically important notion based on the ideas of the guard neglecting his job and of the authority-figure who makes himself unavailable. It is a mistake, the author suggests, to think of mere anthropomorphism. McAlpine has brought together a mass of material, lexical, archaeological and theological. The coherence of his book is proof of the usefulness of the exercise.

J. F. HEALEY

McCarthy, Dennis J., S.J.: *Institution and Narrative. Collected Essays* (Analecta Biblica 108). 1985. Pp. xi, 438. (Biblical Institute Press, Rome. Price: Lire 40,800. ISBN 88 7653 108 4)

The sudden death during the IOSOT Congress at Salamanca in 1983 of Fr. Dennis McCarthy was a very sad loss to Old Testament scholarship. His range of studies, particularly in the fields of covenant in which he published his major dissertation, and of the Deuteronomistic History, have an exceptional value and interest. Where others appeared all too prone to press for one-sided, and heavily polemical, conclusions, Fr. McCarthy showed exemplary clarity, restraint and eminent good sense. The richness of his researches is well brought out in this volume of collected writings from his pen, which will serve as a lasting memorial and an effective prolongation of his life's work.

All but two of the essays included in the volume appear in the form in which they were originally published, and several of them have already become well known and familiar points of reference on specific questions. The collection is divided into three parts, the first of which contains eight studies dealing with ideas of covenant. In view of the importance of this to Professor McCarthy's studies, and of the value of his criticisms and modified support for the drawing of close comparisons between divine covenants in the Old Testament and ancient Near Eastern vassal-treaties, this section alone merits special attention.

The second part consists of thirteen exegetical studies dealing with a range of issues from Creation to Holy War, and largely devoted to passages from the historical books of the Old Testament (Exodus, Joshua, 1 and 2 Samuel). Part three is devoted to issues of biblical theology, but ranges beyond the more narrowly defined compass of the discipline to touch upon matters of literary, social and ethical interest. There is a characteristic freshness and enthusiasm which permeates all of them. The individual studies are too numerous to mention, but they can be relied upon to bring to the reader a range of fresh insights and perceptive suggestions which deserve to

be followed up more fully. This is a quite exceptional collection of writings from a quite exceptional scholar.

R. E. CLEMENTS

McCOMISKEY, T. E.: *The Covenants of Promise: A Theology of the Old Testament Covenants*. 1985. Pp. 259. (Inter-Varsity Press, Nottingham. Price: £7.50. ISBN 0 85110 773 7)

The American publication of this book was noted in *B.L.* 1986, p. 92. There are no changes in this English edition.

E. W. NICHOLSON

MARTIN-ACHARD, R.: *La Loi, Don de Dieu: Aux Sources de l'Ancien Testament*. 1987. Pp. 82. (Editions du Moulin, Aubonne (CH). Price: Sw.Fr. 11.80)

In extremely simple and brief form the content, formation and development of the various law codes of the Old Testament are presented. The writer's purpose is to emphasize their function in ancient Israel as the gracious gift of a liberating God, not the rigorous imposition of tyrannical authority.

G. I. EMMERSON

MBITI, J. S.: *Bibel und Theologie im afrikanischen Christentum*. Translated by B. Ferrazzini. 1987. Pp. 212. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 36.00. ISBN 3 525 56326 4)

The English language original was published as *Bible and Theology in African Christianity* by OUP in Nairobi in 1986, and itself developed out of lectures given in New York by the author in 1982. Of most interest to *B.L.* readers may be the second chapter, on the translation of the Bible and its use in the church. Old Testament is used extensively as well as New; and considerable affinity is felt in much of Africa with the Biblical thought-world.

A. G. AULD

MILLER, P. D., JR, HANSON, P. D., and McBRIDE, S. D. (eds.): *Ancient Israelite Religion: Essays in Honor of Frank Moore Cross*. 1987. Pp. xxv, 672. (Fortress, Philadelphia. Price: \$44.95. ISBN 0 8006 0831 3)

It is always noteworthy when a *Festschrift* is devoted to a single field of research. The editors see these thirty-three essays in honour of Frank Moore Cross as continuing his own work on the religion of Israel, and in particular his essays published in 1973 as *Canaanite Myth and Hebrew Epic*, 'in the(ir) desire to address the subject with a broad range of data, models, and expertise'. The majority of the contributors are North American, and are either long-standing colleagues or one-time students of the dedicatee; yet the cast includes eight colleagues from Jerusalem, two from Germany, and one from Sweden. Many of the papers are very fresh, but some rather predictable.

The first fourteen essays are grouped in a section headed 'Sources and Contexts', and relate more especially to extrabiblical and archaeological material: W. W. Hallo, 'The Origins of the Sacrificial Cult: New Evidence from Mesopotamia and Israel'; T. Jacobsen, 'The Graven Image';

A. Malamat, 'A Forerunner of Biblical Prophecy: The Mari Documents'; P. D. Miller, Jr, 'Aspects of the Religion of Ugarit'; J. C. Greenfield, 'Aspects of Aramean Religion'; B. Peckham, 'Phoenicia and the Religion of Israel: The Epigraphic Evidence'; J. Naveh, 'Proto-Canaanite, Archaic Greek, and the Script of the Aramaic Text on the Tell Fakhariyah Statue'; M. D. Coogan, 'Canaanite Origins and Lineage: Reflections on the Religion of Ancient Israel'; J. A. Hackett, 'Religious Traditions in Israelite Transjordan'; P. K. McCarter, Jr, 'Aspects of the Religion of the Israelite Monarchy: Biblical and Epigraphic Data'; J. H. Tigay, 'Israelite Religion: The Onomastic and Epigraphic Evidence'; N. Avigad, 'The Contribution of Hebrew Seals to an Understanding of Israelite Religion and Society'; W. G. Dever, 'The Contribution of Archaeology to the Study of Canaanite and Early Israelite Religion'; and J. S. Holladay, Jr, 'Religion in Israel and Judah Under the Monarchy: An Explicitly Archaeological Approach'.

The remaining nineteen, headed 'History and Character', have the biblical literature as their primary focus: M. Weinfeld, 'The Tribal League at Sinai'; D. N. Freedman, "'Who Is Like Thee Among the Gods?'" The Religion of Early Israel'; G. E. Mendenhall, 'The Nature and Purpose of the Abraham Narratives'; C. Meyers, 'David as Empire Builder'; J. J. M. Roberts, 'In Defense of the Monarchy: The Contribution of Israelite Kingship to Biblical Theology'; P. Bird, 'The Place of Women in the Israelite Cultus'; H. Ringgren, 'The Marriage Motif in Israelite Religion'; R. A. Oden, Jr, 'The Place of Covenant in the Religion of Israel'; R. E. Murphy, 'Religious Dimensions of Israelite Wisdom'; N. Lohfink, 'The Cult Reform of Josiah of Judah: 2 Kings 22-23 as a Source for the History of Israelite Religion'; K. Baltzer, 'Liberation from Debt Slavery After the Exile in Second Isaiah and Nehemiah'; P. D. Hanson, 'Israelite Religion in the Early Postexilic Period'; E. M. Meyers, 'The Persian Period and the Judean Restoration: From Zerubbabel to Nehemiah'; J. G. Janzen, 'The Place of the Book of Job in the History of Israel's Religion'; J. J. Collins, 'The Place of Apocalypticism in the Religion of Israel'; J. D. Levenson, 'The Sources of Torah: Psalm 119 and the Modes of Revelation in Second Temple Judaism'; M. E. Stone, 'Ideal Figures and Social Context: Priest and Sage in the Early Second Temple Age'; Sh. Talmon, 'The Emergence of Jewish Sectarianism in the Early Second Temple Period'; and M. H. Goshen-Gottstein, 'Tanakh Theology: The Religion of the Old Testament and the Place of Jewish Biblical Theology'.

In many cases, quite properly, the distinction between sections proves arbitrary. The editorial Introduction draws attention to some of the discussions and variations of emphasis within the contributions as it anticipates their prime perspectives: origins and historical development; Josianic, exilic, and early post-exilic periods; comparative questions; the relation between public and popular, official and unofficial, normative and aberrant; the use of sociological and anthropological data and models; and the articulation of primary features. The volume concludes with a 203-item bibliography of Cross's publications, which began in *BA* 10 and *BASOR* 108 (both of 1947), and an index of biblical passages.

In a volume which is bound to become a standard resource, it is invidious to mention only one of many strong contributions. Yet I do draw attention to Goshen-Gottstein arguing the need for 'a hitherto nonexistent area of academic study in the field of biblical religion' — a topic which may have had 'to wait for the first half-century of Jewish academic Bible study to pass until we could allow ourselves the luxury of facing the bias on each side and put the question afresh: "What is Tanakh all about?"' (J. D. Levenson's different approach in *Judaic Perspectives* has been noted above on p. 22, and M. Tsevat's 1985 discussion on p. 24.)

A. G. AULD

NIELSEN, K.: *Incense in Ancient Israel* (Vetus Testamentum, Supplement 38). 1986. Pp. xi, 147, with one map. (Brill, Leiden. Price: Fl. 38.00. ISBN 90 04 07702 2)

An up-to-date treatment of incense and its associated equipment in Israelite and neighbouring cultures is badly needed. This dissertation prepared under M. Tsevat's supervision is a step towards filling that need, and all future studies will have to use it. After brief surveys of incense in Egypt, Arabia, and Syria-Palestine, Nielsen devotes himself to Israel, studying utensils, then lexical terms, cultic texts and secular uses. Within the Old Testament Nielsen makes a significant contribution in contesting Wellhausen's view that incense entered Israel's cult at the end of the Monarchy. Using 1 Sam. 2:27-36, passages in Kings, and Isaiah 6, he argues for its use as early as David, which is more reasonable in view of its common use elsewhere. Identifying the terms for specific plants and resins is difficult. Nielsen states his conclusions firmly, but treats cognates and the help they may give unsystematically, failing to use modern lexical resources fully (notably the *Chicago Assyrian Dictionary*). His summary of ancient utensils is also unsatisfactory in its brevity, omitting helpful examples (e.g. Ashurbanipal's banquet scene), and some discussion of the recipes for making incense in Hebrew and Akkadian sources could be expected. While not the definitive work, Nielsen has assembled much material and discussed a century of opinions, and so carried the study forward.

A. R. MILLARD

OEMING, M. and GRAUPNER, A. (eds.): *Altes Testament und christliche Verkündigung. Festschrift für Antonius H. J. Gunneweg zum 65. Geburtstag*. Pp. 422. (Kohlhammer, Stuttgart. Price: DM 89.00. ISBN 3 17 009607 9)

The title is appropriate to the work of Professor Gunneweg as pastor, longstanding teacher of homiletics, and since 1968 *Ordinarius* for Old Testament in Bonn. The contributions, all in German, are grouped in four sections and cover the following topics (titles mostly abbreviated and simplified: Section 1, *Biblical Theology*: Observations on the theme of Biblical Theology (P. Hoffken); 'Fate, suffering and God', on Qohelet (O. Kaiser); The question of human suffering (H. D. Preuß); The relationship of Mt. 21 to the Old Testament as a question of method in Biblical Theology (G. Sauer); God's work and human activity: Distinction of 'Law' and 'Gospel' in the Old Testament? (W. H. Schmidt); The first commandment as an axiom of Biblical Theology (H. Schroer). Section 2, *Hermeneutics, Systematic Theology and Wissenschaftsgeschichte*, contains: The question of the return of Christ (H. Graß); Christology and Ethics, with reference to D. Bonhoeffer (M. Honecker); 'One can only understand what one loves': faith and understanding in Old Testament hermeneutics (M. Oeming); Five letters of de Wette from Weimar, 1819-22 (E. Plumacher); Pesah-haggadah and Easter sermon (G. Sauter); Human evil yet freedom for responsibility under God (E. Vellmer).

Section 3, *Exegesis*, contains: The inner contradiction in the Deuteronomistic judgement on kingship (U. Becker); The question of the historical Jesus (E. Graßer); Jeremiah 45 as 'Schußwort' of the Book of Jeremiah (A. Graupner); the dispute of Yahweh and Jeremiah (H.-J. Hermisson); On Jer. 1:18 and 15:20 (S. Herrmann); Ps. 1 in ancient Jewish witnesses (J. Maier); The conflict of Church and Synagogue in N.T. times (W. Schmithals); 'Imago Dei', new reflexions on Gen. 1:26f. (J. A. Soggin); Ps. 127 (H. Strauß); Prophetic word and history in Kings (E. Würthwein). Section 4 contains two sermons, On Qoh 9:11f (H. H. Schmid) and on Isa. 38:9-20 (K. Wollenweber). The book closes with a bibliography of A. H. J. Gunneweg.

R. P. R. MURRAY

OHLER, A.: *Frauengestalten der Bibel*. 1987. Pp. 228. (Echter Verlag, Würzburg. Price: DM 24.80. ISBN 3 429 01056 X)

Nine studies of the role of women in the Bible are here presented, with special emphasis on the way in which they are often shown to be witnesses to the unpredictable character of God's work. Their position is seen as being especially important at times when the ordinary course of events is challenged in a way beyond human expectation. Those whose situation is presented in this way are Rachel and Leah, Tamar, Miriam, Deborah, and the beloved in the Song of Songs, together with Mary the mother of Jesus, Martha and Mary, Mary Magdalen and Prisca (with Aquila) from the New Testament. These attractively written studies, which are accompanied by imaginatively-chosen in-text illustrations, take full account of modern scholarly presuppositions; they also succeed in challenging some long-held male assumptions.

R. J. COGGINS

OLLENBURGER, B. C.: *Zion The City of the Great King: A Theological Symbol of the Jerusalem Cult* (JSOT Supplement Series 41). 1987. Pp. 271. (JSOT Press, Sheffield. Price: £22.50 (\$33.50); ISBN 1 85075 015 7. Paperback price: £8.95 (\$14.95); ISBN 1 85075 014 9)

The aim of this detailed study — there are seventy-five pages of notes and twenty-one of bibliography — is to examine the significance of Zion as the central symbol of the Jerusalem cult. In fact, it concentrates solely on what the author sees as that symbol's primary denotation, the kingship of Yahweh: the whole religious character of Zion is determined by the fact that this is the place where Yahweh rules as king. After an introduction, in the second chapter, it is argued that there was a celebration of Yahweh's kingship at the Autumn festival, which was the setting for the Enthronement Psalms, and, in the course of the discussion, it is suggested that the origin of Yahweh's kingship in Zion lies not in a hypothetical Jebusite background but is derived from the cult at Shiloh, which was influenced by Canaanite ideas. Yahweh could have been viewed as king at Shiloh but Ollenburger does not sufficiently consider the possibility that new elements characteristic of Jerusalem may have fundamentally transformed the concept there.

The third chapter discusses the exercise of the divine kingship. As king, Yahweh is also creator and it is by his victory over chaos that Zion is defended, has complete security and is a place of refuge for the 'poor', who are not so much a social class as those who have utter trust in Yahweh's protection. The author claims that Zion and Davidic traditions are to be clearly distinguished. Their traditio-historical background may perhaps be different but Ollenburger's concern is with Zion in the developed Jerusalem cult and here the case for an intimate fusion of these two elements is much stronger than he allows. His evidence is drawn from too narrow a base: for example, he says that neither David nor the monarchy is even mentioned in the Songs of Zion. But for him these Songs appear to comprise only Pss. 46, 48, 76 and thus he ignores v. 10 of Ps. 84 which is just as much a Song of Zion.

Chapter 4, the most novel and controversial, develops the distinctive Zion tradition as asserting that Zion's impregnability rests only on Yahweh's actions. It has no place for human synergism; all that man needs is faith and trust in Yahweh's promise. Isaiah's criticism of Ahaz and Hezekiah rests on this position and amounts to a radical rejection of all royal pretensions and even perhaps of the Davidic line entirely. Similarly, Hosea's denunciation of monarchy has the same base, for both he and Isaiah depend on the identical concept of Yahweh's 'exclusive prerogative' originally developed at Shiloh. Again, the evidence for all this is slight and the whole case really depends on the over-clear differentiation of Zion and Davidic traditions.

A final chapter sets the Zion symbol over against the Exodus symbol, which figures so prominently in contemporary Liberation theology, and deplores its devaluation in many Biblical theologies. The point is well worth making but the author's discussion of it is disappointing. He concludes that 'the possibilities open to humankind are determined not by history or by nature, but by creation', yet he does not tell us what this means or what implications it might have for actual human behaviour and action. There are many interesting suggestions made in this book and its care and thoroughness are commendable, but one must conclude that its main thesis still fails to carry conviction.

J. R. PORTER

OOST, R.: *Omstreden Bijbeluitleg. Aspecten en achtergronden van de hermeneutische discussie rondom de exegese van het Oude Testament in Nederland. Een bijdrage tot gesprek*. 1986. Pp. 122. Kok, Kampen. Price: Fl. 19.50. ISBN 90 242 5486 8)

The 'Amsterdam school' or 'Amsterdam tradition' in Old Testament exegesis is still not well known in the English-speaking world, although it probably antedates and anticipates aspects of the American 'canonical criticism' which has attracted more attention. This work is a short discussion of the movement by a scholar who is positively interested but also critical and also fair. Contrary views of Ps. 23 are taken as an illustration (pp. 108-11). A diagrammatic display of typical thoughts of the Amsterdam school is usefully given on pp. 96 f. The clear opposition of the school to customary 'historical' exegesis, its alliance with modern literary trends, and its dependence especially on Buber, Barth and Miskotte are rightly made clear. The book is useful and clear and one can only complain that it is perhaps too short. There is a five-page summary in English.

J. BARR

SANDERS, J. A.: *From Sacred Story to Sacred Text: Canon as Paradigm*. 1987. Pp. xx, 200. (Fortress Press, Philadelphia. Price: \$18.95. ISBN 0 8006 0805 4)

Students of 'canonical criticism' will be glad to have this collection of Sanders' articles and papers, arranged in chronological order of publication. It contains the following: 'Adaptable for Life: The Nature and Function of Canon'; 'Torah and Christ'; 'Canonical Hermeneutics'; 'Biblical Criticism and the Bible as Canon'; 'Canonical Hermeneutics: True and False Prophecy'; 'Torah and Paul'; 'Text and Canon: Concepts and Method'; 'Canonical Context and Canonical Criticism'; and 'From Sacred Story to Sacred Text' (the only chapter not previously published). There is a great consistency in Sanders' approach over the ten years or so covered by the collection, and it makes it easier to compare his position with that of B. S. Childs. His much greater interest in the canonical process, rather than in the text as a fixed entity, makes for a more flexible and (in the judgement of this reviewer) a more convincing theory about the function of the Bible in the Christian faith. But Sanders largely shares Child's assessment of the shortcomings of the biblical criticism for which canonical criticism is intended as a replacement—especially that it 'locked the Bible into the past'. Sanders and Childs propose slightly different cures for this disease: but is the diagnosis correct? This and a host of other questions are raised by this stimulating volume.

