

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1990

Printed for the Society

The Society for Old Testament Study

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ISSN 0309 0892

ISBN 0 905495 09 8

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PRINTED BY W. S. MANEY AND SON LTD HUDSON ROAD LEEDS LS9 7DL

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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 1990 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 £12.50 including postage or \$25.00, 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

It is a pleasure again this year to express my thanks to many colleagues abroad and at home who have drawn many titles to my attention, and in several cases have supplied reviews from personal copies of books. The *Book List* never achieves the sort of completeness to which it aspires. But its coverage would this year have been very much less adequate had it not been for the friendly cooperation of Professor B. Albrektson, Professor H. Cazelles, Dr F. García Martínez, Dr K. Jeppesen, Dr K. Nielsen, Professor G. L. Prato, Dr K. K. Sacon, and Professor A. S. van der Woude; and, within these islands, of 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, Professor J. W. Rogerson, Dr W. G. E. Watson, Professor R. N. Whybray, and Dr N. Wyatt. Of course a very much larger number of members of the Society have answered as ever my invitations to review. I also gladly draw attention to the publishers who offer, and readily respond to requests for books; and our printers, Messrs W. S. Maney and Son, who turn script processed in many different ways into clear and accurate publishable type.

The sixth and seventh Newsletters charting the steady progress of the Comprehensive Aramaic Lexicon were received in Spring and Autumn 1989. The editors of CAL, based in the Department of Near Eastern Studies, The Johns Hopkins University, Baltimore MD 21218, USA welcome offprints or notification of publication of all Aramaic studies. The fourth trimestrial number of *Interface* was received at the end of 1989 from CIB-Maredsous, B-5198 Denée, Belgique, with news from the world of the merging worlds of computing and biblical studies — and details of varied subscription methods. And the *Revista Bíblica Brasileira* (which remains one of our warmest supporters) sent us not only the fascicles of year 6, but a set of two bound volumes containing years 1–3 and 4–6, and costing together \$100.

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</i> 1967–1973: <i>Old Testament</i> (1974)

1. GENERAL

Abramo, padre di una moltitudine di uomini. Atti del Seminario invernale (Rocca di Papa, 28–31 gennaio 1988). 1989, Pp. 277. (BIBLIA: Associazione laica di cultura biblica, Settimello (FI). Price: Lire 10,000)

This volume contains, without introduction or conclusion, ten papers presented to this Seminar on the theme of Abraham. Alberto Soggin begins with a consideration of the historical basis of the biblical traditions, which stem from a later age, and Giuseppe Laras ends with a survey of Abraham in Jewish tradition. Four of the remaining contributions, two of them by L. Alonso Schökel, deal with particular narratives concerning Abraham, one consists of five classical comments on the *'aqedah*, one considers its place in anthropology and the history of religion, one considers the women in Abraham's circle, and one surveys Abraham and Ishmael in Islamic tradition. All these non-specialist studies are concerned with the significance of Abraham in Jewish, Christian, and Islamic tradition. The diffusion of scholarship in the context of interconfessional dialogue is to be welcomed, and the publication of the essays will enrich the understanding of a wider public.

A. GELSTON

ALBERTZ, R., GOLKA, F. W., and KEGLER, J. (eds): *Schöpfung und Befreiung. Für Claus Westermann zum 80. Geburtstag.* 1989. Pp. 284. (Calwer, Stuttgart. Price: DM 48.00. ISBN 3 766830341)

This celebration of a further decade in the life of a great Old Testament scholar has among its joint editors one of the editors (Albertz) of the previous *Festschrift* (see B. L. 1981, pp. 7f) and one of its contributors (Golka). Nineteen articles are grouped in four sections: Torah and Narrative, Prophecy, Psalms and Wisdom, and Judaism and Christianity as Inheritors of the Old Testament. G. Liedke writes on the contribution of Gen. 1 to the ecological crisis; J. J. Scullion on original sin in Gen. 1–11 and Romans 5:12; Albertz on the intentions of the Deuteronomistic historical work and its representatives; and Kegler on the diminished significance of the exodus tradition in the books of Chronicles. J. R. Porter contributes a study of the supposed Deuteronomistic redaction of the prophets; E. Rupprecht, of the call of Jeremiah 'in his youth' and his 'early preaching'; H. Weippert, of creation and salvation in Jer. 45; M. Weippert, of the 'confessions' of Deutero-Isaiah; M. Sæbø, of some inner-biblical interpretations — from the individual to the collective; and W. Brueggemann, of a poem of summons (Isa. 55:1–3) and a narrative of resistance (Dan. 1:1–21). Then F. Crüsemann, in a study entitled 'In the Net', seeks to answer Gunkel's question about the specific emergency that gives rise to the complaint of the individual; Golka compares Biblical and African wisdom expressed in proverbial sayings; M. Augustin discusses the Marxist interpretation of Job by M. Machovec; and H.-P. Müller writes on new aspects of the questions tabled by Job. Finally, R. Rendtorff discusses W. Vischer and G. von Rad under the heading 'Christological exegesis as "deliverance" of the Old Testament'; H. E. Tödt writes on the Protestant Church and the Jewish pogrom in November 1938; D. Vetter discusses learning and teaching in Old Testament, Judaism, and New Testament; R. Landau urges the contemporary relevance for Christian congregations of aspects of F. Rosenzweig's Free Jewish Study-House in Frankfurt of the 1920's; and U. Bergmann poses the question of Melanesian Christians to theology and church praxis in Europe, America, and Australia: 'Has the Bible a message for the whole of humanity?'

A. G. AULD

ANIS AL-ASSIOUTY, S.: *Origines Égyptiennes du Christianisme et de l'Islâm* (Recherches comparées sur le Christianisme Primitif et l'Islâm Premier III). 1989. Pp. 296. (Letouzey et Ané, Paris. Price: Fr 118.00. ISBN 2 7063 0175 9)

This is the third volume of a series devoted to Christian and Islamic origins. At the end of the second volume the author has concluded that Jesus' family was non-Jewish: his mother was an Egyptian woman resident in Galilee.

The present volume, sub-titled 'Résultat d'un siècle et demi d'archéologie', sets out to explore the 'historical realities' about Jesus and the 'dialectical evolution' of Muhammad. The author has amassed a vast collection of data from ancient Egyptian, Jewish, Islamic, and early Christian sources but shows little critical ability in evaluating and comparing them. The *Gospel of Peter* is treated as a serious historical source and from the remark in b*Shabbath* 104b that Ben Stada brought spells from Egypt in a cut in his flesh it is argued that Jesus was educated in Egypt and studied medicine in a school attached to some Egyptian temple. The description of Jesus' 'triumphal' entry into Jerusalem is explained by the consideration that Passover was a festival of Egyptian origin, commemorating the passion of Osiris. As for Islam, 'Egypto-Christian thought forms the general framework of Koranic concepts' (p. 225). The work is copiously documented from the author's wide reading, and a study of the footnotes could supply the basis, to anyone so minded, for a more scientific assessment of the historical and literary data.

F. F. BRUCE

ARAI, S., ISHIDA, T. et alii (eds): *Kyūyaku Shinyaku Seisho Dai-jiten*. 1989. Pp. 1454 with numerous illustrations, maps, and indexes. Three large maps are also appended. (Kyobunkwan, Tokyo. Price ¥46,350. ISBN 4 7642 4006 8 C 3516)

With the consent of Vandenhoeck & Ruprecht, this one volume Japanese edition of *Biblisch-historisches Handwörterbuch*, 1966–1979, was updated with translation, supplements or entirely new articles replacing the original. A 43-page chronological chart from B.C. 10,000 to A.D. 200 is freshly attached to this volume. About 70 collaborators, including six capable editors working ten years, accomplished the dictionary to a high standard.

K. K. SACON

BAARDA, T., HILHORST, A., LUTTIKHUIZEN, G. P. and VAN DER WOUDE, A. S. (eds): *Text and Testimony. Essays on New Testament and Apocryphal Literature in Honour of A. F. J. Klijn*. 1988, Pp. 286. (Kok, Kampen. Price: fl 75.75. ISBN 90 242 3404 2)

The majority of the 25 contributions are concerned with New Testament topics. Those of more direct interest to readers of the *Book List* are J. H. Charlesworth, 'Biblical interpretation: the crucible of the Pseudepigrapha'; F. García Martínez, 'Les limites de la communauté: pureté et impureté à Qumrân et dans le NT'; A. Hilhorst, 'Biblical metaphors taken literally'; M. de Jonge, 'Jesus' death for others and the death of the Maccabean martyrs'; G. P. Luttikhuisen, 'The Jewish factor in the development of the Gnostic myth of origins'; J. Reiling, 'Wisdom and the Spirit' (on I Cor. 2:6-16); J. Roldanus, 'L'héritage d'Abraham d'après Irénée'; and K. Treu, "'Apocryphe relatif à Jacob et Joseph'" (Van Haelst no. 571) und der Sitz im Leben von Apocrypha Papyri'. The volume concludes with a bibliography of Klijn's writings.

S. P. BROCK

BARBLAN, G. (ed.): *Dante e la Bibbia. Atti del Convegno Internazionale promosso da "Biblia" (Firenze, 26-27-28 settembre 1986)* (Biblioteca dell' "Archivum Romanicum", Serie I, Vol. 210). 1988. Pp. 370. (Olschki Editore, Firenze. Price: Lire 58,000. ISBN 88 222 3580 0)

This volume contains the papers of a conference on 'Dante and the Bible', organized in Florence in 1986 by the association 'Biblia', founded two years earlier to foster knowledge of and interest in the Bible on the part of the widest possible public. Dante scholars from many countries were invited and the conference was attended by more than 800 participants. This was clearly a most imaginative interdisciplinary initiative and of great value for the history of culture, but the biblical focus of these twenty papers is more on Dante's relationship to the methods of mediaeval exegesis (perhaps half the papers) than on the Old Testament in itself. In fact only one is precisely thus focused, namely that by Rachel Jacoff on 'Dante, Jeremiah and the problem of the prophet's role'. She argues convincingly that a number of images and phrases in Dante, expressing the poet's anger and agony that his moral message will not be heard, can be traced to his reading of Jeremiah. The other paper which comes closest to Old Testament texts is by Menachem E. Artom, 'Biblical and Talmudic precedents on retribution' [i.e. Dante's understanding of it], showing that talion is too narrow a term to do justice to any of the three. For the rest, more articles are focused on New Testament themes, especially in the Book of Revelation.

R. P. R. MURRAY

BECKING, B., VAN DORP, J., and VAN DER KOOIJ, A. (eds), *Door het oog van de profeten. Exegetische studies aangeboden aan prof. dr. C. van Leeuwen* (Utrechtse Theologische Reeks, 8). 1989. Pp. 171 (Faculteit der Godgeleerdheid. Rijksuniversiteit te Utrecht. ISBN 90 72235 08 8)

This volume, presented to Professor van Leeuwen on the occasion of the 12½th anniversary of his professorship at the State University of Utrecht, contains, besides a preface and a bibliography, thirteen articles (mostly in Dutch) of which the majority is concerned with Old Testament prophetism. B. Becking compares Jer. 31:15-17 with Matth. 2:18; P. Beentjes deals with prophecy in the Wisdom of Ben Sira; and Fokkelien van Dijk-Hommes treats Jer. 31:22b. J. van Dorp provides annotations to 1 Kings 22:2b and A. vander Kooij studies the Greek text of Amos 9:11-12. B. Maarsingh comments on Ezech. 43:8ab. Ophira Shapiro surveys medieval Jewish commentaries on Joel 2:1-11. K. Smelik deals with Jeremiah 26 from a literary point of view, and J. van Soest examines the structure of Judges 3 and 4. N. Tromp treats Psalm 122 and K. Vriezen investigates the vocabulary of roads and road-construction in the Prophets and the Writings. Helga and Manfred Weippert offer an interesting study on Solomon's judicial decision (1 Kings 3) by comparing the text of the story with the petition of Mezaḏ Hashavjahu. Finally, T. Wever wants to translate *tamid* in Hab. 1:17 by 'O Eternal' and finds an *inclusio* with 1:12. There is much to be learnt from the variegated contributions to this *Festschrift*.

A. S. VAN DER WOUDE

BERGERHOF, K., DIETRICH, M., LORETZ, O. (eds): *Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas*. Vol. 20 (1988). 1989. Pp. vi, 418. (Neukirchener, Neukirchen-Vluyn; Butzon & Bercker, Kevelaer. Price: DM. 104.00. ISBN 3 7887 1310 0; 3 7666 9640 8; ISSN 0342 2356)

This volume is dedicated to Loretz on the occasion of his sixtieth birthday, and a photograph of him appears as a frontispiece. In addition to other articles on Near Eastern subjects, the following essays of direct interest

to Old Testament scholars may be noted. G. del Olmo Lete's discussion of *l'*, *l'y* and *l't* in Ugaritic detects a root **l'w'* cognate with Hebrew *šōa'*. J. F. Healey considers the lexicography of Ugaritic in relation to Hebrew, Aramaic, and other Semitic languages. K. Koch examines the evidence for the worship of Asherah as the queen of heaven in Judah, and traces it to Assyrian influence in the period before Josiah. W. T. Koopmans analyses the structure of Ps. 78:40–55. W. G. Lambert defends his interpretation of an Accadian text and refutes the attempt of D. T. Tsumura to relate the text to *lōhū wābōhū* in Gen. 1:2. J. C. de Moor argues that the Moabite Stone and the Zakkur and Kilamuwa inscriptions were written as narrative poetry and suggests that vestiges of such poetry may be found in the Old Testament. An article by de Moor and H. F. de Vries maintains that Hebrew *hēdād* means 'thunderstorm'. M. H. Pope argues that vocative *lamedh* is to be found in Ps. 119:126 and also 3:9 (emended), and that 'Hosanna in the highest' in the New Testament arose from a misunderstanding of a Semitic original that meant 'Save, now, O Most High.' F. Renfroe's discussion of several words includes the view that the meaning 'sich drehen, winden' is most likely for the root *brh* in Isa. 27:1 and its Ugaritic parallel. U. Rüterswörden discusses the symbolism of the bow in Gen. 9. A. Schoors refutes M. J. Dahood's theory that Ecclesiastes was originally written in Phoenician orthography. W. von Soden examines Hebrew *ēnān* in the light of its cognates. D. T. Tsumura advances the hypothesis that *lammabbūl* in Ps. 29:10 means 'since before the Deluge'.

J. A. EMERTON

BIGGER, S. (ed.): *Creating the Old Testament: The Emergence of the Hebrew Bible*. 1989. Pp. xx, 364. (Basil Blackwell, Oxford and Cambridge MA. Price: £37.50; paperback price: £9.95. ISBN 0 631 16249 6)

We are told that the idea of this book grew out of discussion in the Society for Old Testament Study, fertile soil for the germination of fruitful thought. A need was felt for an introductory book for 'students, teachers, churches and synagogue study groups, and general readers'. There is always a problem about 'Introductions'. Are they to introduce the text and contents of the bible itself or the work and methods of scholars? The editor mentions D. J. A. Clines' distinction between 'first-order' and 'second-order' methods and claims that this book seeks to strike a balance between 'literary and historical methods'. Adrian Curtis opens with a chapter on 'The Hebrew World' and this is followed by a treatment of 'The Authority and Use of the Hebrew Bible' from Jewish, Christian, Muslim, and Humanistic perspectives. The editor provides a useful chapter on 'Symbolism and Metaphor in the Hebrew Bible' and then come the main sections on 'Torah', 'Prophets' (K. Whitelam on the 'Former Prophets', P. R. Davies on 'Jerusalem', M. W. Thompson and the editor on prophetic narrative, and A. Graeme Auld on 'Prophecy and the Prophets'). R. J. Coggins, R. Tomes, D. J. Clines, S. Sheridan, and M. Barker contribute to the final section on 'The Writings'. The editor and contributors are to be congratulated on both the conception and production of this book, made all the more useful by its judicious lists of items headed 'Further Reading'. Let us hope for the fruits of many more such discussions at the bar in meetings of the Society.

R. A. MASON

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. Price: DM. 124.00. ISBN 3 17 010230 3)

This triple fascicle begins with the final part of the article on *šō'n* (E.-J. Waschke) and ends with the first part of that on *qōl* (B. Kedar-Kopfstein). It

contains fifty-two complete articles. A single forthcoming fascicle will complete the volume. The principal articles in terms of length are those on Zion (*šiyyon*, thirty-three columns, E. Otto), *šādaq* (with *šedeq*, *šēdāqāh* and *šaddiq*, twenty-six columns, Ringgren and B. Johnson), *šwh* (twenty-three columns, F. García López — but *mišwāh* has already been treated in an earlier volume), *qdš* and cognates (twenty-three columns, W. Kornfeld and Ringgren), *qāhāl* (and cognates, and including a brief discussion of *qōhelet*, eighteen columns, F. L. Hossfeld, Kindl and Fabry), and *šēbā'ōt* (seventeen columns, H.-J. Zobel). Other terms of particular religious or theological importance include those on *šābā'* (Ringgren), *šūm* (with *šōm*, H. D. Preuss), *šelem* (F. J. Stendebach), *šapōn* (E. Lipiński) and *qeber* with cognates (K. Koch). As usual some words discussed — e.g. *šē^{*}šā'im* (D. Kellermann), *šoh^orayim* (H. Niehr), *šī* (H.-P. Müller), *šemer* (Ü. Rüterswörden) — are of only minor relevance. Since it is hardly possible or desirable to include every term which is used metaphorically in the Old Testament in a religious context, it is not clear on what basis some of these words have been chosen for inclusion.

There are a number of cross-references to words which have been or will be dealt with elsewhere: *šūq* II (under *yšq*), *šāhaq* (*šāhaq*), *šinnāh* (*māgēn*), *šā'aq* (*zā'aq*).

The article on Zion is remarkable for the immense bibliography of more than 380 items. *šar* I and II with their cognates are dealt with in separate articles (by Fabry and Ringgren respectively), but the distinction between the two is held to be uncertain. *qādīm*, *qedem* and cognates and *qādam* (all by T. Kronholm) have each a separate article, comprising fourteen columns in all.

R. N. WHYBRAY

BOTTERWECK, G. J., RINGGREN, H., FABRY, H.-J. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band VI, Lfg 11 (cols 1249–1274, index and title pages). 1989. (Kohlhammer, Stuttgart. ISBN 3 17 010230 3)

This final fascicle of Band VI, which is supplied with a binding cover for the volume, consists mainly of the usual concluding matter: a list of subjects and themes in German, a select index of biblical references (references to the literature of Qumran, though regularly covered in the articles, are not included) and corrigenda. The last of these items includes not only corrigenda to this volume but also additional corrigenda to volumes IV and V. Only two articles appear here: *qōl*, by B. Kedar-Kopfstein, continued from Band V, and *qūm*, by J. Gamberoni. The fascicle concludes with the preliminary matter to be placed at the beginning of the volume when bound: title page, list of contributors to the volume, and table of contents — the last of these surely unnecessary in an alphabetically arranged dictionary.

R. N. WHYBRAY

BREKELMANS, C. (ed.): *Continuing Questions in Old Testament Method and Theology*. Revised and expanded edition edited by M. Vervenne (Bibliotheca Ephemeridum Theologicarum Lovaniensium XXXIII). 1989. Pp. 244. (University Press, Leuven; distributed by Peeters, Leuven. Price: BFr. 1,200. ISBN 9061863325)

The first edition of these essays, presented first at the 23rd session of the *Colloquium Biblicum Lovaniense* in 1972, was published in 1974 (see *B. L.* 1975, pp. 8–9) under the French title *Questions disputées d'Ancien Testament: Méthode et Théologie*, a title maintained on the title-page although the front cover of this new edition uses only the English sub-title. The eleven papers are reproduced unchanged; but supplementary discussion and bibliography for each has been provided on pp. 205–222, mostly by the original authors but by

M. Vervenne for P. A. H. de Boer, M. Dahood, and D. J. McCarthy. The questions addressed, biblical semantics, covenant, and biblical theology, continue to be as open now as when they were addressed in the early seventies at Leuven.

A. G. AULD .

BUSI, G. (ed.): *'Ovadyah Yare da Bertinoro e la presenza ebraica in Romagna nel Quattrocento*. Atti del Convegno di Bertinoro 17–18 maggio 1988. Supplemento a "Henoch" Anno XI, 1 (Quaderni di Henoch 1). 1989. Pp. xvi, 3 plates, pp. 111. (Silvio Zamorani, Torino. Price: Lire 25,000. ISBN 88 7158 001 X)

Obadiah of Bertinoro is best remembered today for his commentary on the Mishnah, which usually accompanies the traditional printed texts. His supercommentary on Rashi on the Pentateuch, however, is virtually forgotten, although it is an important work that deserves to be better known, as Bruno Chiesa explains in a valuable short description. The other contributions to this volume are mainly concerned with aspects of the history of the Jews in the Romagna.

N. R. M. DE LANGE

CATHCART, K. J. and HEALEY, J. F. (eds): *Back to the Sources: Biblical and Near Eastern Studies in honour of Dermot Ryan*. 1989. Pp. 191. (Glen-dale, Dublin. Price: £19.50. ISBN 0 907606 61 X)

This collection was planned as a 65th birthday *Festschrift* but, sadly, it had to become a memorial volume for this scholar who was Professor of Semitic Languages at University College, Dublin and then became Archbishop of that city. Seven of the eight pieces are by former students of Dr Ryan's, while the eighth is by his successor in his chair, K. J. Cathcart. The papers relevant to this *Book List* are: 'Biblical Theology and the History of Israelite Religion' (J. J. Collins: the post-Childs dilemma still allows real possibilities); 'The Last of the Rephaim' (J. F. Healey: Ryan's unpublished thesis of 1954 is appreciated and the present state of the *rp'um/repha'im* question surveyed); 'The Treatment of Biblical Anthropomorphisms in Pentateuchal Targums' (C. McCarthy, rsm: a useful analysis which brings some needed precision to several points); 'Some Observations on the Dating of Targum Job' (C. Mangan, op: on the rabbinic Targum, not 11QTgJob, though they are compared); 'Psalms as Prayers of the Poor' (J. McPolin, sj: a careful summary of the textual data but also on using this aspect of the Psalms today), and 'The Biblical and Other Early Christian Manuscripts of the Chester Beatty Library (K. J. Cathcart: a valuable description with 15 plates). The subjects of the other two pieces lie respectively in the Synoptic Gospels and in the Arabic literature of appreciation of calligraphy.

R. P. R. MURRAY

CHARLESWORTH, J. H.: *Jesus within Judaism: New Light from Exciting Archaeological Discoveries*. 1989. Pp. xvi, 265. (SPCK, London. Price: £9.95. ISBN 0 281 04406 6)

In this unabashedly confident, popularising book, Charlesworth enthuses about the contribution of the Pseudepigrapha, the Dead Sea Scrolls, the Nag Hammadi documents (to be precise, the Gospel of Thomas), and various recent archaeological discoveries to what must now be called 'Jesus research' (to distinguish it from the more theologically motivated old and new quests for the historical Jesus). Pseudepigraphical studies show Jesus was influenced by apocalyptic ideas (especially the Son of Man in Dan. 7 and 1 Enoch 37–51), by eschatology, and by ideas of sin and forgiveness common

in early Judaism. The Qumran literature shows that though Jesus was hardly an Essene he shared the same milieu. The Gospel of Thomas is an important witness to the Jesus tradition, but this derives from Syrian Christianity and is heavily dependent on Judaism. All this shows that Jesus belonged within Judaism, and that enables us to reconstruct something of Jesus' concept of God and even of his own self-understanding as son of God. Here Charlesworth relies too much on 'Abba' (shades of Jeremias; Barr is not yet in sight) and on the parable of the wicked tenant farmers (Mk 12, Gospel of Thomas 65).

Charlesworth is conducting several crusades — against negative criticism which would deny that we can ever know much about Jesus, and against confident conservatism which would assert that we can read the *ipsissima verba Jesu* (Charlesworth is concerned 'not with the sound of his own voice [*ipsissima vox*], but with the meaning he poured forth', p. 166; but if we cannot hear the *ipsissima vox*. . .?). Charlesworth is also concerned to discount Perrin's 'principle of discontinuity', for that, taken to its logical end, would take Jesus outside Judaism. Charlesworth's somewhat sensationalist approach may irritate *Book List* readers, but they will find useful the survey of 'son of God' texts from early Judaism (pp. 149–52), the guide to major books on Jesus from 1980–1984 (pp. 187–207), and the selected and annotated bibliography on the Jesus of history (pp. 223–243).

J. R. BARTLETT

CLEMENTS, R. E. (ed.): *The World of Ancient Israel: Sociological, anthropological and political perspectives*. Essays by Members of the Society for Old Testament Study. 1989. Pp. xi, 436. (Cambridge University Press. Price: £45.00 (\$65.00). ISBN 0 521 34243 0)

The Society for Old Testament Study continues its long tradition of useful summaries of Old Testament scholarship. As the subtitle suggests, the focus is generally sociological and anthropological even when the essays have a fairly traditional title. The editor introduces the subject, followed by general essays on anthropology (J. W. Rogerson) and sociology (A. D. H. Mayes). Most of the essays after that focus on individual institutions or topics of current interest: the ecology and settlement patterns in the Late Bronze-Iron I (F. S. Frick); Israel as a tribal society (J. D. Martin); kingship (K. W. Whitelam); the changing significance of the term 'Israel' in the transition to the post-exilic period (H. G. M. Williamson); origins of the Diaspora (R. J. Coggins); law (B. S. Jackson); prophecy (R. P. Carroll); wisdom (R. N. Whybray); apocalypticism (P. R. Davies); holiness and the cult (P. J. Budd); holy war (G. H. Jones); covenant (R. Davidson); the land (E. W. Davies); women (G. I. Emmerson); and life and death (M. A. Knibb).

This is a very informative work, not the least of whose merits is its being quite up to date (bibliographical entries even for 1988 in some cases). There is little formal overlap between it and the recent Society of Biblical Literature volume, *The Old Testament and its Modern Interpreters* (B. L. 1986, p. 18), and the two complement each other well. One area deserves criticism, however: the use of chapter endnotes, so that one has to flip first to the notes then to the bibliography to follow up a reference. Surely CUP is still capable of producing footnotes.

L. L. GRABBE

ELAYI, J., SAPIN, J. (eds): *Transeuphratène I: Études sur la Syrie-Palestine et Chypre à l'Époque perse*. 1989. Pp. 199 and v pp. of plates. (Gabalda, Paris. Price: Fr 235.00. ISBN 2 85021 036 6)

All the articles in the first issue of this new periodical are relevant to Old Testament studies inasmuch as Judah was part of the Persian Empire, but

some are more pertinent than others. E.-M. Laperrousaz argues that Nehemiah's Jerusalem embraced the Western Hill, then, observing the cessation of Jewish governors with the fall of Persia, asks if the theocratic state which followed is reflected in Chronicles. A. Lemaire usefully lists and describes Semitic inscriptions of Persian times from Palestine and Trans-jordan, including seals and seal impressions, revealing a great mixture of personal names from the whole of the Fertile Crescent, and the common use of Aramaic script. Among the seal impressions are those thought to name governors of Judah. E. Lipiński re-interprets the crucial *phw* as 'steward', not 'governor', by derivation from an Accadian verb once found as 'to stop a jar'; he stresses the problems of the translation 'governor', but his own is no more convincing. Gaza in the Persian Period is the topic of H. J. Katzenstein's detailed essay. M. Heltzer analyzes the personal names in Ostrakon 7 from Tell Mazar (Jordan) as Ammonite, Hebrew, and Persian, which illustrates Neh. 4:6; he also argues for a Persian date for Judith on the ground of the Ammonite name of Achior and his role. Other essays discuss the coinage of Byblos (J. Elayi), the topography and history of the Homs gap in the light of archaeological surveys (J. Sapin, a model study), local power in Hellenistic and Roman Syria (M. Sartre). A feature of the periodical is to be a Bulletin including annotated Bibliographies and surveys of current work in Archaeology, Numismatics, and Old Testament. In the last P. Abbadié summarizes studies on the Chronicler by S. Japhet, R. L. Braun, H. G. M. Williamson. There are also book reviews. The quality of contributions promises well.

A. R. MILLARD

GILEADI, A.: *Israel's Apostasy and Restoration: Essays in Honor of Roland K. Harrison* (Biblical Studies). 1988. Pp. xiii, 325. (Baker Book House, Grand Rapids MI. Price: \$24.95. ISBN 0801038308)

The volume opens with a brief, but warm and moving tribute to R. K. Harrison by Peter C. Craigie who, unhappily, died soon after he had written it. Twenty-four essays follow, the variety of contributors paying its own tribute to Harrison. Very broadly they follow an historical progression from Israel's exodus from Egypt to the late post-exile literature, the final contribution being H. M. Wolf's study on the prophetic hope of future reversal of the covenant curses. It will not escape notice that the title suggests a view of Israel's history of which the Deuteronomists would have approved. This is no coincidence. Too often the method adopted, at least in some of the articles, is to follow the biblical narrative, calling in the findings of archaeology and knowledge of the ancient world where they seem to support the essential historicity of that narrative. There is much here that is thoughtful, provocative and scholarly, and to this extent there is much which is fitting tribute to the one being honoured by this book. But there is also a sad reminder that it has not generally been 'conservative' biblical scholarship which has enriched the church by throwing new light and opening exciting new perspectives on the Bible.

R. A. MASON

GLEBE-MØLLER, J. (ed.): *Studia Theologica: An International Journal or Nordic Theology*. Vol. 43, no. 1. 1989. Pp. 1-163. (Copenhagen University Press. Price: D.Kr. 220.00 (per vol.). ISSN 0039 338X)

With this issue (see also p. 18 below), the journal moves to a new sub-title — though the old title is preserved inside the cover — and a new editor — Jens Glebe-Møller, with a move to Copenhagen. This issue is entirely devoted to a series of articles concerned with feminist approaches to the New Testament and early Christian history.

P. R. ACKROYD

GREENSTEIN, E. L.: *Essays on Biblical Method and Translation* (Brown Judaic Studies, 92). 1989. Pp. xvi, 147. (Scholars Press, Atlanta, GA. Price: \$44.95. ISBN 1 55540 1228)

In this very readable collection of papers mostly published previously in diverse places, Greenstein treats questions of the relation of theory and practice in Biblical criticism. He is a practical critic first and a theorist second, so his remarks on theory have a refreshing down-to-earth quality about them. For example, to a teacher who reproved him for spending too much time on theory instead of concentrating on primary sources he replied that 'our work as scholars . . . is shaped by our manner of thinking, organizing and analyzing material no less than by the amount of material we study and the depth in which we study it. If I am classifying trees, and my criteria are flawed, it does not help to have greater discipline in collecting trees and more trees at my disposal' (p. x). His essays are thoughtful, well-read, wide ranging, and richly annotated, with a special emphasis on Jewish contributions that is not easily paralleled elsewhere. This is a book to which I will often be returning.

D. J. A. CLINES

HANSON, R. P. C. and A. T.: *The Bible without Illusions*. 1989. Pp. ix, 150. (SCM, London; Trinity Press International, Philadelphia. Price: £6.95. ISBN 0 334 00101 3)

The intended readership for this book is perhaps roughly the same as for James Barr's *Escaping from Fundamentalism* (see *B. L.* 1985, p. 103): intelligent Christian lay people who need to be talked out of fundamentalist or near fundamentalist attitudes to the Bible. Whereas that book attempts gentle persuasion, the Hansons proceed by frontal assault. For example, the attempt to use biblical prophecy for calculating the date of future events is described as 'an abuse of scripture [which] must be left to fanatics, fools, and semi-literates'. (The intellectual attitude which lumps semi-literates with the other two groups is rather shocking in two Christian theologians.) The book certainly explains the non-fundamentalist character of mainstream biblical scholarship, and in the process gives the reader a fair picture of the main contents of the Bible as assessed in such scholarship, as well as much valuable information about patristic exegesis. The great learning of the Hanson brothers is thus attractively packaged for the general reader. But the tone is crusty, and there are many sideswipes at the feeble-mindedness of parish clergy and ordinary believers which may well alienate most of the intended readers. The reviewer shares the authors' belief that fundamentalists are wrong, but is equally sure, on the other hand, that they are usually neither stupid nor ill-intentioned. This book is a great opportunity wasted through bad temper.

J. BARTON

HARRISON, R. K. (ed.): *The New Unger's Bible Dictionary*. Revised and updated edition. 1988. Pp. xv, 1400 and 15 pp. of maps. (Moody Press, Chicago IL. Price: \$29.95. ISBN 0 8024 9037 9)

This updated and expanded version of a dictionary first published in 1957 will be valued by fundamentalists. Those students of the Old Testament, however, who find it difficult to stomach the Solomonic authorship of Ecclesiastes and the Song of Songs, the historicity of the Book of Jonah and the unity of the Book of Isaiah, will, despite the wealth of factual information on such subjects as fauna and flora here available, be well advised to look elsewhere.

B. P. ROBINSON

HARTMAN, L. (ed.): *Svensk exegetisk årsbok*, 54 (1989). Pp. 244, portrait. (Wallin and Dahlholm Boktryckeri, Lund. ISSN 1100 2298)

An impressively representative range of Scandinavian scholars have contributed to this *Festschrift* for Magnus Ottoson on his sixtieth birthday. G. Ahlström writes on King So and the downfall of Israel. B. Albrektson provides an illuminating commentary on the new Swedish draft translation of Psalm 8. G. André offers a comparison of Deutero-Isaiah and Job. H. Barstad contributes an onomastic note on *rāhāb*. R. A. Carlson discusses the relation between dream and temple. S. Erlandsson writes on 'The struggle for the throne of Babylon — the Assyrian world ruler as king of Babylon'. Hartman comments on John 2:13–22. S. Holm-Nielsen reconsiders the archaeological evidence relating to Shiloh. K.-J. Illman discusses 'friend' and 'enemy' in the individual laments. In 'Everlasting life was not given to him', A. S. Kapelrud reconsiders the consequences of the 'Fall' in Genesis 3 in the light of the relevant texts from Assyria and Babylonia. T. Kronholm examines the messianic interpretation (Matthew 1:18–25) of Isaiah 7:14 in the light of rabbinic texts. N. P. Lemche reconsiders Jeremiah 7:12–14 and the mystery of the vanished temple at Shiloh, concluding that the former is of Deuteronomistic authorship. I. Ljung examines the parallel between Jezebel, the prophetess in Thyra (Revelation 2:20–22), and the Merovingian queens Brynhilda and Bathilda. T. D. Mettinger considers some problems relating to the *Gottesbild* in ancient Israel. E. Nielsen discusses references to fish in the Old Testament. B. Otzen investigates the form and function of the inscriptions from Kuntilet 'Ajrud. H. Ringgren comments on a problem of translation in Psalm 54:8 (cf. 52:11). M. Sæbø writes on the relationship between Sheshbazzar and Zerubbabel. R. Sollamo investigates the text and meaning of Psalm 74:5 and its context. S. O. Steingrimsen examines the syntax and structure of Hosea 10:1–2. J. Strange writes on architecture and theology. S. Tengström discusses exegetical method and the problem of dating the Pentateuch. T. Thordarson contributes notes on the semiotic context of *niham* in Jonah. T. Veijola reconsiders the date and message of Genesis 22:1–9. The *Festschrift* is a fitting pan-Scandinavian tribute to a distinguished scholar.

