

THE SOCIETY FOR
OLD TESTAMENT
STUDY

BOOK LIST

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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 1989 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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PREFACE

Some aspects of an editorial task may be tedious. But it is a pleasure to thank annually and publicly the many colleagues who make this editor's job both easier and more pleasant: the publishers who offer, and readily respond to requests for books; those both nearer home and far overseas who review and recommend volumes; and our printers, Messrs W. S. Maney and Son, who turn script processed in many different ways into clear and accurate published type.

Some other names must also be named. Dr H. Barstad of Oslo is this year part of an international support group along with, as before, Professor B. Albrektson, Professor H. Cazelles, Dr F. García Martínez, Dr K. Jeppesen, Professor G. L. Prato, Dr K. K. Sacon, and Professor A. S. van der Woude. Then, within these islands, books have been drawn to my attention or reviews offered from personal copies by Professor G. W. Anderson, Dr R. P. Carroll, Mr R. J. Coggins, Professor K. A. Kitchen, Professor M. A. Knibb, Mr A. R. Millard, Dr S. C. Reif, Dr W. G. E. Watson, Professor R. N. Whybray, and Dr N. Wyatt. And it is a particular pleasure to include this year a review commissioned from Professor N. W. Porteous, whose recent 90th birthday gave pleasure to the Society.

An error in *B.L.* 1988, for which the reviewer was not responsible, was particularly unfortunate as it was itself part of an attempt to correct the volume under review: on the second line of p. 66 the Hebrew should have read *l' šybnw*.

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

- | | |
|-----------------------|---|
| <i>B.L.</i> | = <i>Book List</i> |
| <i>Eleven Years</i> | = <i>Eleven Years of Bible Bibliography</i> (1957) |
| <i>Decade</i> | = <i>A Decade of Bible Bibliography</i> (1967) |
| <i>Bible Bibliog.</i> | = <i>Bible Bibliography 1967–1973:</i>
<i>Old Testament</i> (1974) |

1. GENERAL

BARAG, D., FOERSTER, G., and NEGEV, A. (eds): *Eretz-Israel*, Vol. 19 (Michael Avi-Yonah Memorial Volume). 1987. Pp. xii, 333 (Hebrew); xii, 83 (English/French). (Israel Exploration Society, Jerusalem. Price: \$50.00)

Friends and former pupils commemorate Michael Avi-Yonah, who died, in 1974, by contributing essays that mostly concern his principal areas of interest, the Hellenistic to Byzantine periods of Palestinian history and culture. Among them, C. Vermeule publishes examples of art from Egypt and explores Palestinian connections, and S. S. Weinberg presents a Seleucid bronze weight. Several scholars report their excavations at synagogue, church, village, and burial sites (mostly in Hebrew), other discuss various pieces of sculpture and glassware. C. Dauphin considers the limits of demographic study through her survey of Byzantine occupation, and E. Meyers pleads for increased co-operation between Judaic studies and archaeology. There are also essays on the history of Jerusalem and its water-supplies. Relevant to Old Testament studies are N. Avigad's identifications of owners of Hebrew seals known from bullae with Old Testament characters, and the owner of the seal of 'lyhw bn mšlm with the man of 2 Kings 22:3, and the late Y. Shiloh's publication of three South Arabian graffiti from his excavations in Jerusalem, signs, he argued, of trade links in the late Monarchy period. A posthumous note by R. D. Barnett draws attention to an Elamite precursor of the serpent support of Plataea, and L. Mildenberg identifies coins inscribed *b'n'* as issues of a Sidonian king late in the fifth century B. C.

A. R. MILLARD

BENWARE, P. N.: *Survey of the Old Testament* (Everyman's Bible Commentary). 1988. Pp. 267. (Moody, Chicago. Price: \$8.95. ISBN 0 8024 2091 5)

This offers a basic introduction to the books of the Hebrew Canon from an uncompromisingly conservative evangelical standpoint. The Pentateuch is 'an inspired, inerrant, authoritative document written by the man Moses'. Proverbs, Ecclesiastes, and the Canticle are Solomonic. Lamentations was written by Jeremiah. Daniel is a product of the sixth century (the Dead Sea Scrolls disproving the liberal theory of a second-century date!).

B. P. ROBINSON

BERGERHOF, K., DIETRICH, M., LORETZ, O. (eds): *Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas*. Vol. 19 (1987). 1988. Pp. vi, 498. (Neukirchener, Neukirchen-Vluyn; Butzon & Bercker, Kevelaer. Price: DM 124.00. ISBN 3 7887 1281 3; 3 7666 9552 5; ISSN 0342 2356)

The following articles are those most directly relevant to the Old Testament. M. Dietrich and O. Loretz maintain that Ugaritis *t'* means 'Herr' and *t'y* 'Minister, Wesir', and compare the words with Hebrew *šw'*. W. Herrmann sees the reference to El in Ps. 19:2 as an exilic application to Yahweh of old mythological ideas. L. B. Kutler analyses the elements in the challenge before battle in the Old Testament and notes Accadian and Ugaritic parallels. O. Loretz discusses the composition of Isaiah 19, noting the motif of the 'rider on the clouds' in verse 1, and suggesting that 'the language of Canaan' in verse 18 may be Aramaic. S. M. Olyan discusses the identity of the Queen of Heaven in Jer. 7:17-18 and 44:15-28 and Hermopolis Letter 4:1, and argues that 'the best case can be made for West Semitic Aštar'. E. Otto compares the presentation of the laws in the Book of the Covenant with that of the Laws of Eshnunna. H. Rouillard and J. Tropper discuss the meaning

and history of interpretation of *ʿwb* and *yḏʿny* in the Old Testament, which originally denoted deceased ancestors and were associated with the ancestor cult. M. Smith discusses Jer. 9:20. J. Tropper examines the phrase *ʾmym ʾm yḥwh*, which he translates 'vollkommen vor dem Herrn'. D. T. Tsumura compares Hebrew *tôhû wābôhû* with an Accadian phrase. M. Vervenne argues that Hebrew *šālîš* is best rendered 'knight', and that Ugaritic *lṯl* may have had a similar meaning except where it is a numeral. N. Wyatt investigates the connotations of 'sea' and 'desert' in the Old Testament and other West Semitic texts, and also seeks to detect an Egyptian motif in the accounts of the birth of Solomon and of his elder brother, who died soon after being born. S. Segert discusses the meaning of Ugaritic *nqd* which, of course, has a bearing on Hebrew *nôqēd*. The book reviews include some works on the Old Testament.

J. A. EMERTON

BLANK, S. H. (ed.): *Hebrew Union College Annual*, Vol. LVIII (1987). 1988. Pp. vii, 276 and 48 (Hebrew). (Hebrew Union College, Cincinnati. Price: \$20.00. ISSN 0360 9049)

Four of the articles in an issue that maintains the journal's high standards are particularly relevant to Bible study. Eleanor K. Vogel adds about four hundred entries in the third part of her bibliography of research on Holy Land sites to those that appeared in volumes XLII and LII. A detailed literary-critical analysis of the sabbath and festival laws in Leviticus 23 by Israel Knohl leads to the identification of an earlier source centred on the cult and a later editor more interested in agriculture and history. The views of L. Perlitt and J. van Seters on Joshua 24 are challenged by S. David Sperling whose own verse-by-verse examination leads him to a single author in the early eighth century. In Michael V. Fox's essay, Qohelet's ideas about knowledge are philosophically defined as primitively empirical and consequently unique in Near Eastern Wisdom literature. Also covered are the Mesopotamian antecedents of hermeneutical principles in rabbinic 'aggadah (Stephen J. Lieberman); tannaïtic, amoraic, and post-amoraic layers in the talmudic *sugya* (Judith Hauptman); the defence of legality in the talmudic and other systems of law (Haim H. Cohn); and a homily about the ten trials of Abraham edited from MSS Cambridge Add. 1497 and Oxford Opp. 4° 79 (Lewis M. Barth, in Hebrew).

S. C. REIF

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band VI, Lfg. 3/5 (cols. 225–608). 1987. (Kohlhammer, Stuttgart. Price: DM 118.00. ISBN 3 17 009817 9)

This triple fascicle begins with the final columns of *ʿēmeq* (with *ʾāmaq*, *ʾāmōq*, K.-M. Beyse) and ends with the first two columns of *pll* (E. Gerstenberger). It contains fifty-seven complete articles. The words and roots most fully treated are *ʾānāh* (two articles: I by F. J. Stendebach and II by Gerstenberger); *ʾāsam* (N. Lohfink), with *ʿšem* (Beyse) treated separately; *ʿrb* I (E. Lipiński) and *ʿrb* II/III (Fabry and H. Lamberty-Zielinski) followed by *ʿreb* (H. Niehr) and *ʾōrēb* (A. Angerstorfer); *ʿet* with *ʾuāh* (T. Kronholm); *ʾāśāh* (Ringgren). Other important words treated include *ʿēš* (Ringgren and K. Nielsen), *ʾštrt* (H.-P. Müller), *pādāh* (H. Cazelles), *peh* (F. García López), *plʾ* (J. Conrad), and *plṯ* (G. F. Hasel). No words of theological or religious importance appear to have been omitted, but some of only minor relevance have been included, e.g. *ʿēnāb*, *ʿeres* and *pēʾāh* (all by Angerstorfer) and *ʾiq* (H. Schmoldt). Several roots are covered in this fascicle which offered the opportunity for discussion of long-standing problems. In particular only two roots *ʾnh* are recognized, *ʾānāh* I covering all derivatives except those related to the meaning 'be afflicted' (*ʾānāh* II with *ʿnāwāh*, *ʾānī*, *ʾānāw* etc.).

Under *rb* at least six different roots appear to be recognized; **rābāh* has been dealt with in an earlier volume under *midbār*.

R. N. WHYBRAY

BOTTERWECK, G. J., RINGGREN, H., and FABRY, H.-J. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band vi, Lfg. 6/7 (cols. 609–864). 1988. (Kohlhammer, Stuttgart. Price: DM 78.00. ISBN 3 17 009919 1)

This double fascicle begins with the final part of the article on *pll* and ends with the first part of that on *šō'ñ*. It contains thirty-three complete articles, of which the longest are those on *pānim* (H. Simian-Yofre, thirty columns), *pāsaḥ* with *pesaḥ* (E. Otto, twenty-three), *pātaḥ* and cognates (R. Bartelmus, twenty-one) and *pāša'* with *peša'* (H. Seebass, eighteen), followed by *pqd* (G. André, fourteen), *pārāh* with *p^erī* (B. Kedar-Kopfstein, twelve), *pth* (R. Mosis, eleven), and *pll* (E. Gerstenberger, ten). Some words, e.g. *pere* (H.-J. Zobel) and *pered* (P. Maiberger), are somewhat lacking in theological content. In accordance with the policy on proper names there is no article on *p^elišti*, though there is one on *par'ōh* (H. Cazelles), presumably because this is a title and not a personal name. No words of theological or religious significance seem to have been omitted.

R. N. WHYBRAY

BRIEND, J. and COTHENET, E. (eds): *Supplément au Dictionnaire de la Bible*. Vol. xi. Fasc. 62 (Salut): 1988. Cols 513–740: (Letouzey & Ané, Paris. Price: Fr. 200.00 (subscr). ISBN 2 7063 0161 9 (series); 2 7063 0116 3 (vol. xi))

The whole of this fascicle is devoted to the long article on salvation (*salut*, 254 columns), which was begun in the previous fascicle. It will be completed in fasc. 63; but so that subscribers will not have to wait for the completed article, the remaining four columns have been printed here by anticipation. The article begins with a substantial treatment (29 columns) of Egyptian (D. Meeks), Mesopotamian (A. Bouchard), and Hittite (E. Laroche) ideas supposedly comparable with the biblical concept of salvation. There follow sections on the Old Testament (E. Beaucamp, 37 columns), Qumran (P.-H. Poirier), the Old Testament Pseudepigrapha (P.-H. Poirier), Philo (J. Laporte), Josephus (P.-H. Poirier), and the New Testament: Synoptic Gospels and Acts (J. Delorme), Paul (M. Carrez), the Catholic Epistles (Cothenet), and the Johannine literature (M. Morgan). The section entitled 'Salvation according to the Bible in the Old Testament' was previously announced at the beginning of the art in fasc. 61 as 'The evolution of the Hebrew notion of *ys'* in the course of the composition of the Bible before, during and after the prophetic movement'. It is in fact mainly a study of *ys'* in the Old Testament, and makes a substantial and in some respects original contribution to the subject. On the questions of the etymology of *ys'* and its socio-political background the contribution of J. F. A. Sawyer is recognized and his views followed up. Although the meaning of the term 'salvation' has been widely stretched in this article to bring under a single heading so many widely differing notions (from ancient Egypt to the New Testament!), it is valuable to have so much potentially comparative information brought together in this way.

R. N. WHYBRAY

BROMILEY, G. W. (gen. ed.): *The International Standard Bible Encyclopedia*, Vol. iv: Q–Z. 1988. Pp. xix, 1211. (Eerdmans, Grand Rapids MI; distributed by Paternoster, Exeter. Price: \$39.95; £28.95. ISBN 0 8028 8164 5; 0 8028 8160 2 (set))

The present volume completes the publication of the revised edition of *The International Standard Bible Encyclopedia*. The character of this new

edition was described in the review of volume 1 (*B. L.* 1981, pp. 10–11), and subsequent volumes were noticed in *B. L.* 1983, p. 9, and *B. L.* 1987, p. 10. G. H. Wilson has replaced L. T. Geraty as Consulting Editor for Old Testament, but the other members of the editorial team remain the same (Bromiley, E. F. Harrison, R. K. Harrison, W. S. LaSor, and E. W. Smith, Jr.). As in previous volumes, the contributors come from a wide range of scholarly backgrounds, and this is reflected in the articles, which vary considerably in quality and approach. But the *Encyclopedia* continues to provide much useful factual information, and the present volume in particular contains a number of very helpful articles, with up-to-date bibliographies.

M. A. KNIBB

CAQUOT, A., HADAS-LEBEL, M., and RIAUD, J. (eds): *Hellenica et Judaica* (Hommage à V. Nikiprowetzky). 1986. Pp. 519. (Peeters, Leuven — Paris. Price: B.Fr. 2,880. ISBN 90 6831 054 2)

This massive volume is dedicated to the memory of Valentin Nikiprowetzky whose specialist interests in the field of Hellenistic Judaism are reflected in the separate sections on Philo, Josephus, Qumran, late Biblical and Pseudepigraphical Writings, Ancient Judaism, Mediaeval and Modern Judaism, Christianity, and Miscellaneous. i. Philo. M. Alexandre, 'Rhetorical Argumentation as an Exegetical Technique in Philo of Alexandria' (pp. 13–28); C. Lévy, 'Le "scepticisme" de Philon d'Alexandrie: une influence de la Nouvelle Académie?' (pp. 29–42); O. Munnich, 'Note sur la Bible de Philon: κλοποφορέιν/* κλοποφρονεῖν en *Gen.* 31, 26 et en *Leg.* 11. iii, 20' (pp. 43–52); J. Neusner, 'Philo and the Mishnah. The Matter of the Soul after Death' (pp. 53–60); M. Philonenko, 'Philon d'Alexandrie et l'"Instruction sur les Deux Esprits"' (pp. 61–68); R. Radice, 'Ipotesi per una Interpretazione della struttura della Kosmopoia nel *De Opificio Mundi* di Filone di Alessandria' (pp. 69–78); D. T. Runia, 'Redrawing the map of Early Middle Platonism: Some Comments on the Philonic Evidence' (pp. 85–104); D. Winston, 'Theodicy and Creation of Man in Philo of Alexandria' (pp. 105–11). ii. Josephus: L. Feldman, 'Josephus' Portrait of Deborah' (pp. 115–28); A. Paul, 'Le récit de la Creation dans les *Antiquités juives* de Flavius Josèphe: traduction et commentaire' (pp. 129–38); B. Théron, 'Discours au style indirect et discours au style direct dans *La guerre des Juifs* de Flavius Josèphe' (pp. 139–52). iii. Qumran. M. Delcor, 'Réflexions sur l'investiture sacerdotale sans onction à la fête du nouvel An d'après le *Rouleau du Temple* de Qumran (xiv, 15–17)' (pp. 155–64); D. Dimant, '4 *Florigelium* and the Idea of the Community as Temple' (pp. 165–90); A. Lemaire, 'L'enseignement essénien et l'école de Qumran' (pp. 191–203). iv. Late Biblical Documents and Pseudepigrapha: P. M. Bogaert, 'La chronologie dans la dernière vision de Daniel (*Dn* 10.4 et 12. 11–12)' (pp. 207–12); A. Caquot, 'Les Hasmonéens, les Romains et Hérode : Observations sur *Psal* 17' (pp. 213–18); J. H. Charlesworth, 'Greek, Persian, Roman, Syrian and Egyptian Influences in Early Jewish Theology: A Study of the History of the Rechabites' (pp. 219–44); E. Hilbert, '"By the Sea of Jamnia". *TNaph* 6:1' (pp. 245–56); J. Riaud, '"Le Puissant t'emportera dans ta tente". La destinée ultime du Juste selon les *Paralipomena Jeremiae Prophetarum*' (pp. 257–66); J. Schwartz, 'Récits bibliques et moeurs perses' (pp. 267–77). v. Ancient Judaism. M. Cohen, 'La maxime des hommes de la Grande Assemblée. Une reconsideration (pp. 281–96); M. Hadas-Lebel, 'Rome "Quatrième Empire" et le symbole du porc' (pp. 297–312); R. Neher-Barnheim, 'L'assimilation linguistique des Juifs d'Alexandrie: une des sources de L'antijudaïsme antique' (pp. 313–20); C. Orrieux, 'Les papyrus de Zénon et la préhistoire du mouvement maccabéen' (pp. 321–34); M. Petit, 'Le contenu de l'Arche d'alliance: génération et addition de thèmes' (pp. 335–46). vi. Mediaeval and Modern Judaism:

B. Blumenkranz, 'Synagoga: mutations d'un motif de l'iconographie médiévale (Allemagne, 12-15 siècles)' (pp. 349-56); D. R. Blumenthal, 'Maimonides on Angel Names' (pp. 357-70); R. Goetschel, 'Philon et le judaïsme hellénistique au miroir de Nachman Krochmal' (pp. 371-84); A. Neher, 'Les références à Philon d'Alexandrie dans l'oeuvre du Rav Hanazir, disciple du Rav Kook (*Qol HaNevoua*, 1970)' (pp. 385-90); E. Starobinski-Safran, 'La confrontation du judaïsme et de l'hellénisme dans Maimonide, *Guide des Égarés* III, 54' (pp. 391-400). vii. Christianity; M. Alexandre, 'L'épée de flamme (*Gen.* 3, 24): textes chrétiens et traditions juives' (pp. 403-42); J. M. Dillon, Aisthêsis Noêtê: A Doctrine of Spiritual Senses in Origin and in Plotinus' (pp. 443-56); M. Harl, 'La "ligature" d'Isaac (*Gen.* 22:9) dans la Septante et chez les Pères grecs' (pp. 457-72); R. Joly, 'Parallèles païens pour Justin, *Apologie* I, xix' (pp. 473-81). viii. Miscellaneous: G. Salanitro, 'Ennio nella critica testuale di Giuseppe Scaligero' (p. 485-90); M. Smith, 'P. Leid J. 395 (*PGM* XIII) and its Creation Legend' (pp. 491-98); E. Will, '"Influence": note sur un pseudo-concept' (pp. 499-506); A. Derczanski, 'Odessa, Berceau de la renaissance hébraïque' (pp. 507-10). Appended is a bibliography of Nikiprowetsky compiled by B. Delavault and J. Riaud.

P. W. COXON

CARSON, D. A. and WILLIAMSON, H. G. M. (eds): *It is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*. 1988. Pp. xx, 381. (Cambridge University Press. Price: £37.50. ISBN 0 521 32347 9)

The essays in this *Festschrift* are divided into three sections, each of which reflects the wide scholarly interests of Professor Lindars in Old Testament, Inter-Testamental Literature, and New Testament. An introductory essay by I. H. Marshall sets out the book's programme and objectives: these are, by and large, well realized. Readers of the *Book List* will be particularly interested in the first two sections. There we find essays by H. G. M. Williamson on Old Testament History; J. Day on Prophecy; A. A. Anderson on Psalms, and R. E. Clements on Wisdom. The period between the Testaments is represented by S. P. Brock, 'Translating the Old Testament'; P. S. Alexander, 'Retelling the Old Testament'; B. D. Chilton, 'Commenting on the Old Testament'; A. N. Chester, 'Citing the Old Testament'; and C. Rowland, 'Apocalyptic Literature'.

It is clear that the editors have been necessarily strict in applying word limits to the contributions. One consequence of this policy is the highly concentrated and condensed material in some of the essays. But the high quality of the papers, many of which make important new contributions to their subjects, is evident despite this restriction on space. This is an impressive collection of essays, and the editors deserve congratulation.

C. T. R. HAYWARD

CLAASSEN, W. (ed.): *Text and Context: Old Testament and Semitic Studies for F. C. Fensham* (JSOT Supplement Series 48). 1988. Pp. 321. (Sheffield Academic Press. Price: £25.00 (\$42.50). ISBN 1 85075 040 8)

In addition to a select bibliography of Professor Fensham (most academic publications) and a tribute to him, this has twenty-two studies: the Aramaic orthography of the Tell Fekherye bilingual (F. I. Andersen and D. N. Freedman), recent advances in Old Testament textual criticism (J. Cook), parallels and reinterpretation in Joel (F. E. Deist), Psalm 122 (H. Donner), the location of Bethso (J. A. Emerton), 'hem' in 1 Sam. 15:27 (P. A. Kruger), Judah between Egypt and Babylon (A. Malamat), *qšwšy p'h* in Jer. 9:25, etc., and Ugaritic *pat mdbr* (W. McKane), Ugaritic text KTU 1.119 and its significance for prayer and sacrifice in Israel (P. D. Miller),

second thoughts on Ebla and the Old Testament (L. M. Muntingh), *pa'am* as a unit of a length (M. J. Mulder), Psalm 132 and covenant theology (P. Nel), the question of 3rd m. s. *taqtul* in Hebrew (A. Schoors), social and economic analysis of data for ancient Israel (J. A. Soggin), structural linguistics and textual criticism (J. B. van Zijl), Job and Mesopotamian parallels (M. Weinfeld), Mesopotamian *mēšarum* and the Israelite sabbatical year (H. Olivier), Zion as the 'stone' in Zech. 3 and 4 (A. S. van der Woude), the *pendens* sentence construction in Hebrew (W. Groß), dates in Haggai (P. A. Verhoef), the unity of Zech. 8:1-8 (S. Mittmann), and computer-assisted methods in studying the text and language of the Old Testament (W. T. Claassen).

L. L. GRABBE

DANKER, F. W.: *A Century of Greco-Roman Philology: Featuring the American Philological Association and the Society of Biblical Literature* (SBL Centennial Publications: Biblical Scholarship in North America, 12). 1988. Pp. xvii, 299. (Scholars Press, Atlanta, Georgia. Price: \$26.95 (member price: \$19.95); ISBN 0891309853. Paperback price: \$19.95 (member price: \$13.95); ISBN 0891309861)

This is an informative and frequently entertaining account of the progress of classical and biblical studies in America from the closing years of the nineteenth century to the present day, and of the interaction between the two disciplines. There is little pertaining to the specific interests of the S.O.T.S., apart from a section on Hellenistic Judaism and some passages on LXX lexicography, with a disparaging reference (by Harry Orlinsky) to the citation of LXX evidence in the apparatus of BH³ and another (by Morton Smith) on attempts 'to square the facts of the Old Testament as far as possible with the traditional teachings of the institutions, and even more, to make them serviceable for homiletical presentation'. But we can all profit by a chapter on 'philological voodoo or pseudorthodoxy' and by another on 'arts and hazards of reviewing'. The author is himself a classical scholar and continuing editor of the Bauer-Arndt-Gingrich *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. When he cites the inscription on the 'Praenestine fibula', allegedly from c. 600 B.C., *Manios med fhefhaked Numasioi* (CIL 14.4123), he would do well to add that an increasing number of scholars today consider that *fhefhaked* is best translated 'faked'.

F. F. BRUCE

DÍAZ ESTEBAN, F. and SAENZ-BADILLOS, A.: *Volumen en Homenaje al Prof. Pérez Castro* (Sefarad 46). 1986. Pp. 506. (CSIC, Madrid.)

This volume in honour of the great masoretic scholar F. Pérez Castro contains, besides a *curriculum vitae* and personal bibliography, forty-six articles (mostly in Spanish) of which more than half concern Jewish (especially Sephardic) history and literature. Here will be noted only those falling within the scope of this *Book List*. Two articles comment on Ugaritic texts: the letter KTU 2.38 from the king of Tyre to that of Ugarit (J. L. Cunchillos) and the processional ritual KTU 1.43 (G. del Olmo Lete). Z. Ben-Hayyim gives an English version of his 'Reflections on the Vowel System in Hebrew', and A. Tal 'The Dialect of Jewish Palestinian Aramaic and the Palestinian Targum to the Pentateuch'. The other mainly linguistic articles are by M. Rubato Díaz on the word **Aggān* (e.g. Ex. 24:6), L. F. Girón on Greek and Latin words in *Exodus Rabbah* and S. Morag on "'Latent Masorah" in Oral Language Traditions'.

On the text of the Hebrew Bible and its versions, A. Dotan and E. Fernández Tejero have articles on the Cairo codex of Prophets; H. M.

Orlinsky and M. Weinberg contribute 'Notes on some *Masora Parva* of Amos', L. Vegas Montaner studies the *metheg* in the Complutensian Polyglot, and I. Yeivin (in Hebrew) the *dages mafriq* in MS Vat. Urbinati 2. On targums we have C. Alonso Fontela on Tg Šir ha-Širim in the Polyglot of Amberes, and E. Martínez Borobio on Spanish texts of Onqelos; on the LXX, N. Fernández Marcos on the Hexaplaric text of 1 Kings 14:1–20 as given in the Moscow MS Bibl. Syn. 31 (with photographs). Only a few articles are in the fields of exegesis or hermeneutics: 'Prov 31:21 in four Castilian Bibles' (M. J. de Azcárraga), '*Bwr'yk* (Qoh 12:1) reconsidered' (J. R. Busto Saiz), a discussion of the idiom in Ps. 119:99 (F. Díaz Esteban), 'Reflections of Hebrew Parallelism in the *Vetus Latina*' (J. Trebolle Barrera), 'Hermeneutics of the Tannaim: exegesis introduced by *lmmh n'mr*' (M. Pérez Fernandez) and 'Reflections on the methods of Moshe ibn 'Ezra' (M. Abumalham). The whole volume is beautifully produced, with a number of facsimiles, though there are misprints, especially in R. Loewe's contribution 'A trilingual diatribe against Pilate'.

R. P. R. MURRAY

DRÖGE, G.: *Gianozzo Manetti als Denker und Hebraist* (Judentum und Umwelt 20). 1987. Pp. x, 234. (Lang, Frankfurt am Main, Bern, New York. Price : Sw.Fr.52.00. ISBN 3 8204 9127 9)

Manetti (1396–1459) is one of the principal figures associated with the beginnings of the revival of Hebrew learning among Christians. This book, an abbreviated version of a dissertation submitted at Bonn in 1983, gives a general account of his thought and work, but focuses particularly on his Hebrew study and his attitudes to Judaism. Readers of this *Book List* will be most interested in the discussion of Manetti's Latin translation of the Psalter, of which some specimens are given, together with other versions for purposes of comparison, in an appendix. The standard of the work is competent, if superficial in places. As a book, however, this is not a satisfactory production. It is directly reproduced from a typescript of variable quality, showing no signs of editing, not justified, and with cramped margins. The notes are added at the end, numbered by chapter but with no running heads; there is a bibliography but no index. It is surprising that authors continue to entrust their work to publishers who apparently take so little interest in their books, when better alternatives are available.

N. R. M. DE LANGE

EMERTON, J. A. (ed.): *Congress Volume. Jerusalem 1986* (Supplements to *Vetus Testamentum* XL). 1988. Pp. vii, 303. (Brill, Leiden. Price: fl. 120.00 (ca. \$60.00); sub. price: fl. 104.00 (ca. \$52.00). ISBN 90 04 08499 1; ISSN 0083 5889)

This volume contains most of the papers read at the first of the three-yearly congresses of the International Organization for the Study of the Old Testament to be held outside the continent of Europe. It opens with the presidential address by Benjamin Mazar, on 'Jerusalem: from Isaiah to Jeremiah'; and closes with articles on recent developments in Old Testament studies: L. Alonso Schökel on 'Trends: plurality of methods, priority of issues'; C. H. Gordon on 'Ebla as background for the Old Testament'; and R. Rendtorff, 'Between historical criticism and holistic interpretation: new trends in Old Testament exegesis'.

The other contributors and their papers are: N. Avigad, 'Hebrew seals and sealings and their significance for biblical research'; F. M. Cross, 'A report on the Samaria papyri'; F. Crüsemann, 'Das Bundesbuch — historische Ort und institutioneller Hintergrund'; M. H. Goshen-Gottstein, 'The Hebrew Bible in the light of the Qumran Scrolls and the Hebrew University

Bible'; W. W. Hallo, 'Texts, statues and the cult of the divine king'; R. Hanhart, 'Die Bedeutung der Septuaginta für die Definition des "hellenistischen Judentums"'; M. Haran, 'On the diffusion of literacy and schools in ancient Israel'; T. Ishida, 'Royal succession in the kingdoms of Israel and Judah with special reference to the people under arms as a determining factor in the struggles for the throne'; K. A. Kitchen, 'Egypt and Israel during the first millennium B.C.'; W. G. Lambert, 'Old Testament mythology in its ancient Near Eastern context'; B. Lang, 'Life after death in the prophetic promise'; E. Lipiński, 'Royal and state scribes in ancient Jerusalem'; A. Malamat, 'Pre-monarchical social institutions in Israel in the light of Mari'; M. Otsson, 'Eden and the land of promise'; E. Puech, 'Les écoles dans l'Israël préexilique: données épigraphiques'; H. Ringgren, 'Israelite prophecy: fact or fiction?'; J. J. M. Roberts, 'Does God lie? Divine deceit as a theological problem in Israelite prophetic literature'; L. E. Stager, 'Archaeology, ecology, and social history: background themes to the Song of Deborah'; H. Stegemann, 'The Origins of the Temple Scroll'; B. Uffenheimer, 'Prophecy, ecstasy, and sympathy'; and M. Weinfeld, 'The pattern of the Israelite settlement in Canaan'.

This is a finely presented record of a memorable occasion; but also a useful introduction to a wide range of topics.

A. G. AULD

ESLINGER, L. M. and TAYLOR, G. (eds): *Ascribe to the Lord: Biblical and other studies in memory of Peter C. Craigie* (JSOT Supplement Series 67). 1988. Pp. xv, 633. (Sheffield Academic Press. Price: £30.00 (\$50.00). ISBN 1 85075 189 7; ISSN 0309 0787)

Peter Craigie's untimely death in 1985 at the age of forty-seven was a severe loss to Old Testament scholarship. In this memorial volume, thirty-seven of his friends and colleagues have combined to produce a handsome tribute to him both as a scholar and a man. Their contributions fall into three sections. The first is devoted to Ancient Near Eastern Studies. J.-L. Cunchillos, writing in French, gives a translation of, and commentary on, *KTU* 2.16, R. K. Harrison re-assesses Philistine origins, K. A. Kitchen discusses 'Bedspreads and Hibernation from Rio de Janeiro to the Middle Euphrates', T. Kleven considers Ugaritic kingship, D. Pardee the divine name Milkashart and an article in French by G. Saade surveys the intellectual life of Ugarit.

The second part is concerned with Ugarit and the Bible, an area with which Craigie has a special concern. It comprises a discussion of *mizzēbul lô* in Ps. 49:15 by P. Bordreuil (in French), J. C. de Moor on 'O death, where is thy sting?', M. Dietrich and O. Loretz on *'mlpny* in Ps. 72:5 (in German), H. H. P. Dressler on Prov. 26:23, C. H. Gordon on 'Ugaritic *RBT/RABITU*', J. G. Taylor on *KTU* I.161 and parallels, and W. G. E. Watson on 'Some Additional Wordpairs'.

The third and longest section is 'Biblical and Theological Studies'. Several deal with various psalms: A. Caquot ('Cinq observations sur le Psaume 45'), R. C. Culley ('Psalm 88 Among the Complaints'), C. M. Foley ('A Literary Analysis of Psalm 23') and F. Renfray ('Persiflage in Psalm 137'). R. W. E. Forrester writes on the Prologue to Job and J. C. L. Gibson on evil in that book. Two contributions are concerned with Genesis, E. Combs 'Has Yhwh cursed the ground?' and M. P. Deroche, 'The *rûah* 'ēlōhîm in Gen. 1:2c.', and three with passages in 1 Samuel, L. Eslinger on 1 Sam. 16, S. Walters on the same chapter and R. Polzin on 1 Sam. 11:1-15. G. Auld writes on 'Word of God and Word of Man: Prophets and Canon' and P. E. Dion on the first Servant Song and Appointment Ceremonies. A number of essays deal with aspects of Israelite history and archaeology: W. E. Aufrecht ('Genealogy and History in Ancient Israel'), J. Gray ('Israel in the Song of Deborah'),

T. R. Hobbs ('An Experiment in Militarism'), A. R. Millard ('King Og's Bed') and J. G. Taylor ('The Two Earliest Known Representations of Yahweh'). More general articles, raising hermeneutical issues, are J. Rogerson ('Can a Doctrine of Providence be based on the Old Testament?') and J. Sandys-Wunsch ('A Tale of Two Cities: A Hermeneutical Story with a moral for those born since 1802'). The appendix contains H. G. Coward's academic biography of Craigie and N. Wagner's moving address given at his memorial service. The book concludes with the bibliography of Craigie and indices of authors and textual citations.

J. R. PORTER

FERGUSON, S. B. and WRIGHT, D. F. (eds.): *New Dictionary of Theology*. 1988. Pp. xix, 738. (IVP, Nottingham. Price: £18.95. ISBN 0851106366)

Very few entries will be of interest to Old Testament scholars. Apart from 'Old Testament Theology' (W. C. Kaiser), most references to the Old Testament are found within articles on general theological issues such as 'Apocalyptic' (R. J. Bauckham), 'Biblical Criticism' (F. F. Bruce), 'Biblical Theology' (D. L. Baker), 'Infallibility and Inerrancy of the Bible' and 'Scripture' (J. I. Packer), 'Hermeneutics' (A. C. Thiselton), 'Myth' (I. H. Marshall), and 'Prophecy, Theology of' (E. E. Ellis), not all of which are as rigidly conservative as that on 'Adam' in which R. B. Gaffin Jr. asserts that 'the biblical understanding of creation, of man, of the person and work of Christ, and of salvation is rooted in the historicity of Adam' (contrast 'Creation' by O. R. Barclay).

C. S. RODD

FLORES D'ARCAIS, F. (ed.): *Noè, il diluvio universale e la preistoria dell'alleanza. Atti del Seminario invernale (Paestum, 22-25 gennaio 1987)*. 1987. Pp. 243. (BIBLIA: Associazione laica di cultura biblica, Settimello (FI))

The seminar at which these papers were read brought together 'professionals' and amateurs, coordinated by the journalist F. Flores d'Arcais, who opens with 'The navigator of the Flood: the human theology of Mario Brelich', discussing that writer's reflections on the story. A. Fanuli follows with two pieces, 'Genealogies and history from Adam to Abraham' and 'The Noah cycle: sources and exegesis'. The lay writer G. Limentani contributes 'Jewish interpretations of the Flood cycle', an attractive display of some of the delights of midrash (which she rightly views as an ongoing game essentially involving humour), free from all constraint of scholarly documentation or dating. A. di Nola rapidly sketches 'The mythology of the Flood' in its various forms all over the world. The Waldensian pastor E. Campi surveys 'Christian interpretations of the Flood cycle', summarizing patristic interpretation and then concentrating on Luther's exposition of the theme. V. Marcozzi in 'The Origin of peoples' briefly sums up current paleontological opinion, and F. R. de Gasperis closes with 'Lettura attualizzata del ciclo del diluvio', an attempt at a reading which will 'get across' today; it is interesting to compare this modern Christian reading with those by the lay participants, who may perhaps be better skilled in *attualizzazione*.

R. P. R. MURRAY

FRERICHS, E. S. (ed.): *The Bible and Bibles in America* (The Bible in American Culture). 1988. Pp. ix, 224. (Scholars Press, Atlanta, Georgia. Price: \$18.95 (member price: \$12.95). ISBN 1 55540 096 5)

The editors' introduction and eight essays in this impressive volume give an informative survey of the translation, dissemination, and use of the Bible in America and of the problems involved in the work of translation. John

Alden's 'The Bible as Printed Word' describes the part played by the Bible in the great migration to the west. Keith Crim writes on Bible translation by committees and Harold Scanlin on the formidable number of translations by American individuals from 1808 till 1984. J. D. and N. M. Sarna contribute an illuminating account of Jewish Bible scholarship and translations in the United States; and G. P. Fogarty writes on Roman Catholic translations since 1790. Three contributions deal with publications which diverge from the main traditions: F. F. Church on Thomas Jefferson's Bible, *The Life and Morals of Jesus of Nazareth*; K. P. Jackson on 'The Sacred Literature of the Latter Day Saints'; and R. Peel on Mary Baker Eddy's *Science and Health with Key to the Scriptures*. The value of this admirable volume is enhanced by the ample bibliographies and documentation provided.

G. W. ANDERSON

GILTNER, J. H.: *Moses Stuart: The Father of Biblical Science in America* (SBL Centennial Publications: Biblical Scholarship in North America, 14). 1988. Pp. viii, 158. (Scholars Press, Atlanta, Georgia. Price: \$19.95 (member price: \$14.95); ISBN 1 55540 104 X. Paperback price: \$14.95 (member price: \$9.95); ISBN 1 55540 105 8)

This book deserves attention as a detailed historical account of the impact of European biblical criticism in America in the early nineteenth century. Richard Simon and Jean Astruc in France and Robert Lowth in England had already given warning of what was to come; but it was the German scholar Eichhorn who attracted the attention of the orthodox Calvinist Moses Stuart, professor in Andover, protagonist in the conflict with the liberal views of the Unitarians. Stuart, orthodox though he was, felt compelled to recognize the cogency of many of Eichhorn's critical views, and in his teaching and innumerable commentaries we can trace the development of biblical science in the USA. This preceded the similar movements in England and Scotland. Stuart was also a pioneer in America in the study and teaching of the biblical languages, in which he was largely self-taught; and in his recognition of the indispensability of a knowledge of German for biblical study. It is curious that he failed to realize the importance of Old Testament books like Amos, Hosea, and Jonah. It took him some time to come to terms with Hebrew vocalization and the debate about the point system. The author is pardonably naive in his references to Stuart's speed in 'mastering' difficult languages. Stuart is important for enabling many of his students eventually to proceed beyond himself in assimilating the new critical and linguistic knowledge.

N. W. PORTEOUS

GRAHAM, W. A.: *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion*. 1987. Pp. xiv, 306. (Cambridge University Press, Cambridge and New York. Price: £25.00; \$32.50. ISBN 0 521 33176 5)

William A. Graham is Professor of the History of Religion and of Islamic Studies at Harvard University. In this book he looks at the ways holy writ has functioned among Jewish, Christian, and Muslim communities, with a chapter on Hindu scriptures. His focus is on the fundamental orality of scripture and so is somewhat disjunctive with our contemporary society where the printed word bombards us on every side. It is therefore an important book on this central aspect of scripture which is often forgotten, ignored or poorly treated in the productions of the biblical scholarship guild.

To study the oral dimension of scripture (and thereby play down the usual excessive emphasis on the documentary text) is to undertake a consideration of the dynamic and personal aspect of scripture in relation to those communities which possess and process sacred writings. In four short parts — it is quite a short book (perhaps 150 pages of text plus introduction and

conclusion, lengthy notes and a 40-page bibliography) — Graham examines written and spoken words in relation to literacy in the premodern West, written and spoken scripture in Jewish, Christian, Muslim, and Hindu perspectives, the Qurʾān as a spoken book, and the Bible as a spoken book (with particular emphasis on the rhetoric of Martin Luther). There is here a wealth of detail and observation, as well as technical discussion, which must make this a welcome book for biblical scholarship. It will help to overcome the dichotomization between oral-written in favour of an approach to scripture as the interpenetration of the written and spoken word. An interactionist account is required which will give due weight to the holding communities which use scripture for their own purpose, though the oral-written distinction does allow for a dialectical account of the tensions between the written text and what communities have made of it. Graham's book reminds us that the dominance of oral/aural interaction with sacred texts has been the rule rather than the exception for the majority of communities throughout history. As a contribution to the study of what Graham calls 'the persistent presence, the peculiar staying power, of scripture in verbal, and especially oral, discourse' (p. 171) this is a fine book which should stimulate the further study of an immense subject often overlooked in our obsessive study of a written text.

R. P. CARROLL

GREENSPOON, L.: *Max Leopold Margolis: A Scholar's Scholar* (Society of Biblical Literature Centennial Publications). 1987. Pp. xi, 190. (Scholars Press, Atlanta, Georgia. Price: \$19.95 (member price: \$15.95). ISBN 1 55540 1465. Paperback price: \$15.95 (member price: \$12.95). ISBN 1 55540 1473)

Although much information on Margolis is to be found in a volume of essays entitled *Max Leopold Margolis: Scholar and Teacher*, which appeared in 1952, twenty years after Margolis's death, the present academic biography will be welcomed by all admirers of Margolis's scholarship. The first two chapters are biographical, while the remaining three assess Margolis's work in three main areas, biblical translation, textual criticism (notably his work on the LXX), and exegesis and theology. As an appendix, Reider's bibliography of Margolis's works has usefully been reproduced from the volume of 1952. It is good to learn that Margolis's unpublished work on Masius and the last fascicle of his edition of LXX Joshua, both presumed lost, have now been located, and are to be published — a testimony to their lasting value. The interest of the book is enhanced by the fact that the author has also worked on LXX Joshua (see *B. L.*, 1985, p. 45).

S. P. BROCK

HARTMAN, L. (ed.): *Svensk exegetisk årsbok*, 53 (1988). Pp. 149. Uppsala, 1988. (Wallin & Dahlholm Boktryckeri, Lund. ISBN 91 40 051153)

This issue begins with three short Old Testament studies: H. Gossai (in English) on 'Saddiq in Theological and Economic Perspectives'; A. Laato on the place and significance in Ecclesiastes of Solomon; and a study of Dan. 5:5ff. by A. Wiig, who argues that the reason why the wise men could not understand or even read the inscription was that it consisted not of words but of symbols for weights with which Daniel was familiar. B. Gerhardsson presents a comparative study of the narrative parables in the Gospels with their Old Testament counterparts (Jdg. 9:9–15 (7–21); 2 Sam. 12:1–4 (1–15); 2 Kings 14:9 (8–14); Isa. 5:1–6 (1–15); Ezek. 17:3–10 (1–24)), emphasizing important differences. In a study of Mark 11:15–19, J. Neusner offers a new interpretation of the overturning of the moneychangers' tables. Under the

title 'Marginaliasino-theologica' C. Harbsemeier discusses (in English) some of the problems encountered in translating Christian terms and texts into Chinese. The work of A. Fridrichsen (the centenary of whose birth fell in 1988) in the Theological Faculty at Uppsala is described in an illuminating article by E. Beijer, who also indicates something of the impact which Fridrichsen had on Church life. H. Riesenfeld contributes a brief memoir of B. Reicke, who was one of Fridrichsen's most distinguished disciples. Except where otherwise indicated, the articles are in Swedish. There are thirty-eight pages of reviews.

G. W. ANDERSON

JEPPESEN, K. and LEMCHE, N. P. (eds): *Scandinavian Journal of the Old Testament*, Vols 1, 2. 1988. Pp. vii, 203. (Aarhus University Press. ISBN 87 7288 085 6; 87 7288 086 4; ISSN 0901 8328)

The first editor's rule that the *Book List* reviews annuals but not periodicals is not lightly breached; but the contents of the fourth number of *SJOT* require that our welcome to a newcomer be extended for a second year. The earlier of the numbers being noted contains five articles: M. R. Hauge considers 'Some Aspects of the Motif "The City facing Death" of Ps. 68,21'; in 'The Covenant as Agreement', A. S. Kapelrud argues that *berith* in the Israelite-Canaanite world was what we call a non-aggression pact; N. P. Lemche contributes the second part of his treatment of 'Rachel and Lea' begun in 2,1987; D. V. Edelman writes on 'The Authenticity of 2 Sam. 1:26 in the Lament over Saul and Jonathan'; and S. Norin develops an element of his 1986 monograph (*B. L.* 1987, p. 124) in 'Die Wiedergabe JHWH-haltiger Personennamen in der Septuaginta'. With the exception of an important study at the end by S. Olofsson on 'The Translation of Jer. 2:18 in the Septuagint. Methodological, Linguistical and Theological Aspects', the second number (pp. 1-168) is devoted to a series of essays edited by H. M. Barstad and M. Ottosson on 'The Life and Work of Sigmund Mowinckel'. J. B. Hygen writes on the man and the teacher; N. A. Dahl on the Historian of religion and theologian; M. Sæbø on Mowinckel's relation to the literary critical school and H. Ringgren on his relation to the Uppsala school of Old Testament study; K. Jeppesen reviews his conception of the Day of Yahweh; M. R. Hauge writes on Mowinckel and the Psalms, with 'A Query into his Concern'; A. S. Kapelrud discusses his study of the prophets; and H. M. Barstad considers 'Some Aspects of Sigmund Mowinckel as historian'. Most of these papers had been read in 1984, the centenary of his birth, either at the Mowinckel session during the SBL meeting in Strasbourg or at the Mowinckel symposium in Oslo. They are completed by a comprehensive and annotated bibliography of Mowinckel prepared by D. Kvale and D. Rian. The whole volume will prove a vital basis for further evaluation of a great scholarly contribution.

A. G. AULD

JERVELL, J. and KAPELRUD, A. S.: *Studia Theologica: Scandinavian Journal of Theology*. Vol. 41, no. 2. 1987. Pp. 85-156. Vol. 42, no. 1. 1988. Pp. 1-68. (Norwegian University Press, Oslo. Price: \$30.00; N.Kr. 180.00 (per vol.); \$33.00; N.Kr. 200.00 (per vol.). ISSN 0039 338 X)

These two issues contain only one Old Testament discussion: James Barr, 'Mowinckel, the Old Testament, and the Question of Natural Theology'. (Vol. 42, pp. 21-38), being the text of the second Mowinckel Lecture, delivered in Oslo on 27 November 1987. It contains a careful exposition of natural theology as an essential element in biblical theological discussion, and thus provides a useful critique of some contemporary (and particularly Barthian) discussions. Other essays have marginal importance for the Old

Testament. They are C. Olson on Eliade and van der Leeuw, H. W. Boers on Pauline thought, and A. Hassing on the church in occupied Norway (all in Vol. 42, no. 1); K. Alfsvåg on Luther and S. Pedersen on Jesus (in Vol. 41, no. 2).

P. R. ACKROYD

KATUNARICH, S. M.: *Breve storia dell'ebraismo e dei suoi rapporti on la cristianità*. 1987. Pp. 300. (PIEMME, Casale Monferrato. Price: Lire 25,000. ISBN 88 384 11999)

A breathless and inevitably superficial romp through two and a half millennia of Jewish history, from the Babylonian Exile (when the characteristic features of contemporary Judaism were allegedly fixed) to the present day. The author is a Jesuit who has founded a 'Christian-Jewish ecumenical group' in Milan, and this book, based on lectures he has given, is addressed primarily to Italian Catholics. Hence (presumably) an emphasis on Italy (refreshing in the light it casts on the Jewish experience in Europe) and on Catholicism; both Byzantine and reformed Christianity are mentioned only in passing, and with a somewhat negative focus. It would be easy to point to shortcomings in the presentation and in the scholarship; what is impressive is the author's sincerity and enthusiasm, and his commitment to improving the image of Judaism among Christians. The final chapter, on Christian-Jewish dialogue, which is the longest in the book and the only one to be equipped with an apparatus of footnotes, is a serious and interesting contribution to the subject.

N. R. M. DE LANGE

Kirisutokyo Gaku (Christian Studies). New Series, 26–29 (Japanese). 1984–87. Pp. 206, 160, 121, 159. (The Association of Christian Studies, St Paul's (Rikkyo) University, Tokyo. ISSN 0387 6810)

In no. 26, K. Okawa discusses 'The Bible in the Interpretations of Recent Oxford Scholars' (W. Abraham, J. Barr, and J. Muddiman). In no. 28, S. Kobayashi reconsiders the fifth vision of Amos (9:1–4, 5–6). In no. 29, K. Kida, in 'What is a Prophet?', considers recent views of prophecy in the light of the political and cultural circumstances of the ancient Near East in various periods in the history of Israel, and S. Kobayashi postulates a literary connection between Amos and Jeremiah with special reference to Amos 1:14–15 and Jer. 49:2–3.

R. N. WHYBRAY

KOHLBERGER, J. R. III: *The NIV Interlinear Hebrew-English Old Testament. Four Volumes in One: Genesis-Malachi* (Regency Reference Library). 1987. Pp. xxxvi, 586, 512, 601, 591. (Zondervan, Grand Rapids, MI; distributed by Hodder & Stoughton, London, Price: £49.00. ISBN 0 310 44220 6; 0 340 42588 1)

As the subtitle makes clear, this now rather bulky volume combines the four volumes given a welcome, at the same time warm and cautious, in *B. L.* 1982, p. 36; 1983, p. 42; and 1987, p. 38. It is necessarily a very expensive tool for students; but it ought to be available in the libraries to which they have regular recourse.

A. G. AULD

Der Königsweg: 9000 Jahre Kunst und Kultur in Jordanien und Palästina. 1987. Pp. 372, with 144 colour and 345 black and white illustrations. (Von Zabern, Mainz. Price: DM 59.80. ISBN 3 8053 0960 0)

An earlier and very similar French version of this finely illustrated and presented catalogue was reviewed in *B. L.* 1988, p. 35. The exhibition it

introduces moved from Paris to three locations in Germany and Austria. This translated volume includes an essay on German research in Jordan in the nineteenth and twentieth centuries by Dr Ute Wagner-Lux, one-time director first of the Jerusalem, then of the Amman German Institute.

A. G. AULD

KÜCHLER, M. and UEHLINGER, CH.: *Jerusalem: Texte — Bilder — Steine* (Novum Testamentum et Orbis Antiquus 6). 1988. Pp. 233. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 58.00; DM 84.00. ISBN 3 7278 0552 8; 3 525 53905 3)

This is no usual official Festschrift, but is offered by friends in the Fribourg University Biblical Institute to celebrate the joint attainment of a century by a Professor Othmar Keel and his wife Hildi. Most of the six contributions reflect his influence in the interplay of iconography and exegesis. The first section focuses on the topography of Jerusalem—indeed, mainly on the Mount of Olives. M. Küchler, on the tradition of Jesus's footprints, argues that the Lukan account of the ascension is coloured by the Mount's associations as a cult place (cf. 2 Sam 15:32) where, fittingly, both Ezekiel saw the divine chariot-throne rest (11:23) and Zechariah located his version of judgement (14:4–5); all this was understood by Eusebius (Dem. Ev. 6,18). Three scholars have collaborated in the *editio princeps* of a tenth-century Judaeo-Arabic fragment from the Cambridge Genizah collection. This is part of a Jewish pilgrims' guide to Jerusalem, which (among much else of interest) relates the steps up the Mount of Olives to the old solar calendar. The text seems to be from before the crusades. Next comes the publication, by F. G. Nuvolone, of a sixteenth-century fresco of the Mount of Olives in a church in Lugano, which is reproduced in colour and discussed.

The second section, 'Old Testament and ancient eastern iconography', contains the major contribution to exegesis in this volume: a study by C. Uehlinger on Ezekiel's significant and dramatic actions in Ezek 4: first the sketch or model of the besieged city and then the representations of the fate of those caught within it. Iconographical material is skilfully used to argue that the sketch was more probably in elevation than in plan, or was perhaps a model, while for the nature of the whole action B. Lang's category of political 'street theatre' is preferred to other explanations. Next Ms S. Schroer studies the female figures found in Palestine and Cyprus which are either associated with, or even represented as, a tree or branch. Relevant biblical passages are briefly referred to, and it is suggested that such a concept may underlie the theme of Wisdom as 'tree of life' in Prov 3:18 and even still in Sir 14:26–15:3 and 24:19–21. The final paper in the volume, by A. Laufer, identifies three sarcophagus-like objects in the Fribourg Biblical Institute as Syrian Christian reliquaries.

R. P. R. MURRAY

LANG, B. (ed.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*, Bd xxxiv 1986/87. 1988. Pp. xiv, 488. (Patmos, Düsseldorf. Price: DM 158.00. ISSN 0074 9745)

Bernhard Lang with some three dozen colleagues, of whom a third are from outside the German-speaking countries, have assembled 3056 entries reporting on articles and reviews from over 450 periodicals, and also on many books. The entries are grouped in helpful categories; and the editor and his associates are to be congratulated over the speed with which they make available each year such wide coverage of biblical and related studies.

A. G. AULD

McCREESH, T. P. (ed.): *Old Testament Abstracts*. Vol. 10, nos. 2-3 (June, October, 1987); Vol. 11, nos. 1-2 (February, June, 1988). Pp. 99-206, 207-343; 1-96, 97-210. (The Catholic University of America, Washington D.C. Price: \$14.00 per volume. ISSN 0364 8591)

Under its new editor this valuable bibliographical tool continues to provide both abstracts of articles in a wide range of periodicals that are relevant to Old Testament study and reviews of a number of books.

M. A. KNIBB

MÄNNCHEN, J.: *Gustaf Dalmans Leben und Wirken in der Brüdergemeine, für die Judenmission und an der Universität Leipzig 1855-1902* (Abhandlungen des Deutschen Palästinavereins). 1987. Pp. vii, 158 with frontispiece. (Harrassowitz, Wiesbaden. Price: DM 68.00. ISBN 3 447 02750 9; ISSN 0173 1904)

Gustav Dalman is justly renowned for his reference works on the Aramaic language and his comprehensive accounts of Palestinian village life at the beginning of this century. It is not so well known that he was also the first director of the German Archaeological Institute in Jerusalem where Albrecht Alt and Martin Noth later achieved so much. Even before he went to Jerusalem in 1902 Dalman had distinguished himself as a scholar, and it is this fascinating and formative part of his life that is described in detail for the first time here — his upbringing and early career among the *Brüdergemeine* communities, from whom he broke away in 1887-88, his direction of the *Institutum Judaicum* at Leipzig in succession to his mentor Franz Delitzsch, and his many-sided teaching in the university there. The biographical narrative is followed by an assessment of his early academic work and his involvement in missionary work among the Jews. It is a worthy memorial to a great scholar.

G. I. DAVIES

MAYES, A. D. H. (ed.): *Proceedings of the Irish Biblical Association*. Vol. 11. 1988. Pp. v, 96. (Irish Biblical Association Publications, Dublin. Price: IR£7.00 (\$7.00) plus 80p (80c) postage)

This issue has six contributions: a valuable piece by S. Giversen on 'The Manichaean Papyri of the Chester Beattie Library'; F. Ó Fearghail on 'Israel in Luke-Acts'; A. D. H. Mayes on the sociology of ancient Israel: 'Idealism and Materialism in Weber and Gottwald'; J. Murphy O'Connor on 'Pneumatikoi in 2 Corinthians'; and two pieces by M. McNamara: 'Midrash, Culture Medium and Development of Doctrine. Some Facts in Quest of a Terminology'; and 'Hiberno-Latin Bulletin', an account of the progress to date on the project to publish in the Corpus Christianorum series Hiberno-Latin material dealing with the Bible, the great part of which lies 'unedited in different libraries'.

M. BARKER

MURAOKA, T. (ed.): *Abr-Nahrain* xxvi (1988). 1988. Pp. vii, 129 and 7pp. of plates. (Brill, Leiden. ISBN 90 04 08887 3)

This issue contains five articles and a number of book reviews. J. Bowman continues his interesting series on Old Testament figures in the New Testament background (see his contributions to volumes xxiii and xxv of this journal on Solomon and Jonah) with 'Elijah and the Pauline Jesus Christ' (pp. 1-18). He raises the question of the influence of popular thought and *midraš* about Elijah as angelic messenger, mediator, and assistant in the resurrection of the dead upon Paul's heavenly Christ. Bowman produces a mass of detail. The article would have benefited from better editing. G. W.

Clarke writes about some short Greek texts: 'Funerary Inscriptions near Joussef Pasha, North Syria' (pp. 19–29). These date to the fourth/fifth centuries A.D. and contain Semitic names (e.g. *ouabaious*, *baroiarou*). B. E. Colless, 'Recent Discoveries Illuminating the Origin of the Alphabet' (pp. 30–67), presents the case for the view that the Proto-Sinaitic/Proto-Canaanite alphabet had only 23 letters originally. In fact this is hard to prove, though it may be that *some* texts *were* written in a short alphabet (as were some cuneiform alphabetic texts). J. Mansour presents in 'Texts in the Judaeo-Arabic Dialect of Baghdad' (pp. 68–79) some short accounts of marriage and family customs and two anecdotes in transcription and translation. The informants were residents of Israel and both had been over twenty years in Israel when the texts were produced. No linguistic conclusions are drawn. Finally T. Muraoka and Z. Shavitsky complete in 'Abraham Ibn Ezra's Biblical Hebrew Lexicon. The Five Megilloth: II' (pp. 80–111) a work begun in *Abr-Nahrain* xxv (1987), pp. 68–91. Of the book reviews note J. Blau on A. Murtonen's *Hebrew in its West Semitic Setting* (pp. 122–26).

J. F. HEALEY

NORTH, R. (ed.): *Elenchus of Biblical Bibliography*, 1: *Elenchus of Biblica* 1985. 1988. Pp. 1048. (Biblical Institute Press, Rome. ISBN 88 7653 568 3)

The *Elenchus* has a new title, with fresh volume number to match (and an ISBN in place of an ISSN). But essentially the structure of this massive bibliographic contribution is unchanged, with its separate sections for the studies produced in 1985 on everything from beatitudes to population statistics and from numismatics to god-talk. Readers unfamiliar with its predecessor may be surprised at the wide range of its concerns — from Indian Buddhism, through feminist theology, to Qabbala. Many readers are grateful for its compendious cross-referencing, and will look forward to the realisation of the editorial hopes expressed in the final volume of the previous series about earlier on-line computerized access to similarly prepared material.

A. G. AULD

PATRICK, G. A.: *F. J. A. Hort: Eminent Victorian* (Historic Texts and Interpreters in Biblical Scholarship). 1988. Pp. 127. (Almond, Sheffield. Price: £21.50 (\$36.50). ISBN 1 85075 098 X; 1 85075 197 1 (pbk))

A useful biography of an elusive subject which is marred by a repetitious style and by an evaluation of Hort's text-critical work which suffers from a lack of adequate historical perspective (e.g. Griesbach, Lachmann, and Tischendorf go unmentioned, while E. C. Colwell's classic essay 'Hort Redivivus: A Plea and a Program' is not picked up).

D. G. DEBOYS

SUCUPIRA, L. (ed.): *Revista Bíblica Brasileira*. Ano, 4, 3–4; 5, 1–4. 1987; 1988. Pp. 81–184; 1–200. (Nova Jerusalém, Fortaleza CE. Brazil. Price: \$20.00 p.a.)

In the two concluding issues of Year 4, P. Minette de Tillesse continues with his introduction to the Old Testament. 4, 3 contains a lively account of the development of Pentateuchal studies from the eighteenth century onwards, and of the rise of Form and Redaction Criticism. 4, 4 deals with (1) M. Noth's thesis on the Deuteronomistic History, (2) the composition of Deuteronomy (including P. Minette de Tillesse's own contribution to the debate, cf. *VT* 12 (1962), 29–87) and (3) the sources — especially the annalistic ones — used by Dtr. Extensive book reviews underline the importance of sound method in the study of Old Testament texts, and reinforce the *RBB*'s pedagogical aims. Year 5 is devoted to New Testament topics (the

Synoptic Problem, Form Criticism and the Authorship of the Fourth Gospel), and contains further reviews of recent books on Old Testament topics. 5, 4 ends with indices for the year.

J. M. DINES

TALMON, SH.: *Gesellschaft und Literatur in der Hebräischen Bibel. Gesammelte Aufsätze*, Bd 1 (Information Judentum, Bd 8). 1988. Pp. 234. (Neukirchener, Neukirchen-Vluyn. Price: DM 62.00. ISBN 3 7887 0794 1; ISSN 0344 4767)

This is not a German translation of *King, Cult and Calendar in Ancient Israel* (B. L. 1987, p. 19) but an independent selection. The following articles are shared in common with *King, Cult and Calendar*: kingship and ideology in ancient Israel, Judges 18–21, the cult and calendar reform of Jeroboam I, the Judean 'am hā'āres, the emergence of Jewish sectarianism in the early Second Temple period, and types of messianic expectation at the turn of the common era. The German edition has the following articles which do *not* appear in *King, Cult and Calendar*: the biblical traditions regarding the early history of the Samaritans (Hebrew original), the calendar of Qumran (English original in *Scripta Hierosolymitana* 4), the development of prayer as an institution in Israel in the light of Qumran (English original in M. Delcor, ed., *Qumran — Sa piété, sa théologie et son milieu*). Several articles in the English collection are not found in this volume. In some cases the text of articles which have appeared in English has been slightly revised in the translation here.

L. L. GRABBE

TÖKEI, F.: *Acta Orientalia Academiae Scientiarum Hungaricae*. Tom. XLI, Fasc.1. 1987. Pp. 172. (Akadémiai Kiadó, Budapest. HU ISSN 0001 6446)

There is one article relevant to Old Testament study : E. den Blaauwen discusses object suffixes in Biblical Hebrew.