J. BARTON

SMITH, J. Z.: *To Take Place: Toward Theory in Ritual* (Chicago Studies in the History of Judaism). 1987. Pp. xvii, 183. (Chicago University Press, Chicago and London. Price: £21.95. ISBN 0 226 76359 5)

This is a specialist work of comparative religion written from the perspective of social anthropology. The author concentrates his attention on 'mental maps' reflected in rituals and texts. These maps elaborate fundamental structures of religious systems. The author takes three examples: the myth of the broken pole of the Tjilpa (an example apparently much loved by anthropologists), the temple visions of Ezekiel, and the Church of the Holy Sepulchre. There are four ideological maps in Ezekiel (40:1-44:3; 44:4-31; 45:1-8 and 47:13-48-35; 46). The first shows a hierarchy of power based on the sacred/profane dichotomy; the second is based on pure/impure; the third is civic and territorial; the fourth orientational. According to Smith the first two maps are classic hierarchies. The first displays the cartography of power, with Yahweh at the apex, while the second displays the cartography of status, with the Zadokite priests at the summit. It would need a social anthropologist to pass judgement on many aspects of this work — the theoretical framework is complex. However, the third (Ezekiel) chapter will be of direct value to Old Testament studies, while the ideas presented in the book as a whole are refreshing and stimulating. And despite his wider interests the author seems to be conversant with the technicalities of Old Testament studies in general and of the Book of Ezekiel in particular.

J. F. HEALEY

SOETE, A.: *Ethos der Rettung — Ethos der Gerechtigkeit: Studien zur Struktur von Normbegründung und Urteilsfindung im Alten Testament und ihrer Relevanz für die ethische Diskussion der Gegenwart*. 1987. Pp. 359. (Echter, Würzburg. Price: DM 48.00. ISBN 3 429 01104 3)

The author suggests that this dissertation presented to the Catholic Faculty at the University of Bonn be regarded as a beginning for an interdisciplinary discussion arising from Old Testament ethics. It is consequently preferred to think of it as a work on moral theology rather than a piece of Old Testament exegesis. Nevertheless, seven of its nine chapters concentrate entirely on the Old Testament and engage in a wide-ranging discussion of its theology and teaching. In examining the basis of its ethics in *Heilsgeschichte* the topics discussed are: myth and revelation in history, the idea of God in history, the covenant community as a saved community and finally law and ethics. Again in the next section the way of judgement is examined in three parts: a study of the root *sdq*, exegesis of individual texts (the Tamar incident in Gen. 38, Jacob and Laban in Gen. 30:35-43, the pericope in Gen. 15, the flood narrative in Gen. 7:1-5) and the contribution of the Wise. It is in the final chapter that an attempt is made to relate the Old Testament to current discussion of ethics.

The main thrust of Annette Soete's argument is that in order to make the Old Testament relevant to interdisciplinary discussion there must be a concentration on its specific ethical orientation. A distinction is drawn between assembling material on the ethics of the Old Testament and concern with ethics in the Old Testament; the latter approach searches for its basic norm and the standard accepted for its judgements.

Undoubtedly those concerned with Old Testament studies cannot escape the quest for relevance. But, as proved by Soete's study, there are important questions of methodology to be discussed. On the one hand, there is need for complete mastery of Old Testament material, and on the other there must be some selection of what is relevant for current discussion. It is difficult to find a course that does both adequately without elaborating the one at the expense of the other.

G. H. JONES

SPANNER, D. C.: *Biblical Creation and the Theory of Evolution*. 1987. Pp. 191. Paternoster, Exeter. Price: £6.95. ISBN 0 85364 315 6)

The author of this fascinating study is a professional biologist who on his retirement from an academic Chair was ordained to the non-stipendiary ministry of the Church of England. He adheres to a conservative evangelical position; but it is not his purpose to set the biblical account of creation over against the theory of evolution; and indeed he can quite sharply castigate both 'creationists' and secular scientists who insist on conducting the debate about the beginning of things in adversarial terms. On the other hand, he does not wish simply to deny that there is a clash between the Genesis story and the findings or (as he would prefer to put it) the theories of modern science. Genesis is not under the judgement of modern science; for it is revelation, and it points the people of this or any age beyond the knowledge, be it little or much, that they have discovered of the world of nature or of human beings to the God who gave it and them existence in the first place. This is an important insight, and it is backed up by some skilful and imaginative exegesis of the opening chapters of Genesis. But does the truth of revelation, which Professor Spanner handles so sensitively, need to be undergirded by a conservative view of the authority of Scripture? I do not think so; and I regret that his eirenic treatment of Darwinism is not matched by a fairer treatment of those whose attachment to the doctrine of creation is as solid as his but who cannot share his confident belief in the historicity of the Genesis narrative.

J. C. L. GIBSON

THOMA, C., and WYSCHOGRAD, M. (eds.): *Understanding Scripture: Explorations of Jewish and Christian Traditions of Interpretation* (Studies in Judaism and Christianity). 1987. Pp.viii, 168. (A Stimulus Book. Paulist Press, New York, Mahwah. Price: \$7.95. ISBN 0 8091 2873 X)

The papers which comprise this book were first delivered at a symposium of Jewish and Catholic biblical scholars held at Lucern in 1984. Their present form represents revision in the light of the discussion there. The book is doubly welcome, first because such a meeting took place and second for the quality of the papers it provoked. The first three contributions (by N. Sarna, J. Mejia and W. Kirchschräger) pursue understanding of the place of Tradition and Inspiration in Scripture and are remarkable for the common ground between their authors. Much of this is due to the high place 'tradition' holds in both communities as illuminative of the Scriptures and to the growing recognition of the concept of 'inner-biblical exegesis' by which it is seen that their traditions have roots in the same (biblical) soil. Following essays (by D. Berger, M. Gilbert, F. Talmage, E. Synan and M. Wyschograd) illustrate exegetical traditions in both communities. A section on Medieval Hermeneutics has valuable contributions from both Jewish and Catholic scholars on Christian attitudes to Old Testament Law, where Wyschograd's critique of Aquinas raises the interesting question as to whether Paul's arguments in *Galatians* do really imply that the Law no longer has any relevance for Jewish Christians. The papers in the final section (by C. Thoma and S. Lauer) recognize the claims of Scripture on both traditions because of its rich literary heritage.

No one in this book claims to have arrived at definitive answers. The real tribute to them will be paid by the continuation of debate on the issues which they have here raised. It is to be hoped that the circles of the discussion will widen to include Protestant scholars, both to show the increasing place given to tradition in addition to that of *sola scriptura* by Protestants and to see whether any distinctive insights from them may help the debates along.

R. A. MASON

WAGNER, S., and Breit, H.: *Die Menschen-freundlichkeit Gottes: Altes-tamentliche Predigten mit hermeneutischen Überlegungen*. 1986. Pp. 224. Lang, Frankfurt am Main. Price: SwFr 29.00. ISBN 3 8204 8997 5)

This volume is more a guide to preaching in the Evangelische Kirche in Germany than to Old Testament exegesis. Old Testament scholars would, however, find the introductory section on principles to be followed in preaching from the Old Testament of interest. There is emphasis on the value of historico-critical study, but the basis of preaching is unashamedly Christo-centric and, whilst there is a brief exegetical study on the text utilised to accompany each sermon, it is not always clear that the sermon has come from the text. Rather, theological presuppositions have determined the application of the text. The sermons are all related to the Christian Calendar — with four based on Genesis, one on 2 Kings, two on the Psalms, and nine from the prophets, no fewer than five being based on Deutero-Isaiah.

R. J. HAMMER

WALSH, J. P. M.: *The Mighty from their Thrones: Power in the Biblical Tradition* (Overtures to Biblical Theology, 21). 1987. Pp. xvi, 206. (Fortress Press, Philadelphia. Price: \$12.95. ISBN 0 8006 1546 8)

An introduction for the general reader, which concentrates much more heavily on the Old Testament than on the New. There is a broadly historical treatment of the realities of power in ancient Israel, which are thought to have co-existed with a theological commitment to ideals of powerlessness derived from the covenant, the origins of Israel as *‘apiru*, and the prophetic demand for justice. The influence of N. K. Gottwald and D. N. Freedman is strong and acknowledged, and in some ways the book represents a new kind of ‘biblical theology’ taking Gottwald’s model of early Israel as its reference-point. As in the older biblical theology, keywords play an important role, and there are interesting suggestions about the meaning of *mišpāt*, *šedeq*, *nāqām*, and other central terms. The case for a distinctively Israelite world-view, opposed to the ideologies of the Canaanite city-states, is strongly advocated. An interesting example of how some recent sociological theories in Old Testament studies can be presented to a wider public.

J. BARTON

WILDAVSKY, A.: *The Nursing Father: Moses as a Political Leader*. 1984. Pp. xi, 262. (University of Alabama Press, distributed by Eurospan, London. Price: £10.30. ISBN 0 8173 0169 0)

Written by a political scientist, this book is about leadership. W. uses the Moses story as a paradigm, reading the text synchronically. After an introduction which is often very personal about his own quest for understanding, he presents four models of rulership or regime and then proceeds to interpret the life of Moses as a progression from one regime to the next: slavery, anarchy, equity, hierarchy.

Once W. has presented his models, his relating of them to Moses is very ingenious, but it is never clear how he derived them in the first place. Therefore, one cannot help feeling that he is simply reading his concerns into the text rather than from it; for those acquainted with the biblical interpretation of Philo of Alexandria a great deal will strike them as familiar. Whether W. has anything original to say about leadership is for political scientists to judge, but to the biblical scholar his effort appears to be using the biblical text as a vehicle rather than a source. Even though referring to structuralism, he appears simply to be deriving from the text whatever is helpful for his models rather than carrying out a true structural exegesis. Indeed, his whole

enterprise smacks of more of the homiletic than the hermeneutic, but preachers may find something of interest.

L. L. GRABBE

WILMS, F.-E.: *Das Tier: Mitgeschöpf, Gott oder Dämon* (Europäische Hochschulschriften XXIII; Theologie, Bd 306). 1987. Pp.127. (Lang, Frankfurt am Main, Bern, New York. Price \$18.65. ISBN 3 8204 9920 2; ISSN 07213409)

Partly in response to the modern concern for the environment, Wilms examines the position of animals in the ancient world and the Bible. He deals first with animals as man's fellow creatures, concentrating on the creation stories, the relation of animals and humans to God, the sacrifice of animals in place of humans, the significance of blood, and the enmity between animals and humans, with the future hope of peaceful coexistence. Shorter chapters consider animals as gods and demons, with reference to such creatures as Behemoth and Rahab, and the animal symbolism of apocalyptic. Finally biblical references to some twenty animals are collected, with short notes on the attitude of peoples in the ancient Near East and the classical world to these animals. It is a useful compendium of material without any deep analysis or discussion.

C. S. RODD

WONNEBERGER, R., and HECHT, P. H.: *Verheissung und Versprechung: eine theologische und sprachanalytische Klärung*. 1986. Pp. xiv, 273. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 39.80. ISBN 3 525 60637 3)

Not a work of exegesis in the traditional sense, but an approach which applies 'speech act theory' to the concept of promise. The most original element is the use of daily ordinary language to work out the meanings and nuances: the reader will find utterances from *The Prime of Miss Jean Brodie*, from Mickey Mouse, and from Ronald Reagan here to enliven his studies. The approach is intended to build a kind of bridge between exegesis and ethics and homiletics. Biblical passages are brought into contact with the linguistic perceptions discovered. Some Hebrew citations (pp.150 f.) unfortunately have many misprints. The whole approach seems interesting and promising.

J. BARR

WRIGHT, D. P.: *The Disposal of Impurity: Elimination Rites in the Bible and in Hittite and Mesopotamian Literature* (SBL Dissertation Series, 101). 1987. Pp. xxi, 380. (Scholars Press, Atlanta, Georgia. Price: \$17.95 (member price: \$12.95); ISBN 1 55540 056 6. Paperback price: \$12.95 (member price: \$9.95; ISBN 1 55540 057 4)

This is a fascinating and most careful account of impurities and their treatment in the Priestly tradition. In citing parallels from Mesopotamia and Anatolia the author limits himself to 'contrastive comparison', in which the differences between the phenomena being compared are given as much prominence as the similarities. This method is preferred to that of deducing historical connections between cultures and the ancient Near Eastern material is studied for its own sake rather than as a quarry from which to extract Old Testament parallels. Wright hardly even touches upon the anthropological aspect of this subject. As he notes himself, his work will be a sound basis for further work of this kind. Meanwhile, he is concerned with working out how the Priestly writers may have conceptualized the different categories of pollution which are of so much concern to them.

The body of the work is a mass of detail, though it is easy enough to read and follow. Major sections are devoted to non-human bearers of impurity, including, of course, the scapegoat, and the restrictions attached to human impurities. The extra-biblical parallels, especially the Hittite rituals (which include a ritual involving a scapemouse!), have not previously been used to the full in this context. Priestly concern with purity is seen to be focused on the danger of pollution in the sanctuary, as rites connected with the readmission of previously impure persons show. Although Wright shows different levels of development in the Priestly material, it is noteworthy that the Old Testament rituals show much less sign of the demonic and magical aspect of impurity which is prominent in the extra-biblical sources. The clearest remnant of such conceptions in the Priestly corpus seems to be the scapegoat designated for Azazel.

J.F. HEALEY

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ABITZ, F.: *Ramses III. in den Gräbern seiner Söhne* (Orbis Biblicus et Orientalis, 72). 1986. Pp. 148. (Universitätsverlag Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 38.00; DM 54.00. ISBN 3 7278 0369 X (Freiburg), ISBN 3 525 53701 8 (Göttingen))

This work is a detailed study of the decoration to be found in six royal tombs of princes of the reign of Ramesses III (early twelfth century B.C.) in the Valley of the Queens in Western Thebes. The brilliant colouring of the decoration apart, the most striking feature of all these tombs is the predominant role of the king, not the tomb-owner. It would appear that the king acts as intermediary between his sons and the gods of the netherworld — and also enhanced his own fortunes in the afterlife (especially if his own tomb-decoration were to be destroyed). A book primarily for Egyptologists.

K. A. KITCHEN

ALBERTI, A., and POMPONIO, F.: *Pre-Sargonic and Sargonic Texts from Ur edited in UET2, Supplement*. 1986. Pp. xv, 134, 4 plates. (Biblical Institute Press, Rome. Price: Lire 24,000. ISBN 88 7653 585 3)

This is a competent edition of Sumerian economic documents from the third quarter of the third millennium. It is for Sumerologists and cuneiform scholars, though its results will be helpful for the study of documents from Ebla, and Semitic personal names with religious interest do occur.

W. G. LAMBERT

BARGUET, P.: *Les textes des sarcophages égyptiens du moyen empire: introduction et traduction*. (Littératures anciennes du Proche Orient, 12). 1986. Pp. 725. (Cerf, Paris. Price: Fr. 270.00. ISBN 2 204 02332 9; ISSN 0459 5831)

From Ancient Egypt, we have three massive collections of funerary compositions: the Pyramid Texts (third millennium B.C.), the Coffin Texts (early second millennium B.C.) and the so-called Book of the Dead (later second and the first millennia B.C.). All are spells, hymns and the like for the benefit of the deceased in the afterlife; it should be added that the range of concepts in this literature is considerable and not without usefulness in broader Old Testament background.

A monumental edition of the middle corpus, the Coffin Texts, was produced by De Buck in seven volumes. The first reliable complete translation is that by R. O. Faulkner, *The Ancient Egyptian Coffin Texts*, I–III, 1973–78. Now, in just one thick but compact volume, we here have an elegant and excellent French translation by Barguet. The footnotes offer minimally brief explanations (as Faulkner did); the work includes a useful bibliography and index. A major departure is that the spells are grouped by general theme — not (as in Faulkner) in the numerical order of the hieroglyphic edition. However, a concordance (pp. 687–94) enables any spell to be located quickly. For readers of French, an invaluable compact translation of a considerable body of religious texts.

K. A. KITCHEN

BLANQUART, F. (ed.): *Le Création dans l'Orient Ancien* (Congrès de l'ACFEB, Lille (1985)) (Lectio Divina 127). 1987. Pp. 533. (Cerf, Paris. Price: Fr. 250.00. ISBN 2 204 02595 X; ISSN 0750 1919)

Selected papers given at the biblical congress on the theme of creation held at Lille in 1985 are provided in this paperback. Also included are five 'workshops'. After the foreword, which outlines philosophical approaches to the topic of Creation (J. Ladrière), comes the first section, dealing with Creation in texts from Mesopotamia (M.-J. Seux), Ugarit (J.-L. Cunchillos) and Egypt (B. Menu). Section II covers the Old Testament. Creation of the first couple (J. Briend), Creation and the Law (P. Beauchamp), Creation in Deutero-Isaiah (J. Vermeylen), in Jeremiah (L. Wisser), in Job (J. Lévêque) and in the Psalms (C. Westermann). Also, Gen. 1–3 as interpreted by the Book of Wisdom (M. Gilbert), Creation according to Philo (J. Cazeaux) and Creation according to 'The Paraphrase of Shem', a Gnostic tract from Nag Hammadi (M. Tardieu). The workshops dealt with the following topics: the paradise in the desert motif (G. Bienaimé); 2 Macc. 7:28 within the biblical 'mythos' of creation (P. Gibert), the literary form for describing origins (also Gibert) and 'Towards a semiotic analysis of Gen. 1–3' (J. Calloud). With no explanation for its inclusion here, the second workshop (J. Cazeaux) sets out to show how 1 Sam. 26 is an inversion of chapter 24 through the pivotal chapter 25. It is quite evident that with certain exceptions, notably Gen. 1–3, the principal theme of the congress was by no means dominant in ancient Near Eastern literature. It remains for the reader to compare and contrast the different traditions documented here on the topic of Creation. The book is indexed.