G. W. ANDERSON

HERBERT, M. and McNAMARA, M.: *Irish Biblical Apocrypha. Selected texts in translation*. 1989. Pp. xxxiii, 196. (T. & T. Clark, Edinburgh. Price: £19.95. ISBN 0 567 09524 X)

The growing interest in the Apocrypha of both the Old and New Testaments has encouraged the Irish Biblical Association to support an important research project for the study and publication of Irish apocryphal material. Some of the writings are in Latin, but most have been handed down in Irish Gaelic. Dr Maire Herbert, a distinguished scholar in the department of Early and Medieval Irish at University College, Cork, has produced a valuable translation of selected texts which vary in age from the eighth to the fourteenth centuries. Martin McNamara, well known to biblical scholars for his work on the Targums, is also an Irish Gaelic scholar, and has written the introduction to this volume. He stresses that much work remains to be done. For example, only future research will test the validity of the view that 'in Ireland we have very early Apocrypha of Eastern or even Syrian origin, which in the view of some came to Ireland through Visigothic Spain.' Only one sixth of the texts presented here is 'Old Testament Apocryphal material', most of it dealing with Adam. These translations and notes will be a work of invaluable resource and the editors deserve our warm thanks.

K. J. CATHCART

HUPPER, W. G.: *Index to English Periodical Literature on the Old Testament and Ancient Near Eastern Studies*. Vol. II (The American Theological Library Association Bibliography Series, No. 21). 1988. Pp. xxxviii, 502. (Scarecrow Press, Metuchen NJ and London. Price: \$45.00. ISBN 0810821265)

Although from the same bibliographical family as the volume on Jerusalem reviewed below (p. 22), this second volume by Hupper is something of a curiosity. It accumulates over 7,000 references from more than six hundred periodicals published in the two centuries between 1769 and 1969. The ordering within each section is chronological. After some general studies on Ancient Near Eastern history, this volume quickly moves to the business of its first major sub-section with some general biographical studies. Then we find an alphabetical listing of persons (pp. 6-110) and then of peoples (pp. 111-71) — from Abyssinians to Zuzim. Then following some general studies on chronology (date formulae, and regnal years), are references to biblical, Assyrian, Babylonian, Egyptian, Greek, Ptolemaic, Sumerian, and unclassified chronology — and a final subsection on various ANE dynasties apart from those of Israel and Judah. The second major section in this volume is headed 'Modern Scientific Studies on the Ancient Near East and Old Testament'. It has shorter sections on scientific thought in the ancient near east and Old Testament; astrology and astronomy; ecological and meteorological studies; geological studies. Then geographical studies are themselves subdivided, and have as their concluding section (pp. 312-502) a listing of articles on places from Abel-Mehola to Zohelath. The section on Jerusalem (pp. 400-21) contains a number of references not in the Purvis Bibliography noted below, but that aimed to be representative of scholarship rather than complete. The restriction of this selection to works in English (though some of their titles are entirely in hieroglyphs) gives a very unbalanced picture of scholarship; for most of those who wrote them were reading in several languages.

A. G. AULD

"*In Principio . . .*". *Atti del Seminario invernale (Prato, 23-26 gennaio 1986)*. 1986. Pp. 308. (BIBLIA: Associazione laica di cultura biblica, Settimello (FI). Price: Lire 15,000)

'Biblia' is an Italian lay association which aims, by means of periodic conferences, to bring out the abiding significance of the Bible for Western society and culture. This volume is made up of eleven papers delivered at such a conference in January, 1986. On the basis of the first three chapters of Genesis, the contributions concern themselves with the origin of the world, of man, and of evil. Not all the participants are Biblical scholars or theologians: they also include an astrophysicist, a geneticist, and an anthropologist. Under the first heading, Pelio Fronzaroli, a Semitic philologist, reviews parallel ancient Near Eastern accounts of creation, Marco Adinolfi discusses the origin of the universe as seen in Gen. 1-2:4a, while Paolo de Benedetti deals with rabbinic interpretations of the Biblical account of creation, concentrating on Rashi and *Bereshith Rabba*, and Elena Giannarelli with early Christian understandings of the theme: the essay by Giannina Poletto on modern cosmology has no direct bearing on the Old Testament. Under the second heading, Daniele Garrone writes on the origin of humanity in Gen. 2 and Ida Zatelli on the lexicography of creation in the Bible: again, the long essay by Marcello Buiatti on evolutionary models of human development and that by Paolo Chiozzi on myths of human origins in primitive cultures only marginally touch on the Bible. Thirdly, Paolo Sacchi examines Gen. 3 and the problem of evil and Armido Rizzi discusses the role of this chapter in the development of the concept of evil in Christian thought. Most of the contributions are accompanied by brief bibliographies for further reading. This is not a book for

the specialist *Alttestamentler* but it succeeds well in its aim of making Biblical scholarship available to a wider public.

J. R. PORTER

JEPPESSEN, K. and STRANGE, J. (eds): *Skriv synet tydeligt på tavler. Om problemerne ved en ny bibeloversættelse*. 1989. Pp. 168. (G. E. C. Gads Forlag, Copenhagen. ISBN 87 12 01895 3)

This collection of essays, the main title of which is a quotation from Hab.2:2, 'Write the vision clearly on tablets', is a *Festschrift* for Professor Svend Holm-Nielsen on the occasion of his seventieth birthday. He is a leading member of the team which has been working on a new Danish version of the Old Testament, and to honour him sixteen contributors, all in different capacities engaged in the new translation, have elucidated various aspects of the task, usually on the basis of a particular passage. In this way most of the fundamental problems which confront Bible translators are treated in the volume, and all essays are written so as to be intelligible to the general public, not just to specialists. The articles, all in Danish, cannot be enumerated here; suffice it to say that among the authors are a number of biblical scholars well known to readers of *B. L.*: besides the editors, names like N. P. Lemche, E. Nielsen, B. Noack, and B. Otzen may be mentioned. It is to be hoped that the discussion in Denmark about the modern translation, a discussion that has to a certain extent been distorted by theological prejudice, will profit by the many scholarly, sober, and sensible contributions in this volume.

B. ALBREKTSON

JERVELL, J. and KAPELRUD, A. S.: *Studia Theologica: Scandinavian Journal of Theology*. Vol. 42, no. 2. 1988. Pp. 69 167. (Norwegian University Press, Oslo. Price: \$33.00; N.Kr. 200.00 (per vol.). ISSN 0039 338X)

Vol. 42/2 contains no Old Testament articles. One is on John's Gospel; and one on Paul. There is an article of modern American Theology, dealing with J. M. Gustafson's Ethics. One is on Constantine and Arius.

P. R. ACKROYD

JOHANNING, K.: *Der Bibel-Babel-Streit: Eine forschungsgeschichtliche Studie* (Europäische Hochschulschriften, Reihe XXIII, Bd.343). 1989. Pp. 471. (Lang, Frankfurt. Price: Sw.Fr. 76.00. ISBN 38204 1455 X; ISSN 07213409)

This thesis examines the currents and cross-currents set up by the publications of Friedrich Delitzsch between 1902 and 1920. By his time cuneiform had been deciphered for a century, but it was his towering scholarship and interpretation of the ancient Mesopotamian literature which set the 'Bible-Babel' controversy in motion. It is instructive to see that not only the findings of the nineteenth-century literary critics such as Wellhausen gave impetus to the debate, but 'liberal' ideas of progression in religion and a latent anti-semitism played their part, for the Old Testament could now be seen as only relative to the other literature of the ancient near east and Judaism only one religion of many, waiting indeed to be superseded by Christianity. It is strange that Friedrich should be the son of that pillar of the theologically conservative establishment, Franz Delitzsch; and Johanning traces conservative reaction to the controversy in the persons of König, Rudolph Kittel, Köberle, and Oettli. It turns out to be their arguments which have supplied the armoury of much conservative writing since. Catholic and Jewish reactions are charted and the movement of the 'pan-Babylonian' school, Stucken, the forerunner, Hugo Winckler, and Alfred Jeremias.

Strangely, their work was welcomed by conservative scholars since they demonstrated the genuine antiquity of the world and cultures described in the biblical patriarchal and Mosaic narratives.

A conclusion shows how the controversy has gained new relevance today with the demise of the post-second world war 'Biblical Theology' movement which tried to stress again too one-sidedly the uniqueness of Israel. Johanning believes that we are having to take seriously again the 'earthing' of ancient Israel in the world and religious of its time and to offer only those theories of 'revelation' which take historical reality seriously.

This is an informative, discerning and highly entertaining work. If only all academic theses were as readable.

R. A. MASON

MCCREESH, T. P. (ed.): *Old Testament Abstracts*. Vol. 11, No. 3; Vol. 12, No. 1,2. 1988; 1989. Pp. 211-369; 1-128; 129-234. (The Catholic University of America, Washington D.C. Price: \$14.00 per volume. ISSN 03648591)

The character of this invaluable aid to research is unchanged from previous years.

M. A. KNIBB

MCKANE, W.: *Selected Christian Hebraists*. 1989. Pp. x, 268. (Cambridge University Press. Price: £30.00 (\$49.50). ISBN 0 521 355079)

With the origins of much of its scripture in the Jewish world, and its own linguistic background shared between Hebrew, Aramaic, and Greek, the Christian Church has always faced a dilemma in measuring the significance of the Hebrew Bible and its literal interpretation against its own theological commitments. In McKane's own words (p. 4), 'Christological exegesis . . . is difficult to reconcile with the fact that the Hebrew Bible belonged to Israel and to the Jews before it belonged to the Church' and a substantial part of his book deals with the 'fear of Judaizing tendencies awakened in the Church by the Hebrew Bible and the Jewish scholarship associated with it' (p. 192). The author offers a thoroughly researched and clearly written history of the dilemma as demonstrated in the basic work of Origen and Jerome and in the differing approaches to ancient versions, Jewish tradition, Church authority, vernacular translation, historical and textual scholarship, and rational thought evinced by Andrew of St Victor (12th century France), William Fulke and Gregory Martin (16th century England), Richard Simon (Paris, 1638-1712), and the Scot, Alexander Geddes (1737-1802), all but one of them, the Anglican Fulke, from the Catholic Church.

S. C. REIF

MOMIGLIANO, A.: *Pagine ebraiche*. Edited by S. Berti. 1987. Pp. xxviii, 254. (Einaudi, Torino. Price: Lire 26,000. ISBN 88 06 59927 5)

This volume of 'Jewish Pages' by Arnaldo Momigliano (1908-1987) presents in Italian twenty-three essays (including some memorial tributes) written between 1931 and 1986 by this great historian of antiquity who, after his exile in 1938, brought honour to chairs in Oxford, Bristol, and University College, London. About ten of these essays fall within the range of interest of this *Book List*: some were originally in English, at least one in German, and the rest in Italian. The select titles which follow were almost all originally published in Italian, so that the English titles here are by the reviewer except the one with an asterisk: 'Biblical studies and classical studies'; 'Jews and Greeks'; 'Daniel and the Greek theory of the succession of empires'; 'The Second book of Maccabees'; 'Problems of method in interpreting Jewish-Hellenistic symbols' (naturally, on E. R. Goodenough); 'An Apologia for

Judaism: the *Contra Apionem* of Flavius Josephus'; 'What Flavius Josephus did not see'; 'Flavius Josephus and Alexander's visit to Jerusalem'*; 'Preliminary hints on Apocalypse [i.e. apocalypticism] and Exodus in tradition', and 'Prophecy and historiography' (original in German). (The pieces not mentioned here are also valuable and often fascinating.)

R. P. R. MURRAY

MULDER, M. J. (ed.): *Mikra. Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (Compendia Rerum Judaicarum ad Novum Testamentum. Section 2,1). 1988. Pp. xxvi, 929. (Van Gorcum, Assen; Fortress, Philadelphia. Price: \$79.95. ISBN 90 232 2363 5; 0 8006 0604 3)

'The emphasis of this volume . . . is on the biblical text and its translations, especially in the period of the Second Temple and the talmudic era' (p. xxiii). After the introduction by the editor, A. Demsky writes on systems of writing, literacy, and the book in the biblical period, and M. Bar-Ilan on scribes and books in the late Second Commonwealth and rabbinic times. R. T. Beckwith discusses the formation of the Hebrew Bible and the canon. M. J. Mulder surveys the transmission of the text, and C. Perrot the reading of the Bible in the ancient synagogue. The versions are discussed by E. Tov (the LXX), A. Tal (the Samaritan Targum to the Pentateuch), P. S. Alexander (Jewish Aramaic translations), P. B. Dirksen (the Peshitta), and B. Kedar (Latin versions). The remaining chapters deal with biblical interpretation: M. Fishbane on the Qumran texts (this essay is not well written, but the persistent reader can learn much from it), D. Dimant on the Apocrypha and Pseudepigrapha, Y. Amir on Philo, L. H. Feldman on Josephus, P. W. van der Horst on minor Hellenistic Jewish writers, S. Kasher on the rabbis, R. Boid (M. N. Sarif) on Samaritan tradition, B. A. Pearson on Gnostic literature, E. E. Ellis on the Old Testament canon in the early church and Old Testament interpretation in the New Testament church, and W. Horbury on the Church Fathers. There are a cumulative bibliography and an index of sources. This massive book is useful work of reference, and writers give up-to-date information (though Ellis still writes confidently about 'corporate personality' and 'God himself as a corporate being', and 'an indefinable extension of' Yahweh's 'personality' in his agents on p. 718). It is a pity that the whole work was not vetted by a native speaker of English with a feeling for style, that 'Mikra' is used by some writers as if it were an English word, and that a more satisfactory system of transliterating Hebrew was not adopted; the very title of the book might give the misleading impression that it is concerned with little things. But such defects are minor irritants in a valuable work. One misprint deserves to be recorded: 'in civil cases the murder [read 'number'] of witnesses required is two' (p. 516).

J. A. EMERTON

MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE), Bd. 17: *Jesus Christ V — Katechismuspredigt*. 1988. Pp. 814. (De Gruyter, Berlin. Price: DM 360.00. ISBN 3 11 011506 9)

This volume contains an unusually large number of articles of particular interest to readers of the *Book List*. There are three articles on Old Testament books — Joel (by J. Jeremias), Jonah and Joshua (the last two by H. J. Zobel); and one on the 'Josephnovelle' (Gen. 37–50) by L. Schmidt. Jehoiachin and Jehoiaxim (G. Wanke), Jehoshaphat (P. Welten), and Josiah (H. Spieckermann) have each a short article. There are articles on Kadesh and Carmel, both by K.-H. Bernhardt. (Judea will be covered in a forthcoming article on Palestine.) A substantial article on Canaan (F. Stolz) deals with the name Canaan, its geography, history and social, economic and cultural

life, but not its religion: this will be covered in due course in an article on west semitic religions. On post-biblical literature there are articles on the Book of Jubilees (G. Schelbert) and on Judith (E. Zenger), and on Joseph and Aseneth (C. Burchard) and Josippon (A. Vivian). A comprehensive article on Judaism (forty-six pages) by F. Dexinger devotes fifteen pages to the period between 538 B.C. and A.D. 70 (there is a further article on Chasidism by K. E. Grözinger). L. M. Barth writes on Johanan ben Zakkai, G. Mayer on Josephus, G. Stemberger on 'Judaistik' (the history of Jewish studies), R. Goetschel on the Kabbala, and A. Schenker on the Karaites. The article on Canon (W. Künneth) deals with the concept of canon, its historical development, the problem of inspiration, and implications for ecumenism. There is a short section on the canonical place of the Old Testament in the Christian canon, but the problems of the Old Testament canon in itself are not specifically discussed. There are two short bibliographical articles on modern scholars: Benjamin Jowett (B. M. G. Reardon) and Paul Kahle (Bernhardt). Several New Testament articles have some relevance to Old Testament studies, and aspects of the relationship between Judaism and Christianity are discussed in the articles on Judenchristentum (G. Strecker) and Judentum und Christentum (J. T. Pawlikowski). The fullness of the bibliographies continues to be a notable feature of the work.

R. N. WHYBRAY

MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE), Bd.18: *Katechumenat/Katechumenen — Kirchenrecht*. 1989. Pp. 778. (De Gruyter, Berlin. Price: DM 360.00. ISBN 3 11 011613 8)

No article in this volume is entirely devoted to the Old Testament. The article on the Catenae (E. Mühlenberg) however, is of interest for textual and philological study and for the history of interpretation. The article on the University of Kiel (H.-J. Birkner) refers to the many notable Old Testament scholars who have held, or now hold, posts there. In several articles, notably those on the Church (K. Berger), Church and State (R. M. Grant and H. D. Betz), the ecclesiastical year (K.-P. Jörns and K.-H. Bieritz) and ecclesiastical law (J. Gaudemet) the Old Testament, and early Jewish background is discussed. The final article — placed here presumably because it was overlooked in the compilation of Band XV, though there is a cross-reference to it in its proper place in that volume — is on the Hermetic literature (K.-W. Tröger). The Kenites and the 'Kenite hypothesis' will be dealt with in forthcoming articles on nomadism (*Nomadentum im Alten Testament*) and on the history of the religion of Israel (*Religionsgeschichte Israels*).

R. N. WHYBRAY

NEU, E. and RÜSTER, C. (eds): *Documentum Asiae Minoris Antiquae. Festschrift für Heinrich Otten zum 75. Geburtstag*. 1988. Pp. x, 420. (Harrassowitz, Wiesbaden. Price: DM 212.00. ISBN 3 447 02866 1)

Not many of the learned contributions to this Festschrift for a senior German Hittitologist are of interest to Old Testament scholars. A reading of 'Herding and Herdsmen in Hittite Culture' (G. Beckman) will at least raise questions which need investigation in the Israelite context. 'Magie in hethitischen Gärten' (V. Haas) deals with worship and ritual in gardens, and 'The Song of Silver — A Member of the Kumarbi Cycle of "Songs"' (H. A. Hoffner) gives the most complete and reliable edition of this myth so far. A damaged letter from Boğazköy naming Urhi-Teshub mentions Megiddo (I. Singer).

W. G. LAMBERT

NORTH, R. (ed.): *Elenchus of Biblica 1986* (Elenchus of Biblical Bibliography, 2). 1989. Pp. 969. (Biblical Institute Press, Rome. ISBN 88 7653 569 1)

This latest bibliographical compendium is a little shorter, in fact by 79 pages, than the 'bumper number' which inaugurated the new series in 1988. However, close on 13,500 items are noted: testimony to the vitality of the discipline as well as the energy of Father North.

A. G. AULD

La posizione del debole nella Bibbia. Atti del Convegno nazionale (Casale Monferrato, 16-17 maggio 1987). 1988. Pp. 139. (BIBLIA: Associazione laica di cultura biblica, Settimello (FI). Price: Lire 8,000)

This work has the same format as the book reviewed above (p. 17), consisting of six papers delivered at the national congress of 'Biblia' in May 1987. Compared with the former collection, however, it is somewhat disappointing. The topic of the 'weak' in the Bible is widely discussed today but for its satisfactory treatment it demands a thorough investigation of law and society in Israel and there is comparatively little of this here. Hence the best essay is that by Silvio Ortona on peasant poverty under the monarchy. The remaining contributions review various categories of the disadvantaged in the Bible. Rabbi Emanuele Artom discusses those suffering oppression, Enzo Bianchi considers the position of both lepers and other diseased persons and also the widow and orphan, referring to the New Testament and rabbinic sources, while a rather rambling essay by Vivetta Pagella deals with God and the stranger. Domenico Maselli on woman is mainly concerned with the New Testament. The whole begins with a general introduction to the subject by Giuseppe Ghiberti and concludes with a record of a discussion by the participants on the question 'who are the poor today?' As a general presentation, this collection has some merit but it does not go very deep.

J. R. PORTER

PURVIS, J. D.: *Jerusalem, the Holy City: A Bibliography* (The American Theological Library Association Bibliography Series, No. 20). 1988. Pp. xii, 499. (Scarecrow Press, Metuchen NJ and London. Price: \$42.50. ISBN 0 8108 1999 6)

The compiler of this Bibliography, himself an Old Testament specialist and author of a work on Samaritan origins (*B. L.* 1969, p. 63; *Bible Bibliog.*, p. 189), will have put specialists in many fields deeply in his debt. He has organized almost 6,000 bibliographical items in forty chapters within eight major divisions: general studies; Jerusalem during the biblical period to 587; Jerusalem during the second temple period; Roman Jerusalem; Jerusalem in Judaism; Christian Jerusalem; Jerusalem as a Muslim city; and Jerusalem in modern times (the final chapter collects items on the city from 1967 to 'the present'). Many more readers will be complimentary about the scale and thoroughness of the enterprise than will cavil at the inevitable arbitrariness of some of the classification. And all will be daunted when they ponder the size the volume would have been had it not excluded titles in European languages with non-Latin script, in Arabic, and much modern Hebrew material judged not readily accessible in North American libraries.

A. G. AULD

REIF, S. C. (ed.): *Published Material from the Cambridge Genizah Collections. A Bibliography: 1896-1980* (Cambridge University Library Genizah Series 6). 1988. Pp. xiv, 608. (Cambridge University Press. Price: £75.00 (\$125.00). ISBN 0 521 33336 9)

Under the overall direction of Dr Reif, the energetic and successful leader of the Cambridge Genizah Research Unit, a comprehensive catalogue

of publications up to 1980 has been compiled by three principal collaborators, Simon Hopkins (1975-78), Paul Fenton (1978-82), and Geoffrey Khan (1983-). The computerization of the data was started by Deborah Patterson and brought to completion by Shulamit Reif. This substantial volume includes a list of documents arranged in order of classwork and followed by references to scholarly works dealing with them (pp. 1-432); an alphabetical register of modern authors accompanied by the list of publications relative to Genizah documents identified by classmark (pp. 435-587); and finally a catalogue of works cited in an abridged form (pp. 591-608). Here is a most valuable bibliographical aid for students of texts originating from the Cairo Genizah.

G. VERMES

REVENTLOW, H. Graf, SPARN, W., and WOODBRIDGE, J. (eds): *Historische Kritik und biblischer Kanon in der deutschen Aufklärung* (Wolfenbütteler Forschungen, Bd 41). 1988. Pp. vii, 293. (Herzog August Bibliothek; distributed by Harrassowitz, Wiesbaden. Price: DM 98.00. ISBN 3 447 02884 X)

At the Wolfenbüttel symposium in December 1985, of which this volume contains the papers, two of the contributions were given as public lectures. Reventlow's lecture on Johannes Clericus, as well as his paper at the symposium, argued that biblical criticism was a legacy of humanism. He thus rejected the view of those who argue for the importance of the Lutheran reformation for the emergence of biblical criticism, a view defended by Hornig at the symposium in his paper on Semler. Woodbridge's essay on German responses to Richard Simon indicated that Simon's influence on eighteenth-century Protestant German criticism needs also to be considered in the discussion. Other contributions pertinent to the Old Testament are those of D. Bourel on Oriental Studies in eighteenth-century Germany, and R. Smend on J. G. Carpzov's *Critica sacra Veteris Testamenti* (1728). Of the contributions outside the area of Old Testament study, that of O. Bayer on the dispute between Hamann and Kant on reason and the authority of the Bible is outstanding, while S.-A. Jørgensen's study of Hamann's use of the Bible during his London crisis draws additional attention to this fascinating and thought-provoking figure.

J. W. ROGERSON

RODD, C. S. (ed.): *The Expository Times* 101,1. 1989, Pp. 32. (T. & T. Clark, Edinburgh. Price: £1.50 (annual subscription: £15.95, including postage and packing))

This number marks the beginning of the second century of this well known periodical. Its purpose remains the bridging of the gap between theological study and the church, and it will continue to combine an interest in pastoralia with biblical and theological scholarship. This issue contains information about new books, ranging from advertisement or brief mention to review article, including a thorough and perceptive review article by the Editor on the *Revised English Bible* (see also below, p. 60). He also offers a detailed account and critique of two recent books on the atonement in his editorial. There is a selection of sermon outlines for varied situations. New features envisaged in future numbers include a correspondence page and a series of articles on the spirituality of major figures from Augustine to Thomas Merton. We salute an old friend which is showing evidence of much vitality, and wish it well as it starts a new century.

A. GELSTON

ROGERSON, J. W. and DAVIES, P. R.: *The Old Testament World*. 1989. Pp. 384. (Cambridge University Press. Price: £19.50. ISBN 0521 34006 3)

The aim of these two scholars from the University of Sheffield is to reflect the way the Old Testament is being explored by present-day scholarship, in particular by utilizing the methods of archaeology and the social sciences and by approaching the books as literature. The former methods predominate in the chapters on the geography and ecology of the land and the social organization of the peoples in the area, and inform the account of the history of Israel. The books are approached by way of genre, and the closing chapters move to early Judaism and the development of the canon. Inevitably there is considerable compression, and sometimes controversial issues are settled too quickly; but this is a useful introduction both to modern study of the Old Testament and to the history and religion of Israel, critical in stance and aware of the limitations of modern knowledge. Were it not so expensive it would provide a useful textbook for first year undergraduates.

C. S. RÖDD

ROSSANO, P., RAVASI, G., and GIRLANDA, A. (eds): *Nuovo Dizionario di Teologia Biblica*. 1988. Pp. xxii, 1739. (Paoline, Cinisello Balsamo (Milano). Price Lire 70,000. ISBN 88 215 1579 6)

This octavo volume of two columns to a page is a *multum in parvo*. The contributors are mostly Catholic scholars, but there are a few others, including Bruno Corsani of the Waldensian Faculty in Rome, author of the entry on 'Word' (*Parola*). The entries that one would normally expect to find in a Bible dictionary are all here, but special attention is paid to their theological significance (especially in the entries on biblical authors and books). The leading themes of biblical theology have entries to themselves, and there is a special entry of nearly 20 pages on 'Biblical Theology'. In this entry the section on Old Testament theology is contributed by A. Bonora; it includes a survey of the works on this subject by E. Jacob, M. G. Cordero, G. von Rad, and W. Eichrodt, chosen as representing respectively the descriptive, dogmatic-didactic, diachronic, and thematic methods. A subject not often treated in biblical or theological dictionaries, 'Bible and culture', receives a long entry of nearly 70 pages, comprising sections on art, literature, and music. There is a related, but shorter, entry on 'Culture and acculturation'. The entries conclude with select bibliographies. For Italian (and Italian-reading) students of the Bible and theology this promises to be a very useful handbook.

F. F. BRUCE

SAGGS, H. W. F.: *Civilization before Greece and Rome*. 1989. Pp. 322. (Batsford, London. Price: £19.95. ISBN 0 7134 5277 3)

This work ranges far and wide, from the Mediterranean to the Indus Valley, and from Anatolia to South Arabia, providing a fascinating description of the achievements of the peoples who were the precursors of the Greeks and the Romans. A brief introduction to the various groups is followed by a more detailed consideration of aspects of life and culture. There is a tendency to concentrate on Egypt and Mesopotamia, but the contributions of peoples from elsewhere in the ancient Near East are noted. References to the Israelites (included among the 'minor centres of civilization') are limited, so the work's main value for students of the Old Testament will be in providing information about the wider context within which those who produced the Hebrew Bible emerged. Topics discussed include the development of city-states and kingdoms, law, international relations, trade, the construction of pyramids and ziggurats and features of the building of cities such as water

supply and sewage disposal, and natural resources. Consideration of intellectual achievements includes a detailed treatment of the development of writing and scribal education, mathematics, astronomy, and medicine. The final chapter on ancient religion makes a number of claims which will not go unchallenged, not least the use of the adjective 'indisputable' in describing the burning-bush incident as a 'case of a numen associated with a tree' (p. 282) and the idea of creation by the thought and word of Ptah as a 'foreshadowing of the Logos doctrine of Neo-Platonic Christianity' (p. 291).

A. H. W. CURTIS

SCHMIDT, W. H., THIEL, W., and HANHART, R.: *Altes Testament* (Grundkurs Theologie, 1) (Urban-Taschenbücher, 421). 1989. Pp. 216. (Kohlhammer, Stuttgart. Price: DM 22.00. ISBN 3 17 010267 2)

This is the first volume in a series presenting a general overview of academic theology today. Later volumes will deal with church history, history of doctrine, systematic theology, ethics, practical theology, church related issues, and ecumenics and mission. The level is for the well-informed general reader and theological student.

Schmidt offers a fairly traditional 'Introduction' with considerable emphasis on the history of interpretation and discusses current issues in the presenting of Old Testament theology. Von Rad's *Theologie* is seen as marking the watershed. Thiel sets out the history of Israel from its origins in Palestine (conquest, infiltration, revolution, evolution models are considered) to the Graeco-Roman period. He also contributes the third section of the book, a discussion of the archaeology of Palestine in the Old Testament period, dealing in turn with its history and methods, and then outlining the finds under the main ages. The final section by Hanhart, 'Septuagint' covers a wide range of issues, including origins, history (with reference to questions of canon and the relation between Jewish and Christian forms of the Greek translations, and the history of the text. There are twenty-nine pictures and line drawings at the end. The bibliographies will be of special value to British and American readers.

C. S. RIDD

SCHUNCK, K.-D.: *Altes Testament und Heiliges Land: Gesammelte Studien zum Alten Testament und zur biblischen Landeskunde*. Band I (Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums, 17). 1989. Pp. 276. (Lang, Bern — Frankfurt-am-Main. Price: Sw.Fr. 60.00. ISBN 3 8204 1187 9; ISSN 0722 0790)

This first volume of collected essays gathers twenty-four studies from a thirty-year period (1957–87). Seven reflect Schunck's historico-geographical interests. Others deal with prophetic themes, especially the day of Yahweh and topics in Isaiah; with the decalogue; and with wider theological issues such as the Old Testament concept of *torah* (the only essay not previously published), the spirit in the Old Testament, and the Old Testament view of nature. Two early contributions of his to classical studies round off a volume which, even without them, would have displayed a wide range of expertise and a good mix.

A. G. AULD

SMEND, R.: *Deutsche Alttestamentler in drei Jahrhunderten*. 1989. Pp. 336, including 18 illustrations. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 78.00. ISBN 3 525 53584 8)

Of the eighteen studies contained in this volume most have been published previously in various contexts but now appear in revised and

expanded form. The scholars dealt with (Michaelis, Eichhorn, de Wette, Gesenius, Bleek, Kamphausen, Wellhausen, Duhm, Stade, Marti, Meinhold, Gunkel, Gressmann, Alt, Rudolph, von Rad, Noth, Zimmerli) exemplify the development and achievements of German Old Testament scholarship during the past three centuries. Professor Smend's accounts of the scholarly work of each of his subjects would of themselves make his book of outstanding value. It is further enriched, however, by the descriptions of personal traits and the comments (favourable and hostile) of academic contemporaries and of those who as students had sat at the feet of the scholars described (e.g. Wellhausen on de Wette: 'Ein gescheiter Kerl! Was ich im alten Testamente gemacht habe, steht ja schon alles bei ihm'; and the young Karl Barth on Marti's teaching: 'eine arg trockene Weisheit'). These features not only add liveliness and human interest to the volume (to which the portraits also contribute), but give a more rounded presentation of the scholars and their achievement. It is impossible within the limits of a short notice to do justice to the contents and quality of this volume; but we may venture to offer to our distinguished Honorary Member our congratulations and gratitude for a work of absorbing interest and fine scholarship.

G. W. ANDERSON

Il sogno nella Bibbia. Atti del Convegno nazionale (Ravenna, 7-8 maggio 1988). 1989. Pp. 125. (BIBLIA: Associazione laica di cultura biblica, Settimello (FI). Price: Lire 8,000)

This volume contains the five papers delivered at a conference devoted to the theme of biblical dreams. Two are by the same author, Gaetano Benedetti, and represent the viewpoint of a modern psychiatrist. Antonio Bonora presents a comprehensive survey of dreams and their interpretation in the Old Testament. Detailed studies are devoted to the two dreams of Nebuchadnezzar in Daniel 2 and 4 (Antonio Alberto Semi) and those of Joseph in Matthew 1 and 2 (Piero Stefani), the latter considered against the background of the Old Testament and rabbinic tradition. There is a short account of a verbal comment made by Kristina Berggren on the paper on Nebuchadnezzar's dreams. The lack of any introduction or conclusion gives the work a somewhat disjointed appearance, but it is a useful collection of material, and the conference no doubt stimulated a dialogue between students of the Bible and of psychiatry which is to be welcomed.

A. GELSTON

STRECKER, G. and MAIER, J.: *Neues Testament — Antikes Judentum* (Grundkurs Theologie, 2) (Urban-Taschenbücher, 422). 1989. Pp. 192. (Kohlhammer, Stuttgart. Price: DM 22.00. ISBN 3 17 010266 4)

In this volume, which will mainly be of interest to students of the New Testament, George Strecker provides a widely ranging introduction to the New Testament, chiefly by way of a historical and critical discussion of the secondary literature, and Johann Maier considers the Judaism of the inter-testamental period as a background to early Christianity — outline history, literature, religious groups, Greek and Persian influences, the diaspora, and rabbinic Judaism. There are full bibliographies. It should prove a very useful reference work for the German undergraduates for whom it is intended.

C. S. RODD

SUCUPIRA, L. (ed.): *Revista Bíblica Brasileira*. Ano 6, 1-2, 3. 1989. Pp. 1-80, 81-156. (Nova Jerusalém, Fortaleza CE. Brazil. Price: \$20.00 p.a.)