J. A. EMERTON

ULLENDORFF, E.: *The Two Zions: Reminiscences of Jerusalem and Ethiopia*. 1988. Pp. x, 249. (Oxford University Press. Price: £19.50. ISBN 0 19 212275 4)

This beautifully-written book provides a fascinating account of the author's experiences as a student in the late thirties at the then recently-established Hebrew University of Jerusalem and of his wartime service in Eritrea and Ethiopia. The author also refers briefly to his period in Jerusalem immediately after the war and gives some impressions of many return visits to Ethiopia in the period up to 1974. The title of the book reflects the fact that in Ethiopian tradition Ethiopia is referred to as 'the Second Zion'. From one point of view this book is not directly relevant to the concerns of the *Book List*, but from another it is highly relevant. This derives both from the fact that the author provides valuable portraits of a number of scholars who are important for Old Testament, Jewish, and Semitic studies, including particularly Buber, Scholem, and Polotsky, and from the author's observations on many matters of scholarly concern, including the revival of Hebrew in the modern period.

M. A. KNIBB

La Vie de la Parole: De l'Ancien au Nouveau Testament (Etudes d'exégèse et d'herméneutique bibliques offertes à Pierre Grelot professeur à l'institut Catholique de Paris). 1987. Pp. xlv, 486. (Desclée, Paris. Price: Fr. 580.00. ISBN 2 7189 0329 5)

This volume in honour of Pierre Grelot is divided into four sections and contains thirty-six essays. *L'Ancien Orient et la Bible* has pieces by J. C.

Greenfield, E. Puech, B. Porten, A. Caquot, M. Delcor, R. le Déaut, D. Muñoz Leon, and J. Margain. *Études de Textes de l'Ancien Testament* has pieces by H. Cazelles, P. Beauchamp, G. Couturier, L. Neveu, P.-M. Bogaert, C. Wiéner, B. Renaud, P. Fégali. *Études de textes du Nouveau Testament* has pieces by J. Delorme, M. Gourges, M. Vellanickal, X. Léon-Defour, L. Legrand, C. Perrot, M. Trimaille, S. Légasse, R. Beauvery. *Théologie Biblique* has pieces by J. A. Diaz, D. Barthélemy, A. M. Dubarle, J. Guileet, P. Haudebert, E. Cothenet, A. Moreno, M. Carrez, M. Hubaut, J. Bernard, A. Paul.

M. BARKER

WHITAKER, R. E.: *The Eerdmans Analytical Concordance to the Revised Standard Version of the Bible*. 1988. Pp. xiv, 1548. (Eerdmans, Grand Rapids MI. Price: \$49.95. ISBN 0 8028 2403 X)

This should prove to be a very useful volume to many readers, and at remarkably reasonable price. It provides finally for the Revised Standard Version what Young's *Analytical Concordance* has long offered for the Authorised Version of the Bible; and at first sight it is very similar. On closer scrutiny the format resembles more closely that of Hatch and Redpath's *Concordance to the Septuagint*, with all the terms in the original languages listed and numbered under each heading; and then a complete listing of the English word or phrase according to the order of books in the *Common Bible* (or *Revised Standard Version with Apocrypha*). At the end of each line of context is either a number corresponding to the original language word, or one of three signs showing that the word was supplied by the translator, or translated an idiom not easily shown in the concordance, or rendered a word from a language not included in the concordance. Names are listed separately at the end, as are numbers (at least fractions and numerals over twenty — numbers from one to twenty appear in the main concordance). And the volume concludes with Hebrew, Greek, and Latin indexes listing every original word or phrase and its RSV translation(s). Some of the entries in these indexes are very long, and handily supply the evidence which will facilitate appreciation and criticism of the translation itself. Compiler and publishers are to be warmly congratulated.

A. G. AULD

WRIGHT, G. R. H.: *As on the First Day: Essays in Religious Constants*. 1987. Pp. viii, 174. (Brill, Leiden. Price: Fl. 64.00. ISBN 90 04 08172 0)

This volume contains twelve essays, ten of which are reprints of articles published between 1968 and 1985. A particular style of comparative religion is the common element in topics ranging from Simeon Stylites to 'The Upside Down Tree on the Vatican Hill'. Simeon's pillar is connected with phallic cult at Hierapolis, it being undeniable that pagan cults persisted in the area well into the Christian period. In another article a symbolic meaning of the Reed Sea (*yam suf*) is identified. Again the impact of the Dumuzi and Inanna myths is found in the biblical account of David's court, while Joseph, originally a divine being, is tied in with Christ, Osiris, Dionysos, and the Omphalos at Shechem. The Book of Ruth is interpreted in the light of the Eleusis cult and the legends of Demeter and Persephone. Another paper treats of accounts of the birth of Christ in Christian and Islamic tradition (though the birth of Buddha is included too). Finally there are papers on death, on the dismemberment of Egyptian corpses at burial, and on parallels between African and Egyptian ideas about the dead.

J. F. HEALEY

2. ARCHAEOLOGY AND EPIGRAPHY

CURTIS, J. (ed.): *Bronze-working Centres of Western Asia c.1000–539 B.C.* 1988. Pp. 342 and 182 plates. (Kegan Paul in association with the British Museum, London and New York. Price: £30.00. ISBN 0 7103 0274 6)

The title of this collection of papers from a British Museum colloquium held in 1986 is self-explanatory. There are twenty-one papers by specialists over a wide geographical area from Iran and Oman to Phrygia. It deals with important general background to Old Testament studies, though it is inevitably those contributions directly concerned with Syria, Phoenicia, and Palestine/Jordan which are of most immediate interest in view of Old Testament information on the initial dependence of the Israelites on outsiders for some technical expertise in metallurgy. Syria and Phoenicia had important centres of metallurgical craftsmanship (contributions by I. J. Winter [pp. 193–225] and G. Falson [pp. 227–50]). J. N. Tubb (pp. 251–70) gathers information on Palestine/Jordan, concluding that the Sea Peoples/Philistines dominated metallurgy of both bronze and iron in the area. T. C. Mitchell provides a most useful lexicographical study of 'The evidence of bronzeworking in the West Semitic texts' (pp. 271–84). Mitchell decides to take the biblical texts at their face value so far as dating is concerned. This is, perhaps, understandable, though it may be noted that even when a later author is accurately recording events long before his time he is unlikely to use any other technological vocabulary than that of his own day. There is thus no getting away from the fact that the Old Testament texts can only be relied on to tell us about technology at the time they were written. There is a plan to turn this colloquium into a series: this would be very welcome in view of the excellent start reflected in the present volume.

J. F. HEALEY

DEVER, W. G. (editor and principal author), with the assistance of LANCE, H. D. and several contributors: *Gezer IV: The 1969–71 Seasons in Field VI, the "Acropolis"*. Part 1, Text; Part 2, Plates, Plans (Annual of the Nelson Glueck School of Biblical Archaeology). 1986. Pp. x, 1–275; iii, 277, plus 62 plates of drawings with facing descriptions and 58 photographic plates and a pocket of 25 separately folded plans. (Nelson Glueck School of Biblical Archaeology, Jerusalem. ISBN 0 87820 304 4)

More than twelve years after the appearance of *Gezer II* (cf. *B. L.* 1976, p. 22), it seems that the publication of this important excavation (1964–74) is at last being resumed in earnest (volume III is said to be in the press; volume V was scheduled for 1986 and volume VI for 1988; and two further volumes are projected, thus revising the original publication plans). The present volumes provide a final report on Field VI, an area selected to provide a major exposure of domestic areas in one of the few parts of the mound left available for such an operation. 12 strata (by no means equally represented) from MB IIA to the Hellenistic period are each described in three main sections: general discussion of stratigraphy and architecture, pottery and objects, and summary, which includes some correlation with other areas of the site and occasional historical observations. It is stressed, however, that major interpretation is being held over for a final volume in the series, when the results from all fields can be co-ordinated. Appendix A, 'locus indices', then fills nearly half the text volume, and it is followed by further brief appendices on scarabs (B. Brandl), flint caches (S. A. Rosen), and a neutron activation analysis of selected pottery (M. J. Hughes and R. J. Smith). In the accompanying 'Plates and Plans' volume, in addition to the usual plates of pottery, small finds, and photographs, there are twenty-five detached plans and section drawings which can be taken from their pouch for ease of consultation in association with the text. The whole is a model of clarity and presentation

(though not of proof-reading). Of particular interest to readers of the *Book List* will be the light shed by strata 7–5 on the arrival and material culture of the Philistines (there are two well preserved ‘four-room’ houses from the twelfth–eleventh centuries B.C.), but later periods are more poorly represented.

H. G. M. WILLIAMSON

DRINKARD, J. F., jr, MATTINGLY, G. L., and MILLER, J. M. (eds): *Benchmarks in Time and Culture: An Introduction to Palestinian Archaeology Dedicated to Joseph A. Callaway* (Archaeology and Biblical Studies 1). 1988. Pp. 487. (Scholars Press, Atlanta, Georgia. Price: \$44.95 (member price: \$29.95). ISBN 1 55540 172 4. Paperback price: \$29.95 (member price: \$19.95). ISBN 1 55540 173 2).

After an introductory essay, ‘Antecedents to modern archaeology’, by J. M. Miller, Part I contains five excellent surveys of the contribution of American (P. J. King), British (G. I. Davies), French (P. Benoit), German (M. and H. Weippert), and Israeli (A. Mazar) archaeologists to Palestinian archaeology. Part II describes modern archaeological techniques, including the newer techniques of palynology (A. Horowitz), remote sensing (T. L. Sever), and the use of computers (J. F. Strange). Part III synthesizes, with articles on the ‘new archaeology’ (W. G. Dever), historical geography (A. F. Rainey), socio-cultural anthropology (Ø. S. LaBianca), settlement patterns of Early Bronze Moab (G. Mattingly), epigraphy as a dating method (J. F. Drinkard: Drinkard uses his analysis to support Aharoni’s dating of the Arad inscriptions from Strata VIII, VII, VI), and the future of ‘biblical archaeology’ (J. K. Eakins) (which ‘can and should be regarded as a branch of archaeology. After all, in the name “biblical archaeology”, it is the word “biblical” which functions as the adjective and it is the word “archaeology” which stands as the noun’ (p. 444). On the whole, however, this book is descriptive rather than argumentative, and it is informative about the concerns and techniques of contemporary archaeology in the Palestinian field. The book ends with a biographical sketch of Joseph Calloway, and a bibliography of his writings. (A regrettable blemish is the discrepancy between several illustrations and their descriptive titles at pp. 116–18, 147, 422–23.) Sadly, Joseph Callaway died shortly after the publication of this well-deserved and useful *Festschrift*.

J. R. BARTLETT

FINKELSTEIN, I.: *The Archaeology of the Israelite Settlement*. Translated from Hebrew by D. Saltz. 1988. Pp. 380. (Israel Exploration Society, Jerusalem. Price: \$36.00 (members price: \$27.00), plus \$3.00 postage. ISBN 965 221 007 2)

This work, a revision of a volume published in Hebrew in 1986, offers English readers the first substantial synthesis of excavations and detailed surveys in the West Bank of the Jordan carried out in the twenty years since 1968. Part I first attempts to plot the characteristics of Israelite settlement sites, then offers a region by region survey of the archaeological data from all of Israel and the Transjordanian plateau. Part II offers a regional study of the territory of Ephraim, with particular reference to excavations at Shiloh — both the older Danish ones and the recent ones by Bar-Ilan University. Part III concerns material culture: first early Israelite architecture, then Iron I pottery in the central hill country. And Part IV turns to the process of Israelite settlement: first the archaeological evidence is reviewed and the views of the conquest, infiltration, and sociology ‘schools’; then chronological issues, the size of the settlement, the origin of the Israelites, and the manner of their settlement are treated in turn.

In the hill country between Jerusalem and Jezreel, 300 'Israelite' Iron I sites have been identified: 75 per cent of all those known in the Land of Israel. This suggests to the author that the territories of Manasseh first, in the later twelfth century B.C., followed by the more southerly Ephraim and Benjamin in the eleventh, were the original heartlands of Israelite settlement. These sites are almost completely without fortification; and many resemble stone-built camps. Finkelstein estimates their total population at 40,000–55,000.

A. G. AULD

GERATY, L. T. and HERR, L. G. (eds): *The Archaeology of Jordan and other studies presented to Siegfried H. Horn*. 1986. Pp. xv, 716. (Andrews University Press, Berrien Springs, Michigan; distributed by Eisenbrauns, Winona Lake, Indiana. Price: \$40.00. ISBN 0 943872 27 8)

Out of the 28 studies under this title, only 11 concern Jordan, and only 6 Jordan in Old Testament times, of which one (Albright's 1953 'Notes on Ammonite history') is a reprint. L. T. Geraty and L. A. Willis, however, present a useful summary of archaeological research in Jordan up to 1980; H. O. Thompson describes the contents of an Iron Age tomb at Madeba (found 1967; the material has already been published elsewhere). There are some 'philological ears of grain' from the Moabite stone (M. Dahood), and an Ammonite ostrakon from Hesbân listing personal names (F. M. Cross). Ø. S. LaBianca studies animal exploitation and social organisation at Tell Hesbân. F. Zayadine's reinterpretation of a Petra inscription, now seen to mention a symposiarch, will interest Nabataean scholars. Among other papers, A. E. Glock defends Albrighian biblical archaeology, and R. M. Little offers a portrait of G. A. Reisner. J. S. Holladay, Jr., firmly interprets Palestinian tripartite pillared buildings (including the Megiddo buildings) as stables. W. G. Dever studies 'Abel-Beth-Ma'acah (=T. 'Abil el-Qamh). R. S. Boraas and L. G. Herr present Iron Age pottery from T. Balâtah and Tekoa' respectively. G. Garbini identifies some seals as Philistine, while G. Mendenhall tackles the 'hopeless naivete of most scholars' in the matter of Philistine origins. J. Neuffer presents the importance of Ptolemy's Canon and Almagest for Old Testament chronology with great clarity, while E. R. Theiele discusses the bearing of two Assyrian steles on the dating of Jehoash and Menahem of Israel. G. F. Hasel argues that 'aharîṭ means 'remnant' in five or perhaps eight Old Testament passages, and S. D. Waterhouse explores the meaning of 'the river dragon' in scripture. The editor regrets that the book's contents were almost a decade old on publication; he and the honorand may be reassured that their contributors' work has stood the ten-year test well.

J. R. BARTLETT

GIVEON, R.: *Scarabs from Recent Excavations in Israel*, edited by D. Warburton and C. Uehlinger (OBO 83). 1988. Pp. vii, 114, and pp. 9 of plates. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 36.00; DM 52.00. ISBN 3 7278 0581 1; ISBN 3 525 53712 3)

This compact volume, probably its author's last work on Egyptian scarabs and seals, has been skilfully composed and completed from surviving notes. It opens with a short memorial biography of Giveon by Othmar Keel, and a handy bibliography of Giveon's publications. The works presents 122 items derived mainly from scientific excavations on known sites in Israel — which lends greater value to this collection of data than is usually true of such easily-displaced minor objects. The interpretations offered are generally sound; but perhaps note the following. P. 22f., No. 4: the signs may be not

Egyptian but early alphabetic proto-Canaanite: *I-yšt*, 'belonging to Yashit'? P. 24f., No. 6, with p. 32, No. 17: almost certainly read just *R'ity Iwnw*, 'Re, sovereign of Heliopolis', thus eliminating needless 'cryptographic' speculation. P. 30, end: read 'solar', not 'scholar'. P. 46, No. 40: undoubtedly read: *R'mss m3'ry*, i.e. Ramesses IV (Not I or II); the resulting date, c. 1150 B.C., agrees neatly with its archaeological context (c. 1150–1100 B.C.). The work ends helpfully with indexes and admirably clear plates. A sketch-map of the sites quoted would have been useful.

K. A. KITCHEN

HACHLILI, R.: *Ancient Jewish Art and Archaeology in the Land of Israel* (Handbuch der Orientalistik). 1988. Pp. xxiv, 427 and 109 plates. (Brill, Leiden. Price: fl 220.00 (sub. price: fl 192.00); ca. \$110.00 (sub. price: ca. \$96.00). ISBN 90 04 08115 1)

In this splendidly produced volume Hachlili makes a convincing case for the view that a specifically Jewish form of art existed from Hellenistic to Byzantine times. Although always assimilating elements from outside, that form remained essentially true to the religious ideas of Judaism and was created by Jewish craftsmen for Jewish communities. The two parts of the volume cover, respectively, the Second Temple period and Late Antiquity and are illustrated with over three hundred figures and plates. Although the book constitutes a detailed catalogue of sites, buildings, decorations and tombs, and their changing usage, there is also discussion of their historical context and communal function, with particular attention being paid to the latest scholarly views on such institutions as temple, synagogue, and *miqweh*. A major theme is the slow transformation of the synagogue from a communal assembly-hall in the first pre-Christian century into a functionally planned house of worship with lavish decoration some four or five centuries later.

S. C. REIF

HARRIS, R. L., SCHONFIELD, J. and GIBSON, S. (eds): *Bulletin of the Anglo-Israel Archaeological Society*, Vol. 6 (1986–87). 1987. Pp. 66. (The Anglo-Israel Archaeological Society, London. Price: £8.00 (\$24.00). ISSN 0266 2442)

With this issue, the Bulletin aims to become a journal by publishing original articles as well as reports of the Society's activities. It starts with an essay by the late R. D. Barnett on representations of people with six fingers or toes, ranging from Neolithic Jericho to the Renaissance, including 2 Sam. 21:18ff. Y. Hirschfeld offers a survey of traditional Arab stone houses in the Hebron region, with a note on the high density of occupation (approximately 2 sq. m. per head). The first century 'Galilee boat' is described by S. Wachsmann, and its salvage by O. Cohen. R. Chapman re-assesses a Middle Bronze Age tomb at Jericho (p. 19), arguing that the three male skeletons minus their right hands were slaughtered by soldiers who took hands as trophies; he also reviews critically the report of Y. Yadin's small excavation at Beth-Shean produced by S. Geva. The lecture summaries cover A. Flinder on Locating Ezion-geber at Jezret Fira'un, A. R. Millard on archaeological discoveries wrongly reckoned religious, and R. Gonen on explorations in the Negev revealing, among much else, extensive Early Iron Age farming there. Betar, Emmaus' bath-house, Herodium, and recent occupation at Petra were the topics of lectures by D. Ussishkin, M. Gichon, E. Netzer, and P. Bienkowski. The Bulletin now deserves regular consultation by all concerned with ancient Israel.

A. R. MILLARD

HUTTER, M.: *Behexung, Entsöhnung und Heilung: Das Ritual der Tunnawiya für ein Königspaar aus mittelhethitischer Zeit (KBo XXI 1 — KUB IX 34 — KBo XXI 6)* (Orbis Biblicus et Orientalis, 82). 1988. Pp. 180. (Universitätsverlag, Freiburg (CH) and Vandenhoeck & Ruprecht, Göttingen. Price: DM 52.00. ISBN 3 7278 0580 3; 3 525 53712 3)

Hutter edits and translates (with extensive philological notes) a series of tablets which constitute a Hittite ritual designed to relieve the king and his queen from the evil influences threatening them. It is possible that the king is under threat from within his own household, though this may be manifested in his illness. The ritual is the work of Tunnawiya, a wise woman (originally 'midwife'), who is connected with several Hittite rituals. There are elaborate preparations and apparently a ritual act involving the raising up of the royal couple from the ground, symbolically from death. The sun-goddess is invoked and is expected to restore the king's fortunes. The text may belong to the Luwian stratum of Hittite religion and comes, perhaps, from the beginning of the fourteenth century B.C.

J. F. HEALEY

LAPERROUSAZ, E.-M. (ed.): *Archéologie, art et histoire de la Palestine: Colloque du Centenaire de la Section des Sciences religieuses, École Pratique des hautes Études (Sept. 1986)*. 1988. Pp. 262. (Cerf, Paris. Price: Fr. 125.00. ISBN 2 204 02785 5; ISSN 0768 2980)

This volume publishes the fifteen papers delivered at a French-Israeli colloquium in September 1986 held to celebrate the centenary of the 'Sciences religieuses' section of Paris's École Pratique des Hautes Études. B. Vandermeersch treated Palestine's first burials; A. Malamat, the kingdom of Judah between Egypt and Babylon: a small state wedged in the confrontation of the great powers; J. C. Greenfield, recent epigraphic discoveries at the service of history, from the return from the exile till Bar-Kochba; and A. Biran, a tale of two cities (in fact Laish and Dan). J.-B. Humbert reported on Tell Keisan between sea and mountain, archaeology between text and context; R. Cohen on the excavations of Qadesh-Barnea and the fortresses of the Negev; and A. Lemaire, on Lachish: archaeology, epigraphy, and history. There were three papers on older Jerusalem: by the late Y. Shiloh, on ancient Jerusalem, a Canaanite city and an Israelite capitol; by N. Avigad, on the topography of Jerusalem in the Israelite and Hasmonean periods; and one on the excavations directed by B. Mazar next to the enclosure of the Haram esh-Sherif, by Laperrousaz, the editor of the volume, who also contributed a paper on three high places of Judah: the herodian palace-fortresses of Herodium and Masada, and the Essene convent of Qumran and its 'Dead Sea Scrolls'. The remaining contributions are by Gabrielle Sed-Rajna, on the paintings of the Dura-Europos synagogue in the light of current research; by C. Lepage, on the restitution of a Palestinian cycle on the basis of the illustrations in two Ethiopic manuscripts of the fourteenth century; by D. Bahat, on new discoveries concerning the Crusaders in Jerusalem; and by Miriam Rosen-Ayalon, on recent discoveries in Islamic archaeology.

A. G. AULD

LIMET, H.: *Archives Royales de Mari XXV: Textes administratifs relatifs aux métaux*. 1986. Pp. viii, 289 with 4 plates of texts. (Éditions Recherche sur les Civilisations, Paris. Price: Fr. 198.00. ISBN 2 86538 155 2)

This is a further volume, dedicated to metalwork, in the Mari text publication series, for which a new computerised method of publication is now being used. The gathering together of all texts of a particular type has the advantage of preparing the way for more coherent secondary studies on particular themes. The texts are ordered according to keywords (e.g.

šubultum texts recording gifts to foreign kings), with some sections dealing with particular types of metalwork (e.g. bronze). 819 texts are thus presented in transliteration, with translations as appropriate. There is little in the way of comment (gathered at the end of the volume, pp. 271–89) and cuneiform copies are not provided (though there are four plates of selected cuneiform readings to help the cuneiformist). Many of the texts are dated (principally to the reign of Zimri-Lim). Indexes list geographical, personal, and divine names. This is an important volume which will push forward research on the technology and administration of metalworking in the early second millennium B.C.

J. F. HEALEY

MARE, W. H.: *The Archaeology of the Jerusalem Area*. 1987. Pp. 323. (Baker Book House, Grand Rapids MI. Price: \$19.95. ISBN 0 8010 6126 1)

Several opportunities seem to have been missed in this rather unexciting account of a fascinating topic. The introductory chapter offers an overview, while chapters 2–11 treat in turn Jerusalem before David, under David, under Solomon, during the kingdom of Judah, after the exile, in the Herodian era, in the Roman period, in the Byzantine period, in the early Islamic period, and finally under Crusaders, Mameluks, and Turks. Harold Mare's New Testament interests readily explain why almost half the text is devoted to Herodian, Roman, and Byzantine periods. But even here the presentation is spoiled by the very poor reproduction of the photographs, which gives the volume a very dated feel. While it is claimed that the stress is on archaeological evidence, and that the picture is filled in with details from the Bible and elsewhere, the earlier chapters appear to work the other way round, with a very uncritical reading of the biblical record providing the framework.

A. G. AULD

DEL OLMO LETE, G. and AUBET SEMMLER, M. E.: *Los Fenicios en la Peninsula Ibérica*. Vol. I: *Arqueología, Cerámica y Plástica*; Vol. II: *Epigrafía y Lengua. Glíptica y Numismática. Expansión e Interacción Cultural*. 1986. Pp. 323 + 391. (Editorial AUSA, Barcelona. Price: \$120.00. ISBN 84 86329 06 X)

The two volumes of this work provide a comprehensive treatment of the present state of our knowledge of Phoenician penetration of and Punic expansion in the Iberian peninsula. The 40 articles are divided into six categories: archaeology; ceramics, terracottas, and metalwork (vol. I); epigraphy and language; glyptic art and numismatics; expansion and cultural interconnections; and an appendix on Phoenician influence on Balearic culture (Vol. II). The main sites are dealt with extensively, and some are treated in several articles from different angles. The discussions likely to be of most direct interest to *Book List* readers are the following: in Vol. I a survey of the current state of knowledge in the field (M. E. Aubet Semmler); in Vol. II on the relation of Ugaritic and Phoenician (G. del Olmo Lete), a possible inscription from Ekron found at Málaga (E. Lipiński), the smiting scene on the gem MAI3650 from Ibiza (E. Gubel), a Moabite seal from Palma (P. Bordreuil), and the reference of Tarshish in the Bible, with particular reference to Isaiah 23 (Ju. B. Tsirkin).

The work is extensively illustrated with monochrome and colour photographs of sites and artefacts, drawing of pottery types, maps, and site plans. In view of the rich coverage and considerable value of the discussions in the context of the history of the western Mediterranean world in the first millennium B.C.E., it is to be regretted that no indices are included. There is a good annotated and classified bibliography by C. J. Perez. While most of the articles are in Spanish, all are prefaced by an abstract in English (occasionally with delightful misspellings!).

N. WYATT

SMELIK, K. A. D.: *Historische Dokumente aus dem alten Israel*. Translated from Dutch by H. Weippert (Kleine Vandenhoeck-Reihe, 1528). 1987. Pp. 167. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 21.80. ISBN 3 525 33536 9)

With this German translation, Helga Weippert has made Smelik's very readable translation of and historical introduction to some seventy inscriptions available to a wider readership. The original Dutch edition was reviewed in *B. L.* 1986, pp. 33f.

A. G. AULD

STEINSLAND, G. (ed.): *Words and Objects: Towards a Dialogue between Archaeology and History of Religion* (Institute for Comparative Research in Human Culture, Oslo. Series B: Skrifter, Vol. 71). 1986. Pp. 283. (Universitetsforlaget, Oslo. ISBN 82 00 07751 9)

The eighteen papers in this volume were read at an interdisciplinary conference held at Fredrikstad in Norway in 1984, and most of them have a specific reference to Nordic religion and archaeology. But more general theoretical issues in the interpretation of mythology and archaeological evidence are also touched on and two interesting essays are entirely of this type: 'Religion and Archaeology: Revelation or Empirical Research?' (O. Johansen), and 'The "Meaning" of the Rock Carvings and the Scope for Religio-Historical Interpretation: Some Thoughts on the Limits of the Phenomenology of Religion' (J. P. Schjødt). Several essays have to do with the interpretation of a prehistoric rock-carvings and might, with due care, have something to offer to studies of similar phenomena in Palestine, such as those from the Chalcolithic period at Megiddo. What at first sight seems an unpromising volume on a distant topic in fact contains much to stimulate and refine the thinking of Old Testament scholars.

G. I. DAVIES

SUSSMAN, A. and GREENBERG, R. (eds.): *Excavations and Surveys in Israel 1987/88*, Vol. 6 (English Edition of *Hadashot Arkheologiyot*, nos 90-91, edited by I. Pommerantz). 1988. Pp. vii, 120. (Israel Department of Antiquities and Museums, Jerusalem. ISSN 03341607)

The latest issue of this valuable collection of reports (cf. *B. L.* 1988, p. 34) follows the same pattern as its predecessor. The reports, which relate mainly to work done in 1986 and 1987, include a long one (39 pages) on an exciting new project which envisages large-scale excavation of the Roman and Byzantine remains at Bet-shean and the site's development at a tourist attraction, and a shorter one on new work in 'the land of Geshur' east of the Sea of Galilee. There are also accounts of the continuing excavations at, for example, Tel Dan (rooms of the ninth-eighth-century cult place, metal industry of Iron Age I), Tel Dor (Iron Age fortifications), Mount Ebal (Iron Age I buildings and pottery), Hebron (where a cuneiform tablet was found in 1986) and Yoqneam, and news of a survey of an area north-east of Jerusalem, where several identifications of biblical sites, including Nob, are proposed.

G. I. DAVIES

WEIPPERT, H.: *Palästina in Vorhellenistischer Zeit* (Handbuch der Archäologie: Vorderasien II, 1). 1988. Pp. xxix, 744, with 201 illustrations within the text, and 71 illustrations on 23 plates. (C. H. Beck, München. Price: DM 338.00. ISBN 3 406 32198 4)

This is a beautifully produced publication of an almost encyclopedic account by a single author of what has been learned through archaeology

about Palestine (west and east of the Jordan) from around 700,000 B.C. down to the year 333 B.C. By a well-known biblical scholar, it stands in the best tradition of informed lay archaeological reportage: seeking out first and foremost what the other discipline is able to say, and only remarking on the problems or contributions provided thereby to one's own.

Almost equal space is given to the Introduction (1–68) on the task in hand, the geography of the area, relative and absolute chronologies, and methods of surface survey and excavation; and to the chapter on the Stone Age (69–139), which alone is printed in smaller but still perfectly readable type. The Bronze Age occupies the second quarter of the text (140–343), with the largest space given to the Late period (1550–1150 B.C.). Architectural and material culture are carefully discussed; gods identified and their relationships classified; the few inscriptions mentioned; and international relationships plotted.

Almost all of the remaining half of the volume (344–681) is devoted to a five-part discussion of the Iron Age (1250–586 B.C.). First, its general characteristics are briefly sketched. Then, on Iron I (1250–1000), the subheadings are chronology, deurbanization in the interior, the discussion about the Philistines, the village culture inland, pottery, burials, and evaluation. Iron IIA (1000–900) is reviewed in terms of historical and chronological framework, town-plans of the period, elements of town architecture, an excursus on Jerusalem, villages and farms, fortifications outside towns, burials, manufacture, and trade. After the general characteristics and chronology of Iron IIB (925/900–800) are mentioned, it is discussed in terms of the north-south divide in urban consolidation, elements of urban architecture, and fortifications outside towns. Then a longer section on Iron IIC (850–586) sketches its general characteristics and chronological delimitation; evidence from writing and inscriptions; developments in urban architecture; other fortifications; cultic buildings and customs; graves and burial places; and farming, craft, and trade.

The volume is concluded by a much briefer account (628–718) of the Babylonian-Persian period (586–333 B.C.), capped by an appendix by Leo Mildenberg (719–728) on coinage in the Persian province of Judah.

Helga Weippert is to be warmly congratulated for a remarkable and fair-minded synthesis. The bibliographies which open each main chapter-section appear comprehensive down to the completion of the text at the beginning of 1986. And the illustrations are a model of clarity. A similarly generous volume in English would be very useful; but a translation would require no mean effort — not least the updating of both text and bibliographies before publication.

A. G. AULD

YASSINE, KH.: *Archaeology of Jordan: Essays and Reports*. 1988. Pp. 273. (Available from the author: Kh.N. Yassine, P. O. Box 410403, Amman, Jordan. Price: \$30.00 (plus \$3.00 postage))

This useful volume reprints thirteen of Yassine's published essays and archaeological reports (from *ADAJ*, *BASOR* *ZDPV*, and elsewhere; regrettably, references to the original publications are not given). The first six discuss Ammonite fortresses, anthropoid coffins, dolmens, Iron Age burial practices, the el-Mabrak building, and archaeological features that may or may not be related to the Hyksos, Hurrians, and Philistines. Part Two reprints excavation reports of Tell el Mazar (Field I; the Iron Age sanctuary; Ammonite and Aramaic inscriptions (with J. Teixidor); Ammonite seals). Part Three reprints reports from the East Jordan Valley survey (with M. Ibrahim and J. Sauer) and from three reservoir areas in northern Jordan (with K. M. Kerestes, B. G. Wood, and J. M. Lundquist). In these articles Yassine has made some original and important contributions to the archaeology of

Jordan. The book concludes with an excellent brief survey article by Yassine and J. Sauer, 'History and archaeology of Jordan in perspective'.

J. R. BARTLETT

ZINK, J.: *Tief ist der Brunnen der Vergangenheit: Eine Reise durch die Ursprungsländer der Bibel*. 1988. Pp. 400. (Kreuz, Stuttgart, Price: DM 78.00. ISBN 3 7831 9037 X)

Magnificently illustrated with many fine photographs in black and white and in colour and several maps, and plans, this volume also offers an imaginative and well-informed text. A short introduction, Europe — daughter of the east, precedes twelve main chapters, of which the first four occupy as much space as the remainder: Look with me into the spring treats the original culture of Mesopotamia; Wanderer Abraham, nomadic ways in Syria; A break-out into freedom, Egypt and the Sinai wilderness; A dream becomes reality, David, Solomon, and the Phoenicians; The queen of Sheba and the incense route, Yemen, and southern Arabia; A thousand years of Israel, Assyria, Babylon, and the Persians; Traces of a childhood, Nazareth and Bethlehem; Blessed land, Jesus in Galilee; The mystery of death and life, Jesus in Jerusalem; Driven by the spirit, the first church in Syria; A troublesome journey, Asia Minor — Greece — Rome; and Write to the angel of the congregation, the localities of the apocalypse of John.

Striking as much of the photography is (not least of the less familiar Yemenite scenery), it is not in the volume for its own sake, but is well integrated with the text. Jörg Zink and the Kreuz Verlag deserve congratulation. An English translation printed to the same standard would be welcome.

A. G. AULD

ZUCKERMAN, B.: *Puzzling out the Past: Making Sense of Ancient Inscriptions from Biblical Times*. 1987. Pp. 48. (Obtainable from Maarav, 6055 Montemalaga, Rancho Palos Verdes, California 90274. Price: \$ 10.00)

This exhibition catalogue is a convenient introduction to the problems facing epigraphists. Several scholars have contributed short essays on the reading of various texts, including the 'cook a kid in its mother's milk' tablet from Ugarit (showing why that reading is to be discarded), the 'Melkart Stele' (W. Pitard argues for the reading 'Bir-Hadad, son of Attarhamek, king of Aram'), six West Semitic seals, including the seal of a 'servant of YHWH' (studied by F. M. Cross), Elephantine papyrus fragments of the story of Hor bar Punesh (B. Porten and others), and a Samaria Papyrus (F. M. Cross). Each study is accompanied by fine photographs in colour or black and white, often enlarged, and appropriate diagrams. While every interpretation may not be acceptable, the way the reader is led step by step through the problems is instructive, and has not been set out in other works.

A. R. MILLARD

3. HISTORY AND GEOGRAPHY

AHARONI, Y. and AVI-YONAH, M.: *Makumiran Seisho-Rekishi-Chizu*. Translated by Y. Ikeda. 1988. Pp. 198. (Hara-shobō, Tokyo. Price: ¥15,000)

This is a translation of the second revised edition of *The Macmillan Bible Atlas* (1977). The translator writes a 4-page comment on the books, editors, corrections, and so forth.

K. K. SACON

BILDE, P.: *Flavius Josephus between Jerusalem and Rome: His Life, his Works, and their Importance* (Journal for the Study of the Pseudepigrapha Supplement Series 2). 1988. Pp. 272. (Sheffield Academic Press. Price: £30.00 (\$45.00). ISBN 1 85075 060 2)

The author of this book has built upon his earlier work, particularly his dissertation *Josefus som historieskriver* (B.L. 1984, p. 121), to provide a comprehensive introduction to the study of Josephus. The core of the book consists of three closely-interrelated chapters in which Bilde discusses the life of Josephus, his writings, and the main trends in modern Josephus research. The conclusions that he draws from his discussion of these topics are then presented systematically, while in the final chapter Bilde considers the significance of Josephus by examining the uses that have been, and can be, made of his writings. There is an excellent bibliography as well as reference, author and subject indexes.

Bilde's method of presentation has led to a certain degree of repetition, perhaps unavoidable, but there can be little question that he has produced an interesting and important study. In common with a number of recent authors (e.g. Rajak) he offers a much more positive evaluation of the career and writings of Josephus than was often the case in the past. Thus, for example, he argues that Josephus maintained throughout his life and writings a consistent attitude towards the question of the relationship between the Jewish people and Rome, and that although there are differences between the accounts in the War and the Life of Josephus's activity in Galilee, these accounts are not contradictory. The Life is not to be interpreted primarily as Josephus's response to personal accusations made against him by Justus, but rather more broadly as a defence of Josephus's qualifications to write the War and the Antiquities. His writings represent an attempt to come to terms with the tragedy of the fall of Jerusalem and in their different ways can be seen to have had an apologetic aim. Thus they offer a defence of Judaism and of the Jewish people addressed to the Graeco-Roman world, although the War was also directed at Jewish readers. Bilde also argues that, despite his personal involvement, Josephus has in general not given a distorted picture of contemporary events, and that his reliability as a historian is surprisingly high. Josephus's Hellenization is somewhat superficial, and he remains 'closer to Old Testament and Jewish tradition than to Hellenistic literature and historiography.'

M. A. KNIBB

BOARDMAN, J., HAMMOND, N. G. L., LEWIS, D. M., and OSTWALD, M. (eds): *The Cambridge Ancient History*, 2nd edn Vol. iv: *Persia, Greece and the Western Mediterranean c. 525 to 479 B.C.* 1988. Pp. xxi, 928. (Cambridge University Press. Price: £60.00 (\$100). ISBN 0 521 22804 2).

BOARDMAN, J. (ed.): *The Cambridge Ancient History. Plates to Vol. IV: Persia, Greece and the Western Mediterranean c. 525 to 479 B.C.* 1988. Pp. xi, 248. (Cambridge University Press. Price: £37.50 (\$65.00). ISBN 0 521 30580 2)

These two splendid volumes are each divided into three parts, covering the Persian empire, the Greek world, and the west (Italy, Sicily, Carthage). *Book List* readers may focus on I. Eph'al's 'Syria-Palestine under Achaemenid rule', which uses Persian, Greek, biblical and epigraphic sources to give an up-to-date, detailed and balanced account. However, equally important are T. Cuyler Young's section on the Persian empire under Darius and Xerxes (with clear assessments of Cambyses in Egypt, the Gautama/Bardiya rebellion, Persian administration and religion: the tolerance of Persian provincial administration is asserted), and J. D. Ray's section 'Egypt, 525-404 B.C.' (but did Darius visit Egypt early in his reign or not? compare pp. 64, 262). This

enormous volume underlines for us the importance of seeing the tiny area of Judah in the wider context of the interacting Persian and Greek worlds, and a reading of the essays on 'Religion and the state' (J. K. Davies) and 'The development of ideas, 750–500 B.C., (G. S. Kirk) prompts speculation on the contents of similarly entitled essays referring to Israelite society. The reading of classical history and its historians is a salutary experience for the biblical scholar. In the accompanying volume of plates, the Persian empire is well illustrated and annotated by P. R. S. Moorey, the Greek world by Sir John Boardman, and the West by R. J. A. Wilson. There is much fine scholarship in these volumes, supported by a bibliography of almost 100 pages.

J. R. BARTLETT

BOLING, R. G.: *The Early Biblical Community in Transjordan* (The Social World of Biblical Antiquity Series, 6). 1988. Pp. 80. (Sheffield Academic Press. Price: £15.95 (\$25.00). ISBN 1 85075 094 7)

Boling's summary of recent archaeological evidence, mainly from surveys, for the nature of settlement in Transjordan from Middle Bronze II–Iron Age I (chapter 1) appears to suggest that in Late Bronze the number of settlements in the Jordan valley decreased (due to political turbulence?), while the number in northern Transjordan remained much the same (though re-located), and the number of Moab more than doubled. In the early Iron Age, the number of settlements in the Jordan valley and northern Transjordan increased again; we have as yet no statistical evidence for Moab, but the few early Iron settlements in northern Edom are seen as 'a spillover from a burgeoning population on the plateau to the north'. Meanwhile, however, the northern Hejaz had a flourishing settled population.

Chapter 2 tries to relate these findings of a densely settled Late Bronze Moabite plateau to the biblical traditions of Sihon and Og (Num. 21: 27b–29 is taken to describe Sihon's conquest of Moabite-held cities north of the Arnon, though Boling is forced to admit that Tell Hesban cannot be Sihon's Heshbon) and of Moab (Boling struggles uncertainly with Judges 11). In the light of this, the essay ends with an attempt (following Freedman) to use the supposedly twelfth–eleventh century B.C. poems in Gen. 49, Exod. 15, Num. 23–24, Deut. 33, and Judges 5 as evidence for thirteenth–twelfth century B.C. Israelite tribal settlement of Transjordan. The risk of circular argument here is apparent. Boling appears to connect the early Yahwist settlers of Transjordan with Midian (p. 62; cf. pp. 26–28), but his reasons ('Midianite' pottery in the Negeb and W. 'Arabah?') are not clear. There is much work yet to be done before we can present a coherent picture of Late Bronze – Iron I Transjordan.

J. R. BARTLETT

CALLAWAY, P. R.: *The History of the Qumran Community: An Investigation* (Journal for the Study of the Pseudepigrapha Supplement Series 3). 1988. Pp. 270 (Sheffield Academic Press. Price: £30.00 (\$45.00). ISBN 1 85075 107 2)

The purpose of this volume is 'to re-examine all the documentary and non-documentary data that is [*sic*: cf. also p. 12] usually adduced as evidence for Qumran history' (p. 7). In order to determine the real strength of the 'current consensus', the author proceeds to survey the arguments in the form of a 'dialogue' with four (five) representatives of the Maccabean thesis, G. Jeremias, H. Stegemann, J. Murphy-O'Connor (P. R. Davies), and F. M. Cross. In so doing, he produces a valuable conspectus and analysis of the evidence used by his chosen scholars. The conclusions are far from adventurous: the main chronological framework of Qumran history is sound, but

beyond this, it is impossible to be definite regarding the actors and events of the sect's history. No doubt, most serious scholars would agree with this assessment at least as far as the difference in degrees of probability between the main outline and the individual details of the jigsaw puzzle is concerned. Finally, the reviewer is in two minds whether to feel flattered or ill-done-by, for while he is presented as the originator of the 'consensus' theory, his own views, which do not always coincide with those of Professors Jeremias, Stegemann *et al.*, are not discussed because his 1953 book on the subject 'was not available for examination' (pp. 212 f.). He fares better, however, than Yigael Yadin, whose name figures only in the bibliography but not in the body of this monograph.

G. VERMES

CHAMPDOR, A.: *Les Civilisations du Jourdain* (50 illustrations; documents de l'Institut Pontifical de Rome). 1987. Pp. 145. (Albert Guillot, Lyon, Price Fr. 150.00. ISBN 2 850960016)

This is a work of *vulgarisation*. The title is misleading: the author describes with effusive rhetoric the Jordan valley and its major sites: Nebo, Teleilat Ghassual, Qumran, Jericho, Bethshan, Megiddo, Tiberias, Capernaum, Hittin, and Hazor. The contents are out of date and not always accurate, and the illustrations, by modern standards, are poor.

J. R. BARTLETT

GIARDINA, A., LIVERANI, M., and SCARCIA, B.: *La Palestina* (Libri di base 116). 1987. Pp. 205. (Editori Riuniti, Roma. Price: Lire 8,500. ISBN 88 359 3088 X)

This little textbook, based on *Annales* principles of historiography, traces the history of Palestine from the prehistoric period to the present day — necessarily a sketchy account, but one which gives prominence to all three major religions which have claim to it. If the Old Testament is given a little too much credence, and Judah is somewhat privileged in the Iron II and Persian periods, these minor derivations from the principle deface the conception of the volume as a whole very little. The temptation of such a volume, to give a potted recital of 'political' history has been resisted; geography, society, and economy have their place here. There are several, but not too many, maps and tables, a subject index, chronological chart and short (but polyglot) reading list. This is well-conceived and well-written popular book.

P. R. DAVIES

HAYES, J. H., and HOOKER, P. K.: *A New Chronology for the Kings of Israel and Judah and Its Implications for Biblical History and Literature*. 1988. Pp. 112. (John Knox, Atlanta. ISBN 0 8042 0152 8)

Fifteen basic assumptions are accepted by the authors in their attempt to solve a most difficult conundrum in Old Testament history, viz. the chronology of the kings of Israel and Judah. Among the more significant points are: a rejection of the concept of co-regencies, placing a calendar change in the reign of Josiah, and accepting the principle of counting a king's reign from the first autumn festival of his reign until his death, drawing a distinction between Israel's Marheshvan calendar and Judah's Tishri calendar. The authors' detailed studies of the ten periods between Jeroboam I and Gedaliah are accompanied in each case by a full chronological table and a short bibliography. At the end of the volume the implications of the study are noted and a full chronological chart is provided.

In many instances the authors accept the reckoning of the Old Testament in preference to the revised figures of later chronologists. For instance a reign of 29 years for Hezekiah is preferred to the shorter one of 18/19 years accepted in many schemes; similarly a reign of 16 years is proposed for Jotham, whilst several schematists have accepted a reduced figure of 6. On the other hand, there are many cases in which the scheme diverges widely from biblical chronology: Amaziah's reign of 29 years is reduced to 14 years, or 17 at the most; Azariah's 52-year reign is cut by half; and Pekah's 20 years have diminished to 4. Although such treatment of biblical data at first appears arbitrary, a full discussion of biblical and extra-biblical evidence gives the authors support in what they propose. Indeed one of the main strengths of their study is the use made of ancient near eastern sources.

All the evidence is expertly sifted and a coherent chronological scheme is presented. Nevertheless, it is not likely to be the last word on the subject; as past experience has demonstrated, rival schemes will no doubt be presented, preferred, and supported.

G. H. JONES

KUHRT, A. and SHERWIN-WHITE, S.: *Hellenism in the East: The interaction of Greek and non-Greek civilisations from Syria to Central Asia after Alexander*. 1987. Pp. xv, 192. (Duckworth, London. Price: £28.00. ISBN 0 7156 2125 4)

These days there are few scholars with expertise in both classical and cuneiform sources; thus, not many works like the present one have appeared in recent years, and it is most welcome. S. Sherwin-White shows that Greek rule in Babylonia did not mean the cessation of the traditional culture. Not only did it continue to thrive but did so with Seleucid encouragement. A. Kuhrt examines Berossus's writing in the context of early Seleucid rule. R. J. van der Spek concludes that the coming of Hellenization did not change the basic character of the Seleucid city, despite some adoption of Greek styles as time went on. J.-F. Salles finds that the main interest in 'The Arab-Persian Gulf under the Seleucids' was one of economic control, not conquest; there is little sign of Greek settlement or major Greek influence. F. Miller continues his investigation of the process of Hellenization, this time looking at Syria. One of his main points is how difficult it is to assess the question because of the sparseness of the sources. M. Colledge studies a question often neglected, that of 'Greek and non-Greek Interaction in the Art and Architecture of the Hellenistic East'. Greek influence began before Alexander, and native art flourished long after his conquest. The two thrived side by side, but 'hybrid' types developed early and became more and more dominant as time passed.

L. L. GRABBE

LEMICHE, N. P.: *Ancient Israel: A New History of Israelite Society* (The Biblical Seminar). 1988. Pp. 276. (Sheffield Academic Press. Price: £22.50 (\$35.00); ISBN 1 85075 187 0. Paperback price: £8.95 (\$14.95); ISBN 1 85075 017 3

This book, hailed as a 'provocative text' which 'presents a new model of how we should understand Israelite society, its history and its religion', is an attempt to synthesize recent work which Lemche and others have been pursuing especially in the sociological and anthropological fields. Following a general discussion of climate and agriculture, and the forms of life to which they give rise, the author moves on to a discussion of the Old Testament as a source for historical reconstruction. His negative conclusions in this connection lead into a general account of the origins and nature of Israel which, departing radically from the biblical presentation, is based mainly on

extra-biblical sources and general anthropological considerations. So, the continuity of Late Bronze Age and Iron Age culture is noted, and it is argued that the social and historical changes presupposed in the emergence of Israel took place within the population already present in the land rather than as a result of the immigration of a new ethnic group. Having continued the story of Israel down to the post-exilic period, the author turns to Israelite religion. His approach here is to describe first, on the basis of the Ugaritic texts, the religion of Canaan, then 'Israelite legalistic religion of the post-exilic period', before turning to pre-exilic Israelite religion. The latter is argued to have been 'basically Canaanite', and its transformation the work of the classical prophets and the deuteronomists.

The book is a refreshing attempt to provide a new approach. It is surprising, however, in view of the author's presentation of Israelite origins, that he gives so little prominence to internal factors in the emergence of the Israelite monarchy. This could have led to a fruitful consideration of the social tensions at play within Israel during the monarchic period, which could perhaps have formed an effective context for a better integration of the treatment of Israelite religion into the study of her social structure and her historical experience.

A. D. H. MAYES

MARGALITH, O.: *The Sea Peoples in the Bible* (in Hebrew). 1988. Pp. 260. (Dvir, Tel Aviv. ISBN 965 01 0233 7)

In the two main chapters of this book, Margalith looks first at the Philistines and the other peoples who may have been absorbed by them, such as the *b'nê nāq*, the Carians and the 'Pelethites', and then at other groups whom he identifies as Sea Peoples, such as the Girgashites, the Hivites (see his English articles in *ZAW* 100 [1988] 60–70), and the Danites (largely repeating material published in English in four articles in *VT* 35–37 [1985–87]). Despite the opening sentence of his foreword, it is clear that he does have something of a case to press, namely the recognition of the influence of Aegean language, literature, religion, and culture on the Hebrew speaking peoples, and it is at this point that some of his suggestions seem at first sight rather far-fetched. But there is much well documented material here that deserves careful consideration. It would have been interesting, moreover, had Margalith conducted his survey within the context of the most recent views of the origins of Israel itself.

H. G. M. WILLIAMSON

MERRILL, E. H.: *Kingdom of Priests: A History of Old Testament Israel*. 1987. Pp. 546. (Baker Book House, Grand Rapids, Michigan. Price: \$24.95. ISBN 08010 6220 9)

What has another History of Israel to offer in comparison with those already available? The publishers are in no doubt: 'after decades of doing without a comprehensive history of Israel, evangelicals now have one that should be a satisfying standard for many years'. In his Introduction, the author sets out with admirable clarity the assumptions that govern his method of working — the Old Testament texts are of divine origin and hence the Old Testament is an inerrant witness to the history of Israel. Nevertheless, a present day history of Israel, he says, cannot be just a re-telling of the biblical story but must be a reconstruction 'along the lines of normal historiography'. What this seems to mean is accepting all the events narrated in the Bible as historical facts, as against the view that the record may contain contradictions or reflect the divergent views of various authors, fitting them into a coherent narrative and using the literary and archaeological evidence of the ancient Near East to buttress their veracity. Hence, also, as its title makes clear, this is

a History of *Old Testament* Israel: it does not go beyond the Hebrew canon and the latest period with which it deals is that of Ezra and Nehemiah. From his own standpoint, Merrill has done his work well. He writes clearly, his footnotes show acquaintance with a wide range of scholarship and he is not afraid to confront opinions differing from his own, giving reasons for his own position and on occasion scoring some good points. Those who share the author's theological outlook will find here a useful textbook — others will continue to look elsewhere.

J. R. PORTER

MERRILLEES, R. S.: *Alashia Revisited* (Cahiers de la Revue biblique 22). 1987. Pp. 87. (Gabalda, Paris. Price: Fr. 153.00. ISBN 2 85021 027 7)

Everyone who deals with written or material remains from the past should read this book! The topic may not hold universal interest, but Dr Merrillees' portrayal of the way it has been studied lays open the type of scholarship which is too common in every field. For a century the location of Alashia has been a puzzle, the dominant view identifying it with Cyprus or part of the island. The author has always dissented, seeking a site near Ugarit on the mainland. In his first chapter, 'The Medium' (pp. 13–59), he shows how one writer's assumptions were accepted by his successors, how evidence was mishandled or ignored, and how alternatives were overlooked. His incisive criticisms spare no one, not even himself. To identify Alashia is a goal yet to be reached; the author sets out a route which can be taken (Ch. II, 'The Message', pp. 61–74), challenging epigraphists and archaeologists to work together and analyse their evidence impartially. He remains agnostic over the possible equation with biblical Elishah.

A. R. MILLARD

Le Origini di Israele: Convegno sul Tema — Roma, 10–11 Febbraio 1986. 1987. Pp. 121. (Accademia Nazionale dei Lincei, Roma. Price: Lire 25,000 ISSN 0391 8130)

In this volume, containing papers given at a Congress in February 1986, J. A. Soggin discusses the origins of Israel as problem for the historian, stressing that the Old Testament gives us postexilic Judah's view of the history of Israel. H. Tadmor draws attention to the fact that in explicitly post-exilic biblical literature (Ezekiel, Chronicles, Ezra-Nehemiah) differing opinions about the origins of Israel are present, all of which focus on claims to the land. G. Garbini also addresses myths of origin in Hebrew ideology, comparing Abraham, Moses, and Joshua as alternative 'founders' of the nation. L. Moraldi compares, via the figures of Adam and Seth, varying Jewish perspectives on the identity of Israel, namely exclusivity/sin/election (Adam-Shem-Abraham) and identification with the primordial righteous man (Seth). H. Donner's paper considers Gen. 49:14–15 (the 'blessing of Issachar') as evidence of early tribal *Landnahme*. P. Sacchi credits the Deuteronomistic historian with creating national identity through a chronologically based history. A. G. Auld's examination of the term *mth* and *sb* points him in the direction of a post-exilic development of the (real or theoretical) tribal system. The paper by G. Tamani deals with the people and the land of Israel in the thought of Yehudah Halevi. The contributors have provided, within a fairly brief scope, very appetizing fare on a topic which will provide a rich banquet over the next few years.

P. R. DAVIES

PRAG, K.: *Jerusalem* (Blue Guide). 1989. Pp. 331, including many plans and illustrations, and pp. 12 of maps. (A. & C. Black, London; W. W. Norton, New York. Price: £11.95; \$19.95. ISBN 0 71362944 4; 0 393 30480 9)

This is an excellent introduction to the 'archaeology' of Jerusalem in the widest and most old-fashioned sense of that word, written by a professional

archaeologist (in the best modern sense!) who dug in the city with Kenyon and now shares responsibility for the publication of the Kenyon excavations of the 1960's. Readers of the *Book List* will want to have this guide along with Murphy O'Connor's *The Holy Land* when next they visit Jerusalem.

A general introduction precedes a crisply presented history (pp. 16–42) and much useful general information for the visitor, including bibliographic. The main body of the text describes seventeen 'routes', of which the final two take us as far as Bethany (and the Good Samaritan Inn), and Bethlehem (and east to Mar Saba). Within Jerusalem proper, the second 'route', on the *Haram al-Sharif*, treated in seven sections, has pride of place. Those Old Testament scholars not immediately planning a visit to the Holy City will still want to consult Kay Prag for a very open account of the eighth–sixth-century expansion of Jerusalem towards the western hill, and to read those of her routes' which traverse the southern quarters of the 'Old City', and the ancient city and associated valleys to its south.

A. G. AULD

RAINEY, A. F.: *Egypt, Israel, Sinai: Archaeological and Historical Relationships in the Biblical Period* (The Kaplan Project on the History of Israel and Egypt). 1987. Pp. 171. (Tel Aviv University Press, Tel Aviv. Price: \$12.00. ISBN 965 224 008 7)

This attractive little volume originated in a symposium at Tel Aviv University (April 1982). From that occasion, this book presents the following eight papers: R. Gophna, 'Egyptian Trading Posts in Southern Canaan at the Dawn of the Archaic Period' (seven sites, Early Bronze IB period, show an Egyptian presence at start of the First Dynasty); R. Giv'eon, 'The Impact of Egypt on Canaan in the Middle Bronze Age' (compiled from earlier works of the deceased; concerns Egyptian seals and scarabs found in MB Canaan); M. Bietak, 'Canaanites in the Eastern Nile Delta' (carefully works out East-Delta links first with Phoenicia, then with Canaan (early second millennium B.C.), from his excavations at Tell el-Dab'a); I. Beit-Arieh, 'Canaanites and Egyptians at Serabit el-Khadim' (reports on excavations in Mine 'L', to obtain archaeological dating-evidence for the Proto-Sinaitic texts, finding one naming 'El'; his results indicate a New-Kingdom date (from 1550 B.C.), not earlier); E. D. Oren, 'The "Ways of Horus" in North Sinai' (invaluable preliminary report on three sites on the North-Sinai route from Egypt to Canaan: transit-settlement, Egyptian fort, and administrative centre, mainly fourteenth–twelfth centuries B.C.); T. Dothan, 'The Impact of Egypt on Canaan during the 18th and 19th Dynasties in the Light of the Excavations at Deir el-Balah' (report on a south-Canaanite Egyptian fort and settlement, fourteenth–eleventh centuries B.C.); D. B. Redford, 'An Egyptological Perspective on the Exodus Narrative' (R.'s idiosyncratic personal views; repeats the erroneous identification of Tell el-Maskhuta as 'Pithom'); M. Bietak, 'Comments on the "Exodus"' (refreshingly modest, a needed corrective to Redford in method, data, and results). There is no index; but the value of the volume well surpasses its modest size.

K. A. KITCHEN

SANCISI-WEERDENBURG, H. (ed.): *Achaemenid History, I: Sources, Structures and Synthesis* (Proceedings of the Groningen 1983 Achaemenid History Workshop). 1987. Pp. xiv, 196. (Nederlands Instituut voor het nabije Oosten, Leiden. Price: fl. 85.00; sub. price: fl. 75.00. ISBN 90 6258 401 2)

SANCISI-WEERDENBURG, H. and KUURT, A. (eds): *Achaemenid History, II: The Greek Sources* (Proceedings of the Groningen 1984 Achaemenid History Workshop). 1987. Pp. xiii, 175. (Nederlands Instituut voor het nabije Oosten, Leiden. Price: fl. 80.00; sub. price: fl. 70.00. ISBN 90 6258 402 0)

KUHRT, A., and SANCISI-WEERDENBURG, H. (eds): *Achaemenid History*, III: *Method and Theory* (Proceedings of the London 1985 Achaemenid History Workshop). 1988. Pp. xv, 228. (Nederlands Instituut voor het nabije Oosten, Leiden. Price: fl. 95.00; sub. price: fl. 85.00. ISBN 90 6258 403 9)

The three volumes in this series on an often neglected area of study are identical in format; each is devoted to a specified theme, which some contributors have interpreted in a wide-ranging way. Two essays are directly devoted to Old Testament topics. In I, J. C. H. Lebram questions the historicity of the biblical portrait of Ezra, and, by what will be regarded by some as rather speculative methods, reaches the conclusion that his presentation emerged from a second-century proto-Pharisaic group whose 'patron saint' he was. In III, P. R. Ackroyd discusses 'Problems in the handling of biblical and related Sources in the Achaemenid Period'. He discusses chronology, personalities, and narrative function, with special reference to Ezra and Nehemiah; he is sceptical of Lebram's reconstruction.

Each volume contains other essays of less direct Old Testament interest. In I, where the overall theme is the alleged decadence of the fourth-century Achaemenid empire, G. van der Kooij writes on Tell Deir Alla, and G. van Driel's discussion of 'Continuity and Decay' includes an assessment of the Murashu archive (see also p. 127 below). In II, O. Murray's essay on 'Herodotus and Oral Tradition' has interesting insights on the nature of oral tradition, and H. Sancisi-Weerdenburg ('The Fifth Oriental Monarchy and Hellenocentrism') has some provoking thoughts on 'orientalism' as seen through western eyes. In III M. Boyce argues that Cyrus was a Zoroastrian, and finds support for her views in Isa. 40-55, and a wide-ranging survey of Egyptian history by P. Briant places the Elephantine material in context. It is to be hoped that there will be a continuing exchange of ideas between Old Testament scholars and those who work in the field of Achaemenid history.

R. J. COGGINS

SCHARBERT, J.: *Zwangsumsiedlungen in Vorderasien zwischen dem 10. und dem 6. Jahrhundert V. Chr. nach altorientalischen und biblischen Quellen* (Sitzungsberichte der Sudetendeutschen Akademie der Wissenschaften und Künste (Geisteswissenschaftliche Klasse), Jahrgang 1988, Heft 1). 1988. Pp. 39. (Verlagshaus Sudetenland, München. ISBN 3 922423 30 2)

This examination of the forced resettlement of conquered peoples in pre-Christian times has been undertaken by the author because of his interest in the fate of the Jews in the twentieth century A.D., and especially in the so-called 'fourth Bayern tribe'. However, a detailed documentation illustrating the practice of deportation in the time of the Neo-Assyrian and the Neo-Babylonian empires has been assembled from a variety of sources, including cuneiform and Accadian inscriptions, the annals and chronicles of Assyrian and Babylonian kings, the text of the Old Testament, and to a lesser extent letters, transactions, and pictures.

It is only in his conclusion to this full rehearsal of the evidence that the author suggests that the material provides a paradigm for the Jews of all centuries, can be a source of comfort and encouragement to them and can bring light and understanding to those subjected to a similar fate.

G. H. JONES

SCHULZ, H.: *Leviten im vorstaatlichen Israel und im Mittleren Osten*. 1987. Pp. 203. (Chr. Kaiser, München. Price: DM 45.00. ISBN 3 459 01713 9)

This new study of the Levites in early Israel begins with a brief review of previous research and an analysis of a selection of biblical texts, but its approach has little in common with earlier monographs on the priesthood.

Among its distinctive features are a sociological orientation, the determination to see priestly functions as only one aspect of the Levites' role in village and tribal society and a long comparative chapter which shows how in similar societies elsewhere (not only in the Middle East, but also in Africa) 'priestly' figures have had a number of other responsibilities as well. At times assumptions are made which others would question and some of the suggestions are far-fetched (e.g. that the blessings at Kuntillet Ajrud were pronounced by Levites). But the cultural parallels are worthy of further study, and a more nuanced picture of the early Levites may well emerge from Schulz's fresh approach.

G. I. DAVIES

STRANGE, J.: *Bibelatlas*. 1988. Pp. 64. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 150. ISBN 87 7523 215 4.

Fifty years ago, Aa. Bentzen prepared a Bible atlas for the Danish Bible Society; it has long been outdated and out of print and has now been replaced by a modern one. Dr Strange's atlas is divided into sections with geographical, historical, and biblical historical maps, and finally city maps, each characterized by a special ground colour. The separation between historical and biblical historical is useful, but not always totally consistent. Still, it is a beautiful and thorough work, indispensable for all Danish students of the Bible.