W. G. E. WATSON

CURTO, S., and MONTEVECCHI, O.: *Egitto e Società Antica* (Atti del Convegno Torino 8/9 vi–23/24 xi 1984). 1985. Pp. xii, 288. (Vita e Pensiero, Milano. Price: Lire 40,000. ISBN 88 343 3003 X)

Here are the proceedings of a convention held at Turin in two sessions in 1984 under the sponsorship of the Giuseppe Toniolo Centre for Culture and Studies. The convention concentrated on two areas of Egyptology — aspects of Pharaonic Egypt and problems of Graeco-Roman Egypt (especially papyrology). Of the seventeen readers of papers all are Italian scholars but one (P. W. Pestman of Leiden). The paper which approaches most closely to SOTS interests is that by E. Bresciani on Semites in Egypt in the Saitic and Persian period. The Pentateuchal narratives with an Egyptian setting are more à l'Égyptienne than authentically Egyptian in their colouring: they reflect the knowledge of Egypt acquired by Semitic visitors or immigrants from 600 B.C. on, not least by the Elephantine colony.

F. F. BRUCE

DIETRICH, M., LORETZ, O., and DESMAN, W. C.: *Ugarit-Bibliographie 1967–1971. Titel, Nachträge, Register* (AOAT 20/5). 1986. Pp.vii, 814. (Neukirchener Verlag, Neukirchen-Vluyn; Butzon & Bercker, Kevelaer. Price: DM308.00 (subscription price: DM280.00); ISBN 3 7887 1243 0; 3 7666 9459 6)

The first four parts of this extensive bibliography, covering 1928–66, appeared in 1973 (see *B.L.* 1975, p. 90). The present volume is concerned chiefly with 1967–71. The numerous references to secondary literature and the indexes make this work quite useful to Old Testament scholars.

W. G. E. WATSON

DURAND, J.-M., and KUPPER, J.-R. (eds.): *Miscellanea Babylonica: Mélanges offerts à Maurice Birot*. 1985. Pp. 320. (Éditions Recherche sur les Civilisations, ADPF, Paris. Price: Fr. 270.00. ISBN 2 86538 147 3)

This collection of thirty-two papers in honour of one whose own publications have been mostly in the Old Babylonian and Mari fields is mainly concerned with the same areas. A number will be of particular interest to Old Testament scholars. H. Cazelles writes on the dedication of women and children to deities and the provision of particular garments for them. J.-M. Durand presents important new textual evidence for monoliths at places of worship in Syria. They were called *sikkannum*. A. Finet adds extra details on the cults of the dead at Mari. A. Lemaire offers an improved interpretation of § twelve of the Aramaic Ahiqar proverbs, and J. M. Sasson re-edits with commentary the letter in which Yarim-Lim of Aleppo declares war on another ruler.

W. G. LAMBERT

THE EPIGRAPHIC SURVEY: *The Battle Reliefs of King Sety I* (Oriental Institute Publications, 107; Reliefs and Inscriptions at Karnak, 4). Pp. xiv, 166 (4to) and 50 plates (folio). (Oriental Institute of the University of Chicago, Chicago, 1986. Price: \$90.00. ISBN 0 918986 42 7; ISSN 069 3367)

This magnificent work provides the definitive publication (mainly in superb line-drawn plates) of the famous battle-scenes of Sethos I (c. 1290 B.C.) showing his transit of the north-Sinai route (the biblical 'Way of the Philistines') and invasion of Canaan. In the accompanying quarto volume (enclosed within the plates-folio) full descriptions of the scenes are given, and excellent fresh translations of the accompanying texts that will replace those by Breasted (in his *Ancient Records*) which have served hitherto. This work is, therefore, of considerable importance (for consultation) for anyone utilising this body of Egyptian evidence in studying Canaanite toponymy, and the route from Egypt to Canaan.

K. A. KITCHEN

FARBER, W., KÜMMEL, H. M., and RÖMER, W. H. PH.: *Rituale und Beschwörungen I* (Texte aus der Umwelt des Alten Testaments, II/2). 1987. Pp.v, 160–292. (Gerd Mohn, Gütersloh. Price: DM98.00 (sub. price: DM84.00); ISBN 3 579 00067 5)

For earlier parts of this work see last *B.L.* 1987, p. 95. Of the rituals and incantations given here, most are Babylonian (translated and introduced by Farber), somewhat fewer Sumerian (Römer), and a smaller number Hittite (Kümmel). Most were first put in writing in the second millennium, a few in the third, but some of the ritual practices and some of the words of the incantations go back much further. The relevance of such rituals for Old Testament study is well understood, but incantations less so because, being

magic, they were not as much absorbed in orthodox Yahwism. In contrast they held an important place in Sumero-Babylonian religion and influenced neighbouring lands, as shown at Ebla, Boghaz-köy and Ras Shamra. They played a significant role in the development of an international ancient Near Eastern literary phraseology. Old Testament passages are sometimes described as 'incantational' by commentators, but not always from first-hand knowledge of such texts. The selection of both rituals and incantations given here is representative, not concentrating on those most relevant to the Old Testament, and is much limited by available space. The Babylonian New Year ritual is given from the Late Babylonian series only, not even supplemented by the few pieces on Late Assyrian tablets.

W. G. LAMBERT

GIDDY, L. L.: *Egyptian Oases. Bahariya, Dakhla, Farafra and Kharga During Pharaonic Times*. 1987. Pp. xix, 305, including maps, plans and figures. (Aris & Phillips Ltd, Warminster. Price: £25.00. ISBN 0 85668 367 1)

This book (originating in a doctoral thesis) tackles a subject that has enjoyed only pioneering treatment in old books of decades ago, or limited indepth explorations in more recent years to the present: the Oases to the west of the Nile Valley in Pharaonic times — in this case, for the first two-thirds of that span (c. 3000–945 B.C.), leaving aside later periods when the oases ceased to be clearly an 'outer frontier' region in Egyptian history (p. xviii). Nevertheless, evidence from later epochs than the twenty-first Dynasty cannot be wholly excluded, and is judiciously used when it is indispensable.

Ms Giddy divides her work into three parts. In the first, she gives a succinct but clear survey of the physical nature and extent of the four oases (water, climate, cultivation, etc.), and — with especial care — of the actual practicable routes between the oases and the Nile Valley, and linking the oases. In the second, she reviews critically (and almost too defensively) the possible ancient Egyptian nomenclature for the oases as a group and individually. Thirdly, she then surveys the actual remains — and the future archaeological potential — for the pharaonic (and sometimes other) period(s) so far discernible in these oases. It is very clear that they contain much that very urgently needs record and investigation, being also under threat from modern development, vandalism and cupidity. Although the content and bibliography do not go beyond 1983/84 (as Ms Giddy herself scrupulously points out), yet this study furnishes us with an invaluable balance-sheet of what is realistically to be known about the oases from ancient Egyptian sources, and from most of the known field-explorations prior to the last five years. Armed with this book and the readily-accessible reports of these last few years, any study of the antiquity of the oases is thus considerably facilitated. As for exclusions, Siwa has no known pharaonic remains, and the Qattara depression is totally barren; so they do not feature here except marginally. A useful contribution.

K. A. KITCHEN

GIVEON, R., and KERTESZ, T.: *Egyptian Scarabs and Seals from Acco from the Collection of the Israel Department of Antiquities and Museums*. 1986. Pp. 48 and 20 unnumbered plates. (Universitätsverlag, Freiburg (CH). Price: Sw.Fr. 19.00. ISBN 3 7278 0371 1)

This pleasingly-produced brochure publishes 176 scarabs, seals and seal-impressions in line-drawing and photographs, with succinct descriptions of each item. Almost all these pieces were found in and around Acco over

the years, coming to light casually, not by regular excavations. Most are from the Lefkovitz collection (now in the Israel Museum); some forty items are in the Beter and Goldmann collections at Haifa.

These pieces range in date from the Middle Kingdom and Hyksos periods (c. 1800–1550 B.C.; nos. 1–34) to roman times (no. 122). Some fifty items date to the New Kingdom (c. 1550–1070 B.C.), and another seventy to subsequent periods. None are outstanding; many find parallels from other collections and excavations. Some add new details, forms or motifs to the known repertoire. Number 71 should be read 'Thoth, Lord (*nb*) of Hesre(t)'. On no. 76, the 'king' may be reading from a scroll. Numbers 99, 100 show men riding horses; no. 141 is a battle-scene. It is always useful to have such material fully published.

K. A. KITCHEN

GORDON, C. H., RENDSBURG, G. A., and WINTER, N. H. (eds.): *Eblaïtica: Essays on the Ebla Archives and the Eblaïte Language*, vol. 1. 1987. Pp. x, 145. (Eisenbrauns, Winona Lake, Indiana. Price: \$22.50. ISBN 0 93146434 X)

The tendency to publish in journal form is on the increase, and this volume, despite its cloth binding and glossy dust-jacket, is the first volume of such from the Center for Ebla Research set up by Cyrus Gordon at New York University. It contains three contributions by Gordon himself, four from students or former students, and five from A. Archi, currently epigrapher of the Ebla expedition, who normally appears in Italian. For Old Testament scholars his survey 'Ebla and Eblaïte' (pp. 7–17) is well worth reading as the views of one who has been working intensively on the whole archive for some years (but not, of course, necessarily final truth). Three articles, by Gordon, C. Wallace and Rendsburg, deal with *wm* 'and also' in the Old Testament, reviewing the examples proposed by F. I. Andersen and adding Neh. 5:11, though the Eblaïte *ūma* is not certainly related. Not all the etymological material from Sumerian, Akkadian, Hebrew and Eblaïte advanced by Gordon in 'Eblaïtica' (pp. 19–28), such as the equation of Sumerian *eden* 'steppe' with '(Garden of) Eden', is generally accepted.

W. G. LAMBERT

GREEN, M.: *The Coptic share Pattern and its Ancient Egyptian Ancestors. A Reassessment of the Aorist Pattern in the Egyptian Language*. 1987. Pp. vi, 92. (Aris & Phillips Ltd, Warminster. Price: £12.00. ISBN 0 85668 380 9)

In Coptic — the last form of the Ancient Egyptian language, as written in a modified Greek alphabet and used principally in Christian Egypt — there is a variety of tense-forms, most of which can be traced back to their etymological ancestors in the language of the pharaonic epoch. Dr Green treats the tense with prefix *share*, often called 'Habitue' or 'Praesens Consuetudinis' in standard Coptic grammars. As these names might suggest, it is there often defined as a tense of general habit or custom, not a time-bound form. The Greek term 'aorist' has sometimes (and very improperly) been applied to this tense-form.

Here, Dr Green has very usefully and forcefully surveyed all available contexts of the ancestral Egyptian forms *sdm.hr.f* and *hr(.f) sdm.f* and a mass of examples in original Coptic (i.e. not Coptic translations from Greek particularly Scripture), leading to the result that both the Egyptian and proper Coptic constructions are in essence a 'consequential' tense-form. If such-and-such is the case, *then* such-and-such will follow [this tense], to put it in a nutshell. The vast majority of the examples seem to bear this, either explicitly or implicitly; some are not so evident, but do not contradict the

findings. Pp. 38–39, PT 696, the treatment is not satisfactory; rather render (still in line with his findings) ‘. . . (thus) you are not to bring the scent of your *hdm*-plant to T’. Also, when returning to Biblical Coptic (and other text translations from Greek) — not the subject of this work — a generalizing or ‘habit’ usage is undeniable; but, in the light of this study, it may be a secondary feature.

K. A. KITCHEN

HART, G.: *A Dictionary of Egyptian Gods and Goddesses*. 1986. Pp. xvi + 229, with 2 maps and numerous line-drawings in the text. (Routledge and Kegan Paul, London, Boston and Henley. Price: £5.95. ISBN 0 7102 0965 7 (cloth), 0 7102 0167 2 (paperback))

To the casual enquirer, Ancient Egypt appears to have been inhabited by almost as many deities as ordinary people. This delightfully-produced volume in handy, compact format, presents an A-to-Z series of articles (from fourteen pages (Amun) to just two lines (Fetket) in length) on all the major deities of ancient Egypt, besides many lesser figures. Many appear also in impeccably clean, accurate line-drawings in the side-columns of each page — even more of these would be welcome. Welcome is the list of provinces (‘nomes’) with resident deities of each; the maps of these would be enhanced if the nome-numbers could be included on them also. Likewise welcome is the list of ‘Alternative renderings of divine names’ — again, addition of most modern spelling-variants would perhaps enhance its usefulness. Amid such a wealth of data, very clearly and succinctly presented, small points for query inevitably arise. E.g., pp. 91, 174, 210, the text on the ‘Shabaka stone’ may belong to the thirteenth century B.C. rather than the Pyramid Age (Schlögl); p. 117, viziers were often entitled ‘priest of Maat’. The book has no bibliography (to be found in standard works, or in Helck/Westendorf, *Lexikon der Ägyptologie*, I–VI); it is aimed at a very wide non-specialist audience, and should render excellent service to the interested general public.

K. A. KITCHEN

HECKER, K., and SOMMERFELD, W. (eds.): *Keilschriftliche Literaturen: Ausgewählte Vorträge der XXXII. Rencontre Assyriologique Internationale* (Berliner Beiträge zum Vorderen Orient, Bd. 6). 1986. Pp. xviii, 164 and 1 plate. (Dietrich Reimer Verlag, Berlin. Price: DM 38.00. ISBN 3 496 00879 2)

Of these seventeen papers read to Assyriologists some are highly technical and specialized, others of more general interest and so relevant to the Old Testament. H. Vanstiphout writes on genre in Mesopotamian literature; A. Finet on allusions as sources of knowledge for the spread of literature; W. G. Lambert on sources compiled in the Babylonian Epic of Creation; H. D. Galter on historical writing with a ‘Wisdom’ purpose; W. Röllig on popular literature; A. Ünal on the exposing of infants in Anatolian literature; E. Lipinski on ‘The King’s Arbitration’; and G. Del Olmo Lete on an Ugaritic ritual text.

W. G. LAMBERT

KITCHEN, K. A.: *The Third Intermediate Period in Egypt (1100–650 B.C.)*, 2nd edition, with supplement. 1986. Pp. xvii, 608. (Aris & Phillips, Warminster, Wiltshire. Price: £24.00. ISBN 0 85668 298 5)

The original (1973) edition of this fundamental work on the chronology, leading families and political history of the Late Period in Egypt was noticed in *B.L.* 1974, p. 79. Its renewed availability is welcome and particularly so in view of the author’s energetic efforts, in a Supplement of over eighty pages, to

maintain its value as an up-to-date account of a subject where new publications and fresh interpretations demand expert evaluation. In some cases (e.g. the chronology of the twenty-third Dynasty) this leads him to revise his earlier views; elsewhere he provides a characteristically thorough rebuttal of newer suggestions, as in the case of the events of 701 B.C. (though he allows the possibility of a co-regency between Shabako and Shebitku). Presumably W. H. Shea's fresh defence of a second campaign of Sennacherib in Palestine (*JBL* 104 (1985) 401–18) reached him too late for consideration here, and we must await his response to it elsewhere!

G. I. DAVIES

MACQUEEN, J. G.: *The Hittites and their Contemporaries in Asia Minor* (Ancient Peoples and Places, 83). 1986. Pp. 176. (Thames and Hudson, London. Price: £12.50. ISBN 0 500 02108 2)

This is a revised and enlarged edition of a volume which first appeared in 1975. It is a superb volume, matching others in the same series, and containing a comprehensive introduction to ancient Anatolia. The earlier history, as far as it can be understood, and the post-Hittite period down to the Persian period are outlined, but the main focus is the Hittites and the second millennium B.C. Covered in detail are the identification of the Hittites, the history of the Hittite empire, warfare, society and administration, daily life, religion, art and literature. 149 illustrations, maps and plans complement the finely-judged text. There is, of course, virtually nothing connected with Old Testament studies, but the book is useful even in this context in so far as it gives an account of the 'real' Hittites. In the wider context of ancient Near Eastern studies it is a most useful work which belongs alongside O. R. Gurney's Pelican, *The Hittites*, 1952 (and subsequent editions), and K. Bittel's *Hattusha, Capital of the Hittites*, 1970. It should also have a more popular readership and may be recommended to the more serious tourist visiting central Turkey and especially Bogazköy.

J. F. HEALEY

MORAN, W. L. (with the collaboration of V. Haas and G. Wilhelm): *Les Lettres d'El Amarna: correspondance diplomatique du pharaon* (Littératures anciennes du Proche-Orient, 13). 1987. Pp. 630. (Cerf, Paris. Price: Fr. 290. ISBN 2 204 02645 X; ISSN 0459 5831)

One hundred years after the discovery of the archive, eighty years after J. A. Knudtzon's standard edition was made, and forty since his studies began to appear, W. L. Moran has made a major contribution to the understanding of the Amarna Letters and their significance. His renderings are accurate, though easy to read, and well convey the often petulant tone of the originals. Each translation has appropriate notes on problematic readings — Moran collated these — and linguistic obscurities which offer many improvements and incorporate the most recent as well as older solutions, carefully weighed. The Introduction outlines the history of the discovery, content and nature of the archive, and the political events of its time. G. Wilhelm translated the Hurrian letter (no. 24, from Tushratta), and V. Haas the Hittite (nos. 31, 32, Arzawa). As in other volumes in the series, there are helpful indices of proper names and words discussed. It is hard to praise this book too highly; it will be the standard translation for years to come, and historians, linguists, and Old Testament scholars will all use it with gratitude to W. L. Moran, his collaborators, and the translators of the French edition, D. Collon and H. Cazelles.

A. R. MILLARD

PETTINATO, G.: *Ebla: Nuovi orizzonti della storia*. 1986. Pp. 455. (Rusconi, Milano. Price: Lire 35,000. ISBN 88 18 12036 0)

Just over ten years after the important discoveries at tell Mardikh by the *Missione Archaeologica Italiana in Siria*, Pettinato, the epigrapher of the excavation team, has written another book about Ebla. Though not intended to replace his previous work, *Ebla. Un impero inciso nell'argilla* (Milan 1979; reviewed in *B.L.* 1981, pp. 108–09; E.T.: *The Archives of Ebla. An Empire Inscribed in Clay*, Garden City, New York, 1981) it does update and correct some of his earlier conclusions. The book under review is really a sequel and describes the history of Ebla and the surrounding countries in the light of the cuneiform tablets from that city. As in the first book texts with accompanying translation are provided, here relegated to an appendix.

There are three sections: Ebla as an empire founded on trade; Ebla within the Fertile Crescent; the cultural legacy of Ebla. This last section, especially the discussions of language (Eblaite is a new North (west) Semitic language) and religion (politics and religion were distinct), is of direct interest for the Old Testament.

Several photographs, colour plates, drawings, maps and tables illustrate the book. Five appendices provide chronological and dynastic tables, lists of towns, villages, kings and kingdoms documented at Ebla and a selection of texts. There is a bibliography plus indices. In spite of the occasional polemics Pettinato has made a significant contribution to the history of Syria in the second half of the third millennium B.C.