Each of the first three issues for 1989 contains a major article by P. Minette de Tillesse. In the first, he argues that the so-called 'Succession

Narrative' of 2Sam.9 — 1 Kgs 2 (NB accidental references to 2 Kgs 2 on p. 5) should more appropriately be regarded as 'The History of Solomon's Accession' and should extend to 1 Kgs 8 or even 9. In the second, he suggests that the account of the finding of the lawbook in 2 Kgs 22–23 is a theological construct triggered by 2 Kgs 12 and Jer. 36. In the third, he defends the existence of the 'Yahwist' as an author with a purpose (the defence of David's and Solomon's conquests) and extracts the entire 'J' text from the Tetrateuch, in preparation for further discussion. Each article is followed by a résumé in French, a new feature which will make the *RBB* more accessible to non-Portuguese-reading scholars. The fourth issue is devoted entirely to book reviews and indices. Among the reviews in Issue 2, the *Book List* is once again promoted as a tool for study, and a request is made for the provision of a list of names and addresses of SOTS members, to facilitate contact between scholars in the international outreach of Biblical Studies (p. 62).

J. M. DINES

TÖKEI, F.: *Acta Orientalia Academiae Scientiarum Hungaricae*. Tom. XLI, Fasc. 2,3. Tom. XLII, Fasc. 1. 1987; 1988. Pp. 173–340, 341–497; 1–160. (Akadémiai Kiadó, Budapest. HU ISSN 00016446)

There is nothing in these issues concerned with the Old Testament.

J. A. EMERTON

URBAN, L.: *A Short History of Christian Thought*. 1986. Pp. xv, 319. (Oxford University Press. Price: £8.95. ISBN 0 19 503717 0)

The study of Religion is popular in American Universities, but Christian Studies tend to lose out because of the great variety of denominational and sectarian interpretations. As a result students often have a better grasp of other world religions. This book is designed as a text book for undergraduates to provide a more comprehensive introduction to Christian thought from a non-sectarian viewpoint. The aim is to provide the background to the history of major Christian doctrines, but, at the same time, to assess the changes in interpretation in the light of scientific and critical study. There is stress particularly on modern approaches — with questions about inter-religious dialogue, Liberation, and Feminist Theologies all included!

It is doubtful whether the extensive bibliography, whilst an indication of the author's reading and interests, will be of much use to the intended readers, as there is no indication of the level at which they are written.

For readers of this *Book List*, the first chapter is the only one immediately relevant, dealing, as it does, with scriptural sources. The Old Testament is relevant as the background to the understanding of the teaching of Jesus and the way in which his message was likely to be understood. Hence there is most emphasis on the understanding of God and the development of apocalyptic and messianic expectations. Like most writers prior to the discovery of the Aramaic version of the Book of Enoch among the Dead Sea Scrolls, Professor Urban appears to assume the pre-Christian origin of the Similitudes, as he discusses the interpretation of the 'Son of Man' sayings in the gospels.

This reviewer would have expected a more stringent examination of the scriptural basis for Christian thought and more material on the history of interpretation.

R. HAMMER

VAN BEEK, G. W. (ed.): *The Scholarship of William Foxwell Albright: An Appraisal*. Papers delivered to the Symposium 'Homage to William Foxwell Albright'. The American Friends of the Israel Exploration Society. Rickville, Maryland, 1984 (Harvard Semitic Studies, 33). 1989. Pp. 73. (Scholars Press, Atlanta GA. Price: \$16.95 (member price: \$10.95). ISBN 1 55540 314 X)

This symposium is the fourth volume devoted to Albright since his death in 1971. The symposium coincided with the announcement of a newly established William Foxwell Albright Chair of Biblical and Near Eastern Studies at Johns Hopkins University. Some of his distinguished former students reflect on his influence on Epigraphy, Philology and Palaeography (F. M. Cross), and Archaeology (Gus W. Van Beek who also gives a short biography). Regrettably the paper by S. Iwry on Albright and Biblical Studies is not included for that was his major interest as a furtherer of 'Biblical Archaeology'. Albright as an Orientalist was a 'generalist' as were many of his day, versed in the whole range of languages, literatures, history, and religion. He was among the first to use his detailed typological methods to date the Dead Sea Scrolls, Proto-Sinaitic script, the Gezer Calendar, and some ceramic sequences; and many of his conclusions stand today.

Two of the contributors, D. N. Freedman on Albright as a historian and D. R. Hillers on him as a philologist, seem unnecessarily critical both of his 'imaginative' and 'conservative' tendencies. It is always easy to forget the precise state of studies at the time of his many writings. Yet all teachers must note that a man who supervised 57 published Ph.D. theses (twice the number of the honorary doctorates he himself was awarded) is still influential. Those who knew him personally will never forget his energy, enthusiasm, example, and encouragement.

D. J. WISEMAN

WALTER, K. and BARTOLOMEI, M. C. (eds): *Donne alla riscoperta della Bibbia*. Translated from German by P. G. Oxenius. 1988. Pp. 207. (Queriana, Brescia. Price: Lire 17,000. ISBN 88 399 1749 7)

Of the 26 women — Protestant, Catholic, and Orthodox — who have contributed to this collection of short reflective essays on biblical subjects and themes related to the role of women, only ten have theological qualifications and only one (Dorothee Sölle, who has written on Mary and Martha under the subtitle 'the unity of action and vision') is likely to be known to most readers of the *Book List*. In various ways, most of these offerings are essays in 'feminist reading' of the texts selected — though no strident overtones are to be detected. Subjects taken from the Old Testament are the creation of Eve, motherhood in the Old Testament, Wisdom's creative power, Elijah's journey, the daughter of Jephtha, Ruth, and the widow of Zarephath.

C. J. A. HICKLING

VAN DER WOUDE, A. S. (ed.): *New Avenues in the Study of the Old Testament*. A Collection of Old Testament Studies Published on the Occasion of the Fiftieth Anniversary of the Oudtestamentisch Werkgezelschap and the Retirement of Prof. Dr M. J. Mulder (*Oudtestamentische Studiën* XXV). 1989. Pp. ix, 166. (Leiden, E. J. Brill. Price: fl.110.00 (\$55.00). ISBN 90 04 09125 4)

This volume was published on 30 October 1989 to mark the 50th anniversary of the Oudtestamentisch Werkgezelschap, and it contains English versions of the lectures that were delivered in Dutch on that occasion. It also contains essays in honour of Professor Martin Mulder on the occasion of his retirement in January 1989. It says much for Dutch-speaking scholarship and publishing that those attending the Jubileum had before them the English texts of the lectures that were delivered.

A brief note by van der Woude on the history of the Dutch society is followed by W. A. M. Beuken on 1 Kings 3:16-28 (the good whore may be added to the typology of the wise women), K. A. Deurloo on the narrative structure and function of 1 Kings 3, P. B. Dirksen on the *Vorlage* of the four early Nestorian MSS of the Peshitta, J. Hoftijzer's philological-grammatical note on 1 Kings 11:14, van der Woude on the history of the border between Judah and Israel, Mulder on the Solomonic temple in the light of the syncretistic Yahwism of the monarchy, B. E. H. J. Becking on Jeremiah 30:4-11, P. C. Beentjes on the treatment of Hezekiah and Isaiah in Ben Sirah 48:15-25, C. Brekelmans on Joshua 5:10-12 (there is no direct connection between vv. 11-12 and the passover feast of v. 10), J. P. Fokkelman on the relation between time (including the ages of the patriarchs at various times) and structure in the Abraham cycle, C. Houtman on Exodus 17: 15b-16a, C. J. Labuschagne on the numerical significance of the life-spans of the patriarchs, K. A. D. Smelik on the ark narrative of 1 Samuel (it is best understood as a commentary on the situation after the destruction of Jerusalem), N. J. Tromp on Psalm 80 (using the literary method of J. Geninasca), and N. A. van Uchelen on Psalm 23 (the nominal phrases *yhw h' r' y* and *ky 'th mdy* in 1b and 4c are decisive for interpretation).

This volume is an impressive tribute to the depth and creativity of the scholarship of our Dutch-speaking colleagues.

J. W. ROGERSON

VAN DER WOUDE, A. S. (ed.): *The World of the Old Testament* (Bible Handbook, II). 1989. Pp. xi, 300. (Eerdmans, Grand Rapids MI; distributed by Paternoster, Exeter. Price: \$34.95; paperback price: £19.50. ISBN 0 8028 2406 4; 0 8028 0443 8 (pbk))

This is the second volume of the *Bible Handbook* whose first volume was reviewed in *B. L.* 1987, p. 21. It follows the same format and maintains the same high standards. The translation by S. Woudstra is clear and reads well. The first major section covers the history of Israel, from the beginnings to the Babylonian captivity (M. J. Mulder), and thence to Alexander the Great (A. S. van der Woude). (The Hellenistic period and its literature are not treated in this book.) The second section (H. H. Brongers) provides an excellent description of the varied genres of Israelite literature (with occasional over-emphasis on the 'Solomonic renaissance'). The third section turns to the individual books of the Old Testament. C. Houtman writes an outstanding and up-to-date study of Pentateuchal criticism, a valuable introduction for any student. The comprehension of the more recent 'literary-functional approach' shown in this essay is less evidenced in the following essays on the historical books (H. H. Grosheide), the prophetic books (B. J. Oosterhoff), and the writings (J. P. M. van der Ploeg), which stay with the more usual literary-historical problems. Each section ends with a useful bibliography. The book is half-heartedly illustrated with black and white and a set of line-drawn maps. The index is for this volume only. Altogether, however, this volume is an excellent introduction to the history and literature of the Old Testament, and should find its way to the shelves of many students, both junior and senior.

J. R. BARTLETT

ZELLER, D. (ed.): *Menschwerdung Gottes — Vergöttlichung von Menschen* (Novum Testamentum et Orbis Antiquus 7). 1988. Pp. 223. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 58.00. ISBN 3 7278 0604 4; 3 525 53906 1)

Most of the seven papers in this volume were originally presented to a seminar in the Johannes Gutenberg University of Mainz. B. Lang's study of 'the deified king in polytheistic Israel' is the exception: it was written specially for the published collection, and is one of the two contributions directly

relevant to Old Testament study. Lang rejects the view of H. Frankfort and others that the Hebrews maintained a sharp distinction between the transcendence of God and the humanity of the king; he argues that the royal ideology of early Israel was of the same character as obtained throughout the ancient Near East, and that allowance must be made for a thoroughgoing monotheistic redaction of pre-exilic Old Testament texts. The other paper in the Old Testament field is D. Michel's study of the fall narrative of Genesis 3, which (he holds) is, as it stands now, the Yahwistic adaptation of a Canaanite myth in which the promise, 'Ye shall be as God', meant exactly what it says — likeness to God being achieved through the experience of sexuality and the overcoming of death.

Other papers deal with the divine ruler in Egypt, Iran and imperial Rome, with the New Testament incarnation in the light of the history of religions, and with the humanization of the concept of God in modern culture.

F. F. BRUCE

2. ARCHAEOLOGY AND EPIGRAPHY

BARTLETT, J. R.: *Edom and the Edomites* (JSOT Supplement 84; PEF Monograph Series 1). 1989. Pp. 281. (Sheffield Academic Press. Price: £14.50; \$20.95. ISBN 1 85075 205 2; ISSN 0309 0787)

It is a pleasure to welcome this first volume of the new *Palestine Exploration Fund Monograph Series* (even if, unaccountably, practically all trace of its sponsorship is missing from the book itself). Bartlett's researches on ancient Edom have extended over more than twenty-five years and have displayed an admirable command both of biblical and other written material and of the growing evidence from surveys and excavations. *Edom and the Edomites* represents the logical culmination of this work in a synthesis which can claim to be the first major published work on the subject (M. Weippert's renowned *Habilitationsschrift* never having been formally published) since that of F. Buhl in 1893. The heart of the book consists of a series of chapters treating the evidence for successive periods of the history (and prehistory) of Edom. They are preceded by accounts of modern exploration in the area and the geography of Edom, and followed by studies of 'Edom and Judah' and 'Religion in Edom' and an annotated *corpus* of the epigraphic evidence from Edom, which is more substantial than might have been expected. Two maps, an extensive bibliography and three indexes complete the work. Ancient historians, archaeologists, and biblical scholars alike will be grateful to the author for his authoritative, comprehensive, and up-to-date treatment of the subject. Only the lack of any pictures is a justifiable cause for regret; but perhaps he can be persuaded to put together a companion volume of the 'coffee-table' genre!

G. I. DAVIES

DEARMAN, A. (ed.): *Studies in the Mesha Inscription and Moab* (Archaeology and Biblical Studies, 2). 1989. Pp. xii, 324. (Scholars Press, Atlanta GA. Price: \$19.95 (member price: \$12.95); paperback price: \$12.95 (member price \$8.95). ISBN 1 55540 356 5; 1 55540 357 3 (pbk))

This collection of studies centres on the Mesha inscription, but framing it we have at the beginning an informative survey by J. M. Maxwell of what is at the present time known about Moab and the Moabites, and at the end two shorter essays, one by the late W. H. Morton (to whom the volume is dedicated) on the three excavations at Dhiban which he directed in the '50s and the '60s, and one by Mary L. Mussell on a hitherto unpublished seal impression found in these excavations which contains a picture of the Moabite

deity Chemosh. In between there are six essays devoted solely or mainly to the famous inscription. M. P. Graham gives an absorbing account of the discovery and, after it was broken, of the reconstruction of the inscription; K. P. Jackson and J. A. Dearman (the editor) print out what they consider to be the most trustworthy transcription; Jackson translates this text, with copious notes and a valuable section on the linguistic affinities of Moabite; J. F. Drinkard discusses the literary genre, drawing on the whole field of Northwest Semitic epigraphy; Dearman re-investigates its historical importance compared with the information in the Bible; and G. L. Mattingley writes on what can be recovered from the inscription and other sources, including the Bible, about Moabite religion. There is not a great deal that is new in the collection, but it is an excellent guide to a long and still intriguing story of skulduggery, argument, and scholarship. We need these 'state of the art' evaluations from time to time, and this is a good one of its kind.

J. C. L. GIBSON

GIBSON, S., HARRIS, R. L., and SCHONFIELD, J. (eds): *Bulletin of the Anglo-Israel Archaeological Society*, Vol. 7 (1987-88). 1988. Pp. 76. (The Anglo-Israel Archaeological Society, London. Price: £8.00 (\$24.00). ISSN 02662442)

This Bulletin has now become a journal, publishing papers, reviews, summaries of lectures, and reports on research. Its range is wider than Old Testament studies, including 'Plans for the Settlement of Palestine in the Nineteenth Century' (R. Kark). Relevant to the Old Testament are M. Broshi's comparison of Troy and Jericho, each the subject of oral traditions celebrating largely fictitious accounts of events set about 1200 B.C., and A.D. Crown's 'The Biblical Samaritans in the Present Day' which observes a number of variations and changes within a closed religious community. There are summaries of lectures on the Dead Sea Scrolls after Forty Years by G. Vermes, 'Plants and the Bible' by F. N. Hepper (a concise catalogue with biblical references, noting that 'land of milk and honey' seems to indicate an abandoned agricultural land), and S. Gibson who described his work on the ancient landscape at Sataf near Jerusalem. O. Borowski reported on his excavations at Tell Halif, perhaps Rimmon, which was unfortified at the start of the Iron Age, then walled, destroyed, probably by Sennacherib, and deserted soon after. In different vein, J. Zias spoke about head-lice recovered from first century combs, Middle Bronze Age dental treatment, and Chalcolithic trephination. Grants by the Society aided S. Shalev in archaeometallurgical research to discover the origins and working processes of bronzes from Lachish and other sites, while F. Vitto was enabled to attend a congress on ancient synagogues on which she reports at length. The Society's supporters deserve gratitude for enabling a wider circle to share the products of its activities.

A. R. MILLARD

GUBEL, E.: *Phoenician Furniture: A Typology based on Iron Age Representations with Reference to the Iconographical Context* (Studia Phoenicia VII). 1987. Pp. viii, 329 and xlix plates. (Peeters, Leuven. Price: B.Fr. 3,360. ISBN 90 6831 110 7)

This doctoral thesis from the Free University of Brussels is a catalogue of 174 pieces representing articles of furniture which can be deemed Phoenician. The furniture itself does not survive; it is known only from sculptures, seals, and designs on metalwork. Seats, rigid and folding, footstools, tables, and pot-stands are the main types, with boxes and beds in minor place. Egypt exercised a strong influence in most furniture fashions, although two out of

the twenty classes of seat follow Syrian types. Phoenician fashions in turn had an impact on Greek and Roman cabinet-makers, the low table, with three S-shaped legs descending through Greece and Rome to the present day. An introductory chapter discusses the sort of evidence available and the material used, their sources and means of working them. The *kiôr* of 2 Chron. 6:13 is identified with the socle on which gods and worshippers are depicted, in the light of one Phoenician relief. Certain shapes of throne are associated with particular deities, the lion-throne being linked with a Cybele-like figure (contrast Solomon, 1 Kings 10:19ff). Wealthy Israelites enjoyed fine furniture (Amos 6:4), and this valuable collection illustrates the choice they would have had in the emporia of Tyre or Sidon. A photograph or drawing is given for each piece catalogued, and other drawings supplement them in the text. The book is carefully indexed. There is no comparable work on this subject.

A. R. MILLARD

HOMÈS-FREDERICQ, D. and HENNESSY, J. B. (eds): *Archaeology of Jordan. II Field Reports. 1. Surveys and Sites A-K, 2. Sites L-Z* (Akkadica, Supplementum vii-viii). 1989. Pp. 650. (Peeters, Leuven. Price: B.Fr. 3,400. ISBN 90 6831 180 8)

This most useful resource (covering all archaeological periods) reveals just how much effort has been put over the last two decades into archaeological survey and excavation in Jordan. The first section reports on Regional surveys (of interest to biblical scholars are the 'Aqaba-Ma'an, Baq'ah, Wadi Hasa, Irbid-Beit Ras, Kerak, NW Ard el-Kerak, S. Ghor, and Wadi Yabis surveys), and the second on individual sites. Each report, written by the appropriate expedition director, follows the same plan: site name and map reference; geography and environment; history of exploration; periods represented; history of the sites; significant archaeological material; the environment as known from the excavation or survey; prospects for future work; and bibliography. The position of each site is illustrated by a small map. Plans and illustrations abound. In addition to the well-known sites such as 'Amman airport, Deir 'Alla, Dhiban, Hesban, 'Iraq el-Amir, and Tell Sa'idiyeh, there are important entries on lesser known or more recently excavated sites such as Ba'ja, Tadun (whose location is wrongly described, p. 19), Feinan, Gharandal (the warning not to confuse this place, near Buseirah, with Arindela in the 'Araba is ignored by the accompanying map, p. 228), Ghrareh, T. Iktanu, Irbid, Lehun, T. el-Mazar, and others. The editors are to be congratulated on the comprehensiveness and value of this timely book. Two further volumes are projected: Vol. iii on comparative Stratigraphy, and Vol. iv on specialized reports on environmental and other studies. Meanwhile, serious students must equip themselves with the K737 series of maps, from which most map references are given, and with Volumes i and i.1, which contain the general bibliography and its up-dating.

J. R. BARTLETT

KNAPP, A. B. (ed.): *Journal of Mediterranean Archaeology*, Vol. 1, No. 2. 1988. Pp. 118. (Sheffield Academic Press. Price: £15.00 (\$25.00) p.a. for individuals; £45.00 (\$75.00) p.a. for institutions. ISSN 0952 7648)

The sample sent to the *Book List* of this new journal is the second of the two numbers constituting its first subscription unit. It contains three substantial articles: 'Ceramic Production and Social Differentiation: The Dalmatian Neolithic and the Western Mediterranean' (pp. 3-25), by J. C. Chapman; 'Pottery Production in Prehistoric Bronze-Age Cyprus: Assessing the Problem' (pp. 27-55), by D. Frankel; and 'Ceramic Production and Social Change: Archeometric Analysis of Bronze Age Pottery from Jordan'

(pp. 57–113), by the editor with P. Duerden, R. V. S. Wright, and P. Grave, who have all been associated with the Australian excavations at Pella. Dr Knapp belongs to the Faculty of Classics in the University of Cambridge.

A. G. AULD

LIVINGSTONE, A.: *Court Poetry and Literary Miscellanea* (State Archives of Assyria, Vol. III. 1989. Pp. xxxvii, 183, xvi plates and 1 microfiche. (Helsinki University Press, Price: Sw.Kr. 157. ISBN 951 570 043 4)

This excellent series gives reliable translations into English with the texts of Assyrian state archives of the first millennium B.C. It will be a reliable reference to many documents not otherwise readily available and some of this corpus of 52 (some fragmentary) texts covering a wide variety of type and content will repay comparison with similar literary examples preserved in the Old Testament. No commentary is given but the extensive introduction partly serves as that.

About half are poetic texts — hymns to gods, temples, cities and kings, and one for the coronation of Ashurbanipal (c. 627 B.C.). Epical poems praise royal exploits in war and elegies include a righteous sufferer's prayer, a dialogue between a king and his god, a memorial for a woman, and mourning for the death of a god (Tammuz?). Literary letters and royal propaganda have among them the underworld vision of a prince and details of the sin of King Sargon. Letters from gods, some in response to royal letters (an important category linked with Akkadian prophecy but not included here) merit study.

Overall these confirm that the Assyrians adapted many Babylonian literary forms in a royal ideology based on a centralized state which differed from the pluralized city-state system of Babylonia. Mystical, cultic explanatory works, commentaries, and incantations (Nos 34–40, 48–52) are a category of texts virtually absent from the Old Testament. The inclusion of illustrations, other than texts, must be questioned as adding unnecessarily to the cost of this well-produced volume.

D. J. WISEMAN

MALAMAT, A.: *Mari and the Early Israelite Experience* (The Schweich Lectures 1984). 1989. Pp. xiii, 161 and VIII plates. (Oxford University Press, for the British Academy. Price: £22.50. ISBN 0 19 726072 1)

The Professor of Jewish History at the Hebrew University, Jerusalem, here presents a summation of much of his work over the last few decades on Mari and the Old Testament, with recent additions. After introducing the site and the Old Babylonian palace, from which the main archives come, the Patriarchal period is dealt with. The chronological spread from Mari to Moses is solved by arguing that the Biblical three generations result from telescoping a much longer period, and the relevance of the Mari archives is that they contain a whole range of Amorite loan-words attesting institutions also found under the Hebrew cognates in the older parts of the Old Testament or as archaisms in Hebrew poetry. A serious case is presented, though here and there a point is strained. 'Intuitive' prophecy, i.e. not resulting from special techniques, is treated at some length. There is indeed a similarity between the men and women who gave their messages as reported from Mari and the Old Testament prophets (true and false). The lack of similar phenomena elsewhere, e.g. in Babylonia, gives the strength to the case. Worship of dead kings and tribal ancestors as an Amorite institution is considered to be reflected in certain Old Testament institutions and passages. Finally, it is argued that significant similarities exist between the achievements of certain kings of Mari, and other Amorite rulers, as described in their royal inscriptions and passages in the Old Testament, especially Psalm 29.

Literature up to 1987 is incorporated in the published form of these lectures, but publication continues. *ARM* 26 (1988) consists so far of two massive volumes with much new material from Mari on divination, prophecy, and dreams (see below pp. 120f). Also some finds from Ebla, such as the evidence for the cult of dead kings (*B. L.* 1989, p. 149), appeared too late to be used. Thus the subject is far from being closed, but it is useful to have this systematic presentation from one who has especially exploited this material.

W. G. LAMBERT

MITCHELL, T. C.: *The Bible in the British Museum: Interpreting the Evidence*. 1988. Pp. 112. (British Museum, London. Price: £5.95. ISBN 0 7141 1698 x)

The title of this attractive and useful guide may mislead some, though not those who are aware that the author is Keeper of Western Asiatic Antiquities in the British Museum. It is not primarily about biblical manuscripts in the Museum (though two such are illustrated), but about a variety of texts and other antiquities (most of which can be seen in the Museum), which are related in some way to biblical history or religion. Sixty 'documents' are illustrated and discussed, and the author takes particular care to explain the process of their interpretation (or even, in certain cases, their misinterpretation). Full translations of the texts are not generally given, but a special feature is that in several cases the original cuneiform or palaeo-Hebrew text of part of an inscription is set out with a transliteration and translation in adjacent columns, so that the nature of the ancient writing-systems can be better understood. There is a brief introduction, and also a map, chronological tables, bibliographical notes, and indexes. The volume will be particularly helpful to school groups and others who are able to visit the Museum for themselves.

G. I. DAVIES

MURPHY O'CONNOR, J.: *The Holy Land: An archaeological guide from earliest times to 1700*. 2nd revised and expanded edition. 1986. Pp. xviii, 381. (Oxford University Press. Price: £6.95. ISBN 0 19 285158 6)

Many reviewers were less cautious than our own (*B. L.* 1982, p. 27) in commending the first edition (1980) of Father Murphy O'Connor's now very widely used guide. The extended edition of 1986, already reprinted in 1988, has expanded the coverage of Jerusalem by some twenty per cent, taking account of new researches and the recent publication of older ones; and there are now descriptions of 103 sites and areas in the rest of the country, rather than ninety-four. It remains excellent value for money.

A. G. AULD

NEU, E.: *Das Hurritische: Eine altorientalische Sprache in neuem Licht* (Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse, 3). 1988. Pp. 48. (Akademie der Wissenschaften und der Literatur, Mainz — Franz Steiner, Wiesbaden — Stuttgart). Price: DM 24.00. ISBN 3 315 05179 1)

In 1983, during excavations by the Deutsches Archäologisches Institut (Berlin) at Boğazkale (previously named Boğazköy) a fragment of a Hurrian-Hittite bilingual tablet was found. Two years later, another bilingual fragment was unearthed there. Neu's booklet (the text of a talk given in 1986) gives us a foretaste of these fragments which should be published quite soon. Given the scarcity of documents in Hurrian they are of particular interest to specialists in that language. Also, the texts are sapiential in character and are, in fact, the first examples of wisdom literature in Hittite. As far as can be ascertained, they were to be recited on an occasion corresponding to the

Israelite jubilee year when debtors and slaves were emancipated. In addition, one of the allegorical tales relates how copper, formed into a cup, curses its maker which, as the author points out, is reminiscent of Isa. 29:16. Our appetite has been whetted for full publication of these texts by H. Otten and C. Rüster in KBo XXXII.

W. G. E. WATSON

PARDEE, D.: *Les Textes Para-mythologiques de la 24e Campagne (1961)* (Ras Shamra-Ougarit IV). 1988. Pp. 333. (Éditions Recherche sur les Civilisations, Paris. Price: Fr 198.00. ISBN 2 86538 185 4; ISSN 0291 1655)

This is an exhaustive study of nine Ugaritic para-mythological texts, eight previously published in *Ugaritica V* (1968) and one in *Ugaritica VII* (1978). They came from a building which may have been a priest's house or small, specialized school. Unusually and most laudably there is a preliminary note by J.-C. Courtois on the archaeological context of the finds (pp. 4-12). The main body of the work consists of a detailed study of each text. Apart from the extensive bibliographies, new copies of each text are provided, based on direct examination of the tablets — Professor Pardee is the doyen of this aspect of Ugaritic studies. The new copies are superior to those published earlier and will now replace them. Translations have the benefit of the many insights into these texts that have come from specialists since they were first published. Note may also be made of the provision of vocalised texts, which are particularly valuable. As to the content of the texts, the chapter-headings assigned to them indicate their importance beyond Ugaritology: 'Ilu gets drunk, the blessing of Rapi'u, Ba'lu in the form of a mountain, the hunger of Mîtu, the feast of the Manes, the visit to Dutanu, Hôrānu and the serpents, Šapšu and the serpent, the request for a palace. Pardee's work will be the *point de départ* for all further study on these texts.

J. F. HEALEY

SASS, B.: *The Genesis of the Alphabet and its Development in the Second Millennium B.C.* (Ägypten und Altes Testament 13). 1988. Pp. xi, 221, 294 figures. (In Kommission bei O. Harrassowitz, Wiesbaden. Price: DM 148.00. ISBN 3 447 028602)

By collecting photographs and drawings of the Proto-Sinaitic inscriptions and the Late Bronze Age alphabet documents from the Levant, Sass has made firm foundations for the future study of the alphabet's birth and infancy. Many of the pictures are new, the author having examined the texts themselves wherever possible, and made his own drawings. Consequently, he offers new readings, giving good reasons for rejecting some earlier ones. His treatment of these obscure yet important texts is cautious, leading to far less optimistic results than the work of W. F. Albright and others since his time. Sass accepts only five words in the Proto-Sinaitic texts as 'more or less certain' in their reading. From his collations, he proceeds to discuss the forms of the characters, the date of the texts, and the origins of the alphabet. He offers arguments for either a 12th or an 18th Dynasty date for the Proto-Sinaitic, preferring the earlier (i.e. c. 1800 B.C.), with Sinai the place of the script's origin. Egyptian hieroglyphic monuments there include signs which could serve as prototypes for all the Proto-Sinaitic characters when Semites met and wanted to imitate the Egyptian. These first letters spread to Southern Palestine where they developed more cursive forms, evident in the Late Bronze Age and culminating in the Phoenician alphabet. The cuneiform alphabet, the Old Arabian and the Greek receive brief attention, Sass choosing the ninth century B.C. for the Greek borrowing. With its comprehensive facsimiles and its sober attitude, this book marks a major stage in

knowledge of the beginning of the script which was becoming widespread and stable by 1000 B.C. and so ready for Israel's authors to use.

A. R. MILLARD

VON WEIHER, E.: *Spätbabylonische Texte aus Uruk*. Teil III (Ausgrabungen der deutschen Forschungsgemeinschaft in Uruk-Warka, 12). 1988. Pp. ix, 341 incl. 77 plates. (Mann, Berlin. Price: DM 120.00. ISBN 3 7861 1508 7)

The publication of the finds from the S.E. mound at Uruk (biblical Erech, Babylonia) continues with 62 tablets from the 1970-77 seasons. Presented in an exemplary manner with copies of the cuneiform texts, transliterations, translations, and notes, they are of primary interest to those studying the range of cuneiform texts commonly found in the libraries of incantation priests. Here we have spells against demons, rituals for averting evil, hymns, and prayers to gods (Ayya, Ishtar, and Ea-Marduk). The reference books for medical and exorcist priests include omens from malformed births, astrology, the calendar, and plants. A revised edition of a previously published part of the Gilgamesh-Humbaba myth is included. Colophons on fifteen texts show that the whole 'classical' range of texts was still being copied here as late as the sixth year of Philip Arrhidaeus (318 B.C.).

D. J. WISEMAN

WIGHTMAN, G. J.: *The Damascus Gate, Jerusalem: Excavations by C.-M. Bennett and J. B. Hennessy at the Damascus Gate, Jerusalem, 1964-66* (BAR International Series 519). 1989. Pp. ii, 366. (British Archaeological Reports, Oxford. Price: £23.00. ISBN 0 86054 660 8)

Readers of this *List* will glean some useful comments from Wightman's sifting and comprehensive publication of the excavations carried out for the Jordanian Department of Antiquities by two former Directors of the British School of Archaeology in Jerusalem. The absence of any evidence of quarrying in the immediate vicinity of the gate suggests to him that the central (or Tyropean) valley had from ancient times provided a major approach route to the city. Then he dashes the hopes of those who had looked to this dig for an end to the controversy about Josephus' Third Wall. While Wightman shares Hennessy's and Kenyon's view that that wall was in the vicinity of the north wall of the present 'old city' of Jerusalem, and not on the maximalist line of the Mayer-Sukenik hypothesis, he insists that the Roman gate now visible under the present one could not have been part of it. For under it is an Herodian tower-like structure; and the Third Wall was built to enclose a previously unfortified northern quarter.

A. G. AULD

3. HISTORY AND GEOGRAPHY

BALY, D.: *Basic Bible Geography*. 1987. Pp. 80. (Fortress, Philadelphia. Price: \$4.95. ISBN 0 8006 1922 6)

Here is a first-class compact introduction to the geography of Palestine. Baly shows how the land lies in the Fertile Crescent, in geological and climatic terms, describing regional variations of climate season by season. He sets out briefly the main patterns of farming, of herding, and mentions the wild animals and untamed regions. Ch. 4, 'The Regions of Palestine', is particularly helpful, its clear characterizations emphasizing the differences, and notes of distance underlining the small area of the land. Balancing this chapter

is one on the Transjordanian region, which is equally clear. The final chapter concerns New Testament Palestine, drawing attention to the changes Hellenism brought. Throughout there are illuminating quotations from the biblical text, and the Scripture Index should be consulted also. Basic bible geography this is, very successfully presented. (The rather grey photographs and absence of several places from the maps are the only faults.)

A. R. MILLARD

BAR-KOCHVA, B.: *Judas Maccabaeus: The Jewish Struggle Against the Seleucids*, 1989. Pp. xvi, 672. (Cambridge University Press. Price: £70.00. ISBN 0521 323525)

This continues B.-K.'s well-known work as a military historian of antiquity by being a study primarily of the battles of Judas Maccabaeus (contrary to the implications of the title, it is not intended as a biography of the Jewish revolutionary). Part I is a 'Historical Evaluation' which considers general matters about the Jewish army of Judas in the light of what is known about Seleucid military craft. Part II consists primarily of an introduction to and detailed commentary on 1 Maccabees 3:10-4:36; 6:18-63; 7:26-32, 39-50; 9:1-22. One useful chapter surveys the primary sources. Appendixes discuss diverse topics relevant to the study (e.g., the location of the Acra). There are also ample indexes and bibliography.

One of the main conclusions is that, contrary to popular opinion, the Jewish military successes were not extraordinary. The early sources are misleading about the relative size of the Jewish and Seleucid armies. Judas' genius lay not in defeating overwhelming odds but in developing a regular army which might lose some battles but was able to win in the long run. Although specialists will disagree about individual interpretations, B.-K.'s study is masterful and should be welcomed not only by students of Jewish history but by classical military historians as well. But could not *something* be done about the awful price?