K. JEPPESEN

THOMPSON, T. L., GONCALVES, F. J., and VAN CANGH J. M.: *Toponymie Palestinienne: Plaine de St Jean d'Acre et Corridor de Jérusalem* (Publications de l'Institut Orientaliste de Louvain 37). 1988. Pp. 132. (Université Catholique de Louvain; distributed by Peeters, Leuven. Price: BFr. 750.00. ISSN 00761265)

A short Introduction explains first that this volume is a preliminary and very partial point of departure for much vaster researches on Palestinian Toponymy which will treat the country in eleven northern and twenty southern regions. The initial research is concentrated on two internally varied and mutually contrasting regions: the Plain of Acre (from immediately south of Akko northwards to the Lebanese frontier, and some 12–8 km. inland); and the Jerusalem corridor (the rectangle 20 km. westwards from the western exit from Jerusalem, and some 7–8 km. both north and south of that line). In each area, particular attention is paid to changes in agriculture and industry, in communications, demography, and hydrology, that have occurred in stages since 1800. Names of watercourses, springs, and wells are probed; and a provisional annotated list provided of settlements both contemporary, and of the nearer and further past. All this is reinforced by the concluding maps which detail the known and named wadis and inhabited localities of the two regions in each of three periods: Turkish, British Mandate, and State of Israel. The authors, who properly claim that their research is purely technical and objective, insist that the preservation of the memory of Arab toponyms is an urgent task for all those interested in the history of the country in its different periods. They remark that in some exceptional cases the current desire to suppress Palestinian Arab traces is even stronger than the desire to preserve Israel's own biblical patrimony. We look forward to the next stages in this large project.

A. G. AULD

VAN SETERS, J.: *Der Jahwist als Historiker* (Theologische Studien 134). 1987. Pp. 95. (Theologischer Verlag, Zürich. Price: Sw.Fr. 14.00. ISBN 3 290 17134 5)

Those two proponents of the late dating of the historical Jahwist H. H. Schmid (editor) and J. Van Seters (author), have colluded in bringing out

this 'preliminary report' of the American *enfant terrible* in the German language — not inappropriate for the subject matter. (However, a succinct version of the contents will be found in the 1986 *SBL Seminar Papers*, pp. 37–55). The first of the book's three sections, 'Das formgeschichtliche Problem des Jahwisten' is an *Unheilsgeschichte*, charting what Van Seters regards as a virtually complete lack of progress in Pentateuchal scholarship since Wellhausen. The second section, 'Der Jahwist und antike Historiographie' follows the lines which any reader of his 'In Search of History' can reconstruct — ancient Near Eastern and Greek historiographical parallels are adduced to point to a date for the Jahwist as an historian. Finally, 'Mythos und Geschichte: Die Frage nach den Anfängen' again draws on comparative materials to illustrate the use of myth — including the important genre of genealogy — in constructing historiographies. The conclusion is that J is an historian writing in the exile, and that much of what was hitherto taken as evidence of the earliest stages of Israelite oral narrative is in fact the invention of this historian. At the same time, of course, the Yahwist — like the P writer later — mythologized history by tracing its origins to the very beginnings of the world, in the age of the gods. Although his arguments are by no means as straightforward as he undoubtedly believes, Van Seters chooses the right views to attack. One awaits with interest the appearance of his book (in English!) on the Yahwist, if only to see whether he has anything to add to what he has already said.

P. R. DAVIES

4. TEXT AND VERSIONS

ALBA CECILIA, A.: *Biblia Babilonica: Jeremias* (Textos y Estudios 'Cardenal Cisneros' de la Biblia Poliglota Matritense, 41). 1987. Pp. xxi, 164. (CSIC, Madrid. Price: Ptas 1,400. ISBN 84 00 06681 2)

This volume, the fifth in the series planned to contain all the books of the Hebrew Bible according to the babylonian tradition, and Alba Cecilia's third, follows the lay-out of her two previous volumes (Ezekiel and Isaiah, see *B.L.* 1982, p. 34). The material for the book of Jeremiah is incomplete, and the text published here has been put together from a number of fragments selected from MSS. listed, described and published by Díez Macho, Merino, Kahle, Yeivin, and others. The critical apparatus contains variant readings gleaned from the available babylonian MSS. and lists all deviations from the text published in the third edition of *Biblia Hebraica*. A short bibliography concludes the work.

P. WERNBERG-MØLLER

AMMASSARI, A. (ed.): *Il Salterio latino di Pietro* (3 vols). 1987. Pp. 905 (i), 150 (iii), and a volume of plates (ii). (Città Nuova, Roma. Price: Lire 130,000. ISBN 88 311 7230 1)

The Monte Cassino Latin Codex 557 contains Jerome's version '*iuxta Hebraeos*', his version '*iuxta Septuaginta*' (the Gallican or Vulgate Psalter), the old version from the LXX (the Roman Psalter), and a unique version, 'Anonyma Cassiensis' (hereafter Cas). A critical text and examination was published by A. M. Amelli (Rome, 1912), followed by only a handful of significant studies (Burkitt, Capelle, Allgeier) till Ammassari began his own exhaustive examination. After exploratory articles in 1976–78, he has now presented the fruit of his labours: critical text (Vol. iii), full photographs (Vol. ii) and introduction, and commentary (Vol. i). Most predecessors had agreed that there is dependence between Cas and Jerome's *iuxta Heb.*, but disputed which way. Ammassari makes a conclusive case for Cas being the earlier. It is clearly independent of the Roman Psalter, and full of original

ways of representing the Hebrew (sometimes by crude calques, sometimes by transliteration, even of the accusative marker 'et'). It omits all the psalm-titles but keeps the fivefold division. Ammassari judges many of its turns of translation to have a 'midrashic' character. Detailed examination has led him to construct a theory that Cas is a Judaeo-Christian production, reflecting the earliest Christian preaching and theology in Italy. He believes that it was designed for continuous use (daily but always omitting Sunday and Thursday) for six-monthly periods, beginning in the spring, and that hints in the translation would correlate with seasons and feasts in a solar calendar of the kind found in the Qumran Temple Scroll. On the basis of many other hints and touches, which he compares with expressions in 5 Ezra and other early western Christian writings, he argues that Cas reveals traces of a Judaeo-Christian theology, which he expounds at length. Unfortunately, like most of the Franciscan School in Jerusalem (where he has worked), he does not get to grips with the fundamental problems of identity and definition involved in such speculation. He is, however, modestly tentative in his hypothesis that the author wrote 'in persona Petri'.

This is an extraordinary study, and it would be a pity if its sheer weight discouraged students from exploring the peculiarities of Cas as they are examined at length in Ammassari's fascinating commentary, and from responding to his most original and stimulating thesis.

R. P. R. MURRAY

CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*, Vol. 14.2 (1987); 15.1 (1988). 1988. Pp. 8; 8. (Department of Near Eastern Studies, University of Toronto. Price: \$5.00. ISSN 0704 59005)

The number of items on Targum remains small enough, though that is certainly not the fault of the *Newsletter*. The tally of *volumes* on Targum in No. 15.1 is swollen by the welcome appearance of several volumes in the Aramaic Bible series, published by Michael Glazier, Inc., Wilimington (see *B.L.* 1988, pp. 45, 47f and below p. 46f. Coverage of cognate studies remains especially valuable, and there is a good listing of reviews of volumes in the Targumic and cognate fields.

R. P. GORDON

DIEZ MACHO, A. with the collaboration of A. NAVARRO PEIRO: *Biblia Babilonica: Fragmentos de Salmos, Job y Proverbios* (MS. 508 A del Seminario Teologico Judio de Nueva York) (Textos y Estudios 'Cardenal Cisneros' de la Biblia Poliglota Matritense, 42). 1987, Pp. lxxiv, 106. (CSIC, Madrid. Price: Ptas 1,400. ISBN 84 00 06680 4)

The MS edited here (=Kahle's EC 22), one of the collection of Yemenite MSS in the Jewish Theological Seminary, New York, although only containing a small part of the Hebrew Bible (50-odd psalms, 3 chapters of Job and 6 of Proverbs), is of the greatest interest to the student of the biblical text, and it is good to see this work published (albeit 3 years after Diez Macho's death). The article which Diez Macho published in 1959 (*Estudios Biblicos* 18, pp. 325-56) on this MS, its place within the palestinian and babylonian textual tradition, and the problems it presents e.g. in its use of pataḥ, Šewa, and qameṣ, serves as an introduction to the work. The MS (provided with babylonian, supralinear punctuation) differs frequently from the *textus receptus* in its orthography and vocalization. In the critical apparatus the editors have not aimed at a systematic collation with all other known babylonian MSS and have concentrated on comparison with EC 1, MT and the ancient versions; particularly valuable features are the comments and observations (in Spanish) concerning the often problematic additions and

corrections introduced into the MS by a later scribe, and the linguistic material contained in the variations from tiberian masora in nominal and verbal patterns.

P. WERNBERG-MØLLER

DIEZ MERINO, L.: *Targum de Qohelet. Edición Príncipe del MS. Villa-Amil no. 5 de Alfonso de Zamora* (Bibliotheca Hispana Biblica 13). 1987. Pp. 405. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas 3,500. ISBN 84 00 06661 8)

In this series in which the author intends to publish the Aramaic version and the Latin translation of the Prophets and Hagiographa (prepared by Alfonso de Zamora for the Complutensian Polyglot but never printed), there has already appeared a volume on Psalms (*B. L.* 1985, p. 45), a volume on Job, and another on Proverbs (*B. L.* 1986, p. 43). The present work, like these predecessors, not only includes the Aramaic text and Alfonso's Latin translation of Qohelet (MS. Villa-Amil No. 5, fols. 154b–175a) but also a number of important surveys of the textual transmission, theological contents, liturgical settings, sources, and language of the TgQoh that amount to a complete monograph and cover the first 200 pp. of the book. A series of comparisons with the Antwerp, Paris, and London Polyglots and, specially, detailed indexes of themes, Aramaic words, persons, and geographical terms in the text enhance the value of this fine work.

F. GARCÍA MARTÍNEZ

DIRKSEN, P. B. and MULDER, M. J. (eds.): *The Peshitta, Its Early Text and History: Papers read at the Peshitta Symposium held at Leiden 30–31 August 1985* (Monographs of the Peshitta Institute Leiden IV). 1988. Pp. x, 310. (Brill, Leiden. Price: fl. 110.00 (ca. \$55.00). ISBN 90 04 08769 1; ISSN 0169 9008)

R. J. Owens, 'Aphrahat as a Witness to the Early Syriac Text of Leviticus' (pp. 1–48) examines the thirty Leviticus citations in Aphrahat's Demonstrations. The citations in question are inexact, though Aphrahat's text was generally close to the main P(eshitta) tradition. S. P. Brock, 'Text History and Text Division in Peshitta Isaiah' (pp. 49–80) outlines the development of the P Isaiah by analogy with M. D. Koster's analysis of Exodus. The divisions of the text in its earliest form are consistent and frequently coincide with Qumran Isaiah spacings and later Masoretic breaks. A. Gelston, 'Some Readings in the Peshitta of the Dodekapropheton' (pp. 81–98), concludes that the Hebrew *Vorlage* only rarely diverges from the consonantal M(asoretic) T(ext) and that the P was produced shortly before the MT was fixed. M. D. Koster, 'Which Came First: the Chicken or the Egg? The Development of the Text of the Peshitta of Genesis and Exodus in the Light of Recent Studies' (pp. 99–126) in fact mainly discusses a 1952 Manchester M.A. thesis by H. Gordon on P Exodus and argues that the early P text was not targumic. P. B. Dirksen writes on 'The Ancient Peshitta MSS of Judges and their Variant Readings' (pp. 127–46) and J. Cook on 'The Composition of the Peshitta Version of the Old Testament (Pentateuch)' (pp. 147–88). In the latter the view is again reiterated that P did not originate as a targumic text, a theme in several contributions to the Symposium. M. J. Mulder writes on the P of Ezekiel (pp. 169–82) and other contributions are on particular MSS — A. van der Kooij on 5b1 (pp. 183–99), K. D. Jenner on 8a1 (pp. 200–24) and M. P. Weitzman on 9a1 (pp. 225–58). To the Symposium papers is appended information on variant readings in new MSS for those books of the Leiden Peshitta which have already been published.

J. F. HEALEY

DORIVAL, G., HARL, M., and MUNNICH, O.: *La Bible grecque des Septante. Du judaïsme hellénistique au christianisme ancien* (Initiations au christianisme ancien). 1988. Pp. 368. (Éditions du Cerf/Éditions du C.N.R.S., Paris. Price: Fr. 194.00. ISBN 2 204 02821 5 (Cerf), ISBN 2 222 04155 4 (C.N.R.S.))

Part of the spin-off from the French Septuagint Project (*La Bible d'Alexandrie*), this is the first handbook to the Septuagint in French, and the most up-to-date and useful in any language. It is clearly set out, with concise but limpid explanations of the most complex problems, and excellent bibliographies. The material is divided into bite-sized pieces, which are easy to find one's way around, and short specialized bibliographies accompany each section. The main divisions are as follows (the abbreviations indicate the author of each section): The history of the translation and its setting in ancient Judaism (GD); the text and its history (OM), relationship between LXX and MT, and the Greek language of the LXX (MH); the LXX in the New Testament and the Greek Fathers (MH), the Christian canon and translations derived from the LXX (GD). The emphasis, in each section, is on presenting the problems, distinguishing clearly between established fact and scholarly conjecture, and in the case of disputes setting out the rival views and the arguments supporting them. In other words, this is a book that can be safely entrusted to beginners, yet in which even experienced scholars will find answers to their questions. It should be in every biblical library, and should ideally be translated into English as soon as possible, while the discussion and bibliographies are still fresh and up to date.

N. R. M. DE LANGE

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. Pp. 100. (Herder, Freiburg im Breisgau. Price: DM 74.00; sub. price: DM 64.00. ISBN 3 451 00479 8)

This is a sort of updating, following a similar *Aktualisierungsheft* 1984, of the patristic information used in the *Vetus Latina* project. It lists new editions, improvement in the knowledge of dating and sources, and corrections and additions in general.

J. BARR

GROSSFELD, B.: *The Targum Onqelos to Genesis* (The Aramaic Bible, vol. 6). 1988. Pp. xiv, 193. (T. & T. Clark, Edinburgh. Price: £34.95. ISBN 0 567 09463 4 (Genesis); ISBN 0 567 09477 4 (series))

GROSSFELD, B.: *The Targum Onqelos to Exodus* (The Aramaic Bible, vol. 7). 1988. Pp. xv, 120. (T. & T. Clark, Edinburgh. Price: £29.95. ISBN 0 567 09464 2 (Exodus); ISBN 0 567 09477 4 (series))

GROSSFELD, B.: *The Targum Onqelos to Leviticus and Numbers* (The Aramaic Bible, vol. 8). 1988. Pp. xv, 171. (T. & T. Clark, Edinburgh. Price: £29.95. ISBN 0 567 09465 0 (Leviticus and Numbers); ISBN 0 567 09477 4 (series))

GROSSFELD, B.: *The Targum Onqelos to Deuteronomy* (The Aramaic Bible, vol. 9). 1988. Pp. 126. (T. & T. Clark, Edinburgh. Price: £29.95. ISBN 0 567 09466 9 (Deuteronomy); ISBN 0 567 09477 4 (series))

The Aramaic Bible series, which aims to translate into English all the extant Targums, has already received attention in *B.L.* 4988, pp. 45, 47f, with notices of the first four volumes. The first volume of the Pentateuch provided B. Grossfeld with the opportunity to revise, expand, and update his earlier work *Targum Onkelos to Genesis* which he co-edited with M. Aberbach (reviewed in *B.L.* 1983, p. 39), but more significantly enabled him to present a study of Targum Onqelos (TO) to the entire Pentateuch. The volumes are

special in that they comprise the first critical edition in English of this official Targum and draw on the vast resources of Rabbinic literature and the versions (Sept., Vulg., Pesh., Sam. Pent., Aramaic Bibles, and the other extant Targumim) in the illuminating chapter comments. The editor bases his translation on Sperber's critical text, indicating in italics where the meturgeman (the scribe who translated the original Hebrew text into Aramaic) expands or alters the Masoretic Text. A critical introduction to all the books of TO heads the Genesis volume, the sixth in the series, and is particularly informative on matters of date and provenance, relationship to the Hebrew text, and to Jewish exegesis. Also useful is the lengthy section on theological concepts in the Targum; a variety of topics is discussed including the long history of the interpretation of the *memra* ('word') in the context of Targumic anthropomorphism and anthropopathism.

The first volume contains the bibliography and detailed biblical Targumic, rabbinical, and post-biblical indices.

P. W. COXON

GRYSON, R. and BOGAERT, P. M.: *Recherches sur l'histoire de la Bible latine* (Cahiers de la Revue Théologique de Louvain, 19). 1987. Pp. 153. (Publications de la Faculté de Théologie, Louvain-la-Neuve; distributed by Peeters, Leuven. ISSN 0771 6019)

A collection of papers presented at a colloquium to celebrate the award of an honorary doctorate to Professor H. J. Frede. Two are particularly concerned with the Old Testament, namely that of P. Petitmengin on citations of Isaiah in Tertullian, and that of W. Thiele on the title of the Book of Sirach in the Latin tradition.

J. BARR

HARLÉ, P. and PRALON, D.: *Le Lévitique. Traduction du texte grec de la Septante, introduction et notes* (La Bible d'Alexandrie, 3). 1988. Pp. 224. Cerf, Paris. Price: Fr 125.00. ISBN 2 204 02972 6)

This annotated French translation of the Greek Leviticus follows the Model of M. Harl's Genesis (see *B.L.* 1987, p. 37), indeed Mme Harl had a hand in editing it. The text translated is basically that of Rahlfs, with some improvements due to Wevers. The introduction discusses, among other topics, the structure of the book, its vocabulary, and its style. The notes make frequent reference to the Hebrew, to the other, fragmentary, Greek versions, and to the Greek Jewish and Christian interpretations. The next volume, Exodus, is promised for Spring 1989.

N. R. M. DE LANGE

JEANSONNE, S. P.: *The Old Greek Translation of Daniel 7-12* (CBQ Monograph Series 19). 1988. Pp. 147. (Catholic Biblical Association of America, Catholic University of America, Washington DC. Price: \$5.00 (\$4.00 for CBA members). ISBN 0 915170 18 3)

After an introductory chapter outlining earlier work on the Old Greek of Daniel the author studies in turn the general character of the translation (taking Dan. 8:1-10 as a sample), errors in reading made by the translator, and subsequent corruptions in the transmission of the Old Greek. These studies provide the background for the main chapter of the book which discusses passages where some theological or historical *Tendenz* on the part of the translator has been alleged. The author concludes that there is little basis for such claims. The methodology is generally sound and the case is on the whole well, if a little rigidly, argued (though it is occasionally marred by some weakness on the Greek side).

S. P. BROCK

Koch, K.: *Deuterokanonische Zusätze zum Danielbuch: Entstehung und Textgeschichte*. Bd I: *Forschungsstand, Programm, Polyglottensynopse*; Bd II: *Exegetische Erläuterungen* (AOAT 38). 1987. Pp. 216; 214. (Butzon & Bercker, Kevelaer; Neukirchener, Neukirchen-Vluyn. Price: DM 160.00 ISBN 3 7666 9525 8; ISBN 3 7887 1267 8; ISSN 0931 4296)

The surprising linchpin of this edition of the Deuterocanonical Additions to the book of Daniel is the advocacy of the claim made by Moses Gaster in 1894 that he had located the original Aramaic composition of Dan. 3:25–90; 14:23 ff (Song of Azariah, Song of the Three Holy Children, and Bel and the Dragon; Susanna was not included) in the mediaeval Chronicle of Jerahmeel. The possibility that a Semitic original lay behind the Greek versions of the Additions had often been recognised and in 1930 led to Kuhl's famous reconstruction of an alleged Hebrew original, but only in these two comprehensive volumes has Gaster's claim been given serious consideration. Dalman's assertion in 1898 that the author of the Chronicle had stated that he had simply translated the texts from Theodotion, accepted as conclusive by all his successors, is questioned by Koch, and the vital notice 'I am copying the missing praises and songs of the three young men . . . which Theodotion found' is taken to mean that Jerahmeel has produced the (Aramaic) text which Theodotion found and used as the basis for his own (Greek) translation. In a thorough verse by verse comparison with the ancient versions Koch attempts to demonstrate that the Aramaic text (Am*) does not derive from Theodotion, LXX or Peshitta but represents the *Vorlage* on the basis of which deviations, verse transpositions, and distortion of meaning in the versions can be accounted for. In vol. I the major texts are displayed systematically in Columns (Am*, Peshitta, Theodotion, LXX, Vulgate), accompanied by a detailed critical apparatus. A lengthy introduction deals with textual problems, the versions, the Chronicle of Jerahmeel and Gaster's thesis, and Kuhl's reconstruction. Vol. II contains exegesis and comment based on the synoptic presentation of the columns. The position of the Peshitta in the second column is justified on the grounds that it occupies an intermediate position between Am* and Theodotion. The few points of contact between the Peshitta and Theodotion which deviate from Am* perhaps derive from a later recension which has been contaminated by the Greek text. Koch admits that a major difficulty with Am* is that its Aramaic does not correspond to Biblical Aramaic (*pace* Gaster) but Middle Aramaic as it is represented at Qumran but more especially in the Targums of Onkelos and Jonathan. He suggests that Am* stems originally from a circle other than that of the protocanonical book of Daniel and need not be later in origin. A corollary of his linguistic analysis is Koch's view that the status of the Deuterocanonical Additions, which played such a significant role in the liturgy of the Eastern and Western churches as part of the traditional Catholic canon of scripture, has been diminished by their exclusion from the Jewish-Protestant Canon and that insufficient attention has been devoted to their content. A pertinent example is the Song of Azariah in which the martyrs' death is viewed as an expiatory sacrifice. If Am* is an authentic representation of the original text of the Additions and descends from the ancient cycle of traditions which eventually crystallized in the book of Daniel then there is reason to believe that Dan. 3:40f is the oldest evidence we possess for the idea of vicarious sacrifice by individuals sentenced to death on account of their allegiance to God.

P. W. COXON

NERI, U. (ed.): *Il Cantico dei cantici. Targum e antiche interpretazioni ebraiche* (Tradizione d'Israele, 1). 1987. Pp. 212. (Città Nuova, Roma. Price: Lire 18,000. ISBN 88 311 4908 3)

The paraphrastic Targum to Canticles has already been translated into Latin (by Walton), English (by Gill, Gollancz, and Pope), German (by

Riedel), Dutch (by Mulder), French (by Vulliaud), Spanish (by Díez Merino), and Italian (by Piattelli). Neri's version, based on Sperber's text in *The Aramaic Bible IV/a* (which transcribes BM Or. 2375), marks an advance on earlier efforts, partly because Neri has had the good sense to take over what was useful in his predecessors (though he seems unaware of Pope, Mulder, and Merino). However, the real strength of his work lies in his extensive footnotes which concentrate largely on the parallels to the Targum in classic rabbinic literature. The introduction, aimed at the general reader, puts the Targum into its historical and literary setting. This attractive little volume should serve to open up to Biblical scholars an enigmatic Jewish interpretation of Canticles from the early Middle Ages. P. S. ALEXANDER

PEREZ CASTRO, F. (ed.): *El Codice de Profetas de El Cairo.vi: Ezequiel* (Textos y Estudios 'Cardenal Cisneros', 44). 1988. Pp. 235. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. ISBN 84 00 06758 4, ISSN 0561 3841)

This part of the Cairo Codex, containing the book of Ezekiel, has been prepared for publication by the team of scholars responsible for the immediately preceding volumes. For notices of the volumes which have appeared so far, see *B.L.* 1988, p. 49 and the further references given there.

P. WERNBERG-MØLLER

SCOTT, W. R.: *A simplified Guide to BHS: Critical Apparatus, Masora, Accents, Unusual Letters & Other Markings*. 1987. Pp. iii, 88. (BIBAL, Berkeley, California. Price: \$5.95 plus \$1 for postage and handling. ISBN 0 941037 04 5)

This useful volume provides basic guidelines for understanding the critical apparatus, Masora, accents and symbols contained in the *Biblica Hebraica Stuttgartensia* (BHS). When the BHS edition is used initially the array of marginal comments in abbreviated Hebrew and Aramaic, together with the Latin critical apparatus, can be a daunting prospect to the Hebrew beginner. In addition to providing a key to utilize BHS more effectively, Scott has produced a ready reference to the principal elements of the Masoretic textual tradition. Especially helpful are the index of symbols and abbreviations, accompanied by an English translation, of the small Masora (ch. vi) and for the non-Latinist H. P. Rüger's English key to the Latin words, abbreviations, and symbols of the critical apparatus. For more advanced students ch. v describes and explains the two accentual systems of the Hebrew text. In the small section which transliterates names and terms (in ch v) *šin* has been consistently misprinted as *sin* in the Hebrew and Aramaic column.

P. W. COXON

Targum Jonatán de los Profetas Primeros en tradición babilónica. Vol. II: I-II Samuel. Editado por E. MARTINEZ BOROBIO (Textos y Estudios 'Cardenal Cisneros' de la Biblia Políglota Matritense, 38). 1987. Pp. 387. (Instituto de Filología, Departamento de Filología Bíblica y de Oriente Antiguo, C.S.I.C., Madrid. Price: Ptas 3,500. ISBN 84 00 06437 2)

The aim of this work is to offer a complete edition of all the extant MSS of the TgJon of I-II Sam. which preserve a true Babylonian Aramaic text and a true Babylonian vocalization. The only MSS left out because of the bad state of preservation are the small fragments Y. L. Nahum 122 and 222-23, and fols. 7-11 of Firkowitsch i. 133. A detailed Introduction describes the MSS edited in the book and characterizes the vocalization system used by every

one of them. The arrangement of the text is basically the same throughout: the author uses the MS 229 of the Jewish Theological Seminary of New York as his basic text and prints in parallel all the other preserved witnesses, so that his edition is more of a synopsis than of a traditional critical edition. When JTS 229 is missing the author has supplemented it with JTS 230, and when both MSS are lacking he uses Qafih 2 in order to provide a continuous text of the Targum, although these two late MSS are of inferior quality and they are heavily contaminated by the Tiberian phonetical traditions. Although the critical notes are kept to a minimum, the author has provided a useful and reliable tool for targumic research.

F. GARCÍA MARTÍNEZ

Tov, E.: *A Computerized Data Base for Septuagint Studies: The Parallel Aligned Text of the Greek and Hebrew Bible* (Computer Assisted Tools for Septuagint Studies (CATSS) Volume 2) (Journal of Northwest Semitic Languages, Supplementary Series 1). 1986. Pp. xiv, iv, 144. (JNSL, Stellenbosch)

This monograph is an extended introduction to the parallel aligned text of the Greek and Hebrew Bible. As such it is an essential tool in the hands of anyone wishing to use this text. But the complexities of the transliteration/system of equivalence markers must be seen as significant deterrents to a wider readership (despite the editors' claim that the volume is 'aimed at all scholars who . . . turn to the textual criticism of the Bible' [ii]).

D. G. DEBOYS

Vetus Latina. Die Reste der Altlateinische 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: 2. Lfg: Einleitung (Schluss). 1988. Pp. 81–160. (Herder, Freiburg im Breisgau. Price: DM 81.50; sub. price: DM 72.00. ISBN 3 451 00425 9)

This fascicle brings to a conclusion the introduction to this extremely detailed edition. Much in these pages concerns divisions of the texts, *Kapitelreihen*, 'internal titles', the mode of division of the *Laus patrum*, and discussion of the theories of Theilmann and de Bruyne.

J. BARR

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 12: Esaias. Herausgegeben von R. Gryson. 2. Lieferung: Is. 1, 22–5, 7. 1987. Pp. 81–160. (Herder, Freiburg im Breisgau. Price: DM 81.50; sub. price: DM 72.00. ISBN 3 451 00441 0)

This second fascicle follows swiftly upon the appearance of the first, and gives hopes that the entire book will be rapidly published. The highly detailed presentation continues to be remarkable: one single verse, Isa. 5:6, takes up almost six pages, mainly of notes in double columns. The patristic quotations collected provide a rich display for the connoisseur of the older exegesis.

J. BARR

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 12: Esaias. Herausgegeben von R. Gryson. 3. Lieferung: Is. 5, 8–7, 14. 1988. Pp. 161–240. (Herder, Freiburg im Breisgau. Price: DM 81.50; sub. price: DM 72.00. ISBN 3 451 00442 9).

The third fascicle of the edition of Isaiah in the Old Latin continues the high standard of the series (see *B.L.* 1988, p. 52). The present portion comes to an end, tantalizingly, at one of the most important places in the book, namely, the beginning of the Emmanuel prophecy.

J. BARR

5. EXEGESIS AND MODERN TRANSLATIONS

BECKER, J.: *2 Chronik* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg.20). 1988. Pp.133. (Echter Verlag, Würzburg. Price: DM 28.00 (sub. price: DM 24.00). ISBN 3 429 01135 3)

Being the direct continuation of Becker's commentary on 1 Chronicles in the same series (cf. *B. L.* 1988, p. 55), this volume has no separate introduction, but the exegesis naturally demonstrates the same interpretation as was set out there. Once again, the comments are terse and economical, though reflecting the fruit of study of (mainly German) secondary literature. Scholars will regret that Becker does not have the luxury of space to engage with the views of those with whom he disagrees, but general readers will no doubt find this a helpful introduction to the world of the Chronicler, with theology dominating over historical concerns.

H. G. M. WILLIAMSON

BOICE, J. M.: *Genesis: An expository commentary*, vol. 3: *Genesis 37:1-50:26* (Ministry Resources Library). 1987. Pp.366. (Zondervan, Grand Rapids, Michigan. Price: \$20.95. ISBN 0 310 21590 0)

This volume, dealing with the Joseph story, is the third in Dr Boice's homiletic commentary on Genesis (the first two appeared in 1982 and 1985 and were not reviewed in the *Book List*). It is divided into studies of roughly sermon length. Joseph is now an example to believers facing the temptations of a secular society, now a type of Christ in his submission to and overcoming of suffering. The studies are both scholarly and topical. They will appeal to readers who share the author's evangelical and very conservative approach to scripture, but others may find them stiff and restricted in range.

J. C. L. GIBSON

BRANDSCHEIDT, R.: *Das Buch der Klagelieder* (Geistliche Schriftlesung, Altes Testament, Bd 10). 1988. Pp.168. (Patmos, Düsseldorf. Price: DM 29.80; sub. price: DM 26.00. ISBN 3 491 77166 8)

The author accepts that the book of Lamentations belongs to the period of the destruction of Jerusalem and its temple (586 B.C.) and reflects the grief of the people who experienced such a catastrophe, and finds its main thought to be concerned with the question of the justice of God's wrath and with the related question of the attitude of the faithful to the obscurity of God. These are themes of perpetual and of current interest.

Dr Brandscheidt has examined these themes and the book of Lamentations in her previous work on 'forensic lament' (see *B. L.* 1985, p. 73), but this time the treatment is presented in a more popular form. The greater part of her commentary is devoted to the text and content of the five laments, but there are sections on the book as an exposition of Israel's forensic songs and on the concern with these themes as a preparation for the suffering of Christ.

An attempt is made throughout the discussion to bring out the spiritual relevance of the book to present-day problems.

G. H. JONES

CASALIS, G. and ROUSSEL, B. (eds): *Olivétan, traducteur de la Bible* (Actes du colloque Olivétan, Noyon, mai 1985). 1987. Pp.198. (Cerf, Paris. Price: Fr. 90.00. ISBN 2 204 02637 9)

The four hundred and fiftieth anniversary of the first publication of Pierre Robert Olivétan's French translation of the Bible was marked by a colloquium held in Noyon, the translator's birthplace, in May 1985. This volume

contains twelve papers contributed to the colloquium; several of them deal with the life, times, and environment of Olivétan. His native province of Picardy was visited and influenced by Erasmus, it was the native province of Jacques Lefèvre d'Étaples, Olivétan's predecessor as a Bible translator, and Olivétan himself was John Calvin's cousin. For our present purpose the most relevant parts of the volume are those which deal with Olivétan as a translator of the Old Testament. He could read Hebrew, but sought help where he could find it — notably in Zwingli's annotations and in the Latin versions of Oecolampadius and Pagnini. One sample of his translation is given from the book of Isaiah — the catalogue of female finery in Isa. 3:16–24 — with an analysis of his renderings; and S. Amsler uses chapter 53 of the same book to illustrate the qualities of his Old Testament version, its strengths and its weaknesses, and the translator's personal engagement with the text on which he works.

F. F. BRUCE

CRENSHAW, J. L.: *Ecclesiastes* (Old Testament Library). 1988. Pp. 192. (SCM, London. Price: £10.50. ISBN 0 334 00361 X)

As we would expect from a scholar who has devoted so much of his life's work to the study of Israel's wisdom literature, this is an excellent commentary on Qohelet. A very comprehensive bibliography and a fifty-page introduction provide us with a fairly complete survey of present day attitudes to the book. Crenshaw has no new solutions to offer to the notorious problems of understanding this text. He expounds it as basically the work of one author, though, along with a perhaps less fashionable older tradition of scholarship, he does see the hand of a glossator in a few passages. But mostly he accepts that the contradictions in the book 'express the ambiguities of daily existence and the absurdity of human efforts to understand it' (p. 49). Along with the consensus of scholars he adheres to a date for the work somewhere between 250 and 225 B.C.E. Unlike most volumes in the Old Testament Library the commentary is based on the Hebrew text, though non-Hebrew readers should still find much of benefit in it, especially in the introduction. The translation Crenshaw offers is most attractive, combining accuracy with real literary qualities. All in all, I would expect this commentary to supersede that of Gordis as the standard work on the text in the English-speaking world.

A. P. HAYMAN

DEISSLER, A.: *Zwölfpropheten III: Zefanja, Haggai, Sacharja, Maleachi* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheit-übersetzung, Lfg. 21). 1988. Pp. 235–342. (Echter Verlag, Würzburg. Price: DM 28.00 (sub. price: DM 24.00). ISBN 3 429 01138 8)

The earlier parts of this commentary were reviewed in *B. L.* 1983, p. 47 and *B. L.* 1985, p. 55. The present volume completes Deissler's commentary on the Twelve Prophets, and maintains the high standard of the earlier parts. A general characterization of this series may be found in *B. L.* 1982, p. 51.

Zephaniah's prophecy is dated to the earlier part of Josiah's reign, and about two thirds of the book is attributed to the prophet, the last seven verses being post-exilic in origin. The basic redaction of Haggai's prophecies was completed before the dedication of the Temple in 515. 2:11–14 does not refer to the Samaritans. Zechariah 1–8 essentially derives from the prophet, but 3 is a secondary insertion into the cycle of night-visions. 6:9–15 originally referred to Zerubbabel. 9–14 stems from several sources, but all from the late fourth or third century. Malachi reflects a background similar to that of Nehemiah. Only 3:1b–4 and 3:22–24 are later.

A. GELSTON.

DILLARD, R. B.: *2 Chronicles* (Word Bible Commentary 15) 1987. Pp. xxiv, 323. (Word Books, Waco, Texas. Price: \$24.95. ISBN 0 8499 0214 2)

The overall format of this commentary follows the by-now well-established pattern of the series. The introduction is very brief, since most of the usual introductory matters have already been dealt with by R. L. Braun in his contribution on 1 Chronicles in this series (see *B. L.*, 1987, p. 56). The commentary itself is clear and well-structured, with perhaps more concern to salvage the Chronicler's reputation as a historian than has been shown by most recent scholars. There are useful excursions on the presentation of Solomon (which owes much to the work of Williamson), on the theme of retribution, on Jehoshaphat, and on Hezekiah, so that overall a valuable contribution is here made to the understanding of this neglected book. Helpful also is the extensive bibliographical information, both in the main bibliography and in those which accompany each chapter.

R. J. COGGINS

DURHAM, J. I.: *Exodus* (Word Biblical Commentary, 3). 1987. Pp. xxxiv, 516. (Word Books, Waco, Texas. Price: \$24.95. ISBN 0 8499 0202 9)

In many ways this is an excellent commentary. Its central concerns are with the translation of the text and the elucidation of its theological affirmations. Although matters such as source-criticism are not so highly regarded, the commentary is informative about them. Durham sees the book of Exodus as dominated by 'the theology of Yahweh present with and in the midst of his people Israel', alternately revealed and proved: an insight which he acknowledges that he owes to his teacher G. Henton Davies (but his name is surprisingly misspelt on p. xxvii). All this, and much else, is well done. But there is a certain tendency to overstate a good point. It is strange, for example, that the introduction to a commentary which makes much of the importance of the canon begins, quite deliberately, with the statement: 'The Book of Exodus is the first book of the Bible'. This is surely a theological as well as a numerical error!

G. I. DAVIES

Femte Mosebog, Josva & Dommerbogen. (Det gamle Testamente i ny oversættelse). 1988. Pp. 258. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 80.00. ISBN 87 7523 205 7)

In the series of trial translations of the Old Testament, the books of Deuteronomy, Joshua, and Judges have now been published. By this edition more than sixty per cent of the Old Testament has appeared in a new Danish translation, and the discussion for and against making it into a new authorized version goes on vividly in the Danish press. The present translations are made by E. Nielsen and B. Ejrnæs, and edited by B. Ejrnæs, S. Holm-Nielsen, and K. Jeppesen.

K. JEPPESEN

FUHS, H. F.: *Ezekiel II 25-48* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg. 22). 1988. Pp. 135-275. (Echter Verlag, Würzburg. Price: DM 28.00 (sub. price: DM 24.00). ISBN 3 429 01137 X)

This second volume of the Ezekiel commentary for the New Echter Bible follows on directly from the first (see *B. L.* 1985, p. 55), and completes the coverage of the book. It offers a fresh translation and a detailed exposition of the book, with almost all the critical and theological comment contained in this. Accordingly the introduction to the separate units is kept to a minimum, and the overall effect is of remarkable compactness. The commentary itself is

very clear and readable and, on critical issues regarding the book, follows quite closely the main lines advocated by Zimmerli. An original prophetic nucleus has been expanded in a lengthy developmental process by an Ezekiel 'School' so that the final stratum has a distinctly apocalyptic character. The primary message of hope for the future given by Ezekiel is contained in Ezek. 33–37, which was given a conclusion in the vision of the restored temple. The basis of this vision is to be found in 40:1–2; 43:4–7; 47:1–12, which has then undergone extensive elaboration. Later still the Gog-pericope of 38–39, which was originally quite separate and self-contained, was inserted before this great temple vision.

Altogether this is an excellent commentary, well abreast of contemporary scholarship and thoroughly readable in presentation.

R. E. CLEMENTS

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. Pp. 582, 44. (Verlag Lambert Schneider, Heidelberg. Price: DM 54.00. ISBN 3 7953 0180 7)

The main work, the eleventh edition of Buber's translation of the *Torah*, is described as an improved edition of the tenth, noted in *B. L.* 1983, p. 46. That edition already contained the inserted supplement with Buber's comments on his new translations of the Scriptures. The latest edition of the Writings in this series was noted in *B. L.* 1988, p. 56.

A. G. AULD

GERSTENBERGER, E. S.: *Psalms*. Part 1, with an *Introduction to Cultic Poetry* (The Forms of the Old Testament Literature, xiv). 1988. Pp. xv, 260. (Eerdmans, Grand Rapids MI; distributed by Paternoster, Exeter. Price: £15.95. ISBN 8 8028 0255 9)

Of the twenty-four volumes projected for the series this is the fifth to appear. The introduction (17pp.) sketches the types of Hebrew poetry and shows the author's interest in small-group rituals and social needs. This outline is reinforced by a glossary of terms commonly used for genres and formulas. After a few further pages on the growth and structure of the Psalter, each psalm is treated in turn under the headings of Text (only a brief characterization), Structure, Genre, Setting, Intention, Bibliography. If this regimented presentation, in accordance with the series, makes for rather indigestible reading, the author has succeeded in providing a useful tool for research. Amidst all the references to conflicting views, his own are stated clearly and often favour post-exilic, even synagogal, origin. This volume reaches Ps. 60; a further volume will complete the Psalter and include Lamentations.

J. H. EATON

HARTLEY, J. E.: *The Book of Job* (The New International Commentary on the Old Testament). 1988. Pp. xiv, 591. (Eerdmans, Grand Rapids, Michigan; distributed by Paternoster, Exeter. Price: £19.50. ISBN 0 8028 2362 7)

After a comprehensive introduction (60pp.), the author presents the text in his own close translation, each portion being followed by exegesis undergirded with numerous footnotes and concluded by a discussion of 'aim' (i.e. relation to the overall theme). It is a substantial and economical commentary which should be much used. Cautious and conservative, it frankly states and

faces difficulties of text and structure and achieves a balanced treatment. It provides much linguistic and bibliographical information in the ample footnotes, leaving the main commentary quite accessible to the general reader.

J. H. EATON

HERRMANN, S.: *Jeremiah (1.1–19)* (Biblicher Kommentar: Altes Testament XII/1). 1986. Pp. 1–80. (Neukirchener, Neukirchen-Vluyn. Price: DM 26.80 (sub. price: DM 19.80). ISBN 3 7887 0787 9)

1986 not only saw the appearance of commentaries on Jeremiah by Carroll, Holladay, and McKane, it also was the year when Herrmann's major BKAT made its initial contribution to Jeremiah commentaries in the form of fascicle 1 on Jer. 1.1–19 (or at least the first eighty pages of commentary on Jer. 1!). Should Herrmann live long enough to complete his undertaking this will be the longest of the current Jeremiah commentaries — indeed, if this fascicle is anything to go by the completed work will run to over two thousand pages (the law of diminishing returns may set in after ch. 25 and reduce the final number of pages, but we shall have to wait and see).

The BKAT format of bibliography, text, form, location, exegesis, and purpose is followed and Herrmann provides an exhaustive discussion of everybody's viewpoint on various issues in the text. If Herrmann continues this pace and style, then this will be the definitively informative commentary on Jeremiah. It is too early to assess where Herrmann will appear on the spectrum of recent Jeremiah commentaries — to the left of Holladay, and to the right of McKane, and Carroll, I expect — because the 'Einleitung' section always appears at the end of BKAT productions; but Herrmann's position on Jeremiah is well-known from other writings of his and this commentary gives some evidence of no major change on Herrmann's part. He recognizes elements of deuteronomistic editing in ch. 1 (e.g. in v. 16), but the larger issues of the composition of the book are not addressed here. Impressively comprehensive in its treatment of the secondary literature on Jer. 1 it will be interesting to see if the English-speaking guilds of biblical scholarship will require this BKAT to be translated into English whenever it is completed. In the meantime I wish Professor Herrmann long life, good health, and extraordinary good luck.

R. P. CARROLL

JAGERSMA, H.: *Numeri. Deel II* (De predeking van het Oude Testament). 1988. Pp. 198. (Callenbach, Nijkerk. Price: fl 69.50 (sub. price: fl 62.50). ISBN 90 266 0733 4)

Volume 1, covering Numbers 1–15 was reviewed in *B. L.* 1984, p. 54. Volume 2 takes the commentary to the end of the Balaam cycle (24:25). One small variation between the volumes is that the author now places the beginning of the Balaam cycle at 21:21 as against 22:2 in the introduction to Volume 1. An exilic or post-exilic date is proposed for much of the material in 16–24. References to Moab and Edom are exilic, Numbers 19 (the red heifer) is a free composition from the post-exilic period, while the reference to Kittim in 24:24 indicates a date shortly before the death of Alexander the Great (323) for this section. On the other hand, earlier material that has been utilized includes the story of the brazen serpent (21:4–9) which was originally a justification for the Jerusalem serpent cult abolished by Hezekiah. The theological expositions highlight the theme of 'liberation', especially in chapters 16–18, dealing with priestly matters. Priestly office must not be seen as an opportunity for power, but for service of the God of Israel who sets his people free.

J. W. ROGERSON

KEIL, C. F.: *Die Bücher der Könige* (TVG Kommentare). 1988. Pp. x, 430. (Brunnen Verlag, Giessen. Price: DM 68.00. ISBN 3 7655 9207 2)

To mark the centenary of the death of Carl Friedrich Keil in May 1888 the second edition of his commentary on the books of Kings (1876) has been republished; a biography, assessing his work and contribution is also promised for 1989. However, Keil's work on Kings is set in its proper context in a useful introduction by Peter Siemens.

Although C. F. Keil and F. Delitzsch differed in many respects, notably in their handling of Pentateuchal Criticism and in their attitude towards eschatology, they worked together to produce the great 'Keil-Delitzsch' commentary on the whole of the Old Testament. Keil's contribution on the books of Kings appeared as part of that project in 1865, but it had already made its appearance as a book in 1846, and even before, as early as 1835, the author was engaged on the work. Therefore, the appearance of an improved and enlarged second edition in 1876 concluded a project on which Keil had been engaged for some forty years.

The commentary is characterized by a careful philological and textual analysis of the Hebrew text, an expert handling of historical and geographical information on various localities, an exact archaeological description of Israelite and non-Israelite institutions and a subtle symbolic understanding of Israel's cult. Added to these characteristics are his concern for relating the material to other books, especially those of the New Testament, and, as benefits a pupil of E. W. Hengstenberg, his search for its spiritual and theological meaning.

G. H. JONES

KIDNER, D.: *The Message of Jeremiah* (The Bible Speaks Today). 1987. Pp. 176. (Inter-Varsity Press, Nottingham. Price: £4.50. ISBN 0 85110 779 6; ISBN 0 8308 1225 3(USA))

This volume is one of a series of expository commentaries, whose editors claim that they are meant 'to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable'.

If one adjudges this commentary by these criteria, one may say that the first passes the test. While it is a *tour de force* to attempt an exposition of Jeremiah is so small a volume, the commentary, though very conservative (e.g. the part played by Baruch in the preservation and editing of the material seems somewhat exaggerated), does set the writings into their historical context. The second requirement is not so satisfactorily fulfilled, as modern issues are introduced somewhat obtrusively into the exposition and the two worlds (of yesterday and today) are not really integrated. So far as readability is concerned, one must enquire about the expected readership. The book could hardly be put into the hands of the general reader, as the allusions pre-suppose a readership already immersed in the biblical materials. The vocabulary also presupposes readers who share the theological and experiential background of the writer.

Rather than attempting to work systematically through Jeremiah's fifty two chapters, the writer might perhaps have found a thematic approach more palatable.

R. HAMMER

KING, P. J.: *Amos, Hosea, Micah — An Archaeological Commentary*. 1988. Pp. 176. (Westminster, Philadelphia. Price: \$20.95. ISBN 0 664 21876 8. Paperback price: \$15.95. ISBN 0 664 24077 1)

This is more of an archaeological 'companion' to the books in question than a commentary in the strict sense, as it does not work through the text section by section and inevitably many verses are left without any specific

comment. But the intention, to supply in a convenient form the archaeological material that helps to clarify the meaning of the text, is an admirable one and excellently carried out. King (whose close involvement in American archaeological enterprises fits him well for the task) begins with general chapters on archaeology and the eighth-century prophets, and their historical and geographical setting. Then follow 'Architecture, Fortifications, and Warfare', 'Cult in Israel and Judah', 'Agriculture, Plants, and Animals' and (with specific reference to Amos 6) 'The *Marzeah*: Banquets and High Living'. As well as adding to the understanding and enjoyment of some much-studied books, the volume provides a useful summary of recent discoveries about the religion of ancient Israel and is in general a splendid introduction to biblical archaeology in the best sense of the term.

G. I. DAVIES

KNIGHT, G. A. F. and GOLKA, F. W.: *Revelation of God: A Commentary on the Books of The Song of Songs and Jonah* (International Theological Commentary). 1988. Pp. ix, 136. (Handsel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £4.95. ISBN 0905312 74 0; ISBN 0 8028 0336 9)

The *International Theological Commentary* goal is: The Old Testament alive in the Church, and is addressed to ministers and Christian educators. It does not claim to deal with critical problems but 'offers a theological interpretation of the Hebrew text'.

The trouble writing such a commentary on the Song of Songs is that one is forced into a very tight corner, for the book was probably 'admitted' to the Jewish canon (and only, incidentally, by the skin of its teeth) on the basis of an allegorical interpretation of the text — God was the lover and Israel the beloved — and taken over by the Christian Church where Christ was the lover and the Church or individual was the beloved. If, as is likely, the book is a collection of love poems, then this interpretation is forced, to say the least. In fact this interpretation belongs to a period in Judaism and early Christianity when allegory was considered by some, a respectable exegetical method of interpretation. Otherwise the book would have remained outside the canon.

Knight seems, however, to reject the allegorical approach (p. 8), but his position, which is difficult to share, owes much to it. The sacred editor 'has placed his poems, by divine inspiration, in such an order that he is able, step by step, to show the meaning of true love. He thus reveals not just the love of a young human couple for each other, but actually the love of the living God'.

By contrast the Jonah commentator has an easier task; but whereas Knight writes for the ministers and laymen, Golka seems to feel that Old Testament scholars are breathing down his neck, as it were, and is not, therefore, so digestible. He divides the text into eleven passages and offers a brief but interesting interpretation of these in turn. In addition he offers two 'Digressions' — on the authorship of the Jonah Psalm, and the meaning of *ra'ah* in Jonah and the Old Testament, and a brief chapter on 'the Message of the Book of Jonah'. Finally, because of his constituency, he feels obliged to add an Epilogue on 'The Sign of Jonah'.

R. B. SALTERS

LABUSCHAGNE, C. J.: *Deuteronomium*, deel I A/B (De Prediking van het Oude Testament). 1987. Pp. 305, 36; 299, 45. (Callenbach, Nijkerk. Price: fl 87.50 (each volume); (sub. price: fl 78.75). ISBN 90 266 0727 X; ISBN 90 266 0743 1)

Volume I of Professor Labuschagne's commentary devotes nearly 700 pages to chapters 1–11. Future volumes will deal respectively with chapters 12–26 and 27–34. Any commentary on this scale promises to be a major work. This commentary certainly qualifies for such a description, but it is also a highly unusual and original work. Anyone who has studied the author's

articles on logo-technical analysis will not be surprised to learn that such analyses play an important part in the commentary. Professor Labuschagne argues that the composition of Deuteronomy was based upon the employment of various models in which the numbers of words in a literary unit played a significant part. In order to assist the reader, the two parts of volume 1 are accompanied by booklets which print a complete transliterated Hebrew text together with the logo-technical analysis. The analysis helps to determine the exact limits of larger and small units, and indicates formal structures within units, such as structures based upon the numerical values of the name Yhwh. The analysis also suggests that there are few, if any, later additions to the book.

Professor Labuschagne takes the time of composition to be the late exile, and the function of the book to be instructions to returning exiles in the form of a farewell address attributed to Moses. He does not deny the older, northern origin of the material, nor that an earlier version was concealed in the temple and discovered. However, his exposition eschews attempts to reconstruct earlier, hypothetical versions, and concentrates upon the final form in its late-exilic setting.

Many readers may find the approach strange and the underlying theory unlikely. Is it possible that ancient writers composed texts in the quasi-artificial way implied here? Yet there seems to be evidence from the middle ages that such techniques were employed, and a hundred years ago it would have been difficult to believe that a time would come when music was composed on the basis of a serial of twelve notes. Although this commentary, and its subsequent volumes will make great demands upon its readers, it deserves careful and sympathetic attention. Only thus will scholarship be able to judge the significance or otherwise of logo-technical analysis.

J. W. ROGERSON

MAARSINGH, B.: *Ezekiel*. Deel II (De Prediking van het Oude Testament). 1988. Pp. 303. (Callenbach, Nijkerk. Price: fl 82.50; sub. price: fl 74.50. ISBN 90 266 0742 3)

Deel I of this commentary was noted in *B. L.* 1986, pp. 55f. This volume has the advantage of reaching a convenient ending, with the completion of the foreign nation oracles at ch. 32, and leaves the remainder of the book to Deel III. The normal pattern of the series is here followed.

The first section of the commentary, ending at ch. 24, is completed with some useful discussions, including a fairly full section on ch. 18 (pp. 47–64). The text is divided into chapter units, which do not (e.g. at 21:1–37, commentary on 20:45–21:32) always coincide with the Hebrew, but clearly it is a mistake to assume that text-divisions in the ancient texts and in modern translations always coincide. In the foreign nation chapters, a division is made by the objects of the various oracles — 25, near neighbours; 26–28, Tyre; 29–32, Egypt.

There are extensive end-notes and a selective bibliography, but, regrettably, no index. Recent Ezekiel commentaries are listed, though it might be useful to some readers to see a note of the English translation of Zimmerli.

P. R. ACKROYD

MEYERS, E. and C.: *Haggai, Zechariah 1–8* (Anchor Bible 25B). 1987. Pp. xcvi, 478 (Doubleday, Garden City, New York. Price: \$20.00. ISBN 0 385 14482 2)

The features of this long-established commentary series are here followed, both in outline structure, and in the tendency for successive volumes to increase in length. (The original series plan envisaged six minor prophets in

one volume; here nearly 600 pages are devoted to 1½ of the collections.) More graciously, one can readily recognize the value of the Meyers' work: careful and detailed commentary, with full notes on each phrase supplemented by overall comments, is preceded by an introduction which attempts a precise historical reconstruction of the period of the prophets' ministry. The work of Haggai and Zechariah is assessed in very positive terms. Haggai and Zech. 1–8 are held to form a composite work, put together not later than 515 and perhaps edited by Zechariah himself. The authors recognise that in this reconstruction they are often going against the trends of recent scholarship, and so they offer a brief and fair survey of current scholarly work, and a full bibliography. Much here is of interest; one can still wish that it had been expressed more concisely.

R. J. COGGINS

MULDER, M. J.: *Koningen. Deel I: 1 Koningen 1–7* (Commentar op het Oude Testament). 1987. Pp. 306. (Kok, Kampen. Price: fl 67.50. ISBN 90 242 0784 3)

This series of commentaries on Old Testament books was launched shortly after the end of the Second World War. The earlier volumes were uncompromisingly conservative but, as N. H. Snaith wrote of one of them in 1954, 'the discussions are full and detailed, the translations are scholarly and accurate, and the linguistic scholarship leaves nothing to be desired' (*Eleven Years*, p. 572). Today, under a new generation of editors (J. L. Koole, J. C. de Moor, M. J. Mulder, and E. Noort), this positive testimony remains valid, but in critical matters one notes a more open interaction with contemporary scholarship.

In this volume on 1 Kings 1–7, for example, due account is taken of the significance of the first two chapters as the concluding portion of the 'succession narrative' and of the light thrown by the Abiathar section on the two rival orders of priesthood. The LXX variants in ch. 2, as studied by D. W. Gooding and G. Krautwurst, receive attention. The details of the temple construction are carefully discussed in the light of linguistic and archaeological research; in addition, there is a section on the cosmic significance attached to them in later days. It would be a pity if the helpfulness of this work were restricted to students able to read Dutch.

F. F. BRUCE

NELSON, R. D.: *First and Second Kings* (Interpretation). 1987. Pp. ix, 273. (John Knox, Atlanta, Georgia. ISBN 08042 3109 5)

This new series of commentaries is aimed at those who use the Bible in the church and seeks to meet the needs of teachers and preachers. Consequently Professor Richard Nelson from Gettysburg, in writing on the two books of Kings, has concentrated on the work as theological literature rather than as a historical document. By focusing on it as a canonical whole rather than taking it as a collection of earlier materials or as part of the Deuteronomistic History he tries to draw the reader into an engagement with the text itself and with the 'meaning effect' it has on its modern readers. Difficulties are not ignored, and in concluding his treatment of each section the commentator gives an indication of the problems that arise when the text is used as Scripture today, and he also suggests directions for using the text in preaching and teaching.

The task has been skilfully executed and Nelson has avoided the temptation of spiritualizing the text superficially and has escaped from any hint of shallowness. His analysis reflects a sound knowledge of the literary, textual and historical issues that arise in dealing with the text; although he does not allow such considerations to dominate his approach, it is from this base that he

has moved on to a theological interpretation of each section. It is a most interesting attempt to produce a commentary that is different in emphasis, and the result is a very readable and useful volume.

G. H. JONES

ODGEN, G.: *Qoheleth* (Readings. A New Biblical Commentary). 1987. Pp. 236. (Sheffield Academic Press. Price: £25.00 (\$45.00). ISBN 1 85075 071 8; ISBN 1 85075 070 X (paperback))

Qoheleth is a difficult work, and any serious attempt towards elucidating its problems is on the whole, to be welcomed. It is clear from the Preface of this book, that the author feels he has written 'a commentary which makes more sense of the book than I was able to find in so much of the secondary materials'. While it may not be for him to say this, he has set about his task in a workmanlike manner.

Before tackling the commentary proper Ogden sets the scene with an introduction dealing with the Unity, Structure and Purpose of the book and in which he offers two Appendices on 'The meaning of the term *hebel*' and 'The term *yitron*'. Since an understanding of these two terms is vital to the interpreting of Qoheleth it is helpful and appropriate to have them dealt with at this point.

Ogden is right to examine the ways in which Qoheleth uses the term *hebel* rather than accepting its meaning from other Old Testament passages, and he arrives at the conclusion that its meaning for Qoheleth is 'enigma'. While it may be difficult to find a good English translation for this term Old Testament students may not be convinced with this rendering. Again, in the second Appendix the author goes too far in his treatment of *yitron* when he says 'it seems also to incorporate the possibility of some experience beyond death'.

This commentary is well structured and nicely laid out; but it is uneven in quality and depth. While the author saves space by not including a translation there are times when one requires to have one, and in some cases. e.g. at 3:15, he advances arguments without a thorough examination of the text.

At the end of the work Ogden has an Excursus entitled 'Chinese Wisdom and Biblical Revelation' — reflecting the experience of the author in East Asia and echoing some of his earlier publications — in which he draws attention to similarity of themes and style in Chinese and Old Testament literature, and asks about the implications for Theology.

R. B. SALTERS

RINGGREN, H.: *Psaltaren 1–41* (Kommentar till Gamla Testamentet). 1987. Pp. 248. (EFS-förlaget, Uppsala. ISBN 91 7080 771 X)

This is the first of a series of commentaries on Old Testament books, following the pattern of the New Testament series, *Kommentar till Nya Testamentet*. The Swedish Bible Commission's draft translation of Pss. 1–41 (of which 1–7; 22–25; 33; 36 have already been published) is used as a basis for the commentary. Each psalm is followed by notes on the language, so far as that is necessary to explain the meaning. A knowledge of Hebrew is not presupposed and Hebrew words are transliterated. Then come sections on literary type, structure, and related matters, and finally exposition. There is no general introduction; but at various points detached notes are supplied on the problems involved in translating the Psalms, Messianic psalms, psalm types, superscriptions, the penitential psalms, parallelism, the Hebrew text, the Servant psalms, Psalm 22 and the New Testament, and the problem of tenses in the Psalms. Within the text there are some 17 illustrations (most taken from ancient monuments) and maps. The volume is a model of clear and concise presentation.

G. W. ANDERSON

RUIZ GONZALEZ, G.: *Comentarios hebreos medievales al libro de Amós*. (Publicaciones de la Universidad Pontificia de Comillas, Madrid, Estudios, 31). 1987. Pp. liii, 300. (UPCM, Madrid. ISBN 84 85281 67 5)

In this posthumous work the late Old Testament Professor of the Pontifical University of Comillas (Madrid) offers an annotated Spanish translation of the Commentaries to the Book of Amos of Raši, E. de Beaugency, A. 'ibn 'Ezra', D. Qimhi, and I. 'ibn Caspi. The book is quite straightforwardly organized: the biblical lemmata (in the fifteenth century Spanish translation of the *Biblia de Alba*) are followed, verse by verse, by the various commentaries, each with the corresponding annotations. The translations are faithful and the annotations not only make explicit the biblical, targumic or talmudic references, illuminate grammatical problems, or show the relationships between the various commentaries, but dig abundantly in the inexhaustible mine of the Jewish Medieval grammatical and exegetical writings, opening wide the rich but practically unexploited field of Medieval Jewish Exegesis. The work has been revised by Dr M. T. Ortega Monasterio who has also written the Introduction providing short sketches of the life and works of the Commentators and placing them in the context of Medieval Jewish Exegesis.

F. GARCÍA MARTÍNEZ

SAWYER, J. F. A.: *Izaya-sho I*. Translated by S. Higuchi. 1988. Pp. 519. (Shinkyō Shuppan-sha, Tokyo, Price: ¥3,800)

This is a Japanese translation of Isaiah. Volume 1 (The Daily Study Bible: Old Testament, 1984) (See *B. L.* 1985, p. 65) and chs. 33–39 of Isaiah. Volume 2 1986) (See *B. L.* 1987, p. 55)

K. K. SACON

SCHMIDT, W. H.: *Exodus (5, 1–6, 30)* (Biblicher Kommentar: Altes Testament II/4). 1988. Pp. 241–312, with vii pages of Introduction to the complete volume. (Neukirchener, Neukirchen-Vluyn. Price: DM 26.80 (sub. price: DM 19.80). ISBN 3 7887 0421 7)

After a long interval, of which the author is very conscious and seeks to excuse, the commentary has resumed progress, bringing to a conclusion the first volume of the projected three volumes of Exodus (for reviews of previous fascicles see *B. L.* 1975, p. 50; 1979, p. 61; 1984, p. 59). The schedule for the series now indicates a different author for the third volume covering Ex. 25–40. The delay has, however, enabled the author to engage thoroughly with most recent work on Pentateuchal criticism which has fundamentally questioned the traditional critical approach. In the present fascicle this is most relevant to 6:2–12 in relation to which the author dismisses the view that P was a stage in redaction, in favour of the earlier generally accepted view that it represents an originally independent narrative source, only secondarily combined with JE. Ex. 6:2–12 forms, with Ex. 1:13f.; 2:23ab–25, a narrative connection, making a formal unit in that 6:2ff. is the divine response to the need and complaint described there. Though parallel with Ex. 3, Ex. 6 is remarkably independent of the intertwined JE story of the call of Moses, which in turn indicates that the redactor who connected J and E is not identical with the redactor who added Ex. 6. Additional points of particular interest in this fascicle concern Ex. 5. Against Noth, the author argues that it is impossible to use this story to argue that Moses does not belong originally to the exodus tradition; there is no stage of the story in which the elders alone represent Israel before Pharaoh. In relation to the title 'God of the Hebrews' (5:3), the author holds that '*pr' hap/biru* is best understood as a sociological term which may, however, have undergone a change in significance, but that 'Hebrew' is best taken as an ethnic term, one belonging to Israel, and so the 'God of the Hebrews' can scarcely mean anything older than 'Yahweh, the God of Israel'.

A. D. H. MAYES

SKEHAN, P. W. and DI LELLA, A. A.: *The Wisdom of Ben Sira* (Anchor Bible 39). 1987. Pp. 648. (Doubleday, New York. Price \$22.00. ISBN 0385135173).