W. G. E. WATSON

PETTINATO, G.: *Semiramide*. 1985. Pp. 438. (Rusconi, Milano. Price: Lire 39,000. ISBN 88 18 18003 7)

In 812 B.C. Shamshi-Adad V, ruler of Assyria, died on a punitive expedition against Babylon. His son, the future Adad-Narari III, was then only ten years old and so his wife, the legendary Sammuramat — better known as Semiramis — took control until 806 B.C. In very great detail Pettinato describes the background to this unique event, comparing later accounts, especially that by Ctesia, with the historical records of Babylonia, Assyria, Syria and Anatolia. As expected there are numerous references to the history of Israel. In fact, Pettinato draws explicit parallels between Semiramis and the office of queen mother (*g^ebîrâ*) in Israel and Judah, tracing its origin to Ugarit and Anatolia. The appendix provides a list of Assyrian kings, a chronological table and a bibliography. The book is indexed. In addition, there are sixteen full-page plates, some in colour, twenty drawings, maps and plans as well as several tables.

W. G. E. WATSON

REINER, E.: *Your thwarts in pieces, Your mooring rope cut. Poetry from Babylonia and Assyria*. (Michigan Studies in the Humanities, 5). 1985. Pp. xiv + 120. (Horace H. Rackham School of Graduate Studies at the University of Michigan. Price: \$10.00. ISBN 0 936534 04 4)

Although the poetic texts from Babylonia and Assyria are not unknown to Old Testament scholars they have been appreciated more for their mythological and religious content than for their literary merit. A move towards a better understanding of how these ancient poems are constructed has been made by no less a scholar than the editor-in-charge of the *Chicago Assyrian Dictionary*. Her close reading of nine passages including the whole of the Hymn to the Sun-god and an Assyrian elegy (from which the book draws its title) is illuminating. She pays particular attention to strophic structure, shown to be marked principally by verb forms, but takes into account other poetic devices.

W. G. E. WATSON

ROWLANDS, M., LARSEN, M. and KRISTIANSEN, K. (eds.): *Centre and Periphery in the Ancient World* (New Directions in Archaeology). 1987. Pp. viii, 159. (Cambridge University Press. Price: £25.00. ISBN 0 521 25103 6)

The title of this volume, and several of the papers in it, arise out of an interest in the possibility of applying aspects of I. Wallerstein's theory of capitalist expansion in the modern world to the study of ancient economic history. The specific idea that a 'centre' flourishes at the expense of 'peripheral' areas proves to be too simple to describe the overlapping networks of trade in the ancient Near East, to which six of the eleven essays are devoted; but the search for regional perspectives in economic development emerges as a fruitful one. Students of Near Eastern history will find it useful to have conveniently available these essays which reflect current approaches to the subject, especially those by C. Zaccagnini and M. Liverani, much of whose work is in Italian. The comprehensive bibliography of over twelve large pages is a valuable resource in itself. Only Liverani's essay on the Late Bronze/Iron Age transition bears directly on biblical history, but anyone seeking to understand the wider aspects of Solomon's or the Omride dynasty's international contacts and trade or the growing corpus of administrative texts in Hebrew would find much stimulating reading here.

G. I. DAVIES

SADER, H. S.: *Les états araméens de Syrie depuis leur fondation jusqu'à leur transformation en provinces assyriens*. (Beiruter Texte und Studien, 36.) 1987. Pp. xiii, 306. (In Kommission bei Franz Steiner Verlag, Wiesbaden. Price: DM 74.00. ISBN 3 515 04925 8; ISSN 0067 4921)

A major part of this dissertation written under the guidance of W. Röllig at Tübingen presents the Assyrian and Aramaic texts concerning six states: Guzan, Bît-Adini, Bît-Agusi, Saṃal, Hamath, and Damascus. The texts are transliterated and translated, with a few supportive notes. They include the Sefire treaties, the treaty of Assur-nirari V with Mati-el, and the Tell Fekheriyeh Statue *in toto*. The hieroglyphic Hittite texts are only summarized. On the basis of these documents, some Old Testament references, and archaeological discoveries, H. Sader reconstructs the history of each state. The scope of her work precludes such detail as W. Pitard has given for Damascus (see above, p. 40), but an up-to-date account for the others is useful, and the texts collected for each one make this a helpful handbook. Various points attract attention, among them discussions of the meaning of the Assyrian term for the Damascene, 'donkey-land', the date of the Tell Fekheriyeh Statue (the eighth century is preferred to the ninth, and the reign of Zakkur of Hamath. The author announces an as yet unpublished inscription from Arslan Tash made by Hadad-ezer king of Sobah in the time of Shalmaneser III (p. 263). This book is a stepping-stone on the way to an improved understanding of the affairs of Israel's northern neighbours.

A. R. MILLARD

VEENHOF, K. R. (ed.): *Cuneiform Archives and Libraries. Papers read at the 30^e Rencontre Assyriologique Internationale, Leiden, 4-8 July, 1983*. 1986. Pp. x, 307. (Nederlands Instituut voor het Nabije Oosten, Leiden. Price: Fl. 100. ISBN 90 6258057 2)

Twenty-nine papers read on the subject published here cover collections of texts from the mid-third millennium B.C. to Persian times. What sorts of documents were kept in archives, how long they were kept and in what order are among questions discussed pertinent to the history or prehistory of biblical books. W. H. van Soldt, for example, describes one part of the palace

archives at Ugarit, reconstructing their original organization. Three studies deal with the Nineveh tablet collections: J. E. Reade gives information about provenances and groups of texts, S. Parpola outlines the royal documents by king, and T. Kwasman the legal ones. Parpola notes the storage of single prophecies written from dictation and larger tablets on which several oracles were collected. J. C. Greenfield surveys remnants of archives from Persian times, noting variants of the Behistun inscription in Persian, Babylonian and Aramaic texts, and points to evidence that royal edicts were preserved in provincial centres, observations relevant for post-exilic works. P. Garelli tells of the Brussels tablets in Assyrian and Aramaic, and A. M. Bisi of bullae from Phoenician and Punic sites (comparable to Hebrew ones, but rarely inscribed). The editor's 'Cuneiform Archives, an Introduction' (pp. 1-36) is an excellent overview, pointing out the range of private family archives which could include property ownership deeds two centuries or more old. Collections from Ebla, Babylon, Mari, Hattusha, Assur and other sites are also analysed. The whole volume is a reminder of the great amount of writing that scribes of cuneiform were doing throughout the Old Testament period.

A. R. MILLARD

WACHSMANN, S.: *Aegeans in the Theban Tombs* (Orientalia Lovaniensia Analecta, 20). 1987. Pp. xx, 146, and 70 plates. (Uitgeverij Peeters, Louvain. ISBN 90 6831 066 6)

This elegant volume provides a thorough and detailed re-examination of the representations of Aegean peoples in the Theban tomb-chapels of the fifteenth century B.C., such as the Keftiu, biblical Caphtor, ancient Cretans. Not all the scenes are good evidence; some show only imaginative figures with hybrid figures made up of Levantine and Aegean elements. This book will be of importance for anyone studying this Mediterranean aspect of the Old Testament world. One flaw is its author's use of the impossibly-high Egyptian chronology by Wente and Van Siclen; this key datum of 1450 B.C. (death of Tuthmosis III; virtual end of proper Aegean representations) must be lowered to 1425 B.C. on the total data now available.

K. A. KITCHEN

WALKER, C. B. F.: *Cuneiform. Reading the Past*. 1987. Pp. 64, 39 photos, and diagrams. (The British Museum, London. Price: £4.95. ISBN 0 7141 8059 9)

For a long time there has been a need for a convenient authoritative introduction to cuneiform writing in English. Now Walker, of the Department of Western Asiatic Antiquities at the British Museum has met it admirably. In seven succinct chapters he describes the history of the script, the types of document written and found, and gives information about scribes and libraries, the spread of cuneiform writing, and its decipherment. He presents a few sample texts with transliteration and translation, starting with notes on a Jemdet Nasr tablet. The book closes with a warning about casts and fakes, and a list of museums where cuneiform inscriptions are displayed (the list ranges all over the world but omits the Israel Museum). This book is a description, not a primer of cuneiform, and should be read by all who plan to learn the script as well as by everyone who has any interest in the writing system which dominated the Old Testament world for many centuries. The happy chance that led the Babylonians to write upon clay has resulted in our being able to read about every aspect of their life in a way denied in Palestine. This book begins to show the wealth of the cuneiform sources, and allows us to imagine, by analogy, what was written in Israel on papyrus which has perished.

A. R. MILLARD

XELLA, P. (ed.): *Archaeologia dell'Inferno: L'Aldilà nel mondo antico vicino-orientale e classico*. 1987. Pp. 307. (Essedue Edizioni, Verona. Price: Lire 34,000. ISBN 88 85697 15 1)

The netherworld is described here as it appears from the ancient texts and monuments of Egypt (G. Scandone Matthiae), Mesopotamia (J. Bottéro), Anatolia (G. F. Del Monte), Syria (P. Xella), Iran (H.-J. Klimkeit) and the Phoenician and Punic world (S. Ribichini). Against this background T. Podella portrays the *she'ol* of the Old Testament and C. Grottanelli the episode of the female necromancer of Endor. Additional contributions are by F. Saracino on the New Testament, and B. Zannini Quirini on the classical world.

Ugarit was very much oriented towards death, as was Egypt; its ancestor worship can be traced to the period of Ebla but its personification of Death was original (Xella). The official Old Testament conception of the afterlife, instead, was largely a reaction to Canaanite and Mesopotamian beliefs and to popular religious practices (Podella), these last exemplified by 1 Sam. 18, shown to be an 'inversion' of 1 Kings 22 (Grottanelli).

Here then is a succinct, balanced and well documented survey of ideas on life after death current at various times in this part of the world which, as the editor notes (Foreword) are equally valid as reflections on life before death.

W. G. E. WATSON

XELLA, P.: *Gli antenati di Dio: Divinità e miti della tradizione di Canaan*. 1982. Pp. 237 (Essedue Edizioni, Verona. Price: Lire 12,000. ISBN 88 85697 06 2)

Thanks to Paolo Xella a faithful translation of the principal poetic texts in Ugaritic is now available (in paperback) to readers of Italian. These texts comprise the Baal Cycle (Baal and Yam; The Palace of Baal; Baal and Mot; i.e. CTA 1-2; 3-4 and 5-6 respectively), the Keret Story (CTA 14-16) and the Myth of Danilu and Aqhat (CTA 17-19). There is an introduction to each text, with summaries and brief explanatory footnotes. The opening chapters show how discovery of the Ras Shamra tablets has contributed to our knowledge of Canaanite mythology, particularly in connection with the Old Testament; and at the close there is some reference to other texts in Ugaritic, especially the rituals. It is also made quite evident that there was a general preoccupation with death. A map, table of the Ugaritic alphabet and bibliography complete the volume which complements his significant edition of the ritual texts (reviewed in *B. L.* 1983, p. 102).

W. G. E. WATSON

XELLA, P.: *La Terra di Baal (Ugarit e la sua civiltà)* (Biblioteca di Archaeologia). 1984. Pp. 175, including many plans and coloured illustrations. (Armando Curcio, Rome. Price: Lire 35,000. ISBN 88 7555 011 5)

The discovery of Ugarit, the decipherment of its language and a summary of its history are set out in the first three chapters. The next two are concerned with the art and architecture of the ancient city. Four chapters then describe its society, its religion and its myths. Throughout there are drawings, maps, plans, diagrams and black and white photographs, as well as coloured plates, several full-page. The illustrations alone make this volume worth acquiring. Though intended for the general reader interested in archaeology, this survey is valuable because in addition to the familiar mythological texts (which are quoted at length) the author draws on non-literary texts, many of which are illustrated and explained. There is a short, annotated bibliography.

W. G. E. WATSON

9. APOCRYPHA AND POST-BIBLICAL STUDIES

BAR-ILAN, M.: *The Mysteries of Jewish Prayer and Hekhalot* (Hebrew). 1987. Pp. 186. (Bar-Ilan University Press, Ramat Gan. ISBN 965 276 072 X)

Proceeding from the assumption that insufficient attention has been paid to the *hekhaloth* literature in reconstructing the history of standard Jewish prayer and liturgical poetry, Bar-Ilan sets about the task of rectifying this state of affairs. He cites the familiar versions of the relevant texts in some detail, pointing to the obvious parallels and challenging the reputable theories offered to explain them. His own view is that mystical texts usually dated in the post-talmudic period are of greater antiquity and therefore shed light on the development of rabbinic liturgy such as the *'amidah* in the tannaitic period. As the author himself virtually admits in his preface, his outlook is based on the personal impressions of a scholar well-versed in the prayers rather than on the disciplines of philology or the phenomenology of religion. As a result, there is insufficient discrimination between texts and ideas, between prayer and fixed liturgy, and between argument and apologetic, for the conclusions to be treated as more than speculative.

S. C. REIF

BURGMANN, H.: *Vorgeschichte und Frühgeschichte der essenischen Gemeinde von Qumran und Damaskus* (Arbeiten zum Neuen Testament und Judentum, 7), 1987, Pp. 530. (Lang, Frankfurt am Main, Bern, New York. Price: SwFr 78.00 (\$52.00). ISBN 3 82049503 7)

Burgmann builds his history of the 'Qumran Essenes' around three 'catastrophes'. The first was the desertion of the 'Man of the Lie' Simon from the 'Pious' who supported the cause of the legitimate Zadokite high priest, the 'Teacher of Righteousness'; the second was a schism which sent many of the followers of the 'Teacher' to Syria; and the third was the overthrow of the 'Teacher of Righteousness' by the 'Wicked Priest' Jonathan who had usurped the High Priesthood from the Zadokites. Some elements in this reconstruction are novel, although the historical background conforms substantially to the 'consensus' which reigned from the mid-1950s until quite recently. Equally familiar to those who have read widely in Qumran studies are the confident assertions coupled with lack of method and bereft of critical argumentation, and the frequent use of a second hypothesis to explain problems caused by a first. Individual texts and passages are selected without regard to documentary context or genre, to acquire detailed history out of poetry and biblical commentaries. From just this 'method' innumerable contradictory 'histories' of Qumran could be fabricated (and many have). This book is an unwelcome diversion from the pursuit of Qumran history.

P. R. DAVIES

CHESTER, A.: *Divine Revelation and Divine Titles in the Pentateuchal Targumim* (Texte und Studien zum Antiken Judentum 14). 1986. Pp. xv, 432. (Mohr, Tübingen. Price: DM 128.00. ISBN 3 16 145113 9)

This completely revised doctoral dissertation provides a lucid and thorough analysis of a great deal of primary material. Two-thirds of the book is devoted to a complete survey of the use of *'igly* in the various Targums to the Torah. A more general chapter on the Targums and Anthropomorphism presents a judicious critique of previous scholarship in this area. Attention is then given to the terms Memra, Shekinah and Yeqara, to the renderings of the divine name and to the use of divine titles and epithets. Throughout oversimplification is eschewed and the complexity of the issues is recognized.

There is a constant awareness of the difficulty of tracing the interrelationships of the several Targums and of the primary purpose of Targum: 'the practical exercise of explaining the biblical text to the ordinary person' in the synagogue. This is an important contribution to Targum studies.

A. GELSTON

DELLING, G.: *Die Bewältigung der Diasporasituation durch das hellenistische Judentum*. 1987. Pp. 96. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 18.80. ISBN 3 525 53576 7)

This short paperback describes what happened when orthodox Jews met the liberal trends in the hellenistic world: how far did they take their policy of separatism? Delling assumes readers' knowledge of political and religious history, organizing his material under subject headings rather than under historical events or authors. He covers, among other things, forms of religious life in the community, special privileges and the significance of the Jerusalem temple for Jews of foreign lands, also problems of sabbath observance and food laws. Much seems to overlap with Hengel's work, but the chief value of this book lies in its direct dependence on primary sources: the letter of Aristaeus and the works of Philo and Josephus continually appear, together with references to corpora of papyri and inscriptions. However, there is no index! So students and researchers must search the footnotes for themselves — where they will certainly find a wealth of useful material. J. G. SNAITH

EGGER, R.: *Josephus Flavius und die Samaritaner: Eine terminologische Untersuchung zur Identitätsklärung der Samaritaner* (Novum Testamentum et Orbis Antiquus, 4). 1986. Pp. 412. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 98.00; DM 142.00. ISBN 3 7278 0373 8; ISBN 3 525 53903 7)

The basic issue addressed by this Freiburg dissertation is the significance of the varied descriptions employed by Josephus to refer to the inhabitants of Samaria. A brief introduction assesses the relevant sources, and the contemporary state of research is analysed; then the main body of the book offers a full discussion of each relevant text in both the Antiquities and the Jewish War. Six excursuses discuss other significant passages such as Ecclus. 50. The conclusion shows how the term 'Samaritan' is often inappropriate as a translation of Josephus's usage; often he is speaking of other inhabitants of the area or of distinct groups. Various other characteristics of religious usage and history are considered. An appendix sets out the Greek texts which have been discussed and there are full bibliography and indexes. All told this is a most valuable addition to the literature on both Josephus and the Samaritans.

R. J. COGGINS

ENDRES, J. C.: *Biblical Interpretation in the Book of Jubilees* (C.B.Q. Monograph Series 18). 1987. Pp. x, 284. (Catholic Biblical Association of America. Catholic University of America, Washington DC. Price: \$8.50. ISBN 0915170 17 5)

This volume sets out to study Jubilees as a text in its own right, and not as one tangential to others. The first chapter describes the book and gives an excellent summary of earlier work on Jubilees before outlining the author's intention to study Jubilees as an example of Rewritten Bible. He devotes the rest of the volume to a thorough investigation of exegetical methods and hermeneutical principles in order to discover what motivated the author of

Jubilees. The greater part of this volume is concerned with the Jacob traditions (Jub. 19–30) which are treated as a representative sample. From them Fr. Endres identifies four major concerns: the covenant, retributive justice, sacred persons and places, and sacred time. He suggests that the author was 'within a priestly group which held a nascent apocalyptic stance' (p. 245). He was alarmed at the hellenistic assimilation of the mid second century, especially among the Zadokite priests, and wrote Jubilees as a work of exhortation. For his inspiration he used an early Palestinian biblical text, but he used it so freely that perhaps he 'located the sacredness of the text somewhere else than in its precise words' (p. 249). Jubilees comes from a time before the standardization and sacralization of the biblical texts; sacred story was his basis, and thus he set out to show 'the antiquity of Jewish election as a priestly people' (p. 250).

This is an interesting and well written book raising issues as relevant to contemporary methods of interpretation as to those in the second century.