L. L. GRABBE

CARENA, O.: *History of the Near Eastern Historiography and its Problems: 1852-1985*. Part I: 1852-1945 (AOAT 218). 1989. Pp. xviii, 143. (Neukirchener, Neukirchen-Vluyn; Butzon & Bercker, Kevelaer. Price: DM 67.00. ISBN 3 7887 1293 7; 3 7666 9637 8)

The interest of this work will be somewhat marginal for most users of the *Book List* as for its author 'The Near East' includes only Mesopotamia and the Hittites. He begins with an account of the malaise of much contemporary study of Mesopotamia as this is perceived, for example, by M. Liverani (domination by philologists has held back historical interpretation) and then provides an annotated bibliography of works published between 1852 and 1945 and a review of the tendencies apparent at different stages of this period. The English is not always very good, but there are occasional cameos of wider interest which will reward the persevering reader, such as the comments on S. A. Cook's characterization of ancient Semites in the *Cambridge Ancient History* and on the political reasons (so it is suggested) for much of the interest in the Hurrians in the 1930s. A comparative table helpfully correlates discoveries and publications in different fields, but the dates given here for two publications by Wellhausen and Graf are unfortunately wrong. The second part of this study is intended to conclude the history of research and discuss various proposals for improving historical methodology in Mesopotamian studies.

G. I. DAVIES

CATE, R. L.: *A History of the Bible Lands in the Interbiblical Period*. 1989. Pp. 176. (Broadman, Nashville TN. Price: \$10.95. ISBN 0 8064 1154 2)

This book takes up where Cate's *History of Israel* (B. L. 1986, p. 36) leaves off, namely, the arrival on the scene of Alexander the Great. It ends with the Bar Kochva Revolt. The author's stance is openly evangelical and conservative, and this controls his approach to the history of the period and his sources. When an author lists the following among his presuppositions: 'I believe that the other ancient documents from which we get our information about the inter-biblical period, while sometimes written by pious and devoted people, are of a different nature from the biblical materials written in a similar time and by similar people', one cannot expect history-writing as most other historians would conceive it. However, since most of the sources for this period are non-biblical, the author is not, in principle, opposed to handling these critically. His intended audience is 'the beginning student', 'the busy pastor' and 'the interested layperson'. It is too elementary for first-year students at British universities and colleges, but could be useful for the rest of his intended audience. However, since most of it consists of yet another potted summary of I and II Maccabees and Josephus, one cannot help feeling that the audience would find the original sources more interesting. Less constant recital of 'facts', and more analysis of the sources, would have made this a better book.

A. P. HAYMAN

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. Pp. 373. (Almond, Sheffield. Price: £24.00 (\$45.00); paperback price: £14.95 (\$22.00). ISBN 1 85075 201 X; 1 85075 202 8 (pbk))

This detailed and densely written study aims to fill the gap created by the demise of traditional accounts of the history of David based on the literary sources. The 'social drama' of the title is a metaphor for social transformation; the 'hologram' of the subtitle is a three dimensional image constructed by the use of comparative sociology to create a fresh pattern out of the information derived from the analysis of literary and archaeological sources. These provide independent images which only at the second level of interdisciplinary study are integrated by comparative sociology.

The archaeological images of the early Iron Age are derived from, on the one hand, the study of geomorphology, geography, soil, climate and vegetation, and, on the other, the settlement patterns reflected in surface surveys and site excavations. The possibility for microenvironments with the potential for different economies, residence strategies, and life styles, which the first suggests, is confirmed and illustrated by the second. Impressions of material cultural unity do not emerge, if at all, until the latter half of the tenth century. A complex matrix of material and social development must be envisaged in which there are no sharp contrasts between urban and rural, pastoral and cultivating, sedentary and nomadic: the pattern reflected is one of the synchronic interaction of the different units of a segmentary society at different stages of evolution.

The literary images are those of Psalms, Chronicles, Deuteronomistic History, and the books of Samuel. David stands at the juncture of several worlds, at a point of transition. From the earliest expressions in Samuel through to Chronicles, he is consistently a mediator standing betwixt and between, between north and south, between Benjaminites and Judahites, between Saul's and his own dynasties, between egalitarianism and monopolized force, between human and divine realms.

The hologram which emerges is of a segmentary society becoming a chieftainship. David was an astute leader who could use the mechanisms of a

segmentary society to create a web of alliances that drew people towards fuller centralization.

A. D. H. MAYES

GUNNEWEG, A. H. J.: *Geschichte Israels: Von den Anfängen bis Bar Kochva und von Theodor Herzl bis zur Gegenwart*. 6th revised and expanded edition (Theologische Wissenschaft 2). 1989. Pp. 253 and 2 pp. of maps. (Kohlhammer, Stuttgart. Price: DM 26.00. ISBN 3 170105116)

For the fifth edition see *B. L.* 1985. The sixth edition has incorporated a few relatively minor modifications to the historical presentation of earlier editions; otherwise the most significant change is the addition of a new forty page concluding chapter on the history of the modern state of Israel up to the 1988 elections. The topics covered include the rise of Zionism, Theodor Herzl, the Zionist organization and settlement in Palestine up to the First World War, the British mandate, the foundation of the state and the first Arab-Israeli war, consolidation of the state, and the six-day war. The history of the new state of Israel is held to be a late continuation of the history of ancient Israel, after the centuries of the diaspora, and even if it is not to be seen as the fulfilment of the messianic hope, this later history is not without theological relevance and may contribute indirectly to a deeper understanding of the Old Testament.

A. D. H. MAYES

KNAUF, E. A.: *Midian. Untersuchungen zur Geschichte Palästinas und Nordarabiens am Ende des 2. Jahrtausends v. Chr.* (Abhandlungen des Deutschen Palästinaverains). 1988. Pp. xii, 194. (Harrassowitz, Wiesbaden. Price: DM 78.00. ISBN 3 447 02862 9)

Knauf begins with a study of the limited evidence for Midian, seen as located along the east coast of the Gulf of 'Aqaba and its hinterland. The Midianites, at least at the end of the second millennium B.C., were not 'bedouin' (i.e. camel-mounted warriors) but cattle rearers, farmers, camel breeders, traders, and miners. Their speech was a form of proto-Arabic; they originated as early Israel's contemporaries in the Late Bronze-Iron Age transition period. Midian was the original home of Yahweh, and Knauf's major aim is to show how this Midianite deity became Israel's God.

Knauf's thesis, based on detailed and highly selective source analysis of Exodus 1-15, is that Moses is to be identified with the Asiatic *by'rśw*, who after a short rule was ejected from Egypt in 1187-86 B.C. Moses headed *ʾapirū* groups who had entered Egypt from Palestine, either as prisoners of war or by self-enslavement; on leaving Egypt they naturally headed for Palestine. Among Moses' followers, however, were also some Midianite *shōsu*, who had their own tradition, preserved in the victory song of the Midianite Miriam, of Yahweh's destruction of some Egyptian chariots in the *yam sūp*, i.e. the Gulf of 'Aqaba, while on an expedition against Midian. This Midianite experience of salvation from Egyptian power was adopted by the larger group entering Palestine; thus Yahweh became Israel's God. The final section explores the development of Israelite tradition about Midian in the Old Testament.

Knauf is emphatic that the exodus story is Israel's interpretation of events now totally lost to us, and that 'history' is really myth which must not be mistaken for political reality. We can reconstruct historical events out of narrative only when we have the external controls of material, archaeological and epigraphic evidence. Knauf therefore limits severely what may be used, yet in spite of his strictures against over-readiness to accept the evidence of 'oral tradition' readily isolates his own core of reliable early tradition. This is a valuable and original study which puts new life into the Midianite hypothesis.

J. R. BARTLETT

MINOKAMI, Y.: *Die Revolution des Jehu* (Göttinger Theologische Arbeiten 38). 1988. Pp. 220. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 44.00. ISBN 3 525 87391 3)

This admirably clear study progressively divests 2 Kings 9–10 of a series of supplements in order finally to lay bare the first biblical telling of the story of Jehu. It is heavily indebted to the work of R. Smend, and also of Ch. Levin his fellow student, to whom also this publication is dedicated. For a review of Levin's similar study of 2 Kings 11 see *B. L.* 1984, pp. 38f. It is unfortunate, however, that Minokami's discussion partners write almost exclusively in German. He does pay attention throughout to differences between MT and LXX; but makes no mention of an important study published between Levin's of 1982 and his own: J. C. Trebolle-Barrera's 1984 work on text and literary composition in 2 Kings 9–11, *Jehu y Joás* (*B. L.* 1985, p. 96). Trebolle points us in rather different directions from Minokami, and deserves an answer.

A. G. AULD

ROGERSON, J.: *Shin Seisho-chizu*. Translated by K. Onodera under the supervision of the Prince Mikasa. 1988. Pp. 237 with numerous illustrations and maps. (Asakura-shoten, Tokyo, ¥22,000. ISBN 4 254 16598 6 C 3325)

This is a Japanese translation of *The New Atlas of the Bible*, 1985 (See *B. L.* 1986, pp. 41–42).

K. K. SACON

ROTH, M. T.: *Babylonian Marriage Agreements, 7th–3rd Centuries B.C.* (AOAT 222). 1989. Pp. xviii, 154. (Neukirchener, Neukirchen-Vluyn; Butzon & Bercker, Kevelaer. Price: DM 93.00. ISBN 3 7887 1311 9; 3 76669636 X).

The author here provides transliteration, translation and notes on forty-four neo-Babylonian marriage agreements, eighteen of which are previously unpublished. An introduction provides a summary outline of the forms and terminology of the agreements and concludes with a discussion of their purpose. The author promises wider-ranging studies of the material elsewhere. No attempt is made here to relate the terms of these documents to biblical institutions, but the book will undoubtedly interest serious students of the early history of Jewish marriage law, not least because of the availability of some comparable Jewish marriage agreements from the intertestamental period.

B. S. JACKSON

SCHLEY, D. G.: *Shiloh: A Biblical City in Tradition and History* (JSOT Supplement Series 63). 1989. Pp. 256. (Sheffield Academic Press. Price: £25.00 (\$42.50). ISBN 1 85075 161 7)

This work began as a dissertation presented to Emory University in 1986, and is curious both as a dissertation and as a monograph. It is at its best when reviewing Shiloh in nineteenth-century criticism, and 'the Wellhausen revolution and its critics'. The third chapter, 'Discussion of Shiloh in the Twentieth Century', reviews the Danish excavations and the recent results of Finkelstein (*B. L.* 1989, pp. 26f); then the literary/historical studies of Kaufmann, de Vaux, Haran, Eissfeldt, Cody, and Cross. There follow chapters on Shiloh in Joshua, in Judges, in Samuel, and in Kings, Psalms, and Jeremiah. And the study concludes with a review of first the traditions and then the history of Biblical Shiloh. Here and there the argument may be fresh, but is largely superficial. The reviewer's several relevant studies could easily have been overlooked. However, when the only post-war commentaries in the

bibliography are those by Noth on Joshua, McCarter on Samuel, and Kraus on the Psalms, the professed '*forschungsgeschichtlich* perspective', and the claim 'that the present discussion has not really moved beyond the place it was 130 years ago' are themselves put in perspective.

A. G. AULD

SCHUR, N.: *History of the Samaritans* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 18). 1989. Pp. 305. (Lang, Frankfurt am Main, Bern, New York, Paris. Price: Sw.Fr. 65.00. ISBN 3 631 40340 2; ISSN 0722 0790)

In the plethora of recent studies of different aspects of Samaritanism no-one has so far ventured on the daunting task of compiling an overall history, and so Schur deserves our gratitude for undertaking this. It is also helpful that he has written in English rather than Hebrew, so that his work will be the more widely available. The limitations inherent in these two aspects of his work are, first, that a great deal of the book consists of a somewhat uncritical presentation of secondary sources of very disparate quality; and secondly, that mistakes of grammar, syntax, and spelling abound. In fairness it must also be said that he is aware of the first of these limitations, and warns of the partial nature of our knowledge of many aspects of Samaritan history, as well as offering his own evaluations of the sources from time to time. For the period likely to be of most interest to readers of this *Book List* Schur's view is that the Samaritans must be regarded as inheritors of the Old Northern traditions of Israel, so that later rivalry between Samaritans and Jews is a continuation of age-old tension.

R. J. COGGINS

SHANKS, H. (ed.): *Ancient Israel: A Short History from Abraham to the Roman Destruction of the Temple*. 1989. Pp. xix, 267. (SPCK, London. Price: £12.95. ISBN 0281 04404 X)

This is an attractively produced, well illustrated and moderately priced collection of essays by P. Kyle McCarter, Nahum Sarna, Joseph Callaway, André Lemaire, Siegfried Horn, James Purvis, Lee Levine, and Shaye Cohen on successive periods of Israelite history. As with all such joint efforts there are problems of consistency. The writers seem to have had a very general brief which laid particular emphasis on the inclusion of reference to non-biblical sources and archaeology, for in this respect they seem to be thorough and up-to-date. In other respects, however, there is considerable variation. In their treatment of literary problems and their use of recent work on anthropological and sociological aspects of Israelite history, some essays, particularly that on the patriarchal age, are excellent, while others betray little awareness of recent work. Despite this unevenness, however, the book may still serve a useful function for its intended student and general readership.

A. D. H. MAYES

SIGRIST, C. and NEU, R. (eds): *Ethnologische Texte zum Alten Testament*. Bd 1: *Vor- und Frühgeschichte Israels*, 1989. Pp. 230. (Neukirchener, Neukirchen-Vluyn. Price: DM 48.00. ISBN 3 7887 1289 9)

This collection has its origins in a perceived need to strengthen German Old Testament scholarship by making it more aware of the type of ethnological study that has been developed mainly in English speaking scholarship. The volume contains studies of social, political, economic and religious conditions in segmentary societies which allow conclusions to be drawn on social institutions, and developments in pre-monarchic Israel. Divided into

five major sections, each with its own brief introduction, it contains articles or sections of books, translated where necessary into German, on the economy, social organization, political organization, religion, and law of segmentary societies, the contributors including some whose names are by now certainly familiar to Old Testament scholars: M. D. Sahlins, M. Fortes, C. Sigrist, E. E. Evans-Pritchard, M. Weber, and E. Durkheim. The introduction by Sigrist draws attention to the paradigm shift in Old Testament study from treating the pre-monarchic period simply as preparatory for the state to an understanding of it as a social and religious form and time in its own right, a shift of view made possible especially by the analytic presuppositions provided by British social anthropology. A useful introductory essay by Neu discusses the significance of ethnology for Old Testament study by showing how cultural comparisons of the type followed by Nyström, de Vaux, Soggin, Buccellati, Klengel, Mendenhall, Gottwald, and Thiel have been weakened either by a lack of independent information on contemporary non-Israelite societies or by an inability to relate such information as does exist to the Israelite situation; the studies of Malamat, Crüsemann, and Schäfer-Lichtenberger, on the other hand, have opened up new possibilities by developing a theoretical framework which, though based on cultures temporally and spatially far removed from Israel, may also be useful for illuminating Israelite social evolution.

A. D. H. MAYES

VARDIMAN, E. E.: *La grande svolta. La Giudea tra ellenismo e primo cristianesimo*. 1987. Pp. 379. (Garzanti, Milano. Price: Lire 18,000. ISBN 88 11 548977)

This is the Italian translation of a German work, *Die grosse Zeitwende — Zwischen Hellenismus und Urchristentum*, published in Vienna and Düsseldorf in 1978. It is a popular work (written for readers who need to be told, in a footnote to the first page of the Introduction, that the Diadochi were Alexander's successors), describing the everyday culture and life of Palestine from Alexander's conquest to the establishment of the Roman peace under Hadrian. Among the matters treated are agriculture, animal life, maritime and urban occupations, commerce, language and writing, death and burial, religion, relations with the imperial power. Readers with no previous knowledge of these subjects will find the book informative, and will be helped by the illustrations.

F. F. BRUCE

DE VAUX, R.: *Zoku Isuraeru-Kodai-shi. Shishijidai*. Translated by T. Nishimura. 1989. Pp. 240. (Nihon Kirisuto-Kyōdan Shuppan-kyoku, Tokyo. Price: ¥3,400. ISBN 48184 00149 C 3016)

This is a Japanese translation of *Histoire ancienne d'Israël: La période des Juges* (Etudes Bibliques), 1973 (See B. L. 1975, p. 33).

K. K. SACON

VERMES, G. and GOODMAN, M. D. (eds): *The Essenes According to the Classical Sources* (An Oxford Centre Textbook). 1989. Pp. xi, 103. (Almond, Sheffield. Price: £16.50 (\$28.00). ISBN 1 85075 1390)

This is the first of a new series of textbooks intended 'to facilitate the historical and linguistic study of inter-Testamental and rabbinic literature from the original sources'. The intended market is university and college students. This volume contains a comprehensive collection of Greek and Latin sources dealing with the Essenes (and, in an appendix, the Therapeutae). The texts are accompanied with a translation on the facing page and brief

notes, mainly indicating parallel references. Martin Goodman has contributed the translations or revised existing ones. Geza Vermes is responsible for the seventeen page introduction which simplifies and condenses his account of the Essenes in §30 of the revised edition of Schürer's *History of the Jews in the age of Jesus Christ*, vol. II. For the intended market, this is an excellent textbook. Let us hope that it helps to keep alive the honourable tradition of placing students in first-hand contact with the original sources. But scholars also will find it helpful to have such a convenient collection of the original sources close to hand.

A. P. HAYMAN

4. TEXT AND VERSIONS

ALEXANDRE, M.: *Le commencement du livre Genèse I-V: La version grecque de la Septante et sa réception* (Christianisme Antique 3). 1988. Pp. 408 and 23 plates. (Beauchesne, Paris. Price: Fr 372.00. ISBN 2 7010 1151 5)

This book is a fruit of the French Septuagint project (*La Bible d'Alexandrie*). The annotated translation of the whole of Genesis, by Marguerite Harl, appeared in 1986 (see *B. L.* 1987, p. 37). Madame Harl was able to make use of Monique Alexandre's translation and detailed notes for the first five chapters, which are here published in full, but her scope was severely limited. (The chapters in question take up only forty pages of the earlier book.) Madame Alexandre is able to go into greater detail, and she is also able to range more widely, not only investigating the history of the Greek words and the reception of the LXX in the Greek Patristic tradition, but also glancing at the Latin and Hebrew traditions of biblical interpretation, and even at the iconography of the creation. This a very rich commentary indeed, and a work of considerable erudition. No doubt it will be appreciated mainly as a work of reference; but it is possible, if not to read it from cover to cover, at least to browse in it with great profit.

N. R. M. DE LANGE

AUFRECHT, W. E. and HAMILTON, G. J.: *The Tell Fakhariyah Bilingual Inscription: A Bibliography* (Newsletter for Targumic and Cognate Studies, Supplement 4). 1988. Pp. 7. (Department of Near Eastern Studies, University of Toronto. Price: \$5.00. ISSN 0704 59005)

About seventy-five articles and books featuring the Tell Fekheriyeh bilingual are listed for the period 1981-88 (though only two are given for 1988). Single page, or even footnote, references in studies dealing with other topics are included in this total. There is also information on reviews of the 1982 publication of the texts by A. Abou-Assaf, P. Bordreuil and A. R. Millard. The only omission noticed by the reviewer (with the help of *Newsletter for Targumic and Cognate Studies*) is F. Leemhuis, 'An Early Witness for a Fronted /g/ in Aramaic? The Case of the Tell Fekheriyeh Inscription', in H. L. J. Vanstiphout (ed.), *Scripta signa vocis; Studies about Scripts, Scriptures, Scribes and Languages in the Near East, Presented to J. H. Hoppers* (Groningen, 1986), pp. 133-42.

R. P. GORDON

CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*, Vol. 15.2 (1989); 16.1 (1989). 1989. Pp. 7; 10. (Department of Near Eastern Studies, University of Toronto. Price: \$5.00. ISSN 0704 59005)

Between them these two issues record the publication of six volumes and fifty-five articles on Targum and a considerably larger number of items (almost all articles) on cognate studies.

R. P. GORDON

DIRKSEN, P. B.: *An Annotated Bibliography of the Peshitta of the Old Testament* (Monographs of the Peshitta Institute 5). 1989. Pp. xiv, 119. (Brill, Leiden. Price: fl 64.00; ca. \$32.00. ISBN 9004 090177; ISSN 0169 9008)

With the completion (hopefully!) of the Peshitta Project in sight, P. B. Dirksen has drawn up this comprehensive bibliography of an important biblical version, most of which is now at last available in a proper critical edition. Dirksen edited Judges (along with a monograph on the text) for the Project and has, in recent years, been one of the key figures in the Peshitta Institute. He is, therefore, excellently qualified to perform this onerous task. 532 books, articles, and significant reviews, are listed. The material is divided up into nine sections making it easy to find a bibliography, for example, on the general problems of the Peshitta, on an individual book, on the relationship with the MT, or even on a particular manuscript. Inevitably, there is a considerable degree of overlap but the internal reference system (with each item separately numbered) is easy to follow and there is a comprehensive author index at the end. Occasionally, there is a summary of the academic debate on a particular issue (for example, the relationship between P and MT on pp. 88ff), while the information on the origin of Lee's edition (1823) for the British and Foreign Bible Society represents original research. I was particularly intrigued to learn that the apocryphal Psalm 151 had to be cut out of the remaining stock of Lee's edition after the General Committee of the BFBS took an ideological decision (in 1826) not to take any part in publishing apocryphal texts!

A. P. HAYMAN

FERNÁNDEZ MARCOS, N. and BUSTO SAIZ, J. R.: *El Texto Antioqueno de la Biblia Griega, I. 1–2 Samuel* (Textos y Estudios "Cardenal Cisneros" de la Biblia Políglota Matritense, 50). 1989. Pp. lxxxix, 173. (CSIC, Madrid. ISBN 8400 06971 4)

This critical edition of 1 and 2 Kingdoms is meant as a first step towards a complete edition of the Antiochian Greek Bible, as it might have existed in the fourth century. The edition is based on the five manuscripts recognized as Lucianic (for Kingdoms) by Rahlfs, which have been entirely re-collated, and on the quotations in Theodoret, whose *Quaestiones in Reges et Paralipomena* appeared in a critical edition by the same editors in this series in 1984. The scarcity of textual variants of the edited text of Theodoret against the biblical manuscripts appears to be a striking vindication of this procedure. A second textual apparatus provides readings from the Hebrew fragments found at Qumran, Josephus (collated by M. V. Spottorno), the Antiochian Greek Fathers, the *Vetus Latina*, and Latin Fathers who used it, and also the Armenian version, collated by S. P. Cowe (editor of the Armenian texts of these books which is due to be published in the same series). Dr Cowe has also written a section on the Armenian version (in English) for the very clear and comprehensive introduction.

This is a valuable contribution to the study of the biblical text. I have only two cavils of a general nature; one is the inappropriate use of the Hebraic book title 'Samuel'; the other is the lack of running heads over the Greek text, which makes it difficult to find one's way around.

N. R. M. DE LANGE

LE BOULLUEC, A. and SANDEVOIR, P.: *L'Exode. Traduction du texte grec de la Septante, Introduction et Notes* (La Bible d'Alexandrie, 2). 1989. Pp. 394. (Cerf, Paris. Price: Fr. 185.00. ISBN 2 204 03066 X)

The fruit of a happy collaboration between a Hellenist and a Hebraist, this volume of the French Septuagint series offers a careful translation of Rahlfs's Greek text, accompanied by a rich commentary which includes

comments on the Greek language and a comparison with the Masoretic Text, brief discussions of the (mainly Greek Patristic) tradition of interpretation, and useful references to the modern literature. The introduction considers, among other subjects, certain general aspects of the Greek vocabulary and its influence on the subsequent Greek tradition, as well as the classic problem of the major discrepancies between LXX and MT in chapters 35–40. Volume 3 (Leviticus) has already appeared (see *B. L.* 1989, p. 47).

N. R. M. DE LANGE

LEVINE, E.: *The Aramaic Version of the Bible: Contents and Context* (BZAW 174). 1988. Pp. xiv, 258. (De Gruyter, Berlin. Price: DM 118.00. ISBN 3 11 011474 7)

Levine does for the various Targums what L. Smolar and M. Aberbach have done for Targum Prophets in their 1983 volume (*Studies in Targum Jonathan to the Prophets* — see *B. L.* 1985, p. 47), viz. highlight in fairly short sections a number of leading themes and characteristics, though with less discussion of historical and geographical matters. A reasonable attempt has been made to meet the competing claims of ancient rabbinic references and modern academic discussion of a wide variety of Targumic issues. Chapters on topics whose presence could not be taken for granted in a volume like this include 'The Angelic, the Demonic, the Occult', 'Israel of the Flesh; Apologetic Biography', 'The Legitimation of Pharisaic Authority', 'Anti-Christian/Anti-Moslem Polemic'. The volume will be of greatest usefulness to the non-Targumist wishing to learn about the theology (ideology?) of the Targums, but it is a book that specialists should not overlook. What is needed now is a series of studies of the individual topics which will both probe more deeply into the rabbinic and other comparative material and also integrate into the discussion the very considerable insights and refinements that have been achieved in recent decades. It is a pity that Levine's very knowledgeable contribution is so besprinkled with typographical and other minor errors.

R. P. GORDON

MORANO RODRIGUEZ, C.: *Glossas Marginales de Vetus Latina en las Biblias Vulgatas Españolas: 1–2 Samuel* (Textos y Estudios "Cardenal Cisneros" de la Biblia Poliglota Matritense, 48). 1989. Pp. lxxxiii, 61. (CSIC, Madrid. ISBN 84 00 06993 5)

At last, after a long period of false starts and failed promises by other scholars, the marginal glosses to the *Vetus Latina* of 1–2 Samuel have been published in a critical edition complete with photographs of the manuscript pages. The previous edition of these two books by C. Vercellone (Rome, 1860 and 1864) was flawed for various reasons. The present edition is based on meticulous collation of all the MSS containing the glosses in question.

In the introductory sections the editor describes the codices, provides a potted history of previous research and then gives an outline of the language used in the glosses. The text of the glosses takes up some fifty pages and the usual indices follow. Textual critics stand to gain from this scholarly edition which will be of particular interest to those working on the books of Samuel.

W. G. E. WATSON

NELSON, M. D.: *The Syriac Version of the Wisdom of Ben Sira compared to the Greek and Hebrew Materials* (SBL Dissertation Series 107). 1988. Pp. viii, 142. (Scholars Press, Atlanta GA. Price: \$17.95 (member price: \$11.95); paperback price: \$11.95 (member price: \$7.95). ISBN 1 55540 193 7; 1 55540 194 5 (pbk))

After a succinct description of discoveries of texts of Ben Sira written in Hebrew and Syriac and an account of the Greek versions, Nelson outlines the history of work on Ben Sira during this century. Syriac versions of the Old Testament, both manuscripts and editions, are given special attention: a lengthy chart compares presence and absence of verses in different versions throughout the section 39:27–44:17, and a comparative translation is given. Interesting differences are detected in the Syriac version covering various subjects: doubt on life after death, women's status, famous men, and poverty and wealth. Two Syriac versions are detected: one composed for Syriac-speaking Jews near Edessa in the third or fourth century C.E., and a revision for Christian readership before the middle of the fifth century.

J. G. SNAITH

REHKOPF, F.: *Septuaginta-Vokabular*. 1989. Pp. ix, 318. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 38.00. ISBN 3 525 501722)

This handy volume provides at a glance a clear overview of the complete vocabulary of the Septuagint. The alphabetical listing is derived from Hatch and Redpath's *Concordance*. Each item receives two lines of text set out in three columns. The upper line of the left column provides the Greek citation-form, with in the central column a German rendering and the Hebrew or Aramaic original if the Greek is a transliteration. The lower line in the central column provides or sketches the frequency of usage: up to four instances are separately listed, five to twenty are counted, while for more frequent terms we are told how many columns or half-columns of Hatch and Redpath are required for the entry in question. The lower line of the right-hand column is used to list or summarize the New Testament usage of the word, or to direct us to W. Bauer's *Wörterbuch* (1988 edition) if the word in question is found only in other early Christian literature. A few marginal notations economically enhance the coverage. This is the sort of information that suitably programmed computer data bases can readily provide. But for several years to come a digest like this will be even more serviceable to many scholars and students.

A. G. AULD

STROTHMANN, W. (ed.): *Kohelet-Kommentar des Dionysius bar Salibi: Auslegung des Septuaginta-Textes* (Göttinger Orientforschungen, I. Reihe: Syriaca, Bd. 31). 1988. Pp. xi, 116. (Harrassowitz, Wiesbaden. Price: DM 30.00. ISBN 3 447 02855 6)

Having edited Dionysius' 'factual' commentary on Ecclesiastes in GOF.S 29, Strothmann here edits the accompanying 'spiritual' commentary, which is based on the Syrohexapla, rather than the Peshitta. Once again no translation is given, but there is a word index.

S. BROCK

STROTHMANN, W. (ed.): *Kohelet-Kommentar des Johannes von Apamea: Syrischer Text mit vollständigem Wörterverzeichnis* (Göttinger Orientforschungen, I. Reihe: Syriaca, Bd. 30). 1988. Pp. xlii, 283. (Harrassowitz, Wiesbaden. Price: DM 56.00. ISBN 3 447 02854 8)

The commentary by the early fifth-century Syriac monastic writer John of Apamea (John the Solitary) is preserved complete in a single manuscript

(Sinai syr. 16), and Strothmann here provides the editio princeps of the text (no translation is provided). John's running commentary, after quoting the Peshitta text, takes the form of paraphrase and moralizing comments; his introduction (addressed to Theogenes) has some interesting remarks on differing Greek and Hebrew attitudes to literary structure, and the Peshitta text he quotes offers a number of intriguing agreements with 7g2 in the Leiden edition (*B. L.* 1981, p. 47).

S. BROCK

STROTHMANN, W. (ed.): *Das syrische Fragment des Ecclesiastes-Kommentars von Theodor von Mopsuestia: Syrischer Text mit vollständigem Wörterverzeichnis* (Göttinger Orientforschungen, I. Reihe: Syriaca, Bd. 28). 1988. Pp. xxviii, 146. (Harrassowitz, Wiesbaden. Price: DM 36.00. ISBN 3 447 02852 1)

At the beginning of this century a fragment of the Syriac translation of Theodore of Mopsuestia's lost Commentary on Ecclesiastes was discovered in Damascus; although the original manuscript cannot now be located, a photographic copy survives and it is this which serves as the basis for Strothmann's edition. The fragment breaks off at 7:24. Footnotes draw attention to borrowings in the later Syriac commentaries. A word index is provided, but no translation.

S. BROCK

STROTHMANN, W. (ed.): *Syrische Katenen aus dem Ecclesiastes-Kommentar des Theodor von Mopsuestia: Syrischer Text mit vollständigem Wörterverzeichnis* (Göttinger Orientforschungen, I. Reihe: Syriaca, Bd. 29). 1988. Pp. xxxiii, 133. (Harrassowitz, Wiesbaden. Price: DM 34.00. ISBN 3 447 02853 X)

This is an edition of the 'literal' or 'factual' commentary on Ecclesiastes taken from the commentary on the whole Bible by the West Syriac scholar Dionysius bar Salibi (d. 1171). Since Strothmann believes (for rather slender reasons) that Dionysius cannot be the author of this part of the commentary, he simply entitles it 'Syrische Katenen'. In common with the East Syriac commentator Isho'dad of Merv (and others) the work proves to be quite heavily based on Theodore of Mopsuestia's commentary, and so is particularly valuable where the fragment of the latter (edited by Strothmann in GOF.S28) breaks off at 7:24. Although no translation is provided, the parallels to the extant parts of Theodore's commentary, to Isho'dad of Merv (for whom a French translation is available) and other Syriac sources, are given at the foot of each page, and there is a word list at the end. (Dionysius' 'spiritual' commentary is edited by Strothmann in GOF.S31).

S. BROCK

STROTHMANN, W. (ed.): *Wörterverzeichnis der apokryphen-deuterokanonischen Schriften des Alten Testaments in der Peshitta* (Göttinger Orientforschungen, I. Reihe: Syriaca, Bd. 27). 1988. Pp. xii, 492. (Harrassowitz, Wiesbaden. Price: DM 86.00. ISBN 3 447 02683 9)

For the Peshitta, Strothmann has already supplied concordances to the Pentateuch and Prophets (*B. L.* 1988, p. 51; 1987, p. 40), and N. Sprenger a concordance to Psalms (*B. L.* 1979, p. 49). Strothmann now presents a list of occurrences (without context) of each Syriac vocabulary item in the Apocrypha (plus 3-4 Maccabees and the poetry in part iv.6 of the Leiden edition). Two of these translations have recently been viewed as early monuments of Christianity (see M. M. Winter, 'The Origins of Ben Sira in Syriac', *V. T.* 1977, pp. 237-253, 494-507; H. J. W. Drijvers, 'The Peshitta of *Sapientia*

Salomonis', Festschr. J. H. Hospers [*B. L.* 1988, p. 25], pp. 15–30). For the text of Wisdom, Lagarde is surprisingly followed rather than the Leiden edition. The LXX additions to Daniel 3, apparently an original component of the Peshitta text, attested in the manuscripts, are covered neither here nor among the Prophets; the literal version of 1 Mac 1–14 in 7a1, with its archaic pronoun *menda'mta* (8:14), is also excluded; and spot checks showed the omission of 'I prayed' at Wisdom 7:7. The word-list is still a valuable tool for biblical and patristic studies.

M. P. WEITZMAN

TREBOLLE BARRERA, J.: *Centena in Libros Samuelis et Regum: Variantes Textuales y composición literaria en los libros de Samuel y Reyes* (Textos y Estudios "Cardenal Cisneros" de la Biblia Políglota Matritense, 47). 1989. Pp. 235. (CSIC, Madrid. ISBN 84 00 06964 1)

As readers of this *Book List* will be aware, Trebolle has been an industrious student of the text and history of the Books of Kings for a good decade (see especially *Bl. L.* 1985, pp. 95f). In this book he presents a careful study of a hundred passages containing major textual problems in Samuel and Kings, with a view to penetrating behind the existing texts and versions to an understanding of how the original Hebrew text came into being. An example from a medieval Spanish chronicle illustrates the author's contentions about the ways in which the process of redaction of a text can leave certain tell-tale clues, such as doublets. This meticulous study advances a bold challenge to some current attitudes in textual criticism of the Bible.