At long last we have a large, definitive commentary on Ecclesiasticus which seems to cover all aspects of the book. Textually the authors consider the latest evidence for the original Hebrew from Qumran and Masada, and in the translation, which is based on the New American Bible, make judgements that seem 'most reasonable for the particular text under consideration'. Textual discussions and commentary seem thorough, and the 35-page bibliography shows wide scholarly coverage. A useful introduction discusses canonicity, literary genres, links with the Hebrew Old Testament, and ancient foreign literature, a summary of the teaching, and coverage of the book's poetry (assonance, chiasmic patterns, inclusion, etc.). There follows a survey of Ben Sira's teaching.

This book will be excellent for all students of Ecclesiasticus: the language is not too technical to confuse beginners. Skehan completed most of the translation before his death, and we owe a large debt to Di Lella for completing Skehan's work with introduction and commentary.

J. G. SNAITH

STUART, D.: *Hosea-Jonah* (Word Biblical Commentary 31). 1987. Pp. xlv, 537. (Word Books, Waco, Texas. Price: \$24.95. ISBN 0849902355)

In accordance with the general pattern of the series each section of the text is here provided with bibliography, translation, textual notes, comment, and explanation, with an introduction to each prophetic book treated. A brief general introduction (betraying, incidentally, a rather limited view of modern scholarly approaches to the prophets) lists and classifies pentateuchal curses and blessings as the basis for understanding the prophetic formulations. Regrettably the volume is a disappointment and needs to be used with caution. The textual notes in particular are unreliable and lack discrimination as is immediately apparent in the first such section, and sporadically throughout (a particularly careless example occurs in the exegetical comment on Hosea 3:5), and there are not a few surprising statements. The treatment as a whole lacks balanced judgement. Important exegetical questions are in some instances ignored; in others discussion is replaced by too ready resort to sometimes highly suspect emendation. The treatment of Jonah is particularly disappointing. Its artistry and wealth of meaning are obscured by a thoroughly simplistic approach altogether inadequate for so dramatically structured a work. It is hardly a balanced treatment which devotes more space to the expression 'king of Nineveh' than to discussing message and purpose! Undoubtedly one of the most useful features of this work is its extensive bibliographies.

G. I. EMMERSON

STUHLMUELLER, C.: *Rebuilding with Hope: A Commentary on the Books of Haggai and Zachariah* (International Theological Commentary). 1988. Pp. xv, 165. (Hansel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £4.95. ISBN 0905312759; ISBN 0802823742)

For Stuhlmueller, as for Hanson, Second Isaiah and Ezekiel represent two very different traditions, and the prophets Haggai and Zechariah belong firmly to the Ezekiel tradition, a tradition rooted in the temple and the Zadokite priesthood. Haggai sees the rebuilt temple as a sign of the new age (unlike the Chronicler who sees temple and liturgy as ends in themselves), and in Zerubbabel a renaissance of the Davidic tradition. Only the returned exiles form the true remnant. The present book stems from Haggai and his

editor who, however, faithfully follows the prophet's emphases. Zechariah gradually eliminates hope in Zerubbabel in favour of the high priest. For him the sanctuary is even more clearly the centre of messianic fulfilment, while for Second Zechariah it has become a 'messianic sanctuary' without any presence of a Davidic Messiah. Zechariah 'slows down' Haggai's immediate eschatological expectations, seeing a greater need in the interim time for purity and social justice. Second Zechariah is probably to be dated (with R. L. Smith) about the end of the sixth or the beginning of the fifth century B.C.E., since its 'apocalyptic' expectations are less developed than those of Isa. 24-27 or Dan. 7-12, compared with which 'Second Zechariah remains less certain and final' in his hopes. There is full recognition of the role of tradents throughout the whole book of Zechariah: 'We are speaking... of an inspired tradition of... Zechariah rather than of a single inspired author' (p. 47).

Stuhlmüller compresses an immense amount of material into 160 pages, writing with pungency, scholarship, and spiritual perceptiveness. This book will be of great service to a wide range of readers.

R. A. MASON

WENHAM, G. J.: *Genesis 1-15* (Word Biblical Commentary 1). 1987. Pp. liii, 353. (Word Books, Waco, Texas. Price: \$24.95. ISBN 0 8499 0200 2)

This volume, to be succeeded by the author dealing with chapters 16-50, follows the established format of the Word Biblical series, a format which with its clearly defined procedures is particularly suitable for students studying the text in Hebrew. For each portion of the text Wenham gives his own translation, accompanied by quite detailed grammatical and textual notes. There then follow in succession a section on form, structure and setting; a full verse by verse analysis; and a section entitled 'explanation' which sums up his findings on the portion and sketches briefly its central meaning and its theological thrust. The Introduction of some fifty pages is a crisp, if at times slightly evasive, account of the Documentary hypothesis as it applies to Genesis and of the recent criticisms of it by Van Seters, Rendtorff, Whybray and others. Like them Wenham is straining after a single 'author' or editor who was responsible for the present literary shape of the Pentateuch, but unlike them he places the final composition in the 10th century or even earlier. In this conclusion Wenham betrays his conservative background; but his book will also perturb many stricter conservatives, for it fully accepts the necessity for source analysis and marks a clean break with any lingering attachment to Mosaic authorship. Even a cursory comparison of this volume with Kidner's commentary on Genesis in the Tyndale series is enough to make it abundantly clear that things have been moving in conservative academic circles in the last decade or so. Wenham's comments on the futility of what he calls the Bible-versus-science debate are also much sharper than Kidner's. I wish this commentary well; it not only makes a brave attempt to bring conservative discussions of the most sensitive book in the Old Testament into the mainstream of Old Testament scholarship, but is itself a very good commentary. It combines meticulous exegesis with keen theological insight, and it does not neglect either the new 'Eng. Lit.' approach associated with names like Alter and Fokkelman. If it has a substantial fault, it is that it is rather too discreet; it is not really a tentative commentary, though it sometimes pretends to be one.

J. C. L. GIBSON

WESTERMANN, C.: *Genesis: A Practical Commentary* (Text and Interpretation). 1987. Pp. xiii, 338. (Eerdmans, Grand Rapids, Michigan; distributed by Paternoster, Exeter. Price: \$16.95; £12.95. ISBN 0 8028 0106 4)

This commentary is on a much grander scale than others in the popular series of Dutch origin to which it belongs. It is based on Westermann's

magisterial three-volume commentary in the *Biblischer Kommentar* series, and readers are referred to this for philological support for the translation and for detailed treatment of the historical and literary problems, as well as for further bibliography. I doubt whether many of them will take advantage of this invitation and I suspect, therefore, that they will find some of the dense exegesis rather difficult. The great man might have been better advised to have started afresh for the constituency of busy clergy and interested laypersons for whom this series is designed. I hope nevertheless that those who pick up his volume will persevere with it. It may not always be easily digestible, but it will introduce them to the mature reflection of a master and the distilled wisdom of decades of hard research. The practical lessons, drawn often in a couple of sentences, are theological rather than topical — and none the worse for that.

J. C. L. GIBSON

WESTERMANN, C.: *Genesis*. Translated by D. E. Green. 1988. Pp. xiii, 338. (T. & T. Clark, Edinburgh. Price: £9.95. ISBN 0 567 29160 1)

The American edition of this translation, noted above, has been followed by a welcome British one, independent of any series — and now without the Dutch sub-title 'A Practical Commentary'.

A. G. AULD

6. LITERARY CRITICISM AND INTRODUCTION

ALONSO SCHÖKEL, L.: *A Manual of Hebrew Poetics* (Subsidia Biblica 11). 1988. Pp. xi, 228. (Biblical Institute Press, Rome. Price: Lire 24,500. ISBN 88 7653 567 5)

For various reasons Alonso Schökel's *Estudios de poetica hebrea* (Barcelona 1963) was not so widely read as it deserved to be. We now have a pruned, revised and translated edition of that pioneering work, and the result is warmly recommended. Although the author simply numbers his chapters consecutively, I prefer to describe the contents in more structured form. The introductory section comprises chapters on the history of research into Hebrew poetry, a brief account of poetic genres, and discussion of sound and rhythm in poetry. The main part of the book describes parallelism, and then synonymy, repetition, merismus, and antithesis. The last two topics are imagery and figures of speech. Closing chapters deal with structure: dialogue versus monologue in a poem, and development of a theme versus composition from a variety of units.

By example the book will encourage readers to study Hebrew poetry not in atomistic detail but as a series of individual compositions, each with its own unique character and flavour. It should prepare the student for more technical works and could, in fact, be described as a more advanced version of R. Alter's *The Art of Biblical Poetry* (see B. L. 1988, p. 69). Hebrew quotations are transliterated. As well as the introductory bibliography there are references for most of the chapters and useful indices.

W. G. E. WATSON

AURELIUS, E.: *Der Fürbitter Israels: Eine Studie zum Mosebild im Alten Testament* (Coniectanea Biblica; OT Series 27). 1988. Pp. 224. (Almqvist & Wiksell, Stockholm. Price: Sw.Kr. 167.00. ISBN 91 22 00940 X)

This dissertation deals with the element of the Moses tradition of the Old Testament which focuses upon his role as intercessor. In it Aurelius is primarily concerned with the long admonitory speech of Moses in Deut. 9:6–29 which recalls the intercessions of Moses at the time of the rebellious actions of Israel in the wilderness. This speech is therefore not in itself an intercessory

prayer but marks a primary aspect of the Deuteronomistic treatment of the rebellion in the wilderness theme. It is at the same time a very carefully constructed reflection on the theology of intercession, the role of prophetic mediation in Israel's faith, and the unique authority of Moses as leader. As a distinctive feature of the Deuteronomistic theology, the speech stands in a position of great prominence and indicates a very fresh and highly theological development of the 'Moses as Leader' theme.

R. E. CLEMENTS

BAL, M.: *Murder and Difference: Gender, Genre, and Scholarship on Sisera's Death* (Indiana Studies in Biblical Literature). 1988. Pp. x, 150. (Indiana University Press, Bloomington & Indianapolis. Price: \$35.00. ISBN 0 253 33905 7)

This short and brilliant book (translated by Matthew Gumpert) is another intensely dense work from Mieke Bal, whose previous book *Lethal Love* (1987: Indiana University Press) scintillated and obfuscated in about equal parts. It is a close reading of Judges 4–5 using a number of disciplinary (historical, theological, anthropological, literary) and transdisciplinary (thematic, gender) codes in the service of the *critical* enterprise of reading texts. For Bal criticism is a differentiating process which in practice also seeks to denounce ideologies considered dangerous. Her book is therefore an important contribution to current literary concerns with the ideologies of texts and can be read in terms of the code *Ideologiekritik*. As a study in intersemiotic readings of texts this is, in no sense, a conventional close reading of a biblical text. The key to her approach is that of *code*: the conventions governing it, its plurality, materiality, constraints and the institutions where it has its natural setting. Apart from her treatment of the text which is very sophisticated and illuminating, she carries on a highly critical argument with the secondary literature on Judges 4–5 which makes her book a valuable contribution to Judges studies. Her emphasis on and explication of the ambiguities inherent in the text give her work a sophistication often lacking in other (male!) analyses of the story of Deborah and Barak, Sisera and Jael. At the same time she indicates the immense richness of the text, especially when trawled by different coded readings. Much of the virtue of her approaches to the text arises from her own placement outside the guild of conventional biblical scholars (she is professor of Comparative Literature at the University of Rochester) and is undoubtedly due to her resolutely feminist ideological code (she is also Susan B. Anthony, Professor of Women's Studies at Rochester). In themselves these factors provide the exegete with a vantage point from which to do an excellent piece of work on the ethics of reading. Characteristic of Bal's sophisticated readings of biblical texts is her ability to do readings of paintings which bear on the text: in *Lethal Love* she examined the 'Samson and Delilah' of Rembrandt and Rubens, here she considers Artemisia Gentileschi's 'Giudetta e Oloferne'.

If criticism be permitted of Bal's work it must be about the excessively formalist nature of this book. Also at times she appears to practise the very vices she accuses other scholars of — a fault perhaps inevitable in this kind of passionately committed ideological writing. Her feminist code tends to dominate the analysis without benefit of a corresponding *Ideologiekritik* of this currently fashionable mode of reading the Bible. Her book is a hard read: indeed, there is about it a stubborn impenetrability which renders it unreadable at times (or at least requires a number of readings in order to grasp its meaning). Some of this unreadability may be due to the book's origins in a language other than English; though the density of its ideological and semiotic analyses cannot be ruled out as culpable here. Summarizing what she has to say about Judges 4–5 is impossible and that is the fault of her style. But these

criticisms about the formal aspects of her work should not be allowed to mask the excellence of her analysis nor undermine the brilliance of her demonstration of the semiotic uncertainty of the text. I think every biblical scholar should be made to read this book as a salutary instruction in how to read biblical texts. Another very interesting volume in the Indiana Studies in Biblical Literature.

R. P. CARROLL

BALDERMANN, I.: *Einführung in die Bibel*. 3rd revised edition of *Die Bibel — Buch des Lernens* (Uni-Taschenbücher 1486). 1988. Pp. 291. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 27.80. ISBN 3 525 03268 4)

Starting from the surprising way the Bible has come alive in today's world, Baldermann aims at showing how it leads its readers to an experience of learning (note the earlier title of the book). He finds the key to understanding the Bible in speech (*Sprache*) rather than story or narrative, and points to ways in which the experiences found in the Bible relate closely to our twentieth-century experiences, social and personal. Although all the technical methods of biblical criticism and exegesis are adopted and often explained, this is expressly *Einführung* not *Einleitung*, and the chapters have such headings as 'Basic concepts', 'Characteristics of biblical speech', and 'Nodal points', the last being creation, 'suffering — for us', and resurrection. The only individual 'authors' discussed at length are the Priestly writers, Paul, and John, since they alone stand out from the long process of anonymous tradition. Baldermann does not hesitate to express opinions that differ from currently received wisdom, as when he questions whether 'Scheltwort' is a correct term to apply to the words of the prophets since it implies that their hearers are aware of their wrongdoing. From time to time the message of the Bible is related to modern situations and the writings of significant theologians such as Bonhoeffer are quoted. Altogether this is a rich and fascinating study in which the Old Testament has a very large place.

C. S. RODD

BALL, I. J., Jr.: *Zephaniah: A Rhetorical Study*. 1988. Pp. iv, 308. (Bibal, Berkeley, California. Price: \$16.95 plus \$1.00 for postage and handling. ISBN 0 941037 02 9)

The preface by D. L. Christensen states that this work was written fifteen years before as a dissertation, and that it has not been brought up to date. Ball describes his aim as 'to examine the literary structure and meaning of the Book of Zephaniah by means of rhetorical analysis' (p. 1), and the introduction describes in a thorough way the details of the analytical method to be used. The main body of the book consists of three chapters, each devoted to a chapter of Zephaniah. First, there is a study of the Hebrew text of the chapter discussed, and then a rhetorical and exegetical discussion of its contents. The concluding chapter examines 'the structure of the book of Zephaniah as a whole', and also suggests a possible historical background for different parts in the late seventh century B.C. There follows a translation, together with the unpointed Hebrew text, and a bibliography. This book is to be commended for its attempt to hold together textual and philological study on the one hand, and rhetorical criticism on the other. While there are places where the discussion is open to criticism (e.g. although the evidence of the LXX, Vulgate and Targum is regularly cited, that of the Peshiṭta is not, and yet some textual evidence could have been presented even before the publication of A. Gelston's edition), and the evidence is sometimes open to a different evaluation, this is a substantial contribution to the study of Zephaniah and will help all who work on the prophet in the future.

J. A. EMERTON

BARRÉ, L. M.: *The Rhetoric of Political Persuasion: The Narrative Artistry and Political Intentions of 2 Kings 9–11* (CBQ Monograph Series 20). 1988. Pp. ix, 161. (Catholic Biblical Association of America, Catholic University of America, Washington DC. Price: \$5.00 (\$4.00 for CBA members). ISBN 0 915170 19 1)

In this extremely well presented and well argued doctoral dissertation Barré applies source, form-critical, and literary analyses to 2 Kings 9–11 in order to determine its nature and intention. He finds an independent account, which he designates a 'political novella', written by royal scribes soon after Jehoiada's coup to justify his actions to the elders of Judah whose support for the new regime was vital. The method adopted by these scribes was to contrast Jehu's bloody revolt with the non-violent transition of power to Joash and to stress the purity of Jehoiada's motives. The additions made by the Deuteronomistic redactor and post-Dtr editors modify the story in line with their own interests, and further modifications of the text can be seen in the account by the Chronicler. The narrative is similar to other politically motivated texts such as the Succession Narrative and the History of David's Rise. A feature of the study is the examination of the characterization of the actors in the two dramas.

C. S. RODD

BARSOITI, D.: *Le Prophète Malachie*. Translated from Italian by E. de Solms. 1988. Pp. 75. (Tequi, Paris. Price: Fr 33.00. ISBN 2 85244 866 1)

The aim of this small book 'is not to express our opinions, but to listen to God who speaks to us through the inspired books'. It is thus more a devotional meditation than a scholarly commentary, but it engages honestly and intelligently with the text. An introduction sets the historical context for 'Malachi' (a functionary title, not a proper name) dating him about 480 B.C.E. or a little later. The main divisions of the book deal with (i) the covenant relation between God and Israel; (ii) the relation between men and women in the family; (iii) the relation between individuals and the nation, a relation which calls for social justice. Marriage is a sacramental expression of the covenant between God and his people. It can be recognised that in such a passage as 2:17 — 3:6 two independent motifs have been later joined, but we have to listen to the final form of the text because that is the form inspired by God and given by the Church (p. 53). Those who argue for the primacy of the 'final form of the text' are not always as open about their motives.

This little study is full of wisdom and searching insights. Many more groups and individuals would benefit from its translation into English.

R. A. MASON

BAUMGARTNER, W.: *Jeremiah's Poems of Lament*. Translated by D. E. Orton (Historic Texts and Interpreters in Biblical Scholarship). 1987[?1988]. Pp. 115. (Almond, Sheffield. Price: £17.50 (\$29.95). ISBN 1 85075 116 1. Paperback price: \$6.95 (\$10.95). ISBN 1 85075 115 3)

It is good to have this excellent English translation (with not a German technical term in sight!) of Baumgartner's seminal work, *Die Klagegedichte des Jeremia* (1917), which examines the relationship between Jeremiah's poems of lament and the individual songs of lament in the Psalter, illustrating in passing the impact of Gunkel's form critical work. After a brief historical survey of the question, and an examination of the various elements which constitute the individual songs of lament type, Baumgartner considers Jeremiah's poems of lament, of which he identifies six (11:18–20, 21–23; 15:15–21; 17:12–18; 18:18–23; 20:10–13), assigning to an appendix the four related poems (12:1–6; 15:10–12; 20:7–9; 20:14–18) which conform less strictly to the

songs of lament style. The final chapter addresses the question of the authenticity of Jeremiah's poems of lament, using as a criterion prophetic elements discernible in them but absent from the Psalter. Baumgartner concludes that Jeremiah adopted a literary form already in existence, though not to the detriment of his poetic creativity. Reference to the German original is facilitated by the inclusion in square brackets of page numbers of that edition. A note indicator on p. 39 is incorrect.

G. I. EMMERSON

BEYERLIN, W.: *Bleilot, Brecheisen oder was sonst? Revision einer Amos-Vision* (OBO 81). 1988. Pp. 61. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 19.00; DM 28.00. ISBN 3 7278 0579 X; ISBN 3 525 53710 7)

This patient and masterly unpacking of the meaning of Amos's third vision (7:7-8) is prefaced with the surprised confession that the author had been teaching as recently as summer 1987 the now rejected *opinio plurimum*. The negative starting point hinted at in his title is that 'nk does not mean 'lead'. Surprisingly, the bibliography does not note H. Gese (in *Vienna Congress Volume*, VT Suppl. 32, 1981) among his predecessors in this respect. The main elements of his own account are that the proper meaning is 'tin' (and shining brightness is a frequent visionary component); that the wall (of tin) is to be understood in its normal sense of defensive city wall, and not more generally as a reference to a large mass of the metal; that the tin in Yahweh's hands implies the potential for weapons; and, importantly, that it is divine speech which introduces the surprise threat that such weaponry will be aimed at Israel's heart. Pharaonic parallels are noted, as is the wider context in Amos of pictures of apparent safety transposed into total destruction. Certainly a fresh seeing of the original seeing!

A. G. AULD

BONORA, A.: *Qohelet. La gioia e la fatica di vivere* (Leggere oggi la Bibbia 1/15). 1987. Pp. 158. (Queriniana, Brescia. Price: Lire 15,000)

The author, who is one of the editors of the series *Leggere Oggi La Bibbia*, and in which he is also the author of three other volumes, tackles the book of Qoheleth in the style of *Einleitung*, albeit on rather more popular lines. The target constituency is the intelligent layman in the Church today.

While Bonora writes clearly, it is not always easy to find one's way around in the book, which is divided into ten chapters dealing with such themes as 'The God of Qoheleth', 'Qoheleth and Women', 'Death and Human Morality', with the final chapter tackling the Christian understanding of the book. There is a biblical index and a number of very brief bibliographical notes.

R. B. SALTERS

BONORA, A. (ed.): *La Spiritualità dell'Antico Testamento* (Storia della spiritualità I). 1987. Pp. 559. (EDB, Bologna. Price: Lire 38,000. ISBN 88 10 34011 X)

Louis Bouyer's great French study *A History of Christian Spirituality* has long been recognized as a classic. But Bouyer only began with the New Testament and, as part of a new Italian translation of his work, it was felt desirable to produce an opening volume dealing with Old Testament spirituality. Hence the present book is entirely new, the result of collaboration between a number of Italian scholars. As a prelude to the whole undertaking, the opening section consists of two essays, one on the problem of writing a history of Christian spirituality by P. L. Boracco, the other on the Old Testament as a literature of hope by the editor. The next section is made up of

six studies of the epochs and types of spirituality in the Old Testament, covering the *Tôrâh* and the Deuteronomistic tradition (A. Fanuli), the Prophets (A. Spreafico), Wisdom (F. Festorazzi), Apocalyptic (U. Vanni), and the Psalter (G. Ravasi). Then follows a section on some typical representatives of Old Testament spirituality, in which various scholars discuss not only such figures as Abraham, Moses, and David but also such topics as priestly spirituality, the theme of martyrdom, and the figure of the Servant. Finally, since this volume is to form part of a history of *Christian* spirituality, a closing chapter by M. Cimosà looks at the significance of the Old Testament for the faith of the Church. Old Testament spirituality has been somewhat neglected recently, but there are signs of a revival of interest in it, to which this book makes an important contribution. Throughout it displays sound scholarship based on extensive and up-to-date reading, though a slight cavil might be that older English scholarship is rather neglected, e. g. there is no mention of Wheeler Robinson. There is a three-volume English translation of Bouyer's *History*: to accompany it, a similar translation of this new work would be very desirable.

J. R. PORTER

BRAULIK, G.: *Studien zur Theologie des Deuteronomiums* (Stuttgarter Biblische Aufsatzbände, 2). 1988. Pp. 342. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM 39.00. ISBN 3 460 06021 2)

The general editors (Gerhard Dautzenberg and Norbert Lohfink) envisage the new series to which this book belongs as contributing to Catholic German biblical scholarship by providing reprints (though occasionally original publications) of papers on a particular theme by one or more authors, or of the collected works of an author on particular areas of study. Reference to the original place of publication is facilitated by the indication in each paper of its original pagination.

The present collection of studies on Deuteronomy is intended to make a selection of Braulik's work more easily and generally accessible, especially to those who wish to follow up the background and more detailed justification for the exegesis of Deuteronomy given by the author in the recently published first part of his commentary on Deuteronomy (*Die Neue Echter Bibel*). None of these ten studies is unimportant, but particular attention may still be drawn to the earliest of them, Braulik's analysis of deuteronomistic legal terminology, dating from 1970. Other articles are closely related to Braulik's other major work, on Deut. 4:1–40: *Die Mittel deuteronomischer Rhetorik*; others deal with cult and festival and Deuteronomy, with the relationship between the order of the laws in Deut. 12–26 and the decalogue, and with diverse theological themes in Deuteronomy and the deuteronomistic history. This is a varied and impressive collection which establishes both the centrality of deuteronomistic study in Old Testament scholarship, and also Braulik's standing as a major contemporary contributor in that area.

A. D. H. MAYES

BUCHHOLZ, J.: *Die Ältesten Israels im Deuteronomium* (Göttinger Theologische Arbeiten 36). 1988. Pp. 140. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 28.00. ISBN 3 525 87389 1)

The study begins with a discussion of the significance of the reference to the elders in the deuteronomistic Deut. 31:9–11, where the original text presented them alone as those to whom Moses gave the law. Passages from the hand of a later deuteronomistic editor, however, no longer assign them this theological function but see them simply as part of a varied range of leadership types in Israel. This latter picture is to be found in those parts of

Joshua which represent additions to the work of the deuteronomistic historian. For the deuteronomistic historian the elders were protectors of the Yahwistic faith, political representatives of the people and the ones who accompany the ark of Yahweh.

This idealized picture of the elders is a reaction to the criticism of their cultic activities expressed by Ezekiel. To his prophecies, however, secondary material has been brought in order to rehabilitate them and to give them the task of communicating to the exiles the justice of Yahweh's judgment. The role of the elders in Ex.24:1a, 9-11 is also a late assertion of their cultic integrity.

The positive presentation of the elders takes up their demonstrable judicial and ritualistic role in the monarchic period, and is related to the exilic need to find a leadership body in Israel after 587 which could undertake the theological task of making known that the destruction of Judah was the result of apostasy. The changed presentation of the elders in the work of the later deuteronomist makes it doubtful that they ever fulfilled the function which the historian envisaged for them.

This is an excellent and detailed study, making use of latest developments in the literary criticism of the deuteronomistic history, and offering some support to recent questioning of the early dating of much Tetrateuchal material.

A. D. H. MAYES

CASTEL, F.: '*Dio disse. . .*'. *I primi undici capitoli della Genesi*. Translated from French by L. Zardi. 1987. Pp. 202. (Paoline, Cinisello Balsamo (MI). Price: Lire 10,000. ISBN 88 215 1218 5)

Originally published in French, this short book consists of a series of theological comments, designed for the general reader, on the text of the first eleven chapters of Genesis. It is not a scholarly work, although the author shows a sound acquaintance with the general critical understanding of these chapters. What gives his undertaking a degree of freshness and originality, as compared with similar productions, is his use of comparative material from three other areas. First, he regularly compares — and contrasts — Genesis with texts from ancient Egypt and Mesopotamia and, secondly, he extends this process, following the methodology of Eliade, to include evidence from many other civilizations. Thirdly, he finds illumination in the Jewish exegetical tradition, quoting frequently from the Targums and Midrash. This tradition, as the editor states, is probably little known to the general Christian public and those unacquainted with it will find considerable interest in the way Castel uses it.

J. R. PORTER

CATE, R. L.: *An Introduction to the Old Testament and its Study*. 1987. Pp. 539. (Broadman, Nashville, Tennessee. Price: \$19.95. ISBN 0 8054 1233 6)

The Professor of Old Testament at Golden Gate Theological Seminary has written this introduction for beginners in Old Testament study — for beginners, too, with very conservative presuppositions. He tries to make them familiar with the methods and findings of biblical criticism as painlessly as possible: they need not jettison what they have hitherto believed, but are invited to appreciate another approach to the literature. Daniel, for example, 'had its origin in the early Persian period but . . . was later revised and edited in the Maccabean era to speak with a new freshness to those troubled times'. On Isa. 7:14 he thinks it 'possible that God was trying to reveal the virgin birth [of Jesus] to Isaiah but that it was so unbelievable that he chose a word which would allow such but not require it'. But it was for Ahaz that the message was

intended: what was *he* expected to make of it? One may hope that the author will succeed in his laudable enterprise without himself being suspected of heresy.

F. F. BRUCE

COATS, G. W.: *Moses: Heroic Man, Man of God* (JSOT Supplement Series 57). 1988. Pp. 250. (Sheffield Academic Press. Price: £22.50 (\$35.00). ISBN 1 85075 096 3. Paperback price: £9.50 (\$14.95). ISBN 1 85075 095 5)

In the introduction Coats describes his book as an exploration of the Moses traditions 'on the basis of a particular kind of literary analysis', distinct from but related to the historical and sociological points of departure preferred by other scholars. As a foundation for this analysis Coats argues that the narratives can be treated as 'heroic saga', which puts him closer to Gressmann than to Noth and von Rad, although he does not deny the importance of the 'credal' elements in the tradition emphasized by the latter. He seeks by an examination of the individual stories to recover a 'Moses image' which has impressed itself on the tradition in various ways, and he finds it to be, in the older material, a subtle combination of leadership and initiative ('heroic man') with witness of and to God's action in saving his people ('man of God'). In P the latter aspect is determinative. The groundwork for this outstanding book has been done over more than twenty years, and it is a pleasure to welcome, and commend, its author's carefully considered conclusions.

G. I. DAVIES

CORNELIUS, J. B.: *La Genèse et la Préhistoire*. 1986. Pp. 191. (Lanore, Paris, Price: Fr. 75.00. ISBN 2 85157 022 6)

The author of this work is neither a theologian nor a palaeontologist by profession; he has spent a good part of his life as a seaman. He is a man of wide reading, in the natural sciences as well as in biblical literature; he has mastered what he has read and thought deeply about its significance. In this book he endeavours to relate his study of prehistory to the study of Genesis: both sources of knowledge, he finds, bear witness to the existence of a divine will. The work is commended in a preface by the Dominican scholar R.-L. Bruckberger.

F. F. BRUCE

CRENSHAW, J. L.: *Chie no Maneki*. Translated by K. Nakamura. 1987. Pp. 350. (Shinkyō Shuppan-sha, Tokyo. Price: ¥2,800)

This is a Japanese translation of *Old Testament Wisdom: An Introduction* (1981) (See B. L. 1982, p. 59).

K. K. SACON

CROCETTI, G.: *1-2 Samuele. 1-2 Re* (Leggere oggi la Bibbia 1/8). 1987. Pp. 158. (Queriniana, Brescia. Price: Lire 15,000)

This volume is one of a series designed to help individuals or study groups wishing to 'read the Bible today' with understanding and profit. Its level is more or less that of the Daily Study Bible, though the exposition is less detailed. Crocetti, who has already produced a volume on Joshua, Judges, and Ruth for this series, divides the narrative of Samuel and Kings into fourteen sections, each with a dominant theme. He deals adequately for his purpose with literary and historical criticism. Between the basic material and the final deuteronomic redaction he discerns a prophetic recension, and illustrates the tensions set up in the process by the fact that Elijah offers a

highly approved sacrifice on a 'schismatic' altar. The historical evidence of Egyptian, Assyrian and Babylonian records is adduced to illustrate the biblical narrative. The critical approach strengthens the doctrinal and ethical lessons which are drawn from each section.

F. F. BRUCE

DELCOR, M.: *Studi sull'Apocalittica*. Translated from French by Antonio Zani (Studi Biblici 77). 1987. Pp. 281. (Paideia, Brescia. Price: Lire 26.000. ISBN 88 394 0385 X)

These essays are not intended as an introduction to the topic (which is actually Jewish apocalyptic), but nine essays on major topics: an outline of the history of research; of the origin of Jewish apocalyptic; the conception of God in apocalyptic writings; the myth of the fall of the angels and the giants; the sources of Daniel 7; mythology and apocalyptic; Is. 25:6-9 (the eschatological banquet) in the light of Ugarit; the transition from the prophetic to the apocalyptic era; and Daniel 2 and 7 in apocalyptic literature with particular reference to the Roman Empire. These essays bring to mind the impressive breadth of Delcor's scholarship, but they contain little that is new or recent, either in their agenda (as the titles of the essays reveals!) or in their bibliographical resource (as the footnotes testify!). For example, the names (and ideas) of Frost, Rowland, and Collins are nowhere apparent.

P. R. DAVIES

ESLINGER, L. M.: *Kingship of God in Crisis: A Close Reading of 1 Samuel 1-12* (Bible and Literature Series 10). 1985. Pp. 115. (Almond, Sheffield. Price: £29.95 (\$49.95). ISBN 0 907459 40 4. Paperback price: £13.50 (\$22.25). ISBN 0 907459 41 2)

This is essentially a commentary on 1 Samuel 1-12, but of such a length that had Eslinger followed his central thesis through and written on the other nineteen chapters of 1 Samuel his book would have been well over a thousand pages long! It is a close reading of the text in which every verse is considered individually (occasionally two verses are treated together) and the secondary literature on 1 Samuel thoroughly discussed. There is a most useful 'state of the question' introductory chapter which prepares the way for Eslinger's own new approach to 1 Samuel 8-12 and a worthwhile discussion of the problems of defining the literary unit in Samuel. The close reading approach, very much derived from the 'new criticism' theoretical approach to English literature, 'seeks to uncover and describe the intricate reticular connections that unite the narrative (or poem), making it into a singular entity, however complex or devious its plot may be' (p. 40). Eslinger's focus on 1 Samuel 1-12 is determined by Buber's label 'biblical politeia'. Where he differs from the usual historical-critical approach to the text is in paying close attention to the narrative's voice structure and so is able to dissolve most of the so-called irresolvable ideological conflicts detected in the text. Such a unitary reading of the text may call into question some of the more usual critical assumptions, especially as it depends upon a holistic literary approach. While this is an overlong book whose central thesis tends to undermine its author's performance — after all, if a close reading of the remainder of the deuteronomistic history is necessary to evaluate a close reading of 1 Samuel 1-12, then we cannot evaluate this mere scratching at the surface of a few chapters of that history! — there is a wealth of exegetical detail, lengthy notes, and many smart literary moves in this book which will make it necessary reading for all subsequent work on the books of Samuel and the deuteronomistic history.

R. P. CARROLL

EXUM, J. C. and Bos, J. W. H. (eds): *Reasoning with the Foxes: Female Wit in a World of Male Power* (Semeia 42). 1988. Pp. vii, 156. (Scholars Press, Atlanta, Georgia Price: \$14.95 (member price: \$9.95); sub. price: (for 4 units) \$35.00 (member price: \$25.00). ISSN 0095 571X).

The five essays of this collection make fascinating and challenging, not to say controversial, reading. The contributors, all biblical scholars, explore the place of trickery and deception in biblical narrative, particularly in relation to women. Discussion is sharpened by the inclusion of three responses, two from scholars with academic positions outside the biblical field, Kathleen Ashley and Mieke Bal, the other from E. M. Good, the only male contributor. Insights from sociological and anthropological studies make this an interdisciplinary exercise. The role of trickster in the Hebrew Bible is discussed in the light of trickster tales in West African and Afro-American folklore (Naomi Steinberg), and the trickster paradigm applied to the female personifications in the book of Proverbs (Claudia Camp). Johanna Bos brings Tamar, Jael, and Ruth 'out of the shadows', asserting their significance in the biblical story as a challenge to patriarchy; Esther Fuchs compares the presentation of Rachel in Genesis 31 with that of Jacob and Laban, arguing that the former is slanted in such a way as to bolster patriarchal structures, and Carole Fontaine's interest focuses on the Sumerian Inanna and Hittite Inaraš as goddess counterparts to the deceptive female characters of the Hebrew Bible.

The volume is to be commended for the variety of its content and of the methodologies exemplified. There is no doubt that the work achieves its declared aim of demonstrating the 'powerful intellectual challenge posed by feminism to the established critical principles of academic discourse'.

G. I. EMMERSON

FANULI, A. (ed.): *Sapienza e Torah: Associazione Biblica Italiana — Atti della XXIX Settimana Biblica*. 1987. Pp. 266. (EDB, Bologna. Price: Lire 35,000. ISBN 88 10 30252 4)

This symposium was carefully planned, as is outlined in the Introduction by A. Fanuli and the opening paper by F. Festorazzi. The project was to discuss the relationship of Wisdom and Torah from Deuteronomy through early Jewish texts to the New Testament. The two key words are frequently referred to as a *binomio*, a noun without exact parallel in English, which makes one uneasy as to how much correlativity it assumes. *Torah* is subdivided into the broader-than-legal sense and the legal sense for which *nomos* is used, but not in other relevant ways; 'Wisdom' is taken as in the 'Wisdom books' without discussion of its wider connotations. The papers are entitled as follows: 'Deuteronomy: birth of Torah as offer of wisdom' (F. Foresti, who sadly died young before publication); 'The pair [*binomio*] Wisdom-Torah in hermeneutics and in the genesis of the Wisdom texts (Job 28, Prov 8, Sir 1 and 24, Wis. Sol. 9)' (A. Bonora); 'Torah as Wisdom, face to face with the Hellenistic cultural world' (A. Paul, in French); 'Wisdom and Torah in some Jewish texts (Jubilees, the Essenes, 4 Ezra, 2 Baruch)' (L. Moraldi); 'The prominence of Torah as Wisdom in 4 Maccabees and the writings of Josephus' (C. Marucci); 'Jesus as Wisdom and Law in the Gospel of Matthew: soundings in Mt 11–12' (E. Manicardi); 'Breach and recovery of the relationship between Law and Wisdom in Paul' (R. Penna); 'The "wisdom coming from on high" and the "law of freedom" in James' (R. Fabris), and 'The relationship between Wisdom motifs and *Nomos* in the Christology of the Fourth Gospel' (V. Pasquetto). There follow four 'communications': 'Gen 2:17: commandment and wisdom-contest in Gen 2–3' (A. Fanuli); 'The motif of the rising waters in Ez 47:1–12 and Sir 24:30–31, and in their developments' (M. Nobile); 'The terminology of crimes in Ptolemaic amnesty decrees and in the LXX' (A. P. dell' Acqua) and 'Sacred order and Law in the Temple Scroll' (E. Jucci).

This is a learned collection, but the assumptions and exclusions in the basic plan leave the discussion too nearly circular, one more testimony to the success of the deuteronomic synthesis. There were those who did not buy its concepts of law and wisdom, and 1 Enoch proves. It would have much enriched this collection if the latter had been taken into account.

R. P. R. MURRAY

FISCH, H.: *Poetry with a Purpose: Biblical Poetics and Interpretation* (Indiana Studies in Biblical Literature). 1988. Pp. ix, 205. (Indiana University Press, Bloomington. Price: \$37.50. ISBN 0 253 34557 X)

Harold Fisch is known (or ought to be known) among biblical scholars for his very fine, sensitive treatment of the Aqedah in relation to Auschwitz in his essay 'The Binding of Isaac' (*A Remembered Future: A Study in Literary Mythology*, Indiana University Press, 1984, 81–101). In this book, devoted entirely to essays on the Hebrew Bible, he offers to the thoughtful reader a series of literary appreciations of the 'significant and sinewy' (Robert Boyle's 1653 phrase) quality of the Bible. But this is not just another volume in the growing production of books on the Bible as literature; Fisch is too intelligent and sophisticated for such a banal approach. He wishes to focus on the tension, the dialectic of likeness and unlikeness which the Bible exhibits in relation to other literature. Ultimately the Bible 'commands', as sacred texts command, and this fact must have 'disturbing implications' for the whole enterprise of levelling the Bible with other kinds of literature. Such is the essence of Fisch's approach (pp. 1–7).

Nine chapters constitute the book: 'Esther: Two Tales of One City'; 'What is Beautiful?'; 'Job: Tragedy Is Not Enough'; 'Prophet and Audience: A Failed Contract' (on Ezekiel); 'The Song of Moses: Pastoral in Reverse'; 'Song of Solomon: The Allegorical Imperative'; 'Psalms: The Limits of Subjectivity'; 'Hosea: A Poetics of Violence'; 'Qohelet: A Hebrew Ironist'. There are Notes and Indexes. Fisch is Professor of English and Comparative Literature at Bar-Ilan University, Israel and brings to these studies of biblical books a wealth of Jewish and professional learning combined with a particularly sensitive response to the text. Nobody could fail to learn from any of these chapters or not to be taken further into the depths of sinewy Hebrew literature by Fisch's shrewd analysis. I was much impressed by his chapters on Job, Psalms, Song of Solomon, and especially Qoheleth, but found each chapter to be stimulating and well-worth study. His book scintillates at times and is to be recommended highly. It is also another very fine volume in the Indiana Studies in Biblical Literature series, which in a few years time will be a most impressive series.

R. P. CARROLL

FLANDERS, H. J. jr, CRAPPS, R. W., and SMITH, D. A.: *People of the Covenant: An Introduction to the Old Testament*. Third Edition. 1988. Pp. xiii, 498. (Oxford University Press, New York and Oxford. Price: £22.50. ISBN 0 19 504438 X)

For the second edition see *B. L.* 1974, p. 47. This new edition, with a different imprint, incorporates mostly minor changes to the text and illustrations. In the earlier chapters, however, the updating is a little more extensive and the text is expanded somewhat (e. g. to take more account of the role of 'story' in Genesis and Exodus). Points for reflection and discussion have been added to each chapter. Inclusive language has been adopted (thus 'persons of faith' replaces 'men of faith'). The appearance of the book has been enhanced, though there seem to be more printing errors.

B. P. ROBINSON

GABEL, J. B. and WHEELER, C. B.: *The Bible as Literature: An Introduction*. 1986. Pp. xiv, 278. (Oxford University Press, New York and Oxford. Price: £8.95. ISBN 0 19 503994 7 (paperback))

B. L. 1988 (p. 76) welcomed the original hardback edition of this volume by two American professors of English; and it is a pleasure to note the appearance in 1988, though with unchanged date, of a paperback edition at half the price.

A. G. AULD

GARSIEL, M.: *Midrashic Name Derivations in the Bible* (in Hebrew). 1987. Pp. 202. (Revivim, Ramat-Gan; distributed by Beit Alim, 3 Karel Neter St., Tel Aviv. Price: \$19.00)

Although he alludes to scholarly etymologies and makes due reference to the specific explanations (sometimes characterized as aetiological) offered for names, it is with the less explicit and freer uses of names by the biblical writers that Garsiel is most concerned. Dissatisfied as he is with the degree of independent attention given to the topic by most modern scholars, he builds on the work of Y. Devir and Y. Zakovitch and expands its treatment to take account of a great variety of literary and linguistic devices. The hundreds of examples that he cites exemplify, sometimes strikingly, such devices as assonance, word-play, riddle and allusion, and he points to earlier Jewish identification and appreciation of the phenomenon. Garsiel's challenging conclusion is that what is being isolated here is a significant element that was blended into the textual, poetic, and rhetorical composition of the literary unit and that left its mark on later rabbinic exegesis.

S. C. REIF

GLAZIER-MCDONALD, B.: *Malachi: The Divine Messenger* (SBL Dissertation Series 98). 1987. Pp. vii, 288. (Scholars Press, Atlanta, Georgia. Price: \$34.95 (member price: \$23.95). ISBN 1 55540 093 0. Paperback price: \$23.95 (member price: \$15.95). ISBN 1 55540 094 9)

A short introduction (rightly) urges the importance of Malachi, whose central theme is 'the honour of Yahweh'. There follow brief surveys of the history of the Persian period, discussion of the date of the prophet (c. 460 B.C.E.), and of the form of the prophecy. The six main sections of the book are then dealt with, each under the three headings 'Content and Structure', 'Text and Commentary' (there is a detailed and scholarly engagement with the Hebrew text), and 'Discussion'.

Among the interesting arguments are a defence of the term '*Disputationsworte*' (in spite of recent questionings) for the form of the oracles; that 'Malachi' can be regarded as a legitimate shortened form of a proper name; that a distinction is made between 'priests and Levites' in 1:6 — 2:9 that 2:17 — 3:5 is a unity, with the 'messengers of the covenant' being Malachi himself and that it is the Sinaitic covenant of which he is a messenger, a conclusion based on the dependence of 3:1 on Exod. 23:20f.

The author favours conservative positions, sometimes simplistically so. So 4:4-6 (Heb. 3:22-23) is counted as Malachi's own because it echoes his vocabulary and style. That closes no arguments, however, since a glossator may consciously imitate. The marked change of form and the function of the verses as closing, not only the book, nor even The Book of the Twelve, but the whole prophetic canon, show the words to belong to a late stage of transmission. Again, the alleged 'sources' cited to show that 1:2-5 relates to some contemporary destruction of Edom are far too remote to make the argument other than speculative, and in any case one which rather misses the symbolic function of 'Edom' in that passage.

Such heavy-handed literalism occasionally mars a book which generally contains much careful attention to detail and is a useful addition to the limited material on Malachi.

R. A. MASON

GOSSE, B.: *Isaïe 13, 1-14, 23 dans la tradition littéraire du livre d'Isaïe et dans la tradition des oracles contre les nations* (Orbis Biblicus et Orientalis 78). 1988. Pp. 300. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr 88.00; DM 128.00. ISBN 3 7278 0559 5; ISBN 3 525 53707 7)

Gosse has written an important study of the prophetic unit Isa. 13:1 — 14:23 and has set this within the overall context supplied by the other prophetic collections of oracles against foreign nations. He succeeds very well in placing a number of familiar problems in a new light and in recognizing the importance of this type of prophecy within the prophetic writings. More extensively than other sections of this literature, they offer the major key towards understanding the changing patterns of interpretation which led to the transition from prophecy to apocalyptic.

Gosse regards the primary text unit of Isa. 13:2–14:23 as composed of two separate, but related, prophecies, viz. 13:2–22, addressed to Babylon and the second, a *mas̄hal*, addressed to an unidentified tyrant in 14:4b–21. These have been combined to establish a prophetic message concerning the fate of Babylon which has literary connections with other parts of the book of Isaiah, notably 21:1–10 and chapters 60–62, as well as the prophecies of Ezek. 32 and Jer. 50–51. On the basis of its content and these literary affiliations, the combined unit is dated by Gosse after the fall of Babylon in 538 and after the accession to power of Darius.

What is fresh in this approach is the concern to interpret the prophecies of Isa. 13–14 against this larger literary setting and to see these chapters as more important to the formation of the Book of Isaiah than has usually been the case. In questioning the overall thesis some of the literary connections adduced appear at times to be a little strained and the essential literary unity of Isa. 13:2–22 needs further examination. Nevertheless this is a valuable step forward towards unravelling some of the outstanding questions relating to the structure of the book of Isaiah's prophecies.

R. E. CLEMENTS

GREENWOOD, D. C.: *Structuralism and the Biblical Text* (Religion and Reason 32). 1985. Pp. 155 (De Gruyter, Berlin. Price: DM 64.00. ISBN 3 11 010336 2)

David Greenwood of the University of Maryland held doctorates in English Literature from Dublin, and in Theology from the Catholic University of Maryland. He was a sympathetic but not wholly enthusiastic student of structuralism. At his death in 1984 he left the completed text of this book, a lucid, concise survey of literary structuralism in general, and its application to Biblical studies in particular. Its principal chapters concern Lévi-Strauss, Barthes, Greimas, and Gütgemanns, there is a brief and somewhat negative assessment of the value of structuralism, and the book concludes with a short analysis of the individual *lexies* of Genesis 22 and of the Prodigal Son story. The book makes no breakthrough in structuralist method, but it will prove educational to any who are not already expert in the field. The author's reservations, however, are strangely grounded: e.g. structuralism does not 'take into account the inspired nature of the biblical text', and, structuralism cannot provide an interpretative method since 'no Biblical author had a structuralist perspective' and 'a text cannot validly be interpreted from a perspective different from the original author's' (p. 118).

D. J. A. CLINES

GUNNEWEG, A. H. J.: *Esra* (Kommentar zum Alten Testament 19/1). 1986. Pp. 217. (Gütersloher (Gerd Mohn), Gütersloh. Price: DM 68.00. ISBN 3 579 04280 7)

In his introduction to this commentary on Ezra, Professor Gunneweg discusses the name and position of the work in the Canon, its text and versions, its relation to 3 Esdras and Chronicles, and the unity of Ezra-Nehemiah. The commentary itself takes the book to consist of two main sections, chapters 1-6 and 7-10, each being sub-divided into three smaller parts. Brief textual notes are provided with a translation of the text at the beginning of each unit, and then follows a detailed exposition of the text, its significance and meaning. A fuller discussion of three topics is found in three excursuses: the origin of the list in 2:1-67 and its relation to Nehemiah 7; the historical background of the edict of Artaxerxes; the theology of the christonic circle behind Ezra. The volume is concluded with the inclusion of A. Jepsen's chronological table.

This is a traditional commentary, as befits a work belonging to the series founded by Sellin; its interest is obviously in textual and historical research, particularly the latter.

G. H. JONES

GUNNEWEG, A. H. J.: *Nehemia* (Kommentar zum Alten Testament 19/2). 1988. Pp. 216. (Gütersloher (Gerd Mohn), Gütersloh. Price: DM 68.00 (sub. price: DM 60.00). ISBN 3 579 04281 5)

Gunneweg's introduction to his commentary on Ezra is published again as an introduction to this volume on Nehemiah, as is Jepsen's chronological table at the end. As would be expected this companion volume is of the same style and approach as the previous one. The two books are taken to be one continuous work, and to the two main sections of Ezra are added a third and a fourth in Nehemiah, viz. chapters 1-10 and 11-15. The two excursuses found in this volume give attention to the characteristics of the Nehemiah memoir and to the topography and archaeology of Jerusalem, the latter being contributed by Manfred Oeming.

G. H. JONES.

HAGSTROM, D. G.: *The Coherence of the Book of Micah: A Literary Analysis* (SBL Dissertation Series 89). 1988. Pp. ix, 152. (Scholars Press, Atlanta, Georgia. Price \$16.95 (member price: \$10.95). ISBN 0 89130 972 1. Paperback price: \$10.95 (member price: \$7.95). ISBN 0 89130 973 X).

Scholars have long been of the opinion that the book of Micah is a collection of passages, and that while some of these passages are related to one another the book is not a unity. The purpose of this work by Hagstrom is to show that 'the book of Micah in its final form is so shaped as to render the book a unified, coherent whole; that is, the individual units of Micah are so shaped, structured and linked together as to make it possible to read the book as a unit'.

This book is essentially a Ph.D. thesis of Union Theological Seminary in Virginia, and it is clear that a lot of energy and effort has gone into it. The problem seems to be that the author has started with an assumption which he has attempted to prove, willy-nilly, and has not given due regard to the nature of his material. Other prophetic books of the Old Testament are collections of passages which occasionally relate to one another but which often are unrelated. Micah is no exception; and this thesis would have been more convincing if the author had allowed for the *possibility* that some material in the book of Micah may be, at the very least, out of context. The attempt to fit 2:12-13 into its present context is a case in point. Students of the Old Testament may not, therefore, be convinced of the conclusions offered here.

R. B. SALTERS

HANSON, P. D.: *Old Testament Apocalyptic* (Interpreting Biblical Texts). 1987. Pp. 144. (Abingdon, Nashville Tennessee. Price: \$9.95. ISBN 0 687 28750 2)

This splendid little volume ably fulfils the intention of the series as a whole in identifying and illustrating what is involved in relating the meaning of biblical texts in their own times to the meaning in ours. Part I discusses the meaning of apocalyptic texts within their original and historical settings, and the applicability of apocalyptic texts to contemporary realities. Outrageous misuses of biblical 'Apocalyptic' in certain publications in the United States are pin-pointed and analysed. The message of 'Apocalyptic' is not timeless, written for anyone in any setting but is written for those suffering under specific conditions. Designating apocalyptic literature as crisis literature, in Part II Professor Hanson traces the primary themes of the genre in specific texts selected from the books of Isaiah, Zechariah, and Daniel.

P. W. COXON

HAYES, J. H. and IRVINE, S. A.: *Isaiah the Eighth-century prophet: His Times and his Preaching* (Bible and Bible Study). 1987. Pp. 416. (Abingdon, Nashville Tennessee. Price: \$15.95. ISBN 0 687 19705 8)

This work, written from a critical perspective but opposed to much current form and redaction criticism, is based on two major assumptions. Apart from chapters 34–35 and a few minor editorial additions the prophetic speech material in Isaiah 1–39 derives from the prophet himself. Apart from chapters 28–33 and 38–39 this material is arranged in chronological order. Chapter 6 narrates not an initial call-vision but how Isaiah moved into a new phase of his prophetic ministry. The success of this challenge to current orthodoxy must await the judgement of specialists.

Most of the book consists of a commentary on each of the 36 sections into which the text is divided with only selective discussion of details. Bibliographies are provided for each section, and occasionally a new translation of the text is offered. The emphasis is historical, and a substantial introductory historical survey of the second half of the eighth century is provided.

A. GELSTON

HENDEL, R. S.: *The Epic of the Patriarch: The Jacob Cycle and the Narrative Traditions of Canaan and Israel* (Harvard Semitic Monographs 42). 1987. Pp. xiv, 194. (Scholars Press, Atlanta Georgia. Price: \$13.95 (member price: \$8.95). ISBN 1 55540 184 8)

This study continues the analysis of the patriarchal narratives, with particular reference to those concerning Jacob or thematically relating to them. The author surveys briefly the main landmarks in the story so far (Herder, Gunkel, Alt, Noth, Albright, Thompson, Van Seters, and Cross). Then using the more adequate conceptual framework made possible by the work of Parry and Lord, he leads us through the main themes of the Jacob cycle, arguing the case for an oral substrate with appropriate comparisons with neighbouring traditions. Thus the birth narrative is dealt with in conjunction with the Keret and Aqhat episodes (but without reference to the equally relevant *KTU* 1. 23). The passage traditions — Bethel, Penuel — are examined in the context of liminality. Cultic overtones and common themes are found in a comparison of Rachel and Pughat, with the parallels perhaps subject to slight exaggeration, while Jacob at Penuel is further compared with Gligamesh in his struggle with the Bull of Heaven. Jacob and Esau are treated along with Gilgamesh and Enkidu, Horus and Set, and Hypsouranios and Ousooos in accordance with Lévi-Strauss's raw and cooked dichotomy, and

finally attention is drawn to parallels in the narrative presentation of Jacob and Moses. This is a suggestive and perceptive study which occasionally overstates the case.

N. WYATT

HOUSE, P. R.: *Zephaniah: A Prophetic Drama* (JSOT Supplement Series 69, Bible and Literature Series 16). 1988. Pp. 146. (Almond, Sheffield. Price: £22.00 (\$37.50). ISBN 1 85075 075 0; ISSN 0260 4493; 0309 0787)

This is a revised form of a dissertation supervised by J. D. W. Watts. Chapter 1 surveys previous scholarly work on Zephaniah and points out what House regards as its weaknesses. Page 20 states his own presuppositions: 'the text itself is valuable aside from its historical background', and 'the text is a unity' (but should not the latter be a possible conclusion reached after study rather than a presupposition?); House attempts a 'wedding of genre criticism and formalism'. Chapter 2 describes genre criticism. Chapter 3 subjects Zephaniah to a close reading, and concludes that 'Zephaniah's structure is created by a series of alternating speeches . . . its plot has a definite conflict and resolution' and 'is shaped by an overwhelming emphasis on the "day of Yahweh"', and 'an almost totally dramatic point of view pervades the book' (p. 89). Chapter 4 seeks to relate the findings of chapter 3 to chapter 2, and argues that the book of Zephaniah is not an epic or lyric, but is best described as a prophetic drama. Chapter 5 contains a translation of the book, divided as a prophetic drama, and textual notes based on *BHS* (but often expressing a different opinion). The book ends with a bibliography, and indexes of biblical references and authors. This work has two principal weaknesses. First, the bibliography fails to list some standard works on Zephaniah such as (among others) those of G. Gerleman, F. Horst, K. Marti, W. Nowack, W. Rudolph, E. Sellin, and J. Wellhausen — and one wonders whether this has any bearing on House's claim on p. 9 that 'Zephaniah has received minimal critical attention'. Second, there are shortcomings in the translation (e.g. *ywh* is translated in three different ways; *šbā* in 1:5 is treated as a plural; *ûb'nē* in 2:9 is ignored), and the critical notes are too closely related to *BHS* and lack evidence of a wider study of the problems of the Hebrew on the basis of an independent study of the versions and the commentaries. There are also errors and misunderstandings: thus, the suggested pointing *'ōšēp* (instead of *'āšēp*) in 1:2 is thought to be a participle (p. 126), an improbable form in the context, rather than the first person singular of the imperfect; the emended form *ûm'mahēr* in 1:14 is thought to be 'Qal' — and the list could be extended. Fortunately, such weaknesses do not detract from the main argument in chapters 3 and 4, where House's principal contribution to the study of Zephaniah lies, a contribution that must be taken seriously.

J. A. EMERTON

JOHNSON, D. G.: *From Chaos to Integration: An Integrative Reading of Isaiah 24–27* (JSOT Supplement Series 61). 1988. Pp. 150. (Sheffield Academic Press. Price: £25.00 (\$46.50). ISBN 1 85075 112 9; ISBN 1 85075 061 0 (paperback))

This is a published version of the author's thesis which was done under the guidance of J. J. M. Roberts (with B. W. Anderson, B. Ollenburger, and K. Sakenfeld in the background). It is a study of the so-called Isaiah apocalypse (24–27) using the literary techniques of an integrative reading which treats the four chapters as a unity. Johnson offers a brief analysis of the history of the interpretation of the chapters and proposes to solve the interpretive problems by treating 24–27 as an ordered composition produced during the exilic period with its referent in the future. According to his

treatment the composition comprises three major parts: section A (24:1–20) was written on the eve of the fall of Jerusalem in 587 B.C.E.; section B (24:21–27:1) is an announcement of the imminent victory of Yahweh and was added during the exile when the author looked forward to the destruction of Babylon; section C (27:2–13) Yahweh's triumph is brought to its logical conclusion with the theme of the reunification of Israel. Problems of identifying the city are resolved in favour of Babylon as the target of Yahweh's wrath and Jerusalem's destruction in 24 as the object of the language of chaos used there. The overriding theme which ties the composition together is the *Chaoskampf*. In the poems the royal traditions are universalized and eschatologized so that Yahweh's victory *in the future* is anticipated. The author Isa.24–27 was positive in his view of Yahweh's activity in the world, so Johnson disagrees with Hanson's view of 24–27 and denies the legitimacy of his describing the chapters as early-apocalyptic. Disagreement with Hanson is a step in the right direction, but I doubt if Johnson's dating of the text to the exilic period can be sustained on the grounds he offers. The whole notion of an exilic age needs to be rethought radically and Hanson's 'apocalyptic' schema reassessed critically and in the light of Rowland's *The Open Heaven*. At the moment it is being used far too uncritically in biblical studies and far too often it is systematically misleading the interpretation of specific texts in the 'prophets'. But that criticism apart, this is a fine, short book which clearly argues its case and offers a viewpoint worth arguing with and learning from.

R. P. CARROLL

JÓNSSON, G. A.: *The Image of God: Genesis 1:26–28 in a Century of Old Testament Research* (Coniectanea Biblica, Old Testament Series 26). 1988. Pp. xvi, 253. (Almqvist & Wiksell, Stockholm. Price: SEK 188.00. ISBN 91 22 01215 X)

This history of the various interpretations of the image of God in Genesis 1:26–28 in Old Testament studies over the past century clearly demonstrates the way in which exegesis is always 'situational exegesis', whether the dominant situational influence is dialectical theology, ecological concerns, feminist theology, or liberation theology. The dominance of a relational interpretation based on dialectical theology is traced through the period from 1919 to 1960. This has largely been replaced, with significant dissentient voices, e.g. Barr and Westermann, by a functional interpretation which lays emphasis upon man's sharing in God's dominion over the rest of creation. The book deserves a warm welcome as a contribution to the history of exegesis, providing comprehensive coverage of the relevant literature in Scandinavian, German, French, and English sources from Jewish as well as Christian authors. It should prove to be an indispensable work of reference.

R. DAVIDSON

JOSIPOVICI, G.: *The Book of God: A Response to the Bible*. 1988. Pp. xvi, 350. (Yale University Press, New Haven and London. Price: £18.95 (\$29.95). ISBN 0 300 04320 1)

Josipivici is an accomplished literary critic who has learned the biblical languages and mastered an impressive amount of its secondary literature; he is to be pigeonholed neither as a biblical scholar nor a layman, but as a highly competent reader. His 'response to the Bible' opens with the image of Moses receiving the tables of the law, and closes with that of the Bible as a person to be encountered rather than an object to be known. Between these points is stretched an argument that the Bible is not to be interpreted, but responded to. We are shown at first the reader confronted with a book handed down, by

God or man, as authoritative. Given the post-modernist collapse of the idea of artistic authority, Josipovici likens our own attitude to the Bible to that of the adult towards stories learned in childhood: they have constituted the self, they have been accepted without question. Next, the Bible itself comes up for definition in a way which makes much canonical criticism seem leaden. Is it a book? Books? Certainly there is no one Bible. Then: how is this not-one but also not-many Bible to be read? The question is broached from a number of angles in the central part of the book, in each case illustrated by biblical episodes touched lightly or in depth and occasionally accompanied by Proust or Dante, Mann or Joyce. We are invited to gauge first the rhythm of the Bible (a composite of linguistic, stylistic, theological, and narrative beats) in the stories of creation, of Joseph, building of the tabernacle and the book of Judges; then its speech (repetitive or quasi-repetitive devices such as retold stories and genealogies; the compulsion of speech but also the distance in much of its dialogue), then character (characterized — David by tears, Jesus by incarnation, Paul by subjectivity). The thesis draws to its climax as interpretation itself is treated through the instance of Hebrews; like the New Testament as a whole, this proclaims the one and only meaning of history; by contrast, the Old Testament declares that there *is* meaning, but a meaning disclosed in memory and repetition, not in kerygma. By now one ought to grasp that Josipovici is on the side of the Old Testament. To make sure, he takes a final (and justified) snipe at over-interpreters, who will not allow narrative to withhold meaning — as with the 'man in the field' of Genesis 37 or the young man clothed in white of Mark 14.

This book succeeds in neither containing the Bible, nor smothering it in detail nor drowning it in theory. It is well-informed, subtle, lucid, and illuminating and, like the Bible itself, is better encountered than interpreted.