M. BARKER

FELTES, H.: *Die Gattung des Habakkukkommentars von Qumran (1QpHab): Eine Studie zum frühen Jüdischen Midrasch* (Forschung zur Bibel, 58). 1986. Pp. 355. (Echter Verlag, Würzburg. Price: DM 48.00. ISBN 3 429 01051 9)

This 1984 Bochum dissertation is concerned with the question of the literary *Gattung* of the Habakkuk Commentary. After an introduction and a survey of previous work on the problem, Feltes discusses the occurrence of inner-biblical exegesis within the Old Testament, and then the emergence and the character of Jewish exegetical literature, particularly the rabbinic writings. Two chapters are devoted to biblical exegesis at Qumran, with particular attention being paid to the pesher-form and the methods of interpretation employed in the Habakkuk Commentary. There follows a comparison with other exegetical writings that have been held to have some kind of relationship with the literary form of the Habakkuk Commentary (Pistis Sophia, the Demotic Chronicle, other Qumran writings, the Targum, Jewish-apocalyptic literature (primarily Daniel), rabbinic midrash), while in the final chapter the author presents his results. His main conclusion is that the Habakkuk Commentary is a pre-classical haggadic-exegetical midrash, which is characterized by the combination of the use of pre-classical exegetical methods and a concern for actualization which has a marked apocalyptic orientation. There is nothing particularly novel about this conclusion, which — although one might wish to express it differently — is surely on the right lines. But it has to be said that while some interesting comments are made, the author goes over some fairly familiar ground in his treatment of the subject, and that his case is argued overmuch in relation to the secondary literature — sometimes in relation to studies that now seem outdated. There is no index.

M. A. KNIBB

FUSS, A. M. (ed.): *Jewish Law Association Studies* Vol. III: *The Oxford Conference Volume*. 1987. Pp. vii, 209. (Scholars Press, Decatur Ga. Price: \$29.95; paperback price: \$21.95. SP Series Code: 15 00 03)

Four articles in this collection will be of particular interest to readers of the *Book List*: J. Bazak, 'Judicial Ethics in Jewish Law' (mainly concerned with biblical sources); B. S. Jackson, 'Some Semiotic Questions for Biblical Law' (including the relationship between drafting forms and narrative structures); B. Meislin, 'The Role of The Ten Commandments in American

Judicial Decisions'; and D. Piatelli, 'The Fugitive Slave in the Legislation of the Ancient Near East and as elaborated in Rabbinic Jurisprudence' (including substantial consideration of the *apeleutheros* in the Pauline texts). The other articles are: J. D. Bleich, 'Artificial Heart Implantation'; D. Cohn-Sherbok, 'Euthanasia and Reform Judaism'; D. Novak, 'The Legal Question of the Investigation of Converts'; S. M. Passamanek, 'Notes on Violence and Combative Behavior in Jewish Law'; and N. Rakover, 'Ethical Standards for Public Servants in Jewish Law'.

B. S. JACKSON

GOODMAN, M.: *The Ruling Class of Judea: The Origins of the Jewish Revolt against Rome A.D. 66-70*. 1987. Pp. xiv, 263. (Cambridge University Press. Price: £25.00. ISBN 0 521 33401 2)

Goodman begins by listing the standard causes of the Jewish revolt with the accompanying arguments; however, he immediately points out why they are insufficient — whether separately or collectively — to explain the rebellion. Many others under Roman rule had equal grievances, while conversely the Jews were given certain special privileges allowed to no others. So why did the Jews revolt? Goodman suggests there is another cause: the struggle for power within the Jewish upper class. On the one hand, the Roman policy was for the local ruling class to carry out the normal provincial administration; on the other hand, for a variety of reasons the upper class did not have general popular support or even recognition. The revolt seemed an opportunity to gain the popular backing and the real power base which they lacked before.

Although Josephus attempts to imply that most of the rebels and rebel leaders were men of low status, and thus to deflect responsibility from those of his own class, his own data show that the leaders were primarily from the upper class. As a Roman historian Goodman is thoroughly at home in general Roman history and culture as well as in the Jewish sources. As usual, his documentation is thorough and his argumentation careful and convincing. Definitely a major contribution to the history of Roman Judaea.

L. L. GRABBE

GRADWOHL, R.: *Bibelauslegungen aus jüdischen Quellen*. Band 2: *Die alttestamentlichen Predigttexte des 4. Jahrgangs*. 1987. Pp. 331. (Calwer Verlag, Stuttgart. Price: DM 34.00. ISBN 3 7668 0812 5)

The first volume of this work was reviewed in *B.L.* 1987, p. 64. This volume follows the same pattern, covering twenty-one Old Testament passages appointed for preaching in the fourth year of the German Evangelical cycle. Four of these passages are from the Torah, three from the former prophets, thirteen from the latter prophets and one from Job. This volume also contains a chronological table of important Jewish exegetes from Saadia Gaon to the twentieth century to supplement the historical sketch given in the first volume.

A. GELSTON

HAASE, W., and TEMPORINI, G. (eds.): *Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung*. Teil II: *Principat*. Band 20/1 *Religion (Hellenistisches Judentum in römischer Zeit, aufgenommen Philon und Josephus)*. 1987. Pp. x, 667. (De Gruyter, Berlin. Price: DM 410.00. ISBN 3 11 010367 2)

Under the rubric 'Religion' in the second part ('Principat') of the series *Aufstieg und Niedergang der römischen Welt* a total of six volumes is to be

devoted to Judaism. Four of these have already appeared, two primarily concerned with Palestinian Judaism (II, 19, 1, and 2), and one each with Philo (II, 21, 1) and Josephus (II, 21, 2); see *B. L.* 1981, pp. 129–30 (where there is also a brief description of the series as a whole) and 1985, p. 146. The present volume (II, 20, 1, edited by Haase) forms the first of two that are to deal with Hellenistic Judaism apart from Philo and Josephus and contains thirteen articles. Two of these articles stand a little apart from the rest: the late G. Delling wrote, by way of an introduction to the volume, on ‘Die Begegnung zwischen Hellenismus und Judentum’, and C. Aziza discusses the use of the exodus tradition in anti-Jewish polemic (L’*utilisation polémique du récit de l’Exode chez les écrivains alexandrins* (IV^{ème} siècle av. J.-C. — I^{er} siècle ap. J.-C.)). Apart from these two contributions the volume consists essentially of an introduction to Hellenistic-Jewish literature of the interest-mental period.

N. Walter provides an overview of the entire corpus of this literature down to the time of Philo apart from the writings of the Hellenistic-Jewish historians; the latter are treated by R. Doran. Three articles are devoted to the Septuagint: E. Tov provides a survey of all aspects of Septuagint studies in an updated version of an article on ‘Die griechischen Bibelübersetzungen’ originally published in Hebrew in vol. 8 of *Encyclopaedia Miqra’it* (1982); O. Munnich writes on the relationship between the translation of the Psalms and the *kaige*-recension; and A. Paul discusses the ideological background of the recension of Aquila. Paul also contributes an article on 3 Maccabees that amounts almost to a commentary. A. Barzanò writes (in Italian) on Justus of Tiberias and M. de Jonge on ‘The Testaments of the Twelve Patriarchs: Central Problems and Essential Viewpoints’. There are two articles on the Sibylline Oracles, a general introduction to the corpus by J. J. Collins, and a detailed treatment by the late V. Nikiprowetzky of the question whether Book 3 contains fragments deriving from a Babylonian or Erythrean Sibyl (‘La Sibylle juive et la “Troisième Livre” des “Pseudo-Oracles Sibyllins” depuis Charles Alexandre’). The volume ends with a monograph-length article by C. Burchard on ‘Der jüdische Asenethroman und seine Nachwirkung. Von Egeria zu Anna Katharina Emmerick oder von Moses aus Aggel zu Karl Kerényi’, which includes, as its final section, a survey of current research on Joseph and Aseneth.

With the exception noted, the articles are written in German, French, or English. It is again a matter of regret that there is no index, but the articles are of a high standard, and there is much of value and interest in this important volume.

M. A. KNIBB

HALL, B. W.: *Samaritan Religion from John Hyrcanus to Baba Rabba: A critical examination of the relevant material in contemporary Christian literature, the writings of Josephus, and the Mishnah* (Studies in Judaica, 3). 1987. Pp. viii, 352. (Mandelbaum Trust, University of Sydney. Price: A\$37.50, plus A\$5.00 postage and packing. ISBN 0949269069; ISSN 08188696)

The sub-title gives much the more accurate indication of the contents of this work; it is not a history of Samaritan religion, but an assessment of three types of evidence relevant to such a history. After an introductory discussion of the chronological problems, which reaches the tentative conclusion that Baba Rabba should probably be placed in the third century, successive chapters discuss Christian references from the New Testament to Origen; Josephus; and the Mishnah. On Josephus it is regrettable that Egger’s detailed study (noted above, p. 131) was not available. For the most part Hall’s conclusions are fairly conventional; he is doubtful how much can be

known about the Dositheans or Samaritan messianism, and is sceptical of the alleged influence of Simon Magus on Samaritan traditions. This will be a useful handbook; it is marred only by a tedious repetitive style.

R. J. COGGINS

HEDRICK C. W., HODGSON, R., JR. (eds.): *Nag Hammadi, Gnosticism and Early Christianity*. 1986. Pp. xlv, 332. (Hendrickson, Peabody, Massachusetts. Price \$14.95. ISBN 0913573 167)

This volume comprises thirteen papers presented at the 1983 Working Seminar on Gnosticism and Early Christianity held in Springfield, Missouri. The papers represent a spread of interests in the disciplines of gnosticism, New Testament Studies and early church history. The common thread that runs through them all is the investigation of the Nag Hammadi texts with their fifty-one tractates and their importance for early Christian origins. The papers are gathered under three headings. I Non-Christian Gnosticism: 'The Problem of "Jewish Gnostic" Literature' (B. A. Pearson), 'The Riddle of the Thunder (NHC VI,2): The Function of Paradox in a Gnostic Texts from Nag Hammadi' (B. Layton), 'Sethian Gnosticism: A Literary History' (J. D. Turner). II Gnosticism, New Testament, and Early Christian Literature: 'Gnosticism and the Church of John's Gospel' (G. W. MacRae[†]), 'Gnostic Sayings and Controversy Traditions in John 8:12-59' (H. Koester), 'The Function and Background of the Beloved Disciple in the Gospel of John' (H.-M. Schenke), 'On Bridging the Gulf from Q to the Gospel of Thomas (or Vice-Versa)' (J. M. Robinson), 'The Use of Early Christian Literature as Evidence for Inner Diversity and Conflict' (F. Wisse). III Gnosticism and the Early Church: 'Gnostic and Orthodox Disciples in the Second and Third Centuries' (D. M. Parrott), 'Ordering the Cosmos: Irenaeus and the Gnostics' (P. Perkins), 'The Gospel of Truth as an Exoteric Text' (H. W. Attridge), 'Exegesis and Exposition of the Genesis Creation Accounts in Selected Texts from Nag Hammadi' (E. H. Pagels), 'With Walter Bauer on the Tigris; Encratite Orthodoxy and Libertine Heresy in Syro-Mesopotamian Christianity' (S. Gero).

P. W. COXON

JACKSON, B. S. (ed.): *Jewish Law Association Studies* Vol. II: *The Jerusalem Conference Volume*. 1986. Pp. viii, 156. (Scholars Press, Decatur, Ga. Price: \$26.95. ISBN 0 89130 950 0; paperback price: \$19.95. ISBN 0 89130 951 9)

Five articles in this collection will be of particular interest to readers of the *Book List*: A. I. Baumgarten, 'R. Yohanan and Resh Lakish on Anonymous *Mishnayot*' (this dispute taken to reflect conflicts over authority structures within early Judaism); L. E. Goodman, 'The Biblical Laws of Diet and Sex' (a major study of the underlying rationales of the ritual laws, relating the categories of dietary and sexual restriction); A. Rofé, 'Methodological Aspects of the Study of Biblical Law' (including important observations on the relationship between the priestly and Deuteronomic strata); H. Schiffman, 'Reproof as a Requisite for Punishment in the Law of the Dead Sea Scrolls'; and E. J. Wiesenber, 'Exogamy and Moloch Worship' (presented as an abstract, but really a mini-article). Also included are: D. I. Frimer, 'Israel, The Noahide Laws and Maimonides: Jewish-Gentile Relations in Maimonidean Thought'; Y. Kahana, N. Munk, M. Slae, 'Estimating Bodily Damages according to Jewish Law: A Comparative Legal Study'; Y. Meron, 'The Contemporary Encounter between Jewish and Moslem Law'; and D. B. Sinclair, 'Law and Morality in Halakhic Bioethics'; Abstracts of articles by S. M. Passamaneck and M. Drori.

B. S. JACKSON

JAFFEE, M. S.: *The Talmud of Babylonia: An American Translation*, XXVI. *Tractate Horayot* (Brown Judaic Studies, 90). 1987. Pp. 221. (Scholars Press, Atlanta, Georgia. Price: \$27.95. ISBN 1 55540119 8)

The principles underlying this new translation of the Bavli are set out by its general editor, Jacob Neusner, in the earlier volumes (see *B.L.* 1985, p. 136). Two differences from the Soncino edition are immediately noticeable: (1) the new translation is in a more modern (not to say, American) idiom, and makes more copious use of explanatory additions in square brackets; and (2) the text is laid out exhaustively analysed into its structural components. This latter feature, which is characteristic of Neusner's translations, is undoubtedly of great help in reading classic Rabbinic literature. It is a pity that the volumes are made up from camera-ready typescript which gives a rather confused appearance to the page and lessens the visual impact of the analytical presentation. Jaffee's volume differs from the earlier ones by Neusner in a number of small ways. It has a fuller introduction to the tractate in hand. As well as a running commentary summarizing the argument and structure of the *sugyot*, it also contains notes on philological and textual matters (the translation itself is based on the Vilna text). And its indices are rather fuller. In general the translation is competent and conscientious. Students are bound to welcome any aid which helps them to chart a course across the 'sea of the talmud'.

P. S. ALEXANDER

KNIBB, M. A.: *The Qumran Community* (Cambridge Commentaries on Writings of the Jewish and Christian World 200 B.C. to A.D. 200, 2). 1987. Pp. xi, 275. (Cambridge University Press. Price: £32.50 (\$49.50); ISBN 0 521 24247 9. Paperback price: £12.95 (\$16.95); ISBN 0 521 28552 6)

The series to which this volume belongs is a welcome supplement to the Cambridge Bible Commentary series (for other volumes see *B.L.* 1985, pp. 134, 149; 1986, pp. 111, 124–25). The volume supplies in the well-known Cambridge format introductory information concerning, a translation of, and quite detailed notes to selected excerpts from the Qumran sectarian literature. Considering the student constituency for which it is intended, Professor Knibb was probably right to concentrate on the Damascus Document, the Community Rule, the Hymns and the Habakkuk Commentary which are given respectively 64, 68, 26, and 26 pages out of a total of just over 250 pages devoted to texts. Also included are smaller sections dealing with the Rule of the Congregation, the Commentaries on Nahum and Psalms, Florilegium, Testimonia and (non-sectarian but important for the history of exegesis) the Genesis Apocryphon and the Prayer of Nabonidus. Room might have been made for a page or two on the Job Targum and for one of the apocryphal psalms from the Psalms Scroll, but adequate reasons (see p. 2) are given for omitting the complicated War and Temple Scrolls. The translations do not read so smoothly as Vermes's, but they are accurate and crisp and avoid paraphrase; and the commentary is quite excellent: clear, concise and illuminating. Professor Knibb has given us an admirable guide through very difficult territory. Its usefulness would, however, have been greatly increased had the Cambridge format been departed from and he had been allowed to add an index of scriptural and other references and had he, alongside his many allusions to Jewish apocryphal and pseudepigraphical writings, supplied rather more to the New Testament. Is it worth a comment that the review copy was of the paperback edition and that a couple of pages have already prised themselves loose?

J. C. L. GIBSON

LACHS, S. T.: *A Rabbinic Commentary on the New Testament: The Gospels of Matthew, Mark and Luke*. 1987. Pp. xxix, 468. (Ktav, New York. Price: \$29.50; paperback price: \$16.95. ISBN 0 88125 089 9)

Samuel Tobias Lachs of Bryn Mawr College presents 'to the open-minded reader' a superb 'limited commentary to the Synoptic Gospels' giving 'insights into the text' that arise from 'an examination of rabbinic traditions from the close of the Bible through the Mishnah, Targum, Talmud, and classical midrashim'. He deliberately makes no judgemental comments about the Synoptics. He accepts that rabbinic literature may be too late to be of use, but reminds us that even late material can be instructive. 'There has always been an unbroken transmission of rabbinic traditions.'

The cited material — some familiar, much unfamiliar — is endlessly fascinating. Lachs, not content with merely offering parallels, also makes some interesting conjectural emendations based on turning the Greek back into Hebrew and/or Aramaic. In Matt. 7:6 'do not throw pearls' misunderstands *toru*, 'teach' as well as 'throw': 'do not teach "pearls"', i.e. biblical passages or any nuggets of "wisdom", before swine'. *Epiousios* was originally *dē mahsarenu*, 'sufficient for our needs', confused with *dē maharenu*, 'sufficient for our tomorrow'. T. W. Manson is far and away the modern commentator most often cited. Essential for students of the Gospels and Judaism.

J.C. O'NEILL

LOHFINK, N.: *Das Jüdische am Christentum: Die verlorene Dimension*. 1987. Pp. 268. (Herder, Freiburg, Basel, Wien. Price: DM 29.80. ISBN 3 451 20994 2)

This book is a collection of addresses delivered at different times and to different audiences, all prompted, however, by a single overriding concern. Until very recently, the author feels, the church has focused too exclusively upon what he terms 'Innigkeit und Jenseitshoffnung' at the expense of all social and political involvement. As an exegete, he believes that one way of redressing the balance is to re-introduce into Christian teaching the lessons and concerns of the Old Testament. It is the social or worldly interests of the Old Testament writers that Lohfink calls, somewhat tendentiously, 'das Jüdische'. He disowns any immediate purpose of furthering Jewish-Christian dialogue, but hopes even so that his book may make some incidental contribution towards this.

The first chapter is a meditative reflection upon the recent writings of Peter Handke on the topic of the 'Langsame Heimkehr'. The themes of the remaining addresses emerge most clearly, with one exception, from their sub-titles: 'Ein Gespräch mit Verfechtern der Volkskirche', 'Wider die Entscheidung der Christen zur Weltlosigkeit', 'Zur Funktion der Rede vom Gottesreich bis zu Jesus von Nazaret', 'Das Gottesreich und die Wirtschaft', 'Zur Option für die Armen im Alten Orient und in der Bibel', 'Das Gottesvolk der Bibel als Lerngemeinschaft', 'Das Alte Testament und Der Begriff der Erbsünde', 'Von wann ab ist eine Friedensbewegung christlich?', 'Die Einheit der Bibel und die neuere deutsche Übersetzungen'. Interesting as these themes are, I think that the book should have been given a less misleading title.