N. R. M. DE LANGE

WRIGHT, B. G.: *No Small Difference: Sirach's Relationship to its Parent Hebrew Text* (Septuagint and Cognate Studies, 26). 1989. Pp. xx, 354. (Scholars Press, Atlanta GA. Price: \$19.95 (member price: \$12.95); sub. price: \$12.95 (member price \$8.95). ISBN 1 55540 374 3; 1 55540 375 1 (pbk))

This doctoral dissertation seeks, by analysis of the parts of Ben Sira's work extant in both Hebrew and Greek, to assess how far we may reconstruct the original Hebrew from the Greek where the Hebrew text is missing. The grandson's translation technique is examined: adherence to Hebrew word order, segmentation of Hebrew words, consistency of lexical representation are all discussed. Wright traces the influence of Jewish-Greek translations of other works, and investigates specific cases where the Greek Pentateuch was used. Skehan's work is seen to provide examples of the complications involved. An appendix discusses use in this kind of study of computers: electronic data, hardware, software. There is a massive bibliography and indexes of biblical passages, and authors quoted. The publication of so much detailed information is welcome: this book will be most valuable to students of both textual tradition of Ben Sira and early Greek translations generally.

J. G. SNAITH

WÜRTHEIN, E.: *Der Text des Alten Testaments: Eine Einführung in die Biblia Hebraica*. 5th edition. 1988. Pp. 263, (Deutsche Bibelgesellschaft, Stuttgart. Price: DM 42.00. ISBN 3 438 06006 x)

This latest edition of W's useful introduction to the two standard editions of *Biblia Hebraica* has been thoroughly revised, particularly where dealing with the history of the Hebrew text and its translation into Greek and Syriac, and the significance of this increase in knowledge for textual criticism. For earlier notices and bibliographical references, see *B. L.* 1974, p. 28 and 1981, p. 49.

P. WERNBERG-MØLLER

5. EXEGESIS AND MODERN TRANSLATIONS

AMSLER, S., LACOCQUE, A., and VUILLEUMIER, R.: *Aggée — Zacharie — Malachie*. 2nd ed. (commentaire de l'Ancien Testament X1c). 1988. Pp. 262. (Labor et Fides, Genève. ISBN 283090131 2)

The first edition of this book was reviewed in *B. L.* 1983, p. 45. One needs good eyesight and a fine toothcomb to find many differences in the text but the editors' claim that it has been 'corrigée et mise à jour' is justified by a number of additional bibliographies which extend the life and usefulness of an established and authoritative commentary.

R. A. MASON

Anden Mosebog 16 til Fjerde Mosebog 36, Ruts Bog, Højsangen, Prædikerens Bog, Klagesangene, Esters Bog, Jobs Bog, Ordsprogenes Bog, Daniels Bog. Det gamle Testamente i ny oversættelse. 1989. Pp. 270, 103, and 187 (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 80, 120 and 120. ISBN 87 7523 211 1, 87 7523 241 3, 87 7523 237 5)

During this year the three last volumes of the trial translation to a new Danish authorized Bible have been published. Exod. 16–Num. 36, the five Megilloth, and the Books of Job, Proverbs, and Daniel. The translations to the books of Chronicles, Ezra, and Nehemiah will not be published, but were ready in manuscript in November, at the same time as a trial translation of the New Testament was released. The translations are made by scholars related to the faculties of theology in Copenhagen and Aarhus, and the present volumes of the Old Testament translations are edited by B. Ejrnæs, S. Holm-Nielsen, and K. Jeppesen. The trial translations, of which the first part was published in 1977, are now to be revised and the plan is to have the new translation authorized within a couple of years.

K. JEPPESEN

ANDERSEN, F. I. and FREEDMAN, D. N.: *Amos: A New Translation with Introduction and Commentary* (Anchor Bible 24A). 1989. Pp. xlii, 979. (Doubleday, New York. Price: \$30.00. ISBN 0 385 00773 6)

The authors have outdone even the scale of their earlier collaborative commentary on Hosea (AB 24, 1980 — a gap in the *Book List*). It is a measure of the success of the Anchor Bible project that the publishers can make available over one thousand pages at less than 3c per page. And of course we are offered many opportunities of learning afresh from a familiar and well-loved biblical text. The fresh translation (xxv–xlii) is supplied with many headings and sub-headings, anticipating the general approach of the commentary. The full Introduction (1–178) again adumbrates the main lines to be followed in its largest section (23–73) on the Contents of the Book. The authors propose a three-fold major division of Amos: The Book of Doom (1:1–4:13); The Book of Woes (5:1–6:14); The Book of Visions (7:1–9:15). Their own style is eminently readable and clear, if also leisurely to the point of repetitious. We are in the hands of two experienced teachers who often pause to explore at length how their reading of Amos fits with their reading of many other portions of the Bible. At length — but far from exhaustively; for it is a major disappointment that in a commentary that spends more than a hundred pages on each page of Hebrew text there is so little explicit interaction with other scholarship. The bibliography is tolerably complete (to 1986). Yet comparison between the authors listed there and the index recording where these are mentioned or debated within the main text is instructive. Such discussion as is offered is mostly on textual and lexical questions. I suspect that it will be for their fresh and thoughtful translation that the authors will most be thanked. It is good to see a defence of the oft-emended *hrbwt* in 4:9;

and the spacious type-setting helps their frequently quite literal adherence to Hebrew idiom to work. Yet their conventional English 'brand plucked' of 4:11 has eluded correction to the more literal 'brand rescued' that would have allowed the English reader to spot the Hebrew connection with the remains of the sheep 'rescued' in 3:12. However, on matters of interpretation the approach is different. It is lamentably typical of much of the commentary that, while two articles by Ackroyd relevant to Amos 7:10-17 appear in the Bibliography, only the earlier note on the rendering of vv. 14f is cited in the discussion of these verses; there is no engagement with his later discussion of how to read that whole passage in a wider biblical context. When they do anticipate criticism it is often too briefly, in a treatment that minimizes the force of counter-positions, despite the lavish space available. Too often, our authors seem simply to take their own route. Will they, even if they offer more pages, persuade readers that Judah and Israel, introduced separately in 2:4-5 and 2:6-8, are linked together in 'oracles against the whole of Israel' in Amos 2:9 3:8?

A. G. AULD

ANDERSON, A. A.: 2 *Samuel* (Word Biblical Commentary 11). 1989. Pp. xl, 302. (Word Books, Dallas TX. Price: \$24.99. ISBN 0 8499 0210 X)

The introduction to this eleventh volume in the World Biblical Commentary series contains three sections. The first discusses the text of 2 Samuel; the second the literary history of the book; and the third its use elsewhere in the Bible. The commentary adopts the structure found in other contributions to the series, a short bibliography being followed successively by a translation of the text with textual notes; discussion of its form/structure/setting; comment upon it; and a general explanation.

This is a solid enough volume of its type, and will no doubt be read with profit by those for whom it is intended. However, within the context of present scholarly debate about biblical texts, and particularly biblical narrative, it is a book noticeably out of step with the times. For example, more than half the introduction is given over to a discussion of the precise limits of the History of David's Rise and the Succession Narrative; but the more important questions, which are not addressed, are whether the older distinction between these two hypothetical entities should any longer be maintained, particularly in view of the difficulties which scholars (including the author) have had in plausibly reconstructing them, and if it should, what difference this should make to the exegete. The commentary often appears to have been written as if the hermeneutical debate of the recent past had never taken place; and nowhere is this more apparent than in the way literary, theological, and historical concerns merge in the treatment of the text. One example will suffice. In his treatment of 2 Sam. 1:1-16, the author first argues (p. 5), after noting that 1 Sam. 31:4 and 2 Sam. 1:1(cannot both be historically 'true', and that scholars have differed on which is correct, that the *literary* setting of 2 Sam. 1 after 1 Sam. 31 invites us to regard the Amalekite as a liar. This he assumes, without argument, to have also been the *historical* reality; and he goes on to explain how it was that David was (historically) faultless in executing the Amalekite (though innocent) and the editor faultless in including the Amalekite's story (though fictitious) in the book. David's innocence in particular seems important. Of his presence among the Philistines prior to the battle of Gilboa we read: 'It is quite likely that David had no option, and we do not know what he might have done had he taken part in the decisive fight'. It is questionable whether such a confusing mixture of literary analysis, apology, and historical speculation is really what we require in modern commentary. The author seems never to have made up his mind whether he is trying to write a history of David's reign, a commentary on the supposed redactional blocks within the text, or a commentary on 2 Samuel.

I. W. PROVAN

BLENKINSOPP, J.: *Ezra-Nehemiah* (Old Testament Library). 1989. Pp. 366. (SCM, London. Price: £15.00. ISBN 0 334 00444 6)

Professor Blenkinsopp's full commentary on Ezra-Nehemiah follows the same format as the other volumes in the Old Testament Library series. After an introduction, which discusses, among other topics, the composition of the work and also its political and social context, there follows a detailed commentary on the text. A bibliography at the head of each section precedes the printed text, which is the author's own translation, with the necessary minimum of textual notes; then follows an introduction to the section and a verse by verse commentary.

The author has thoroughly re-assessed all the major issues arising in connection with these two books, and in presenting his own conclusions presents evidence in support and where appropriate criticism of other views that have been rejected. For instance, Ezra's arrival in Jerusalem is dated in the seventh year (458) and Nehemiah's in the twentieth year (445) of Artaxerxes I, and the case for reversing their chronological order is found unacceptable. Again the recently favoured view that Chronicles and Ezra-Nehemiah were distinct books and had a completely separate origin is not found convincing; Professor Blenkinsopp finds the shared religious interests and ideology of the two volumes, together with the evidence of progression from the one to the other, as an indication of a unity of concept which binds the two works into a single history with its own distinctive point of view and purpose. Finally, the argument that Ezra 1-6 was composed after the combination of the Ezra and Nehemiah records, and thus represents the final stage in the formation of the books, is found to lack supporting evidence and is again rejected.

The clarity with which these issues are explored, and with which the text itself is expounded, makes this commentary well worth reading. It certainly illuminates the religious history of the Second Temple, and this is the author's main interest.

G. H. JONES

BONORA, A.: *Isaia 40-60. Israele: servo di Dio, popolo liberato* (Leggere oggi la bibbia 1.19). 1988. Pp. 157. (Queriniana, Brescia. Price: Lire 15,000. ISBN 88 399 1569 9)

For another contribution of this author to this series see *B. L.* 1989, p. 68. The intelligent layman for whom the book is intended is directed to articles in the learned journals and to works in English, French, and German, as well as Italian! The book will probably prove more useful to non-specialist teachers, students, and clergy. After an introductory survey of the three main divisions of Isaiah and of the historical background to the later chapters a whole chapter is devoted to the prologue (40:1-11) and epilogue (55:6-13), whose keynote is taken to be the Word of God. Some interesting observations on the question of unfulfilled prophecies are to be found on pp. 42-44. The rest of the presentation is thematic, with more detailed discussion of selected passages. The analysis of the structure of 40-55 is dominated by the doxologies and will not convince all readers. A final chapter is devoted to 56-66.

A. GELSTON

BORRET, M. (ed.): *ORIGENE: Homélies sur Ézéchiél - Texte Latin, Introduction, Traduction et Notes* (Sources Chrésiennes 352). 1989. Pp. 526. (Cerf, Paris. Price: Fr. 292.00. ISBN 2 204 04000 2, ISSN 0750 1978)

The text of Jerome's Latin translation of these fourteen homilies (of which the Greek originals are lost) is reproduced from Baehrens' Berlin Corpus edition of 1925. It is accompanied by a brief introduction, a French

translation, and discreet notes. The question whether the homilies are more properly to be attributed to Origen or to Jerome is touched on obliquely in the introduction; by way of compromise or by oversight no author's name is printed on the spine — an inconvenience in a series which includes homilies on Ezekiel.

N. R. M. DE LANGE

BROWNLEE, W. H.: *Ezekiel 1–19* (Word Biblical Commentary 28). 1989, Pp. xlii, 321. (Word Books, Dallas TX. Price: \$22.99. ISBN 0 8499 02 10 X)

Professor Brownlee's untimely death in 1983 prevented his finishing the commentary on Ezekiel which had occupied so much of his attention for the preceding years. He had completed work as far as chapter 19, and so the present work represents his own researches, save that some updating of bibliographical material and the expanding of text notes has been added. The introduction to the book, which is of considerable significance in view of the distinctiveness of Professor Brownlee's approach, is taken from an entry written by him for the revision of the *International Standard Bible Encyclopedia* and published in 1982. It explains well the major premises upon which the commentary is based.

Brownlee, in company with many recent commentators, recognizes that an extensive process of editing has served to shape the present book. Unlike the majority since the work of G. Fohrer, W. Eichrodt, and W. Zimmerli, however, Brownlee argues that the original prophet, called to his ministry in 593 B.C., was primarily active in Judah. His location of activity was Gilgal, a city which figures prominently in the prophet's preaching. Quite distinctively Brownlee sees in the formula 'set your face against . . . ' a formula of dispatch, indicating that the prophet was sometimes commissioned to undertake special journeys to convey his messages.

The general format of the Word commentary series is adhered to, with a fresh translation and substantial text notes, together with comments on matters of form and style. In the detailed exegesis Brownlee ascribes some of the editorial work to the prophet himself and some to a disciple. The more extensive midrashic-type editing, however, which recast Ezekiel as a prophet of exile ministering in Babylon, is seen as a later post-exilic literary activity. This is undoubtedly an important commentary, the incompleteness of which will probably lessen the scale of the challenge that it presents to more established views. Nevertheless, with an introduction which covers the whole book, its positions are generally clear and will certainly command attention.

R. E. CLEMENTS

BRUEGGEMANN, W.: *To Pluck Up, To Tear Down: A Commentary on the Book of Jeremiah 1–25* (International Theological Commentary). 1988. Pp. x, 222. (Handsel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £6.75. ISBN 0 905312 87 2; 08028 0367 9)

The prolific Walter Brueggemann here offers us the first volume of a two volume commentary on the book of Jeremiah and thus adds to the growing production of commentaries in English on Jeremiah. Size and price put this series in the middle-order of commentaries: not to be compared with the major commentary series such as *OTL*, *ICC*, or *Hermeneia*, but to be considered with such series as *Interpretation: A Bible Commentary for Preaching and Teaching* (see below, p. 53). Whatever mode of comparison is used it has to be said that Brueggemann has produced a very mature and superior piece of commentary writing on Jeremiah. As an expository commentary this book will serve well the theological concerns of the series in which it appears. A brief introduction considers such matters as historical

context and theological tradition of the book of Jeremiah, the literary composition of Jeremiah, the person of Jeremiah; and provides an account of Brueggemann's own interpretive perspective. Sociological and literary analyses form that perspective and yield 'a critique of ideology' and a 'practice of liberated imagination' (p. 17). These in turn cause us to rediscern our own situation and rethink our values and structures. But the text does not need to be applied to or interpreted from our own experience and circumstance; we need to submit to the text for fresh discernment. The target of Brueggemann's characteristically dynamic reading of Jeremiah is (of course) the military-industrial complex of the contemporary American establishment-empire. Thus Jeremiah becomes a voice on the left of current American politics or a spokesman of a quasi-liberation theology confronting establishment or bourgeois ideology in modern America.

Brueggemann is generally a responsible and intelligent expositor of the text. Often stimulating and never less than interesting, one seldom fails to find a thought-provoking analysis in his work. But occasionally his religious-ideological holdings overdetermine his reading of Jeremiah. A good example of this failing is his treatment of the temple sermon of 7:1-15 (pp. 74-78) which he reads as a critique of the dominant class and the ideological underpinning of the establishment. This approach might work better for 22:1-5 or the treatment of the sermon in ch. 26, but the text of 7:1-15 is addressed to 'all Judah' rather than to the ruling class (i.e. those who go to the temple to worship there). Thus the critique of ideology so characteristic of the book of Jeremiah is more radical than even Brueggemann allows for and is directed against *all* the people just as much as it is against the ruling classes. Such a critique will serve no contemporary interests, least of all an ideology of the divine option for the poor. That observation apart, this is a superior example of middle-order commentary writing and I look forward to seeing Brueggemann's treatment of Jer. 26-52.

R. P. CARROLL

CIMOSA, M.: *Isaia, l'evangelista dell'Emmanuele (Is 1-39)*. 2nd edition (Piccola biblioteca di teologia 2). 1988. Pp. 235. (Dehoniane, Roma. Price: Lire 16,000. ISBN 88 396 0234 8)

Writing as he has done for a non-specialist Christian readership, the author devotes a good deal of space to the passages traditionally regarded as messianic prophecies, and proportionately less to, for example, the oracles on the nations. He provides his own, sometimes somewhat paraphrastic, translation, with occasional brief comment on individual Hebrew words. The historical background is sketched in for each main section, and where material is generally regarded as later than the time of Isaiah of Jerusalem, Cimosa says so. A short summary, under convenient headings, of the teaching of these chapters forms a concluding section; in the pages on 'Emmanuel and the Messiah' literal, typical, and 'integral Christian' levels of interpretation are briefly distinguished. Given the very limited space available to him, Cimosa has provided a reliable introductory commentary to Isaiah 1-39.

C. J. A. HICKLING

CLEMENTS, R. E.: *Jeremiah* (Interpretation). 1989. Pp. xii, 276. (John Knox Press, Atlanta. Price: \$17.95. ISBN 08042 3127 3)

Seven Old Testament volumes in the *Interpretation* series have now been published (not all of them noticed in the *Book List*), and the distinctive characteristics of the series are now well established. Aimed at preachers and teachers, these commentaries expound their text section by section rather than verse by verse, have a minimum of footnotes, and only small scale

bibliographies. In one sense the task of Professor Clements (the only British Old Testament scholar listed as a contributor) was made more difficult by the state of recent commentaries on Jeremiah, but he has turned this to advantage by leaving aside the detailed consideration of technical matters and concentrating here on the book, regarded as substantially complete by c. 550 B.C., as the product of editing in circles closely related to the Deuteronomistic school; the role of Baruch is more highly regarded here than by some commentators. Clements is also more willing than has recently become customary to make affirmations about the personality of the individual prophetic figure. Overall, the present-day importance of the book of Jeremiah is well brought out, without any attempt to wrest 'relevance' from every element in it.

R. J. COGGINS

COGAN, M. and TADMOR, H.: *II Kings*. A New Translation with Introduction and Commentary (Anchor Bible 11). 1988. Pp. xxxv, 371. (Doubleday, New York. Price: \$20.00. ISBN 0 385 02388 X)

The formal introduction to the books of Kings in the Anchor Bible series is to be contained in the forthcoming volume on 1 Kings by the same authors; and the introduction to the volume under consideration here is therefore shorter than one might otherwise expect. It contains brief sections on the content of 2 Kings; on the usefulness of extra-biblical documentation in elucidating the history of the period in which the narrative is set; on the utility of Akkadian and Aramaic for explicating its language; on texts and versions; and on translation and commentary. A final section provides a synchronous outline of the historical events described in 2 Kings. It is immediately clear to the reader that history is the dominating interest of the authors; and as one reads through the commentary, one does indeed find a wealth of historical comment and reconstruction, together with helpful photographs, plans, and maps. The first appendix, which brings together in one place a selection of relevant extra-biblical texts, is particularly useful. Both historians and those interested in interpretation or theology will, however, find reason to be dissatisfied with this commentary. On the one hand, although the authors accept in the introduction that both books of Kings are ideological pieces of work, and indeed, are the work of pre-exilic and exilic Deuteronomists, this does not for the most part seem to make a significant difference to the way in which they read history from the text. On the other hand, the concern about history is so dominant in the commentary that one often feels the text is not actually being read as text at all. Interpretation of the story is not among the book's strengths; and there is some evidence that the authors are not always fully aware of the secondary literature in this area. Responsibility for weaknesses such as these cannot be laid at any door other than the authors'. It is presumably the editors and the publishers, however, who must share the blame for allowing the publication of the commentary before something had been done about the poor quality of the print, the missing punctuation, and the rather poor English to be found on certain of its pages.

I. W. PROVAN

GOLDINGAY, J. E.: *Daniel* (Word Biblical Commentary 30). 1989. Pp. liii, 351. (Word Books, Dallas TX. Price: \$24.00. ISBN 0 8499 0210 X)

The book of Daniel has never lacked an audience and a consequence of this has been the availability of a shelf-full of substantial commentaries. Room must now be made for vol. 30 of the Word Biblical Commentary by J. Goldingay. The format of this series is one of its major assets and is based on the *Biblischer Kommentar*. Each chapter has a title heading followed by an extensive bibliography related to it with the author's name printed in heavy

type. A translation of the text follows with brief textual and linguistic notes. The ensuing discussion has the Form/Structure/Setting pattern of the German series and is followed by extended Comment and Explanation sections.

The commentary has a useful Introduction and Conclusion where recent views on the book's form, the stream of tradition behind it, the book's structure, origin, and significance are fully aired. Little that has been written on the book in recent years has escaped the author's careful scrutiny. The same cannot be said of the book's proof reader who has allowed a rash of misprints to mar the book's otherwise splendid layout.

P. W. COXON

GOWAN, D. E.: *From Eden to Babel: A Commentary on the Book of Genesis 1-11* (International Theological Commentary). 1988. Pp. ix, 125. (Hansel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £4.95. ISBN 0 905312 85 6; 0 8028 0337 7)

The series to which this commentary belongs aims at a theological interpretation of the Hebrew text and wants to get beyond 'the usual critical-historical approach to the Bible'. I am not sure that the General Editor will have entirely welcomed Professor Gowan's contribution on Genesis 1-11. He discusses terms like myths and saga; he tells his readers about J and P; he takes them assiduously, if crisply, through the exegetical problems of the chapters; he carefully points out the many places where Christian theology has manipulated the text and got it wrong; and only then does he turn to the text's own theological position, which is sketched incisively but rather lightly. I would have liked to have seen more little sections like the excellent two pages (100-01) of 'Reflections on the Theology of the Flood'. What Professor Gowan gives us is not so much a theological commentary on Genesis 1-11 as a prolegomenon to such. But what he gives us is rather well done.

J. C. L. GIBSON

HOLLADAY, W. L.: *Jeremiah II: A Commentary on the Book of the Prophet Jeremiah Chapters 26-52* (Hermeneia). 1989. Pp. xxxi, 543. (Fortress Philadelphia; SCM, London. Price: £34.50. ISBN 08006 6022 6)

This volume completes Holladay's *magnum opus* on Jeremiah (see *B. L.* 1987, p. 49 for his first volume). Taken together the volumes run to more than twelve hundred pages and constitute a formidable contribution to contemporary Jeremiah studies. They are a magnificent achievement and biblical scholarship should salute Holladay's sustained performance as commentator. The second volume is shorter than the first and consists of ninety-five pages of general introduction to Jeremiah, three hundred and forty-five pages of commentary on Jer. 26-52, additional bibliographical material, and indices for both volumes. The volume is dedicated to the memories of Saint Jerome and James Muilenburg. Holladay has not changed his mind substantially from the first volume so the commentary on 26-52 continues the lines of exploration and exegesis developed for 1-25. He does not however add any further argumentation for the hypothesis, advanced in the first volume, of the septennial readings of Deuteronomy and Jeremiah's prose sermons as counter-proclamations to them, but he does set out most clearly what he regards as the contents of the two scrolls underlying the production of the book of Jeremiah. Apart from its rather repetitive nature, the commentary is clear and poses very few problems of comprehension for the reader. Holladay does tend to regard the book of Jeremiah as one might view a Rubik's Cube: i.e. as something to be rearranged into a pattern and he rearranges the text from time to time to suit his own arguments. Also at times his argument takes the form of 'there is no way to be sure ... but it is virtually certain'

(e.g. p. 140b) and always prefers the historicist reading of the text. But these are minor faults in the overall work, which must be regarded as the last word in the reading of Jeremiah from a historical viewpoint.

R. P. CARROLL

HOUTMAN, C.: *Exodus II (7:14–19:25)* (Commentar op het Oude Testament). 1989. Pp. 413. (Kok, Kampen. Price: fl. 85.00. ISBN 90 242 0925 0)

Volume 1 of this commentary was reviewed in *B. L.* 1987, p. 50. Volume 2 deals with Exodus 7:14 to 19:25 and is a mine of information on text-critical, philological, literary-critical, and history of interpretation matters. Although the exegesis deals with the final form of a work held to be part of an exilic Genesis to 2 Kings, the author deals fully with the standard critical questions. The source-division of the plagues narrative is discussed, as are the origins of passover and unleavened bread, and their relationship to the tenth plague and to the dedication of first-born animals. Indeed, this section on the passover and connected matters amounts to a major study in its own right. On selected issues the author holds that the account of the plague is a literary composition with no specific knowledge of Egypt. It is a dramatic composition in the service of preaching. Passover and unleavened bread were originally separate, but it is too facile to say that the passover is an historicized pre-Israelite ceremony. Israel was well able to make creative use of elements of various existing ceremonies to express its faith. On Exodus 15, Houtman takes the presence of archaisms in the poem more as evidence of its poetic nature than of its antiquity. This is an immensely informative and illuminating commentary which no one working on Exodus can afford to overlook.

J. W. ROGERSON

HUBBARD, D. A.: *Hosea* (Tyndale Old Testament Commentaries). 1989. Pp. 234. (Inter-Varsity Press, Leicester. Price: £6.25. ISBN 0 85111 641 8; 0 85111 843 7 (pbk))

This is an excellent commentary for its size. The author succeeds in maintaining an appropriate balance between discussion of the many textual problems and a non-technical approach suited to the non-Hebraist. An occasional Additional Note supplements the discussion of major critical questions provided in the Introduction. The ample footnotes contribute greatly to the volume's usefulness. Literary forms, links with the love poetry of the Song of Songs, and themes of the book are discussed. Clearly not all points at issue can be treated in a commentary of this size, but the author is to be complimented on making accessible in so readable a form much of the contribution of modern scholarship to an understanding of this difficult text.

G. I. EMMERSON

HUBBARD, D. A.: *Joel and Amos* (Tyndale Old Testament Commentaries). 1989. Pp. 245. (Inter-Varsity Press, Leicester. Price: £6.25. ISBN 0 85111 642 6; 0 85111 844 5 (pbk))

Dr Hubbard will have put many readers of the Old Testament in his debt through his commentaries published in 1989. This one belongs to the same Tyndale series as the study on Hosea reviewed above. A surprising amount of well-briefed discussion with other scholars' views is achieved in the relatively short compass, though they are quoted more fully when they agree than when they disagree with the thrust of the commentary. The author's own predispositions are irenically conservative, towards unity of composition in both books. The many links between Joel and other parts of the Bible are probed, and that book is set tentatively around 500 B.C.

A. G. AULD

HUBBARD, R. L., Jr.: *The Book of Ruth* (NICOT). 1988. Pp. xiv, 317. (Eerdmans, Grand Rapids MI. Price: \$26.95. Distributed by Paternoster, Exeter. Price: £20.95. ISBN 0 8028 2358 0)

It is good to find a single, substantial volume given entirely to the book of Ruth, allowing the author space adequately to address important exegetical problems and to provide detailed textual notes. The knotty problems of legal background are well handled. The commentary is sensitive throughout to the artistry of the story telling and the significance of audience reaction. Points at which the motive is literary rather than historical are indicated. A pre-exilic date is favoured, though other views are carefully noted, and the possibility is allowed that a woman was its author. The book's purpose is understood to be the countering of opposition to the Davidic monarchy, possibly during Solomon's reign. The hiddenness yet continuity of Yahweh's working in the world, and the intimate relation between divine and human action are among the key theological assumptions of the seemingly secular book of Ruth. The translation is Dr Hubbard's own. The biblical text is well served and the drama of the story illuminated by the balanced treatment and careful scholarship of this work. For clarity of discussion, thoroughness, and readability it is to be recommended.

G. I. EMMERSON

JEPPESSEN, K.: *Jesajas bog fortolket* 1988. Pp. 315 (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 245. ISBN 87 7523 238 3)

Knud Jeppesen's commentary on the Book of Isaiah belongs to a series of commentaries published by the Danish Bible Society. The commentary is written for the lay people who are familiar with the Bible and want to use the commentary for further Bible studies. The author knows his audience; he carefully explains the historical background of the book from the beginning of the preaching of Isaiah to the final redaction of the whole book, in two introductory chapters (pp. 17–42, 202–12). The commentary is not written verse by verse, but each section (form critically defined unit) is commented upon with due attention to the need of the reader. His approach is redaction-critical and his main point of view is concerned with the redaction of the Isaiah-disciples who faced the catastrophe of 587. He sees the redaction of Isa. 1–39 as a deliberate actualization of the prophet's oracles in a new situation. Isa. 1–39 has been formed in order to give a trustworthy background both for the fall of Jerusalem and for the following preaching in Isa. 40–66. To underline this point he divides his commentary in two parts: The Jerusalem Isaiah, and The Babylonian Isaiah (i.e. Isa. 40–55+56–66). For lay people (including young students) this commentary gives valuable information on the history of the period and the book that came out of this history. And for 'those who have ears to hear' Jeppesen's approach is a challenge to reinterpret the old words in a new context.

K. NIELSEN

LIPSHITZ, A. (ed.): *The Commentary of Rabbi Abraham Ibn Ezra on Hosea*, Edited from Six Manuscripts and Translated with an Introduction and Notes. 1988. Pp. 148, 3 plates, and pp. 38 (Hebrew). (Sepher-Hermon, New York. Price: \$19.95. ISBN 0 87203 127 6)

The commentary on Hosea by Ibn Ezra was first published (with that on the other Minor Prophets) in Venice (1525–26) and has been, for the most part, neglected by scholars. The reason for this neglect may be the corrupt state of the text of the commentaries as they appear in the editions of the Rabbinic Bible; but it is a neglect which needs to be remedied. Critical editions (and translations) of these commentaries are needed for proper understanding of these writings, and we are surely indebted to Lipshitz for

beginning the task for us. The text adopted here is based on six manuscripts: 1. BM 24, 896; 2. Leeuwarden 4,2; 3. Michael 33; 4. Montefiore 34,2; 5. Roma Angelica 80,2; 6. Vatican 75. All manuscripts are complete apart from a short lacuna in Leeuwarden 4,2.

Lipshitz begins with a short but interesting introduction in which he gives a brief resumé of Ibn Ezra's life and work, shows how he influenced Maimonides and David Qimchi, demonstrates that he was a giant in the field of Biblical exegesis during his lifetime and later (some of his work was translated into French and Latin, and he was greatly praised by the seventeenth-century Christian exegete, Richard Simon), and, with the help of a glance at his commentary on the Pentateuch, draws attention to Ibn Ezra's strong views on Biblical exegesis. As an adherent of the *peshat* form of exegesis, Ibn Ezra rejects the approaches of those who, like Saadya Gaon, are inclined to introduce extraneous matter into their commentaries, and those, like the Qaraites, who reject tradition. He also disapproves of those who are inclined to mysticism and midrash. Where Ibn Ezra is, perhaps, unique is in his effort to establish a connection between the chapters or verses with a view to showing the text's coherence and continuity of thought.

The commentary on Hosea is not a long one — comprising a little over 30 pages in this book — but Lipshitz has produced an English translation with copious notes, and the result is a very satisfactory piece of work. With a bibliography and a useful index, Ibn Ezra's commentary on Hosea is made accessible to a wide readership.

R. B. SALTERS

MINISSALE, A.: *Siracide: Le radici nella tradizione* (Leggere oggi la bibbia 1.17). 1988. Pp. 102. (Queriniana, Brescia. Price: Lire 9,500. ISBN 8839915672)

This contribution to a series intended for lay Christian believers offers a straightforward introduction to the Wisdom of Ben Sira, covering its structure, historical background, major theological themes, moral teaching, and literary style, with a final chapter on 'Ben Sira between the Old and New Testaments', where its later use by Jewish and Christian traditions is also mentioned. The great message of Ben Sira for our times, concludes Minissale, is solidarity with one's society and its traditions, especially in a time of cultural change — and hence the book's title.

P. R. DAVIES

MONARI, L.: *Ezechiele: un sacerdote profeta* (Leggere oggi la bibbia 1.21). 1988. Pp. 142. (Queriniana, Brescia. Price: Lire 13,000. ISBN 8839915710)

This series is designed to promote the intelligent reading of the Bible. The author of the present volume, who teaches Sacred Scripture in the Interdiocesan Theological School at Reggio Emilia, seeks to provide guidance for someone reading Ezekiel for the first time. He begins with an outline of the book's contents, a brief and simple account of the present state of critical opinion about the book, and a sketch of its historical setting. Then come five chapters dealing one by one with the main divisions of the book — the prophet's call, oracles against Jerusalem, oracles against the nations, oracles of salvation, the new Jerusalem — and a final chapter summing up the main characteristics of Ezekiel and his ministry and the main theological lessons to be learned from the book.

F. F. BRUCE

MOWWLEY, H.: *The Psalms, Introduced and Newly Translated for Today's Readers*. 1989. Pp. vii, 327. (Collins, London. Price: £6.95. ISBN 0 00 5991722)

Many will find it good to have such a handy translation of the Psalms accompanied by substantial and pertinent introductions to each psalm. If the translation at times jars aesthetically, it will nevertheless succeed in giving the reader a fresh angle from which to view the thought.

J. H. EATON

NIELSEN, K.: *Ezekiels Bog fortolket, med et bidrag af J. Strange*. 1988. Pp. 273. (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 245. ISBN 87 7523 235 9)

In The Danish Bible Society's series of commentaries for the lay reader K. Nielsen has published a very informative and readable commentary on Ez. 1-39. In the introduction the author takes her point of departure in the Babylonian captivity and the prophet Ezekiel and his preaching in this context; then she goes on traditionally to the redaction of the book, but in this part she utilizes her scholarly interest in imagery in a very fruitful way. Here and through the commentary she discusses where the traditions of the book come from and how they developed into later biblical tradition until the Book of Revelation. In the last section of the introduction she deals with the impact of the datings in the Book of Ezekiel. The interpretation follows the prophetic book section by section through the four main parts, chs. 1-3 the call of the prophet, chs. 4-24 doom over Judah and Jerusalem, chs. 25-32 prophecies against foreign people, and chs. 33-39 salvation.

The last part of the commentary (pp. 223-73) on chs. 40-48 is written by J. Strange. Applying his great knowledge of archaeology, history, and geography, he has provided a short introduction to and an interpretation in two parts, chs. 40-46 The New Temple, and chs. 47-48 The New Land, of these difficult chapters.