P. R. DAVIES

KIRKPATRICK, P. G.: *The Old Testament and Folklore Study* (JSOTS 62). 1988. Pp. 152. (Sheffield Academic Press. Price: £25.00 (\$42.00). ISBN 1 85075 114 5)

The title of this book may lead one to expect rather more than it in fact provides. It is primarily concerned with the question of how far it is justifiable to postulate oral sources behind parts of the Old Testament and it concentrates mainly on the patriarchal narratives in Genesis. As the author suggests, Old Testament scholars dealing with this area are still often governed by pre-suppositions which modern folklorists have long abandoned and so the first chapter is a survey of the influence of earlier folklore studies on past Old Testament studies, as exemplified by Wellhausen, Gunkel, Alt, von Rad, Noth, and the Scandinavian school. Here Gunkel is the pivotal figure and Kirkpatrick perhaps does not always represent his views quite accurately or sufficiently appreciate the caution with which he expresses them. The following chapter looks at modern folklore research into oral narrative composition and transmission: its material will be familiar to folklorists but its value for Old Testament studies is in showing how complicated the situation is and how difficult it is to arrive at assured results with regard to the possibility of oral sources underlying Genesis. The final section discusses the genre classification of the patriarchal narratives. Again, the author's overriding concern with the issue of 'orality' tends to miss the real significance of genre study for folklore. Thus, she states that because the criteria for such classification are culturally bound, 'the discipline of folklore genre research can be of little use to Old Testament studies,' but the folklorist would rather subscribe to some words from the volume edited by G. W. Coats (*B. L.* 1986, p. 65) 'genre studies are ... particularly valuable in understanding cultures other than

one's own'. Nevertheless, Kirkpatrick's work is always lively and provocative; and if its conclusions are finally negative, showing the difficulties in marrying folklore study with the Old Testament, they are none the worse for that.

J. R. PORTER

KIUCHI, N.: *The Purification Offering in the Priestly Literature: Its Meaning and Function* (JSOT Supplement Series 56). 1987. Pp. 204. (Sheffield Academic Press. Price: £25.00 (\$42.50). ISBN 1 85075 103 X. Paperback price: £12.95 (\$19.95). ISBN 1 85075 102 1.

This study concentrates on Leviticus chapters 4–17 and on the *ḥaṭṭā't* offering. This term should be translated as purification or purgation offering rather than sin offering, because it deals with both uncleanness and *ḥēṭ'* (sin). The author sees thematic unity in the material he examines, and assigns a vital role to Leviticus 10:16–20. He argues that *ḥaṭṭā't* blood is effective being substitutionary, that is, by symbolising a substitutionary death. The same conclusion is proposed with regard to the priest who makes the offering and to Aaron on the Day of Atonement. Both bear the guilt associated with uncleanness and sin. This enables a new interpretation of the ceremony of the Day of Atonement to be offered, in which the Azazel goat is seen as a special form of the *ḥaṭṭā't* offering.

This is an important contribution to the understanding of Old Testament sacrifice which requires close study. It is a pity that the author presumably completed his work before the publication of D. P. Wright's *The Disposal of Impurity*, to which reference is made only in footnotes, and that no anthropological studies have been consulted. However, this study will be a stimulus to further research.

J. W. ROGERSON

KLEIN, L. R.: *The Triumph of Irony in the Book of Judges* (JSOT Supplement Series 68; Bible and Literature Series 14). 1988. Pp. 260. (Almond, Sheffield. Price: £25.00 (\$42.50). ISBN 1 85075 100 5)

Here is a further fine 'literary' reading of the book of Judges, too hot on the heels of Barry Webbs' (see *B. L.* 1988, p. 95) to know more than its name. Its main point is well taken: that we can hardly be over subtle in reading Judges, or attending to every possible nuance in its wording. Lillian Klein is also right to have made her translations word for word, and not in the phrase translation of much contemporary theory. In her broadly convincing account of Judges 'as a *tour de force* of irony', she portrays the exposition (1:1–3:11) as devoid of irony although it supplies images later used for ironic purposes. Irony is gradually intensified in the central chapters, and from Gideon onwards in the very person of the judge. The resolution of the book, in its closing five chapters, is found to be thick with multi-layered irony.

It is a pity that her welcome invitation to pay close attention to words is spoiled by transliteration of Hebrew that is inconsistent, has gone badly awry on pp. 54 and 70, and is very confused over 'and'. And 'literary' readers ought to learn not to ignore totally issues of textual criticism and literary history. To 'regard the work as an entity and credit the work of perhaps many hands to a single author' (p. 11) may lead to the missing of nuances; and there is no point in making capital out of Gideon apparently not having heard the message of the prophet (p. 50), if that prophet was only intruded relatively late in the text's transmission. Yet her reading is often rich in insight, and captures much of the book's (serious) fun.

A. G. AULD

KÖCKERT, M.: *Vätergott und Väterverheissungen: Eine Auseinandersetzung mit Albrecht Alt und seinen Erben* (FRLANT 142). 1987. Pp. 387. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 98.00. ISBN 3 525 53821 9)

This is an exhaustive and comprehensively documented exercise in clearing the ground for the eventual development of a new understanding of the patriarchal traditions. Except in the last few pages, where the bare outline of an alternative approach is sketched, the work is devoted to a critical examination of Alt's theory of the nature of patriarchal religion, and modifications of that theory in the work of those who still remain within its general framework. The author begins by placing Alt in context, especially against the background of Wellhausen's argument that from the traditions we attain to no historical knowledge of the patriarchs but only of the time when the stories about them arose in Israel. Building on the work of Gunkel, Alt separated significant elements of these traditions from the Yahwistic faith of Israel, and, on the basis of sociological considerations, religio-historical analogies and traditio-historical conjectures, penetrated to a pre-Mosaic patriarchal situation. His work found wide agreement, particularly with von Rad, Noth, Jepsen, Maag, Cross, and others, all of whom, despite differences among themselves and with Alt, are fundamentally dependent on his reconstruction of a pre-Yahwistic religion. Recent study is described in terms of the alternatives presented by Westermann, who attempted to give a new foundation to Alt, and Hoftijzer, whose work here wins approval at least insofar as it redirects attention to the literary forms and functions of the promises to the patriarchs in their present context.

The major part of the book is devoted to a critical examination of the two mutually supporting aspects of Alt's theory: the religion of the patriarchs as a pre-Yahwistic religious form, and the promises to the patriarchs which give concrete content to this religion. The first provides the context to which the latter is traced; the latter saves the religion from being simply a schematic abstraction. Alt's reliance on the designations used for the patriarchal gods, the contrast which he and others developed with the worship of the El deities in the land, the use of extra-biblical material, the socio-cultural model which was presupposed, and the nature of patriarchal religion in the supposed nomadic social context which he and his followers described, are all shown to provide a very unreliable foundation for the theory of patriarchal religion as a pre-Yahwistic religious form. The presumed content of this form, the promises to the patriarchs, is discussed with respect to covenant, election, and promise. The first two are shown to be late ideas; the third, extensively treated with particular reference to Gen. 15 and Gen. 12:1-4a, is also an exilic theme. Further development of an alternative to Alt will attend both to this late date and also in particular to the question of the literary function of the promises within the overall composition of the story of Israel's origins. Literary function will also be the basis of an explanation of the titles of the patriarchal gods, on which Alt relied so heavily, while patriarchal religion as a type should be understood, following Albertz, as a family religion, which may have existed alongside official Yahwistic religion with no necessary link to nomadism.

A. D. H. MAYES

KROLL, W. M.: *Psalms: The Poetry of Palestine*. 1987. Pp. ix, 453. (University Press of America, London. Price: £31.50 (\$37.50); paperback price: £20.50 (\$24.75). ISBN 0 8191 5750 3; ISBN 0 8191 5751 1 (paperback))

This is a devotional commentary from the pen of the President of the Practical Bible Training School. It cites always the King James Version and its sympathies and insights are rooted in the 'pre-critical' period. It will be valued as a thorough and useful work within these horizons.

J. H. EATON

LAATO, A.: *Who is Immanuel? The Rise and the Foundering of Isaiah's Messianic Expectations*. 1988. Pp. 394. (Åbo Academy press; distributed by Tidningsbokhandeln, PB 33, SF-21601 Pargas. ISBN 951 9498 22 2)

This detailed redactional and exegetical study is concerned primarily with Isa. 7:14–17; 8:5–10; 8:23b–9:6; 11:1–9; and 32:1–8. This is well-worked ground; Laato's originality lies in linking the Messianic theme with that of the Assyrian invasion in Isaiah. His thesis is that Isaiah expected the Assyrians to be the divine agents of destruction on the royal house and all the wicked in Judah, after which they would themselves be destroyed by direct divine intervention without having been able to conquer Zion; then the royal scion whose birth Isaiah announces, but whose identity he did not know, would take over the kingdom and reign in peace and righteousness over the whole of David's former realm. This tripartite scheme Laato finds repeated in three major sections of the book: 6:1–9:6; 10:5–11:9 and 28–33. Isaiah, he believes, continued to preach this message in the crisis of 705–01, but most have been disappointed by the outcome, with Hezekiah retaining his throne and Immanuel failing to emerge. However, in the redaction, including 36–39, Immanuel tends to be identified with Hezekiah, the pious king in whose reign the Assyrians were supposed to have been miraculously destroyed before the gates of Jerusalem; and thus the dissonance is resolved. Laato includes historical discussion of the events of 701.

This thesis clearly implies the Isaianic authorship of much that has frequently or generally been seen as redactional. Much of the book consists of detailed redactional discussion with other scholars, and not all of Laato's arguments will be found plausible by everyone. (Can Isaiah really have believed both in the inviolability of Zion and in the impending fall of the royal house?) The book does not make easy reading, particularly as the English text seems to have been written by someone with an imperfect grasp of the language. Nevertheless, there are insights which make it worth persisting, and some of the points made against other scholars are well taken.

W. J. HOUSTON

LOHFINK, G.: *Enfin Je Comprends la Bible* (Essais Bibliques 14). 1987. Pp. 148. (Labor et Fides, Geneva. Price: SwFr 25.00. ISBN 2 8309 109 6)

This is a translation by Bernadette Neipp of *Jetzt verstehe ich die Bibel*, published in 1973 by Katholisches Bibelwerk, and rightly commended in *B. L.* 1975, p. 64. It explains for the general reader the importance of recognizing *genre* for understanding what we read, and the fact that in dealing with most modern *genres* we operate the rules instinctively, needing help only for more distant texts.

A. G. AULD

LONGMAN, T., III: *Literary Approaches to Biblical Interpretation* (Foundations of Contemporary Interpretation, 3). 1987. Pp. xi, 164. (Zondervan, Grand Rapids, Michigan. Price: \$12.95. ISBN 0 310 40941 1)

Two-thirds of this book is a survey and exposition of contemporary literary theories, mainly grouped as author-centred, text-centred and reader-centred theories. There are brief and generally well-illustrated accounts of new criticism, structuralism, deconstruction, and so on. In the second part of the book, the author applies some of the approaches represented by these theories to five Old Testament and two New Testament passages. The author is obviously very concerned to persuade his conservative audience that 'the literary approach', as he sometimes calls it, need not derogate from the historical validity of the Bible. His own preference is markedly for

homegrown formalist literary criticism, concentrating on plot, characterization and point of view. Literary theories that demote the role of the author or that deny a referential function to literature are suspect. Though the book would not claim to make an original contribution, it may be welcomed as a moderate introduction for those of the author's circle. It is not so clear, however, that contemporary literary theory — materialist, feminist and deconstructionist, for example — can be applied to the Bible with no more subversive results than the author would wish.

D. J. A. CLINES

LORETZ, O.: *Die Königspsalmen: Die altorientalisch-kanaanäische Königstradition in jüdischer Sicht, I — Ps. 20, 21, 72, 101, 144* (Ugaritisch-Biblische Literatur 6). 1988. Pp.vii, 261. (Ugarit-Verlag, Münster; distributed by Cornelsen Verlagsgesellschaft, Postfach 8729, D-4800 Bielefeld. Price: DM 78.00 (sub.price: DM 70.00). ISBN 3 917120 01 4)

Loretz begins with a survey of work on the so-called royal psalms since the latter part of the nineteenth century and the problem of the speaker in the first person singular. He believes that light can be shed on the problem by the use of colometric analysis, i.e. a method whereby the text is studied after it has been divided into parallel cola and the number of consonants in each has been counted. He also believes that light is shed on Ps. 20 by a comparison with the related Aramaic psalm in demotic script in 12:11–12 of Papyrus Amherst 63, and I. Kottsieper contributes a reconstruction of this Aramaic psalm, which he dates in the fourth century B.C. and regards as derived from an original composed in Lebanon. Loretz examines Ps. 20 on the basis of the questionable hypotheses that the Hebrew text is a translation and adaptation of an Aramaic psalm closely related to the one in the papyrus, and that the words 'his anointed' in verse 7 and 'the king' in verse 10 (which he believes to be secondary) refer, not to an individual Israelite monarch, but to the post-exilic Jewish people. The following chapters examine the other psalms listed in the title of the book, and distinguish between pre-exilic parts referring to a king and post-exilic additions in which the older material is reprinted and applied to the nation. There are bibliographies in the chapters on particular psalms, and a general bibliography at the end of the book, as well as indexes of the biblical passages discussed, and of Aramaic and Ugaritic texts. While the arguments presented are not always convincing, Loretz raises some interesting questions and his discussion deserves careful attention.

J. A. EMERTON

LYS, D.: *Treize Énigmes de l'Ancient Testament* (Initiations). 1988. Pp. 261. (Cerf, Paris. Price: Fr. 138.00. ISBN 2 204 02891 6)

This book offers not original scholarship but reflection upon some of the implications of other scholars' work. The thirteen enigmas of the title are in the nature of paradoxes created by two antithetical notions (e.g. particularism and universalism). Each chapter is designed to stand on its own, though the book is so arranged as to bring out an implicit continuity: we move from questions of historical and geographical setting to consideration of the Book, the People and the Message. Each chapter follows a set pattern: the reader is directed to read a specific book or article; he is asked to undertake an 'exercise' (either looking something up in the Old Testament or pondering a question; the enigma is then propounded, firstly in summary form then at length; and the chapter ends with suggestions for further reading (of items in French). Some of the chapters make rather greater demands on the reader than others, but all who find it interesting to ask, for example, to what extent the meaning of texts is fixed or fluid; or whether for a Christian the Old

Testament is revelation in itself or only in the context of Scripture as a whole; or whether God-talk should have its own language or should take the risk of recycling secular language, will find matter to ponder here (though I doubt if many will prepare themselves for working through each chapter by doing the prescribed 'reading' and 'exercises'). No definitive answers are given, but some light is shed.

B. P. ROBINSON

MAYS, J. L. and ACHTEMEIER, P. J. (eds.): *Interpreting the Prophets*. 1987. Pp. xii, 287. (Fortress, Philadelphia. Price: \$14.95. ISBN 0 8006 1932 3)

The chapters constituting this book first appeared as five issues of *Interpretation: A Journal of Bible and Theology* during the years 1978–85. To them have been added a brief foreword by James L. Mays and a three page 'Resources for Studying the Prophets' by James Limburg. Four introductory chapters deal with 'Early Israelite Prophecy' (R. R. Wilson), 'Prophecy from the Eighth Through the Fifth Century' (H. W. Wolff), 'Prophetic Speech' (G. M. Tucker), and 'The Canonical Shape of the Prophetic Literature'. The books of Isaiah and Jeremiah each receive four chapters: 'The Unity of the Book of Isaiah' (R. E. Clements), 'Isaiah in Old Testament Theology' (J. J. M. Roberts), 'Isaiah in Luke' (J. A. Sanders), 'John Calvin on Isaiah 6: A Problem in the History of Exegesis' (D. C. Steinmetz), 'A Living Tradition: The Book of Jeremiah in Current Research' (J. L. Crenshaw), 'The Book of Jeremiah: Portrait of the Prophet' (W. Brueggemann), 'The Years of Jeremiah's Preaching' (W. L. Holladay), and 'Jeremiah in the Lctionary' (T. M. Raitt). Five chapters are devoted to Ezekiel: 'Prophecy in Crisis: The Call of Ezekiel' (R. R. Wilson), 'Sin and Judgment in the Prophecies of Ezekiel' (M. Fishbane), 'A Maker of Metaphors: Ezekiel's Oracles Against Tyre' (C. A. Newsom), 'Life in the Present and Hope for the Future' (W. E. Lemke), and 'The Design and Themes of Ezekiel's Program of Restoration' (M. Greenberg). Then, to the surprise of this reader, there follow four chapters on *Daniel* (a switch from the Hebrew to the Greek canon!) which are intended to show the way in which prophecy makes a transition into apocalyptic: 'Is Daniel Also Among the Prophets?' (K. Koch), 'Daniel and His Social World' (J. J. Collins), 'A Journey Through Danielic Spaces: The Book of Daniel in the Theology and Piety of the Christian Community' (J. G. Gammie), and 'The Preacher in the Lions' Den' (W. S. Towner).

These are all excellent essays of their kind and typify the concerns of the journal *Interpretation* which encourage those aspects of biblical scholarship compatible with Jewish and Christian piety. The slight imbalance in favour of Ezekiel is not as fault-worthy as the remarkable paucity of consideration given to Amos, Hosea, Micah, and other volumes in the Book of the Twelve. While the inclusion of Daniel among the prophets has good Christian precedents it has no good scholarly grounds and it really is time that the influence of Hanson's thesis about apocalyptic having its roots in prophecy was modified in the light of Rowland's *The Open Heaven* (SPCK 1982). Otherwise this is a very useful American (with a few European guests) collection of essays on the current state of prophetic studies.

R. P. CARROLL

MILGROM, J.: *The Binding of Isaac: The Akedah, a Primary Symbol of Jewish Thought and Art*. 1988. Pp. xii + 322. (BIBAL, Berkeley California. Price: \$16.95, plus \$1.00 for postage and handling. ISBN 0 941037 05 3)

The title of this 1978 Ph. D. thesis (essentially unrevised) is a good statement of its contents. It attempts to investigate the place of the 'binding of Isaac' as a powerful symbol or myth in Judaism, with mystical, sociological,

and psychological functions. Chapter I gives a 'literary analysis' which has a great deal in common with rabbinic midrash. Chapter II on the concept of testing also owes much to midrashic techniques. Chapters III–IV look at the interpretation of the Akedah in various extra-biblical writings up to about 600 C. E. (the important article by P. R. Davies and B. D. Chilton [*Catholic Biblical Quarterly* 1978, pp. 514–46] is omitted). Chapter V takes up close to half the text and deals with the Akedah in a selection of about forty works of Jewish and Christian art from antiquity to the present day. L. L. GRABBE

MILLER, J. W.: *Meet the Prophets: A Beginner's Guide to the Books of the Biblical Prophets*. 1987. Pp. ix, 250. (Paulist Press, Mahwah, New Jersey. Price: \$11.95. ISBN 0809128993)

This introduction to the prophet literature of the Old Testament follows what has become by now a well established pattern. It falls into three sections, the first of which deals with the general character of the prophetic literature of the Old Testament. It explains the importance of the historical setting of each of the prophets and the character of the Deuteronomistic history. A brief chapter deals with the divinatory character of prophecy. The main part of the book then consists of two long sections, the first dealing with the prophets of the Assyrian period and the second those of the Babylonian, and Persian periods. The approach throughout is that of providing a readable presentation, without too much technical detail and with a broad summary of the main features of each prophet's message.

In overall perspective the book well fulfils its purpose of providing the newcomer to serious biblical study with a good general guide and with helpful notes on other literature that is available. Perhaps the time has come, however for re-examining so strongly historical and biographical an approach to each prophet. The separate treatments, for instance, of Second and Third Isaiah in isolation from the original of Jerusalem certainly begs many questions which are increasingly being posed about the unity and structure of the book. It would also be helpful to have had a little more guidance on the way in which earlier prophecy was being reinterpreted in the late post-exilic age. This is simply to note, however, that there is much to be said about the nature of Old Testament prophecy. Professor Miller's guide is a very well written, if by now rather conventional, introduction to the subject.

R. E. CLEMENTS

MILNE, P. J.: *Vladimir Propp and the Study of Structure in Hebrew Biblical Narrative* (Bible and Literature Series, 13). 1988. Pp. 325. (Sheffield Academic Press. Price: £25.00 (\$42.40). ISBN 1850750874. Paperback price: £9.95 (\$16.50). ISBN 1850750866)

Almond Press has done biblical scholarship a great service by publishing this book because it is about time the discipline had an accessible introduction to Vladimir Propp's *Morphology of the Folktale* (original Russian edition appeared in 1928, with an English translation appearing in 1958). Of course the sensible scholar will read Propp but the busy scholar may need some guidance in the first place as to whether Propp is relevant before embarking on a considerable intellectual journey. Pamela Milne's monograph provides two boons: a detailed introduction to the morphology of the folktale and an analysis of it in relation to the court tales of Daniel 1–6. Whatever the judgment of the experts in folktale or Daniel on this book, it is in my opinion a very valuable volume to have on the shelf.

The book itself contains a comprehensive treatment of all the significant studies on Propp's morphology, as well as a consideration of structural

analysis of narrative in the Hebrew Bible. The structuralist analysis associated with Lévi-Strauss is also analyzed, so that the book is a useful introduction to the perspective known as 'structuralism'. After more than 165 pages of discussion of the folktale, Milne offers nearly hundred pages of analysis of the court tales in Daniel 1–6 as a programme of Proppian application. Here she examines every important study of the stories which scholars have produced recently and regularly shows how Propp's morphology elucidates or, more often, fails to elucidate the Daniel material. The stories in Daniel are (surprisingly?) resistant to such analysis but Milne's judgment that they form a particularly appropriate text for testing the usefulness of Propp's work is sound. In her treatment of the tales Propp's morphology functions as a heuristic device and that seems to be the correct level for a Proppian analysis of biblical stories. The immensely detailed analyses of the stories, especially in relation to the secondary literature on them, make this part of the book a most useful contribution to biblical studies in general and Daniel studies in particular. Tabulated appendices set out the functions of the Heroic Fairy Tale, the roles of the Heroic Fairy Tale, and the Combination of Moves in such tales. Notes and Bibliography complete a most useful monograph.

R. P. CARROLL

MORGAN, R. with BARTON, J.: *Biblical Interpretation* (The Oxford Bible Series). 1988. Pp. ix, 342. (Oxford University Press. Price: £29.50. ISBN 0 19 213256 3. Paperback price: £8.95. ISBN 0 19 213257 1)

This is a book which should be made compulsory reading for all theological students. It tackles head on, and in a helpfully selective way, the major problems surrounding the use of the Bible today. While recognising the legitimacy of non-religious as well as religious uses of the Bible, and drawing illustrations from non-Biblical, including classical sources, it is concerned to plot a way through the faith — reason tension, by suggesting that the biblical material should be regarded as 'religion, and thus capable of being interpreted from several different perspectives. Through an analysis of the impact of creative figures in each discipline, the influence is assessed of historical criticism, tradition history, sociological, including liberation and feminist, approaches, and literary studies with an insightful section on the limitations of structuralism. In every case the attempt is made to expose the problems raised for, and to explore the interplay with, theology. Each section includes a useful bibliography, and there is an 'Annotated Index of Names' providing brief, but helpful, information about the main figures whose work is highlighted in the book or whose influence lies behind its analysis. Should there be any carping about the selectivity or the analysis, the authors may rightly shelter behind their own wise words, 'The risk of getting it wrong is a condition of all interpretation and all communication' (p. 296).

R. DAVIDSON

NASUTI, H. P.: *Tradition History and the Psalms of Asaph* (SBL Dissertation Series 88). 1988. Pp. vii, 204. (Scholars Press, Atlanta, Georgia. Price: \$20.95 (member price: \$13.95). ISBN 0 89130 970 5. Paperback price: \$13.95 (member price: \$9.95). ISBN 0 89130 971 3)

Dr Nasuti takes to task a previous study of the Asaphite psalms (by Illman — see *B. L.* 1978, p. 68) for concluding that they do not have enough in common to enable us either to identify a distinctive tradition behind them or to posit firm links between them and the Asaphite guild mentioned in Chronicles. He sensibly rejects so negative a conclusion about a tradition complex which, unlike many others which have been discovered, is sharply delineated for us in the biblical text; and he rightly suspects that the

traditio-historical methods which Illman uses have something to do with it. By bringing in form critical and lexical considerations which tradition criticism does not normally think relevant, he succeeds in building up a not unconvincing picture of the special interests of the Asaphites, of their Ephraimite origin and of their subsequent activity in Judah. Whether what Nasuti gives us will be adjudged proper tradition criticism I am not sure; but it seems to work, and that surely is the most meaningful test of a method. The bibliography stops around 1980, which suggests that the work was rather a long time languishing in the press.

J. C. L. GIBSON

NOTH, M.: *Kyūyaku-seisho no Rekishi-bungaku*, Denshōshi-teki Kenkyū. Translated by T. Yamaga. Pp. 494. (Nihon kirisuto Kyōdan Shuppan-kyoku, Tokyo. Price: ¥6,500)

This is a Japanese translation of *Überlieferungsgeschichtliche Studien*, 3rd ed. (1967). The translator appended a detailed history of study and developments on the deuteronomistic history (pp. 439–82). K. K. SACON

O'CONNOR, K. M.: *The Confessions of Jeremiah: Their Interpretation and Role in Chapters 1–25* (SBL Dissertation Series 95). 1988. Pp. xv, 183. (Scholars Press, Atlanta, Georgia. Price: \$14.95 (member price: \$10.95). ISBN 1 55540 000 0. Paperback price: \$10.95 (member price: \$7.95). ISBN 1 55540 001 9)

We are working in a period rich in Jeremiah studies. Kathleen O'Connor has submitted a careful account, not just of the 'confessions', but of the first half of Jeremiah as a whole. A short introduction anticipates her conclusions: that the confessions, far from providing 'evidence of a petulant and disturbed personality', in fact 'served a public prophetic function in the original life-setting of the prophet'. Jeremiah is disclosed as a 'prophet of Yahweh's praises'. It is purposeful editing, for literary and theological reasons, which has placed the poems exclusively in chapters 11–20.

The opening five chapters provide fresh translations and full textual and literary discussions of the five poems: 11:18–20+12:1–5; 15:10–12, 15–21; 17:14–18; 18:19–23; and 20:7–13 (the associated 11:21–23; 12:6; 16:1–13; 18:18; and 20:1–6 have a 'midrashic' relationship with the parent poems).

In her discussion of the confessions as a collection of poems, O'Connor moves beyond von Rad's judgment that they 'played both a private and a public role during Jeremiah's lifetime': they were preserved because they claimed that Jeremiah's prophecy was true, and they appealed to God's authority for that truth. Their argument is expressed most fully in the final one. Chapter 7 notes that they are regularly placed near 'narratives which decry Israel's failure to heed God's word': they provide evidence of the people's crimes. After sketching a plausible structure for Jer. 1–25 as a whole (ch. 8), the author recapitulates her results in a concluding chapter, which argues that 'the question of the justice of God receives an enlarged response in the confessions' new literary context of cc 1–25. Their original theme of theodicy is used by the redactor in a reverse manner to illustrate why the curse against the nation had to be enacted. The people rejected the prophetic word' (p. 160).

A. G. AULD

O'CONNOR, M. P. and FREEDMAN, D. N. (eds.): *Backgrounds for the Bible*. 1987. Pp. xii, 369. (Eisenbrauns, Winona Lake, Indiana. Price: \$17.50. ISBN 0 931464 30 7)

The reviewer was startled to find a quotation from his review on the sleeve of this collection of essays before he had opened it! The explanation is

that there is a considerable overlap with an earlier volume by the same editors: *The Bible and its Traditions* (Michigan Quarterly Review xxii/3), which he reviewed in *B. L.* 1984, p. 22. Nineteen of the articles in the present volume appeared in the earlier one, including those specified in the *B. L.* notice. Of the five new articles three are of direct interest to students of the Old Testament: On Reading Genesis 1–3 (F. I. Andersen), Biblical Cosmology (T. Frymer-Kensky), and The Language of Holiness (B. A. Levine). The other two concern the relation between the Bible and modern literature. A number of contributions, mostly of a literary nature, are not reproduced from the earlier volume. In its new form this collection will continue to stimulate and inform the general reader.

A. GELSTON.

PRICKETT, S.: *Words and the Word: Language, poetics and biblical interpretation*. 1988. Pp. xii, 305. (Cambridge University Press. Price: £11.95 (\$17.95). ISBN 0 521 36838 3)

Full and glowing tribute has already been paid in *B. L.* 1988, p. 87 to the original 1986 edition of this study by the Professor of English in the Australian National University. That hardback is now priced at £30.00 (\$44.50).

A. G. AULD

PROVAN, I. W.: *Hezekiah and the Books of Kings* (BZAW 172). 1988. Pp. xiii, 218. (De Gruyter, Berlin. Price: DM 90.00. ISBN 3 11 011557 3)

This revision of Iain Provan's Cambridge thesis of 1986 is an important study, based on careful research. It opens with a crisp account of research on Kings and the Deuteronomists since Noth's work of 1943, drawing renewed attention to both older and more recent views that a first (Dtr) edition of Kings ended with Hezekiah. Chapter 2 reviews the treatment of the Judgement formulae in Kings by H. Weippert, R. Nelson, A. F. Campbell, and A. Lemaire, as well as responses to their studies. The concluding critique demonstrates the need for a fresh scrutiny: this is very persuasively offered in the following two main chapters.

The third chapter, on the *bamot* in Kings, concludes that 'a primary theme may be found in 1 Kings 3 — 2 Kings 18. The *bamot* are viewed as Yahwistic shrines, and Hezekiah as the good king who removed them, centralizing Yahweh-worship in Jerusalem'. It is in redactional additions within these chapters and in material towards the end of Kings, that they are viewed as idolatrous places of worship. Chapter 4 then argues that the David found as a promissory figure in 1 Kings 15 — 2 Kings 15 is also the original Davidic element in 1 Kings 1–14, though that has been overlaid there by conditional elements. Full discussion of 2 Kings 22:2 and of the 'B2' account of Jerusalem's deliverance in 2 Kings 18–20 confirm that changes were made in the exile to the Davidic theme as to the *bamot* one.

The fifth chapter first offers three further illustrations of formulae (this time regnal) changing usage after Hezekiah; then argues that 2 Kings 21–25 as a whole is exilic; and finally suggests the reign of Josiah as the historical setting for this first draft of Kings down to the period of Hezekiah. Chapter 6 proposes in modest summary first that something like the present books of Samuel are a necessary precursor of the original Kings; then that Deuteronomistic Judges stems from the exilic redactor of Samuel–Kings rather than from its late monarchic author. Since Judges effects a link with Deuteronomy–Joshua, these books too had been added to Samuel–Kings after the exile. A final chapter briefly restates the case.

There is much to be learned from many an illuminating discussion of individual passages and issues. There is surely also much more to be made of

the evidence than Provan has begun to. The first draft of Kings he argues for is much closer than the familiar text to some of the leading ideas of Chronicles, not least those linked with David. Kings' Josiah is a much more Mosaic figure. In fact this reader wonders just how Deuteronomistic, or even proto-Deuteronomistic, Provan's 'original' Samuel-Kings was.

A. G. AULD

VON RAD, G.: *Insuraeru no Chie*. Translated by H. Katsumura. 1988. Pp. 537. (Nihon Kirisuto Kyōdan Shuppan-kyoku, Tokyo. Price: ¥7,800)

This is a translation of *Weisheit im Israel* (1970) (See *B. L.* 1972, p. 45f.).

K. K. SACON

RAST, W. E.: *Kyūyaku-seisho to Denshō-shi*. Translated by S. Higuchi. (Kyōbunkwan, Tokyo. Price: ¥1,500)

This is a Japanese translation of *Tradition History and the Old Testament* (1972) (See *B. L.* 1974, p. 57).

K. K. SACON

ROFÉ, A.: *The Prophetic Stories: The narratives about the Prophets in the Hebrew Bible — Their Literary Types and History* (Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem). 1988. Pp. 218. (Magnes, Jerusalem. Price: \$22.00. ISBN 965 223 685 3)

This volume represents a very welcome translation of the revised Hebrew edition (of 1986) of Rofé's 'attempt to describe the whole prophetic narrative in the Hebrew Bible' whose first Hebrew appearance (in 1982) was described and commended in *B. L.* 1984, pp. 80f. It is to be hoped that a much wider readership will now engage with these studies, at the same time modest and of far-reaching implications.

A. G. AULD

RÜTERSWORDEN, U.: *Von der politischen Gemeinschaft zur Gemeinde. Studien zu Dt 16, 18–18, 22* (Bonner Biblische Beiträge 65). 1987. Pp. 167. (Athenäum, Frankfurt. Price: DM 48.00. ISBN 3 610 09101 0)

This book significantly contributes to three questions: the distinction between the original deuteronomic law and the deuteronomistic editing of that law; the setting and purpose of the deuteronomic law; the intention of the deuteronomistic editing of that law. Literary critical methods are used to distinguish deuteronomistic editing (considered to be not nearly so pervasive as sometimes proposed) from the original deuteronomic law concerning officials in 16:18–18:22. In its deuteronomic form this is seen to be not a closed unit, but a thematic unit forming part of a continuous layer to which it is linked by the transitional passage in 16:18–17:1. The unit uses a standard scheme for treating judge, king, priest and prophet, and this, together with the deliberate arrangement in which human participation in setting up the officials recedes more and more in favour of Yahweh, is taken to indicate that there is an overall theoretical conception behind the presentation. This conception, which emphasizes the role of the full citizen and his right to act as local judge, and which limits the authority of the king, finds an analogy in the constitution of the Greek *polis*, while the nearest Old Testament analogy is the Israelite city of the period of the judges. The deuteronomic law, presupposing an independent judiciary, kingship and cult, and so pre-exilic, proposes the outline of a constitutional theory for a political community. Deuteronomistic editing, on the other hand, has introduced generalized references to the law

and the levitical priests as its guardians, along with reference to the tribal affiliation of Israelites. It is marked also by an emphasis on the role of the prophet whose standing is no lower than that of the Mosaic legislator. This reflects an exilic background in which the law was determinative, the prophet being the legislator and the levitical priests the executive. The Israel envisaged here is no longer an independent political community but a congregation.

A. D. H. MAYES

SAVASTA, C.: *Forme e strutture in Gen. 1-11* (Collana Ricerche e Proposte 3). 1988. Pp. 160. (Edizioni Dr Antonio Sfameni, Messina. Price: Lire 15,000. ISBN 88 7820 018 2)

The author is a mathematics teacher with no expertise in the Old Testament; consequently, he is dependent on secondary sources. Also, his presentation is unnecessarily repetitive. He examines the text of Gen. 1-11 in its final form, concentrating on chapters 5-8. He stresses that the text should provide its own key to analysis and comes to the conclusion that the present arrangement of Gen. 1-11 is clearly artificial and ultimately chiasmic. It is structure that counts, not content. He has, besides, some novel suggestions concerning such topics as the reason for the flood (fratricide), the identity of the *nephilim* or giants (they are equated with the patriarchs), and so on. An article in a journal would have been adequate for the substance of this interesting book.

W. G. E. WATSON

SCHARBERT, J.: *Ich bin Josef, euer Bruder: Die Erzählung von Josef und seinen Brüdern, wie sie nicht in der Bible steht*. 1988. Pp. 114. (EOS, St. Ottilien. Price: DM 14.80. ISBN 3 88096 703 2)

This book is not, as one might expect from the sub-title, a treatment of the Joseph story as found in extra-biblical sources. In fact it deals with the biblical text in a work designed to introduce non-specialists to the traditional source-criticism of Genesis 37-50. A section on the recent history of scholarship leads to the printing of the biblical text of the Joseph story in, successively, the Yahwistic, Elohist, and Priestly versions. Each separate story is accompanied by a commentary. Professor Scharbert's view is that there existed a pre-monarchic story of Joseph preserved by the Joseph tribes. This contained the main outlines of the story as we know it in the Bible. The Yahwist learned this story at Solomon's court, and incorporated it into his work. The E version was written down in the north around 722, whence it was brought south and later combined with the J version. The author leaves open the question whether Joseph was an historical figure.

The book is beautifully produced and includes a map, and five photographs from Egyptian sources.

J. W. ROGERSON

SCHMIDT, E. R., KORENHOF, M., and JOST, R. (eds.): *Feministisch gelesen: 32 ausgewählte Bibeltex te für Gruppen, Gemeinden und Gottesdienste*, Bd 1. 1988. Pp. 296. (Kreuz, Stuttgart. Price: DM 29.80. ISBN 3 7831 0909 4)

Feminist theology is often associated with the U. S. A., but this volume is one of many indications of its wider impact in the western world. This book introduces thirty two Biblical passages, in which feminist interests would seem to be relevant. Sixteen are from the Old Testament and one from the Apocrypha. The sections are meant to be basic raw material for group and congregational study or for preaching at public worship. As one would expect from a book of this character published in Germany, there is no lack of solid biblical exegesis, to which the notes and bibliographies bear witness; but it

cannot be claimed that the feminist interests and customary exegesis have been skilfully integrated. As times, the feminist material seems to be tacked on; and, occasionally, bibliographies portray sociological rather than theological concern.

The influence of writers like Elizabeth Schüssler-Fiorenza is very evident. Whilst most of the studies are by German women theologians, there are some contributions translated from English. Of the women characters in the Bible considered, studies in Hagar, Samson's choice of women, Rizpah, Huldah, Esther, and Susanna are of particular interest.

R. HAMMER

SCHREINER, J.: *Die Zehn Gebote im Leben des Gottesvolkes*. 1988. Pp. 152. (Kösel, München. Price: DM 29.80. ISBN 3 46620297 3)

This thoroughly revised edition of a study first published in 1966, and praised in *Bible Bibliog.*, p. 42, handles the Ten Commandments in seven clearly presented chapters: covenant and decalogue; many precepts, yet only 'ten words'; the basic divine demand (first and second commandments); basis of human society (third and fourth); life's great possessions (fifth to tenth); decalogue and preaching; instruction pregnant with future. Professor Schreiner, now of Würzburg, accepts the arguments for the greater originality of the Deuteronomy text, especially at the end, over coveting the neighbour's wife (distinct from adultery) and desiring the house, and follows the enumeration which that decision implies.

A. G. AULD

SMITH, M. S.: *Psalms: The Divine Journey*. 1987. Pp. 85. (Paulist Press, Mahwah, New Jersey. Price: \$4.95. ISBN 0 8091 2897 7)

This brief discussion of the Psalms has developed from three lectures at St Paul Seminary. It is organized around the image of a journey: first to meet the language and forms of the psalms, then their world of thought; then we accompany the Psalmists as they encounter God in Jerusalem and temple, whither God also makes the journey of his 'coming'. Finally the journey to the present is the history of the use of the Psalms in communities and in the stages of an individual's life. The book concentrates on a few generously quoted examples and succeeds fairly well in introducing the psalmists' language, world-view and religious experience. The substantial notes are strong on archaeology.

J. J. EATON

STRUPPE, U.: *Die Herrlichkeit Jahwes in der priesterschrift* (Österreichische Biblische Studien 9). 1988. Pp. v, 258. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: ÖS 268.00; DM 40.00; SwFr. 32.60. ISBN 3 85396 077 4)

Building on recent study of the priestly writing, and accepting it as an originally independent source in the Pentateuch, the author aims for a comprehensive treatment of the idea of the glory of Yahweh, which is seen as a leitmotif of the priestly account of the history of Israel. Within the section. Ex. 16–Num. 20, the glory of Yahweh is shown to be central to those stories which are marked out as text units by a system of notes on Israel's wanderings. There are two groups of *kabod* notices: one in the Sinai pericope and the other in the wilderness narrative. In the Sinai group, Ex. 24:15b–18 is an 'overture' incorporating elements and motifs which are later further developed. Particularly significant is that the glory of Yahweh appears not only before Moses but before all the congregation of Israel. The community is of fundamental importance for P. The final reference to the glory of Yahweh in this group, in Lev. 9, marks the occasion of the first sacrifice; in between

come the directions for the building of the tent and the story of that being carried out. Ex.29:43–46 is central, and of major importance for P, containing the divine promise and expressing the purpose of the revelation of the glory of Yahweh: the presence of God with Israel. The theme of the glory of Yahweh as his effective presence with Israel in her history, in the role of both deliverer and judge, is central also to the wilderness narrative group of priestly passages.

This is a clearly presented and fruitful study, with a strong emphasis on detailed linguistic and semantic analysis of the relevant texts. It has made a solid contribution to the study of the priestly writing.

A. D. H. MAYES

SUZUKI, Y.: *Shinmeiki no Bunken-gaku-teki Kenkyū* (A Science-of-Literature Study in Deuteronomy). 1987. Pp. 698. (Nihon Kirisutokyo Shuppan-kyoku, Tokyo. Price: ¥7,400)

Based upon the results of his Ph.D. dissertation 'The 'Numeruswechsel' in Deuteronomy, Claremont Graduate School, U. S. A.), Suzuki discusses the long process of the literary formation of Deuteronomy with full use of form-critical, tradition-historical, and redaction-historical methodologies. The result is reinforced with his scrutinized analysis of each pericope with special attention to the change of the grammatical number in Deuteronomy. The formation process starts from the basic strata consisting of the casuistic laws in the third person and of the admonitions in the second person singular in the early monarchical period. Then follow two editorial stages of admonition in the second person singular in the early and late period of Josiah, and two editorial stages in the second person plural of the early deuteronomistic between Josiah's death and the end of Judah. An early exilic deuteronomistic edition in the first person plural and a late exilic post-deuteronomistic edition in the second person singular are detected. The process ends with the book presented as the testament of Moses in the third person in the Second Temple period. The work is worthy of being carefully considered.

K. K. SACON

SWEENEY, M. A.: *Isaiah 1–4 and the Post-Exilic Understanding of the Isaianic Tradition* (BZAW 171). 1988. Pp. X, 211. (De Gruyter, Berlin. Price: DM 98.00. ISBN 3 11 011034 2; ISBN 0 89925 403 9 (US))

This interesting monograph originated in a Ph.D. thesis of 1983, supervised by R. P. Knierim. It offers an excellent introduction to, and also a fine contribution to the contemporary discussion of the Book of Isaiah. A short introductory chapter recapitulates the main emphases of H. Barth, O. Kaiser, J. Vermeylen, H. Wildberger, P. R. Ackroyd, B. S. Childs, R. E. Clements, and R. Rendtorff. Then a further preliminary chapter examines the evidence within Isaiah for viewing that book as a redactional unity: the role of Babylon in chs 1–39; the rather different depiction of Hezekiah in Isaiah 36–39 from 2 Kings 18–20; ch. 35 deliberately drafted as an introduction to chs 40ff; the theme of Israel's deafness and blindness that both halves of Isaiah share; the relationship between ch. 1 and the rest of the book, especially Isa. 65–66; and the way in which the presentation of material in Isa. 1–39 reflects the concerns of post-exilic Judaism. The first of the two larger chapters (pp. 27–99) reviews the structure of the whole of Isaiah: first Isa. 1 and 36–39; then Isa. 2–35; then Isa. 40–66; and a final overview. The 'exhortation', that comprises the whole variety of literary types in the book, would best have served the needs of the late, fifth century Jewish community in Jerusalem. As an illustration of the detailed analysis required to justify his broader account, Sweeney offers in the second main chapter (pp. 101–184) analyses first of Isa. 1, then of Isa. 2–4. It

was especially here that this reader was not always persuaded by the argumentation. However, the whole discussion is impressively clear, eminently fair and well-informed, and appears to be asking the right questions.

A. G. AULD

TERINO, A.: *L'origine del Pentateuco* (Prospective Evangeliche). 1986. Pp. 355. (UCEB, Fondi (LT). Price: Lire 19,500)

The author writes for members of protestant denominations in Italy finding themselves unsettled by the results of Pentateuchal criticism as communicated, for example, in the notes to the Jerusalem Bible. To this readership Terino offers a short but well-documented account of the origins and history of traditio-history criticism of the Pentateuch, followed by a full-scale critique which includes extensive exposition of its presuppositions. He then states and defends his claim for Mosaic authorship. He has drawn on a wide range of conservative scholarship, from which he quotes extensively. The tone is only partly polemic: Terino takes his readers seriously, and as a presentation of the pre-critical position this is in its own way a scholarly performance.

C. J. A. HICKLING

TOURNAY, R. J.: *Voir et Entendre Dieu avec les Psaumes, ou La liturgie prophétique du second temple à Jérusalem* (Cahiers de la Revue Biblique 24). 1988. Pp. ix, 221. (Gabalda, Paris. Price: Fr. 302.00. ISBN 2 85021 031 5)

Father Tournay of the Ecole Biblique, Jerusalem, has contributed some thirty articles in the field of psalmody over the past forty years, and it is good to have his views gathered up and presented in one study with admirable clarity and conciseness. He represents a characteristic French view in preferring the post-exilic centuries, and especially the world of the Chronicler c.300 B.C., as the main setting for the Psalms. Along with elements of early psalmody, the legacy of the great prophets has passed into the use of the liturgical prophet-psalmists, such as are depicted in Chronicles, and from these we have a Psalter full of divine utterance, revelation, and messianic hope. Most of the psalms are referred to this context, including the royal psalms, which are taken messianically. This prophetic and messianic reading of the Psalms is finally shown to fit well with Christian interpretation and usage. This comprehensive study is well documented and will be used with profit and respect by scholars of various persuasions.

J. H. EATON

TREVES, M.: *The Dates of the Psalms: History and Poetry in Ancient Israel*. 1988. Pp. 109 (Giardini, Pisa)

In this work it is maintained that with only two or three exceptions (e.g. Ps. 45, which is held to be wedding song for Ahab and Jezebel) all the Psalms should be dated between 170 and 103 B.C. and their authorship attributed to outstanding characters of that period (e.g. Onias, Judas, Jonathan, Simon, John Hyrcanus). Among the criteria for dating are (a) that expressions like 'Holy Hill' indicate a date later than Josiah, (b) that references to wars fought by Jews cannot be from the period 585–167, (c) that parallels to prophetic images and ideas usually indicate a date later than the prophets, (d) that some terms such as 'Rock' and 'Most High' for God and 'Jeshurun' for Israel are very late, (e) that parallels to Greek literature, of which many are suggested, indicate a date in the Hellenistic period. On this basis conjectural chronological and historical notes are provided on all the Psalms, e.g. 24 was composed for the first Hanukkah; 68 celebrates the victory over Nicanor; 72 is a panegyric of Ptolemy II Philadelphus; 'Return, O LORD' in 90:13 'suits the

year 164, before the return of the LORD to his abode'; the 'brethren' in 133 are probably Aristobulus and Antigonus. The ingenuity displayed fascinates even when it fails to convince.

G. W. ANDERSON

TUCKER, G. M.: *Kyūyaku-seisho to Yōshiki-shi*. Translated by K. Ii. 1988. Pp. 179. (Kyōbunkwan, Tokyo. Price: ¥1,800)

This is a Japanese translation of *Form Criticism of the Old Testament* (1971). (See B. L. 1972, p. 49).

K. K. SACON

UTZSCHNEIDER, H.: *Das Heiligtum und das Gesetz: Studien zur Bedeutung der sinaitischen Heiligtumstexte (Ex 25–40; Lev 8–9)* (Orbis Biblicus et Orientalis 77). 1988. Pp. vi, 320. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 90.00; DM 130.00. ISBN 3 7278 0558 7; ISBN 3 525 53706 9)

A dense and detailed structural study of the Pentateuchal sanctuary and tent-of-meeting texts to establish their significance. Utzschneider initially offers methodological reflections, then surveys previous work before examining 'Die sinaitischen Heiligtumstexte und ihre Kontexte', 'Makrostruktur und Konzepte der sinaitischen Heiligtumstexte' and 'Der Oberflächentext der sinaitischen Heiligtumstexte' in chapters three to five. Chapter six focuses on three ideas which have emerged in the course of the study — 'die Lade-Wohnungs-Konzeption', 'die Volk-Heiligtums-Konzeption' and 'die Ohel-Moed-Konzeption'. Chapter seven relates the material to historical (second temple, the Persians), social ('die "Burger-Tempel-Gemeinde"') and literary (Jer. 3, 23, 31; 1 Kings 6–8) referents. Utzschneider proposes an alternative methodology to either the historico-critical or literary approaches. He suggests that the biblical texts considered are best explained on a model of successive superstructures — each succeeding structure the result of inner biblical interpretation which is described as 'die triebende Kraft biblischer Textbildung'. Utzschneider dates the projection of the sanctuary texts to the period of Persian domination. In this context the 'Volk-Heiligtums-Text' pointed out a way to maintain Israel's identity and assert 'dass über allen Loyalitäten (also auch über den "Gesetzen der Meder und Perser") das Gesetz des Gottes vom Sinai steht' while 'Die Lade-Wohnungs-Text folgert daraus: Ein Heiligtum kann nur als "Ort des Gesetzes" einen legitimen Platz im Leben Israels beanspruchen'. Interaction with English language works is a trifle patchy: J. Milgrom's 1977 ZAW article is cited as is G. J. Wenham's 1981 ZAW article, but neither the latter's major commentary on Leviticus nor anything else by the former is cited. J. Gray's commentary on Kings is known only in its second edition, while no mention is made of M. Fishbane, *Biblical Interpretation in Ancient Israel*.

D. G. DEBOYS

VAN LEEUWEN, R. C.: *Context and Meaning in Proverbs 25–27* (SBL Dissertation Series 96). 1988. Pp. xi, 171. (Scholars Press, Atlanta, Georgia. Price: \$14.95 (member price: \$10.95). ISBN 0 55540 004 3. Paperback price: \$10.95 (member price: \$7.95). ISBN 0 55540 005 1)

In rejecting the view that the wisdom sentence is a small literary creation encapsulating a single thought in a memorable form, Van Leeuwen is also departing from an editorial explanation of the adjacency of sentences with similar subject-matter. 'Themes' which are editorial arrangements of originally independent sentences do not satisfy the kind of over-arching structure which he perceives in the sentence literature. Nevertheless, within the narrow limits of chapters 25–27 his hypothesis meets an impediment and in 27:1–22

('a proverb miscellany') he falls back on a view of how sentences relate to each other not far removed from the general hypothesis which he attempts to demolish.

Van Leeuwen works with the concept of a 'proverb poem' and he defines four of these poems (25:2-27; 26:1-12, 13-16, 17-28). These are separate artistic entities, but it is not clear whether we are to suppose that one poet is responsible for all of them or whether they are the work of four different poets. When Van Leeuwen says that *kbd* is a stitch which links 25:2-27 with 26:1-12 (25:2, 27/26:1) and that *hkm b'ynyw* similarly links 26:1-12 with 26:13-16 (26:12/26:16), is he indicating a secondary editorial association or is he producing evidence that the same poet composed the first three poems?

Van Leeuwen specifies three different methods which he is employing: (a) a two-fold structural approach; (b) a poetic or rhetorical criticism; (c) a semantic analysis. In connection with the first he uses language which is at home in phonological and syntactical contexts in general linguistic theory, but he appears to dissolve the distinction which is maintained there between a paradigmatic opposition and a syntagmatic relationship. He urges that a 'proverb poem' has an architecture which does not answer to a 'narrative syntagmatic' continuity and he states that paradigmatic options are organized to create syntagmatic patterns.

What Van Leeuwen calls 'poetics' is said by him to be akin to rhetorical criticism. It is an interesting question how the relation of his first two methods to his final category of 'semantics' is to be envisaged: his analyses do not exist in separate compartments and neither of the first two can be disengaged from 'semantics'.

There is one striking example of bad exegesis in the book: the treatment of 27:23-27 is close to a kind of allegorical interpretation. There is no doubt that this is a poem about good husbandry in the rearing of livestock (sheep and goats). To refuse this level of exegesis and to insist that that the passage is a parable which encapsulates a theory of kingship is indefensible.

This is a book which is the fruit of diligent research, but I am not persuaded by it. It is a singular irony that books which set out to enhance the architectural grandeur of Old Testament literature are themselves so devoid of literary attractiveness.

W. MCKANE

VAN DER WAL, A.: *Nahum, Habakkuk: A Classified Bibliography* (with a special paragraph concerning literature on the Qumran Commentaries on Nahum and Habakkuk). 1988. Pp. xiii, 208. (Free University Press, Amsterdam. Price: fl 70.00. ISBN 90 6256 662 6)

This work is similar to *Amos: A Classified Bibliography* reviewed in *B. L.* 1984, p. 26. It lists about 1250 books and articles from 1800 till 1987. After separate sections on Nahum and Habakkuk, of which the greater part in each case consists of literature referring to particular verses or sections of the text, there is a further section, comprising about a fifth of the whole, on the Qumran Peshers of Nahum and Habakkuk. There is an index of authors. Although it is almost impossible to guarantee comprehensiveness in a bibliography of this kind, and some items are listed in several places, this bibliography will clearly be indispensable to students of these texts.

A. GELSTON

WHITE, H. C. (ed.): *Speech Act Theory and Biblical Criticism* (Semeia 41). 1988. Pp. vii, 178. (Scholars Press, Atlanta, Georgia. Price: \$14.95 (member price: \$9.95); sub. price (for 4 units): \$35.00 (member price: \$25.00). ISSN 0095 571X)

This volume of *Semeia* is devoted to a discussion of the philosophical theory of language use developed by J. L. Austin and systematized by J. R.

Searle and its application to the Bible. While it has taken biblical scholars rather a long time to get around to considering the work of Austin (and Searle) in relation to reading biblical language this book must be welcomed as an analytical introduction to the subject (individual scholars have written on the Bible using Austinian language analysis long before now).

The editor contributes two useful pieces: an introduction to the subject which includes a brief summary of each article in the issue and a valuable survey article on the value of speech act theory for Old Testament hermeneutics. M. Hanchers' 'Performative Utterance, the Word of God, and the Death of the Author' discusses performative language in relation to Barthes, Benevise, and Derrida using various biblical phrases and notes the inaccuracies of their appropriation of speech act theory. In the application of the theory to problems of biblical exegesis there are three pieces: S. S. Lanser's '(Feminist) Criticism in the Garden: Inferring Genesis 2-3'; D. Patte's 'Speech Act Theory and Biblical Exegesis'; and R. L. Grimes's 'Infelicitous Performances and Ritual Criticism'. Responses to these articles are by M. J. Buss ('The Contribution of Speech Act Theory to Biblical Studies'), R. Detweiler ('Speaking of Believing in Gen.2-3'), and C. E. Jarrett ('Philosophy of Language in the Service of Religious Studies'). Two valuable bibliographies conclude the volume.

R. P. CARROLL

WINQUIST, C. E. (ed.): *Text and Textuality* (Seimeia 40). 1987. Pp. vi, 168. (Scholars Press, Atlanta, Georgia. Price: \$14.95 (member price: \$9.95); sub. price (for 4 units): \$35.00 (member price: \$25.00). ISSN 0095 571X)

'In theological text production, instantiation and ideation mark a text that is not a text at all' (Winquist, l.f.): with these words the editor sets the key of this issue of Semeia. R. P. Scharlemann's opening paper 'Theological Text' includes the statements '...the apophantic thought is that the Text of God is itself as what it is not. Adonai makes of Jahweh a nontext; but as this nontext Jahweh is the text it is. "The Writing of God" writes, similarly, a "not" across any text; but then the text, which is a text but not the Text of God ("God is God", written by God), can be the text as which the Text of God is what it is'. (p. 18). Biblical scholars who follow the argument here can now read on. . . . M. C. Taylor's 'Shades of Difference' discusses Hegel's *Phenomenology of Spirit* with a good deal of assistance from Derrida, Nietzsche, and Peirce. C. A. Raschke's 'From Textuality to Scripture: The End of Theology as Writing' looks at theology from the privileged position of post-structural criticism and Barth's indictment of religion. D. L. Miller's 'The Question of the Book: Religion as Texture' reflects on text as that which is woven and as a penal colony (cf. Kafka's story). S. E. Shapiro's 'Failing Speech: Post-Holocaust Writing and the Discourse of Postmodernism' considers the limits of representational discourse with reference to the Shoah and uses the writings of Paul Celan, Nelly Sachs, and Edmond Jabès. C. P. Christ's 'Finitude, Death, and Reverence for Life' is a feminist analysis of the threat of nuclear extinction and apocalypticism which sees such denial of the finitude of life on earth as a male madness to be resolved by feminist visions of nature. J. D. Crossan's 'Living Earth and Living Christ: Thoughts on Carol P. Christ's Finitude, Death, and Reverence for Life' responds to Christ's article critically, accusing her of romanticism and a failure to recognize the terror of nature as well as its beauty. K. H. Richards's 'From Scripture to Textuality' is a brief response to Raschke's paper. R. C. Martin's 'Text and Contextuality in Reference to Islam' takes issue with deconstructive theology as a type of fideism and argues for a more sophisticated treatment of the role of the Qur'an in Islamic society. W. S. Green's 'Romancing the Tome: Rabbinic Hermeneutics and the Theory of Literature' argues for the kaleidoscopic nature of rabbinic use of scripture and against the current tendency to depict rabbinic hermeneutics as a harbinger of contemporary dissenting theories of literature.

While there is much of interest in some of these articles there is also a good deal of 'nonsense on stilts' in the first half of the volume, redeemed by the critical edge of the responses. For the lowly biblical scholar who is tempted to bemoan the lack of theory in the discipline, some of these theory-laden pieces of obscurantist writing may illustrate the impoverishment which theory also can bring to a subject if it is inappropriate theory. The pieces by Crossan, Martin, and Green are most useful.

R. P. CARROLL

7. LAW, RELIGION, AND, THEOLOGY

ANDERSON, G. A.: *Sacrifices and Offerings in Ancient Israel: Studies in their Social and Political Importance* (Harvard Semitic Monographs 41). 1987. Pp. xiii, 160. (Scholars Press, Atlanta, Georgia. Price: \$14.95 (member price: \$9.95). ISBN 1 55540 169 4)

A suggestive monograph which examines a number of terms for 'offering' in their Israelite and Canaanite social contexts. Anderson suggests that where *šay* In Hebrew 'never developed the technical cultic usage it acquired in other Canaanite circles' (53) the use of both *minhâ* and *šlmm* exhibits strong parallels 'among the cultic centres of Israel, Phoenicia and Ugarit' (54). *Minhâ* was used both for political tribute and gift offering, a contention which is illustrated by a close reading of the Ehud narrative in chapter three. *šlmm* had a covenantal context and in the DH 'plays a strong role in the national . . . festivals of Israel' (49). '*The distinctiveness of the Israelite cult*' (author's italics) is asserted to be '*nothing other than the limitation of cultic activity to one particular patron deity*' (3). The fourth chapter seeks to explicate two texts — Gen. 14: 18–20, 1 Sam. 8: 10–17 — argued to come from the period of the united monarchy, which evince radically different evaluations of the tithe. The largest, fifth chapter explores the significance of the close connection between temple-building and the fertility of the land in the post-exilic prophets. ANE evidence is surveyed which suggests that the relationship between king and temple on the one hand and economic wellbeing (including the ability to bring offerings) on the other could be portrayed in 'mythic' terms — maintenance of the cult brings prosperity — or, in royal inscriptions, in a more realistic manner — the land is prospering because the king has exercised strong rule, irrigated the land, built storehouses, etc. Consequently Anderson, inviting his readers to discard the legacy of Frazerian interpretation, argues that 'A renewed Temple cultus and offering system accompanied by a strong leader could inaugurate an era of prosperity . . . not simply because these were magical or supernatural institutions, but because the social realities they represented had historical referents (124). 'The temple was both an economic and a spiritual centre' (125). The book concludes with appendices examining briefly the terms *mas'et*, **matni'u*, *tēnûpâ*, *tērûmâ*.

D. G. DEBOYS

BÄCHLI, O.: *Das Alte Testament in der Kirchlichen Dogmatik von Karl Barth*. 1987. Pp. xii, 368. (Neukirchener, Neukirchen-Vluyn. Price: DM 68.00. ISBN 3 7887 0792 5)

The task of writing an Old Testament theology is in disarray at the present time and one reason for this lies in the awareness that the subject has tended to remain too aloof from what major theologians have actually made of the Old Testament. The present volume therefore, which examines the way in which the distinguished Swiss theologian Karl Barth uses the Old Testament, is especially welcome. All the more so because Bächli is both an established biblical scholar and is thoroughly well versed in the many writings of Barth, as well as the voluminous secondary literature relating to them.

The volume is divided into three sections: Dialogue — Exegesis — Hermeneutical, with the central, and longest, section on exegesis being further subdivided. These examine the nature of exegesis as a theological task, the use of major themes and exegesis as a form of theological commentary. Two features particularly stand out: the first is that Barth began his early theological work with little interest in the Old Testament but came increasingly to explore its contents more and more fully in his writings. The second feature is that this use of the Old Testament is integrated into the *Dogmatik* in a very complex way so that it is scarcely possible to abstract it, or a few selected passages where it occurs, as representing a kind of separate — Old Testament — treatment. The subject therefore demands a very full and detailed knowledge of Barth's writing and preaching, together with an appreciation of his way of handling biblical texts. All of this is well taken care of in Bächli's excellent coverage.

This turning towards the Old Testament by Barth is explained partly as a consequence of his going back to the Church Fathers of the early centuries, partly as a response to his interest in the Christian perception of Judaism, and partly as a reflection of a broadening concern with ethical and political issues.

The initial appearance from what is presented here is that Barth was himself singularly unsystematic in his use of the Old Testament, but so often strikingly perceptive and stimulating in his comments upon it. This sense of freshness is enhanced by the great variety of passages and themes that come into his purview. So much is concrete and precise in relation to specific texts, with an eschewing of abstractions and broad generalizations, that the reader knows clearly what biblical passage is in mind.

This study ought certainly to encourage the awareness that interpreting the biblical text is a many-sided discipline which cannot ignore the dimension that we customarily ascribe to theology. I hope therefore that it will encourage students of theology to maintain a strong interest in the Old Testament. At the same time, it must be noted that what Bächli strives to do is to point to the many passages, sermons and articles where Barth deals with the Old Testament, rather than to systematize what is found there. Access to at least some of Barth's writings is therefore necessary if the book is to be properly used. The book is thoroughly to be recommended and one can hope that an English translation may be forthcoming. It is full of interest and stimulus for further research and reflection.

R. E. CLEMENTS

BARTON, J.: *People of the Book? The authority of the Bible in Christianity* (The Bampton Lectures 1988). 1988. Pp. xi, 96. (SPCK, London. Price: £4.95. ISBN 0 281 04387 6)

In these exemplary Bampton lectures, Barton seeks to free the Bible from its current enthrallment to Christian fundamentalism. Using their own arguments, he demolishes the biblicists' case both in relation to early Christian understanding of scriptural authority, the Old Testament, and the canon, as well as their attitudes to historical, theological, literary, and liturgical issues posed by Biblical study. In my view contemporary fundamentalism encourages the thought that the Bible should carry a Government health warning. Barton's approach renders this unnecessary by starting with the Gospel of the love of God which pre-dates any Bible, but to which both testaments challenge response. As he argues, here lies the authority of the Bible — not in a hankering after a perfection of necessity denied to anything human.