J. ASHTON

MAYER, G.: *Die jüdische Frau in der hellenistisch-römischen Antike*. 1987. Pp. 142. (Kohlhammer, Stuttgart. Price: DM 44.00. ISBN 3 17 009391 6)

Mayer gives a useful summary of the data about Jewish women of Greco-Roman times as found in the various sources, including not only the

'intertestamental' and rabbinic literature but also inscriptions and papyri. The book begins with a brief overview of the history of the Jews in various places and a chart situating the different literary sources according to language and approximate chronology. Although the chart is useful (despite an inevitable dogmatism about certain works whose dating is uncertain or disputed), the historical and cultural survey is probably too sketchy to be of great help to those without any prior knowledge. More helpful would have been a closer look at the major sources and a discussion of their limitations and the methodological problems in their use.

The bulk of the book is a study under the rubrics one would expect (such as marriage and divorce), but of special interest are the detailed studies on names. There is a tendency in any such survey to stereotype the information (e.g. 'the marriage celebration') as if there were not differences according to time and place, and to ignore the fact that our sources do not necessarily give a complete picture. But all in all, the book represents a useful survey in a hundred pages even if a more nuanced examination would have been desirable.

L. L. GRABBE

MENDELS, D.: *The Land of Israel as a Political Concept in Hasmonean Literature* (Texte und Studien zum Antiken Judentum, 15). 1987. Pp. x, 181. Mohr [Paul Siebeck], Tübingen. Price: DM 78.00. ISBN 3 16 145147 3)

Scholarship does not exist in a vacuum, and it was perhaps inevitable that the rise of Zionism and the establishment of the State of Israel should lead (after a lapse of time) to a reassessment of the 'territorial dimension' of Judaism. W. D. Davies' *Gospel and the Land* (1974) and *Territorial Dimension in Judaism* (1982) are indicative of the new academic interest in the subject. Mendels surveys systematically the political concept of the Land of Israel in the Hasmonaean era (c. 190–63 B.C.E.) — a period which saw the emergence of an independent Jewish state, its expansion to cover most of the Promised Land, its contraction and final absorption into the Roman province of Syria. As Mendels shows the concept of the Land of Israel (its borders, its purity, the status of aliens) was a burning issue of the day, which is amply reflected in the contemporary literature. It is, perhaps, regrettable that he has chosen to force the copious material into a rigid, procrustean chronological schema, divided into decades. On the basis of a controversial dating of Jubilees to 125 B.C.E. which is never fully justified, he takes this work as representing Jewish attitudes in 'the twenties' of the second century B.C.E. (pp. 56 ff.). His dating of Genesis Apocryphon to 'some point during the last half of the first century B.C. and the first century A.D.' (p. 124) will also raise a few eyebrows: palaeographically the scroll is usually dated to the first half of the first century B.C.E., the work itself having been composed a little earlier. Mendels tosses out his date of Genesis Apocryphon *en passant*, and it is probably in the light of it that he rather glosses over 1QGenAp XXI — a text highly relevant to his theme which should have been discussed at length, whether or not it falls within his narrowly defined chronological limits. Mendels can also be faulted for not making more of some of the texts which he does analyse in depth. His discussion of Jubilees on the Table of the Nations (pp. 64 ff.) does not emphasize enough the sharply polemical nature of Jubilees' account. Surely Jubilees whole point here is to establish Israel's right to the Land. Canaan, whose true patrimony lay in North Africa (around Carthage), usurped the Land and so broke the solemn agreement entered into by the sons of Noah in the presence of their father. His violent usurpation, which contrasts with Madai's peaceful reallocation, is echoed in Rabbinic literature in the 'Joshua the Robber' traditions, some of which may go back to Hasmonaean times (see *JJS* 33 [1982], p. 200). Despite these caveats,

Mendels has produced a valuable survey, a serious contribution to an ancient and on-going debate.

P. S. ALEXANDER

Mishuna. Pesahim. Translated by K. Ishikawa. 1987. Pp. 171. (Erusarem Shūkyō Bunka Kenyūjo, Tokyo. Price: ¥1,200)

This is the fourth book of the *Mishnah* translated from the Hebrew. So far published are *Aroth Horayoth* (1985), *Berakoth* (1985), *Taanith*, *Megillah*, *Moed Katan* and *Chagigah* (1986). The translator appended an exposition and reference books at the end of each volume. The project is planned to be completed in thirty-two volumes.

K. K. SACON

NEUSNER, J.: *The Bavli and its Sources: The Question of Tradition in the Case of Tractate Sukkah* (Brown Judaic Studies, 85). 1987. Pp. xvi, 209. (Scholars Press, Atlanta, Georgia. Price: \$27.95. ISBN 1 55540 117 1)

The Bavli, asserts Neusner, is everywhere represented as a traditional document. Its (ultimate) authorship is portrayed as mainly taking up materials from prior sources and reworking them into a systematic and canonical statement for generations to come. It is portrayed as essentially a document that heavily draws upon sources, and enjoys standing and authority because of its representation of what is in those sources. What in particular makes the Bavli traditional is its relationship to the prior writings of the system of which it constitutes the authoritative statement (see p. 10). Neusner tests this hypothesis by analysing how a representative section of Talmud (Bavli Sukkah) uses its sources (Mishnah, Tosefta, Yerushalmi, and the Midrashim). He concludes that far from being simply the 'seal' of the preceding tradition, the Bavli offers a fresh and original statement of its own, cogent and defined within the requirements of an inner logic, proportion and structure that imposes an essentially autonomous vision upon whatever materials its authorship received from the past. To use a geological metaphor: the Bavli is not like sedimentary rock, built up by slow increments over a long period of time; rather it is igneous in character — the product of a volcanic eruption which coalesced and solidified more or less at once. This monograph carries forward Neusner's grand design to describe and analyse one by one the documents that make up the canon of classical Judaism. Its general conclusions with regard to the Bavli will be familiar to those who have read a number of Neusner's earlier studies (e.g. *The Integrity of Leviticus Rabbah* [1985], and *Comparative Midrash* [1986]): the Bavli, like the other documents of the classical canon, is found to be an autonomous, authored work, with a distinctive plan and programme of its own. The issues raised are profoundly important, affecting as they do the way in which we should read the classic Rabbinic texts. Neusner's insistence that the integrity of the classic texts should be respected, and that they should be investigated for any distinctive message which they might convey is a necessary counterweight to the harmonizing approach of both religious and academic orthodoxy. However, he has a tendency to state his position so uncompromisingly as to leave it open to misconstruction. Take, e.g. the claim that 'the system — the final and complete statement — does not recapitulate the extant texts. The antecedent texts — when used at all — are so read as to recapitulate the system. The system comes before the texts and defines the canon' (p. 193). This might apply *simpliciter* to Gnostic use of Scripture, but as a description of Bavli's use of its sources it raises obvious questions. Where did this autonomous system spring from? If it emerged within Rabbinic society then it emerged among people who devoted a great deal of their time to meditating on the traditional

texts. Did those texts provide nothing except material to be manipulated in the interests of a system which arrived from elsewhere, like a bolt from the blue? It is also, perhaps, a little unfair to see Susan Handelman's idea of 'intertextuality' as simply an attempt to make the traditionalist harmonizing approach academically respectable. The original sense of a text can only be determined by comparing and contrasting it with other texts of its time and place (as Neusner himself acknowledges *en passant*). The autonomy of the document should not be pushed to the extent of implying that it will yield up its meaning only if analysed in its own terms, without reference to genre and setting. One should not confuse religiously motivated harmonization with the valid academic tool of heuristic comparison.

P. S. ALEXANDER

NEUSNER, J.: *From Tradition to Imitation: The Plan and Program of Pesiqta Rabbati and Pesiqta deRab Kahana* (Brown Judaic Studies 80). 1987. Pp. xv, 230. (Scholars Press, Atlanta, Georgia. Price: \$24.95; member price: \$18.95. ISBN 1 55540 113 9)

In this book Neusner performs a parallel exercise to that in his *Comparative Midrash* (1986) where he compared the 'Plan and Program of Genesis Rabbah and Leviticus Rabbah'. Here, having completed his translation of *Pesiqta deRab Kahana* (Brown Judaic Studies, vols 122–23, 1987), he sets out to compare *PRK* and *Pesiqta Rabbati*. For this purpose, in Part One he translates *PR*, *Pesiqtaot* 1–5 and 15 (= *PRK* 15). There then follows, in Part Two, a discussion of the 'Literary Structures of *PR* and *PRK*, the material for the latter being taken from the introduction to his translation of *PRK*.

Neusner argues his by now familiar case that these midrashim are carefully structured literary texts and not just 'scrapbooks' containing loose collections of unrelated exegeses of biblical texts. He establishes a sequence from *Leviticus Rabbah* > *PRK* > *PR*, both in historical succession and in the development of literary structures. But the line from *PRK* to *PR* runs downhill: 'the authorship of *Pesiqta Rabbati* has merely imitated, without real understanding, the remarkable mode of cogent discourse fully worked out by the authorship of *Pesiqta deRab Kahana*—hence *from tradition* . . . to (uncomprehending) *imitation*' (p. 3).

Neusner's description of the literary structures of *LevR*, *PRK* and *PR*, is particularly useful in detecting the primary document to which the shared material between these three midrashim belongs. His chapter 10 presents an interesting comparison of *PRK*, *PR* and *Sifre Numbers* on Numbers 7:1. The exercise serves to confirm his oft-stated conclusion that comparing exegeses of biblical verses without considering the overall programme of the midrash in which the exegesis occurs will not tell us anything very interesting or important. On pp. 207 ff., contrary to what is indicated, Neusner does not translate *PRK* 27 but gives us his translation of *LevR* taken from his *Judaism and Scripture* (1986), pp. 505 ff. It is only episodically revised in line with the text of *PRK*.

A. P. HAYMAN

NEUSNER, J.: *Israel and Iran in Talmudic Times: A Political History* (Studies in Judaism). 1986. Pp. xiii, 250. (University Press of America, Lanham, New York; London. Price: \$14.75. ISBN 0 8191 5730 9)

NEUSNER, J.: *Israel's Politics in Sasanian Iran: Jewish Self-Government in Talmudic Times* (Studies in Judaism). 1986. Pp. xii, 190. (University Press of America, Lanham, New York; London. Price: \$12.25. ISBN 0 8191 5726 0)

These two volumes contain excerpts from volumes II–V of Neusner's standard *History of the Jews in Babylonia* (overlooked by the *Book List* when

they first appeared between 1965 and 1970). *Israel and Iran* is concerned with the external relations of the Jews of Babylonia to their Sasanian overlords, *Israel's Politics* with the internal organization and self-government of the Jewish communities. The period covered (third-seventh centuries C.E.) was of immense significance in the history of religions: it witnessed not only the triumph of Rabbanism in Babylonian Jewry, but also the resurgence of Mazdaism, the emergence of Manichaeism, the eastward expansion of Christianity from Edessa, and the westward expansion of Mithraism into the Roman empire. The region described, lying between the eastern and western power-blocs, was a cosmopolitan kaleidoscope of cultural, political and religious influences. In his early historical writing Neusner still relied on the essential accuracy of attributions to date Rabbinic traditions. From the standpoint of his later, more sophisticated methodology, these works must be seen as standing 'only at the beginning of a critical inquiry' (*Israel and Iran*, p. ix). However, the value of the great *History* endures, and it is unlikely ever to be totally superseded. For full documentation and bibliographies the reader is referred to the larger work. Vol. 1 of the *History* (2nd ed., 1969), covering the Parthian period, was re-issued in paperback in 1984 (see *B.L.* 1985, p. 138). Other thematic collections of excerpts are: *Judaism, Christianity, and Zoroastrianism in Talmudic Babylonia* (Lanham, 1986); *The Wonder-Working Lawyers of Talmudic Babylonia: The Theory and Practice of Judaism in its Formative Age* (Lanham, 1987); and *School, Court, Public Administration: Judaism and its Institutions in Talmudic Babylonia* (Atlanta, 1987). Neusner has performed a service in making the substance of the *History* more accessible to undergraduates.

P. S. ALEXANDER

NEUSNER, J.: *The Mishnah Before 70* (Brown Judaic Studies 51). 1987. Pp. xiv, 290. (Scholars Press, Atlanta, Georgia. Price: \$39.95; member price: \$26.95. ISBN 1 55540 106 6)

In this book Neusner abstracts and reprints from his *History of the Mishnaic Law of Purities* (1974–77) 'a statement of those elements of the Mishnah tractates in the Division of Purities that', in his judgement, 'derive from the period before 70' (p. ix). He feels the need to do this because, in his view, scholars are not bothering to read his 43-volume *History of the Mishnaic Law*, and hence the position that 'nothing in the Mishnah antedates the Mishnah' is being falsely attributed to him. For those without the time or the inclination to read the larger work, this will certainly be an easier way to get the flavour of Neusner's novel approach to the Mishnah.

A. P. HAYMAN

NEUSNER, J.: *Understanding Seeking Faith: Essays on the Case of Judaism*. Vol. 2: *Literature, Religion and the Social Study of Judaism* (Brown Judaic Studies 73). 1987. Pp. xi, 234. (Scholars Press, Atlanta, Georgia. Price: \$29.95 (member price: \$22.95). ISBN 1 55540 053 1)

This is a collection of papers going over the various fields of study in which Neusner is interested. The introduction, entitled 'What is at stake in the Religious Study of Judaism' goes over, yet again, the familiar ground of Neusner's dispute with the 'ethnic approach' to the study of Judaism. He rails, with some justification, against what he calls 'the policy of *Todsichweigen*' being pursued by some scholars who refuse to take his work seriously or even acknowledge that it exists. In this volume James Kugel, in particular, is attacked for ignoring Neusner's work on Midrash. The overlapping chapters 1 and 10 successfully expose the shallowness of Kugel's definition of midrash. Whatever reservations one might have over some aspects of Neusner's work, scholars cannot safely research in the same areas and ignore it.

Chapter 2 (The Literary Structure of Pesiḳta Rabbati) is identical with the material to be found in *From Tradition to Imitation*, chapters 1 and 7. Chapter 3 (Oral Tradition in Judaism: The Issue of Mnemonics) takes up again an issue discussed many times before by Neusner, as does chapter 8 (Art and the Study of Judaism) — on the debate over Goodenough's *Symbols*.

Chapter 4 (From Corpus to Canon) outlines Neusner's future research programme which is going to involve doing for the rabbinic canon (especially the Babylonian Talmud) what Brevard Childs has done for the Old Testament canon. The argument of this chapter is rather confusing, perhaps even muddled, as are Neusner's comments in *From Tradition to Imitation* on the canonical status of Pesiḳta deRab Kahana and Pesiḳta Rabbati. Because the Bavli later *became* canonical does not mean that it was framed *in order to be* canonical. So how it treats earlier texts need tell us nothing useful about how texts *become* canonical. About the actual historical process by which the Bavli became canonical Neusner tells us nothing here, and, judging by his outlined research programme, proposes to tell us nothing in the future.

Chapter 5 (Constantine, Shapur II and the Jewish-Christian Confrontation in Fourth Century Iran) updates Neusner interest in the context in which Aphrahat wrote his anti-Jewish disputations. Chapter 6 (The Sage and the Emperor) was clearly written for some other book than this one (a *Festschrift*?) since it refers on pages 143 and 149 to an 'honoree' for whom it was written. So this is, we are not told. The content reflects his recent work on the *Fathers According to Rabbi Nathan* and updates his earlier work on the context in which the legends surrounding Yohanan ben Zakkai emerged. Neusner's interest in the study of American Judaism is represented by chapter 7 (Sociology and the Study of Judaism: Nathan Glazer's *American Judaism* after Thirty Years).

Although some of the doubts which Neusner expresses about recent appropriation of rabbinic modes of interpretation by literary critics seem well-founded, his argument in chapter 9 (Literature and the Study of Judaism: Intertextuality and the Text) is quite confusing. In fact, this chapter seems to be only a draft; in the first paragraph it refers to 'quotations above' where no such quotations are provided! (In chapter 5, p. 127, a whole page is repeated by mistake and throughout the book printing errors are endless). Does Scholars Press never proof-read Neusner's books? Despite these irritating problems of presentation, the book is an important work of scholarship and well worth persevering with.

A. P. HAYMAN

NEUSNER, J.: *Vanquished Nation, Broken Spirit: The Virtues of the Heart in Formative Judaism*. 1987. Pp. xiv, 184. (Cambridge University Press, Cambridge, New York. Price: £20.00 (\$24.95). ISBN 0 521 32832 2)

This book goes over in more detail some of the ground covered in Neusner's *Judaism in the Matrix of Christianity* (see *Booklist* 1987, p. 113). It surveys the whole range of rabbinic literature in order to discover what particular emotions and affections were inculcated by the rabbis in the wide variety of types of literature which they composed. Neusner finds everywhere a uniform doctrine of the emotions. His thesis is simple: 'the emotions encouraged by Judaism in its formative age, such as humility, forbearance, accommodation, and a spirit of conciliation, exactly correspond to the political and social requirements of the Jews' condition in that time' (p. 3). That rabbinic Judaism worked so well because it was finely adapted to the circumstances of life in exile is not a new thesis, but Neusner restates it here in an interesting and informative manner. Whether the rabbis were conscious of what they were doing is an issue that Neusner does not directly tackle. From his few isolated remarks (see, e.g. p. 102) he seems to assume that the rabbis

simply thought that they were uncovering what was already there in Scripture. In which case, he is presupposing a sort of evolutionary model of Judaism: the religion almost automatically reacts to new circumstances (loss of the Temple and the triumph of Christianity) by growing new limbs — 'the virtues of the heart in formative Judaism'. The problem then becomes: why did this form of Judaism alone have this innate capacity to adapt whereas others did not, and why in the modern era does it seem to have lost this capacity? This important book provokes serious reflection on the whole nature of Rabbinic Judaism.