K. JEPPESEN

PATERSON, R. M.: *Kitab Yeremia. 1: Fasal 1-24* (Tafsiran Alkitab). Pp. 243. (BPK Gunung Mulia, Jakarta)

PATERSON, R. M.: *Kitab Yeremia, 2: Fasal 25-52* (Tafsiran Alkitab). 1985. Pp. 209. (BPK Gunung Mulia, Jakarta)

PATERSON, R. M.: *Kitab Nabi Maleakhi* (Tafsiran Alkitab). 1985. Pp. 60. (BPK Gunung Mulia, Jakarta)

These commentaries on Jeremiah and Malachi are original publications in Indonesian by a member of the Society for Old Testament Study.

A. G. AULD

RASHI DE TROYES: *Commento all'Esodo*, edited by S. J. Sierra ("Ascolta Israele" 5). 1988. Pp. xxxii, 368. (Marietti, Genova. Price: Lire 43,000. ISBN 88211 8456 0)

This Italian translation of Exodus with Rashi's commentary follows essentially the format of the translation of Genesis in the same series (see B. L. 1986, p. 50).

N. R. M. DE LANGE

RAVASI, G.: *Qohelet* (La Parola di Dio I/I). 1988. Pp. 474. (Paoline, Cinisello Balsamo (Milano). Price: Lire 25,000. ISBN 88 215 1624 5)

This study of Ecclesiastes falls into three parts. The first is introductory, discussing such questions as date and authorship, the structure of the book,

the problem of its message, and how it is to be interpreted: here Ravasi takes issue in particular with those scholars who, in his view, understand Ecclesiastes too optimistically or play down his radical originality. In the central second part, the work is divided into fourteen sections: for each of these a new translation of the Hebrew text is provided, followed by a detailed exegetical commentary. The final part traces parallels to, and influences of, Ecclesiastes in a wide range of literature from ancient Egypt and Mesopotamia, through Biblical, Jewish, and Christian sources down to contemporary writers in a variety of languages.

In many ways, this is a novel and lively undertaking. It has the same unusual characteristics that mark this prolific author's earlier publications, several of which have been noted in the *Book List*, e.g. *B. L.* 1987, p. 53. It will appeal especially to an educated non-specialist reader who wants to understand a book which has always exercised a great attraction. The author has a very well-stocked mind and he employs his extensive reading effectively, giving his comments a distinctive tone. At the same time, though he eschews detailed textual notes, he shows himself fully at home and up to date with scholarly work on Ecclesiastes, so that his work will also be of value to Old Testament specialists. In short, here is an enjoyable study and one to be commended.

J. R. PORTER

The Revised English Bible with Apocrypha. 1989. Pp. xvii, 236. (Oxford University Press/Cambridge University Press. Price: £9.95. ISBN 0 19 101220 3, 0 521 50724 3)

The Old Testament and the Apocrypha of *The New English Bible* were published in 1970, but by 1974 the Joint Committee of the Churches decided to organize a major revision of the text. Under the chairmanship of W. D. McHardy, panels of scholars have prepared *The Revised English Bible*. It is important to bear in mind that this is a *revision* of *The New English Bible*. Frequently the two versions do not differ, but where they do, the *REB* is usually better. The 'you' form has replaced the 'thou' form (see especially the Psalms) but the policy to use 'inclusive' language is not quite successful. *ādām* is translated by 'human beings' in Gen. 1:26, 27, which seems reasonable. However *ādām* is 'human being' in 2:7 but 'man' in 2:8. Peculiar turns of phrase have been eliminated: 'anoint yourselves' is clearly better than 'lard yourselves' at Amos 6:6, and *NEB* 'the new wine is desperate' in Job 1:10 is replaced by 'the new wine has come to naught'. G. R. Driver's 'dhows of Arabia' have not made it into the *REB* at Isa. 2:16 where we now have 'stately vessels'. the conditional meaning of *kî* in Mic 5:4-5 has been correctly appreciated. But the *REB* still retains some dubious translations: e.g. 'spies . . . agents' in Nah. 3:16-17. The version offered at Hab. 2:2 is inferior to that in *NEB*, and the 'angelic powers' at Ps. 29:1 are something of a surprise. 'Temple girls' in Amos 2:7 reflects a precise exegetical stance, though it may not be the correct one.

This is a very good version of the Scriptures and the scholars who undertook it are to be congratulated.

K. J. CATHCART

RUSSELL, D. S.: *Daniel: An Active Volcano.* 1989. Pp. 141. (Saint Andrew Press, Edinburgh. Price: £4.95. ISBN 0 7152 0632 X)

This book, in its own words, 'does not claim to be a commentary in either the "critical" or the "theological" sense of that word', but 'a series of reflections on the text of Daniel in the light of God's revelation in Jesus Christ and in the light also of the world in which we now live' (pp. 9f). Each of its

chapters addresses the biblical book explicitly as part of Christian holy scripture, with abounding reference to New Testament texts.

P. R. DAVIES

SASSON, J. M.: *Ruth: A New Translation with a Philological Commentary and a Formalist-Folklorist Interpretation*. 2nd edition with corrections (The Biblical Seminar). 1989. Pp. xix, 292. (Sheffield Academic Press. Price: £13.95; \$19.95. ISBN 1 85075 213 3; ISSN 0226 4984)

This valued translation and commentary, welcomed in *B. L.* 1980, p. 56, was first published in 1980 by The Johns Hopkins University Press, but was very quickly sold out. The JSOT Press is to be congratulated for making it available again. The author, in addition to correcting typographical errors, has added a short foreword to the new edition, regretting having featured the work of Propp on folk-tale even as modestly as he did, suggesting alternative renderings at some dozen points in the translation, and adding modestly to the bibliography.

A. G. AULD

SCHARBERT, J.: *Exodus* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg. 24). 1989. Pp. 151. (Echter Verlag, Würzburg. Price: DM 34.00; sub. price: DM 29.00. ISBN 3 429 01245 7)

Scharbert has already contributed the two volumes on Genesis to this well-established series of popular commentaries (cf. *B. L.* 1984, p. 58; 1988, p. 64), and as one might expect he adopts a similar approach here on critical issues. Much of the limited space available is devoted to the identification of material from the different sources and a description of their varying presentations of the tradition. Scharbert finds little trace of a Deuteronomistic hand in the Sinai pericope, attributing much of the 'covenant' material to an earlier redactor who combined the J and E accounts and holding that both these sources included legal material (though not the Decalogue, which he regards as a very late addition in Exodus). On Ex. 16 he follows the recent view of P. Maiberger that the whole chapter (and all Old Testament references to manna) are from the priestly source or later. The commentary includes a number of references to specifically Christian interpretations of Exodus, among which are some judicious comments on its use in liberation theology (p. 10).

G. I. DAVIES

SCHMITT, A.: *Weisheit* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg. 23). 1989. Pp. 88. (Echter Verlag, Würzburg. Price: DM 24.00; sub. price: DM 19.80. ISBN 3 429 01212 0)

The series in which this brief commentary appears is based on the Einheitsübersetzung published by the Katholische Bibelanstalt in Stuttgart. Short notes indicate places where the author prefers a different Greek text or an alternative translation. As befits the general purpose of the series, the emphasis is on the informative and judicious rather than the innovative. In the Introduction reasons are given for single authorship and for the late second or early first century B.C. as the date of composition. The Book of Wisdom is addressed both to believing and to apostate Jews, and is intended to foster a sense of Jewish identity, glorifying the past and offering both encouragement in the present situation and a promise for the future of the members of the Jewish community in Alexandria which was passing through difficult times. The theology of the book is fully discussed, and its influence on

New Testament theology pointed out. The commentary is particularly concerned to show how contemporary Hellenistic ideas have been used in such a way as to bring out the distinctiveness and superiority of the Jewish faith.

R. N. WHYBRAY

STINE, P. C. (ed.): *Issues in Bible Translation* (UBS Monograph Series 3). 1988. Pp. viii, 296. (United Bible Societies, London. Price: \$4.50. ISBN 0 8267 0453 0)

This is a collection of fifteen papers read at a workshop for translation consultants of the Bible Societies, held in West Virginia in 1987. The sections comprise discourse studies (including an essay on the structural symmetry of the Book of Ruth), sociolinguistics, and sociological approaches to biblical studies. This last includes a discussion of canonical issues facing the translator and treatments of several Old Testament passages (Ex. 4:24-26; 23:20; Isa. 40:3; Mal. 2:10-16; 3:1,23).

J. H. EATON

STUDIUM BIBLICUM FRANCISCANUM: *Shinmeiki* (Deuteronomy). 1989. Pp. vi, 224 with a map. (Chūō Shuppan-sha, Tokyo, Price: ¥2,800)

This volume follows the usual format: an introduction, a translation from the BHS text into Japanese as well as explanatory notes, and comments. A text-critical note is added at the end.

K. K. SACON

TOURNAY, R. J., OP.: *Word of God, Song of Love: A Commentary on the Song of Songs*. Translated from French by J. E. Crowley. 1988. Pp. vi, 194. (Paulist, Mahwah NJ. Price: \$11.95. ISBN 0 8091 3007 6)

This study is an attractive modern version of the traditional presentation of the Song of Songs as a historical allegory or midrash. The most notable proponent of the allegorical interpretation in recent years has been the French scholar André Robert whose views have been supported and extended by his pupils André Feuillet and Raymond Tournay. The latter argues for the book's literary unity briefly on the basis of the great number of pointed repetitions and the subtle use of *mots crochets* throughout the whole text. In the Persian period an inspired poet selected old love songs of Egyptian origin and incorporated them, along with a lot of other material of varying background, into the original poetical work destined for Jewish believers of his time. Tournay argues that Solomon, the lover of the Song, is not (*pace* Robert) YHWH the King, but is the *new* Solomon to whom the daughter of Zion is engaged by virtue of the promises of the Covenant. The central position provided for Solomon in the Song corresponds to the position he occupies in the book of Chronicles. The Chronicler assiduously eliminates the shadows over the reign of the historical Solomon of the book of Kings and idealizes him as the son of David, a prototype of the Messiah expected by Israel. Thus, e.g. the poetic image of the young man's sleep and of his eventual awakening after several 'quests' takes on a very special significance if it is seen in the light of the delay in the coming of the new Solomon, the Messiah so much awaited by the new daughter of Zion, the chastened survivors of the exile. Tournay's exposition is based on a study of themes and images in the Song. He also offers a new translation and an analysis of its structure and divisions.

The Song is often shunted into the sidelines of the Old Testament canon because of the alleged absence of a theological dimension. Tournay's insistence on a wider context of literary allusions and parallels from within the

Bible to illuminate its allegorical meaning represents a serious challenge to this almost universally held point of view.

P. W. COXON

Vos, H. F.: *1, 2 Kings* (Bible Study Commentary). 1989. Pp. 231. (Zondervan, Grand Rapids MI. ISBN 0 310 33921 9)

In keeping with the aims of the Bible Study series of commentaries, the author gives a running commentary on the contents of the two books of Kings. The first two chapters, one on the biblical drama on the international stage and the other giving an introduction to the books of Kings, are followed by a section by section commentary on the books, which is divided into five main parts: the reign of Solomon, division of the monarchy and hostility of the kingdoms, peace and alliance between the two kingdoms, renewed hostilities, and the fall of Samaria, the surviving kingdom of Judah.

As would be expected, Dr Vos, a Professor of History and Archaeology, is particularly good at filling in the historical background. However, many other problems are passed over without mention, and the commentary tends to be a mere re-presentation of the biblical narrative annotated with comments which are devout and devotional in tone. A number of topics for further study appear at the end of each chapter.

G. H. JONES

WENDLAND, E. R.: *The Cultural Factor in Bible Translation: A Study of Communicating the Word of God in a Central African Cultural Context* (UBS Monograph Series 2). 1987. Pp. xii, 221. (United Bible Societies, London)

Here are treated the cultural obstacles facing the Bible translator in East Africa (the Chichewa and Chitunga languages). There are abundant illustrations of how behaviour reported in the Hebrew might be misunderstood or give offence in translation. A chapter is devoted to Ruth, noting some sixty points sensitive to cultural shock. Even her falling on her face, it seems, might be misconstrued. The discussion contains practical suggestions and has aspects of general interest.

J. H. EATON

WHYBRAY, R. N.: *Ecclesiastes* (New Century Bible). 1989. Pp. xxiii, 179. (Eerdmans, Grand Rapids MI; Marshall, Morgan & Scott, London. Price: £8.99 (\$13.95). ISBN 0 8028 0406 3; 0 551 01853 4)

The recent spate of commentaries on Ecclesiastes continues with this worthy addition to the corpus. It begins with a twelve-page bibliography which is followed by a thirty-one page introduction. The commentary, while it is based on the text of the RSV, would need a knowledge of Hebrew to be fully appreciated. It would, however, be much more comprehensible to the non-Hebrew reader than Crenshaw's commentary. On date, place of authorship, and similar issues, Whybray sticks close to the general consensus of scholars — Jerusalem in the mid-third century B.C.E. The book is regarded as almost entirely the work of Qohelet apart from 1:2-3 and 12:8-14, though a few glosses have probably crept in. On the contradictions in the book he takes an eclectic position. They may be due to Qohelet's use of quotations but mostly they 'represent hesitations or even inconsistencies within his own mind'. Whybray sees no clearly defined structure in the book and is less inclined than other recent commentators to see continuity of thought in the text. The commentary is, on the whole excellent, with the author taking strong positions (known previously from his articles) on some texts, often against the prevailing trend. Two features, however, make it a little less

satisfying than Crenshaw's commentary — a lack of interest in the literary artifice of Qohelet, and an occasional tendency to 'pull his sting' (as, for example, in the treatment of 3:14, 7:16–18, and 11:8).

A. P. HAYMAN

6. LITERARY CRITICISM AND INTRODUCTION

ABELA, A.: *The Themes of the Abraham Narrative: Thematic Coherence within the Abraham Literary Unit of Genesis 11, 27–25, 18*. 1989. Pp. x, 141. (Studia Editions, Malta)

In this study, a portion of the doctoral dissertation of the Maltese scholar Anthony Abela presented to the Pontifical Biblical Institute, the Abraham story of Genesis 11:27–25:18 is considered as a literary whole and its internal dynamics are explored. Abela identifies three themes, 'blessing', 'son', and 'land', which are interwoven throughout the narrative, in a manner so coherent that he can argue that the narrative has indeed been conceived as a unity. Promising though the approach is, and capable though the study of the individual pericopes is, the treatment could have been more tautly organized, and it would perhaps have been more illuminating to focus rather on the development of the plot, in purely narratological terms, than upon the occurrence of the crucial items of vocabulary. Can 'theme' really be established by considering all the relevant verbal references, such as those to 'blessing', or must not the framework for such a study be a reader-response appreciation of the plot as it unfolds?

D. J. A. CLINES

ALLEN, L. C.: *Psalms* (Word Biblical Themes). 1989. Pp. 139. (Word Books, Dallas TX. Price: \$9.99. ISBN 0849907896)

A helpful introduction of a non-technical kind is here provided to some of the main theological characteristics of the Psalms. An introduction on 'function' spells out the likely cultic setting of many Psalms and some of the hermeneutical methods which have been applied in their interpretation; Allen himself makes creative use of Brueggemann's model of 'orientation/dis-orientation/re-orientation'. Succeeding chapters deal with praise, faith, blessing, salvation, and hope; and a final section explores the implication of the Psalms being part of the canon of Scripture, in both Old Testament and New Testament contexts. This is one of an intended series of such volumes (see below pp. 78, 93, and 95); and it certainly provides an admirable lay companion to the more technical Word Biblical Commentaries.

R. J. COGGINS

ALT, A.: *Essays on Old Testament History and Religion*. Translated by R. A. Wilson (The Biblical Seminar). 1989. Pp. x, 274. (Sheffield Academic Press. Price: £10.95 (\$17.95) pbk. ISBN 1 85075 204 4)

This is a new edition of a translation, first published in 1966 by Blackwell, of five of Alt's most important essays (cf. *B. L.* 1967, p. 3; and *Bible Bibliography*, p. 3).

I. W. PROVAN

ALTER, R. and KERMODE, F. (eds): *The Literary Guide to the Bible*. Paperback edition. 1989. Pp. 678. (Fontana, London. Price: £9.99. ISBN 000 686170 9)

The original hardback edition, published by Collins in 1987, was not reviewed in the *Book List*. The paperback edition, attractively priced, offers

the general reader and student 22 chapters on Old Testament books, 8 on the New Testament, and 10 general articles. The authors include Biblical specialists and literary critics, their aim being to 'bring the approaches of modern literary analysis to this greatest of all works of literature'. Noteworthy among the Old Testament articles are those of D. Damrosch on Leviticus, L. Alonso Schökel on Isaiah, and F. Landy on Lamentations. The work is solid, respectable, and largely inoffensive. It also breathes the self-confident air of the literary criticism of the 1970s, and betrays no anxiety over the highly problematic concepts of 'literary' and 'interpretation'. The conflicts that make current literary criticism so exciting are programmatically excluded; here there is no feminist, materialist, deconstructionist, ideological, or psychoanalytic criticism, but a bland assumption that we all know what literary study is. The Biblical literary critic might also question the propriety of omitting the Apocrypha entirely, and of treating self-evidently unitary works like the Primary History (Genesis — 2 Kings) in eight separate articles written by seven different people.

D. J. A. CLINES

AMIHAI, M., COATS, G. W. and SOLOMON, A. M. (eds): *Narrative Research on the Hebrew Bible* (Semeia 46). 1989. Pp. vii, 179. (Scholars Press, Atlanta GA. Price: \$14.95 (member price: \$9.95; member price for unit of 4 numbers: \$25.00))

This volume consists of eleven papers delivered by members of the Narrative Research Group of the Society of Biblical Literature. Delay in publication has meant that three have appeared elsewhere, 'The Institutional Matrix of Treachery in 2 Samuel 11' by Joel Rosenberg, 'His Story Versus Her Story: Male Genealogy and Female Strategy in the Jacob Cycle' by Nelly Furman, and 'The Literary Characterization of Mothers and Sexual Politics in the Hebrew Bible' by Esther Fuchs. Mary Gerhard presents a highly theoretical study, 'The Restoration of Biblical Narrative'. Four articles deal with various aspects of the Pentateuch: 'Can Genesis Be Read as a Book?' by Everett Fox; 'The Genealogical Framework of the Family Stories in Genesis' by Naomi Steinberg; 'The Structure of The Chronicler's History: A Key to the Organization of the Pentateuch' by Anne M. Solomon; and 'Another Form-Critical Problem of the Hexateuch' by George W. Coats. Three are grouped under the heading 'Narrative Tricks': 'The Reported Story: Midway between Oral Performance and Literary Art' by Antony F. Campbell; 'Spatial Form in Exod. 19:1-8a and in the Larger Sinai Narrative' by Thomas B. Dozeman; and Rosenberg's paper. The Third feminist study beside those by Furman and Fuchs is the interesting 'The Harlot as Heroine: Narrative Art and Social Presupposition in Three Old Testament Texts' by Phyllis A. Bird. Anne M. Solomon provides an introduction, 'Story upon Story'; and James G. Williams a concluding 'Response'. Despite the attempts at grouping, there is little unity in the volume. Literary approaches to the Bible still lack coherence.

C. S. RODD

ANDERSON, B. W.: *Fukaki Fuchiyori. Gendai-ni Katari-kakeru Shihen*. Translated by K. Nakamura. 1989. Pp. 310. (Shinkyō Shuppan-sha, Tokyo. Price: ¥2,400. ISBN 4 400 12378 2)

This is a Japanese translation of *Out of the Depths. The Psalms Speak for us Today*, 1983.

K. K. SACON

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, Old Testament Series 25). 1987. Pp. xiii, 208. (Almqvist & Wiksell, Stockholm. Price: Sw.Kr. 140.00. ISBN 91 22 00876 4)

Axelsson's thesis is that Yahweh, associated in the 'Amara W. text with the Shāsu and in the Old Testament with Seir, Edom, Teman, Paran, and Sinai, originally belonged to the regions south of Canaan, reaching Judah and Jerusalem via the Calebites and David, and Israel via Moses groups, and the Transjordan. The geographical link between Seir and Judah is the Negev, and Axelsson begins with the archaeological evidence for its history: largely uninhabited in Late Bronze, peacefully developed around Beersheba with unfortified villages in Iron I, fortified further south by Solomon at the end of the Iron IA, devastated towards the end of Iron IIA (Shishak), recovering in Iron IIC (seventh century), before its end in the early sixth century B.C. (Axelsson's dating and identification of Tell el-Kheleifeh may be questioned; and R. Cohen has revised his dating of some Negev fortresses.) From analysis of Old Testament settlement/conquest traditions, Axelsson argues for settlement from the south into Judah (the Calebites round Hebron, the Othnielites round Debir, the Simeonites at Hormah, and in the Beersheba region, etc.); this settlement is seen in the unfortified villages of Iron I. These groups were related to the Esau clans of Seir (located west of the W. 'Araba) and reached Judah as immigrants from the south (contrast I. Finkelstein's recent thesis that Judah was settled from the central hill country), bringing with them their Yahwism from its home in Seir. David himself came from Judah, and skilfully united these groups by his choice of wives and supporters, ultimately bringing their Yahwism to Jerusalem.

With this analysis goes a thesis of the development of the Abraham and Isaac traditions. The Abraham tradition begins in Seir (on the evidence of the place name *p.hqr 3brm* in the Shishak list) and moves with the Calebites to Hebron/Mamre (the Chaldaean connections are much later). The Isaac tradition came with the Simeonites to the Beersheba region (and thence with some Simeonite emigrés to Israel, cf. Amos 7:9,16).

Axelsson tackles anew some well-worn themes of tradition history. His book begs all the questions of that art, but scores in relating the traditions carefully to his reconstruction of the archaeological evidence for the Negev. For example, he is clear that the tendency of some historians to make Kadesh the focus of Israel's wilderness period will not survive a critical examination of either the tradition or the archaeological evidence; the narratives regarding Kadesh as central derive from the late Judaean kingdom when Kadesh was important. Axelsson is also sensible on the dating and provenance of the traditions of Yahweh's southern origins (Deut. 33:2; Judg. 5:4 etc.) rightly referring them to monarchic rather than early pre-monarchic times. This is an essential study for all students of the early history of Yahwism.

J. R. BARTLETT

BAL, M.: (ed.): *Anti-Covenant: Counter-Reading Women's Lives in the Hebrew Bible* (JSOT Supplement Series 81; Bible and Literature Series 22). 1989. Pp. 243. (Almond, Sheffield. Price: £25.00 (\$42.50). ISBN 1 85075 207 9; ISSN 0260 4493; ISSN 0309 0787)

This is a fascinating collection of eleven essays, all of them, with one exception, contributed by women from a variety of disciplines and professions. The discussions are penetrating, provocative, and controversial. The general content and perspective are clear from the three section headings: two essays on the Akedah story are entitled 'The Legacy of Abraham: Male Dominance and Female Autonomy'; four on the Deborah episode are headed 'Until I Arose: The Effect of Effective Women' (stories in which, it is argued,

'subjugating readings' turn powerful women into 'wicked monsters or into subordinated, secondary leaders'), and five, which include among others the two Tamar stories and Jephthah's daughter, come under the heading 'Commemorating the Dead: Sacrificed Women and Readings of Revenge'.

It is expressly stated that the readings presented here make no positivistic claims to truth. The emphasis is on reader response, and they are an attempt to illuminate the repressed female perspective. Their approach is largely narratological. Of particular interest are the comparison between Delilah and Judith (Meredith), discussion of the disappearance of Deborah in the text of Judges 4.14b-15 (Rasmussen), a critique of two contemporary popular rewritings of Judges 4-5 illustrating the relativity of readings of the biblical text (Shaw), and Pseudo-Philo's account of Jephthah's daughter (Baker). The editor's concluding essay 'Toward a Feminist Philology' also addresses itself to the story of Jephthah's daughter, concluding that 'what is wrong with biblical scholarship is not that its readings are male-oriented, but that they are not recognized *as readings*, hence, that they are put forward as claims to objective truth, positive knowledge, exclusive insight.' Only with the recovery of a female perspective can the balance be restored.

Despite the challenge and stimulus of the presentations, for this reviewer there was in the end a surfeit, a predictability, not helped by a number of simplistic generalizations about biblical attitudes.

G. I. EMMERSON

BAR-EFRAT, SH.: *Narrative Art in the Bible*. Translated by D. Shefer-Vanson (JSOT Supplement Series 70; Bible and Literature Series 17). 1989. Pp. 295. (Almond, Sheffield. Price: £26.50 (\$45.00). ISBN 1 85075 1382)

Among the many recent studies of the literary art of the Hebrew Bible, this work stands out for its simplicity of style, its wealth of illustrative material, and its convincing analyses of the effect that Hebrew narrative produces in a careful reader. The author is much influenced by M. Weiss, and provides an account accessible to the general reader as well as the biblical scholar of the insights of his school. Successive chapters examine 'The Narrator', 'The Characters', 'The Plot', 'Time and Space', and 'Style', with examples taken from all over the Hebrew Bible but especially from Genesis and Samuel; a concluding chapter illustrates the techniques identified in the rest of the book by presenting a close reading of the story of Amnon and Tamar (2 Samuel 13:1-22). The reader is invited to apply the book's insights to the Joseph Narrative and Ruth, to which end there are no examples from these two narratives. This is an attractive and readable book which admirably accomplishes its aim of initiating readers into the art of the narrative portions of the Bible, and it deserves to be widely used. The excellent translation (from the Hebrew original of 1979) is by Dorothea Shefer-Vanson.

J. BARTON

BERGES, U.: *Die Verwerfung Sauls: Eine thematische Untersuchung* (Forschung zur Bibel 61). 1989. Pp. xviii, 332. (Echter, Würzburg. Price: DM 48.00. ISBN 3 429 01224 4)

The story of Saul does not show the characteristic features of DtrG which are so prominent in Judges and Kings, but it has been made to serve the same ends. The aim of this study is to show how this is achieved in the final form of the text. This is shown to have a well integrated plan, continuing from the end of Judges through to the establishment of David's rule in 2 Samuel 5. The rejection of the Elides, the request for a king and his subsequent downfall, and the triumph of David, are all related to the Dtr interpretation of history and the laws in Deuteronomy. There are also telling comparisons with the prophecy of Jeremiah. At every point the traditions used are made to serve

the needs of the exiled people. The king's duties are known through the protestations of a prophet, and Saul is rejected for disobedience. David, refusing to touch the Lord's anointed, sedulously upholds the law. Through the guiding hand of Yahweh his cause is advanced through the crimes of others, but his own hands remain clean. The accumulation of details which bear out the thesis in chapter after chapter of 1 Samuel is most impressive. There is also consideration of the reasons for the very short account of this history in 1 Chronicles, which omits the struggle between Saul and David altogether. It would be easy to jump to the conclusion that the Dtr rewriting of the story of Saul is so drastic that all attempts at historical reconstruction and traditio-historical analysis are doomed to failure. But this is not the intention of the author, as he makes clear at the beginning. His point is that a thorough understanding of the final text is an essential prerequisite for these other aspects of research, which are liable to reach false conclusions if this is not done first. This book thus prepares the ground for new research. It is a light revision of the author's doctoral thesis at the Gregorian University, and can be warmly recommended. It is a pity that no index has been added.

B. LINDARS

BRENNER, A.: *The Song of Songs* (Old Testament Guides). 1989. Pp. 106. (Sheffield Academic Press. Price: £4.95 (\$7.95). ISBN 185075 242 7)

In less than a hundred pages this book provides an admirably clear and succinct synthesis of scholarly opinion on all aspects of the Song of Songs (SoS). Important sections deal with theories on the nature and composition of the work, the theory of comprehensive interpretation or unity of authorship being rejected in favour of the verbal or literary interpretation, that is, viewing it as an anthology of profane love lyrics loosely strung together. Brenner observes pertinently that chiasmic structures, beloved by many recent literary interpreters do not necessarily exclude editorial activity. Chapters on 'Authorship', 'Daily Life: Settings, Contexts, the Environment', 'Inter-textual Connections: the SoS within the Biblical Context' and 'Extra-biblical Parallels' all draw attention to important critical issues and have useful bibliographies appended. Some of these are informed by the agenda of feminist research; see chs. 2, 8, 9, and especially 10 which is entitled 'Feminist Readings of the SoS' — the interesting suggestion is made, for example, that the dreams of 3:1–4 and 5:2–7 are 'female dreams representing female inner psychological reality and fears within the social reality' (p. 89). Discussing authorship Brenner concludes that the predominance of female figures and the bold directness of female voices in the SoS do in fact suggest a *female* author/editor. Perhaps insufficient allowance is made here for the creative imagination of the original poet, be she/he female or male. P. W. COXON

BROWN, R. E., FITZMYER, J. A., and MURPHY, R. E. (eds): *The New Jerome Biblical Commentary*. 1989. Pp. xlviii, 1484. (Geoffrey Chapman, London. Price: £60.00. ISBN 0 225 66588 3)

The Jerome Biblical Commentary was published in 1968 and reviewed fully in *B. L.* 1969 (p. 20; see also *Bible Bibliog.*, p. 146) by a former editor. The same troika has edited a new volume as similar to the first and as different from it as specialists in the field might properly expect after an interval of twenty-one years. In fact the editors estimate that two-thirds of the material is new. Certainly well over half the eighty-three chapters are by new authors; and in many further cases the 1968 author has been joined by another. And the price has risen from £10 10s. to £60!

The Introduction to the Pentateuch is shorter: it has much less to say about JEDP. After the article on Kings, there is no longer an excursus on

Israel and her neighbours. 'Post-Exilic Period: Spirit, Apocalyptic' has become 'Old Testament Apocalypticism and Eschatology'. 'Deutero-Isaiah' has become — this time perhaps against the trend of the times — 'Deutero-Isaiah and Trito-Isaiah'. And Ruth and Lamentations are now handled separately. Articles on modern Old and New Testament Criticism have been moved towards the end of the volume, as has the article on Paul (no longer the Life of) which has been joined by a new article on Jesus. John's Gospel is treated just before instead of just after the Johannine Epistles. Only here has the rather idiosyncratic order in which the biblical books were treated in the original edition been changed. There is a further new article called 'Early Church'. And the final two words have gone from the old title 'Inspiration and Inerrancy'.

The authors may all be catholics. However, what we read in this commentary is the fruit of the labours of an international, inter-confessional, academic community, made available by some seventy catholic scholars. If such a volume reassures catholic readers that territory once deemed dangerous is now safe, or non-catholic readers that catholic thinking does represent the mainstream of scholarship, then the outward trappings of its confessional presentation will have served well. Equally it is very much a North American product, with some assistance from Australia and Ireland. But that second accident of its birth will not make it any less serviceable in the homeland of this *Book List*. Old Testament specialists may take some wry pleasure that despite the fact that pagination is now continuous through the volume, the major two-fold distinction has been maintained between 'The Old Testament' (the real Bible?) and 'The New Testament and Topical Articles'.

A. G. AULD

BROYLES, C. C.: *The Conflict of Faith and Experience in the Psalms: A Form-Critical and Theological Study* (JSOT Supplement series 52). 1989. Pp. 272. (Sheffield Academic Press. Price: £25.00 (\$42.50). ISBN 1 85075052 1)

This study of the psalms of lament is a revised doctoral thesis supervised by D. J. A. Clines at Sheffield. The author looks into a number of questions in a reasonable and well-informed manner. He favours a distinction between psalms of plea (which affirm the praise of God) and psalms of complaint (where God appears not to live up to the praise), and shows how motifs have differing functions according to their context. Indeed, it is his conviction that many previous discussions overlook important distinctions and nuances and so give the false impression of a uniform category. Distinctions and variations are tabulated in detail. This is a substantial discussion from which the patient reader must derive benefit.

J. H. EATON

CARROLL, R. P.: *Jeremiah* (Old Testament Guides). 1989. Pp. 128. (Sheffield Academic Press. Price: £4.95 (\$7.95). ISBN 1 85075 146 3)

This is not the book for anyone looking for an easy way in to the content and interpretation of the book of Jeremiah. On the contrary, it warns the student away from a simplistic approach which obscures 'its diversities, its contrary and conflicting voices'. On the author's own admission argument and ignorance are the twin emphases of his approach to 'this sprawling, angry biblical volume', and his book amply illustrates this. But it is honest about the subjectivity of the treatment, and the annotated bibliographies make generous reference to scholars whose different approaches will 'redress any danger of imbalance'. Dr Carroll raises questions rather than attempts answers: is the figure of Jeremiah historical or fictional, creator of the

tradition or created by it? What is the relation of the shorter LXX edition to the MT with its numerous references to 'Jeremiah *the* prophet' (four in the former against twenty-six in the latter), a hint perhaps of the development of the tradition? Are the symbolic actions street theatre rather than magical practices? Are the commonly called 'confessions' of Jeremiah not rather laments by the community over the sufferings of the righteous at the hands of the wicked? The complex editing of Jeremiah is taken seriously. It is this, he argues, which must determine the way we read the material, rather than the constituent pieces.

Dr Carroll's book is provocative and stimulating. Whether it is, as the series intended, a useful first introduction to Jeremiah for students is a moot point. But if, as the author perhaps over optimistically hopes, the reader will already have read Jeremiah several times before approaching his volume, that may well be the case! The determined student will certainly not go away empty. Dr Carroll is courageous to have attempted this brief guide after his massive commentary in the Old Testament Library series in 1986.

G. I. EMMERSON

CLEMENTS, R. E.: *Deuteronomy* (Old Testament Guides). 1989. Pp. 104. (Sheffield Academic Press. Price: £4.95 (\$7.95). ISBN 1 85075 214 1)

This short introduction wears its scholarship lightly. Within discussions of Deuteronomy's form and structure, the lawcode, the framework, the central theological themes, authorship and background, the relationship of the book to the social development of Israel, and its wider literary and theological context in the Old Testament, the author has brought out for a first inspection the major problem areas and topics of significance. Familiar ground is traversed from a fresh point of view and more recent perspectives are given a balanced appraisal. Among the latter, reference may be made especially to the author's discussion of the purpose of Deuteronomy in the context of the stage of social and economic development that Israel had reached: it is designed to strengthen her consciousness of being a nation state at a time when Israel was an economically advanced community with many of its citizens living in cities. This study admirably fulfils its purpose of introducing students both to tried and tested results of scholarship and the most recent developments in the field.