A. PHILLIPS

BEAUCAMP, E.: *Les grands thèmes de l'Alliance* (Lire la Bible 81). 1988. Pp. 265. (Cerf, Paris. Price: Fr. 88.00. ISBN 2 204 02926 2; ISSN 0588 2257)

One and a half years' residence in a Moslem country turned E. Beaucamp's thoughts to the Biblical concept of the covenant, a concept which he

had found largely ignored in Islam. It had also, he came to think, been seriously underrated in Christianity. He takes the divine initiative embodied in the covenant as the basic fact from which springs the whole of Old Testament religion. The creation of the world, the gift of the land, the ransoming from Egyptian servitude, salvation, justice, final victory over evil, and the coming of God's kingdom — all these are to be construed as theological themes deriving from the fact of the covenant. (Oddly, Beaucamp has no chapter analysing and explaining the covenant itself.) The sense that things did not have to be as they are but are so by virtue of a divine act of choice, this imparted to Israel a dynamic vitality missing from other religions and coloured her perception of the laws of morality as the Covenant-God's personal demands for a personal response. Life is a progress from darkness to light, from death to life, from present fear to an unknown future that can, nevertheless, be confidently embraced; it is 'a unique and irreversible adventure'. Beaucamp's (Christian) synthesis of Old Testament theology is expounded clearly and attractively. Expounded, not argued, for the author does not engage with the views of those who see things differently, nor does he very often even direct the reader to books and articles from writers sympathetic to his own viewpoint.

B. P. ROBINSON

BOVATI, P.: *Ristabilire la Giustizia: Procedure, vocabolario, orientamenti* (Analecta Biblica 110). 1986. Pp. 446. (Biblical Institute Press, Rome. Price: Lire 45,000 (\$35.00). ISBN 88 7653 110 6)

This study, presented as a doctoral thesis to the Pontifical Biblical Institute, consists of a detailed examination of the terminology and procedure of justice throughout the Bible, and especially in the Old Testament. Every stage of the judicial process, from initial accusation or plea to ultimate discharge or sentence and execution, is subjected to careful analysis; several cases of different kinds are reviewed. The study is not confined to the judicial incidents in the narrative books: the free use of juridical language in psalmists and prophets is also considered. There are, for example, some interesting comments on the use in prayer of the roots *qrb* and *rhq* in the light of their legal usage: God draws near to help (e.g. Lam. 3:37), whereas the absence of help implies that he is far away (e.g. Ps. 22:2 MT; cf. vv. 12, 20). But *qrb* may be used of the adversary and not only of the advocate or witness for the defence (e.g. Ps. 27:2); similarly an accuser as well as a defender may stand at one's right hand (contrast vv. 6 and 31 of Ps. 109). Not only the student of Israel's institutions but the expositor of the Old Testament in general will find much illumination in this work.

F. F. BRUCE

BOYCE, R. N.: *The Cry to God in the Old Testament* (SBL Dissertation Series 103). 1988. Pp. ix, 93. (Scholars Press, Atlanta, Georgia. Price: \$16.95 (member price: \$10.95). ISBN 1 55540 229 1. Paperback price: \$10.95 (member price: \$7.95). ISBN 155540 230 5)

This study traces the widespread occurrence of the 'cry' motif in diverse Old Testament contexts. Good use is made of modern linguistic techniques to plot the semantic fields of the key Hebrew words *z'q* and *s'q*, both in terms of interpersonal relationships and the God-people relationship. Studies in the 'Setting in Life' and the 'Setting in Literature' of these verbs seek to demonstrate how the basic Exodus cry to God is appropriated by later editors and compilers, royal, prophetic, and priestly, with the royal and prophetic, though not the priestly, strands broadening the category of the cry to embrace the future action of god. This is not only a detailed and scholarly word study, but it has real value for anyone interested in exploring the Old Testament contribution to petitionary prayer.

R. DAVIDSON

CHRISTENSEN, D. L. (ed.): *Experiencing the Exodus from Egypt*. n.d. Pp. v, 95. (Bibal, Berkeley, California. Price: \$7.95, plus \$1.00 for postage and handling. ISBN 0941037 03 7)

This volume is the result of cooperative Bible study among Jews and Christians in California and is difficult to be absorbed existentially by those who were not part of the joint experience. Biblical history is seen as contemporary history and the exegesis we now associate with Liberation Theology is abundantly present.

Most fascinating is the use made of ancient midrashic material, and, in particular, its emphasis on basic images, to provide a pattern for the union of the actual text with modern and/or psychological experience. The writers claim that an existential self-identification with the text can provide a way forward for Jewish-Christian dialogue and mutual understanding.

R. HAMMER

CLEMENTS, R.: *When God's Patience Runs Out: The truth of Amos for today* (Living Word Series). 1988. Pp. 192. (Inter-Varsity Press, Nottingham. Price: £3.95. ISBN 0 85110 496 7)

Dr Clements, a Baptist minister in Cambridge, has preserved *verbatim* a series of expository sermons on the Book of Amos. One is not surprised, therefore, to find the style homiletic and somewhat anecdotal.

For a congregation that had not sat under Dr Clements for a considerable time, much more would be needed to put Amos into its own historical and cultural background, although, to do him justice, this aspect is far from neglected. Because Dr Clements is concerned for contemporary relevance and application, there is less of the solid exposition to be found in preachers of a past age, such as (e.g.) George Adam Smith.

The final epilogue on 'Amos, Hell, and Jesus' may raise questioning in the mind of readers who are less ready to transfer the judgement theme in Amos, seen in temporal or historical terms, to the realm of the ultimate or eternal.

R. HAMMER

COSTACURTA, B.: *La Vita Minacciata: Il tema della paura nella Bibbia Ebraica* (Analecta Biblica 119). 1988. Pp. 360. (Biblical Institute Press, Rome. Price: Lire 48,000. ISBN 88 7653 119 X)

This appears to be the first comprehensive treatment of the theme of fear, in all its aspects, in the Old Testament. The first part consists of a detailed lexicographical study of the Hebrew roots which express the concept of fear. A second section analyses a number of Biblical passages describing various situations which provoke fear, such as war, a personal enemy, the presence of God or the numinous, physical sickness and child-birth. The final part is a broad study of the phenomenon of fear in the Old Testament, discussing such topics as the ways in which it arises, how it affects the body and human faculties and emotions and the means by which it may be combated and overcome. There is a twenty-two page bibliography, indices of Biblical citations, Hebrew words, grammatical terms and modern authors, and a subject index. What gives the work its particular value is its thorough and comprehensive character and its careful discussion of the relevant Hebrew terminology. It will provide a useful quarry for all future students of Biblical anthropology.

J. R. PORTER

COWARD, H.: *Sacred Word and Sacred Text: Scripture in World Religions*. 1988. Pp. x, 222. (Orbis, Maryknoll (New York); distributed by Gill & Macmillan, Dublin. Price: £7.95. ISBN 0 88344 6054 9 (paperback))

A clearly written and well-presented, and documented, analysis of the idea of 'Scripture' (both written and oral tradition) as maintained in the chief 'scriptural religions' — Judaism, Christianity, Islam, Hinduism, Sikhism, and Buddhism. The inclusion of the last three (or at any Hinduism and Buddhism) may surprise readers familiar with the notion of the first three as 'religions of the book', as though this was a distinctive feature. This book should be on the reading lists of all theology courses aiming at a culturally contextual treatment of the Bible (thus it is salutary to have the Hebrew Bible treated as Jewish rather than Christian Scripture); it will also be an extremely valuable addition to those of teachers and students in the broader area of Religious Studies, allowing valuable comparative treatments and underlining the universal and fundamental role of language in all human or divine communication.

N. WYATT

DEARMAN, J. A.: *Property Rights in the Eighth-Century Prophets* (SBL Dissertation Series 106). 1988. Pp. x, 171. (Scholars Press, Atlanta, Georgia. Price: \$16.95 (member price: \$10.95). ISBN 1 55540 192 9. Paperback price: \$10.95 (member price: \$7.95). ISBN 1 55540 195 3.

Dearman's dissertation, which was submitted at Emory University, focuses upon an aspect of the eighth-century prophets which has been much publicized and discussed, but seldom examined in detail. It begins by looking at a number of broad characterisations of prophecy which have lent to the prophets a special sense of contemporary relevance. Their sense of moral order, of a divine law, and of a traditional sense of social justice and order have variously been claimed as unique in the ancient world, and based on a theological sense of world order.

Dearman notes how readily scholars have fallen into purely apologetic explanations, branding certain systems of unlimited land-tenure as 'Canaanite', and seeing the roots of economic oppression as by-products of an ancient 'Capitalist' economic order. He opposes both assumptions, showing that they have little real evidence in support of them and they fail to look in detail at the strictures of the prophets themselves.

He follows Alt, who was himself much indebted to some of the analyses of Max Weber over this specific issue, in regarding the introduction of the monarchy as the primary cause of injustice in respect of conventions of land tenure and property law. Time and again it is the members of local bureaucracy who owed their position to the royal court and the crown-appointed judicial system, who receive the heaviest criticisms of the prophets. The non-accountability of royal appointees to local control, and the pressure for political reasons for the royal court to seek to maintain control over land-exchange and judicial appointments, meant that many in Judah and Israel found themselves sorely impoverished and totally unable to obtain redress against injustice through the court.

Dearman supports his thesis with comparative evidence drawn from Neo-Assyrian administrative documents, and argues that, in general, it is almost impossible to obtain any clear picture of the social effect of Assyrian imperial influence over Judah during the eighth century. This is certainly a good dissertation which aims to put an end to some over-hasty generalisations. In finding one convincing line of explanation, however, it is nevertheless inclined to regard this as sufficient for all the main passages. It would still appear that other factors also were not unimportant.

R. E. CLEMENTS

DULIN, R. Z.: *A Crown of Glory: A Biblical View of Aging*. 1988. Pp. viii, 145. (Paulist Press, Mahwah, New Jersey. Price: \$8.95. ISBN 0 8091 2940 X)

This book sets out to discuss what the Hebrew Bible has to say about aging and old age, with a view to its relevance for the problems faced by the increasing number of the elderly in modern Western societies. Successive chapters consider the expression 'length of days', the physical and psychological characteristics of old age, the old and the community, and old age as seen in the Wisdom literature and Chronicles. Some useful material is collected together here, including indices of Biblical references and Hebrew terms for aging. But the discussion is in general rather superficial and repetitive, making no use of sociology or anthropology, and there are too many digressions which stray away from the main point. More importantly, the author's interpretation of the sources is often suspect; e.g. does the statement 'he advocated that joy in youth should not become despair in old age' accurately reflect the views of Qoheleth? There are too many wrong references and Dulin too frequently misrepresents or misunderstands the views of other scholars. It is a pity also that the material surveyed is limited to the Hebrew canon, so that a very relevant book like Ben Sirach is excluded.

J. R. PORTER

DUMBRELL, W. J.: *The Faith of Israel: Its Expression in the Books of the Old Testament*. 1988. Pp. 286. (Baker Book House, Grand Rapids, Michigan. Price: \$12.95. ISBN 0 8010 2976 7)

The blurb on the rear cover promises that 'Evangelicals looking for a first-rate introduction to the theology of each Old Testament book will find it at last in *The Faith of Israel*'. Within the stated constraints this volume is irenic, reasonably informative, and in touch with much critical discussion. Though influenced by Childs' canonical criticism, Dumbrell treats the Bible's books in the 'Hebrew canonical sequence'; and by probing the individuality of each allows their various themes to emerge, over against the 'illusory' quest for a central Old Testament theme. Yet a book which is in several respects attractive is marred by an approach which knows too much in advance about the biblical books: not least that these texts had authors working with defined objectives in mind.

A. G. AULD

FARROW, D.: *The Word of Truth and Disputes about Words* (Carpenter Books). 1987. P. xiv, 234. (Eisenbrauns, Winona Lake, Indiana. Price: \$11.95. ISBN 0 931464 36 6)

The debate concerning the inerrancy of scripture has aroused far greater division and furore in the USA than in Great Britain, but the reverberations have certainly been felt on this side of the Atlantic and may yet be so more extensively. Dr Farrow's book is an excellent guide to the debate and offers some sensible and constructive comments towards resolving the difficulties. The first part looks at the way in which the debate has taken shape and its theological roots. Part two examines the way in which scripture is understood from within the biblical tradition and the third part raises wider theological issues. It is here that the author is at his best, pointing to the complex nature of language itself, and especially to the difficulty in using human language to express truth about a transcendent deity.

The book is written with a strong sense of personal involvement in the issues and out of a desire to probe beyond using words as mere slogans and symbols to defend entrenched positions. Its essential thesis is that Fundamentalist notions of inerrancy have imposed a far stricter notion of truth than

language about God permits or the Bible itself demands. At the same time it is warmly sympathetic regarding the centrality of the Bible in the life and devotion of the Protestant tradition.

To those outside the battle lines the debate must frequently appear to be futile and pointless; to those caught up in the discussion, however, its seriousness will be readily apparent. For anyone interested in the issues this is an excellent introduction, being balanced, eirenic, and sharply focused on the main issues.

R. E. CLEMENTS

FRIELING, R.: *Old Testament Studies*. Translated from German by M. and R. Koehler. 1987. Pp. 159. (Floris Books, Edinburgh. Price: £10.95. ISBN 0 86315 057 8)

The author of these studies was leader of The Christian Community from 1960 to his death in 1986; it is not surprising, therefore, that they are evidently indebted to the philosophy of Rudolf Steiner. They are thus imaginative rather than critical, but many readers will appreciate the author's insights. For example, 'like the creation of the world the building of the tabernacle is *a work of seven parts*' (the same sevenfold pattern is recognized in the making of the priestly vestments). Various Old Testament texts and themes are expounded, including the binding of Isaac, the Balaam saga, the dragon myth, and the part played by trees, wells, and sacred stones in the patriarchal narratives.

F. F. BRUCE

GERSTENBERGER, E. S.: *Jahwe — ein patriarchaler Gott? Traditionelles Gottesbild und feministische Theologie* (Urban-Taschenbücher 391). 1988. Pp. 160. (Kohlhammer, Stuttgart. Price: DM 20.00. ISBN 3 17 009947 7)

Starting from the question of the four-year-old daughter of a minister, 'Daddy, does God have a penis?', Gerstenberger examines the position of women in the Old Testament from the perspective of women's roles in modern industrial society and the feminist movement. He argues that before the exile women had a significant place in the social and religious life of Israel despite the patriarchal form of the society, and that it was only after the return that their position worsened and they became severely subordinated to men. The well known archaeological discoveries of references to Yahweh and his Asherah are brought forward as evidence that monotheism developed only after the exile, and the question is then raised whether it is monotheism with a masculine God which led to the later subordination of women (Gerstenberger suggests that monotheism and the structure of society interacted). In the latter part of the book Gerstenberger turns specifically to the church of today, arguing that the emphases upon women's spirituality and a female deity are no way forward in the quest for equality between men and women. An appendix deals with exegesis and biblical theology in the light of feminist criticisms.

C. S. RODD

GROLLENBERG, L.: *Unexpected Messiah, or How the Bible can be misleading*. Translated from Dutch by J. Bowden. 1988. Pp. viii, 199. (SCM, London. Price: £6.95. ISBN 0 334 02402 1)

This able and interesting essay in *haute vulgarisation* is a brave attempt to answer the question how the Christian message of a crucified Messiah was seen from the outset as the fulfilment of Old Testament prophecy. The author, a Dutch Dominican, certainly explains the anxiety of the first Christians to present their faith as the fulfilment of prophecy but offers no new insights into the logic of their beliefs. Instead he gives us a survey of the

post-exilic history of Israel, a rapid run-through of certain writing of both Testaments, especially the Gospels, and finally a more detailed study of certain key texts such as Ps. 22 and Wisdom 1–2. All this is competently done, and despite many lacunae, especially in the intertestamental literature, the book can be confidently recommended as a painless way of introducing A-level students, and even first-year undergraduates, to the study of the New Testament.

J. F. ASHTON

GROVES, J. W.: *Actualization and Interpretation in the Old Testament* (SBL Dissertation Series 86). 1987. Pp. vii, 223. (Scholars Press, Atlanta, Georgia. Price: \$17.95 (member price: \$12.95). ISBN 0 89130 966 7. Paperback price: \$12.95 (member price: \$8.95). ISBN 0 89130 967 5)

The concept of *Vergegenwärtigung* or chronological actualisation as proposed by von Rad and developed in a variety of ways as a hermeneutical tool is here subjected to a detailed analysis and critique. Attention is drawn to a threefold defect in this approach; its failure to demonstrate (a) the uniqueness of Biblical contemporisation (b) the unity of Scripture which the method presupposes, and (c) the centrality of the concept in the Biblical material. Once stripped of inflated claims which have been made for it, however, it remains a useful tool in analyzing some aspects of the tradition process within the Bible, once greater stress is laid upon the literary function and linguistic level of words in a pericope — a thesis illustrated by discussion of Deut. 5:1–3, Amos 9:11–15, and Isaiah 36–39. All in all a careful and thought provoking study which goes far to clarifying a concept which has played a prominent role in recent study in the field of Old Testament theology.

R. DAVIDSON

HAAG, E. (ed.): *Gott, der einzige. Zur Entstehung des Monotheismus in Israel* (Quaestiones Disputatae 104). 1985. Pp. 192. (Herder, Freiburg. Price: DM 44.00. ISBN 3 451 02104 8)

Six essays by Catholic scholars are an important contribution to the discussion of the origin of monotheism in ancient Israel. In particular, the writers are concerned to examine B. Lang's thesis that Israel's religion was polytheistic until the rise of a 'Yahweh-alone movement' in the eighth century began to move it towards monotheism. N. Lohfink sketches the history of the discussion, particularly in the past 100 years, concluding that the pre-monarchic Israelite tribal association worshipped Yahweh in a form of religion, which, if not yet monotheistic, was no longer polytheistic. E. Zenger analyses the relation between Yahweh and other divinities in the J work in order to show that the work presupposes a 'Jahwesierung' of pre-monarchic Israel. G. Hentschel argues that Elijah was familiar with the commandment prohibiting the worship of other gods than Yahweh. H.-W. Jüngling examines the authentic oracles of Isaiah of Jerusalem in the light of the discovery of the 'Venus of Jerusalem' and of inscriptions suggesting polytheism. He concludes from Isaiah 6:1–5 that the prophet worshipped Yahweh alone, and from Isaiah 6:1–5 and 31:1–3 that Yahweh and El were identical for the prophets. The ground of Isaiah's condemnation of the rulers is his faith in Yahweh. G. Braulik traces in Deuteronomy a progression from the affirmation in 6:4 that Yahweh is unique to the statement in 4:35 (dating from the exile) that there is no God but Yahweh. This doctrine is compared with Deutero-Isaiah's monotheism. J. Scharbert discusses Exodus 34 and what J. Halbe designates as the oldest collection in Exodus 20–23 in order to show that pre-monarchic Israel possessed Yahwistic cultic and legal ordinances. There is an extensive bibliography compiled by Scharbert.

J. W. ROGERSON

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. Pp. 395. (Lang, Frankfurt am Main, Bern, New York. Price: SwFr. 73.00. ISBN 3 8204 8657 7)

This is essentially a reprint of the work first published in 1981 and reviewed in *B. L.* 1983, pp. 66–67. The only changes appear to be the addition of a new foreword, which includes a further bibliographical item, and an extra sentence in the author's *curriculum vitae*.

G. I. DAVIES

HØGENHAVEN, J.: *Problems and Prospects of Old Testament Theology* (The Biblical Seminar, 6). 1987. Pp. 136. (Sheffield Academic Press. Price: £7.95 (\$12.95). ISBN 1 85075 180 7)

This is a useful, if somewhat compressed, study of some of the major themes and problems in contemporary studies in the field of Old Testament theology. A brief historical survey of the discipline is followed by a critical analysis of major issues, particular attention being paid to von Rad and the radical critique of his position represented by Baumgärtel. A general discussion of the relationship between theology and the Bible leads into a suggested outline of an Old Testament theology based on common accepted literary categories. The suggested order, (a) Wisdom, (b) Psalmic literature, (c) Narrative literature, (d) Law, and (e) the Prophets, recognizes the recent significance attached to the influence of wisdom thought throughout the Old Testament. Whether this suggested outline solves any of the problems thrown up by other approaches is open to question, but at least there is a healthy recognition that any Old Testament theology must be heavily dependent upon the current state of historical and exegetical research.

R. DAVIDSON

JERGER, G.: *'Evangelium des Alten Testaments': Die Grundbotschaft des Propheten Deuteronesaja in ihrer Bedeutung für den Religionsunterricht* (Stuttgarter Biblische Beiträge 14). 1986. Pp. vii, 469. (Katholisches Bibelwerk Verlag, Stuttgart. Price: DM 39.00. ISBN 3 460 00141 0)

The primary interest of this doctoral dissertation is in the use of Second Isaiah in Catholic religious education in the archdiocese of Freiburg since the beginning of the last century, and more than two-thirds of the book are devoted to the educational aspect. The first of the three parts offers a summary account of the current exegesis of Isaiah 40–55 and the basic message of Second Isaiah from a biblical theological perspective. This begins with the historical context and form-critical analysis of these chapters, and continues with an outline of the prophet's leading themes, culminating in the self-revelation of Yahweh to all men in the Servant. Old Testament scholars will not look here for new developments in the exegesis of Second Isaiah or in the evaluation of his message, but they will welcome the plea for religious education to be informed by a sound study of the text.

A. GELSTON

KAUFMANN, Y.: *Christianity and Judaism: Two Covenants*. Translated from the Hebrew by C. W. Efraymson. 1988. Pp. xi, 230 (Magnes, Jerusalem. Price: \$20.00. ISBN 965 223 694 2)

This work is a translation of chapters 7, 8, and 9 of the first volume of Kaufmann's *Golah ve-Nekhar* published in 2 volumes in 1929–30. It is, therefore, somewhat dated. The chapter headings are: The Religion of Israel Among the Gentiles; Origins of the Christian Church; Israel's Religious-Racial Identity.

Students of the Old Testament are acquainted with Kaufmann's work: 'The History of the Religion of Israel', and may only have a fleeting knowledge of his interest in the socio-political problems of Zionism and, earlier, his analysis of the problem of Jewry's existence and fate as a diaspora nation-community. It is his interest in the latter which led him on to his more familiar work on the history of Israel's region.

Kaufmann argues that the natural tendency and destiny of ethnic communities which have been disrupted and scattered amongst other alien societies is to be absorbed into those foreign contexts. He observes that the dispersed Jewish communities from the Babylonian exile onwards, even to the present century, tended, on almost every level, to assimilate, intellectually and linguistically, with the foreign community; on every level, that is, except religion. The Jewish religion prevented and prevents complete assimilation, in the earlier pagan cultures, and the later Christian and Moslem societies.

These chapters describe the defeat of paganism by Christianity and Islam. At the time of the emergence of Christianity, Judasim, which is inherently universalist in content as well as aspiration, was about to transcend the boundaries of the land and people; but now, with the triumphant progress of the Christian and, later, Islamic covenants, Judaism was confined to the Jewish people — a 'tribal' religion of universal content.

R. B. SALTERS

KLOPFENSTEIN, M., LUZ, U., TALMON, S., and TOV, E. (eds): *Mitte der Schrift? Ein jüdisch-christliches Gespräch* (Texte des Berner Symposions vom 6.–12. Januar 1985) ((Judaica et Christiana, Bd. 11). 1987. Pp. 389. (Lang, Frankfurt am Main, Bern, New York. Price: SwFr. 98.00. ISBN 3 261 04077 7)

The participants in this symposium of Jews and Christians on the search for the centre of scripture are all well-known biblical scholars and theologians. H. Graf Reventlow contributes a critical balance-sheet on the view of the Old Testament in recent Christian sketches of biblical theology; M. Weiss addresses the question of a Jewish hermeneutic in Tanak research; S. Talmon writes on holy scripture and canonical books from a Jewish viewpoint, with reflections on the formation of the scriptures in Judaism; P. Stuhlmacher offers a piece on Jesus of Nazareth and New Testament christology in the light of holy scripture; J. Fraenkel considers 'the centre of Tanak' from the viewpoint of rabbinic Judaism; U. Luz writes on Pauline theology as biblical theology; H. Stegemann discusses 'the centre of scripture' as seen by the Qumran community; K. Koch outlines the meaning of apocalyptic for the interpretation of scripture; Y. Amir looks at 'the centre of scripture' as seen by the Qumran community; K. Koch outlines the meaning of apocalyptic for the interpretation of scripture; Y. Amir looks at 'the centre of scripture' from the viewpoint of hellenistic Judaism; E. Tov contributes a lengthy piece on the LXX in its theological and tradition-historical relation to the Hebrew Bible; B. Childs's contribution on the meaning of the Jewish canon in Old Testament theology has been translated into German; M. Klopfenstein provides a study of Hebrew words relating to law in the prophets; H. Gese analyzes the Old Testament theology; M. Greenberg contributes a consideration of the use of the Bible in contemporary Israel, with critique and recommendation included; N. Lohfink offers a common perspective on the two testaments in terms of the theme of God's care in relation to the right society; two of the editors, Klopfenstein and Luz, provide a brief concluding essay attempting to say what on balance the Symposium has achieved in terms of the basic questions posed to it about 'the centre of scripture' (a quite normative Christian notion, but at best a *Reibungspunkt* for Jews). All the contributions are in German.

This is a very interesting collection of pieces on a complex but important topic relating to the uses of scripture among different religious and scholarly communities. There is also some very good but technical material to be found in some of the articles (esp. Talmon and Tov); with a variety of fascinating theological reflections from the Christian contributors. The volume will repay scrutiny from all biblical scholars and is a useful contribution to that important practice of Jews and Christians talking to each other about the things they have in common which are so entirely different in themselves!

R. P. CARROLL

KOCH, K.: *Studien zur alttestamentlichen und altorientalischen Religionsgeschichte* (Zum 60. Geburtstag von Klaus Koch herausgegeben von Eckart Otto). 1988. Pp. 254. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 68.00. ISBN 3 525 53579 1)

The ten essays in this volume all provide links in the interpretation of Old Testament religion and the understanding of the ancient oriental world. Except for the first essay, they have all appeared in print previously. This first essay: 'The gods whom your fathers served' (pp. 9–31), offers a critique of Alt's work on Israel's early period, and then a comparative study, which has the advantage that much material is adduced from the same period as is being considered. One of the great weaknesses of Alt's work (and, for example, that of Noth) is the tendency to use much later evidence for the evaluation of ancient Israel (cf. p. 83 above). This essay ends with a summary statement of the light shed on Christianity and on religion in general by the examination of the Old Testament in the light of comparative evidence.

The remaining essays have all appeared elsewhere. 'The death of the religious founder' (pp. 32–60), cf. *Kerygma und Dogma* 8 (1962), concludes with a survey (pp. 55–60) of recent developments and changes. 'Word and unity of the creator god in Memphis and Jerusalem' (pp. 61–105, cf. *ZThK* 62 (1965)) has a similar survey on pp. 103–5. The third 'The promise of a son to the Ugaritic Daniel' (pp. 106–16, cf. *ZfAssyr.*, N.F. 24 (1967), additions on pp. 116): here some elements in the original discussion of the paper in 1965 have been incorporated in the text. 'Shaddai' (pp. 118–52, cf. *VT* 26 (1976), additions on p. 152); 'The letters containing prophetic material from Mari' (pp. 153–88, cf. *UgF.* 4 (1972)) and 'The origin of the worship of Ba'al' (pp. 189–205, cf. *UgF.* 11 (1979)), both have supplements, at pp. 185–88 and 204, the latter with a bibliographical statement on pp. 204f. 'pāhād yiṣḥaq — a divine title' (pp. 206–14, cf. *FS* Westermann 1980) and 'Reflections on the concepts of souls and spirits in the Pyramid texts', (pp. 215–42, cf. *FS* Helck 1984) have supplements at pp. 214 and 242. The original page numbers are printed at the top for articles 2–10. A rich and careful collection, made and introduced by E. Otto for Professor Koch's sixtieth birthday in 1986.

P. R. ACKROYD

KRAŠOVEC, J.: *La justice (ŠDQ) de Dieu dans la Bible hébraïque et l'interprétation juive et chrétienne* (Orbis Biblicus et Orientalis 76). 1988. Pp. 452.)Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 110.00. ISBN 3 7278 0549 8; ISBN 3 525 53705 0)

One may wonder about the need for a large volume on the root *šdq*, especially when it deals with only 140 of the 523 occurrences, those referring to the justice of God, and the author promises a further study of the remaining instances which are concerned with human justice. Krašovec, however, justifies his enterprise on two grounds. First, he claims that previous studies have not been sufficiently detailed and, in particular, have overlooked the

crucial distinction between texts where God is the subject of *šdq* and those where man is the subject. Secondly, his own investigation is determined by the insights of modern linguistics and semantics, an area with which he has previously been concerned (see e.g. *B.L.* 1986, p. 73). The present work is in three sections. The first briefly surveys earlier work on the subject, explains the author's own approach, and discusses the significance of *šdq* in other Semitic languages. The second analyses in turn all the Old Testament texts concerned with the justice of God, followed in each case by a review of the interpretations of the passage by Jewish and Christian commentators up to Luther and Calvin. This leads on to a final section which discusses the Old Testament semantic field of the concept of divine justice, divine justice in the ancient translations of the Old Testament and in the New Testament, the notion of justice in the European languages and the relationship between hebraic and European ideas of the justice of God. Krašovec concludes that the Old Testament concept of God's justice essentially indicates a personal salvific relationship with His people, and thus has a wide range of meanings, but it does not constitute a 'norm' or represent strict or impartial justice or really correspond to 'natural law'. As he is aware, this is to take issue with the views of many other scholars and we shall have to wait for his further study of *šdq* in the human sphere before his conclusions can be properly evaluated. Probably this book tries to do too much and it is not always easy to see the wood for the trees. But its thorough and comprehensive character makes it an important and valuable source of reference for any future investigations into the notion of *šdq*.

J. R. PORTER

MAILLOT, A.: *Gros Plan sur l'Ancien Testament: ses thèmes et ses défis*. 1987. Pp. 106. (Du Moulin, Aubonne (CH). Price: SwFr. 12.80.)

Israel's desacralization of both space and time, and then Old Testament thought about the cult, man, and God, occupy most of this short, attractively written, and reliable popular presentation of Old Testament theology. The distinctiveness of Israel's faith is located in its critical stance towards religion — its own as well as its neighbours' — and morality.

C. J. A. HICKLING

MARTIN-ACHARD, M.: *La Mort en Face selon la Bible Hébraïque* (Essais Bibliques). 1988. Pp. 136. (Labor et Fides, Genève. Price: SwFr. 24.00. ISBN 2 8309 0128 2)

This short study begins with discussion of the life-affirming nature of Israelite religion. Following surveys of Egyptian and Mesopotamian conceptions of death and its aftermath, we have a treatment of the relevant biblical passages, from the earliest, reflecting 'Canaanite views' (it is a pity that the contribution of Ugarit here is not more extensively dealt with — the *rpum* appear briefly in their Hebrew guise, pp. 76f.), to later ones asserting Yahweh's power beyond the grave, and the apocalyptic development of a doctrine of resurrection. A useful survey of the biblical allusions to the theme, countering the rather strange views of Dahood and Spronk (though they, like Ugarit, deserve a fuller assessment).

N. WYATT

METTINGER, T. N. D.: *Namnet och Närvaron: Gudsnamn och Gudsbild i Böckernas Bok*. 1987. Pp. 222. (Bokförlaget Libris, Örebro. Price: Sw.Kr. 260.00. ISBN 91 7194 497 4)

The Swedish title of this book means 'The Name and the Presence: Names of God and Ideas of God in the Book of Books'. It is an admirable example of popularisation, based throughout on scholarly research, both the

author's own works and those of his colleagues all over the world. The reader gets a lively impression of Old Testament exegesis as an international phenomenon. Thanks to the author's pedagogic gifts and his enthusiastic style it is always easy to follow his argument. As the title indicates, the main subject of the book is the different names and designations of God in the Old Testament. They are each assigned a chapter: one on the name Yahweh, one on 'The God of the Fathers', one on Sabaoth, etc. Together they give a full and varied picture of Israelite ideas of God.

It is salutary that the author is so matter-of-fact and honest about the origin and date of biblical books and about foreign influences on Israel's religious ideas, especially in a work intended for the general public, including priests, pastors, and students. In the end, however, it is difficult to escape the impression that this is at bottom an apologetic work: the less agreeable traits in the Israelite image of God are tactfully passed over. In this respect the book resembles too much a well-informed and admiring biography of a king, written by a courtier while his sovereign was still alive.

B. ALBREKSTON

MONTES-PERAL, L. A.: *Akatalēptos Theos: Der unfassbare Gott* (Arbeiten zur Literatur und Geschichte des hellenistischen Judentums, 16). 1987. Pp. viii, 235. (Brill, Leiden. Price: fl. 60.00. ISBN 90 04 06928 3; ISSN 01697390)

This study of Philo's understanding of God, originally a doctoral thesis submitted to the Ludwig-Maximilian University, Munich, in 1978/79, is in three parts, dealing respectively with transcendence, immanence, and the contemporary significance of Philo. It is not of direct relevance to this *Book List*, except in so far as it presents Philo's interpretation of biblical theology.

N. R. M. DE LANGE

MONTORSI, G.: *I Salmi. Preghiera di ogni giorno*. 1987. Pp. 350. (Messaggero, Padova. Price: Lire 19,500. ISBN 88 7026 669 9)

This is a pocket companion to the psalms and canticles as arranged in the Roman Catholic liturgy of the hours. For each psalm or other poetic passage there are brief hints on four contexts of prayer to bear in mind: that of the first authors or users, that of Jesus, that of the Church and that of the persons actually using a text in prayer. Only the notes on the first context are relevant to this *Book List*; but, though it is praiseworthy that this reminder always stands first, the hints are so brief and generalized that they rarely throw light on a particular text.

R. P. R. MURRAY

MULDER, M. J.: *Sodom en Gomorra. Een verhaal van dode steden*. (Series Exegetische Studies 4). 1988. Pp. 93. (Kok, Kampen. ISBN 90 242 3083 7)

This valuable little book traces traditions about Sodom and Gomorrah from the Old Testament through the Apocrypha and Pseudepigrapha to Qumran, Josephus and Philo, the Rabbinic literature, and the New Testament. It also mentions Christian literature (I Clement to the fifteenth century) and texts from Ugarit and Ebla (where no mention of the cities can be found) ending with Nag Hammadi and the Qur'an. More important than the attempt to locate the geographical whereabouts of these cities is the way their names function in the tradition. They are object lessons that speak of the justice and mercy of God.

J. W. ROGERSON

NICHOLSON, E. W.: *God and His People: Covenant and Theology in the Old Testament*, paperback ed. 1988. Pp. xii, 244. (Clarendon, Oxford. Price: £8.95. ISBN 0 19826727 4)

This serviceable review of the discussion of 'covenant' in the last hundred years of Old Testament scholarship, and of a handful of key texts in Exodus, Joshua, and Hosea was described with warm approval in *B. L.* 1987, pp. 88f. It is a welcome addition to the company of affordable books which can be confidently recommended to students.

A. G. AULD

NIEHR, H.: *Rechtsprechung in Israel: Untersuchungen zur Geschichte der Gerichtsorganisation im Alten Testament* (Stuttgarter Bibelstudien, 130). 1987. Pp. 144. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM 29.80. ISBN 3 460 043016)

This clear, informative, and well organized account studies Israelite legal procedure against the background of forms known from Mesopotamia and Syria-Palestine. Outside Israel there is a common distinction between the administration of justice by the king and his officers on the one hand, and that by the elders and popular assembly on the other, with temple justice sometimes appearing as a third form. In the segmentary society of Israel justice was administered by the family father, by elders and, in certain cases, by priests, but there was no central court or professional judicial office. The rise of the monarchy deprived the elders of their political power, but they consolidated their position by taking over judicial functions formerly exercised by the family father. The legal authority of the king was not that of a court of appeal; it was a separate organ of administration of justice, in which the law was used to further the king's political aims, or, in the case of his officials, for self-enrichment. The reform of Josiah affected the law in that now for the first time professional judges appeared, taking over the judicial tasks formerly exercised by the priests at the local sanctuaries. As Deuteronomy makes clear, however, these judges also tended to take over the judicial tasks formerly exercised by the priests at the local sanctuaries. As Deuteronomy makes clear, however, these judges also tended to take over the judicial functions of the elders. In post-exilic time the law was administered through two chief organs: the local judicial authority of clan and community, and the central authority of the state appointed governor. Eventually, both local and central powers were united in the person of the high priest, but by Hasmonean times the latter's functions came to be limited to the temple and its service.

A. D. H. MAYES

OEMING, M.: *Gesamtbiblische Theologien der Gegenwart: Das Verhältnis von AT und NT in der hermeneutischen Diskussion seit Gerhard von Rad* (2nd ed.). 1987. Pp. 272. (Kohlhammer, Stuttgart. Price: DM 69.00. ISBN 3 17 0097121).

This is a second edition of a dissertation that was first published in 1985 (*B. L.* 1986, p. 93). A brief, four-page postscript has been added together with a supplement to the bibliography. The volume has clearly proved very useful and reviews critically attempts to present a distinctive biblical theology since the contribution of Gerhard von Rad. Particular attention is paid to the suggestions of H. Gese and B. S. Childs, but the whole field is well covered.

R. E. CLEMENTS

OTTO, E.: *Wandel der Rechtsbegründungen in der Gesellschaftsgeschichte des Antiken Israel: Eine Rechtsgeschichte des 'Bundesbuches' Ex XX 22 — XXIII 13* (Studia Biblica III). 1988. Pp. viii, 107. (Brill, Leiden. Price: fl. 40.00; ca. \$20.00. ISBN 90 04 08346 4; ISSN 0169 9954)

This densely written but richly rewarding study is a detailed investigation of the history of development of the Book of the Covenant, which relates the

history of law in Israel to developments in Israelite society. The conclusion, against the currently prevalent idea that in general legal history is a process of secularization, is that the law increasingly came to be grounded in the will of Yahweh.

In the first part of the Book of the Covenant, Ex. 21:2–22:26, the casuistic laws show a development from concern with regulating conflict to a concern with punishment, reflecting a social shift from a trial society comprising equal families to a state in which the class structure of society had to be maintained. The concern of casuistic law with punishment also reflects the transfer of apodictic law, with its sanctions, from its original family context to the context of the administration of law in the local court. The beginning of a further development of casuistic law is found in Ex. 21:2–11, where older law relating to slavery has been loosed from its original context in the administration of law and has become theological law protecting the weak in society. This theologizing of existing law is continued in Ex. 22:20–26, where the lack of any sanction for disobedience implies a transition from the legal context to that of ethical preaching. The theology behind this development is that of Yahweh as king who hears the complaints of his subjects; the social context of this theology is that of increasing disparity between rich and poor, so that the unity of society in itself could no longer function to motivate and legitimate laws protecting the weak and poor. This development belongs to the Jerusalem temple cult of the monarchic period.

The second part of the Book of the Covenant, Ex. 22:27–23:12, which combines profane law on legal procedures with sacral law concerning Yahweh's dues, also reflects the theologizing of older secular law: all law is now led back to Yahweh as source, and obedience to Yahweh involves the performance of secular law. The two parts of the Book of the Covenant are held together by an outer framework (Ex. 21:2–11; 23:10–12) and in inner (22:20–26; 22:28f.), which combine social law protecting the weak and poor with sacral law, and it is this which constitutes the overall theological outlook of the whole collection. The deuteronomistic redactor, who incorporated the Book of the Covenant into the Sinai pericope, continued the development by presenting the collection as covenant law for a restored community, in which cult and daily life are brought together in a new Israel.

A. D. H. MAYES

PLUM, K. FRIIS, and HALLBÄCK, G. (ed.): *Det gamle Testamente og den kristne fortolkning* (Forum for bibelsk eksegese 1). 1988. Pp. 137. (Museum Tusculanum Forlag, Copenhagen. ISBN 877289 034 7)

Five members of the department of biblical studies at the University of Copenhagen and an author have in this volume published an essay each illuminating points of view on the Old Testament in Christian interpretation. J. Høgenhaven introduces the post-war discussion about biblical theology with emphasis on Germany and the United States; K. Friis Plum demonstrates convincingly, using the book of Jonah as her example, that there is no necessary conflict between exegesis and biblical theology; while J. Strange regrets that the Church has not taken the full consequence of the historical critical research when dealing with the Song of Songs. T. Engberg-Pedersen examines steadily the metaphor, the heart as a tablet, from Deuteronomy through Jeremiah and Ezekiel to Paul, and M. Müller explores thoroughly the defence of the Septuagint in the early Church. The author, E. Kløvedal Reich, known as a writer of historical novels and as a consultant for the Danish Old Testament translation board, has written a very remarkable prophecy and policy, free speech, and apocalyptic.

K. JEPPESEN

POYTHRESS, V. S.: *Science and Hermeneutics* (Foundations of Contemporary Interpretation, 6). 1988. Pp. 184. (Zondervan, Grand Rapids, Michigan. ISBN 0 310 40971 3)

Poythress attempts to apply the insights of T. S. Kuhn, *The Structure of Scientific Revolutions*, to the question of biblical hermeneutics. Unfortunately, even though science is invoked, evoked, and provoked, the book has little to do with science but much to do with 'Evangelical' (i.e. fundamentalist) views about the Bible. This does not mean that the author's presuppositions are disguised; indeed, at times he can be quite candid about them. But he makes no attempt to justify them, and he completely misapprehends critical scholarship. (Whenever he talks about the 'historical-critical method', other than with the vaguest reference, he seems to identify it with source analysis.)

More importantly, he uses a false analogy, comparing it with certain scientific theories. The proper analogy is, of course, with the scientific method itself, not a particular theory. Historical criticism is a *method of research* which includes public debate and the recognition of no dogmas and no questions as off-limits (however much the temporary dominance of fads and particular schools may complicate the process). Poythress's fundamentalist approach skews all forms of inquiry by an unargued presupposition about the nature of the Bible itself. It is not scientific in any sense of the word. No doubt some readers, with time and patience, will derive something of value from this book, but most will do better to expend the effort elsewhere, such as on a book genuinely about science and religion (e.g. D. Stanesby, *Science, Reason and Religion*).

L. L. GRABBE

ROBBINS, G. L.: '*And in the Seventh Day*' (American University Studies: Series 7, Theology and Religion. Vol. 36). 1987. Pp. xvi, 242. (Lang, Frankfurt am Main, Bern, New York. Price: SwFr. 53.40. ISBN 3 8204 0504 3)

This study of the fourth commandment of the Decalogue is divided into seventeen short chapters and endeavours to emphasize the great importance of it. It does this by drawing upon allusions to the sabbath and its themes from throughout the entire Bible and it displays at many points a heavily homiletical character. At times the treatment is so discursive and wide-ranging that it is difficult to perceive the connection with the central theme.

The author's thesis is that the observance of the sabbath was, from the outset, indissolubly linked in ancient Israel to the affirmation concerning God's 'resting' on the seventh day after creation. The sabbath is therefore a sign of God's blessing of the world and a symbol of hope for humanity. Special attention is drawn to Exod. 31:16-17 as a definition of the covenant status of the sabbath rule and its eternal validity. One looks in vain for any detailed use of comparative data from among Israel's neighbours regarding cult-days and taboo days, or even the structuring and measurement of time, to offer much help with the Old Testament material. At times the homiletical stance becomes rather oppressive.

R. E. CLEMENTS

ROBINSON, R. B.: *Roman Catholic Exegesis Since 'Divino Afflante Spiritu': Hermeneutical Implications* (Society of Biblical Literature Dissertation Series, 111). 1988. Pp. vii, 183. (Scholars Press, Atlanta, Georgia. Price: \$17.95 (member price: \$11.95). ISBN 1 55540 240 2. Paperback price: \$11.95 (member price: \$8.95). ISBN 1 55540 241 0)

In this 1982 Yale thesis, Robinson discusses the work of three scholars in the period since Pius XII's 1943 encyclical authorised Catholics to practise critical methods: R. E. Brown, L. Alonso-Schökel, and N. Lohfink. The

author welcomes their move away from the idea of texts as primarily bearers of historical information, and away also from the explication of meaning with reference to historical causes. In following Protestants down the historical critical path, Catholics had previously opted for an approach which made exegesis hypothetical and tentative, and had postponed *sine die* the important task of theological reflection. Robinson applauds the current move toward 'intrinsic' criticism, which sees meaning as a function of the pattern of literary relations within a text, a move which is explicit in Alonso-Schökel and Lohfink and implicit in Brown's *sensus plenior* theory (inasmuch as it down plays the human authors and looks to a unitary meaning of the Bible). Intrinsic criticism is less hypothetical than historical criticism because 'the givens of the text . . . are always directly before the reader'. Alonso-Schökel and Lohfink are criticised, however, for reintroducing historical criticism by the backdoor. What is needed, Robinson believes, is a more thoroughgoing intrinsic approach, which respects the fluidity of meaning. Help in the intrinsic enterprise can be derived from structuralism, and more especially from reception theory. Meaning is generated in the contact between text and reader. The hermeneutical issues that Robinson confronts are of the first importance and his discussion is illuminating. Some readers, however, will conclude that an exclusively 'intrinsic' approach can only be purchased at too high a price. The scholars studied by Robinson may have been only partly successful in marrying historical criticism with intrinsic criticism, but they may have been quite right in their unwillingness to jettison historical criticism.

B. P. ROBINSON

SCHMID, J. H.: *Biblische Theologie in der Sicht heutiger Alttestamentler* (2nd edition). 1988. Pp. vi, 250. (Brunnen, Giessen. Price: DM 38.00. ISBN 3 7655 9326 5)

The author is very much concerned with the achievement of a biblical theology which is built on the *whole* Christian Canon. Thus the Old Testament plays a vital, but not an exclusive part in this task. The interests of both historical biblical study and systematic theology find expression in such an approach. The work of four contemporary Old Testament scholars is examined to see how each has made his contribution to constructing a truly biblical theology. H. Gese's understanding of the role of tradition, C. Westermann's emphasis on the Old Testament as the record of God's dealing with his people and the world, W. Zimmerli's concern with its witness to God's self-revelation, and A. Gunneweg's existentialist theology, have all witnessed in their various ways to a properly 'Christian' significance of the Old Testament.

For all the recognition that historical and confessional elements must inter-act in a proper study of the Old Testament and for all the valuable insights this study provides, marginal anxieties must remain about this programmatic determination to force the Old Testament into a doctrinal framework of which its writers knew nothing.

R. A. MASON

SCHMIDT, W. H.: *Alttestamentlicher Glaube in seiner Geschichte*. 6, überarbeitete und erweiterte Auflage (Neukirchener Studienbücher 6). 1987. Pp. 392. (Neukirchener, Neukirchen-Vluyn. Price: DM 39.80. ISBN 3 7887 1263 5)

The popularity and usefulness of Professor Werner Schmidt's introduction to the faith of the Old Testament is well demonstrated by the call for a sixth edition. Reviews of the earlier German editions appeared in *B.L.* 1969, p. 51 (*Bibl. Bibliog.*, p. 177) and 1976, p. 77. A review of the English translation from the fourth edition appeared in *B.L.* 1984, pp. 102-03. The

work is essentially a faith history of ancient Israel, combining many of the features of an Old Testament theology with a history of the religion. Accordingly it endeavours to set the main religious ideas against their historical background, and particularly with a view to the nature and character of Canaanite religion.

The major changes introduced for this edition are the introduction of a new excursus on 'Old Testament Ethics' and a further one on 'The Old Testament as Law'. An additional chapter on 'Hope for the Nations' has also been included in the treatment of the late period. Besides these, however, the bibliographies have been brought up to date and other alterations made to set the book in the mainstream of contemporary scholarship. The author notes how, when first conceived, a much greater consensus existed over many major issues of a literary and historical nature (M. Noth, G. von Rad), than exists among Old Testament scholars of the present. In many respects this book admirably fills some of the gaps left and is thoroughly recommended.

R. E. CLEMENTS

SITARZ, E. (ed.): *Höre, Israel! Jahwe ist einzig. Bausteine für eine Theologie des Alten Testaments* (Biblische Basis Bücher, 5). 1987. Pp. 350. (Verlag Katholisches Bibelwerk, Stuttgart; Butzon & Bercker, Kevelaer. Price: DM 34.00. ISBN 3 460 27051 9; ISBN 3 7666 9231 3)

The sub-title of this book reveals its purpose. It is to provide blocks (Bausteine) with which to construct a Theology of the Old Testament. Various contributors deal with different parts of the Canon in such a way as to introduce laypeople to contemporary methods of biblical investigation while giving special attention to the theology of each. F.-L. Hossfeld deals with the Pentateuch, beginning with a summary of its theology as a whole, then dealing with the Yahwistic narrative, the Elohist 'fragments', the work of Jerusalem 'Yahwists' who brought J and E together, Deuteronomy, and the Priestly Writing. D. Kellermann deals with the books of Joshua and Judges, O. Wahl with Samuel and Kings, S. Wypych with the work of the Chronicler (including Ezra and Nehemiah) and E. Beck with the four 'Novellen', Ruth, Tobit, Judith, and Esther. D. Kellermann covers the books of Maccabees, H. Reinelt treats the theology of the Psalms, B. Lang the theology of the Wisdom literature. E. Beck the Song of Songs. F. J. Stendebach the theology of the prophets and D. Bauer the book of Daniel.

There is an immense amount of good and informative material here from which by no means only Catholic laypeople will benefit. Perhaps the aim of the book would have been even better served if there had been just a little more noticeably a guiding editorial hand, one which could have offered even a brief summary and synthesis at the end.

R. A. MASON

STUHLHOFER, F.: *Der Gebrauch der Bibel von Jesus bis Euseb: Eine statistische Untersuchung zur Kanongeschichte*. 1988. Pp. 160 (TVG; Brockhaus, Wuppertal. Price: DM 28.00. ISBN 3 417 29335 9)

Franz Stuhlhofer is a polymath, who has written on the history of science and philosophy as well as on theological subjects. Here he applies statistical methods to questions relating to the biblical canon. With the help of the *Biblia Patristica* he has analyzed the use of biblical books in the first four Christian centuries. Instead of asking which books writers regarded as 'canonical', he established which books they cite, and whether they cite them more or less often than one would expect if one were attending simply to their size; thus it becomes possible to establish which books were in practice, rather than simply in theory, authoritative. The results are presented with elegance and simplicity: this is the sort of book that gives statistics a very good name. The

author shows that until formal decisions about the extent of the canon (hardly taken before Athanasius) the two-way distinction canonical/non-canonical is far less illuminating than a threefold division: (a) books about whose authority there had never been any doubt, and which were used frequently by almost all writers; (b) books which were little used, but which *later* were declared either canonical or uncanonical by various churches; (c) books which were not used at all or were regarded as positively bad. 'Canonization' was the act of drawing a line through the second category. Many disputed questions about the history of the canon are here illuminated, while others are shown to be largely disputes about terminology. The author stresses, surely rightly, that for much more than half of the present canon of Scripture there has never been any question of its authority in the Church, so that most of the process we call canonization was a passive acceptance of what had been received from the past. Even as early as the 'Apostolic Fathers' this is true of nearly all the books in what would later be called the canon. But to avoid anachronism we must not fall into speaking as though the question of which books were 'in' and which 'out' was already being asked in this early period. Stuhlhofer prefers to speak of the history of the canon, and to say that books were authoritative or (still more neutrally) much used, rather than 'canonical'. This is an extremely important book, whose statistical tables should prove invaluable for countless further studies of the use of the Bible in the patristic period, and whose moderation, intelligence, clarity, and learning make it one of the most significant contributions to the question of the canon in recent years.

J. BARTON

TARDIEU, M. (ed.): *Les règles de l'interprétation* (Centre d'Etudes des Religions du Livre). 1987. Pp. 232. (Cerf, Paris. Price: Fr. 149.00. ISBN 2 204 02523 2)

This is a valuable collection of papers published under the auspices of the Centre d'études des religions du livre associated with the Centre National de la Recherche Scientifique. A number of scholars consider the relation of philosophical and theological systems to the classic or canonical texts associated with them, and show how in each case various hermeneutical techniques and rules have been developed to force the texts to accord with the presuppositions of the interpreter. The systems of thought studied here include Neoplatonism, Christianity (in the patristic age), Judaism (both ancient and medieval), Gnosticism, Manichaeism, and Islam; there are also studies of sixteenth and nineteenth-century philosophical and religious thought in Europe. The papers are as follows: P. Hadot, 'Théologie, exégèse, révélation, écriture, dans la philosophie grecque'; H. Cazelles, 'Le Pentateuque comme Torah'; B. Barc, 'Le texte de la Torah a-t-il été réécrit?'; J.-D. Dubois, 'L'exégèse des gnostiques et l'histoire du canon des Écritures'; I. Hadot, 'Les introductions aux commentaires exégétiques chez les auteurs néoplatoniciens et les auteurs chrétiens'; M. Tardieu, 'Principes de l'exégèse manichéenne du Nouveau Testament'; G. Monnot, 'La démarche classique de l'exégèse musulmane'; R. Goetschel, 'Exégèse littéraliste, philosophe et mystique dans la pensée juive médiévale'; B. Roussel, 'L'épître aux Éphésiens, de Laurent Valla à Sixte de Sienne et Théodore de Bèze: quelques aspects de l'histoire des écrits bibliques au XVI^e siècle'; P. Marsauche, 'La musique guérit les mélancolies: étude sur le commentaire de Dom Calmet'; and M.-D. Richard, 'La méthode exégétique de Schleiermacher dans son application au platonisme'. As is commonly the case with collections such as this, some articles are more closely related than others to the stated theme; those by the two Hadots, Cazelles, Barc, and Dubois will be of special interest to readers of the *Book List*.

J. BARTON

TREMBATH, K. R.: *Evangelical Theories of Biblical Inspiration: A Review and Proposal*. 1987. Pp. x, 154. (Oxford University Press, New York and Oxford. Price: £22.50. ISBN 0 19 504911 X)

Trembath bases his study on the evangelical principle of salvation in Christ. After examining the theories of biblical inspiration proposed by seven past and present evangelical writers, he develops suggestions made by William J. Abraham, and discusses in turn the recipient of the inspiration, the Bible as the medium of divine inspiration, and God, 'the initiator of salvation and inspiration'. Along the way he considers three traditional evangelical assertions about the inspiration of the Bible, verbal and plenary inspiration, and inerrancy, modifying the first two and rejecting the third because it confuses the doctrine of God and the doctrine of scripture, invests scripture with attributes which only God can possess, and tends to place the written mediator of the Christian's relationship to God above that relationship. He summarizes his theory in this way: 'the phrase "biblical inspiration" refers to the enhancement of one's understanding of God brought about instrumentally through the Bible, rather than to the mysterious and nonrepeatable process by which "God got written what He wanted" in the Bible'. Of special interest is the way Trembath draws from Roman Catholic theologians, and emphasizes the importance of the believer's Christian community; the ultimate criterion for determining the 'Christianness' of anything is 'compatibility with salvation as understood by their community'. This is an important contribution to the subject from the evangelical camp.

C. S. RODD

TUCKER, G. M., PETERSEN, D. L., and WILSON, R. R. (eds): *Canon, Theology, and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*. 1988. Pp. xix, 347. (Fortress, Philadelphia. Price: \$39.95. ISBN 0 8006 0854 2)

This Festschrift for Brevard S. Childs bears eloquent witness to the breadth of his interests and the varying responses which his work has elicited, particularly his canonical approach to the Old Testament. The essays come from German and British scholars as well as from Child's colleagues and former students in the U.S.A. The essays are grouped into four sections: (1) Canon and Theology: with a typically shrewd contribution by James Barr, 'The Theological Case against Biblical Theology'; E. S. Gerstenberger on 'Canon Criticism and the Meaning of *Sitz im Leben*'; P. D. Hanson on 'Biblical Interpretation: Meeting Place for Jews and Christians'; R. F. Melugin on 'Canon and Exegetical Method'; R. R. Wilson on 'Approaches to Old Testament Ethics'; B. C. Birch on 'Old Testament Narrative and Moral Address'; and D. L. Petersen on 'Israel and Monotheism: The Unfinished Agenda'. (2) The Interpretation of the Torah and the Former Prophets: with discussion of the Sinai pericope by J. Van Setters; Healing and the Mosaic traditions by G. W. Coats; the Tragedy of the House of David by J. W. Whedbee; and Elisha and the Shunnamite by B. O. Long. (3) The Interpretation of Prophetic Texts includes essays on general prophetic themes: R. E. Clements on 'Patterns in the Prophetic Canon: Healing the Blind and the Lame'; G. M. Tucker on 'The Law in the Eighth-Century Prophets'; G. T. Sheppard on 'True and False Prophecy within Scripture'; as well as discussion of more specific texts: J. Jeremias on Amos 3-6, B. W. Anderson on Isaiah 5-10(11), and A. Rofé on Isaiah 55:6-11. (4) The Interpretation of the Writings; with studies on Daniel 1 by W. Sibley Towner, Psalm 118 by J. L. Mays, and the Song of Songs by M. H. Pope. The volume is rounded off by a bibliography of Childs' contributions to Old Testament study: books, articles, and reviews.

R. DAVIDSON

UFFENHEIMER, B. and REVENTLOW, H. GRAF (eds): *Creative Biblical Exegesis: Christian and Jewish Hermeneutics through the Centuries* (JSOT Supplement Series 59). 1988. Pp. 225. (Sheffield Academic Press. Price: £27.50 (\$46.50). ISBN 1 85075 082 3; ISSN 0309 0787)

This is a collection of papers read at a conference in Israel in 1985 on Creative Biblical Exegesis, under the joint auspices of the Rosenberg School for Jewish Studies, Tel-Aviv University, the Evangelisch-Theologische and the Katholisch-Theologische Fakultät, Bochum. The aims of the organisers were (a) to make a contribution to research into various Jewish and Christian readings of the Bible throughout the ages, (b) to contribute to Jewish-Christian relations, and (c) to take another step toward the rebuilding of bridges between the Jewish and the German people.

The papers, all but one of which are in English, are M. Banitt, 'Exegesis or Metaphrasis'; P. Carny, 'Philo's Uniqueness and Particularity'; M. Dubois, 'Mystical and Realistic Elements in the Exegesis and Hermeneutics of Thomas Aquinas'; D. Flusser, '"Today if You Will Listen to this Voice" Creative Exegesis in Hebrews 3-4'; C. Frey, 'The Function of the Bible in Recent Protestant Ethics'; Y. Hoffman, 'The Technique of Quotation and Citation as an Interpretive Device'; J. Levinger, 'Maimonides' Exegesis of the Book of Job'; R. Liwak, 'Literary Individuality as a Problem of Hermeneutics in the Hebrew Bible'; K. Raiser, 'A New Reading of the Bible? Ecumenical Perspectives from Latin America and Asia'; H. Smolinsky, 'The Bible and its Exegesis in the Controversies about Reform and Reformation'; E. Toutou, 'Courants et Contre-Courants dans L'Exégèse Biblique Juive en France au Moyen-Âge'; J. Wallmann, 'Luther on Jews and Islam'; B. Uffenheimer, 'Some Reflections on Modern Jewish Biblical Research'; H. Graf Reventlow, 'Humanistic Exegesis: The Famous Hugo Grotius'. Finally, there is a 'Panel Discussion' — three short papers introduced by B. Uffenheimer. Z. W. Falk, 'Jewish and Christian Understanding of the Bible'; M. Dubois, 'Roman Catholic Understanding of the Bible'; and H. Graf Reventlow, 'Protestant Understanding of the Bible'.

R. B. SALTERS

VAN DER PLAS, D. (ed.): *Effigies Dei: Essays on the History of Religions* (Supplements to *Numen* 51). 1987. Pp. vii, 170. (Brill, Leiden. Price: fl. 75.00 (ca. \$37.50). ISBN 90 04 08655 2; ISSN 0169 8834)

Of the twelve essays in this book, four are likely to be of direct interest to *Book List* readers. D. van der Plas (following on from M. Dorese) analyzes the theology of the veiled images of Amun (Wainwright's so-called 'aniconic form') in the cult of Amenapet; P. H. J. Houwink Ten Cate examines the relation between the Sun god of heaven and the king in Hittite society, as mediators between the divine and human worlds; H. S. Versnel's essay on Graeco-Roman epiphanies raises some of the issues applying to the problem of biblical epiphanies, while P. W. van der Horst gives a first English translation of BM 10675, the oldest *Shiur Qomah* manuscript, which describes the measurements and qualities of the divine body. A fifth paper, J. G. Hahn's study of the portrayal of Jesus in films, is an interesting exercise in celluloid iconology!

N. WYATT

WALZER, M.: *Shutsu-Ejiputo to Kaihō no Seiji-gaku*. Translated by S. Arai. 1987. Pp. 234. (Shinkyō Shuppan-sha, Tokyo. Price: ¥2,200)

This is a Japanese translation of *Exodus and Revolution* (1985).

K. K. SACON

WERNER, W.: *Studien zur alttestamentlichen Vorstellung vom Plan Jahwes* (BZAW 173). 1988. Pp. xi, 334. (De Gruyter, Berlin. Price: DM 140.00. ISBN 3 11 011255 8)

Werner examines not only all passages in the Latter Prophets (not in the Psalms or wisdom) where the verb or the noun *yāś* or the noun *‘śh* is used with reference to God, but also Amos 3:7, 2 Chron. 25:1–8, and the theological passages in the Succession Narrative. The former group includes many passages in Isaiah, especially in 1–39, as well as a few in Jeremiah and Micah. Werner's discussion is dominated by redaction criticism, and he has taken for his mentors some of the most radical scholars in that field. On this basis he is able to dismiss the influential view of Isaiah as the originator of a theology of Yahweh's 'plan' on the grounds that all the passages where it appears are redactional and post-exilic (except Isa. 46:9–11 — Deutero-Isaiah). Nor do they in reality, according to Werner, exhibit a single conception, but rather a variety of reflections on personal life and national and international history by which faith is enabled to see, with hindsight, Yahweh at work with deliberate purpose in history. The present form of Isa. 5:11–19 in particular is seen as a response to a sceptical attitude to life traceable in Old Testament sources to the fourth or third century.