A. P. HAYMAN

RUSSELL, D. S.: *The Old Testament Pseudepigrapha: Patriarchs and Prophets in Early Judaism*. 1987. Pp. xv, 144. (SCM, London. Price: £5.50. ISBN 0 334 02229 0)

This is an introductory volume for the non-specialist. It is clearly written and assumes no prior knowledge of the subject. The author deals with the extra-biblical material associated with the biblical figures: Adam, Enoch, Daniel, Job, the Patriarchs, Moses, and Ezra. The first chapter deals with the non pseudepigraphic sources (Philo, Josephus, rabbinic material), and there is an interesting section on pseudonymity. He then recounts material in each of the pseudepigrapha and gives an indication of how this fits into the general picture of second temple Judaism. This is an introductory volume for the non-specialist. It is clearly written, assumes no prior knowledge of the subject, and would form an excellent introduction to this still largely unknown area.

M. BARKER

SCHÜRER, E.: *The History of the Jewish People in the Age of Jesus Christ (175 B.C.—A.D. 135)*. A New English Version revised and edited by G. Vermes, F. Millar and M. Goodman. Volume III, 2. 1987. Pp. xx, 705–1015. (T. & T. Clark, Edinburgh. Price: £20.00. ISBN 0 567 09373 5)

Earlier volumes of the new Schürer were noticed in *B.L.* 1974, p. 91; 1980, pp. 125–26; 1987, pp. 118–19. This final volume completes the introduction to Jewish literature of the intertestamental period, the first part of which was contained in volume III, 1. Section 33B provides an introduction to writings whose original language of composition is uncertain, and section 34 an introduction to the work of Philo; the former was prepared jointly by Geza Vermes and Martin Goodman, the latter by Jenny Morris. This volume also contains the long-awaited indexes to the entire work, which were prepared by Léonie Archer: a Main (i.e. name and subject) Index of over a hundred pages, and two short Lists of Greek and of Hebrew and Aramaic words that receive significant discussion. Much has already been written about the new Schürer, and this is not the place to attempt a detailed evaluation. Here it must suffice to say that for the wealth of information it contains, and for its overall balanced judgement (whatever disagreement over points of detail one might have), there can be no question that this work will continue to be used and valued by scholars for many years.

M. A. KNIBB

SIRAT, C., CAUDERLIER, P., DUKAN, M., and FRIEDMAN, M. A.: *Le Ketouba de Cologne: un contrat de mariage juif à Antinoopolis* (Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften: Papyrologica Colonienasia, XII). 1986. Pp. 72 and 20 plates. (Westdeutscher Verlag, Wiesbaden. Price: DM 52.00. ISBN 3 531 09921 3; ISSN 0078 9410)

Some of the most important research in medieval Hebrew palaeography has been done in recent years by Colette Sirat of Paris and this monograph makes a further contribution to that field of study. It also provides new evidence for the use of Greek and Aramaic in the Jewish diaspora, the development of the Jewish marriage contract, and the social history of the Jews in the Byzantine period. Papyrus Inv. 5853 in the Institute of Archaeology at the University of Cologne, which contains the *Kethubbah* of Metra who married Samuel in A.D. 417 in the city of Antinoopolis, about 150 miles south of Cairo on the east bank of the Nile, is the only dated document in Hebrew characters that has survived from the period between Bar Kokhba and the ninth Christian century. The languages of the document are transcribed Greek and Aramaic, there is a trousseau list, and the formula has affinities with the Palestinian Genizah texts already published by Friedman (*Jewish Marriage in Palestine*, Tel-Aviv and New York, 1980). The monograph comprises introduction, transcription, translation, notes, Greek index and plates.

S. C. REIF

Übersetzung des Talmud Yerushalmi, herausgegeben von M. Hengel, H. P. Rüger, P. Schäfer. Band 1/2; *Pea-Ackerecke*, übersetzt von G. A. Wewers. 1986. Pp. xviii, 231. (Mohr, Tübingen. Price: DM 122.00. ISBN 3 16 745068 1)

Gerd Wewers died in December 1985 at the tragically early age of forty-one, and this volume marks his final contribution to the German version of the Yerushalmi edited by Schäfer, Rüger and Hengel. In a remarkably short space of time Wewers produced fine translations of eleven tractates, and it is largely due to his industry and erudition that the German Yerushalmi has established so secure an international reputation. Always careful and workmanlike, Wewers's touch became more assured with each successive tractate. In this volume, as in the earlier ones, the translation is presented broken down into its main structural units. Copious footnotes cover variant readings, parallels, archaeological and philological matters, as well as (occasionally) halakhic problems. The whole is rounded off with indices of citations (Bible, Mishnah and Tosefta) and of names (Rabbis and places). In a preface Schäfer and Hengel offer an appreciation of Wewers's achievement. Standards of printing and general production are of a high order. This volume is a fine memorial which leaves one regretting what might have been.

P. S. ALEXANDER

VERMES, G.: *The Dead Sea Scrolls in English*. 3rd edition. 1987. Pp. xvi, 320. (JSOT Press, Sheffield. Price: £25.00 (\$42.50). ISBN 1 85075 151 X)

Geza Vermes's translation of the Qumran scrolls has established itself as perhaps the most authoritative of those available in English and has been very widely used. It was originally published in 1962 (*B.L.* 1963, p. 64 (Decade, p. 458)), and a second edition, in which a number of supplementary documents were included at the end, was issued in 1975. For this third edition the text has been completely reset, and several substantial changes have been made. The original introduction has been replaced by an abridged version of chapters 4, 6, and 7 of *The Dead Sea Scrolls: Qumran in Perspective*. The

Temple Scroll has been included, the documents placed at the end in the second edition have been incorporated in appropriate places in the body of the book, and account has been taken of the material published in *DJD* 7 (e.g. in the treatment of the War Scroll) and in other recent publications of Qumran documents. Finally, the proper system of abbreviations for the scrolls has been used, and the bibliography at the end has been somewhat enlarged. It remains a matter of regret that line-numbers have still not been included, but this aside, there is no doubt that in its new form this excellent translation is assured of continued success. (A paperback edition is published by Penguin Books.)

M. A. KNIBB

VILLALBA I VARNEDA, P.: *The Historical Method of Flavius Josephus* (Arbeiten zur Literatur und Geschichte des hellenistischen Judentums XIX). 1986. Pp. xxiv, 296. (Brill, Leiden. Price: Fl. 96.00. ISBN 90 04 07616 6)

Villalba's subject is how Josephus goes about writing his history in the light of Greco-Roman ideas about historiography. The first part of her study looks at Josephus's statements about historical causation and takes mainly the form of a terminological study of words such as *aitia* and fate. The second is a detailed examination of the more rhetorical side of Josephus's historical writing: the technique of constructing his narrative by the use of such historiographical elements as speeches, focus on a personality, and geographical description, and such structural devices as anticipation and novelistic colouring. Villalba's third chapter is a quite long and detailed conclusion which summarizes some of what was covered in the first two chapters but concentrates more on extending the discussion to other areas.

Much of her study seems well done and useful, but Villalba does not really draw her results together adequately (despite the detailed concluding chapter). One would especially have liked more on the implications of her work for using Josephus for historical purposes. The translation was evidently done by one who is not a Josephus scholar and seems to employ the wrong terminology at times, which sometimes leads to the suspicion that the argument was clearer in the original.

L. L. GRABBE

WEINFELD, M.: *The Organizational Pattern and the Penal Code of the Qumran Sect* (Novum Testamentum et Orbis Antiquus, 2). 1986. Pp. 100. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 26.00. ISBN 3 7278 0363 0; ISBN 3 525 53901 0)

Weinfeld compares 1QS and CD, but 1QS V–VII in particular (which he regards as the Qumran legal constitution), with some seventeen codes of guilds and religious associations of third century B.C.E. to second century C.E., mostly from Egypt. Equations are made between *serekh*, *yahad*, *rabbim* and *taxis-speira*, *koinon-koinônia/ekklesia*, *plēthos* respectively. The 'council of the community' and various offices (*paqid*, *m'baqqer* and priest) are also compared, entrance procedures, laws and penalties, and a number of other minor details. Appendices provide the Statutes of the Iobacchi, the inscription from the Ein-Gedi synagogue, the Epistle of Peter to James from the Pseudo-Clementines and passages from Hippolytus, *Constitutiones Apostolorum*. In what is essentially a long article with copious appendices and indices, one finds adequate ground for an argument rather than a conclusive case. The distinction between organization and the ideology which Weinfeld urges (the former typical, the latter unique) is important for research even if perhaps ultimately over-simple. Like Schiffmann's work, which is reviewed in a final appendix, contradictions within 1QS are ignored (e.g. the notoriously

problematic 'council of the community'); and while (unlike Schiffmann) a footnote recognizes the 'Damascus sect' (represented by CD) as distinct from that of Qumran, this is not carried through in his text. Hence Weinfeld must be seen as having assembled important materials for the unfulfilled task of identifying and scientifically describing the nature, function and evolution of the 'Qumran community'.

P. R. DAVIES

10. PHILOLOGY AND GRAMMAR

ANDERSEN, F. I., and FORBES, A. D.: *Spelling in the Hebrew Bible. Dahood Memorial Lectures* (Biblica et Orientalia, 41). 1986. Pp. xxii, 379. (Biblical Institute Press, Rome. Price: Lire 30,000. ISBN 88 7653 342 7)

This book, with a preface by D. N. Freedman, is based on the Dahood Memorial Lectures given in the University of Michigan in February 1983. It is concerned with *matres lectionis* in the Hebrew Bible, the history of their use (especially the evidence of ancient inscriptions), the reasons for spelling particular words in particular ways, and the differences in different parts of the Old Testament. Vowel letters were first used at the ends of words: they were later used sparingly for some long vowels within words in pre-exilic times, and more extensively after the exile. Numerous questions are discussed, such as the following. Why is the feminine plural ending *-ōt* written sometimes with, and sometimes without, a *waw*? Does the stress make any difference to the spelling? Can the spelling of a particular word be influenced by that of a nearby word? The discussion is illustrated by many tables and figures. The details of the book are difficult to summarize in a short review, because so much evidence is examined, and use is made of statistics and mathematical theory. Despite the 'attempt . . . to explain matters in an elementary way, so as to reveal the power of the concepts involved without inducing dread in non-mathematical readers' (p. xv), some readers (like the present reviewer) are likely to find them intimidating. Throughout the book, arguments are advanced cautiously, and attention is paid to alternative ways of understanding the evidence. Among the conclusions are: 'The spelling in the *textus receptus* still reflects a stage in the transmission of the text that is later than pre-exilic times but not as late as Greek times' (p. 312); and 'the tradition of spelling in masoretic texts comes from the period during which the Hebrew Bible was taking final shape', which 'may be narrowed to 550–350' B.C. (p. 319). It is possible that the occasion for fixing the spelling was 'the change-over to the Aramaic "square" character' (p. 321). The book ends with a bibliography, and indexes of biblical references, scholars' names, and subjects. The authors deserve praise for this pioneering work.

J. A. EMERTON

BARR, J.: *Comparative Philology and the Text of the Old Testament* (with additions and corrections). 1987. Pp. ix, 436. (Eisenbrauns, Winona Lake, Indiana. Price: \$20.00. ISBN 0931464 33 1)

The original edition of Barr's *Comparative Philology* was published by OUP in 1968, and reviewed in *B.L.* 1969, p. 63–4; *Bible Bibliog.*, pp. 189–90. What has been made available now, and at very modest cost, is a reprint of the original of this standard work but for the correction of typographical slips, to which have been added (in 82 pages) a Postscript which briefly reviews reaction to the volume and its contribution, and three related articles published since 1968: 'Philology and Exegesis: Some General Remarks with Illustrations from Job', 1974; 'Ugaritic and Hebrew "SBM"?', 1973; and

'Limitations of Etymology as a Lexicographical Instrument in Biblical Hebrew', 1983. The continued discussion is essentially with Fr. Dahood.

A. G. AULD

BEALL, T. S., and BANKS, W. A.: *Old Testament Parsing Guide: Genesis — Esther*. 1986. Pp. viii, 391. (Moody Press, Chicago. Price: \$25.95. ISBN 0 8024 6315 0)

What a labour! Verse by verse, every occurrence of every verb, over 42,000 in all, is listed, fully parsed and supplied with a page reference to BDB and a meaning. This volume proceeds in this way through all the Hebrew books in the order of the English bible from Genesis to Esther; a second volume is promised to treat the remaining books. The information is tabulated with great skill and clarity. The work has been done with commendable thoroughness and care. Happy they who need it not! And happy they who, needing it, obtain it!

J. H. EATON

COHEN, D.: *La Phrase nominale et l'évolution du système verbal en sémitique. Études de syntaxe historique* (Collection Linguistique publiée par la Société de Linguistique de Paris, LXXII). 1984. Pp. vii, 629. (Éditions Peeters, Leuven and Paris. Price: B.Fr. 2,520.00. ISBN 2 8017 0000 0)

The main theme of this large, learned and complicated work is the way in which forms which originally belonged to the nominal sentence came to be part of the verb system, a process that altered the function of the 'older' elements of that system and thus brought about a 'renewal' of the relations within it. Such a process can be traced in ancient sources but continues down to the present day, as is well seen in modern Aramaic. After a general chapter on noun, verb and predication, there is a long review of the Hamito-Semitic conjugations, followed by chapters on Ethiopic, on Akkadian, on the participle in Arabic and Hebrew, and (longest of all) on Aramaic, plus a conclusion. The section on Hebrew concerns particularly the participial phrase, and valuable statistics and precisions are furnished, along with a short piece on the transition to Mishnaic usage. The material is important also for any discussion of the verb 'be', of the definite article, of aspect, of word order, and of emphasis. The learning of the author shows itself as truly formidable.

J. BARR

COOK, E. M.: *Word Order in the Aramaic of Daniel* (Afroasiatic Linguistics, Vol. 9, Issue 3). 1986. Pp. 16. (Undena Publications, Malibu; distributed by Eisenbrauns, Winona Lake, Indiana. ISBN 0 890003 156 8; ISSN 0362 3637)

This is a brief, but interesting study, of some aspects of the syntax of the Aramaic of Daniel. Particularly interesting is the suggestion that when the author of Daniel 'wishes to describe a sequence of events, whether in narrative or otherwise, the VO [= verb + object] construction is preferred. If the writer departs from the sequential time-line to describe a previous action (perfect/pluperfect), contemporaneous action (circumstantial), or future action, the OV [= object + verb] construction is preferred' (p. 12). This VO construction is regarded as analogous to the *waw*-consecutive construction in Biblical Hebrew. Anything that throws light on the use of the tenses in Biblical Aramaic is to be welcomed and this little booklet certainly does.

A. P. HAYMAN

ECKHARDT, W.: *Computergestützte Analyse althebräischer Texte: Algorithmische Erkennung der Morphologie* (Münchener Universitätschriften — Arbeiten zu Text und Sprache im Alten Testament, 29). 1987. Pp. xi, 135. (Eos Verlag, St Ottilien. Price: DM 24.00. ISBN 3 88096 529 3)

The use of a computer for all but the simplest kinds of study of a Hebrew text requires that every word of the text should first be supplied with a morphological analysis in some kind of coded form. To do this 'by hand' for every word of the Old Testament is an enormous task and computer programs have been devised which can analyse at least a proportion of the words automatically. This book is a description of the algorithm or logical structure of one such program, known as SALOMO, which is probably the first to be properly published. At last two others are in use, in Holland and the United States. The treatment presupposes a thorough knowledge of computer programming, and the book's readership is likely to be further diminished by the fact that the program described presupposes that the biblical text has already been transcribed according to the idiosyncratic system devised by W. Richter. Nevertheless its publication is another indication of the efforts that are being made, in several countries, to harness new technology for the use of biblical scholars.

G. I. DAVIES

FALES, F. M.: *Aramaic Epigraphs on Clay Tablets of the Neo-Assyrian Period* (Studi Semitici N.S. 2). 1986. Pp. xx, 287, 17 plates. (Università degli studi 'La Sapienza', Rome; available from Harrassowitz, Wiesbaden. Price: DM 62.00)

Since L. Delaporte published all Aramaic epigraphs on clay tablets known to him in 1912, continuing discoveries and increasing comprehension make this new, thorough edition of those from Assyrian times very welcome. Sixty-one texts are edited in full, with hand-copies or photographs of many, and a table of letter forms. Most of these texts are annotations of a few words summarizing the content of the cuneiform lines, a few are more complete documents, probably written on clay when papyrus was not available. These relatively minor inscriptions give precisely dated examples of Aramaic handwriting from the eastern region, and show the interaction of Assyrian and Aramaic in the seventh century B.C., a matter which the author examines in detail. He prefers to speak of an Assyrian-Aramaic symbiosis rather than a Mesopotamian dialect of Aramaic, taking account of the Tell Fekheriyeh bilingual. The examples of Assyrian words transcribed into Aramaic letters which these epigraphs supply are a valuable guide to the spoken Assyrian of the time, also shedding light on the biblical forms of Assyrian names and words. While a few readings may be open to doubt, Dr Fales has provided a sober evaluation of this peculiar material which future discoveries will expand but are unlikely to contradict. All concerned with the early history of Aramaic will have to take account of it.

A. R. MILLARD

LOPRIENO, A.: *Das Verbalsystem im Ägyptischen und im Semitischen: zur Grundlegung einer Aspekttheorie* (Göttinger Orientforschungen: iv. Reihe, Ägypten; Band 17). 1986. Pp. xv, 213. (Otto Harrassowitz, Wiesbaden. Price: DM 88.00. ISBN 3 447 02583 2; ISSN 0340 6342)

This is an important book, powerfully thought out, well expressed, and showing a fine command of modern linguistic concepts. The basis lies in Egyptian but as the title implies the work belongs to the comparative study of Egyptian and Semitic and is specially concerned with the study of aspect, the importance of which for Hebrew study is well known. In addition, the book is interested in the nature of the common substance found in Afro-asiatic

(Hamito-Semitic in older terminology) and discusses this illuminatingly, especially in the first and last chapters. Old Testament scholars who lack the technical equipment to read through the core of the book would do well to read these two chapters. There is no section devoted to Hebrew as such, but the text and notes include a number of remarks on it. A very impressive achievement.

J. BARR

MURAOKA, T.: *Classical Syriac for Hebraists*. 1987. Pp. xv, 131. (Harrassowitz, Wiesbaden. Price: DM 58.00. ISBN 3 447 02585 9)

The design of this new Syriac grammar, as the title makes clear, is to facilitate an approach to the language especially for students already acquainted with Hebrew or Arabic, or perhaps both. Generations of students accustomed to T. H. Robinson's grammar (first published in 1915, revised by L. H. Brockington in 1962) might agree that the exercises in it are less than stimulating. The principal aim of the new grammar is to help the student acquire a measure of competence in reading Syriac texts with or without vowel points. With this in mind the author has assembled an interesting Chrestomathy of Syriac texts which are used in close collusion with his up-to-date grammar. The first three or four texts are analysed in detail in the ample footnotes which contain references to the appropriate explanatory paragraphs in the body of the grammar. The main sections of the grammar (Orthography and Phonology, Morphology and Morphosyntax, Syntax) are based primarily on the standard Work by T. Nöldeke. Muraoka uses the Estrangela script in the grammar and in the texts (p. 101 has Psalm 1:1-3 in the three Syriac scripts) and all the illustrative examples are taken from Syriac documents. New insights and improvements on his predecessors' description of the language have contributed in making this a readable and lucid piece of work. It comprises the best introduction to classical Syriac available in English.