A. D. H. MAYES

CLOETE, W. T. W.: *Versification and Syntax in Jeremiah 2-25: Syntactical Constraints in Hebrew Colometry* (SBL Dissertation Series, 117). 1989. Pp. ix, 257. (Scholars Press, Atlanta GA. Price: \$16.95 (member price: \$10.95); paperback price: \$10.95 (member price: \$7.95). ISBN 1 55540 389 1; 1 55540 390 5 (pbk))

This study formed the writer's D.Litt. dissertation at the University of Stellenbosch in 1987. Its title and subtitle describe its contents perfectly. Cloete prefers to work with the terms 'verse' and 'versification' for what biblical scholars call (often loosely) 'poetry' and he engages with the work of Kugel and Watson on Hebrew poetry and, in particular, Collins on line-forms in Hebrew poetry and O'Connor on Hebrew verse structure. He sets out the Hebrew of Jeremiah 2-25 in forty pages of colometric analysis which allows the reader to see at a glance how the cola are presented (the prose passages are necessarily edited out of his presentation). This is very much a book for the technical expert, but it is also a useful contribution to the much discussed topic of the 'poetic' elements in the book of Jeremiah. His conclusions are that binarism has been overemphasized in studies of Hebrew verse, the term anacrusis should be avoided, enjambement very seldom occurs in Hebrew

verse, and the Hebrew poet could possibly for purposes of gross structure have used two cola where one might expect one to be used. A salutary blow to our overuse of reference to parallelism in analyzing Hebrew verse.

R. P. CARROLL

COOTE, R. B. and ORD, D. R.: *The Bible's First Historian: From Eden to the court of David with the Yahwist*, 1989. Pp. x, 308. (Fortress, Philadelphia. Price: \$24.95. ISBN 08006 0878 X)

The J document draws its inspiration from an anti-establishment milieu, as is evidenced by its pivotal narrative, that of the rebellion and escape of a band of *corvée* slave labourers. It was written in the time of David, and the animus that it displays against Egypt reflects the threat which that country posed to the house of David (a threat that was much reduced by the reign of Solomon, the more traditional period for the dating of J, as favoured, for example, by P. F. Ellis in *The Yahwist*, 1968, the only parallel study of J to this by Coote and Ord). If the Hebrews of J's story are predominantly bedouin rather than — with four fifths of Israelite society — peasants, that is because it was among bedouin that the young David moved, and it was with bedouin that he made the alliances which brought him to power and kept him there. The patriarchal stories all serve as propaganda for David. Like Abraham, David was associated with Hebron and owed much of his success to his close ties with bedouin groups. Like Jacob and Joseph, he was a younger son. Like Jacob, he shaped his own career yet was credited with divine approval. J is a prototypical liberationist: his very first narrative, his Eden story, is concerned to replace a traditional view of man as a slave labourer in the universe with a view of man as a free, royal, figure. Coote and Ord offer a complete translation of the passages that they assign to J, and they examine the text section by section — from Adam to Balaam, from the talking snake, and the set of curses in Gen. 3 to the talking ass in Num. 22–24 and the list of blessings which neatly reverse these curses — finding J to be a totally coherent and artistic whole, with a message calculated to challenge most of its present day readers, whose life-style is more 'Egyptian' than 'Israelite'. Those many scholars who believe that J is late, or doubt the very existence of J as a unified document, or hold that it is the canonical text that matters, will scarcely be made to stop in their tracks by the arguments here deployed against them (for Coote and Ord, I note, the Canon is a hierarchical, 'pro-imperial', even 'anti-biblical' construct). Some of the more incidental exegesis seems rather contrived, such as that of Gen. 18 in terms of the deity 'cuckolding' Abraham by impregnating Sarai, but the exegesis which is central to the argument is at least tenable. If there was a unified pre-exilic J, Coote and Ord have shown it to be at least as likely to have been Davidic as Solomonic. A minor quibble: the racy language of the chapter headings ('It's in the Bag', 'Who's in Charge Here?', &c) sits oddly with the rather turgid sociological diction found in some of the exposition.

B. P. ROBINSON

DAVIS, E. F.: *Swallowing the Scroll: Textuality and the Dynamics of Discourse in Ezekiel's Prophecy* (JSOT Supplement Series 78; Bible and Literature Series 21). 1989. Pp. 184. (Almond Press, Sheffield. Price: £21.50 (\$36.50). ISBN 1 85075 206 0)

This dissertation devoted to the book of the prophet Ezekiel concentrates on questions relating to the tensions between orality and literacy in its formation. It begins with the recognition that prophecy was originally a spoken form of address and that most recent scholarship on the prophetic literature has concentrated upon examining the oral forms and units which are

found in it. This has given rise to the emphasis upon the analysis of forms in the commentary by W. Zimmerli and the search for larger 'holistic' units by M. Greenberg. Davis contends that the transition to literality has exercised a creative, and not simply preservative, role in ancient Israel's intellectual growth. It brought about a restructuring of language and transformed the earlier oral forms of speech.

Starting with the claim that Ezekiel composed his prophecies in written form, Davis argues that this prophet marks the shift in the functioning of prophecy and remodelled its role in social interaction. Prophecy became text, rather than preaching, which necessitated the reshaping of its forms. Such prophetic texts then operated in the religious community very differently from the earlier prophetic discourses and gave to prophecy a new life and purpose. Not only do we find in Ezekiel the marks of this new literary form, but we also see that its very contents show prophecy to be in transition.

This is certainly a valuable dissertation. Probably it overstates the uniqueness of the literary features of Ezekiel, since he cannot have been the first 'writing' prophet, if we take seriously the contention of an Isaianic memoir. Nevertheless Dr Davis brings out the importance of the social and functional shifts implicit in written, as distinct from preached, prophecy, and the work well repays careful study.

R. E. CLEMENTS

DIETRICH, W.: *Die Josephserzählung als Novelle und Geschichtsschreibung. Zugleich ein Beitrag zur Pentateuchfrage* (Biblich-Theologische Studien 14). 1989. Pp. 78. (Neukirchener, Neukirchen-Vluyn. Price: DM 19.80. ISBN 3 7887 1306 2; ISSN 0930 4800)

This brief monograph is an investigation of the character, function, and significance of the 'Joseph story' (Gen. 37-50). Redaction-critical, linguistic, historical, and theological methods are employed. The argument depends largely on the plausibility of the theory that an original *Novelle* has been expanded to more than twice its length by a later single redactor. The earlier version, which ended in ch. 45 with the 'revival of the spirit' of Jacob as its climax, presents a positive picture of Egypt and was composed at the time when Egypt gave support to Jeroboam in his rebellion against Solomon and Rehoboam; the expanded version, pro-Judaean and less favourable to Egypt, dates from the period immediately following the destruction of the northern kingdom. There are interesting insights into the religious dimensions and literary merits of both versions, especially the first, and these are the most valuable features of the work; but it is too brief to deal satisfactorily with the many problems involved. There is very little discussion of other views of the Joseph story, and insufficient justification of the proposed dating. The historical judgements are somewhat superficial, especially the claim that Shishak (Sheshonq)'s attack on Jerusalem (1 Kings 14:25-28) may have been carried out in order to provide support for the northern kingdom in its struggle with Judah. Despite the subtitle, the author does not really come to grips with the current debate on the composition of the Pentateuch.

R. N. WHYBRAY

DOZEMAN, T. B.: *God on the Mountain: A Study of Redaction, Theology, and Canon in Exodus 19-24* (SBL Monograph Series, 37). 1989. Pp. xi, 224. (Scholars Press, Atlanta GA. Price: \$26.95 (member price: \$17.95); paperback price: \$17.95 (member price: \$11.95). ISBN 1 55540 358 1; 1 55540 359 X (pbk))

This new study of the almost intractable literary-critical problems of the Sinai pericope takes its departure from the now common view that the biblical

redactors were creative theological writers, and in particular from the work of R. Rendtorff and L. Perlitt on the Pentateuch. Dozeman distinguishes a single original tradition of theophany and sacrifice, a Deuteronomistic redaction, and a Priestly redaction, each with its distinctive theology of the divine presence at the mountain: an initial 'immanentist' view, related to pre-exilic Zion theology, was in due course integrated with theologies which laid more stress on divine transcendence. There are some valuable insights here, and the critical position is not unlike that taken by W. Johnstone (*ZAW* 99 (1987) 16-37). But the reliance on Perlitt's work and on the questionable idea of the Priestly Writer as a redactor leave this reviewer unconvinced. The most valuable parts of the book in the long run may well be those chapters (5 and 6) which attempt to grapple with the canonical shape and shaping of the Sinai pericope, and its social context in the mission of Ezra.

G. I. DAVIES

ESKENAZI, T. C.: *In An Age of Prose: A Literary Approach to Ezra-Nehemiah* (SBL Monograph Series 36), 1988. Pp. viii, 211. (Scholars Press, Atlanta GA. Price: \$29.95 (member price: \$19.95); paperback price: \$19.95 (member price: \$13.95). ISBN 1 55540 260 7; 1 55540 261 5 (pbk))

This engaging and fluent monograph is a superb example of the application of literature criticism to Old Testament texts. Taking Ezra-Nehemiah in its present form as a literary whole, Dr Eskenazi analyses its structure, themes, and characterization, concluding that its basic story-line is 'how the people of God build the house of God in accordance with authoritative documents' (p. 175). Following the schematization of story structure by Claude Bremond, she identifies *Ezr.* 1:1-4 as 'potentiality' or definition of the objective, *Ezr.* 1:5-Neh. 7:72 as 'process of actualization', and Neh. 8:1-13:31 as 'success' or realization of the objective, which she understands as the completion of the house of God. One major claim, however, is questionable: that the creation of the community — which is the subject-matter of most of the work — is in some sense the building of the 'house of God'. The study proceeds at every point in expert awareness of historical-critical research, and its integration of traditional scholarship with the newer literary criticism is highly successful.

D. J. A. CLINES

ESLINGER, L.: *Into the Hands of the Living God* (JSOTS 84; Bible and Literature Series 24). 1989. Pp. xii, 272. (Almond, Sheffield. Price: £20.00; \$35.00. ISBN 1 85075 212 5; ISSN 0260 4493; 0309 0787)

The author's contention is that most existing historical-critical readings of biblical narrative are vitiated by the lack of sophistication which besets their literary analysis. His own reading of the Deuteronomistic History which is presented in this book makes use of the tools of a new discipline of biblical narratology. Chapters on *Jos.*, *Jgs* 1-2, 1 *Sam.* 12, 1 *Kgs* 1-11 and 2 *Kgs* 17:1-23 are followed by a general description (perhaps best read first) of the role which computing software played in the analysis. There is nothing in the conventional literary ontology of the narratives in the DH, he maintains, which implies that more than one author is expressing himself. The DH does not present us with theodicy, but theology. Its message about the ways of God with man is much more complex than is usually thought.

There is much in this book which is of interest and value, in terms both of the general theoretical discussion and of the individual readings of passage which it contains. Historical critics must surely pay greater attention to the literary qualities of texts than they have generally done in the past. This reviewer's enjoyment of the book was marred, however, by its somewhat arrogant and polemical tone. Historical critics apparently never read the text

with any great insight or care (cf., for example, p. 78, n. 22), and certainly lack the objectivity with regard to the text which is shared by Eslinger and (some) other literary critics (cf., for example, p. 23, n. 20). The *certainities* of literary criticism are frequently contrasted with the *hypotheses* of historical criticism; and this allows the author to insist that 'first-order' (i.e. literary) solutions of exegetical difficulties are always to be preferred to 'second-order' (historical) solutions. Those scholars who, while intent on careful reading and as much objectivity as possible, are not prepared to accept that the 'knowledge' possessed by literary critics is of a higher order than any other kind, will not always be convinced by this book. They will, I suspect, be suspicious of a style of argumentation which depends to such a great extent upon appeal to the subtlety of the biblical authors and the implicit meanings of their texts. Authorial subtlety must certainly be considered among the possible explanations of why any text is as it is. If the integrity of the text as a whole can only be defended, however, by comprising various of its individual parts through implausible exegesis (cf., for example, the reading of the accounts of complete conquest in Jos. as irony), one wonders why anyone who did not in the first place have a methodological of theological axe to grind would wish to do it.

This is a stimulating and useful book, then, but certainly not one without serious flaws. A number of minor and not-so-minor typographical errors and omissions are also to be found.

I. W. PROVAN

EXUM, J. C. (ed.): *Signs and Wonders: Biblical Texts in Literary Focus* (Semeia Studies). 1989. Pp. vii, 247. (Scholars Press, Atlanta GA. Price: \$32.95 (member price: \$21.95); paperback price: \$21.95 (member price: \$14.95). ISBN 1 55540 249 6; 1 55540 250 X (pbk))

The volume comprises six essays on a number of Old Testament topics, each with a response by another writer. The intention behind it is to show that only a pluralistic approach to the literary reading of biblical texts can do justice to the diverse material contained in them. F. Landy writes on narrative techniques and symbolic transactions in the Akedah (response by J. P. Fokkelman), J. Cheryl Exum on the story of Jephthah as 'tragedy' (response by W. L. Humphreys), Y. Amit on the form and message of the Ehud story (response by D. Jobling), D. M. Gunn on the David of the biblical narratives (response by P. D. Miscall), T. C. Eskenazi on texts in community in Ezra-Nehemiah (response by D. J. A. Clines), and E. F. Davis on Ezekiel the dumb prophet (response by K. P. Darr). The level of discourse is as good as the reputations of the contributors would lead one to expect. Sociologists of the modern literary criticism of the Hebrew Bible will note that the responses range from the complaisant-on-principle (or 'anything goes?') to the (reassuring for this reader) 'I-beg-to-differ' approach.

R. P. GORDON

FEWELL, D. N.: *Circle of Sovereignty: A Story of Stories in Daniel 1-6* (JSOT Supplement Series 72; Bible and Literature Series 20). 1988. Pp. 207. (Almond, Sheffield. Price: £25.00 (\$42.50). ISBN 1 85075 158 7)

This study offers a close reading of the stories in Daniel 1-6, and the bulk of the work consists of a fairly literal translation and a reading of each story. This is prefaced by a discussion of recent form-critical studies of Daniel 1-6 — the author opts for the classification 'short story' — and of the methodologies and ideas that influenced the reading, while in a short epilogue, by way of a look forward, two themes that run throughout Daniel 1-6 and also extend into the second half of the book are briefly considered. There are notes, a bibliography, and reference and author indexes.

The study raises some interesting questions about the interpretation of biblical literature in general and the meaning of the stories in Daniel 1–6 in particular, and on the latter it may be said that the author makes some good points as well as some that seem totally unconvincing. But a more significant weakness is that the author does not really consider whether it is appropriate to treat Daniel 1–6 as a unit, nor whether the methodology she uses is appropriate to the kind of materials contained in these chapters, and the consequence of this is that at times what she offers appears to be an overreading. As an incidental point, it is surprising to read with reference to 2:1: 'The apparatus to the Massoretic text suggests that the phrase be emended to "the tenth year", but there is no textual support for this change' (p. 173).

M. A. KNIBB

FISCHER, G.: *Jahwe unser Gott: Sprache, Aufbau und Erzähltechnik in der Berufung des Mose (Ex 3–4)*. (OBO 91). 1989. Pp. 262. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 68.00. ISBN 3 7278 0646 X; 3 525 53721 2)

Dr Fischer's thesis presents a detailed literary study of Exod. 3–4 recounting the call and commissioning of Moses. What is new is its application of contemporary literary theory about the conventions, structure, and dynamics of narrative. It begins by noting the high prevalence among scholars of theories which have sought to explain repetitions, tensions, and unevennesses in the development of narrative by suppositions regarding the use by the author of sources. More recently still there has arisen a reaction against this by resort to literary, or theological, dogmatism which has determined to consider only the final form of the text.

Fischer wants to adhere to neither path in examining the themes, language, and unfolding movement of the story of Moses' call and commissioning. He offers a fresh translation of the text, backed up by ample notes on textual and grammatical issues. The heart of the thesis, however, is devoted to a study of the major themes of the story. He focuses these themes upon four main semantic fields: seeing, sending, believing, and speaking, all of which revolve around the experience of an encounter with God, recognition of a divine plan, and its reception by Moses.

On the basis of this initial survey Fischer proceeds to an examination of the manner in which the narrative account is developed. He discerns a positive planned unity in the entire sequence of events in Exod. 3:1–4:17, which accords with accepted patterns of narrative structure. This does not rule out that older elements have been used in its composition, but recognizes that the whole is a skilfully put together literary composition. Fischer relates this conclusion to other recent studies which have found within the Pentateuch as a whole evidence of a comprehensive redactional unity. Fischer's study is primarily concerned with the story elements of the exodus event, rather than with cultic, historical, or legal aspects of it. It raises major questions about what constitute adequate criteria for source analysis and shows how complex may be the structures which determine the unity of a narrative. Elements of tension and disjunction may serve a planned narrative purpose and form part of an overall coherence and unity.

R. E. CLEMENTS

Fox, M. V.: *Qohelet and his Contradictions* (JSOT Supplement Series 71; Bible and Literature Series 18). 1989. Pp. 384. (Almond, Sheffield. Price: £25.00 (\$42.50). ISBN 1 85075 148 X)

Parts of this book have appeared in different forms in various journals, but the author, while adhering to his main conclusions there, acknowledges

that his interpretations of specific passages have occasionally departed from the published work.

In his introduction, Fox compares Qohelet with Camus, places the book in the Hellenistic period, and surveys other attempts at dealing with the Qohelet contradictions. The early interpretations reveal that forced harmonization was the name of the game. He questions Loader's thesis that the anomalies are to be explained by polarity of thought, and is doubtful of Hertzberg's use of the *Zwar-Aber Tatsache* as an interpretative principle. The approach which identifies additions in the text is also questionable: first of all, the so-called additions are often linked syntactically to material usually thought to be original; secondly, they do not fulfil the purposes ascribed to their authors; thirdly, if removed, the sceptical character of the book remains; and fourthly, their removal does not result in consistency. He also finds unsatisfactory the approach which sees Qohelet as quoting other sources. There follow 5 chapters: *The Meaning of Hebel and R^e'ut-ruah in Qohelet*; *Toil and Pleasure*; *The Way of Wisdom: Qohelet's Epistemology*; *Justice and Theodicy*; and *Commentary*. The latter — by far the longest in the book (pp 151–348) — is not a complete commentary on Qohelet in that it does not tackle various exegetical problems. It deals with some key words in Qohelet, Qohelet's language, literary structure, Greek and Syriac translations, and general exegesis, ending with a paraphrase of the text. There is a good bibliography and indexes (references, authors, subjects, Hebrew words).

This book is the fruit of many years study, and there is a lot of information and good argument here. There may be times when Fox is unconvincing, but always he is stimulating, and students of Qohelet will benefit from a study of this work.

R. B. SALTERS

GREEN, A. (ed.): *Jewish Spirituality from the Bible through the Middle Ages* (World Spirituality). 1989. Pp. xxv, 450. (SCM, London. Price: £17.50. ISBN 0 334 02427 7)

The first British hardback edition was published by Routledge & Kegan Paul in 1986 (the American original had appeared in 1985), and was noted critically in *B. L.* 1987, pp. 83–84. This first British paperback edition, now from SCM, is available at less than half the original price.

A. G. AULD

GROSSBERG, D.: *Centripetal and Centrifugal Structures in Biblical Poetry* (SBL Monograph Series, 39). 1989. Pp. ix, 111. (Scholars Press, Atlanta GA. Price: \$19.95 (member price: \$12.95); paperback price: \$12.95 (member price: \$8.95). ISBN 1 55540 360 3; 1 55540 361 1 (pbk))

Here, Grossberg applies the categories 'centripetal' and 'centrifugal', first coined by E. Stankiewicz for the structural analysis of poetry (in *Semiotica* 38 [1982], pp. 217–42), to three sets of Hebrew verse: the 'Songs of "Ascents"' (pss. 120–134), the Song of Songs, and Lamentations.

The terms 'centripetal' and 'centrifugal' refer to characteristics and devices which help or hinder the cohesion of a poem. The combination of both types contributes to a poem's dynamic tension. Accordingly, G. lists fifteen features for Hebrew (repetition, syntactic structures, lexis, etc.) which can be either centripetal or both centripetal and centrifugal.

In his search for the two categories in Hebrew the author is far from mechanical; instead he is sensitive to the individual character of each of the three compositions. In effect, he shows how the various features, wherever they might be placed on the continuum between centripetal and centrifugal, function within a poetic composition. Also, he has advanced beyond the analysis of the line and the couplet to discussion of complete poems and sets of

poems. Grossberg's book marks a positive advance in our appreciation of Hebrew compositional techniques and will stimulate others to study the remaining books of the Old Testament in a similar way.

W. G. E. WATSON

HA, J.: *Genesis 15: A Theological Compendium of Pentateuchal History* (BZAW 181). 1989. Pp. xii, 244. (De Gruyter, Berlin. Price: DM 82.00. ISBN 3 11 011206 X)

In this slightly revised edition of his 1986 Rome doctoral dissertation, in which the influence of Rendtorff is particularly apparent, Ha attempts to sketch the relationship between Gen. 15 and other parts of the Pentateuch. Part one of the dissertation is devoted to a discussion of Gen. 15 itself. A reasonably convincing, if conservative, resolution of the textual difficulties in the chapter (pp. 15–26) is followed by a helpful description of the exegetical problems which confront the interpreter, and the various ways in which previous readers have attempted to address these (pp. 27–38). Ha prefers those readings which do not resort to theories about sources or redactors, and sets out to demonstrate that there are major arguments for the unity of the chapter which have not hitherto been treated (pp. 39–62). In the final section of part one (pp. 63–89), he further argues that Gen. 15 betrays prophetic influence, and in particular depends upon Isa. 7:1–17 and Jer. 34:18–20. Part two of the dissertation treats the chapter as 'a theological compendium of Pentateuchal History'. Ha defends the proposition that the author of Gen. 15 knew the Pentateuch in virtually its final form (pp. 93–103); and maintains (pp. 105–96) that the chapter is a recapitulation and 'theologization' of the Pentateuchal history, which highlights the two theologoumena central to that history (the divine oath to the patriarchs and their response of faith). The position of the chapter in Genesis is due to its appropriateness, along with the complementary chapters 12–13, as a 'preface' to the entire Pentateuch (pp. 197–212). Gen. 15 was composed during the exilic period by an author of uncertain affiliation.

Though parts of it inevitably already have a somewhat dated look, this will clearly be an important book for those interested in Genesis and in Pentateuchal criticism. It is not clear, however, that the author is entirely successful in his attempt to explain Gen. 15 as a unity (cf., for example, the rather tortuous exegesis of vv. 5 and 12 on pp. 51–52). It is consequently not clear, though several of the sections of the book which describe links between Gen. 15 and other parts of the Pentateuch are interesting and provocative, that his assessment of the significance of these links is correct. One scholar's 'literary influence' is, after all, another's 'common source' or 'common redactor'. Critics who remain open to, even if no longer totally convinced by, the older models of Pentateuchal criticism will not necessarily be convinced by this book, though they will certainly be stimulated by it.

I. W. PROVAN

HARTMAN, G. H. and BUDICK, S. (eds): *Midrash and Literature*. 1986, 1988. Pp. xvii, 412. (Yale University Press, New Haven and London. Price: £12.95 (\$19.95). ISBN 0 300 04198 5)

This excellent collection of contemporary writing on midrash, especially in its modern applications and practice, contains some very fine work by an assortment of first-rate scholars and writers. The eighteen contributions are divided into five sections. 1. Bible and Midrash consists of two essays: Geoffrey H. Hartman's 'The Struggle for the Text' and Michael Fishbane's 'Inner Biblical Exegesis: Types and Strategies of Interpretation in Ancient

Israel'. 2. Midrash and Aggadah has four pieces: Joseph Heinemann's 'The Nature of the Aggadah', Judah Goldin's 'The Freedom and Restraint of Haggadah', James L. Kugel's 'Two Introductions to Midrash', and David Stern's 'Midrash and the Language of Exegesis: A Study of Vayikra Rabbah, Chapter 1'. 3. From Midrash to Kabbalah contains three contributions: Joseph Dan's 'Midrash and the Dawn of Kabbalah', Moshe Idel's 'Infinities of Torah in Kabbalah', and Betty Roitman's 'Sacred Language and Open Text'. 4. Literature and Midrash is the longest section with seven chapters: Frank Kermode's 'The Plain Sense of Things', Sanford Budick's 'Milton and the Scene of Interpretation: From Typology toward Midrash', Harold Fisch's 'The Hermeneutic Quest in *Robinson Crusoe*', Joshua Wilner's 'Romanicism and the Internalization of Scripture', Myrna Solotorevsky's 'The Model of Midrash' and Borges's 'Interpretative Tales and Essays', Jill Robbins's 'Kafka's Parables', and Gershon Shaked's 'Midrash and Narrative: Agnon's "Agunit"'. 5. Contemporary Midrash consists of Jacques Derrida's 'Shibboleth' and Edmund Jabès's 'The Key'. The book represents the fruits of a collective research project carried out by The Centre for Literary Studies of The Hebrew University of Jerusalem from 1983-85.

To the purist for whom the term 'midrash' can only be applied to a limited period of ancient literary production this volume may seem at times to be perverse and no doubt there will be protests at the extension of the term to cover modern literary activity. However, words, where not moribund, move on as all living things tend to and we cannot be bound by ancient etymologies or outdated dictionary-determined attitudes as if language were static and not developmental. As a word, perspective, mode of activity, and category 'midrash' works well in this volume to describe many of the writing operations behind modern as well as ancient texts. Midrash embodies the capacity to bring about the rebirth of tradition and affirms the integrity and authority of texts while, at the same time, fragmenting them. As the editors say in their Introduction (pp. ix-xiii) 'midrash is the open word, the open door, through which we are always just passing' (p. xiii). This then is a very fine collection and well worth reading by every biblical scholar, whatever precise meaning they give to the word 'midrash'.

R. P. CARROLL

HOBBS, T. R.: *1, 2 Kings* (Word Biblical Themes). 1989, Pp. xiii, 104. (Word Books, Dallas TX. Price: \$9.99. ISBN 0849907950)

Following the two volumes on the books of Kings in the Word Bible Commentary, one by S. de Vries and the other by the author of this book, an attempt is now made to stand back and 'to sketch in broad strokes some of the major themes that emerge'. Professor Hobbs concentrates on six: kings, prophets, the people of God, the covenanted land, sin and judgement, hope, and the anger of God.

This is a study that usefully strings together the texts from Kings that illustrate the author's chosen themes and provide a basis for his fuller exposition of them. The theme that is not substantially supported is that of the covenanted land; although the books of Kings show step by step how the land was lost with the carrying of the people into exile, the theme itself is mostly dormant and is not developed or expounded to an extent that deserves for it a listing among the major themes. Nevertheless, an attempt such as this to bring together the main theological themes in biblical books does provide a valuable companion and supplement to commentaries which usually concentrate on textual, historical, and literary matters.

G. H. JONES

HOSSFELD, F. L. (ed.): *Vom Sinai zum Horeb: Stationen alttestamentlicher Glaubensgeschichte*. Für Erich Zenger. 1989. Pp. 196. (Echter, Würzburg. Price: DM 29.00. ISBN 3 429 01248 1)

The six essays contained in this volume are presented in tribute to Dr E. Zenger on his fiftieth birthday for his major researches into the biblical Sinai narratives. They show an especial concern with the Decalogue, a subject to which the two major studies are devoted. The first, by C. Dohmen, surveys the entire question of what the biblical narrative intends to present as the contents of the original Mosaic tablets of law. Beginning with J. W. Goethe's observations of 1773, Dohmen notes that the biblical narrative is neither clear nor consistent on this point. Furthermore the emphasis upon the written form of the two law tablets has a distinct bearing upon the question of the origin of the Pentateuch as expressing the conditions of the Sinai covenant. From this the whole concept of a sacred 'Scripture' emerges.

Besides editing the volume F.-L. Hossfeld also offers an extended synoptic comparison of the two Decalogue formulations of Exod. 20 and Deut. 5. This effectively provides an excellent survey of recent studies of the subject. Law also provides the subject matter for L. Schwienhorst-Schonberger who devotes an essay to the subject of the structure of the Book of the Covenant, offering a valuable critique of the major studies by J. Halbe and E. Otto. H.-J. Fabry examines the historical implications of Gen. 27:1-45 and Georg Steins writes on the structure and origin of Exod. 24:12-31:18. The volume concludes with a brief survey by Robert Wenning of the excavations at Meşad Haşavyahu, dating the occupation of the site to either 600-598 or 598-588 B.C.

R. E. CLEMENTS

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. Pp. xxxiv, 310. (Cambridge University Press. Price: £30.00 (\$49.50). ISBN 0 521 35644 X)

The first edition of this standard work (published in 1969 and noted in *B. L.* 1970, p. 76) is here reprinted unchanged, but the author has added a twenty-two page introduction in which he briefly surveys a number of studies which have appeared in the meantime. Nevertheless, he states that 'I have not found it necessary to abandon my basic approach nor radically to revise any foundational interpretative stance', a conclusion which testifies to the solid worth of the original publication. Unfortunately, the indexes have not been revised to include the material from this new introduction.

H. G. M. WILLIAMSON

JOYCE, P.: *Divine Initiative and Human Response in Ezekiel* (JSOT Supplement Series 51). 1989. Pp. 186. (Sheffield Academic Press. Price: £25.00 (\$42.50). ISBN 1 85075 0416)

In many ways the most recent discussion of the book of Ezekiel has focused heavily upon problems of literary structure and the relationship between the prophet's original preaching and the final form of the text. It is welcome therefore to have a detailed treatment of one of the major theological themes posed by the book, which takes full account of the literary tensions within it, but which looks behind them. This draws attention to the elements of paradox between Ezekiel's emphasis upon divine sovereignty and initiative and the concern with human accountability and response to the divine action. The former feature appears prominently in the use of the formula of divine self-disclosure 'I am the Lord' and the assertion that Yahweh acts 'for his name's sake'. Alongside this the prophet lays emphasis upon individual

accountability, especially in the legal formulation of Ezek. 18, but also in chapters 9, 14 and in the promise of a spiritual outpouring and empowering in Ezek. 36.

Joyce argues that this tension is true to human experience and represents a prophetic sharpening of tensions which exist throughout Israel's spiritual history. The heavy stress on each citizen's accountability for Israel's misfortunes is placed over against the promise that God alone will exert his initiative to restore and rebuild Israel. That the period of crisis in which the prophet worked generated a measure of literary hyperbole is admitted, but Joyce claims that both aspects of the prophetic message belong to Ezekiel's theological inheritance. Altogether this is a most readable and stimulating study.

R. E. CLEMENTS

KANG, S.-M.: *Divine War in the Old Testament and in the Ancient Near East* (BZAW 177). 1989. Pp. xv, 251. (De Gruyter, Berlin. Price: DM118.00. ISBN 3 11 011156 X)

This revised version of Dr Kang's dissertation, written under the supervision of Professors Haran and Weinfeld in Jerusalem, adds to the rather impressive list of books on the Divine War theme that have appeared in the last few decades — Fredriksson (1945), von Rad (1951), Smend (1963), Stolz (1972), Miller (1973), Lind (1980), and Craigie (1981).

However, the author has attempted to make an advance in this field of research by highlighting three main issues for discussion: the distinction between holy war and YHWH war, the distinction between the mythical and historical realities of YHWH war, and the possible connection between YHWH war in the Old Testament and divine war in the ancient Near East. In addressing himself to these issues, Dr Kang has in Part One of his study undertaken a survey of Divine War in the ancient East, giving particular attention to the context, the concept, divine warriors, and war conduct in Mesopotamia, Anatolia, Syro-Palestine, and Egypt. When he turns in Part Two to the Old Testament material, he concentrates on wars in three main traditions, firstly the Exodus-Conquest tradition, then the Judges and Saul complex, and finally the Davidic narratives.

Dr Kang's main conclusion is that it was in the rising period of the Davidic kingdom that the motifs of YHWH war appeared in historical battles; such motifs were not found in the historical realities of the Exodus-Conquest battles nor in the wars of the Judges and Saul, only in the later theological understanding of them in the light of YHWH war.

This study is a welcome addition to the volumes listed above, on account of both the comprehensiveness of its approach and the interesting analysis of Old Testament material which is presented in it.

G. H. JONES

KARTVEIT, M.: *Motive und Schichten der Landtheologie in I Chronik 1-9* (Coniectanea Biblica, Old Testament Series 29). 1989. Pp. 176. (Almqvist & Wiksell, Stockholm. Price: Sw.Kr. 157.00. ISBN 91 22 01277 X)

Ninety-pages of this dissertation comprise a detailed textual and literary-critical study of 1 Chr. 1-9. Kartveit concludes that a *Grundschrift* belongs to the original work of the Chronicler, but that significant additions to this (e.g. 3:1-9; 5:27-41; 6:39-66) were made in two main stages of editorial revision as well as some others which affect only the Judah-section. The *Grundschrift* made, according to the author, an important contribution to the Chronicler's theology of the land by its presentation of the geographical extent of Israel's inheritance. In the south, east, and west this involved claims to territory which had not traditionally been reckoned as Israelite and which was in post-exilic

times occupied by Edomites and others, while all interest in Galilee seems to have been given up. This Kartveit takes to reflect the Chronicler's view of Judah's entitlement to territory in his own day (apart from the Transjordanian territories), or at least at some future date. The point is not developed as fully as it might be, and some attempt at a correlation with Obadiah 19–21 would be worthwhile, to see whether the Chronicler's view could be associated with this specific prophetic expectation.

G. I. DAVIES

KREUZER, S.: *Die Frühgeschichte Israels in Bekenntnis und Verkündigung des Alten Testaments* (BZAW 178). 1989. Pp. ix, 301. (De Gruyter, Berlin. Price: DM 120.00. ISBN 3 11 011736 3)

This is a study of Old Testament historical summaries or creeds which have had considerable significance for theories about the origins of the Pentateuch. The first third of the book provides a lucid account of the history of the study of the topic, from Jirku's pioneering work through Galling, who first emphasized the significance of Deut. 26:5ff and its early origin, to von Rad and Noth, reactions to whom have either questioned von Rad's particular cultic assumptions or argued for a late date for Deut. 26. The author then turns to the historical summaries to be found in Gen. 15:13–16; Ex. 3:7f, 9f, 16f; Nu. 20:15f; Deut. 6:20–25; 26:5–9 and Josh. 24. In almost all cases there is no old traditional credal form to be found, which could serve as a foundation for theories about the early history of Israel or the development of the Pentateuch/Hexateuch. Rather, they are generally literary creations which presuppose a conception of the history of Israel. Older elements are to be found only in Nu. 20:15f, and in the reference to the wandering Aramean in Deut. 26:5. Nu. 20:15f is a presentation of the exodus theme which has its roots in a cultic song of thanksgiving, and as such may be distinguished from its present R^{JE} context; Deut. 26 represents a relatively late combination of this with an old, pre-state thanksgiving for land referring to the precarious existence of the Aramean ancestor. The other historical summaries reflect an existing combination of patriarchal, exodus and conquest themes which, as Ex. 3 in particular shows, is to be found already in J, from the early monarchic period, and E. from the time of Jeroboam II. This is a useful contribution to an ongoing debate, incorporating many significant studies of individual texts.