W. J. HOUSTON

WILLIAMS, T.: *Form and Vitality in the World and God: A Christian Perspective* (paperback edition). 1988. Pp. xi, 356. (Clarendon, Oxford. Price: £10.95. ISBN 0 19 826698 7)

This is a welcome paperback re-edition of the 1985 study of 'the story of Israel, Judaism, and the phenomenon of Jesus' which was widely hailed, as in the review in *B.L.* 1986, p. 98.

A. G. AULD

8. THE SURROUNDING PEOPLES

ARCHI, A. (ed.): *Eblaite Personal Names and Semitic Name-Giving* (Archivi Reali di Ebla, Studi I). 1988. Pp. xiii, 306, 1 pl. (Missione Archeologica Italiana in Siria, Università degli Studi di Roma 'La Sapienza'. Price: Lire 70,000.)

The fourteen papers will interest linguists foremost, but several make points of importance to a wider readership. D. Pardee's 'Personal Names from Ebla from a West Semitic Perspective: Pantheon Distribution according to Genre' (pp. 119–51) discusses Hebrew names with possibly polytheistic elements, with kinship terms perhaps reflecting the name-giver's relation to a personal deity, then examines the distribution of names in texts from Phoenicia, Ugarit, and Ebla, showing different patterns of occurrence in different types of text. Semitic names of the Pre-Sargonic period from Babylonia reveal, according to A. Westenholz, Ilum, and Ishtar as almost exclusively the gods revered, a surprising situation not shared at Mari or Ebla, or in Sumerian names (chance recovery of text may affect the picture). Name-forms occupy P. Fronzaroli, H. Limet, D. O. Edzard, J. Krecher (survival of toponyms), H.-P. Müller, and notably M. Krebernik whose careful analysis of Prefixed Verbal Forms (pp. 45–69) concludes this is the dominant type at Ebla, corresponding to Akkadian preterites, with no trace of anything related to later West Semitic 'perfect' forms (see below p. 125). R. D. Biggs compares names at Ebla and at Abu Salabikh in Babylonia, O. Roualt describes a process for computerized study, J. Renger concludes that *mlk* in the El-Amarna Letters has a West Semitic meaning, C. H. Gordon compares various names from Ebla with some from the Old Testament and elsewhere, while A. R. Millard notes how rare words and archaic forms appear in names,

and points to analogies between names at Ebla and in the Old Testament. A. Archi, M. Biga, L. Milano provide important 'Studies in Eblaite Prosopography' (pp. 205–306) clarifying names of kings, their families and their retainers, with noteworthy consequences for reconstructing the history of Ebla.

A. R. MILLARD

BARUCQ, A., CAQUOT, A., DURAND, J. M., LEMAIRE, A., and MASSON, E.: *Écrits de l'Orient ancien et sources bibliques* (Petite Bibliothèque des Sciences Bibliques: Ancien Testament 2). 1986. Pp. 318. (Desclée, Paris. Price: Fr. 135.00. ISBN 2 71890308 2)

Our French-speaking colleagues seem to have a genius for *haute vulgarisation* and this outstanding volume is a typically thorough and encyclopaedic example of the genre. It is one of a series of eleven volumes aimed modestly at members of Bible study groups and students, though some of the contributions are so authoritative and well documented that they will also be of use to researchers and teachers. A. Lemaire contributes sections on writing and languages, Phoenician texts and Aramaic texts. Each is a masterly survey with excellent documentation. The section on writing includes discussion of scribes, schools, and archives, as well as an analysis of the development of literary works which would be usefully read by scholars working on similar matters in the Old Testament context. Not quite so well documented, but equally authoritative, is the section by A. Caquot on Canaanite texts (mainly concerned with Ugaritic). Egypt is dealt with by A. Barucq, Mesopotamia by J. M. Durand, and Hittite texts by E. Masson. The authors are not over-concerned with making comparisons with the Old Testament. The civilizations of the ancient Near East are allowed to stand on their own feet, the only wise basis for comparison. J. Auneau provides an index and a chronological table.

J. F. HEALEY

BRUNNER, H.: *Das hörende Herz: Kleine Schriften zur Religions- und Geistesgeschichte Ägyptens* (OBO 80). 1988. Pp. x, 433. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 98.00; DM 145.00. ISBN 3 7278 0567 6; 3 525 53709 3)

This substantial volume offers a collection of forty-five papers by the well-known Egyptologist Hellmut Brunner, grouped under eight headings. Papers are reproduced directly from the original publications except when unsuitable formats have required resetting. The eight sections are: 'The understanding heart' (3 papers); Egyptian wisdom-literature and education (6 papers); Egyptian religion (17 papers, the heart of the book); Egyptian kingship (4 papers); Egyptian funerary beliefs (4 papers); Egyptian concepts of space and time (3 papers); on Egyptian literature and art (2 papers); and finally the impact of Ancient Egypt on the Bible and Christianity (6 papers). While it is the first and last sections that have the most direct relevance to Old Testament scholars, much useful background information on the history of concepts and attitudes in Old Testament times is tucked away in most of the others also. A compact index completes this useful compilation.

K. A. KITCHEN.

BUTTERWECK, C., CONRAD, D., DELSMAN, W. C., DIETRICH, M., HECKER, K., STERNBERG-EL-HOTABI, H., KAMMERZELL, F., LORETZ, O., MÜLLER, H. -P., MÜLLER, W. W., OCKINGA, B., RÖMER, W. H. PH., and ROSCHINSKI, H. P.: *Grab-, Sarg-, Votiv- und Bauinschriften* (Texte aus der Umwelt des Alten Testaments, Bd II, Lfg 4). 1988. Pp. 453–640. (Gerd Mohn, Gütersloh. Price: DM 138.00; sub. price: DM 118.00. ISBN 3 579 00069 1)

In this continuation of *TUAT* (see *B. L.* 1988, p. 121 for the last fascicle) Römer translates the Sumerian; Hecker the Akkadian; Dietrich and Loretz a

Mari inscription and two in Ugaritic; Sternberg, Kammerzell and Ockinga the Egyptian; Conrad the Hebrew; Delsman the Aramaic; Butterweck, H. -P. Müller and Roschinski the Phoenician and Punic; W. W. Müller the South and North Arabic. There is no change in the style or character of this new part. The renderings are fully competent, and the introductions, notes, and bibliographies are well informed and up to date. The problem of selection remains, however. The choice of twenty-five out of the thousands of Mesopotamian texts of the types being drawn upon cannot but appear whimsical. They are meant as representative of their types, not being selected as relevant to the Old Testament. The same applies to the sixteen Egyptian texts. Hebrew is more fully represented due to the paucity of the material. Such an old favourite as the Siloam inscription appears of course, but more recent finds such as those from Kuntilet 'Ajrud are also presented, also a big group of seal inscriptions. The Hebrew and Phoenician are given more technical treatment: only the original language is missing, but even that is sometimes quoted in the notes. While offering the older, well-known Phoenician and Aramaic inscriptions, less well known and important more recent discoveries such as the Givat ha-Mivtar funerary inscription and Punic *MLK*-offering material are also given. There is much here not in *ANET* and other similar works.

W. G. LAMBERT

Cananea selecta. Festschrift für Oswald Loretz zum 60. Geburtstag (Studi Epigrafici e Linguistici sul Vicino Oriente antico, vol. 5). 1988. Pp. x, 229 with one photograph. (Essedue edizioni, Verona. Price: Lire 45,000)

Of the seventeen contributions to this birthday issue of *SEL* only two are directly concerned with the Old Testament. They are G. del Olmo Lete's study of Bashan as the Canaanite Netherworld (pp. 51–60) and D. Pardee's 'The Poetic Structure of Psalm 93' (pp. 163–70). Other studies will be of interest, too, including several on Ugaritic texts (by M. C. Astour, A. Caquot, J.-L. Cunchillos, J. C. de Moor, J. F. Healey, J. M. Sasson, W. G. E. Watson, and P. Xella) and philology (by P. Bordreuil, E. Lipiński, and J. Sanmartin). The long bibliography of works by Professor Loretz (compiled by P. Xella) includes a substantial number of items which are significant for Old Testament studies.

W. G. E. WATSON

DIETRICH, M. and LORETZ, O.: *Die Keilalphabete: Die phönizisch-kanaanäischen und altarabischen Alphabete in Ugarit* (Abhandlungen zur Literatur Alt-Syrien-Palestinas (ALASP) 1). 1988. Pp. xiv, 357 and 1 map. (Ugarit-Verlag, Münster; distributed by Cornelsen Verlagsgesellschaft, Postfach 8729, D-4800 Bielefeld. Price: DM 89.00 (sub. price: DM 80.00). ISBN 3 917120 00 6)

The discovery by A. G. Lundin that the cuneiform tablet from Beth-Shemesh presents the signs in the order of the South Semitic alphabet (Le Muséon, 100 (1987), 243–50) enabled the authors to develop their view of the arrival at Ugarit of a dominant class of 'Arab' people who imposed their 'long' alphabet on the existing 'short' one. These people already knew cuneiform and had transferred their inherited linear alphabet to it. A chart attempts to show relations between the Ugaritic cuneiform signs, the linear alphabet and the South Semitic alphabets, but the similarities are less than convincing. Much of Dietrich and Loretz's argument rests on their minute analysis of texts in the 'shorter' alphabet from Ugarit and the examples of 'Ugaritic' texts found elsewhere (ch. 4, pp. 145–276). The following chapter treats the Beth-Shemesh tablet in detail. The authors' thesis is based on relatively few documents and may demand too much of them. With its comprehensive

bibliographies and histories of research it should stimulate further discussion and facilitate the evaluation of future discoveries. It is also a reminder of the variety of dialects and scripts in the Levant on the eve of Israel's emergence.

A. R. MILLARD

La Dona en l'antiquitat (Orientalia Barcinonensia 1). 1987. Pp. 141. (Editorial AUSA, Barcelona. Price: \$12.00. ISBN 8486329 11 6)

It is an interesting reflection on the scholarly coverage of the ancient world in a European university that this symposium on Woman in Antiquity held in Barcelona should result in a book with seven chapters devoted mainly to the classical world (itself limited to Greece), while the author of the remaining paper is almost apologetic in his explanation that the expression 'the ancient Orient' is in effect restricted to 'the Mesopotamian-Anatolian-Syrian ambit'!

This paper, by G. del Olmo Lete, considers women's roles in ancient Near Eastern societies as being dictated above all by their sexual function, though this could involve considerable power in dynastic contexts. On the literary plane he notes three significant types of female representation: mythology/goddess, epic/heroine, and liturgy/officiant. A goddess's role is generally connected with the status of her consort, who may be a primordial father figure or a usurper figure of a later generation. ^cAnat is noted as a goddess who collaborates actively in her husband's roles, while Ishtar is a similarly paradoxical combination of erotic and martial traits. In epic, Enkidu's harlot and Rahab of Jericho symbolize the link between sex and culture, Hurriya and Helen trigger off wars, while Pughat in avenging her brother anticipates various biblical heroines. In the cult, the priestess-goddess is at the centre of the sacred marriage rite, epitome of cosmic fertility. The king's role appropriates her symbolism to the political realm.

N. WYATT

EGGEBRECHT, A. (ed.): *Ägyptens Aufstieg zur Weltmacht (1550–1400 v. Chr.): Zeugnisse einer glanzvollen Epoche*. 1987. Pp. 384. (Von Zabern, Mainz. Price: DM 49.80. ISBN 3 8053 0964 3)

This really magnificent volume is the permanent catalogue and record of a splendid exhibition staged at the Roemer- und Pelizaeus-Museum in late 1988. The subject was the period of the first half of the Egyptian eighteenth Dynasty (c. 1550–1400 B. C.), before the days of the notorious Akhenaten or the gold of Tutankhamun. This first half of that Dynasty saw Egypt's rise to superpower status in that epoch, ruling from North Syria into the depths of the Sudan at its acme. The first half of the volume is divided between introductory essays on the rise of Egypt to such power, the kings and officialdom, the role of Egypt's ample gold-supplies in imperial use and politics and religion of the time, and a presentation of a full-scale model of the vividly-coloured tomb-chamber of Sennufer, Mayor of Thebes, created in collaboration with Kodak, using new photographic techniques. The second half of the book shows a wealth of objects: statuary, everyday furnishings, writing-kits, and typical documents, tools, weapons, the inevitable funerary effects, all in profusion and in the finest colour-reproductions. It gives a window on to life in Egypt during the time of the reputed sojourn of the Hebrews in Egypt up to a century and more before the exodus. The book also has abundant bibliographical notes. The initial essays are good, if occasionally idiosyncratic and unduly dogmatic on a few doubtful details — but not so as to detract from the book's undoubted worth.

K. A. KITCHEN

FARKAS, A. E., HARPER, P. O., and HARRISON, E. B. (eds): *Monsters and Demons in the Ancient and Mediaeval Worlds: Papers Presented in Honor of Edith Porada*. 1987. Pp. xv, 114, and 54 plates with 66 drawings and 101 photographs. (Von Zabern, Mainz. Price: DM 98.00. ISBN 3 8053 0912 0)

A beautifully produced volume worthy of the aesthetic interests of its dedicatee. She herself offers a useful introduction, which is followed by nine articles: H. G. Fischer on Egyptian monstrosities; E. Reiner on figurines, amulets, and talismans in Mesopotamia; W. G. Lambert on the development of the Gilgamesh tradition in literature and art; D. P. Hansen on seals from Lagash; M. J. Mellinck on links between Anatolian and Minoan libation pourers; J. Boardman on classical marine monsters; P. H. von Blanckenhagen on 'Easy monsters' — reduced from supernature to genre figures in fashionable Graeco-Roman art; D. Bishop on the demonization of gods in the Iranian tradition; and W. M. Voelkle on the seven deadly sins illustrated in Morgan MS M 1001 (c. 1475). Biblical scholars may look with envy on the rich iconographic repertoire illustrated here which the Jews were so often assumed to have rejected (but see Goodenough!). In the final paper they will be gratified to discover a mediaeval iconographic tradition including (Baal/El) Berit and Ashtarot of Judges, and Asmodeus of Tobit. These papers while thoroughly scholarly have evidently been written with relish and enjoyment, traits all too often lacking in academic publications.

N. WYATT

FAZZINI, R. A.: *Egypt: Dynasty XXII-XXV* (Iconography of Religions, Section XVI: Egypt, Fasc. 10). 1988. Pp. xii, 36 and XLVIII plates. (Brill, Leiden. Price: fl.42.00; ca.\$21.00. ISBN 90 04 07931 9)

Part of an ongoing series, this fascicle covers the religious concepts of Ancient Egypt and their expression in the visual arts (scenes on temple and tomb walls; stelae; statuary; funerary effects) during the period c.1000-650 B. C. i.e. most of what is habitually termed the 'Third Intermediate Period' in Egypt — not because it was (or should be) deemed unimportant, as the author complains (p. 1), but because it was a period of disunity between periods of unity and power. Prefaced by an excellent and relatively up-to-date bibliography, the author gives special abbreviations, list of dates, and a deft historical outline. Then he surveys a rich variety of religious concepts and artistic formulations. These include scenes of pharaoh's triumph (that of Shishak/Shoshenq I being the classic one here), the very popular theme of the divine youth upon a lotus (cf. the Samaria ivories and many others), various themes that directly reflect the immense growth in the cult of Osiris, Isis, and Horus; the style of stelae commemorating land-donations, the jubilee-ceremonies (Osorkon II, ally of Ahab), statuary, not least of the high priestesses, 'God's Wives of Amun', and the funerary fashions and beliefs of the period. The whole compact and clear account is illustrated by forty-eight well-chosen and well-produced plates, bringing together a variety of subjects not otherwise available within one pair of covers. Useful background in dealing with Egyptian connections on the religious plane, for the period of the Hebrew 'divided monarchy'.

K. A. KITCHEN

GOLOMB, D. M. (ed.): *"Working with No Data": Semitic and Egyptian Studies Presented to Thomas O. Lambdin*. 1987. Pp. xiv, 264. (Eisenbrauns, Winona Lake IN. Price: \$28.50. ISBN 0931464 35 8)

Seventeen essays, almost all on aspects of Semitic languages, honour the Harvard grammarian. W. R. Bodine summarizes uses of Graphemics, Translation Theory, and Discourse Analysis in biblical and related studies. C. T. Hodge argues for the Egyptian suffix conjugation as part of a prehistoric

Afroasiatic-Indo-European language, and J. Huehnergard uses analogy to explain three items of Akkadian morphology. In the El-Amarna Letters the phrase 'to become an 'Apiru' means just that, affirms W. L. Moran, not 'to join the 'Apiru' as M. Liverani has maintained. L. R. Shehadeh analyses the writing of voiceless consonants in 'Proto-Canaanite' (a very tentative exercise) and especially in West Semitic names at Ugarit. Citing Lambdin's scepticism that Ugaritic can be read with any certainty, R. J. Clifford proceeds to study Mot's invitation to Baal (CTA 5 i), noting parallel expressions in Hebrew and finding the order CTA 4, 5 probably wrong. The Nora fragment in Phoenician (CIS I.149) belongs to the eleventh century B.C. according to F. M. Cross who offers a new interpretation and comments on trade and colonization (but it is unlikely that the stone can be treated so certainly). B. Halpern concludes that the language of the Deir Alla Balaam text is a local Canaanite dialect of elevated style with a southern Aramaic flavour, warning that Judean Hebrew was not monolithic. (The possibility that the text was old when copied is not considered.) For Targumic studies, D. M. Golomb shows systematic differences of rendering *l'hištaḥ'wôt* between the Targumim, and argues that the Targumim are sophisticated products of rabbinic scholarship, not popular paraphrases; and D. J. Harrington explores the Targum Jonathan on Hannah's Song, discovering allusive apocalyptic elements distinguishing it from the rest of the Targum, marking it as a post-A.D. 70 composition to encourage the depressed. S. E. Fassberg identifies two Palestinian supralinear signs as equivalents of Tiberian *dagesh* and *raphe*. Ethiopic Enôch was translated from Greek, not Aramaic, according to J. C. Vanderkam, *contra* E. Ullendorff and M. Knibb, while E. Isaac claims that one Ethiopic MS (K9) militates against the Aramaic exemplar theory while being closer to the Qumran fragments in some points. U. L. Perking tries to demonstrate that the *yegattel* imperfective G was integral to Proto-Ethiopic. With two other essays, this volume offers many things worthy of attention by a variety of scholars.

A. R. MILLARD

KREBERNIK, M.: *Die Personennamen der Ebla-Texte: Eine Zwischenbilanz* (Berliner Beiträge zum Vorderen Orient 7). 1988. Pp. xvii, 353. (Dietrich Reimer, Berlin. Price: DM 68.00. ISBN 3 496 00906 3)

As they edit the 8,000 or so tablets of the Ebla archive, the scholars responsible list all the personal names in them. Now Manfred Krebernik has combined all the names from those lists and from texts given in other publications to make a preliminary analysis of the Ebla onomasticon. The inventory of personal names and name elements occupies pages 115–318 of this clearly typed book. Earlier chapters set out details of publication, deal with questions of sign values and readings, orthography, types of name, phonology and morphology, listing identifiable roots and the elements of compound names. In these earliest Semitic names recorded from Syria the strongest flavour is Akkadian, and the majority of explanations that can be offered with assurance are based on Akkadian or Akkadian and Common Semitic. The explanations in West Semitic terms proposed by G. Pettinato and M. Dahood are noted, but often discounted on technical grounds. No West Semitic *qatal*-perfective forms are found, but the type seen in *iš-ra-il* (probably the same as Israel) is common. Other words found in Biblical Hebrew are noted, some certain (e.g. *gōy*, p. 84) others doubtful (e.g. *'adam*, pp. 71, 75). The list of roots gives succinct discussions of the various possibilities the writing system allows. This book is an interim presentation, but it is a masterly survey, set on reliable foundations; an important contribution to comparative Semitic linguistics and eventually to knowledge of the early population of Syria.

A. R. MILLARD

MAGEN, U.: *Assyrische Königsdarstellungen — Aspekte der Herrschaft: eine Typologie* (Baghdader Forschungen 9). 1986. Pp. xv, 176, and 31 plates. (Von Zabern, Mainz. Price: DM 180.00. ISBN 3 8053 0835 3)

Despite the lavish format and matching price this is an archaeological Ph.D. thesis written under Th. Beran in Frankfurt, with help in Akkadian from K. Deller and Ph. Hibbert of Heidelberg. It aims to study and explain the representations of the Assyrian king in Assyrian art, most examples of which are first-millennium. On occasion he is ambiguously represented as hunter or builder, but what is the king doing when, e.g. he holds up his right hand with index finger extended? The art is systematically collected, and presented, with a fair selection reproduced in the plates. The explanations attempt to draw in all directly relevant material from both representations and from written sources, not only from the period dealt with, but also from the second and later half of the third millennium B.C. This is largely pioneering work, and comprehensive in its attempt to reconcile monuments and texts. As a thesis it deserves commendation, though it relies too much on the ubiquitous charts and not enough on profound knowledge of the wider context of each category of material. Fuller study of these will undoubtedly bring improvements. There is comparable linguistic material in Hebrew, but pathetically little art to compare.

W. G. LAMBERT

PALEY, S. M. and SOBOLEWSKI, R. P.: *The Reconstruction of the Relief-Representations and Their Positions in the Northwest-Palace at Kalhu (Nimrud)* II (Baghdader Forschungen, 10). 1987. Pp. xvii, 93, with 6 plates and 6 plans. (Von Zabern, Mainz. Price: DM 135.00. ISBN 3 8053 0888 4)

Excavation of this ninth century B.C. Assyrian royal palace has continued now for almost 150 years since Layard. Recent work has uncovered the ruined west wing. Here a range of rooms (S,T,Z) with reliefs of large sized human and divine winged figures, with but a single royal figure and escort, shows that, as in another room(I), they were meant to impress the visitor with such religious connotations. Another smaller room (WI) is lined with a lion-hunt and Nisroch figure. These are art forms already known. The frontage of this wing to an inner courtyard bears fragmentary scenes of a siege, chariot warfare, and official procession.

This is a well produced but very technical catalogue primarily concerned to marshal the evidence to reconstruct these few rooms. It can be fully interpreted only by reference to the previous works of the late Janusz Meuszyński and related articles for no detailed illustrations of these sculptures are included here. This book is a step towards the final reconstruction of the palace which, when the other results from all excavations are brought together, will enable the Old Testament reader to see better the centre of Assyrian military might which was directed against Palestine.

D. J. WISEMAN

SCHULMAN, A. R.: *Ceremonial Execution and Public Rewards: Some Historical Scenes on New Kingdom Private Stelae* (Orbis Biblicus et Orientalis 75). 1988. Pp. xxix, 223 and 35 figures and 6 plates. (Universitätsverlag, Freiburg (CH). Price: SwFr. 74.00. ISBN 3 7278 0548 X. Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53704 2)

This ingenious work falls into two very distinct parts. In the first, the author surveys the known stelae set up by private individuals in the Egyptian New Kingdom (c. 1550–1070 B.C.) that have an initial scene at the top, showing the pharaoh triumphantly striking down a foreign foe, normally before a deity. This pose is a highly-traditional one (going back to Narmer,

before 3000 B.C.), often found on the grand scale on temple-entrances, symbolizing the pharaoh's role as protector of Egypt and champion of the gods. On these private monuments, Schulman advocates the very dramatic view that such scenes reflect in each case a specific ceremonial occasion when Pharaoh did so slay a foe ritually, and at which the dedicator of the stela was present. Unfortunately, there is no particle of positive evidence in favour of so daring a hypothesis; and the circumstances of several stelæ (e.g. of the Viceroy Setau) speak volumes against it. Rather, it is simply a 'loyalist' motif, without historical reference.

In the second part, on the contrary, Schulman is fully justified in emphasizing the historical reality of scenes of reward and/or promotion on private stelæ (in tomb-chapels — occasionally in temples, so the high priest Amenhotep by Ramesses IX); the texts in various cases explicitly support him here. So, this book contains within itself a vivid contrast in use of data and in its results, part invalid, part valid.

K. A. KITCHEN

SCHUMACHER, I. W.: *Der Gott Šopdu — der Herr der Fremdländer* (OBO 79). 1988. Pp. xiv, 352. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 94.00; DM 135.00. ISBN 3 7278 0566 8; 3 525 53708 5)

Originally a thesis, this work is the first full-scale study of the Egyptian god Šopdu, 'Lord of the East'. The authoress is able to demonstrate that Šopdu was not of Semitic origin (as sometimes suggested), but purely Egyptian. His cult is seemingly first located in the region of Memphis; only from the Middle Kingdom onwards is he found in the East Delta lands bounding the deserts out towards Sinai, the 'East' of which he was 'Lord', and then onwards shared with Hathor and Thoth the patronage of Egyptian expeditions to Sinai. Šopdu was essentially a deity of second rank; this book will be the essential reference for him.

K. A. KITCHEN

SEYERSTED, P.: *Gilgamesj. Han som så alt*. Norsk utgave ved Per Seyersted. Innledning av professor Arvid S. Kapelrud. 1987. Pp. 83. (J. W. Cappelens Forlag, Oslo. ISBN 82 02 04301 8)

This Norwegian rendering of the Gilgamesh epic first appeared in 1967 (not noticed in *B.L.*), having been commissioned for Teaterverkstedet in Oslo, where it was staged. It is a free rendering into idiomatic Norwegian of the Assyrian text, to which Sumerian, Babylonian, Hittite, and Hurrian fragments have been added, the whole being arranged and edited by the translator to form a unified whole, to which his foreword provides a literary preface. Professor A. S. Kapelrud contributes a historical and archaeological introduction.

G. W. ANDERSON

STOLPER, M. W.: *Entrepreneurs and Empire: the Murašu archive, the Murašu Firm, and Persian Rule in Babylonia* (Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul, LIV). 1985. Pp. XXI, 324. (Nederlands Instituut voor het Nabije Oosten, Leiden. ISBN 90 6258 054 8)

What was originally a doctoral dissertation presented to the University of Michigan in 1974 has now been thoroughly revised for publication some eleven years later. By concentrating on a very specific area, namely the Murašu archive from Babylon belonging to the middle of the Achaemenian Empire, Dr Stolper's study aims to elucidate two areas in particular, provincial social and economic history and also imperial, political history. After

setting the stage for describing Achaemenid Babylon, the author gives a survey of the Murašû archive and a brief description of the Murašû firm. The first main section of the work concentrates on the personnel concerned with the management and administration of various categories of property, and by doing so provides valuable information about social and economic conditions. The second main section turns to the political and economic context of the archive and devotes particular attention to mortgages. In addition to his analysis the author presents previously unpublished texts from the archive housed in the University Museum and the British Museum, and he also provides transliterations. This is a valuable study that will be of interest to biblical scholars concerned with the history of this particular period.

G. H. JONES

WATANABE, K.: *Die adê-Vereidigung anlässlich der Thronfolgeregelung Asarhaddons* (Baghdader Mitteilungen, Beiheft 3). 1987. Pp. vii, 248, and 16 black and white plates. (Mann, Berlin. Price: DM 69.00. ISBN 3 7861 1446 3)

Esarhaddon as king of Assyria made an unusual arrangement for his succession. His son Ashurbanipal was made crown prince of Assyria, while an elder son Shamash-shumu-ukin was designated to become king of Babylon.. To ensure that this unprecedented arrangement was respected, Esarhaddon required all the high officials of his realm to take an oath that they would actively support his decision. This oath was carefully drawn up in writing and still survives in broken multiple copies, from which a text of 663 lines has been reconstructed. It was first published in 1958 by D. J. Wiseman as *The Vassal Treaties of Esarhaddon* and as a treaty has attracted much attention in Old Testament circles. The language is mainly Neo-Assyrian, which is still a little known dialect of Akkadian. Also the curses contain a wealth of imagery (and words for it) previously unattested. Hence study since 1958 has made a new edition a desideratum, and this Heidelberg thesis written under K. Deller supplies the need. It is a reliable work with much new in it, supplying text, translation, linguistic notes, and a systematic introduction with material relevant to Old Testament studies. Knowledge of Akkadian is presumed, but the matter relevant to other fields can be obtained without it.

W. G. LAMBERT

9. APOCRYPHA AND POST-BIBICAL STUDIES

ANGELES NAVARRO, M., DE LA FUENTE A., and PIÑERO, A. (eds): *Testamentos o Discursos de Adios* (Apocrifos del Antiguo Testamento, V). 1987. Pp. 527. (Ediciones Cristiandad, Madrid. ISBN 84 7057 421 3; 84 7057 324 1 (complete work))

For the previous volumes of this series, planned and inaugurated by the late A. Díez Macho, see *B. L.* 1986, p. 118 (Vol. 1) and 1985, pp. 129-30 (Vols. 2-4). The contents of this volume form a clear unit, containing the same eight Testaments as Charlesworth. The introductions and translations are respectively by A. Piñero (Testaments of the XII Patriarchs, of Job and of Solomon), by L. Vegas Montaner (Testaments of Abraham and Moses), by G. Aranda Pérez (Testaments of Isaac and Jacob) and by F.-J. Martínez Fernández (Testament of Adam). Any general introduction to testaments or farewell discourses as a genre must be sought in Vol. 1; in Vol. 5 each work is described and discussed purely in itself. The introductions are mostly longer than in either Charlesworth or Sparks, and are both informative and generally well argued. The bibliographies usually (though not always) refer to the corresponding items in Charlesworth, but never to those in Sparks (a pity, since in some cases these are the most authoritative currently available in

English). The Spanish text is accompanied by explanatory notes comparable in quantity and character to those in Charles — a most desirable feature, in which this publication surpasses Sparks and all but a few items in Charlesworth. The Spanish text itself appears to maintain the high standard of previous volumes in this series and others from this publishing house. It would be a tragedy for biblical studies in the Spanish-speaking world if, following the sad death last year of its proprietor, Ediciones Cristiandad were unable to continue.

R. P. R. MURRAY

BARKER, M.: *The Lost Prophet: The Book of Enoch and its influence on Christianity*. 1988. Pp. xi, 116. (SPCK, London, Price: £4.95. ISBN 0 281 04381 7)

This is a popularized version of the author's *The Older Testament* (B. L. 1988, pp. 100–01) but looking more particularly at the application of its thesis to Christianity. Like its larger predecessor, it is a challenging and stimulating book and provides a useful dimension to biblical studies not often found in the responsible popular religious press. It also shares the major weakness of the scholarly study, viz. the speculative nature of much of the reconstruction. Perhaps more problematic, though, is the reductionist way in which the argument is pressed. One gains the clear impression that the Enochic tradition is *the* way to understand much of early Christianity — *the* key to all sorts of passages normally given another explanation in New Testament study — which sometimes leads to sweeping statements in which a great deal of scholarship is dismissed without proper argument or qualification (e.g. 'almost everything in the New Testament can be seen to stem from Palestine' — p. 53). An annoying habit of the author is to express opinions on a variety of issues which seem to have little to do with the subject at hand (e.g. 'medicine and religion have been separated to their mutual impoverishment' — p. 37; women and the priesthood — p. 39). But despite the weaknesses the book is a refreshing change from the pabulum in many works for the laity. The important thing is not whether it is right but the challenge it presents to widespread assumptions and ways of perceiving the Christian tradition. Greater bibliographical guidance would have been helpful.

L. L. GRABBE

BEALL, T. S.: *Josephus' Description of the Essenes illustrated by the Dead Sea Scrolls* (SNTS Monograph Series 58). 1988. Pp. vii, 200. (Cambridge University Press. Price: £22.50 (\$37.50). ISBN 0 521 34524 3)

The passages in Josephus which refer to the Essenes are here set out in the original and in translation, and the major part of the book is then devoted to a commentary on them in the light of the Dead Sea Scrolls, in particular the Manual of Discipline and the Damascus Document. A concluding chapter suggests that more than forty parallels can be identified, with only a small number of apparent discrepancies, and this is held to justify the 'working hypothesis' that the sectaries were indeed Essenes. There is a full bibliography, three indexes, and few misprints (though p. 132 did produce one nonsense). Many detailed points of value are made, and the hypothesis remains perhaps the most probable one, but there must be doubts whether precise comparisons of this type between writings of different literary genres are entirely convincing.

R. J. COGGINS

BENJAMIN VON TUDELA: *Buch der Reisen (Sefār ha-Massa'ot)*, translated into German by R. P. Schmitz, I: *Text* (Judentum und Umwelt, 22). 1988. Pp. 82. (Lang, Frankfurt am Main, Bern, New York, Paris. Price: SwFr. 24.00; \$18.45. ISBN 3 8204 1442 8; ISSN 0721 3131)

A major source for the twelfth-century history of the Mediterranean and Near Eastern Jewish communities, and their general environment, is the

itinerary of the Jewish traveller, Benjamin of Tudela. Having spent years journeying from Spain via the north Mediterranean to the Persian Gulf and returning through Egypt, he could report not only on the religious customs of the communities but also on their size, structure, and socio-economic activity. Of particular interest to Bible students are his travels in Crusader Palestine, his description of synagogal lectionaries in Cairo, and his comments on the reading of a reputedly ancient scroll of Ezekiel in central Iraq. In this reliable series for the general German reader, the translator, basing himself on the Hebrew edition of M. N. Adler (London, 1906), offers a clear translation, bibliographical preface, and indexes of subjects, personalities and places, and promises a second volume of commentary.

S. C. REIF

BORGEN, P.: *Philo, John and Paul: New Perspectives on Judaism and Early Christianity* (Brown Judaic Studies 131). 1987. Pp. 324. (Scholars Press, Atlanta, Georgia. Price: \$41.95 (member price: \$27.95). ISBN 1 55540 183 0)

On the very last page of this collection, after the index, is found the information that 'the studies are either reproductions, elaborations or modifications of essays which have been previously published'. In fact the majority have been published twice before and at least one of them ('God's Agent in the Fourth Gospel') has already appeared three times! They are divided here into three groups: Philo, John, and Paul. They range in date from 1963 to 1984, so the term 'new perspectives' in the title is slightly misleading. What is true is that these are all original contributions by a scholar who has done more than any other contemporary exegete to demonstrate the relevance and importance of the works of Philo Judaeus to the study of the New Testament. Though the book is not printed in the ordinary sense, the publisher has taken the trouble to justify the margins of the photographed typescript.

J. F. ASHTON

BUCHHOLZ, D. D.: *Your Eyes Will Be Opened: A Study of the Greek (Ethiopic) Apocalypse of Peter* (SBL Dissertation Series 97). 1988. Pp. ix, 482. (Scholars Press, Atlanta, Georgia. Price: \$19.95 (member price: \$12.95). ISBN 1 55540 024 8). Paperback price: \$12.95 (member price: \$8.95). ISBN 1 55540 025 6

This volume provides an edition and translation of the Ethiopic text of the early Christian Apocalypse of Peter, with an introduction and notes on the Ethiopic text. The edition is based on two manuscripts: Paris, Abbadianus 51, which was also used for the edition and translation published by S. Grébaut earlier this century, and Tānāsee 35. The edition raises a number of questions, but here it must suffice to note that the volume is not directly relevant to the concerns of the *Book List*.

M. A. KNIBB

BUNTE, W.: *Die Mischna: Text, Übersetzung und ausführliche Erklärung VI. Seder Toharot 2. Traktat Ohalot*. Pp. ix, 471. 198 8. (De Gruyter, Berlin, New York. Price: DM 298.00. ISBN 3 11 009808 3)

This further instalment of the long-running Beer-Holtzmann edition of the Mishnah follows the pattern of the earlier volumes: pointed Hebrew text with facing German translation; notes largely of a philological nature at the foot of the page; introduction covering such topics as the name of the tractate and its place in the Mishnah, its composition and relationship to the Tosefta, the idea of corpse-impurity in the Near East and in Judaism; text-critical appendix with variants from major mss, Genizah fragments and editions; and

finally a series of indices (including one of Greek and Latin loanwords). Bunte has done his work carefully and his valuable notes will undoubtedly help to initiate scholars and students into a closer reading of this difficult Mishnaic tractate.

P. S. ALEXANDER

BURKHARDT, H.: *Die Inspiration heiliger Schriften bei Philo von Alexandria*. 1988. Pp. xi, 265. (Brunnen Verlag, Giessen. Price: DM 39.00. ISBN 3 7655 9340 0)

In this dissertation (presented in Göttingen) an exhaustive survey is undertaken of Philo's theories about the inspiration of 'scriptural' texts. The author notes that previous studies have relied on a small number of passages which have come to form a little 'canon' of Philonic references to inspiration, and that few of these are in fact about the inspiration of *Scripture*: most of them are about the ecstatic inspiration of prophets or other religious figures, and have simply been assumed to provide evidence for what Philo must have thought about the inspiration that produced scriptural writings.

After a survey of every reference to 'holy writings' in Philo, Burkhardt examines those places where he explicitly discusses the nature of the inspiration that led the scriptural authors (more often than not, in practice, Moses) to write their works. He concludes that this is seldom of an ecstatic kind, and usually does not imply the suspension of normal intellectual processes; in particular, Philo seldom speaks of a verbal inspiration. His model is commonly inspired *wisdom*, in which the author is inspired to express his ideas in the highest form of which he is capable, and his natural powers are heightened rather than replaced by divine wisdom. Thus Philo anticipates the theory of 'personal inspiration' (cf. Schleiermacher) rather than having much in common with the dictation theories of Protestant orthodoxy. This is an important study of Philo, which has much to say also about the origins of the Old Testament canon and touches on the inspiration theories of Josephus, early rabbinic Judaism, and the later works of the Old Testament itself. It should establish itself as the standard work in its field.

J. BARTON

COHN-SHERBOK, D.: *The Jewish Heritage*. 1988. Pp. xiii, 204. (Basil Blackwell, Oxford. Price: £25.00 ISBN 0 631 15413 2. Paperback price: £7.95. ISBN 0 631 15414 0.

This book has a curiously dated feel to it. It reminds this reviewer of the sort of books which moulded his initial introduction to Old Testament Studies in the early sixties. From reading it one would gain the impression that not much has happened in Old Testament and Jewish Studies since then. It is, like so many of the older and depressingly many of the newer text books, theology in the guise of history. In that sense it is, of course, in smooth continuity with a lot of its source material.

It purports to give 'a full history of the Jewish religion and tradition'. Its scope extends from the beginnings of Mesopotamian civilization right down to the present day. But in its presentation of the material it is a prime example of the type of pseudo-history so ably exposed by Giovanni Garbini in his *History and Ideology in Ancient Israel* (see *B. L.* 1987, p. 32; 1988, p. 37). For the most part Cohn-Sherbok simply paraphrases his sources without asking whether the material can in any way be utilised for historical purposes. Particularly in his treatment of biblical and rabbinic material he is simply unaware of contemporary scholarly debate. How else could he begin his second chapter with the statement that 'scholars generally consider that the Jews (*sic!*) emerged as a separate people between the nineteenth and sixteenth centuries B.C.'? This chapter shows no knowledge of contemporary work on the patriarchal narratives and the almost universal scepticism over

the possibility of utilising them for historical reconstruction. When the book does mention scholarly doubts about the historicity of parts of the biblical story it usually marginalises them by a concluding statement like the following: 'nevertheless, the fact that parts of Canaan were destroyed during this period provides some corroboration for the accuracy of the Joshua account' (p. 21). The apologetic thrust is evident as much in what it omits as in what it states. For example, in its treatment of biblical law while stating that 'biblical legislation treated all equally' (p. 9) it omits to mention the highly discriminatory treatment of women or the fact that the Old Testament legalizes rape (Deut. 22:28f).

Its treatment of the rabbinic period shows no awareness of the revolution which has overtaken study of this period in recent years. Cohn-Sherbok's lack of awareness is not surprising since the bibliography for the chapter on Rabbinic Judaism cites no work written after 1949! Not a single Neusner! The absence of any influence from the latter's work can be seen in the uncritical way in which the attribution of sayings in the rabbinic texts is taken at face value, without any regard for the fact that in most cases several centuries separate the time of the alleged sayings and the sources in which they are first cited. The same naive attitude towards the sources leads the author to completely overestimate the influence of the rabbis in their society (p. 57).

The tendency towards apologetics, amidst the torrent of dryly recorded facts, reappears in the treatment of the modern period. For example, we are told that during the Israeli War of Independence 'more than 650,000 Arab inhabitants of Palestine escaped (*sic*) from Israeli held territory' (p. 166). Opposition to Israeli behaviour is put down to anti-semitism (p. 170).

The final chapter (Inconclusion: the Future) is much the best part of the book as it succinctly lays out the dilemmas and challenges which threaten the survival of the Jewish heritage the book sets out to describe. But it still manages to completely avoid mentioning the problem of the Palestinians and the challenge that poses, not only to Israel, but also to the image of the Jewish community world-wide. As an introduction to Judaism for students (which is how the publisher describes this book) it should in no way be allowed to displace the much superior *Judaism* by Nicholas de Lange (Oxford, 1986).

A. P. HAYMAN

DAVIES, P. R.: *Behind the Essenes. History and Ideology in the Dead Sea Scrolls* (Brown Judaic Studies, 94). 1987. Pp. 150. (Scholars Press, Atlanta, Georgia. Price: \$24.95. ISBN 1 55540 140 6)

At first sight, the seven essays gathered in this volume might appear to lack unity. They include 'Qumran Beginnings'; 'CD and the History of the Essenes'; 'History and Hagiography'; and 'A Comparison of Three Essene Texts'. But in the Introduction, Philip Davies demonstrates how these papers constitute elements in a coherent programme. He is concerned to subject the Qumran literature to historical-critical analysis, employing methods familiar to biblical scholarship but so far little used in research on the Scrolls. His approach succeeds in raising fundamental questions about the documents, often in acute terms; and he challenges, sometimes quite trenchantly, received wisdom on the Essenes and the scholarly methods which that wisdom assumes. Davies wishes to stimulate discussion and debate, and his wish will no doubt be fulfilled; indeed, a number of his arguments have already been questioned, and in some of these essays he is engaged in a defence of his position. Davies's work is significant and potentially fruitful. It is therefore a pity that the book suffers from several typographical errors, inconsistencies in transliteration of Hebrew words, and editorial carelessness which includes the omission of footnote 28 in chapter seven.

C. T. R. HAYWARD

ENERMALM-OGAWA, A.: *Un langage de prière juif en grec: Le témoignage des deux premiers livres des Maccabées* (Coniectanea Biblica, NT 17). 1987. Pp. x, 157. (Almqvist & Wiksell, Stockholm. ISBN 91 22 00927 2)

This Uppsala dissertation provides a very detailed study of the prayers that occur in 1 and 2 Maccabees with the intention both of considering the significance of these prayers in their context and of examining their characteristics as representatives of a language of Jewish prayer in Greek. The study is structuralist in character, and the prayers are treated under the rubrics of context, vocabulary, style and organisation. Comparisons are drawn, particularly in regard to vocabulary, with a group of more-or-less contemporary Jewish and Christian prayers from works that range from Tobit to Book 7 of the Apostolic Constitutions. The prayers in 1 Maccabees, like other non-narrative passages ('textes intermédiaires') in the book, provide the opportunity for comment or reflection on the course of events and are related to the theme of holy war that provides the book's conceptual framework. The prayers in the main body of 2 Maccabees are closely woven into the narrative and, apart from 14:35-46 and 15:22-24, are only summarized, not quoted verbatim; they reflect the theme of 2 Maccabees, the victory of God.

M. A. KNIBB

GEORGI, D.: *The Opponents of Paul in Second Corinthians*. 1986. Pp. xv, 463. (Fortress, Philadelphia. T. & T. Clark, Edinburgh (1987). Price: £19.95. ISBN 0 567 09356 5)

The author's seminal thesis of 1964 (in German) included a widely-documented reconstruction of the beliefs of Hellenistic Judaism as a proselytizing movement. This translation updates all parts of the argument of the original book, and students of Second Temple Judaism will find here erudite if sometimes provocative discussions of, for example, the design of synagogues in the Diaspora and the nature of the liturgy carried out in them (pp. 371-77). Pages 394ff. study the 'divine man' motif in Sirach. There are comprehensive bibliographies.

C. J. A. HICKLING

HAASE, W., and TEMPORINI, H. (eds.): *Aufstieg und Niedergang der Römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung*. Teil II. *Principat*. Band 20/2: *Religion (Hellenistisches Judentum in Römischer Zeit, Ausgenommen Philon und Josephus)*. 1987. Pp. vii, 669-1304. (De Gruyter, Berlin, New York. Price: DM 390.00. ISBN 3 11 011231 0; 0 89925 316 4 (US))

The publication of this volume completes the set of six devoted to Judaism in the series *Aufstieg und Niedergang der Römischen Welt*; a brief description of the series was given in *B. L.* 1981, pp. 129-30, while for other volumes see most recently *B. L.* 1988, pp. 133-34. The present volume forms one of two concerned with Hellenistic Judaism apart from Philo and Josephus, but whereas the earlier one (II, 20, 1) dealt primarily with Hellenistic-Jewish literature, this volume is meant to deal with some themes that are relevant to the history of Jewish religion. In fact, the articles assembled in this volume form something of a mixed bag.

L. H. Kant gives a useful brief account of Jewish inscriptions in Greek and Latin and discusses their significance, while M. Hadas-Lebel writes interestingly on the evolution of Jewish attitudes towards Rome in the period from the Maccabees to the aftermath of the fall of Jerusalem in A.D. 70. G. Lease discusses 'Jewish Mystery Cults since Goodenough', and D. M. Hay examines 'The Psychology of Faith in Hellenistic Judaism', by which he means 'considerations of the subjective elements and dynamic processes involved in religious belief'. Both articles are concerned to a great extent with

the interpretation of evidence in Philo, and Philo — specifically his *De Vita Contemplativa* — is also the concern of J. Riaud, who gives what is primarily a critical survey of research on the problem of the identity of the Therapeutae ('Les Thérapeutes d'Alexandrie dans la tradition et dans la recherche critique jusqu'aux découvertes de Qumran'). His conclusion is that Essenes and Therapeutae ought to be completely separated. The remaining three articles are all concerned with astrology. A. Strobel ('Weltenjahr, grosse Konjunktion und Messiasstern. Ein themageschichtlicher Überblick') discusses an enormous range of material, including a variety of Jewish texts that in his view bear on astrological matters. There are two articles by J. H. Charlesworth. The first ('Jewish Interest in Astrology during the Hellenistic and Roman Period') is an expanded version of an article published in *Harvard Theological Review* 70 (1977), 183–200. The second ('Die "Schrift des Sem": Einführung, Text und Übersetzung') is largely a German version of his contribution on the Treatise of Shem in volume 1 of *The Old Testament Pseudepigrapha*; the chief difference from the English version is the inclusion of an edition of the Syriac text. Charlesworth dates the Treatise of Shem to shortly after 31 B.C., but as had been pointed out, this is very unlikely (see *B. L.* 1979, pp. 125–26; 1984, p. 123). The inclusion of the two articles by Charlesworth seems more than a little surprising.

Three of the articles (those by Hadas-Lebel, Strobel, and Riaud) are of monograph length. Apart from the main articles, there is a short 'postscript' by L. H. Feldman to his massive work, *Josephus and Modern Scholars* (*B. L.* 1985, p. 130). There is again no index, and the lack of indexes in these volumes seriously diminishes their usefulness.

M. A. KNIBB

HALIVNI, D. W. *Midrash, Mishnah, and Gemara: The Jewish Predilection for Justified Law*. 1986. Pp. 164 (Harvard University Press, Cambridge, Mass. and London. Price: £19.50. ISBN 0 674 57370 6)

The great value of this monograph lies in a happy combination of matchless traditional Jewish learning with a fresh and creative modern approach to the literature of the Sages. David Weiss Halivni, author of a monumental Hebrew commentary on the Talmud (*Sources and Traditions*), sets out to investigate the redactional and transmissional development of legal traditions in Judaism from the Bible to the medieval commentators. He cogently argues for the basic priority of the Midrash form against the Mishnah on the grounds that in post-biblical thought, justified law is as it were naturally preferred to the apodictic variety. The Mishnah, which *qua* genre is an abridgment of the Halakhic Midrash, enjoyed a brief period of triumph, its main advantage being that it was fairly easy to learn by heart. To summarize in the author's own words, 'In the Bible, God is His own justification. In the post-biblical period, the Midrash served as the link to the Bible . . . After the interruption of the apodictic Mishnah, . . . the Amoraim gradually . . . reverted back to the vindictory style, providing the Mishnah with either biblical . . . or logical justification . . .' (p. 69). The anonymous final redactors of the Talmud laid particular emphasis on the discursive element, leading to the medieval phenomenon of exegesis practised for its own sake as Torah study, quite independently from practical halakhah. Odd neologisms apart (Patriarchate family, apodicticity, de-apodictation), this is an exciting book to read.

G. VERMES

HALPERIN, D. J.: *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision* (Texte und Studien zum Antiken Judentum 16). 1988. Pp. xxi, 610. (Mohr, Tübingen. Price: DM 178.00. ISBN 3 16 145115 5; ISSN 0721 8753)

This massive scholarly tome deserves to be carefully read by all who have an interest in rabbinic Judaism. There is much also to interest the biblical

scholar. After Schäfer's *Synopsis of the Hekhalot Texts* it is the most important recent contribution to the study of the impact on Judaism of Ezekiel's vision of the chariot. Starting from the interpretation of the vision discernible in the text of the Book of Ezekiel itself Halperin carefully traces out, and attempts to account for, the mixture of fascination and horror with which Jews studied this text. He handles an enormous range of texts with considerable skill and dexterity, though from time to time he does tend to 'hang a mountain' of speculations on a thin 'thread' of midrashim.

His principle theses are that the earliest level of exegesis connects Ezekiel 1 together with the Sinai pericope (Exodus 19–20) through the use of Ps. 68:18–19; that the latter text gives rise to the whole idea of the ascension of Moses, and that this is the prototype for the ascensions to the *merkabah* attested in the Babylonian Talmud version of the 'Four who entered the Garden' and in the *Hekhalot* texts. This represents an expansion, in some cases a modification, but overall very strong additional support for the case he argued in his earlier book *The Merkabah in Rabbinic Literature* (1980).

One of the most interesting parts of the book is Halperin's identification of the *hayyot* as part of the 'dark and inimical forces of the cosmos' (p. 113). It is the vision at the Red Sea of the *Merkabah* — with its 'beasts' whose feet 'were like the sole of a calf's foot' (Ezek. 1:7) and one of which 'had the face of an ox' — which led the Israelites to make the Golden Calf. This is the real reason why some of the rabbis sought to ban the reading of Ezekiel 1 in the Synagogue and carefully control its exegesis, not any attempt to prevent the supposed mystical ecstasies of the 'riders on the chariot'. Halperin argues that what really worried the rabbis was that 'the golden calf, the object of the first and most hateful of Israel's apostasies, the emblem of what God most hates, came from God himself. The Israelites worshipped it because of what they had seen when God exposed himself to them as he was' (p. 190). So 'certain rabbis' had 'caught glimpses of frightening ambiguities in the divine, amidst the fantastic swirl of Ezekiel's images' (p. 450).

Halperin finds the locus of the *Hekhalot* traditions, not in esoteric circles of mystics, but in the synagogue tradition of the exegesis of Ezekiel 1 as the *haftarah* for Exodus 19–20 at the festival of *Shabu'ot*. He also argues that the *Sar Torah* element in the *Hekhalot* texts is central to their interest, and is to be located sociologically amongst the 'am ha'aretz seeking a short cut by magical means to get hold of the *Torah* learning which was the source of the social prestige and power of the rabbinic elite. He throws a lot of new light on the problem of the origin and function of the figure of *Metatron* arguing that 'in his role as an exalted and near divinized human being' he 'is more than a little reminiscent of the Moses of the Sinai-ascension *haggadot*' (p. 422). As for Metatron's title *na'ar* (youth, servant?), this Halperin explains with the help of Freud: 'the youth stands for a faith that a human being can gain divinity, and become master of those godlike beings who once lorded it over him' (p. 427).

The book crackles with ideas like these which may be unconvincing to some but which certainly cannot be lightly dismissed. Overall, it is one of the most interesting books this reviewer has read in a long time.

A. P. HAYMAN

HILTON, M., MARSHALL, G.: *The Gospels and Rabbinic Judaism: A Study Guide*. 1988. Pp. viii, 167. (SCM, London. Price: £6.95. ISBN 0 334 02021 2)

One author is a rabbi and the other a Dominican priest. In each unit passages printed from both rabbinic sources and the Synoptic Gospels are expounded, discussed and provided with 'points for discussion and dialogue'. The units are on the Great Commandment, the Synagogue, the Parable and the *Mashal*, the Ox in the Pit, *Shabbat*, Divorce, and Who can forgive? There

is a glossary and a bibliography. The book was designed for study groups containing both Christians and Jews, but it would prove interesting and valuable to other groups and to students working by themselves.

J. C. O'NEILL

IDEL, M.: *Kabbalah: New Perspectives*. 1988. Pp. xx, 419. (Yale University Press, New Haven and London. Price: £30.00 (\$49.00). ISBN 0 300 03860 7)

This is a comprehensive and impressive study of Jewish mysticism mainly in its medieval, kabbalistic phase, and is, therefore, likely to be outwith the area of interest of most members of the Society. It is not an easy book to read. Much is taken for granted, and the language is often opaque. It presupposes considerable knowledge of the Kabbalah and takes us immediately into the heart of scholarly debate over its nature. It is emphatically not a book for beginners. On the other hand, it makes a major contribution to our knowledge of the subject, particularly in those areas neglected by Scholem, for example, the mystical techniques utilised by the Kabbalists. Above all, it rightly corrects Scholem's over-emphasis on the speculative, theosophical elements in Jewish mysticism in favour of a much fairer treatment of the mystical, experiential elements. In particular, Idel argues that the *unio mystica* plays a central role in Jewish mysticism as it does in other religions. He says that 'far from being absent, unitive descriptions recur in Kabbalistic literature no less frequently than in non-Jewish mystical writings, and the images used by the Kabbalists do not fall short of the most extreme of other types of mysticism' (p. 60). Idel also re-evaluates Scholem's views on the origin of the Kabbalah in favour of the more traditional view that it is an organic development from an ancient Jewish esoteric tradition. Idel's methodology in making these claims leaves a lot to be desired. Too often we get a mountain of speculation constructed on a molehill of texts! Nevertheless, this is an important study which merits the attention of all scholars who are interested in Jewish mysticism.

A. P. HAYMAN

KADDUSHIN, M.: *A Conceptual Commentary on Midrash Leviticus Rabbah: Value Concepts in Jewish Thought* (Brown Judaic Studies 126). 1987. Pp. xiii, 252. (Scholars Press, Atlanta, Georgia. Price: \$36.95 (members price: \$24.95). ISBN 1 55540 175 9)

Max Kadushin (1895–1980) taught at the Jewish Theological Seminary of America and wrote a number of works, *The Rabbinic Mind* (New York, 1952) perhaps the most famous of them, in which he sought to explain the unique character of rabbinic thought. In the brief introduction to this volume he summarises his ideas about the 'value-concepts' that underlie such thought and how they expand the notions contained in the Hebrew Bible. Such abstract concepts as *torah*, *mišwah*, *šedaqah* and *qedushah* are organically, not logically integrated and are given concrete expression through *halakhah* and *haggadah*. Since *haggadah* by no means requires unqualified belief, multiple interpretations are stimulated by the text of the Hebrew Bible. Consistent with the introduction, the brief annotations to the text of the M. Margulies edition (Jerusalem, 1953–60) are primarily concerned not with contemporary scholarship but with the provision of particular examples of his general thesis. The volume (part of his literary remains?) will further enlighten those familiar with the earlier expressions of his ideas and occasionally illuminate the midrashic text.

S. C. REIF

MANNS, F.: *Leggere la Mišnah* (translated from French by Giulio Busi) (Studi Biblici 78). 1987. Pp. 242. (Paideia, Brescia. Price: Lire 22,000. ISBN 88 394 0394 9)

This is a fluent and readable translation of an introduction to the Mishnah addressed to students of the New Testament, which was originally published in French in Jerusalem in 1984. There are four main sections; the first gives the historical background from Alexander to Judah the Nasi; the second is devoted to the twin topics of Halakhah and Aggadah; the third is about the Mishnah itself; and the fourth is an annotated translation of the tractate *Abot* (based in part in part on an earlier Italian translation by Y. Colombo). The book is well produced, but the review copy had eight blank pages. Among the stronger points of the presentation, the author takes account of the discoveries in the Judean Desert and of Israeli scholarship, some of it available only in Hebrew. On the other hand, the use made of Talmudic sources is not very critical. Moreover, even within the genre of Christian works of this kind the book has a dated and somewhat slanted look. In a random sample of 60 titles from the large bibliography, more than half were dated before 1940 and the latest appeared in 1967 (13 appeared in the last century). *Torah* is translated *legge* throughout, and the wider meanings of the term are not explained. The section on early relations between Jews and Christians (notably on the thorny question of the *Birkat ham-minim*) turns its back on modern discussions, and the book ends with an appendix arguing that crucifixion, not mentioned in the Mishnah, is accepted as a punishment by some ancient Jewish sources.

N. R. M. DE LANGE

MEADE, D. G.: *Pseudonymity and Canon. An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition*. 1987. Pp. 257. (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, by special arrangement with J. C. B. Mohr, Tübingen. Price: £28.70. ISBN 0 8028 3645 3)

A slightly revised version of a doctoral thesis supervised by J. D. G. Dunn and defended in 1984, this book seeks to discover how Canon, with its overtones of truth and authority, can include pseudepigraphic material, which conjures up notions of forgery and falsehood. Meade rejects both the conservative view, that Canon and pseudepigraphy are mutually exclusive, and the liberal contention, that canonicity is essentially irrelevant. He argues that pseudonymity was used in both Old and New Testaments not primarily as a statement of literary origins, but as a means of claiming that particular writings represent an authoritative tradition.

The author is concerned primarily with the New Testament; but the Old Testament furnishes him with a 'pattern' which he sees repeated in the New. Taking as examples the developed literary traditions of the Prophets (particularly the Isaiah corpus), Wisdom (especially as regards its attribution to Solomon), and Apocalyptic (where he focusses on the Daniel and Enoch writings), Meade notes how original divinely inspired utterances are regarded as having continuing significance for the future, as being autonomous and representing a coherent divine plan, and thus as being open to re-interpretation in the light of changed circumstances and conditions. The later unfolding and *Vergegenwärtigung* of original words of particular prophets, wise men, and seers may therefore legitimately be ascribed to those very individuals, for they are part of a genuine and authoritative tradition associated with and deriving ultimately from them.

Meade's use of Old Testament material, though largely dependent on the work of others, seems well-judged and reasonable. However, discussion of pseudonymity in Rabbinic Literature, and Jacob Neusner's work on Rabbinic theories of authority and attribution in the case of Oral Law, is strangely

lacking. This omission sadly limits the value of an otherwise informative book, which is also marred by numbers of typographical mistakes.

C. T. R. HAYWARD

MORALDI, L.: *Le apocalissi gnostiche. Apocalissi di Adamo, Pietro, Giacomo, Paolo* (Biblioteca Adelphi 181). 1987. Pp. 254. (Adelphi, Milano. Price: Lire 22,000)

The five Apocalypses from among the fifty two Nag Hammadi tractates are here translated from the Coptic into Italian, with a liberal and helpful sprinkling of Greek equivalents for significant terms. Four of the texts are from Codex 5, and the Peter Apocalypse comes from Codex 7. Each text is introduced, summarized and annotated, with adequate attention to problems of text and meaning. A brief general introduction puts the Apocalyptic genre in its context within Christian literature. The rather full discussions of concepts central to Gnosticism, and especially the provision of parallels, will be appreciated beyond the Italian readership for whom the volume must primarily be intended. There is some awareness of the traditions of Jewish mysticism, on the one hand, and of neo-Platonic speculation, on the other; divorced from these contexts, the texts cannot be understood. However, the opening up of larger questions is on the whole eschewed. Thus, it is assumed that the two James Apocalypses have a 'Jewish-Christian' background, but no clear construction is ever put upon the designation 'Judaeo-Christian'; nor, in fact, is that particular claim substantiated in the commentary.

T. RAJAK

MORALDI, L.: *I Manoscritti di Qumran* (2nd ed.) (Classici delle Religioni: La Religione ebraica). 1986. Pp. 906. (UTET, Torino. Price: Lire 68,000. ISBN 88 02 03926 7)

The first edition of this collection of (lightly) annotated translations appeared in 1971 (not noted in the *Book List*). As expected, major new texts have been added — the Job Targum and Temple Scroll — and the bibliography tolerably updated. The introduction remains commendably (and almost uniquely in its genre) free of speculation and the indexes of biblical references, authors and subjects are especially useful. Almost inevitably, revision and updating does not extend to the interpretation of the individual books — and in any case what kind of coherent comments on the text can a volume of this kind offer? They are bound to be mostly desultory. Less excusable is the quantity of typographical errors (noteworthy is 'Tree Tempels' for 'Three Temples', p. 741). Nevertheless, measured against its rivals (including those in other languages) this volume comes out very well.

P. R. DAVIES

MUÑOZ LEON, D.: *Derás. Los caminos y sentidos de la Palabra Divina en la Escritura*. Primera Serie: Derás Targúmico y Derás Neotestamentario. (Bibliotheca Hispana Biblica, 12). 1987. Pp. 718. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas 5,000. ISBN 84 00 06139 X)

The author, well known for his work in the field of targumic studies (*B.L.* 1977, pp. 37–38; *B.L.* 1985, p. 110), tries in this book to compare the interpretation of the Old Testament done in the New Testament with the interpretation reflected in the targumim. After an introductory section (pp. 17–61), in which the author defines his understanding of the Derash and of the different sorts of Derash as well as the basic principles underlying the Derash, its methods, literary forms and contents, the book offers an analysis

of all these elements in the targumim (especially in the TgNeofiti) ((p. 67–200) and in the New Testament (pp. 203–540). Each one of the two leaves of this diptych is considered in his own right, but the main thrust of the author is to use the light provided by the study of the targumic derash to understand better the New Testament. The main difference between the two forms of interpretation of the Old Testament, rests in the concept of fulfilment, peculiar to the New Testament. The book comprises also an excursus in which the author studies the way in which the words of Jesus and the traditional narrative and discursive materials are treated inside the New Testament and that he designates as 'Derás intraneotestamentario' (pp. 543–608). More than 50 pp. of Bibliography, an index of authors and of references, and a very detailed (27 pp.!) Table of contents complete the work.