P. W. COXON

MURTONEN, A.: *Hebrew in its West Semitic Setting: A Comparative Survey of Non-Masoretic Hebrew Dialects and Traditions*. Part One: A Comparative Lexicon. Section A: *Proper Names*. (Studies in Semitic Languages and Linguistics, xiii). 1986. (Brill, Leiden. Price: Fl. 192.00. ISBN 90 04 07245 4)

Those who are familiar with the author's previous investigations into the history of the Hebrew language will be pleased to learn that he is revising these and issuing them in a more definitive form. Part One of his project, entitled rather misleadingly *Comparative Lexicon*, will treat the basic uninflected material on which the other parts will be based, viz. personal names (in the present volume), the root system (in two further volumes) and numerals, pronouns and particles (in a fourth volume). We are given no indication of the size of the other parts, but there will be three of them (entitled respectively Phonetics and Phonology; Morphosyntactics; and Historical Synopsis). Part One, Volume 1 lists all the extant Hebrew personal names in the Bible and selected non-Biblical sources for the Pronunciation of which we have external evidence in non-Tiberian sources (Akkadian, Greek and Latin transcriptions; the orthography of the inscriptions and the Scrolls; Palestinian and Babylonian vocalizations; recordings of Samaritan speakers). This evidence is given in full after every name. In the long introduction there is exhaustive discussion of the problems of assessing such evidence (including the use of statistical methods, a section I found very difficult to follow) and a commentary on the list. The most important element in the list is Professor

Murtonen's own transliteration which comes immediately after each name and reconstructs the prototype to which, in his estimation, the evidence, taken as a whole, points. The ultimate purpose of the project is to present a comprehensive survey of Hebrew from the earliest traceable beginnings to the period of activity of the principal Tiberian Masoretes about the turn of the tenth century A.D. It is this vast material that he calls non-Masoretic, though pre-Masoretic would give a clearer indication to the uninitiated of what he is about. If the first volume is anything to go by, everything that is of possible relevance will be ferreted out, recorded and annotated in the utmost detail. The mind boggles at what is in store for us, but there can be no doubt that this massive undertaking will, when it is finally finished, be a major contribution to Hebrew historical linguistics. We can only admire Professor Murtonen's erudition, his ambition and his energy.

J. C. L. GIBSON

NIEHR, H.: *Herrschen und Richten: Die Wurzel špt im Alten Orient und im Alten Testament* (Forschung zur Bibel 54). 1986. Pp. xii, 458. (Echter Verlag, Würzburg. Price: DM 56.00. ISBN 3 429 01012 8)

This exhaustive and fruitful study is concerned with the semantic development of the root *špt* and its derivatives in the ancient near east, including the Old Testament and the Qumran texts. A review of previous studies leads to the formulation of guidelines for the present investigation, including particularly the shifting of emphasis from etymology to usage. Having then briefly determined the basic significance of the word to be a verb of speaking, with the senses of 'judge' and 'rule' being differentiations based on a semantic development of the root determined by its use in different contexts, the author devotes the substance of his study to the use of *špt* first in pre-biblical near eastern texts, then the Old Testament and finally in Qumran. The biblical usage is examined in four periods: the monarchic period to the fall of the northern kingdom, 721–586 B.C., the exilic and the post-exilic periods. Within a general framework which sees a development from a mainly administrative and political sense to a predominantly forensic sense, with neither being totally lost at any stage, the author traces the various new meanings which accrued to the word in its different forms in different linguistic and social contexts. In the Old Testament the verbal form is argued to have had the sense of rule in the earliest examples of the first period (as with reference to the 'minor judges'), a forensic sense in other examples from the first period and in the second period, while both usages appear in the exilic and post-exilic periods. A shorter concluding section examines major contexts within which the root appears: the so-called *mešarum* institution, the idea of order, the theological context with Yahweh as subject, and as an element in proper names. This is a rich and rewarding study.

A. D. H. MAYES

POMPONIO, F., RIBICHINI, A. and XELLA, P.: *Studi Epigrafici e Linguistici sul Vicino Oriente antico*. Vol. 3. 1986. Pp. 136. (Essedue Edizioni, Verona. Price: Lire 32,000)

Volume 4 (1987) of this periodical has already appeared and volume 5, a *Festschrift* for Professor O. Loretz, is in preparation. Accordingly, *SEL*, an annual for 'epigraphical, linguistic and historical studies on texts from preclassical Near Eastern cultures' is now well established and deservedly so. The present issue has twelve contributions, only five in Italian, the others in French, Spanish, German and English.

Using excavation reports A. Lemaire shows that the two portions of the Deir 'Alla plaster 'Balaam' inscriptions are totally unrelated. R. M. Good explains the water festival of Carthage, possibly reflected in Num. 25:1 ff. and

elsewhere. G. del Olmo Lete gives a translation and interpretation of a Ugaritic text which he shows to be the liturgy for a king's funeral. Part of the sacrificial rites were to be carried out in a 'garden', evidently a royal cemetery as in Ebla, Ugarit and Israel (cf. 'garden of the king', 2 Kings 25:4, etc.). There are also contributions on Sumerian, Hittite, Ugaritic, Palmyrene, Punic and Indo-European.

W. G. E. WATSON

POSTGATE, J. N., and POWELL, M. A. (eds.): *Bulletin on Sumerian Agriculture*, Volume III. 1987. Pp. vi + 162. (Aris and Phillips, Warminster. ISSN 0267 0658)

Identification of ancient names for fruit, vegetables, trees, shrubs and herbs is notoriously difficult. In an attempt to resolve some of the problems involved the Sumerian Agriculture Group has been holding meetings over the past few years and publishing its findings. The present volume was prepared from the 1985 meeting and deals with the onion family, cucurbitaceous plants, the date palm, various types of fruit, etc., as documented in the clay tablets of Mesopotamia. Though principally of importance for Sumerian, the material collected here, set as it is against a solid botanical background, is relevant for other languages including Hebrew. For example, Jonah's 'gourd' is discussed (add now B. P. Robinson, *ZAW* 97 (1985), pp. 390-403) as well as Hebrew, Aramaic and Syriac terms for 'juniper', 'water melon' (Num. 11:5) and 'cucumber'. This is a valuable contribution to lexicography and palaeobotany. There are several tables, some illustrations, select bibliographies but no index.

W. G. E. WATSON

ULLENDORFF, E.: *Studia Aethiopica et Semitica* (Äthiopistische Forschungen, 24). 1987. Pp. xiv, 325. (Franz Steiner, Wiesbaden. Price: DM 78.00. ISBN 3 515 04889 8)

An earlier volume of articles and reviews was issued by Edward Ullendorff in 1977 under the title *Is Biblical Hebrew a Language? Studies in Semitic Languages and Civilizations*; see *B.L.* 1978, p. 22. The present, somewhat smaller, collection contains eighteen articles and is divided into the two sections indicated by the title; the articles have been reproduced photographically without change, but some additions and a few minor corrections have been included in a four-page introduction, and there is a comprehensive index. In addition to a series of important articles that deal with Amharic documents and letters, the first section contains three articles of direct relevance to readers of this *Book List*: 'Hebraic-Jewish Elements in Abyssinian (Monophysite) Christianity' (1956); 'Hebrew, Aramaic, and Greek: The Versions underlying Ethiopic Translations of Bible and intertestamental Literature' (1980); and 'The Challenge of Amharic' (1965), the author's Inaugural Lecture as Professor of Ethiopian Studies in the University of London (see *B.L.* 1966, p. 67 (*Decade*, p. 687)). The second section contains three articles of direct importance for Old Testament and Semitic studies: 'Comparative Semitics' (1970); 'Ugaritic Marginalia IV' (1978); and 'The Bawdy Bible' (1979; see *B.L.* 1981, p. 135). In addition there are reprints of reviews of D. Biale's *Gershom Scholem* and of the volume edited by W. Haas, *Writing without Letters*. Finally, there are reprints of an article on 'D. H. Baneth and Philological Precociousness' (1979) and of the obituary notice of Stefan Strelcyn that was published in the Proceedings of the British Academy. The reviewer of the earlier volume referred to 'the impressive wide range and the profundity of Professor Ullendorff's scholarship', and these qualities are again more than amply illustrated by the present collection.

M. A. KNIBB

Books Received too Late for Notice in 1988

The books in the following list will be reviewed in the *Book List* for 1989.

- ALBA CECILIA, A.: *Biblia Babilonica: Jeremias* (Textos y Estudios 'Cardenal Cisneros' de la Biblia Poliglota Matritense, 41). 1987. (CSIC, Madrid. ISBN 84 00 06681 2)
- ALONSO SCHÖKEL, L. (ed.): *Materiales para un Diccionario Biblico Hebreo + Español I: Parte Lexicografica (alef, bet-hmt)*. 1988. (Biblical Institute Press, Rome)
- BÄCHLI, O.: *Das Alte Testament in der Kirchlichen Dogmatik von Karl Barth*. 1987. (Neukirchener, Neukirchen-Vluyn. ISBN 3 7887 0792 5)
- BAL, M.: *Murder and Difference: Gender, Genre, and Scholarship on Sisera's Death* (Indiana Studies in Biblical Literature). 1988. (Indiana University Press, Bloomington & Indianapolis. ISBN 0 253 33905 7)
- BARAG, D., FOERSTER, G., NEGEV, A. (eds): *Eretz-Israel*, Vol. 19 (Michael Avi-Yonah Memorial Volume). 1987. (Israel Exploration Society, Jerusalem)
- BARUCCO, A., CAQUOT, A., DURAND, J. M., LEMAIRE, A., MASSON, E.: *Ecrits de l'Orient ancien et sources bibliques* (Petite Bibliothèque des Sciences Bibliques: Ancien Testament 2). 1986. (Desclée, Paris. ISBN 2 7189 0308 2)
- BOLING, R. G.: *The Early Biblical Community in Transjordan* (The Social World of Biblical Antiquity Series, 6). 1988. (Sheffield Academic Press. ISBN 1 85075 094 7)
- BONORA, A.: *Qohélet. La gioia e la fatica di vivere* (Leggere oggi la Bibbia 1/15). 1987. (Queriniana, Brescia)
- BONORA, A. (ed.): *La Spiritualità dell'Antico Testamento* (Storia della spiritualità I). 1987. (EDB, Bologna. ISBN 88 10 30411 X)
- BOTTERWECK, G. J., RINGGREN, H., FABRY, H.-J. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band VI, Lfg 3/5 (cols. 225-608). 1987. (Kohlhammer, Stuttgart. ISBN 3 17 009817 9)
- CAQUOT, A., HADAS-LEBEL, M., RIAUD, J. (eds): *Hellenica et Judaica* (Hommage à V. Nikiprowetzky). 1986. (Peeters, Leuven-Paris. ISBN 90 6831 054 2)
- CASALIS, G., ROUSSEL, B. (eds): *Olivétan, traducteur de la Bible* (Actes du colloque Olivétan, Noyon, mai 1985). 1987. (Cerf, Paris. ISBN 2 204 02637 9)
- CASTEL, F.: "Dio disse . . .". *I primi undici capitoli della Genesi*. Translated from French by L. Zardi. 1987. (Paoline, Cinisello Balsamo (MI). ISBN 88 215 1218 5)
- CATE, R. L.: *An Introduction to the Old Testament and its Study*. 1987. (Broadman, Nashville, Tennessee. ISBN 0 8054 1233 6)
- CHAMPDOR, A.: *Les Civilisations du Jourdain* (50 illustrations; documents de l'Institut Pontifical de Rome). 1987. (Albert Guillot, Lyon. ISBN 2 850960016)
- COATS, G. W.: *Moses: Heroic Man, Man of God* (JSOT Supplement Series 57). 1988. (Sheffield Academic Press. ISBN 1 85075 096 3; 1 85075 095 5(pbk))
- CORNELIUS, J. B.: *La Genèse et la Préhistoire*. 1986. (Lanore, Paris. ISBN 2 85157 022 6)
- CROCEITI, G.: *1-2 Samuele. 1-2 Re* (Leggere oggi la Bibbia 1/8). 1987. (Queriniana, Brescia)
- DELCOR, M.: *Studi sull'Apocalittica* (translated from French by Antonio Zani) (Studi Biblici 77). 1987. (Paideia, Brescia. ISBN 88 394 0385 X)
- Die Fünf Bücher der Weisung: verdeutscht von Martin Buber gemeinsam mit Franz Rosenzweig — mit einer Beilage: Martin Buber: Zu einer neuen*

- Verdeutschung der Schrift*. 1987. (Verlag Lambert Schneider, Heidelberg. ISBN 3 7953 0180 7)
- DIEZ MACHO, A. with the collaboration of A. NAVARRO PEIRO: *Biblia Babilonica: Fragmentos de Salmos, Job y Proverbios* (Ms. 508 A del Seminario Teológico Judío de Nueva York) (Textos y Estudios 'Cardenal Cisneros' de la Biblia Poliglota Matritense, 42). 1987. (CSIC, Madrid. ISBN 84 00 06680 4)
- DIEZ MARINO, L.: *Targum de Qohelet. Edición Príncipe del Ms. Villa-Amil No. 5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica, 13). 1987. (CSIC, Madrid. ISBN 84 00 06661 8)
- DILLARD, R. B.: *2 Chronicles* (Word Biblical Commentary 15). 1987. (Word Books, Waco, Texas. ISBN 0 8499 0214 2)
- DRÖGE, C.: *Gianozzo Manetti als Denker und Hebraist* (Judentum und Umwelt 20). 1987. (Lang, Frankfurt am Main, Bern, New York. ISBN 3 8204 9127 9)
- ENERMALM-OGAWA, A.: *Un langage de prière juif en grec: Le témoignage des deux premiers livres des Maccabées* (Coniectanea Biblica, NT 17). 1987. (Almqvist & Wiksell, Stockholm. ISBN 91 22 00927 2)
- ESLINGER, L. M.: *Kingship of God in Crisis: A Close Reading of 1 Samuel 1-12* (Bible and Literature Series 10). 1985. (Almond, Sheffield. ISBN 0 907459 40 4; 0 907459 41 2 (pbk))
- FANULI, A. (ed.): *Sapienza e Torah; Associazione Biblica Italiana — Atti della XXXIX Settimana Biblica*. 1987. (EDB, Bologna. ISBN 88 10 30252 4)
- FARROW, D.: *The Word of Truth and Disputes about Words* (Carpenter Books). 1987. (Eisenbrauns, Winona Lake, Indiana. ISBN 0 931464 36 6)
- FINKELSTEIN, I.: *The Archaeology of the Israelite Settlement*. Translated from Hebrew by D. Saltz. 1988. (Israel Exploration Society, Jerusalem. ISBN 965 221 007 2)
- FREDE, H. J.: *Kirchenschriftsteller* (Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 1/1B: Aktualisierungsheft 1988). 1988. (Herder, Freiburg im Breisgau. ISBN 3 451 00479 8)
- FRIELING, R.: *Old Testament Studies* (translated from German by M. and R. Koehler). 1987. (Floris Books, Edinburgh. ISBN 0 86315 057 8)
- GARSIEL, M.: *Midrashic Name Derivations in the Bible* (in Hebrew). 1987. (Revivim, Ramat-Gan; distributed by Beit Alim, 3 Karel Neter St., Tel Aviv)
- GERATY, L. T., HERR, L. G. (eds): *The Archaeology of Jordan and other studies presented to Siegfried H. Horn*. 1986. (Andrews University Press, Berrien Springs, Michigan; distributed by Eisenbrauns, Winona Lake, Indiana. ISBN 0 943872 27 8)
- GLAZIER-McDONALD, B.: *Malachi: The Divine Messenger* (SBL Dissertation Series 98). 1987. (Scholars Press, Atlanta, Georgia. ISBN 1 55540 093 0; 1 55540 094 9 (pbk))
- GREENSPOON, L.: *Max Leopold Margolis: A Scholar's Scholar* (Society of Biblical Literature Centennial Publications). 1987. (Scholars Press, Atlanta GA. ISBN 1 55540 146 5; 1 55540 147 3 (pbk))
- GREENWOOD, D. C.: *Structuralism and the Biblical Text* (Religion and Reason 32). 1985. (De Gruyter, Berlin. ISBN 3 11 010336 2)
- HAAG, E. (ed.): *Gott, der einzige. Zur Entstehung des Monotheismus in Israel* (Quaestiones Disputatae, 104). 1985. (Herder, Freiburg, Basel, Wien. ISBN 3 451 02104 8)
- HAHN, J.: *Das "Goldene Kalb": Die Jahweh-Verehrung bei Stierbildern in der Geschichte Israels*, 2. erg. Auflage (Europäische Hochschulschriften: Reihe 23, Theologie, Bd. 154). 1987. (Lang, Frankfurt am Main, Bern, New York. ISBN 3 8204 8657 7)

- HALIVNI, D. W.: *Midrash, Mishnah, and Gemara: The Jewish Predilection for Justified Law*. 1986. (Harvard University Press, Cambridge, Mass. and London. ISBN 0 674 57370 6)
- HARRIS, R. L., SCHONFIELD, J., GIBSON, S. (eds): *Bulletin of the Anglo-Israel Archaeological Society*, Vol. 6 (1986-7). 1987. (The Anglo-Israel Archaeological Society, London. ISBN 0266 2442)
- HILTON, M., MARSHALL, G.: *The Gospels and Rabbinic Judaism: A Study Guide*. 1988. (SCM, London. ISBN 0 334 02021 2)
- JERVELL, J. and KAPELRUD, A. S.: *Studia Theologica: Scandinavian Journal of Theology*. Vol. 41, no. 2. 1987. (Norwegian University Press, Oslo. ISSN 0039 338X)
- KIRISY TOKYO GAKU (Christian Studies). New Series, 26, 29 (Japanese). 1984, 1987. (The Association of Christian Studies, St. Paul's (Rikkyo) University, Tokyo. ISBN 0387 6810)
- KIUCHI, N.: *The Purification Offering in the Priestly Literature: Its Meaning and Function* (JSOT Supplement Series 56). 1987. (Sheffield Academic Press. ISBN 1 85075 103 X; 1 85075 102 1 (pbk))
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