The reader who can not wait until the publication of the forthcoming second volume of the series: 'Derás Apocalíptico neotestamentario e intertestamentario', or who is deterred by the voluminous appearance of the present book, can easily find the essentials of the author's thought in his contribution to *Salvación en la Palabra. Targum. Derash. Berith. En memoria del professor Alejandro Díez Macho*. Madrid 1986, pp. 657–76: 'Deras Neotestamentario y Deras Intertestamentario (Avance de un proyecto)'.

F. GARCÍA MARTÍNEZ

NEUSNER, J.: *Christian Faith and the Bible of Judaism: The Judaic Encounter with Scripture*. 1987. Pp. xviii, 205. (Eerdmans, Grand Rapids, Michigan; Paternoster, Exeter. Price: \$12.95; £10.60. ISBN 0 8028 0278 8)

Professor Neusner is well-known in the field of Jewish studies, but here he enters an area not customarily associated with him. His concern in this volume is to examine the methodology of Jewish exegesis of the Hebrew Bible and to introduce it to Christian readers in the hope that it might stimulate joint Jewish-Christian study of the scriptures.

He believes that Jews and Christians alike are concerned to find in the scriptures a word from God for contemporary life. He draws upon the exegesis of the Torah — and the Genesis Rabbah, the Leviticus Rabbah and the Sifre to Numbers in particular — to illustrate that traditional commentary has been less concerned with historicist references and more concerned with the application of the text to life in general. 'Every part of the Biblical narrative', we are told, 'forms in microcosm the entirety of scriptural reality.' The commentators are seen as 'addressing issues of history and salvation, taking up critical concerns of the public life of the nation vis-à-vis history and the world beyond'. Professor Neusner also illustrates how Jewish interpretation of the text has sought to make sense of seeming contradictions.

R. HAMMER

NEUSNER, J.: *From Tradition to Imitation: The Plan and Program of Pesiqta deRab Kahana* (Brown Judaic Studies 80). 1987. Pp. xv, 230. (Scholars Press, Atlanta, Georgia. Price: \$24.95. ISBN 1 55540113 9)

Following lines of inquiry laid down in earlier studies of the classic rabbinic midrashim, Neusner argues that Pesiqta Rabbati's units of discourse may be classified into four types: (1) the legal colloquy, (2) the intersecting-verse/base-verse construction, (3) the exegetical form, and (4) the propositional list. Within any given *pisqa* the legal colloquy naturally comes first, but thereafter the document shows no preference for the order in which it uses the other forms. The rhetorical plan of the Pesiqta, defined by these basic facts, may be compared with that of the earlier Pesiqta deRav Kahana which consistently uses only types 2 and 3 and which always puts the intersecting-verse/base-verse construction before the exegetical form. These differences, though interesting, are not fundamental, and both Pesiqtas fall redactionally

and formally into the same literary genus. In terms of their topical programmes they are also very much the same: both follow the synagogue lections from early spring to late autumn. Where they do diverge radically is in the fact that whereas in Pesiqta deRav Kahana each *pisqa* presents a tightly constructed argument in which a single important proposition is worked out syllogistically through the literary forms, in Pesiqta Rabbati the *pisqaot* are made up of diverse propositions and statements on a single theme. The cogency of Pesiqta deRav Kahana's discourse is, consequently, greater than that of Pesiqta Rabbati. The *pisqaot* of the latter are little more than collages or even scrapbooks of sayings on a single topic. The authorship of Pesiqta DeRav Kahana 'has a very specific message which it wishes to register with great force and urgency'; the authorship of pesiqta Rabbati 'plans only to collect and arrange important materials'. Thus we face a contrast between the creative thinker and the heir or successor, between the formative mind and the traditional one. This study presents further important evidence for Neusner's distinctive view that the midrashim are authored works and that analysis should, in consequence, begin at the level of documentary discourse and work inwards.

P. S. ALEXANDER

NEUSNER, J., GREEN, W. S., and FRERICHs, E. S. (eds): *Judaisms and their Messiahs at the Turn of the Christian Era*. 1987. Pp. xvi, 299. (Cambridge University Press. Price: £27.50 (\$39.50). ISBN 0521 341469. Paperback price: £9.95 (\$12.95). ISBN 0 521 349400.

The purpose of this symposium was to assume that there existed many Judaisms, and then to use the many views of the Messiah — including views which had no place for the Messiah — to differentiate those Judaisms. Jacob Neusner, who set the agenda, knows the dangers inherent in the method ('what we treat here are books, and no religion was ever born in a book or lived in a book or even died by a book'), but he perseveres with the enterprise on the ground that 'a book does form a detail of a system, and, in the study of a religion, God lives in the details' (p. x).

Green argues that the primacy of 'the messiah' as a subject of academic study derives not from ancient Jewish preoccupation but from early Christian theology. B. L. Mack thinks the authors of Sirach, Wisdom of Solomon and Psalms of Solomon idealized three sorts of wise men to solve their problems of social order. G. W. E. Nickelsburg argues that 1 Enoch shows there were Jews who had no messianic expectation. J. Goldstein argues that the silence of 1 and 2 Maccabees about the messianic prophecies is deliberate: 'They did not believe in the coming of a Davidic Messiah.' J. J. Collins finds no strong and developed interest in messianism except in Qumran and the Psalms of Solomon. Sh. Talmon argues that the balance of Davidic Messiah and Aaronic Messiah in Qumran shows that the community looked for a new Return from exile unmarred by the blemishes of the first Return. R. D. Hecht seeks to show that Philo's messianism might be understood as at best a 'realized eschatology'.

G. MacRae argues the further one gets from the earliest preaching the more the issue of Jesus as Messiah gains prominence. H. C. Kee says that Mark's Jesus does not fit the categories of Jewish piety. M. E. Stone shows that in 4 Ezra the Messiah is pre-existent, whose kingdom will come to an end (cf. 1 Cor. 15:28). J. H. Charlesworth thinks it was impossible that Jesus' earliest followers saw him as the Messiah. Neusner argues that although earlier Jewish systems before the Mishnah and the later systems in the Talmuds both invoked the Messiah as saviour and redeemer of Israel, the Mishnah itself constructed a system of Judaism with scarcely a hint of a need to invoke the person or functions of a Messianic figure of any kind.

The scholars writing here tend to think the authors of the documents they study were 'authors' like themselves, independent solvers of social problems,

rather than members of various religious communities that all sang the Psalms together every day. The most intelligent of the contributions is from Jacob Neusner, who knows what I mean. His own characterization of the Mishnah, however, seems to me misleading. The very sparseness of explicit reference to the Messiah shows how crucial the Messiah was. The Mishnah's single-minded concern with sanctification is to prepare Israel for the Messiah and so for our Father in heaven.

J. C. O'NEILL

NEUSNER, J.: *Judentum in frühchristlicher Zeit* (translated by W. Hudel). 1988. Pp. 120. (Calwer, Stuttgart. Price: DM 24.80. ISBN 3 7668 0775 7)

This is a translation of the author's *Judaism in the Beginning of Christianity* (see *B. L.* 1985, pp. 139f), amplified only by an index of places and by the division of the subject-index into slightly expanded indications of names and subjects.

C. J. A. HICKLING

NEUSNER, J.: *The Mishnah: A New Translation*. 1988. Pp. xlv, 1162. (Yale University Press, New Haven and London. Price: £45.00 (\$65.00). ISBN 0 300 03065 7)

In this weighty volume Neusner has collected together all the translations of the Mishnah tractates to be found in his monumental *History of the Mishnaic Law* (1974–82), and the translations (of *Seder Zeraim*) prepared by his pupils. The result is a new Danby. But the translation is very different in style from that presented by Danby fifty-five years ago. 'A literal translation, closely following the syntactic and formal traits of the Hebrew, highlighting the stitches of the Mishnah's completed thoughts, showing the ways in which the Mishnah repeats a given form and then, when the subject changes, chooses to switch into some other formal pattern — this is what lies before the reader' (Preface, p. x.). Readers of Neusner's books will be well acquainted by now with this style which has often been commented on in this publication (see, e.g., *B. L.*, 1982, p. 113). Neusner admits that the reader of Danby's more literary translation will get a clearer notion of the gist of the Mishnah, but rightly claims that his translation gives a much better idea of 'how the Mishnah says what it says' (*ibid*). The text Neusner chooses to translate is that provided by H. Albeck, and the translation choices he makes will often be explained if one glances down the page in Albeck's edition to the short commentary he provides.

Neusner has done us all a service by putting his translations together in one volume. In future we shall have to study the Mishnah with both Danby and Neusner open alongside our copies of Albeck's edition. The two translations are indeed complementary. Of the two, Neusner's translation will be of more help to students struggling to read the Hebrew text. The thirty page introduction is a concise summary of Neusner's voluminous writings on the Mishnah. The contrast with the introduction of Danby's translation is stark in the extreme.

A. P. HAYMAN

NEUSNER, J.: *What is Midrash?* (Guides to Biblical Scholarship, New Testament Series). 1987. Pp. xii, 114. (Fortress, Philadelphia. Price: \$5.95. ISBN 0 8006 0472 5)

Neusner gives a thorough analysis of the meanings of the term 'midrash' illustrated with numerous examples, In Part One ('What is Midrash?') it is argued that there are three types of Midrash-process: paraphrase, prophecy, and parable; then that there are three dimensions of midrash: process of

exegesis, compilations of exegeses (i.e. documents), and particular exegeses of a scriptural verse Neusner maintains that the second of these is primary in the task of comparison, providing the only concrete context for each exegesis or exegetical process. Parts Two and Three illustrate midrash as paraphrase (Septuagint, Targumim), prophecy (*pesharim*) and parable or allegory (rabbinic literature) — the most extensive part of the book. The argument throughout is characteristically powerful and the working of the logic clear. In the interests of pedagogy, to which this series is devoted, a little more space might have been taken either in the text (and certainly in the bibliography) to familiarise the student with other theories of midrash or treatments based in other principles — many of which Neusner has, of course, dissected in print elsewhere.

P. R. DAVIES

PAUL, A.: *Le Judaïsme ancien et la Bible* (Relais-études 3). 1987. Pp. 316. (Desclée, Paris. Price: Fr. 195.00. ISBN 2 7189 0341 4)

In what is fundamentally a work of Christian apologetics, aimed at spelling out the differences between Christianity and Judaism, the author offers some erudite and often challenging approaches to well-worn questions, punctuated by some original insights. The book is in four parts, each consisting of three chapters. Part One, on 'Scripture and Torah in early Judaism', looks in turn at Rabbinism, Qumran (or what Paul calls 'le Quoumrânisme'), and Karaism. Part Two is devoted to Judaism and Hellenism, and looks particularly at the Letter of Aristeas and III Maccabees. Part Three is on Josephus, with a special focus on the way that he retells biblical history. Part Four, loosely entitled 'La constitution des systèmes et des mythes, des concepts et des corpus', addresses itself successively to Aquila, to the myth of Massada, and to the origins of apocalypticism. The whole, although it lacks coherence (several of the chapters have appeared as articles elsewhere), can be read with profit by anyone who is interested in early Judaism and its development.

N. R. M. DE LANGE

PRIOTTO, M.: *La prima Pasqua in Sap 18, 5–25. Rilettura e attualizzazione* (Associazione Biblica Italiana: Supplementi alla Rivista Biblica 15). 1987. Pp. 279. (EDB, Bologna. Price: Lire 35,000. ISBN 88 10 30203 6)

This work is the fruit of doctoral studies at the Rome Biblical Institute, where the author had the benefit of the learning and help of both M. Gilbert and R. le Déaut. This is a magisterial literary study, too rich to summarize. After sketching the structure of Wis. 11–19, as a series of 'diptychs' in the form of *syncretism*, of which 18:5–25 is the sixth (ch. 1), the pericope is subjected to detailed literary and theological exegesis in five chapters, full of illumination and good critical judgement, of which perhaps the fourth, ch. 5, 'The punitive action of the Logos (vv. 14–19)' is the most excitingly rich. Priotto brings out throughout the features which reveal the author as preaching to his own Alexandrian community, and in the concluding chapter sums up the essential theological values of the Wisdom of Solomon.

R. P. R. MURRAY

RUBINKIEWICZ, R.: *L'Apocalypse d'Abraham en vieux slave: Introduction, texte critique, traduction et commentaire* (Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Źródła i monografie, 129). 1987. Pp. 288. (Société des Lettres et des Sciences de l'Université Catholique de Lublin. Price: Zl. 400)

This is the revised version of a 1978 Rome dissertation that was supervised by R. Le Déaut and J. Olšr. The preface dates from February 1982, and

the volume was evidently in the press for some time. The main part of the work provides, on facing pages, an edition of the Slavonic text of the Apocalypse of Abraham with a textual apparatus, and a French translation with a helpful textual and exegetical commentary. This is preceded by an introduction in which Rubinkiewicz discusses both the textual evidence for the Apocalypse and such matters as its unity, literary structure, and genre; the language and milieu in which it was composed; its relationship to other Jewish traditions about Abraham; the biblical and pseudepigraphical works that influenced the author; and the theology of the Apocalypse. The volume also contains a photographic reproduction of the manuscript used as a base text, a bibliography, and indexes.

Rubinkiewicz argues that, apart from a few interpolations, the work is a unity. The author, who came from priestly circles and may have been an Essene, probably wrote the Apocalypse in Hebrew for Jews in Palestine between 79 and 81. The translation into Old Slavonic was apparently made in the eleventh or twelfth century from a Greek version, but Rubinkiewicz leaves open the possibility of direct translations from the original Hebrew. Once translated into Slavonic, the Apocalypse suffered a limited degree of revision at the hands of Bogomils. Not all these points are equally convincing, and there are places in the introduction where greater precision of discussion would have been desirable. But it is good to have available this much fuller presentation of Rubinkiewicz's work on the Apocalypse of Abraham than is given in his contribution on this same writing in Volume 1 of J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*.

M. A. KNIBB

The Rylands Haggadah. A Medieval Sephardi Masterpiece in Facsimile. Introduction, notes on the illuminations, transcription, and English translation by Raphael Loewe. 1988. Pp. 76 + 114 of full colour facsimile. (Thames and Hudson, London. Price: £48.00. ISBN 0 500 23519 8)

Rylands Hebrew MS 6 is a splendid illuminated Passover Haggadah of fourteenth-century date and of Catalan type (like the better-known Sarajevo Haggadah, or the 'Golden Haggadah' in London). The text is very complex, involving not only the usual ritual for the Passover meal and the grace after food (in an exceptional form), but a large number (more than eighty) of poetic compositions; a marginal appendix consisting of a summary of the rules for Passover in Hebrew verse, a commentary on the Haggadah attributed to Rashi, and the text of the various pentateuchal lessons for Passover; and micrographic decorations containing a halakhic digest based on the Talmud. A beautiful facsimile of the entire manuscript is here accompanied by translations of all the texts except the micrography, which is summarised. The Hebrew poems are rendered into appropriate English verse, and equipped with notes which help the reader to pick up the biblical allusions. The introduction addresses both the newcomer and the more experienced reader. The whole is a monument of erudition, good taste and technical excellence.

N. R. M. DE LANGE

SAFRAI, S. (ed.): *The Literature of the Sages. First Part: Oral Torah, Halakha, Mishna, Tosefta, Talmud, External Tractates* (Compendia Rerum Iudaicarum ad Novum Testamentum. Section Two: The Literature of the Jewish People in the Period of the Second Temple and the Talmud 3). 1987. Pp. xxi, 464. (Van Gorcum/Fortress Press, Assen/Philadelphia. Price: fl. 95.00. ISBN 90 232 2282 2/ 0 8006 0605 1).

This first half of Section II, Part 3 of the slowly proceeding *Compendia* series deals with the legal contents of rabbinic literature; the forthcoming

second half is reserved to Midrash, Targum and Prayer. Safrai (Oral Tora, Halakha) and Abraham Goldberg (Mishna, Tosefta, Palestinian and Babylonian Talmuds) are responsible for the bulk of the present volume with I. M. Gafni sketching the historical background, M. B. Lerner supplying chapters on Avot and the External tractates of the Talmud, and M. Krupp presenting a brief survey of Mishnah, Tosefta and Talmud manuscripts. In his introduction, the editor complains that outstanding Talmudic studies, mostly written in Hebrew, are often neglected in research works appearing in European languages. Since all the contributors to *The Literature of the Sages* are fully versed in traditional rabbinic learning, they can be accepted as trustworthy *meturgemanim* of truly traditional teaching. But old yearnings still transpire: 'If . . . we embrace a maximalist approach equating rabbinic tradition with ('Oral Tora'), . . . our *terminus a quo* for the history of rabbinic tradition may find us not far removed from Mt. Sinai itself', but 'by necessity . . . we find ourselves forced to embrace . . . a more limited task' (Gafni, p. 1). Nevertheless, efforts are being made, not always successfully, to marry modern scholarship with the best of traditional approach. Note that Danby's by now semi-classic *Mishnah* is described by Abraham Goldberg as 'a monumental work' in which 'mistranslations and inaccuracies of interpretation abound because 'while in Jerusalem, [Danby] did not consult with really knowledgeable scholars' (pp. 248f). Part 2 is awaited with curiosity.

G. VERMES

SCHÄFER, P., together with REEG, G. (eds.): *Konkordanz zur Hekhalot-Literatur*, I: -k; II: l-t (Texte und Studien zum Antiken Judentum 12, 13). 1986. 1988. Pp. xiii, 1-364; vi, 366-732. (Mohr, Tübingen. Price: DM 235.00; 225.00. ISBN 3 16 145030 2; 3 16 145179 1; ISSN 0721 8753)

These two large volumes bring to completion Peter Schäfer's great project to present the basic manuscript texts of the *Hekhalot* literature before the scholarly world. The *Konkordanz* is based on the text of his *Synopse zur Hekhalot-Literatur* (1981), and also includes all the texts published in his *Geniza-Fragmente zur Hekhalot-Literatur* (1984). In addition he has fed into the *Synopse* the text published by Jellinek as *Masekhet Hekhalot*, that published by Wertheimer as *Ma'aseh Merkavah* (but in each case using the best available manuscript), and *Re'uyyot Yehezqel* as edited by Ithamar Gruenwald. He also includes in its variants from three manuscripts that were not used in the *Synopse*.

The *Konkordanz* is based on the text of the New York manuscript (N8128). It contains the complete text of this manuscript and the variants from it in the other manuscripts, plus the complete text of the Geniza fragments. But naturally other manuscripts had to be used as base texts for material not contained in N8128. Not all manuscript variations could be noted (e.g. variations in verbal themes or *plene* and defective spelling are not recorded), but given the importance of proper names (often magical) in this literature, all their variant spellings are included. Verbal forms are listed under their roots, though there is no attempt to assign nouns to their putative root forms.

The length of the context in which the key word is cited is variable. In contrast to the way in which the bulk of the material was processed, this crucial aspect of the work was done by hand. So the context given for each lemma may vary from a few words to a couple of lines, depending on the need for intelligibility. This is a great improvement on other computer-prepared concordances which often give a fixed number of words either side of the lemma regardless of the sense. The references given are to the relevant paragraph in the *Synopse* and to the folio and line number of the manuscripts. An attempt is made to single out corrupt readings, and sometimes a suggested emendation is offered.

This concordance is a very useful tool for research on the *Hekhalot Texts* and anybody working in this field will need to have access to it. But the cost is prohibitive. To purchase all four of the volumes mentioned in this review would cost around £400. Surely the days of this kind of expensive (tree-consuming!) publication are numbered. All this material could be made available, at a fraction of this cost, on floppy disk. Using machine-readable texts with suitable text-searching software is a far more efficient way for scholars to study large corpuses of texts like these. One day publishers will wake up to the fact that academics can afford floppy disks but not books that come with a price tag of £150!

A. P. HAYMAN

SEGAL, A. F.: *The Other Judaism of Late Antiquity* (Brown Judaica Studies 127). 1987. Pp. xvii, 213. (Scholars Press, Atlanta, Georgia.) Price: \$35.95 (member price: \$23.95). ISBN 1 55540178 3

There is no strong central theme in this collection of Segal's articles although each of them partly focuses on non-rabbinical Judaism of the first few centuries, and it is the author's purpose to portray Judaism and Christianity over that period as deeply related Jewish movements. In 'Dualism and Judaism, Christianity and Gnosticism: A Definitive Issue', (pp. 1-40) the author tries to show that behind the variant traditions of 'two powers in heaven' was a halakhic, exegetical, sociological and theological issue about the status of angelic powers in first century Judaism. In 'The Ruler of This World' (pp. 41-77) the development of the tradition of the 'Ruler' or 'Lord of the World' in Christianity (negative portrayal) and Judaism (positive portrayal) is set in the context of communities in conflict. Conflict sharpened each group's central definition. The structural theory of mythology and anthropology of religion is applied to the problems of defining Hellenistic magic in 'Hellenistic Magic: Some Questions of Definition' (pp. 79-108). In 'The Sacrifice of Isaac in Early Judaism and Christianity' (pp. 109-30) the author argues that a literary appreciation of midrashic style contributes to a clearer understanding of the Akedah traditions. In the remaining essays 'Torah and *Nomos* in Recent Scholarly Discussion' (pp. 131-46), 'Covenant in Rabbinic Writings' (pp. 47-94) the major issues of law, covenant and dietary laws are discussed from the viewpoint of social psychology and sociology.

P. W. COXON

SIEGERT, F.: *Philon von Alexandrien. Über die Gottesbezeichnung 'wohlthätig verzehrendes Feuer' (De Deo)* (Wissenschaftliche Untersuchungen zum Neuen Testament 46). 1988. Pp. viii, 190. Mohr (Paul Siebeck), Tübingen Price: DM 89.00. ISBN 3 16 145234 8; ISBN 05121604)

Philo's fragmentary work known as *De Deo* is preserved only in Armenian and has as a result been unduly neglected. Siegert, who had earlier included a German translation in his *Drei hellenistisch-jüdische Predigten* (1980; see B. L. 1981, p. 128), here devotes to the brief work a much more detailed study. After a short introduction he provides the Armenian original (reproduced from Aucher's edition), an annotated retroversion into Greek (a feasible exercise, seeing that the Armenian is a mirror version of the lost original), a new German translation based on the retroversion, and a valuable extended commentary. There are excellent indexes.

S. P. BROCK

STÄHLI, H.-P.: *Antike Synagogenkunst*. 1988. Pp. 112. (Calwer, Stuttgart. Price: DM. 29.80. ISBN 3 7668 0823 0)

The English reader, spoilt with books on Jewish art in general and synagogue art in particular, might be forgiven for finding the publication of

this modest but attractively-produced little book in 1988 somewhat mystifying. Beginning from a rhetorical exclamation of surprise at the existence of a synagogue art (can there really be readers who still think that ancient Judaism was aniconic?), the author presents in successive chapters the often-discussed literary and archaeological evidence, ending with separate studies of Beth Alpha and Dura-Europos. There is a profusion of illustrations, many of them in colour, and a short bibliography (but, frustratingly, no index). The whole constitutes a useful first introduction to the subject; this reader's only serious complaint is that the author is content to tread in well-worn paths, and does not either subject his material to critical interrogation, or explore its wider implications. English readers will continue to be grateful for richer and more challenging books such as H. Shanks, *Judaism in Stone*, and L. I. Levine (ed.), *Ancient Synagogues Revealed* (see B. L. 1982, pp. 28 and 24 respectively).

N. R. M. DE LANGE

WIESER, F. E.: *Die Abrahamvorstellungen im Neuen Testament* (Europäische Hochschulschriften: Reihe 23, Theologie. Bd. 317). 1987. Pp. 209. (Lang, Bern, Frankfurt am Main, New York, Paris. Price: SwFr. 46.20. ISBN 3 261 03732 6)

In this thesis all the *direct* reference to Abraham in the New Testament are collated and compared. Wieser concludes that the relevant texts fall into two main categories: in the first the patriarch is seen as an exemplar of faith under fire (the *Bewährungsmodell*) and in the second as the object of God's free elective choice (the *erwählungsgeschichtliches Modell*). This model is subjected to a critical review, which leads to an important distinction between Abraham's natural progeny (*Sperma*) and his 'true' children (*Tekna*). Occasionally, as in Gal. 4, the two models are combined, and Paul avails himself freely of both. Other texts examined include Matthew, Luke-Acts, John, and Hebrews. Less significant passages, e.g. James 2:14-16, are given more cursory treatment. The book concludes with a useful survey of a large number of relevant passages in the Jewish literature.

J. F. ASHTON

WILL, E., ORRIEUX, C.: *Joudaïsmos-Hellénismos: Essai sur le judaïsme juéen à l'époque hellénistique*. 1986. Pp. 230. (Presses Universitaires, Nancy. Price: Fr. 160.00. ISBN 2 86480 249 X)

Despite its title, this study devotes only one chapter to specifically cultural interaction, with little new to say apart from some stress on 'colonial' features of hellenization. The authors' overall view is that the collision of Judaism with Hellenism had less to do with exclusive claims made for the God of the Jews than with the problem of the law and 'its extension . . . of ethnic Judean culture' (p. 225). The rest of the book is essentially a narrative of the political history of Judea during the last three centuries B.C.E. Writing as ancient historians (one of them being also a biblical specialist), the authors give due weight to economic and broadly political factors in their interpretation of the various kinds of evidence they collate and compare. The focus is sharpest in the pages discussing the actions and motives of Antiochus IV during the crisis in Jerusalem; but elsewhere, too, some suggestive observations and questions are put forward on, for example, the nature of the early growth of the Diaspora in Egypt (p. 69), the possibility that the Diaspora in general supplied soldiers for the Maccabees' evidently well-equipped army (p. 160), and the light cast by the Temple Scroll on the political balance of the Hasmonean state (pp. 207ff). Apart from such points as these, a fairly familiar story is retold at too great length, with several wordy and fruitless excursions on historiographical principle. Footnotes allude a little sparingly to some

recent work, but there is no bibliography. Hengel's name occurs only twice, and there is no reference to his *Judaism and Hellenism*. There are no indices.

C. J. A. HICKLING

WILLIAMS, J. A.: *Biblical Interpretation in the Gnostic Gospel of Truth from Nag Hammadi*. (SBL Dissertation Series 79). 1988. Pp. 220 (Scholars Press, Atlanta, Georgia. Price: \$15.95. ISBN 0 89130 876 8. Paperback price: \$11.95. ISBN 0 89130 877 6)

The presumption of this book is that the Coptic *Gospel of Truth* (GTr), one of the major finds of the gnostic corpus from Nag Hammadi in Upper Egypt, derived from the hand of the second century gnostic theologian Valentinus and is in fact more a meditation on the gospel than a pristine 'gospel' *per se*. The study attempts to demonstrate that Valentinus used many of the writings that would form the New Testament. Seventy-three passages of the Coptic text are produced, the English translation of the original in parallel columns with the proposed New Testament literary sources, and the context of GTr and the New Testament passages are then discussed in detail with a comparison of common elements. Finally Valentinus' interpretation of the proposed source is discussed. Aside from Genesis, which is usually interpreted typologically, the texts that are used in GTr fall into three distinct groups: Matthew, the Johannine literature, and the Pauline literature. This study of GTr will interest not only specialists in the gnostic field but also will inform the biblical student of the depth of insight that Christians in the second century could bring to their interpretation of Christian texts.

P. W. COXON

ZAHAVY, TZ.: *The Mishnaic Law of Blessings and Prayers: Tractate Berakhot* (Brown Judaic Studies 88). 1987. Pp. xi, 159. (Scholars Press, Atlanta, Georgia. Price: \$29.95. ISBN 1 55540 120 1)

This is a further instalment of the Brown project to describe and analyse the Mishnah tractate by tractate. Since the forms and general traits of Berakhot are similar to those of the other Mishnaic tractates, Zahavy sensibly does not repeat what Neusner and others have already adequately described in earlier studies, but concentrates on what is distinctive to his chosen material. He presents his analysis in the form of a running commentary which embodies a complete English version not only of Mishnah but also of Tosefta. The nature of this commentary differs radically from that of the usual academic commentary represented by Bunte's *Ohalot* (see above). Bunte's work is dominated by the traditional disciplines of philology and text-criticism, and treats the text atomistically, offering discrete glosses on individual *mishnayot*. Zahavy's approach is holistic and is concerned with the structure of thought and with discovering the unifying 'philosophy' behind the tractate. Under his skilful analysis, order emerges out of the surface confusion: chapters 1–3 of Berakhot are shown to deal with the *Shema*, chapters 4–5 with the *Shemoneh 'Esreh*, chapters 6–9 with blessings relating to food. For Zahavy these three topics suffice to articulate a comprehensive and innovative phenomenology of prayer which deals with (1) the types of prayer (independent primary prayers which constitute the main elements of a ritual v. dependent secondary prayers which serve as adjuncts to other rituals); (2) the function of prayer as framing certain acts or rituals and marking them off as holy, or as framed by rituals and so set apart from ordinary activity; (3) the elements of prayer, notably its verbal and mental components (i.e. the act of recitation and the state of concentration). Berakhot has long been a popular tractate for study on Hebrew and Jewish Studies courses in universities and

college. This book exemplifies a fruitful way of reading the Mishnah and teachers will undoubtedly find it a useful work to put in the hands of their students.

P. S. ALEXANDER

10. PHILOLOGY AND GRAMMAR

ALONSO SCHÖKEL, L. (ed.): *Materiales para un Diccionario Bíblico Hebreo + Español*, 1: *Parte Lexicográfica (alef. bet-hmt)*. 1988. Pp. 364 (in 2 vols). (Biblical Institute Press, Rome. Price: Lire 6,000; 13,000)

These unpretentious volumes, reproduced from typescript and using only transliteration of the Hebrew, represent a significant attempt to come to terms with Hebrew semantics. They are refreshingly independent of the German-English lexicographical tradition, at many points compelling the user to rethink conventional categories. Each word is first glossed by a series of Spanish terms which can serve as translations in various contexts. Thereafter, the body of each article contains a semantic analysis with chapter and verse reference to illustrative examples, a certain amount of syntagmatic data, especially of the objects of verbs, and in some cases a collection of idioms, and a notation of synonyms and antonyms. There is no evidence of dialogue with contemporary linguistic theory, nor is there any introduction to the principles of the editor and his twelve named collaborators; but in many respects, both in what these volumes omit and in what they contain, the desiderata of a modern dictionary are implicitly supplied.

D. J. A. CLINES

AMADASI GUZZO, M. G.: *Scritture alfabetiche (Metodi)*. 1987. Pp. 248, and 16 tables. (Valerio Levi Editore, Roma. Price: Lire 28,000).

This survey describes the early history of several alphabetic scripts. Pride of place, of course, is given to the Ugaritic and Phoenician alphabets. In the author's opinion the Ugaritic writing system is an adaptation of an earlier alphabet to Mesopotamian cuneiform and was really syllabic in character. Also included in the survey are Hebrew, Phoenician, and Aramaic as well as the South Semitic scripts, the Greek alphabet and its derivatives, and the alphabets of ancient Italy. Early Indian writing systems are also mentioned, briefly.

The book is profusely illustrated, with 22 black and white photographs, 59 line drawings (tables of scripts and inscriptions) and four maps. There is a classified bibliography of 31 pages and a short index. In all, a handy introduction to a fascinating topic.

W. G. E. WATSON

BEIT-ARIÉ, M., with E. ENGEL and A. YARDENI: *Specimens of Mediaeval Hebrew Scripts*, Vol. 1: *Oriental and Yemenite Scripts* (in Hebrew, with an English Foreword) (The Hebrew Palaeography Project). 1987. Pp. vii, 14, and 154 plates. (Israel Academy of Sciences and Humanities, Jerusalem. ISBN 965 208 081 0)

The study of Hebrew palaeography has yet to reach maturity but if it has in recent years progressed from infancy to adolescence much of the credit is due to the co-operative efforts of Malachi Beit-Arié of Jerusalem and Colette Sirat of Paris in such projects as this. Here, plates and alphabet charts are superbly reproduced from 154 varied manuscripts (mainly from Oxford, Cambridge, Jerusalem, London, and New York) together with details of date, provenance, scribe, class-mark and size, as well as definition of

handwriting. In the English preface and its slightly longer Hebrew equivalent the editor explains why he has been careful to use only two divisions for characterizing oriental handwriting, setting semi-cursive (*bēnōnī* or Rabbinic or Mashait) alongside the more cursive rather than defining it as an independent form, and that his future plans include a fuller and more systematic utilization of Genizah documents.

S. C. REIF

FOWLER, J. D.: *Theophoric Personal Names in Ancient Hebrew: A Comparative Study* (JSOT Supplement Series 49). 1988. Pp. 321. (Sheffield Academic Press. Price: £20.50 (\$34.95). ISBN 1 85075 038 6; 1 85075 039 4 (paperback))

In the two main parts of this work, Biblical and extra-Biblical theophoric names are classified and discussed with particular attention to what they reveal about conceptions of the deity; and then the results are compared with surveys of the Ugaritic, Phoenician, Amorite, Aramaic, Akkadian, and Palmyrene onomastica. A concluding chapter attends to the similarities and differences between these two bodies of material, and maintains that there are some distinctive characteristics in the Hebrew onomastica which accord well with our knowledge of Israelite religion. A series of appendixes provides lists of names of Jews in Babylonia, at Elephantine and of all ancient Hebrew theophoric personal names, which are then tabulated according to form and date. Fowler wrestles with some of the problems raised by the uneven distribution of names in the Old Testament, and though she manages to demonstrate weaknesses in Gray's treatment of the Chronicler, for instance (though these are not as great as she makes them appear, because she has misunderstood the basis on which Gray compiled his statistics; cf. his Appendix III), she nevertheless is unable to suggest a more convincing alternative explanation for the unusual features which remain even after her careful screening. In view of this and the uncertainties over whether the names included in our texts are fully representative of any given period, she wisely refrains from attempting any discussion of the history of Israelite religion. The chief value of this work is its painstaking collection and thoughtful classification of a mass of onomastic data which should serve as a resource for years to come.

H. G. M. WILLIAMSON

FRONZAROLI, P. (ed.): *Miscellanea Eblaitica I* (Quaderni di Semitistica 15). 1988. Pp. ix, 279. (Dipartimento di Linguistica, Università di Firenze)

Six articles make up this volume, all written in Italian, and all but one substantial in size and content. They are studies based mainly on the published texts from Ebla, and all are technical and require knowledge of cuneiform and Sumerian to be handled critically. However, they are well informed, sober, and as reliable as the present state of knowledge permits. Four of them have interest for Old Testament studies and can be followed without Sumerian or cuneiform for the most part. The editor himself (pp. 1–33) reconstructs and edits with translation and comments part of a ritual attesting further the cult of dead kings at Ebla. M. V. Tonietti (pp. 79–119) collects the fascinating evidence for professional 'singers' (written in Sumerian *nar*, Semitic equivalent so far unknown). M. Bonechi (pp. 121–72) studies the verbal conjugational prefix *ti-* in various branches of Akkadian and in the tablets found at Ebla. A. Catagnoti (pp. 183–277) collects and studies personal names in Ebla tablets which employ kinship terms, *abu*, *aḫu*, *'ammu*, etc.

W. G. LAMBERT

HUEHNERGARD, J.: *Ugaritic Vocabulary in Syllabic Transcription* (Harvard Semitic Studies 32). 1987. Pp. xviii, 371 and a 2-page addendum. (Scholars Press, Atlanta, Georgia. Price: \$22.95 (member price: \$14.95). ISBN 1 55540201 1)

Yet another study of syllabically written Ugaritic words might seem superfluous. D. Sivan's *Grammatical Analysis and Glossary of the Northwest Semitic Vowels in Akkadian Texts of the 15th–13th C. B. C. from Canaan and Syria* (Neukirchen-Vluyn, 1984) has already been reviewed (*B.L.* 1985, p. 156) and there is also the unpublished dissertation on a similar topic by J. L. Body III (Chicago, 1975). Unlike these, however, Huehnergard's book draws 'its data from a linguistically uniform corpus of texts, those written by the scribes at Ugarit' (p. 16). Also, several new readings have led to the identification of many additional Ugaritic forms.

The book has three parts. After an introduction the polyglot vocabularies are set out, followed by a detailed commentary. There are some 235 entries, with equivalents in Sumerian, Akkadian, and Hurrian, though the spelling for only about 114 Ugaritic words can be determined. Part II is the glossary with words listed by root; most entries include a discussion section which is often quite lengthy. The final part is a description of the orthography and grammar used in the syllabic transcription. Bibliography and indices complete the volume; Hebrew words are listed but not the occasional Old Testament references in the body of the text. This is a reliable reference work which contributes to the understanding of Ugaritic vocabulary in terms of meaning and of pronunciation.

W. G. E. WATSON

KÖHN, R.: *Hebraisk grammatikk*, 3, utgave. 1988. Pp. 196. (Universitetsforlaget, Oslo. Price: N.Kr. 190.00. ISBN 82 00 02540 3)

This attractive little book is meant to be an introduction to Biblical Hebrew for students of theology in Norway. Whereas the two previous editions of this introductory grammar (1971) and (1972) were written as a companion to the somewhat larger *Lærebok i hebraisk grammatikk* by Harris Birkeland (Oslo 1949 and 1967), the present edition has been revised and expanded and can now be regarded as a satisfactory tool for beginners. Many pages of Köhn's book are nevertheless still heavily indebted to Birkeland's approach. Similar to not a few recent authors of introductions to Biblical Hebrew, Köhn has wanted to avoid the often rather inaccessible methods and terminology of traditional grammars. To quite some extent she has been successful in this. Against this background it is somewhat disappointing to find that the presentation of the verbal system occasionally appears to be more confusing than necessary.

There are thirty-five pages of paradigms, a rich subject index, and an index of biblical passages. The very short list of literature appears to be somewhat advanced in years and does not contain recent Anglo-American items at all. For a book of this kind the printers have done a satisfactory job, and all the Hebrew has come out very nicely. Altogether this is a book to be recommended.

H. M. BARSTAD

MEYER, R. and DONNER, H. (eds): *Wilhelm Gesenius Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*. Eighteenth completely revised and enlarged edition. Fasc. 1: *Alef bis Gimel*. 1987. Pp. xxx, 233. (Springer Verlag, Berlin. Price: DM 248.00. ISBN 3 540 18206 3)

The publication of a new Hebrew dictionary, even its first volume, is a notable event, especially when the appearance of the volume is so attractive

and clear. The editors stress how firmly this eighteenth edition stands in the tradition of Wilhelm Gesenius, but many readers will notice rather how many improvements the present volume introduces. Notable are the many Hebrew examples, phrases and clauses, each accompanied by German translation, illustrating 'constructions'. Equally welcome are the excisions of the older wordy explanations and the use of a taut precise syntax for the entries. Most articles have been thoroughly reworked, always with greater precision, more detail, or better organization.

This dictionary remains a dictionary of Biblical Hebrew (and Aramaic). The evidence of non-Biblical Hebrew, from Ben Sira, Qumran, and the inscriptions, has indeed been drawn upon to illustrate the Biblical vocabulary, and all the vocabulary of Ben Sira has been included, but there is no intention here to produce a dictionary of the classical Hebrew language. Such a privileging of the Biblical texts, however traditional, becomes increasingly hard to justify. One might also wonder whether the detailed listing of all attested Semitic cognates, constituting as much as 25 per cent of some pages, is not a somewhat baroque elaboration of a traditional feature of Hebrew lexicography that now needs reconsideration.

D. J. A. CLINES

MITCHELL, C. W.: *The Meaning of BRK 'To Bless' in the Old Testament* (SBL Dissertation Series 95). 1987. Pp. xiii, 207. (Scholars Press, Atlanta, Georgia. Price: \$21.95. ISBN 0 55540 002 7. Paperback price: \$15.95. ISBN 0 55540 003 5)

In this very thorough study, Mitchell examines all 402 occurrences of the verb *bārak* and the noun *b'rākāh* in the Hebrew Bible, and discusses them under three heads, 'God blessing man', 'Man blessing man', and 'Man blessing God', each divided into subsections according to the type of blessing. He rejects all 'magical' ideas (that blessing can be obtained from sources other than God), and therefore the view of Pedersen and others that blessing derives from the strength of the 'soul' of the one who imparts the blessing. With Thiselton he also dismisses the idea that the Israelites believed that the spoken word possessed power in itself once it was uttered, interpreting the blessing of Isaac as a death-bed testament, partly on linguistic grounds, partly on the basis of archaeological evidence from Nuzi. Social custom, he suggests, plays a major part in the practice of blessing. The main effect of this is to move the cultural ideas of ancient Israel much closer to our own than has been common since the work of Pedersen and Mowinkel. There is a short summary of relevant linguistic theory at the beginning, and indexes of synonyms and antonyms of *brk* and the biblical verses containing the word.

C. S. RODD

MORAG, SH.: *Vocalised Talmudic Manuscripts in the Cambridge Genizah Collections*, Vol. 1: *Taylor-Schechter Old Series* (Cambridge University Library Genizah Series 4). 1988. Pp. xii, 56 and 8 pages of plates. (Cambridge University Press. Price: £30.00 (\$49.50). ISBN 0 521 26863 X)

The purpose of this monograph is 'to present and analyse the vocalised words that appear in the Talmud MSS of the Old Series of the Taylor-Schechter Genizah Collection'. The 168 MSS comprise mainly fragments of the Bavli, but the Yerushalmi, Alfasi, Halakhot Gedolot, and Vayyiqra Rabba are also represented. The texts, in both Hebrew and Aramaic, display different systems of vocalization — Tiberian, Babylonian, Palestinian, and Palestino-Tiberian. Though interested primarily in the vocalized words, Professor Morag provides extensive or complete transcriptions of some of the fragments. No. 95a, T-S F2(1).204 (= b.Hag. 13a–20a) is noteworthy for its

striking divergences from the printed editions. This is a work of painstaking scholarship which makes a significant contribution to the study of *niqqud*.

P. S. ALEXANDER

MÜLLER, H.-P. (ed.): *Zeitschrift für Althebraistik*, Bd. 1/1. 1988. Pp. 145. (Kohlhammer, Stuttgart. Price: DM 89.00. ISSN 0932 4461)

This new periodical deserves a warm welcome. It fills a long existing gap in the range of studies with which the Society for Old Testament Study is—or ought to be—concerned. Its purpose is two-fold: to help consolidate what it calls 'Old Hebrew' studies within the Oriental disciplines, and to offer Biblical commentators a reliable philological basis for their researches. By *Althebraistik* is meant the language of the Old Testament along with the epigraphic remains of Ancient Israel and the Hebrew of the Samaritans, insofar as the evidence for the latter pertains to the pre-Christian era; but the Hebrew of the Qumran scrolls and Mishnaic Hebrew are excluded. This seems to me unnecessarily restrictive. If we are seriously intent on recovering the pronunciation and shape of Old Hebrew, the history of the language up to Massoretic times has to be taken very seriously indeed; and one of the most challenging problems in Hebrew studies at the moment is the relation of Scrolls Hebrew to Biblical Hebrew on the one hand and to Mishnaic on the other. I hope that it is not the intention of the editors to ignore these fascinating and vital problems.

In this initial number J. B. Curtis writes on the Hiphil Infinitive Absolute of *hālak*, J. H. Hospers on 'polarity', E. Jenni on the phrases *lšlwm* and *bšlwm*, B. Kedar-Kopfstein on 'synaesthesia', and E. Lipiński on traces of Sumero-Akkadian in Biblical Hebrew. There follows a long and important article by the editor, to be continued, on the linguistic background of Old Hebrew with special reference to the varied meanings of the 'perfect' conjugation. Two smaller studies complete the articles, one by St. Segert on geographical names and one by W. von Soden on the nominal form *malīqtāl*. At the end come two sections of documentation, one on recent bibliographical references to Old Testament words and constructions, and one on newly discovered epigraphic texts; these two sections will be regular features of the periodical.

The *ZAH*, as it asks to be called, promises to be a very valuable aid to Old Testament scholars, not least in challenging them to adopt a more professional approach to linguistic matter.

J. C. L. GIBSON

ODISHO, E. Y.: *The Sound System of Modern Assyrian* (Neo-Aramaic) (Semitica Viva 2). 1988. Pp. xvii, 146. (Harrassowitz, Wiesbaden. Price: DM 64.00. ISBN 3 447 02744 4; ISSN 0931 2811)

The phonetics of the Modern Aramiac of the Assyrian community will be somewhat remote for most Old Testament scholars, but the appearance of the new series *Semitica Viva* should be recognized. There is a brief study of the 'ethnolinguistic history' of the people and one also of relations between local speech-forms and the 'Koine'. Hebraists will recognize many of the words quoted, even if in rather unfamiliar forms. And surely someone will get an idea from the fact the same word appears to be used for both 'yesterday' and 'tomorrow' (p. 31)?

J. BARR

REVELL, E. J.: *Nesiga (Retraction of Word Stress) in Tiberian Hebrew* (Textos y Estudios 'Cardenal Cisneros', 39). 1987. Pp. 155. (Instituto 'Arias Montano', Consejo Superior de Investigaciones Científicas, Madrid. Price: Ptas 3,500) ISBN 84 00 06476 3; ISSN 0561 348 1)

A highly technical subject from most people's point of view, and one little discussed in recent times; but handled by Dr Revell with precision,

objectivity, and illuminativeness. The full index is particularly to be commended. A very substantial contribution to Hebrew linguistics.

J. BARR

SAGARIN, J. L.: *Hebrew Noun Patterns (Mishqalim): Morphology, Semantics, and Lexicon* (Scholars Press handbook series). 1987. Pp. xiv, 149. (Scholars Press, Atlanta, Georgia. Price: \$26.95 (member price: \$19.95). ISBN 1 55540 030 2. Paperback price: \$19.95 (member price: \$13.95). ISBN 1 55540031 0

Curiously enough, this is the first book in English to be devoted to the well-known feature of Hebrew grammar, the formation of nouns according to a limited number of patterns (*mishqalim*). The term has been used since the tenth century by Hebrew grammarians, and the phenomenon was treated by Y. Avineri in Hebrew (1976), and analysed briefly by A. Even-Shoshan in his Dictionary (1966–70) and by S. Barkai in his *Luah Hashemot* (1969), but Sagarin's handbook is the first listing of all words belonging to each *mishqal*. Sagarin recognizes 199 *mishqalim*, some with many variations, such as the four principal segholate types comprising seventeen different sub-types. For each type, the morphological peculiarities are displayed, followed by a list of nouns of the given type, in Hebrew with a simple English gloss. Biblical words are marked with an asterisk. The work is more interesting than useful; but the author may be right in supposing that advanced learners of the language will profit from it. The work is innocent of linguistic theory, historical linguistics and comparative Semitics, which do not fall within its purview.

D. J. A. CLINES

SCHWARZ, G.: *Jesus und Judas: Aramaistische Untersuchungen zur Jesus-Judas Überlieferung der Evangelien und der Apostelgeschichte* (BWANT 123). 1987. Pp. 308. (Kohlhammer, Stuttgart. Price: DM 69.00. ISBN 3 17 009663 X)

This book belongs more to New than to Old Testament studies but will be of special interest to SOTS members because of the rich use it makes of Aramaic in its attempt to solve the riddles surrounding the figure of Judas Iscariot. Judas was a 'man of the city', i.e. Jerusalem and, though the only Judaeon among the twelve, enjoyed as close a relationship with Jesus as any of the others. In particular, he did not 'betray' Jesus, but 'handed him over' on Jesus's own instructions. The positive role he played has been overlaid by an anti-Judas tradition which, along with more widespread anti-Jewish traditions, has fatally obscured the course of events leading up to Jesus's death. This thesis is supported by detailed reconstructions of the original Aramaic behind the relevant Gospel passages, not a few of which seemed to me to carry conviction. A long and valuable Appendix investigates the nature of the sources which have to be manipulated and the methodology involved in such reconstructions.

J. C. L. GIBSON

Books Received too Late for Notice in 1989

The books in the following list will be reviewed in the *Book List* for 1990.

- AMSLER, S., LACOCQUE, A., VUILLEUMIER, R.: *Aggée — Zacharie — Malachie*. 2nd ed. (Commentaire de l'Ancien Testament XIc). 1988. (Labor et Fides, Genève. ISBN 2 8309 0131 2)
- AUFRECHT, W. E., HAMILTON, G. J.: *The Tell Fakhariye Bilingual Inscription: A Bibliography* (Newsletter for Targumic and Cognate Studies, Supplement 4). 1988. (Department of Near Eastern Studies, University of Toronto. ISSN 0704 59005)
- AXELSSON, L. E.: *The Lord Rose Up From Seir: Studies in the History and Traditions of the Negev and Southern Judah*. Translated by F. H. Cryer (Coniectanea Biblica, OT Series 25). 1987. (Almqvist & Wiksell, Stockholm. ISBN 91 22 00876 4)
- BAR-EFRAT, SH.: *Narrative Art in the Bible*. Translated by D. Shefer-Vanson (JSOT Supplement Series 70; Bible and Literature Series 17). 1989. (Almond, Sheffield. ISBN 1 85075 138 2)
- BAUCKHAM, R.: *The Bible in Politics: How to read the Bible politically* (A Third Way Book). 1989. (SPCK, London. ISBN 0 281 04402 3)
- BLENKINSOPP, J.: *Ezra-Nehemiah* (Old Testament Library). 1989. (SCM, London. ISBN 0 334 00444 6)
- BLOCK, P., BLOMQUIST, J., SUNDSTRÖM, G.-B., ÅSBERG, C.: "God och nyttig läsning": *Om Gamla Testamentets Apokryfer*. 1988. (Proprius förlag, Stockholm. ISBN 91 7118 624 7)
- BOTTERWECK, G. J., RINGGREN, H., FABRY, H.-J. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band VI, Lfg 8/10 (cols 865–1248). 1989. (Kohlhammer, Stuttgart. ISBN 3 17 010230 3)
- BRUEGGEMANN, W.: *To Pluck Up, To Tear Down: A Commentary on the Book of Jeremiah 1–25* (International Theological Commentary). 1988. (Hansel, Edinburgh; Eerdmans, Grand Rapids, Michigan. ISBN 0 905312 87 2; ISBN 0 8028 0367 9)
- CASSIRER, H. W.: *Grace and Law: St. Paul, Kant, and the Hebrew Prophets*. 1988. (Eerdmans, Grand Rapids, Michigan; Hansel, Edinburgh. ISBN 0 8028 0317 2; ISBN 0 905312 78 3)
- CHARLESWORTH, J. H.: *Jesus within Judaism: New Light from Exciting Archaeological Discoveries*. 1989. (SPCK, London. ISBN 0 281 04406 6)
- CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*, Vol. 15.2(1989). 1989. (Department of Near Eastern Studies, University of Toronto. ISSN 0704 59005)
- COTTERELL, P., TURNER, M.: *Linguistics and Biblical Interpretation*. 1989. (SPCK, London. ISBN 0 281 04358 2)
- DENIS, A.-M.: *Concordance grecque des pseudépigraphes d'Ancien Testament: Concordance, Corpus des Textes, Indices*. 1987. (Université Catholique de Louvain, Institut Orientaliste, Louvain-la-Neuve; distributed by Brill, Leiden. ISBN 90 04 09021 5)
- ESKENAZI, T. C.: *In An Age of Prose: A Literary Approach to Ezra-Nehemiah* (SBL Monograph Series 36). 1988. (Scholars Press, Atlanta GA. ISBN 1 55540 260 7; ISBN 1 55540 261 5 (paperback))
- FEWELL, D. N.: *Circle of Sovereignty: A Story of Stories in Daniel 1–6* (JSOT Supplement Series 72; Bible and Literature Series 20). 1988. (Almond, Sheffield. ISBN 1 85075 158 7)
- FLANAGAN, J. W.: *David's Social Drama: A Hologram of Israel's Early Iron Age* (JSOT Supplement Series, 73; The Social World of Biblical Antiquity Series, 7). 1988. (Almond, Sheffield. ISBN 1 85075 201 X; ISBN 1 85075 202 8 (paperback))

- GARCÍA MARTÍNEZ, F., PUECH, E. (eds): *Mémorial Jean Carmignac: Etudes Qumrâniennes* (Revue du Qumran, Num. 49–52, Tome 13). 1988. (Gabalda, Paris. ISSN 0035 1725)
- GIBSON, S., HARRIS, R. L., SCHONFIELD, J. (eds): *Bulletin of the Anglo-Israel Archaeological Society*, Vol. 7 (1987–8). 1988. (The Anglo-Israel Archaeological Society, London. ISSN 0266 2442)
- GOWAN, D. E.: *From Eden to Babel: A Commentary on the Book of Genesis 1–11* (International Theological Commentary). 1988. (Hansel, Edinburgh; Eerdmans, Grand Rapids, Michigan. ISBN 0 905312 85 6; ISBN 0 8028 0337 7)
- HARTMANN, G. H., BUDICK, S. (eds): *Midrash and Literature*. 1986, 1988. (Yale University Press, New Haven and London. ISBN 0 300 04198 5)
- JAECKEL, T.: *Anything But a Quiet Life: Ideas of God in the Bible*. Translated from German by J. Bowden. 1989. (SCM, London. ISBN 0 334 01874 9)
- JASTROW, O.: *Der neuaramäische Dialekt von Hertevin (Provinz Siirt)* (Semitica Viva, 3). 1988. (Harrassowitz, Wiesbaden. ISBN 3 447 02767 3)
- JERVELL, J. and KAPELRUD, A. S.: *Studia Theologica: Scandinavian Journal of Theology*. Vol. 42, no. 2. 1988. (Norwegian University Press, Oslo. ISSN 0039 338 X)
- JOHNSON, M. D.: *The Purpose of the Biblical Genealogies, with special reference to the setting of the genealogies of Jesus*. 2nd ed. (Society for New Testament Studies Monograph Series, 8). 1988. (Cambridge University Press. ISBN 0 521 35644 X)
- KAMPEN, J.: *The Hasideans and the Origin of Pharisaism: A study in 1 and 2 Maccabees* (Septuagint and Cognate Studies 24). 1988. (Scholars Press, Atlanta GA. ISBN 1 55540 284 4; ISBN 55540 285 2 (paperback))
- KHAN, G.: *Studies in Semitic Syntax* (London Oriental Series 38). 1988. (Oxford University Press. ISBN 0 19 713607 9)
- KIRAZ, G. A.: *The Syriac Primer: Reading, Writing, Vocabulary & Grammar*. With a cassette recording by S. Adam and G. Kiraz (JSOT Manuals, 5). 1985, 1988. (Sheffield Academic Press. ISBN 1 85075 199 4; ISSN 0262 1754)
- KREUZER, S.: *Die Frühgeschichte Israels in Bekenntnis und Verkündigung des Alten Testaments* (BZAW 178). 1989. (De Gruyter, Berlin. ISBN 3 11 011736 3)
- KRIEG, M.: *Todesbilder im Alten Testament, oder "Wie die Alten den Tod gebildet"* (AthANT 73). 1988. (Theologischer Verlag, Zürich. ISBN 3 290 10006 5)
- KRÜGER, T.: *Geschichtskonzepte im Ezechielbuch* (BZAW 180). 1989. (De Gruyter, Berlin. ISBN 3 11 011473 9)
- LEVINE, É.: *The Aramaic Version of the Bible: Contents and Context* (BZAW 174). 1988. (De Gruyter, Berlin. ISBN 3 11 011474 7)
- LEVISON, J. R.: *Portraits of Adam in Early Judaism, from Sirach to 2 Baruch* (Journal for the Study of the Pseudepigrapha Supplement Series 1). 1988. (Sheffield Academic Press. ISBN 1 85075 062 9)
- LEWIS, I. M.: *Ecstatic Religion: A study of shamanism and spirit possession*. 2nd edition. 1989. (Routledge, London and New York. ISBN 0 415 00799 2)
- LICHTHEIM, M.: *Ancient Egyptian Autobiographies chiefly of the Middle Kingdom: A Study and An Anthology* (OBO 84). 1988. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0594 3; ISBN 3 525 53713 1)
- LINDARS, B.: *Law and Religion: Essays on the Place of Law in Israel and Early Christianity*, by members of the Ehrhardt Seminar of Manchester University. 1988. (James Clarke, Cambridge. ISBN 0 227 67907 3)
- LIPSHITZ, A. (ed.): *The Commentary of Rabbi Abraham Ibn Ezra on Hosea*, Edited from Six Manuscripts and Translated with an Introduction and Notes. 1988. (Sopher-Hermon, New York. ISBN 0 87203 127 6)

- LOHFINK, N.: *Unsere neuen Fragen und das Alte Testament: Wiederentdeckte Lebensweisung* (Herder Taschenbuch 1594). 1989. (Herder, Freiburg. ISBN 3 451 08594 1)
- MACCOBY, H.: *Judaism in the First Century* (Issues in Religious Studies). 1989. (Sheldon, London. ISBN 0 85969 550 6)
- MANNs, F., O.F.M.: *John and Jamnia: How the break occurred between Jews and Christians c. 80-100 A.D.* Translated by M. Duel and M. Riadi. 1988. (Franciscan Printing Press, Jerusalem)
- MCCREESH, T. P. (ed.): *Old Testament Abstracts*. Vol. 11, No. 3. 1988. (The Catholic University of America, Washington, D.C. ISSN 0364 8591)
- VAN DER MEER, W. DE MOOR, J. C. (eds): *The Structural Analysis of Biblical and Canaanite Poetry* (JSOT Supplement Series 74). 1988. (Sheffield Academic Press. ISBN 1 85075 194 3)
- MEYERS, C.: *Discovering Eve: Ancient Israelite Women in Context*. 1988. (Oxford University Press, New York and Oxford. ISBN 0 19 504934 9)
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- NELSON, M. D.: *The Syriac Version of the Wisdom of Ben Sira compared to the Greek and Hebrew Materials* (SBL Dissertation Series 107). 1988. (Scholars Press, Atlanta GA. ISBN 1 55540 193 7; ISBN 1 55540 194 5 (paperback))
- NIELSEN, K.: *There is Hope for a Tree: The Tree as Metaphor in Isaiah*. Translated from Danish by C. and F. Crowley (JSOT Supplement Series 65). 1989. (Sheffield Academic Press. ISBN 1 85075 182 X)
- ODASHIMA, T.: *Heilsworte im Jeremiabuch: Untersuchungen zu ihrer vor-deuteronomistischen Bearbeitung* (BWANT 125). 1989. (Kohlhammer, Stuttgart. ISBN 3 17 009842 X)
- OLYAN, S. M.: *Asherah and the Cult of Yahweh in Israel* (SBL Monograph Series 34). 1988. (Scholars Press, Atlanta GA. ISBN 1 55540 253 4; ISBN 1 55540 254 2 (paperback))
- POHLMANN, K.-F.: *Die Ferne Gottes — Studien zum Jeremiabuch* (BZAW 179). 1989. (De Gruyter, Berlin. ISBN 3 11 011828 9)
- RAVASI, G.: *La terra promessa. Guida storica, archeologica e biblica della Palestina*. 1987. (EDB, Bologna. ISBN 88 10 80668 9)
- ROGERSON, J. W., DAVIES, P. R.: *The Old Testament World*. 1989. (Cambridge University Press. ISBN 0 521 34006 3)
- SAGGS, H. W. F.: *Civilisation before Greece and Rome*. 1989. (Batsford, London. ISBN 0 7134 5277 3)
- SCHMIDT, W. H., THIEL, W., HANHART, R.: *Altes Testament* (Grundkurs Theologie, 1) (Urban-Taschenbücher, 421). 1989. (Kohlhammer, Stuttgart. ISBN 3 17 010267 4)
- SCHREINER, J. (ed.): *Beiträge zur Psalmenforschung: Psalm 2 und 22* (Forschung zur Bibel 60). 1988. (Echter, Würzburg. ISBN 3 429 01174 4)
- SCHWARZ, H.: *Die biblische Urgeschichte: Gottes Traum von Mensch und Welt* (Herder Taschenbuch 1608). 1989. (Herder, Freiburg. ISBN 3 451 08603 5)
- SHANKS, H. (ed.): *Ancient Israel: A Short History from Abraham to the Roman Destruction of the Temple*. 1989. (SPCK, London. ISBN 0 281 04404 X)
- STANSELL, G.: *Micah and Isaiah: A Form and Tradition Historical Comparison* (SBL Dissertation Series 85). 1988. (Scholars Press, Atlanta GA. ISBN 0 89130 962 4; ISBN 0 89130 963 2 (paperback))
- STRECKER, G., MAIER, J.: *Neues Testament — Antikes Judentum* (Grundkurs Theologie, 2) (Urban-Taschenbücher, 422). 1989. (Kohlhammer, Stuttgart. ISBN 3 17 010266 4)

- STROTHMANN, W. (ed.): *Wörterverzeichnis der apokryphen-deutero-kanonischen Schriften des Alten Testaments in der Peshitta* (Göttinger Orientforschungen, I. Reihe: Syriaca, Bd.27). 1988. (Harrassowitz Wiesbaden. ISBN 3 447 02683 9)
- SUCUPIRA, L. (ed.): *Revista Bíblica Brasileira*. Ano 6, 1-2. 1989. (Nova Jerusalém, Fortaleza CE. Brazil)
- TÖKEI, F.: *Acta Orientalia Academiae Scientiarum Hungaricae*. Tom. XLI, Fasc. 2. 1987. (Akadémiai Kiado, Budapest. HU ISSN 0001 6446)
- VERMES, G., GOODMAN, M.D. (eds): *The Essenes According to the Classical Sources* (An Oxford Centre Textbook). 1989. (Almond, Sheffield. ISBN 1 85075 139 0)
- WÉNIN, A.: *Samuel et l'instauration de la monarchie (1 S I-12)* (Europäische Hochschulschriften, Reihe XXIII, Bd. 342). 1988. (Lang, Frankfurt. ISBN 3 631 40384 4; ISSN 0721 3409)
- WILLIAMSON, H. G. M.: *Annotated Key to Lambdings Introduction to Biblical Hebrew* (JSOT Manuals, 3). 1987, 1989. (Sheffield Academic Press. ISBN 1 85075 065 3; ISSN 0262 1754)
- WRIGHT, T. R.: *Theology and Literature* (Signposts in Theology). 1988. (Basil Blackwell, Oxford. ISBN 0 631 14848 5; ISBN 0 631 14849 3 (paperback))
- ZELLER, D. (ed.): *Menschwerdung Gottes — Vergöttlichung von Menschen* (Novum Testamentum et Orbis Antiquus 7). 1988. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0604 4; ISBN 3 525 53906 1)
- VAN ZIJL, A.H.: *1 Samuel*. Deel I (De Prediking van het Oude Testament). 1988. (Callenbach, Nijkerk. ISBN 90 266 0739 3)

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