A. D. H. MAYES

KRISPENZ, J.: *Spruchkompositionen im Buch Proverbia* (Europäische Hochschulschriften, Reihe XXIII, Bd. 349). 1989. Pp. 188. (Lang, Frankfurt. Price: Sw.Fr. 43.00. ISBN 3 631 40690 8; ISSN 0721 3409)

Krispenz argues that the book of Proverbs does not have a context in the sense of an external frame of reference, whether historical or sociological, in which its interpretation can be set. In particular, attempts to furnish a *Sitz im Leben* by postulating the 'school' as a setting in which the wisdom sentences functioned are criticized. It is held that a different kind of context exists in the book of Proverbs, one which is internal and literary in kind and which manifests itself compositionally. The literary devices which create these clusters of sentences are various, but *Paronomasie* is thought to be especially significant. The identification of such compositions enriches the exegesis of the individual sentences which comprise them. Hence the book of Proverbs possesses a linguistic and literary autonomy and in so far as it reaches out to the external world it does so by hinting at correspondences between its own linguistic and literary domain and domains which are beyond it.

These features are said to belong to 'poetic texts' or 'poetic sayings', but it is clear that 'poetic texts' or 'poetic sayings' has a special sense, since

scholars who have sought historical or social frameworks for the interpretation of the book of Proverbs have not doubted that the wisdom sentences have a metrical form — that they are poetry not prose. But when Krispenz faces the task of producing a sharper definition of 'poetic texts', we are transported into a somewhat rarified atmosphere and invited to sit at the feet of Jean-Paul Sartre and others. One feels the need of oxygen in order to breathe. We are told that poetic texts are primarily language-related, whereas prose texts are fact-related. The free use of figures of speech is an indication that language has a primary creative role in the formation of 'poetic texts'. *Paronomasien* (puns or word-plays) receive special mention as devices used in Proverbs to transcend the boundaries of individual wisdom sentences.

Compositions of wisdom sentences allegedly so formed can be inspected in part 2 of the book and *Paronomasie* reappears in part 3, where a comparison between Proverbs and Egyptian wisdom literature is offered. Egyptian 'Instructions' are disengaged from the biblical book of Proverbs because they hardly at all feature *Paronomasien*, while Egyptian cultic texts with *Paronomasien* are enlisted in order to display a special kind of relationship of word and fact. This leads on to a type of observation with which Old Testament scholars are familiar in other connections, which exaggerates the conceptual distance between the present and Old Testament times. Is it true that the book of Proverbs is so inaccessible to us as Krispenz maintains? For the most part it does not seem to me that this is so. We are not alienated from its conceptuality by a barrier which its antiquity or its mental strangeness raises.

W. MCKANE

KRÜGER, T.: *Geschichtskonzepte im Ezechielbuch* (BZAW 180). 1989. Pp. xi, 524. (De Gruyter, Berlin. Price: DM 178.00. ISBN 3 11 011473 9)

Dr Krüger's study of Ezekiel uses the notion of concepts of history to undertake a comprehensive examination of the theological and political ideas of the prophet Ezekiel. This is therefore a valuable and perceptive study of many of the most central features of the prophetic book, and it concludes with a broad reappraisal of the redactional history which has shaped it. Its starting point lies in the recognition that a particular historical perspective on the past and future inevitably implies a very basic attitude towards the present. Krüger's detailed exegesis, accordingly, focuses upon the summary historical characterizations of Israel's past presented in Ezek. 5:5–17, the allegories of Ezek. 16:1–43 and 23:1–30, and the lengthy survey of Ezek. 20. The latter, in particular, points forward to a hope of restoration because it presupposes Israel's scattering among the nations, as again in chapters 36–37.

Overall a relatively conservative approach is adopted towards the authenticity of the text, at least in contrast with some recent studies, but Krüger discerns an ongoing process of redaction which extended well after the prophet's lifetime. A community, or 'school', of Ezekiel found it necessary to clarify and elaborate the original prophetic words in the light of the changing historical situation which the divided and exiled Judeans experienced.

Certainly this is an attractive interpretation of the prophet and his legacy which recognizes that later material has been added to the original prophetic words in order to shape them into a meaningful book, but takes considerable care to explore the reasons which have brought this about. The author contends that a concept of history which hinges on notions of divine punishment and hope lies at the centre of biblical theology. This is perceptively explored in examination of the specific reasons which the prophet adduces for divine action. The study lies close to the traditio-historical approaches of G. von Rad and W. Zimmerli, but carries the debate into a much more detailed analysis of the way in which the book of Ezekiel reflects the broken

and changing structure of Israel as a community after 598 and 587 B.C. Altogether this is a most attractive piece of research.

R. E. CLEMENTS

LACOCQUE, A. and P.-E.: *Le Complexe de Jonas: une étude psycho-religieuse du prophète* (Initiations). 1989. Pp. 2320. (Cerf, Paris. Price: Fr. 180. ISBN 2 204 03075 9; ISSN 0298 5586)

This is a considerably reworked French edition of the original English version *The Jonah Complex* (John Knox Press, 1981). The main differences that I can see between the editions, apart from the extended bibliographical material and the more general sophistication of rewriting, are an extra chapter dealing with heroes, monsters, and initiation rites: a response to Carl Jung, a longer second chapter on Jonah as satire (the English version treats Jonah as symbolic narrative), and an appendix on Jonah as a stage on the way to apocalyptic. Mircea Eliade's foreword appears in both editions (and symbolizes the connection between the book and the Chicago Theological Seminary). In my opinion this book is a brilliant treatment of the biblical text of Jonah as well as a fine psychoanalytical reading of it. It is a psychotheological analysis of Jonah which demonstrates yet again how profoundly interesting and interrogating generations of readers have found that short story, satire, subversive parable of the 'prophet' Jonah. In a few columns of beautifully structured Hebrew the author has composed a tale of profound significance and undying literary interest. The epithet to the Lacocques' book is, needless to say, from Father Mapple's sermon in Melville's *Moby Dick* (at great length Melville's classic work rewrites the Jonah legend). The Lacocques mean by the phrase 'the Jonah complex' (influenced here by Abraham Maslow's existential psychology) the fear, or refusal, to actualize one's vocation (i.e. the rejection of the sublime, the Outer Voice, God) or, in more human terms, the refusal to grow up (i.e. Jonah as the permanently infantile figure). For their Jonah is not simply the protagonist of the biblical story: 'il est un être humain, il est chacun de nous' (p. 265). A fine book and well worth reading — in whichever version.

R. P. CARROLL

LANGER, B.: *Gott als "Licht" in Israel und Mesopotamien: Eine Studie zu Jes 60, 1-3. 19f.* (Österreichische Biblische Studien 7). 1989. Pp. viii, 255. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: ÖS 198.00; DM 29.40; Sw.Fr. 25.50. ISBN 3 85396 078 2)

Building upon the work of earlier scholars, Langer here argues that Old Testament light-symbolism is at many points to be understood as sun-symbolism, including places where it refers to Yahweh. Particular emphasis is laid on passages where light is associated with *š'dāqāh* and *mišpāṭ* and on the use of the verbs *zārah* and *yašā'*, to suggest a connection with Shamash as the god of justice, and on the association between light and life, which appears both in Mesopotamia and in the Bible. Isaiah 60 forms a natural starting-point for this investigation. As a purely comparative study this dissertation is of unusual interest, but the additional point that some Old Testament poets may have used light-symbolism in ways derived ultimately from Mesopotamia is also carefully and convincingly made. Whether there was as much Assyrian influence as Langer thinks on pre-exilic Judaeon religion may perhaps be doubted, and it may be preferable to see in the evidence to which she draws attention a revival and reuse of conceptions which had established themselves in Canaan at a much earlier date.

G. I. DAVIES

LANGER, G.: *Von Gott erwählt – Jerusalem* (Österreichische Biblische Studien 8). 1989. Pp. xiv, 352 and 22 pages of texts and tables. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: ÖS 328.00; DM 48.80. ISBN 3 85396 0790)

This detailed study is concerned with the interpretation of Deut. 12 in early Jewish exegesis, with a view to any contribution that might make to modern exegesis. Following an overview of present study of Deut. 12, covering its redaction, formulaic language and themes, and including a detailed commentary, the author turns to the interpretation of the chapter in the intertestamental literature, with a particularly useful account of its exegesis in the Temple Scroll. Succeeding sections on the versions and the Samaritan literature are followed by the major concern of the study: Deut. 12 in rabbinic exegesis. Here reference is made especially to Sifre and the Tannaitic Midrash on Deuteronomy, but also to Midrash Rabbah and all references to Deut. 12 in the Mishnah, Tosefta, the Talmuds, and midrashim. Introductory issues relating to the nature and interrelationship of the rabbinic materials are left aside in favour of an emphasis on collecting the relevant rabbinic references in a verse by verse treatment of Deut. 12. A distinction is made between exegesis of material which was historically relevant and that which was of theoretical interest. Although the sacrificial laws, which had no immediate practical reference for the rabbis, may have been studied for a possible restoration of the sanctuary, the theoretical study of this law was itself reckoned as fulfilment of the sacrificial cult. In that rabbinic exegesis was based upon and presupposed the unity of scripture and the significance of all its parts, it has more in common with modern literary study than with historical critical enquiry.

A. D. H. MAYES

MCCONNELL, F. (ed.): *The Bible and the Narrative Tradition*. 1986. Pp. 152. (Oxford University Press, New York and Oxford. Price: £15.00. ISBN 0 19 503698 0)

Increasingly, Biblical scholars are finding their own professional terrain invaded by interlopers from the field of general literature. The Bible is being rediscovered, not simply as a 'great' or profound or influential work of literature, but as the kind of tantalizing, ambiguous, elliptical, and self-referential text that appeals to the modern literary sensibility. Biblical scholars will do well to accommodate within their conception of the boundaries of their subject the work of such major literary critics as those represented in this volume, Harold Bloom, Hans Frei, Frank Kermode, Herbert Schneidau, and others. It is, at the least, stimulating to read Bloom's evaluation of the Yahwist as 'a writer more inescapable than Shakespeare, and more pervasive in our consciousness than Freud' (p. 20), but even more valuable perhaps to encounter perceptions of our texts such as those of Schneidau, when he argues that it is quintessential to the Old Testament history that it 'has no *logos* to manifest' and that its narratives 'transcend, even evade, theology' (pp. 147, 133). I was grateful for this book which developed my understanding of why (for what purpose) I was an Old Testament scholar.

D. J. A. CLINES

VAN DER MEER, W.: *Oude Woorden worden Nieuw: De opbouw van het boek Joël*. 1989. Pp. x, 346. (Kok, Kampen. Price: fl 49.50. ISBN 90 242 4821 3)

This book, a Kampen dissertation (1989) supervised by E. Noort and J. C. de Moor, investigates the structure of the book of Joel. An introductory chapter considers the relevant questions and surveys scholarly discussion of

them, and also sets out the methods to be used in this study. Chapter 2 analyses the book from the point of view of form into the following cantos: 1:2-12; 1:13-20; 2:1-14; 2:15-27; 3:1-4:8; 4:9-17, and a sub-canto: 4:18-21; and the relation of the cantos to one another is discussed. Chapter 3 analyses the cantos from the point of view of subject matter. Chapter 4 draws together the conclusions. The kernel of the book of Joel (perhaps from the 8th 7th century B.C.) is found in 1:5-12, 13-20; 2:18-19c, 21-4; 3:1, 3-5b. This was expanded in the late 7th-early 6th century by the addition of 1:2-4; 2:1-14; 15-17, 19d-20, 25-7; 3:2, 5c; 4:1-3 (minus 4:1a), 9-17. Finally, the following verses were added: 4:1a, 4-8, 18-21. The book ends with a concordance of the Hebrew words in Joel, a list of abbreviations, and indexes of authors, biblical references, and Hebrew words (including the words used in parallel with them).

J. A. EMERTON

VAN DER MEER, W. and DE MOOR, J. C. (eds): *The Structural Analysis of Biblical and Canaanite Poetry* (JSOT Supplements 74). 1988. Pp. ix, 423. (Sheffield Academic Press. Price: £22.50 (\$37.50). ISBN 1 85075 194 3)

Fifteen essays are gathered together in this volume, which seeks to promote a new method of structural analysis of West Semitic poetry according to principles developed over the last few years by P. van der Lugt and J. C. de Moor. Metre and syllable-count are rejected as sure guides to structure, which is isolated into sub-groups of diminishing size from Cantos, through Canticles (Watson's Stanzas), Strophes, Verses, Cola (predominantly Bicola), down to Feet. The Foot is a stressed sense-unit varying from one to eight syllables in length. In their introductory essay M. C. A. Korpel and J. C. de Moor explain these principles, not with entire clarity, and argue that the variability in extent of each prosodic unit is an important tool among West Semitic poets, who were thus enabled to explore a wide range of poetic experience through an infinitely adaptable traditional form. Chiasmus was also a fundamental element of structure (p. 61) though not so named, often determining the form of large-scale units. Psalm 78 is treated as a test-case.

K. Spronk applies these ideas to an analysis of the Keret story, a little optimistically, since so much of the text is missing, and argues that the structures he discerns in (imposes upon?) the text are clues to the overall interpretation. W. T. Koopmans makes a good case for Joshua 23 being a poetic narrative; M. C. A. Korpel convincingly argues that Isa. 5:1-7 is a clever allegorical interplay of love-song and lawsuit forms; while R. de Hoop shows that Jonah 1:1-16 is both poetic and chiasmic in form. J. C. de Moor re-examines Micah 1, and H. W. M. van Grol Zephaniah 2-3, while W. van der Meer argues that Psalm 110 is pre-exilic, updated in the exile. P. van der Lugt surveys 150 years of Job scholarship, and in a further essay concentrates on ch. 28. J. Renkema then contributes four chapters on a thoroughgoing analysis of Lamentations, and the book concludes with a reconstruction of an Aramaic poetic original for the Lord's Prayer by de Moor. While individual points of discussion in these studies may fail to convince readers, it is encouraging to see a departure from the all too atomistic approach common in exegetical work, and a collection of essays with nine authors all testing the same theory is perhaps a first outside the physics laboratory!

N. WYATT

METTINGER, T. N. D.: *In Search of God: The Meaning and Message of the Everlasting Names*. Translated by F. H. Cryer. 1988. Pp. xiv, 251. (Fortress, Philadelphia. Price: \$24.95. ISBN 0 8006 0892 5)

This engaging volume, rendered into lucid English by the experienced translator F. H. Cryer, is a translation from Swedish of *Namnet och*

Närvaron: Gudsmann och Godsbild i Böckernas Bok, 1987. A full review by B. Albrektson, both welcoming and with a sting in its tail, appeared in *B. L.* 1989, pp. 110–11.

A. G. AULD

MICHEL, D.: *Untersuchungen zur Eigenart des Buches Qohelet*, mit einem Anhang von R. G. Lehmann, 'Bibliographie zu Qohelet' (BZAW 183). 1989. Pp. vii, 329. (De Gruyter, Berlin. Price: DM 118.00. ISBN 3 11 012161 1)

This volume brings together a number of studies by Michel, two of which ('Vom Gott, der im Himmel ist' and 'Qoheletprobleme: Überlegungen zu Qoh 8:2–9 and 7:11–14') have appeared elsewhere. All are the fruit of many years research on the book of Qoheleth.

Qoheleth is often described as unique in the Old Testament, not only in regard to its philosophy, but also in its language. While the latter has been considered as approximating that of the Mishnah, detailed study has shown that the differences are considerable; and while there are obvious affinities with the older literature, Qoheleth is already at odds with it too.

Chapter 1 (pp. 1–83) is a careful study of Qoh 1:3–3:15 where Michel believes that the essence of Qoheleth's philosophy may be distilled. The second chapter, although already in print, is included because it is apropos of the subject matter, and is a study of Qoh 8:2–9 and 7:11–14. Chapters 3–6 are exegetical studies of Qoh 3:19–22; 7:1–10; 6:1–12; 9:1–10 respectively, and the *raison d'être* of the book, viz. passages in which Qoheleth is engaging in polemic with contemporary thinking. There follow three chapters which deal with Qoheleth's use of *yēs*, *kī*, and *āšer*, while chapter 10 'Zur Eigenart des Buches Qohelet' is to some extent a drawing together of the factors involved in Qoheleth's individuality.

There are two appendixes: 'Vom Gott, der im Himmel ist' and 'Bibliographie zu Qohelet'. The latter, by Reinhard G. Lehmann, though not without its errors (e.g. Vox (twice) p. 319 should read Fox and appear on p. 299), is very comprehensive and will certainly serve Qoheleth studies for some time. Its usefulness is, however, diminished by the absence of an Abbreviations register; but there are good indexes (author, reference, Hebrew word, and subject).

R. B. SALTERS

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. Pp. 301. (Sheffield Academic Press. Price: £25.00 (\$42.50). ISBN 1 85075 182 X)

Translated from a Danish original this book is a perceptive and painstaking study of the central metaphor of the tree in Isa. 1–39. Part A contains a useful review of historical definitions of the metaphor and sets out the major topics dealt with in the study. These are: 1. The contents of the tree metaphors and their informative function in providing theological interpretations of the political situation; 2. The function of the tree metaphor which is to engage and affect the audience by means of its expressive power, and 3. The suitability or openness of figurative language in reinterpreting the original proclamation. The 'polyvalence' of imagery is thus identified as a vital feature in the origin and perpetuation of prophetic oracles. In Part B Nielsen applies her thesis in a close analysis of texts which she divides into three groups: vineyard metaphors (Isa. 5:1–7; 27:2–6), tree-felling metaphors (Isa. 10:33–11:9,10; 14:4b–20; 37:22b–32; 6:12–13; 2:12 17; 4:2–6; 32:15–20) and forest-fire metaphors (Isa. 9:7–20; 10:16–19; 1:29–31). On the basis of her analysis the author supports those scholars (von Rad, Wildberger) who find

judgement statements and salvation statements in Isaiah's original message. She argues that the tension between judgement and salvation is maintained by means of the metaphor of the tree which is destroyed, yet puts out new shoots. A final section discusses the main themes of Isaiah's theology.

Apart from its own intrinsic value this volume draws attention to important discussions of figurative language in recent literary criticism which have appeared in German and Scandinavian books and articles not readily available to a wider English audience. The extensive footnotes are a mine of information in this respect.

P. W. COXON

O'BRIEN, M. A.: *The Deuteronomistic History Hypothesis: A Reassessment* (OBO 92). 1989. Pp. xiii, 319. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 86.00. ISBN 3 7278 0647 8; 3 525 53722 0)

This monograph, a revised version of a 1987 Melbourne thesis, represents an ambitious attempt to provide a comprehensive theory about the composition of Deuteronomy-Kings in the light of the enormous quantity of recent research on various parts of these books. O'Brien agrees with those who believe that the first edition of the Deuteronomistic History ended with Josiah, and was composed during his reign by an author who supported the Deuteronomic reform. This history was subsequently edited in three Deuteronomistic stages. It was first of all extended by the addition of most of the material in 2 Kings 23:28–25:21; then revised more substantially in order (*inter alia*) to make Manasseh a more central figure. A still later Deuteronomist extensively revised the history in a 'nomistic' manner; and this final Deuteronomistic edition was subsequently expanded by the addition of other material (e.g. Judges 1).

This is obviously a piece of work into which has gone an enormous amount of effort. It will be useful as a reference work for those working on Deuteronomy-Kings and interested in work on these books up to 1987 (no serious attempt is made to interact with work later than this, though some of it is cited in the footnotes). Whether the synthesis which is attempted in it is a convincing one, however, is another matter. Like all work on the composition of the Deuteronomistic History, it is in the end the plausibility of the treatment of the books of Kings which will determine the plausibility of the whole; and here, at least, O'Brien's theory has serious weaknesses. On the one hand, in joining Cross and Nelson with regard to the end-point of the history in 2 Kings 23, he has boarded what is fast becoming regarded by many scholars in the field as a sinking ship; and he does not have sufficient new material to effect the necessary repairs. He does not, for example, take note of criticisms which have been voiced with regard to Cross's view of the structure of Kings. Nor does he demonstrate anew why it is that we must believe in a pre-exilic Deuteronomistic version of 2 Kings 21–23. The distinction between his original author of Kings and his first two redactors must therefore be regarded as questionable. On the other hand, he is heavily dependent in his treatment of the remainder of Kings upon the work on the judgment formulae carried out by his supervisor, A. F. Campbell (in *Of Prophets and Kings*, reviewed in *B. L.* 1987, p. 60). Campbell's explanation of these formulae as deriving from two pre-Deuteronomistic sources, as well as from both pre-exilic and exilic Deuteronomists, is, however, unconvincing. There are insufficient grounds for denying that the majority of these formulae between 1 Kings 3 and 2 Kings 18 derive from one author. If they *are* from one author, however, then they point, not just to a 'Southern Document' ending with Hezekiah, as Campbell and O'Brien would have it, but to an original version of the whole of Kings which ended there. In short, O'Brien is attempting belatedly to occupy ground which has long since been abandoned

by those who believe in an exilic Deuteronomistic History, and which is slowly being vacated by those who believe in a pre-exilic one. It will require further work on his part if scholars from either group are to be persuaded to repossess it.

I. W. PROVAN

ODASHIMA, T.: *Heilsworte im Jeremiabuch: Untersuchungen zu ihrer vordeuteronomistischen Bearbeitung* (BWANT 125). 1989. Pp. xiii, 353. (Kohlhammer, Stuttgart. Price: DM 79.00. ISBN 3 17 009842 X)

Taro Odashima's book is based on his 1984 dissertation at Bochum under the supervision of Siegfried Herrmann, the doyen of German Jeremiah scholarship. It also owes something to the influence of Henning Graf Reventlow, another distinguished Jeremiah scholar at Bochum. Apart from the obvious examination of Jer. 30–31, it analyzes the *Heilsworte* to be found in 2:2–4; 3:12–13, 21–25; 6:16–17, 22–26; 10:17–25. This is essentially a study of the pre-deuteronomistic elements in the book of Jeremiah which concentrates on developing the analysis already undertaken by Thiel on the deuteronomistic redaction of Jeremiah and by Böhmer's treatment of 30–31 in *Heimkehr und neuer Bund* (1976). Odashima argues for the land of Judah as the place where this pre-deuteronomistic edition (*Bearbeitung*) of salvation elements was produced and dates its production to the period between 587 and 550 (the fall of Jerusalem and Thiel's date for the deuteronomistic edition of Jeremiah), favouring the first third of the sixth century as the most probable time (cf. pp. 295–97).

This is an honest and workmanlike piece of work, with some very useful excursuses on a number of topics. His treatment of Giesebrecht's 1894 commentary on Jeremiah as the forerunner of Duhm's more famous methodological approach chimes in with what a number of Jeremiah scholars feel to be the case. His excursus on McKane's commentary (pp. 72–80) is an interesting early response to that major 1986 work and his excursus on 31:22b (pp. 129–38) gathers together a useful collection of insights. The absence of any consideration of Christoph Levin's *Der Verheissung des neuen Bundes* (1985) weakens Odashima's claims for an early dating of the *Heilsworte* factor (Levin's sophisticated arguments for the long, slow development of the Jeremiah tradition make his work very promising for current Jeremiah studies). I just notice the equal absence of any knowledge of Carroll's work on Jeremiah, but hope that is a corrigible omission in Odashima's thinking.

R. P. CARROLL

OHLER, A.: *Studying the Old Testament: From Tradition to Canon*. Translated by D. Cairns. Paperback edition. 1985. Pp. 388. (T. & T. Clark, Edinburgh. Price: £12.50. ISBN 0 567 29166 9)

This unaltered paperback edition, but for price and ISBN, appeared in 1989. R. P. Carroll's commendation in *B. L.* 1986, p. 78, has been corrupted on its back cover.

A. G. AULD

PARAN, M.: *Forms of the Priestly Style in the Pentateuch: Patterns, Linguistic Usages, Syntactic Structures*, with an Introduction by M. Haran. 1989. Pp. 400 and pp. xvi of English summary. (Magnes, Jerusalem. Price: \$23.50. ISBN 965 223 692 6)

Meir Paran died in 1985 at the age of 41, and his 1984 PhD dissertation was prepared for publication by Menahem Haran. The work begins with a comparison of the styles of the Holiness Code and Deuteronomy (there are no suitable parallels between P and D) using the results to concentrate upon P.

Literary features identified include the 'circular inclusio' (repetition of the predicate of the sentence, a feature also found fairly frequently in Ezekiel), the use of poetry-like parallelism, including the expansion of one-clause prohibitions into double clauses with parallelism, and the use in pericopes of inclusio, chiasm, and digression. The author accepts the view of Haran that P was kept in priestly circles and disclosed only after the return from exile. This explains why, in the author's view, Deutero-Isaiah uses language peculiar to P, and D was dependent upon H. The volume is an important contribution to scholarship and a fitting memorial to its author.

J. W. ROGERSON

PARDEE, D.: *Ugaritic and Hebrew Poetic Parallelism. A Trial Cut* (nt 1 and Proverbs 2) (VTS, 39). 1988. Pp. xvi, 202. 3 fold-out charts. (Brill, Leiden. Price: fl. 120.00 (ca. \$60.00). ISBN 90 04 08368 5)

In an attempt to supply empirical data for determining the character of Ugaritic and Hebrew poetry, Pardee has provided an extremely detailed analysis of two passages: the first twenty-five lines of KTU 1.3 (the first tablet in the Baal Cycle) and chapter 2 of Proverbs. Both texts are described in terms of their 'parallelistic structure', which involves various types of parallelism (repetitive, semantic, positional, phonetic).

Before presenting his own findings he modestly applies the analytical methods of four scholars (T. Collins, M. O'Connor, S. Geller, and B. Kaiser) to these two passages and evaluates the results. There are two appendices, both previously unpublished lectures by the author on Ugaritic and Hebrew poetry, which are convenient summaries of his approach. Indices are provided.

The analytical model described by P. and so rigorously applied to the chosen texts reveals a wealth of previously unnoticed features and replaces impressionistic descriptions with concrete data, especially on alliteration in its widest sense. The differences and similarities between Ugaritic and Hebrew poetry are also highlighted. His method now needs to be tested on other poetic texts from both traditions.

W. G. E. WATSON

POHLMANN, K.-F.: *Die Ferne Gottes — Studien zum Jeremiabuch* (BZAW 179). 1989. Pp. x, 232. (De Gruyter, Berlin. Price: DM 88.00. ISBN 3 11 011828 9)

Karl-Friedrich Pohlmann's *Studien zum Jeremiabuch: Ein Beitrag zur Frage nach der Entstehung des Jeremiabuches* (FRLANT 118, 1978; reviewed in *B. L.* 1979, p. 88) was one of the better German monographs published on Jeremiah in the 1970s. In this more recent book, which has the lengthy subtitle *Beiträge zu den "Konfessionen" im Jeremiabuch und ein Versuch zur Frage nach den Anfängen der Jeremiatradition*, he returns to some of the same issues but with a different focus from that of the earlier book. The book includes some material from his 1985–87 seminars on the book of Jeremiah. Pohlmann is a careful exegete of the text and is sensitive to the nuances of disputed and difficult interpretive moves in the handling of the vexed question of the laments. His placement of the word 'Konfessionen' in inverted commas is testimony to his awareness of the complexities of the issue and he considers a wide range of texts in Jeremiah in his discussion of the origins, future expectations, and the role of the opponents in the laments. He is also wise enough to place the word 'Jeremia' in inverted commas at times in order to indicate his view that the Jeremiah of much of the laments is a contribution of the writer of the poems. Rightly, in my opinion, he sees parallels between the ascription of the laments to Jeremiah and the *l'dāwid* titles of some of the Psalms. In the shorter second part of the book Pohlmann analyzes the

premonition of doom and laments of doom in Jer:2-9 in relation to the origins of the Jeremiah tradition. The book concludes with some considerations of and questions about the problematics of current research into biblical prophecy. Another very useful book on Jeremiah from a very fine Jeremiah scholar.

R. P. CARROLL

POLLEY, M. E.: *Amos and the Davidic Empire: A Socio-Historical Approach*. 1989. Pp. xii, 243. (Oxford University Press, New York and Oxford. Price: £24.00. ISBN 0 19 505478 4)

The author, who teaches Religion at Davidson College, North Carolina, disclaims novelty in his treatment of Amos, and credits G. Henton Davies (who happily is not as 'late' as Polley describes him) and J. Mauchline with the essentials of the views he presents, that the Judean prophet 'went north to condemn Israel's division of the Davidic kingdom'. After an Introduction, two main chapters review Kingship and state religion, first in Egypt, Mesopotamia, and Canaan, and then in Judah and Israel. Chapter four restates the argument that the peoples rebuked in Amos 1:3-2:3 are linked by former ties with David. Polley next assembles the arguments that Amos's cultic rebukes were directed against syncretistic forms of Yahwism practised at shrines other than Jerusalem. The sixth chapter suggests that the school where issues of social justice were sharpened for him was the royal 'court' in Tekoa recently established by Jehoshaphat — Israel's illegitimate monarchy could offer no guarantee of justice. And the final two chapters argue that only when it was clear to Amos that the north had spurned his call for a repentance that involved return to Judah did he proclaim destruction of guilty and innocent alike. The author has paid thorough attention to a wide-ranging bibliography. It may be that when so many studies of Amos are available, his own case may suffer from the cost of purchasing it.

A. G. AULD

DE PURY, A.: *Le Pentateuque en Question: Les origines et la composition des cinq premiers livres de la Bible à la lumière des recherches récentes* (Le Monde de la Bible). 1989. Pp. 421. (Labor et Fides, Genève. ISBN 2 8309 0148 7)

This volume comprises the texts of the papers read at a research seminar organized in 1987 by the French-speaking universities of Switzerland, together with brief accounts of the discussions which followed. Papers originally delivered in other languages have been translated into French. The list of contributors, all of whom have published notable studies elsewhere on Pentateuchal questions, is alone sufficient to indicate the importance of the work: S. Amsler, E. Blum, F. Crüsemann, A. de Pury, R. Rendtorff, T. Römer, M. Rose, H. H. Schmid, H. Seebass, J.-L. Ska, J. Vermeylen, and E. Zenger. The first part, a seventy-page 'introduction' by de Pury and Römer, brilliantly describes the course of Pentateuchal criticism from its beginnings, concluding with a presentation of the main problems at present under discussion. Parts 2 and 3, respectively entitled 'Les couches littéraires' and 'Thèmes et traditions', form a kaleidoscope of differing views on all these questions. The final papers, by Crüsemann and Schmid, hardly succeed as 'essais de synthèse', but this is not surprising: such a task would be as impossible now as it was three years ago. Almost all of the contributions are of a very high quality. Those who wish to follow the current debate on the Pentateuch in all its richness and diversity will find here the best account of it so far available. The lack of either an index of authors or a bibliography is, however, particularly unfortunate in a volume of this kind.

R. N. WHYBRAY

REID, S. B.: *Enoch and Daniel: A Form Critical and Sociological Study of Historical Apocalypses* (Bibal Monograph Series 2, Berkeley 1989. Pp. xiii, 147, (BIBAL, Berkeley, CA. Price: \$12.95 plus \$1.00 postage and handling. ISBN 0941037 07 X)

This book claims that form criticism, anthropology, sociological models, and the study of mantic activity have been under utilized in the study of Apocalyptic. It comprises a good introductory piece 'History of Research and its Proper Utilisation' and then detailed studies of the historical Apocalypses of 1 Enoch and Daniel. The emphases are on apocalypticism as a mantic activity and on the fine use of sociological analysis; not all apocalypses had the same point of view or came from the same sector of society. It is good to see these elements being given serious consideration, especially as they will help to bring the apocalypses back to the centre of our picture of inter-testamental Judaism and thus correct a serious distortion. The book is very tightly written and there are good bibliographies.

M. BARKER

SCHREINER, J. (ed.): *Beiträge zur Psalmenforschung: Psalm 2 und 22* (Forschung zur Bibel 60). 1988. Pp. 384. (Echter, Würzburg. Price: DM 48.00. ISBN 3 429 01174 4)

This volume consists of papers read at a conference of Catholic Old Testament scholars in Salzburg, 1987. O. Loretz uses colometric analysis to argue that Ps. 2 is a post-exilic composition which also contains some pre-exilic material. F. Dieckrich systematically discusses the main aspects of the final form of Ps. 2 to achieve a comprehensive view, also a post-exilic setting. A. Deissler considers the position of Ps. 2 in the Psalter; it is seen as composed by a scribe learned in scripture and wisdom, with Ps. 1 already before him as prelude to the Psalter. It expounds God's law for the nations, who are to submit to his Messiah, and all the following Davidic psalms are to be read in this messianic light. P. Maiburger treats the understanding of Ps. 2 in LXX, Targum, Qumran, early Judaism, and New Testament.

G. Vanoni analyses the great variety of literary-critical treatments of Ps. 22 in terms of 'models' and with much tabulation. It is difficult to say what he achieves. H. Irsigler seeks to uncover an exegetical process in the actual text of Ps. 22. He finds the primary text in vv. 2-27, which arose as a whole in post-exilic times as a prayer-formula kept at the temple for individuals in need. The expanded text reflects the eschatological outlook around 300 B.C. Structural observations are ingeniously presented in tables and charts. J. Schreiner writes on the implications of Ps. 22's position in the Psalter; consideration of the series constituted by Pss. 3-41 leads to recognition of the mid-way position of Ps. 22 as emphasizing the journey from the depths to the heights. H.-J. Fabry traces Ps. 22's way through the Versions, Qumran, rabbis, New Testament, and (in summary) the Fathers; it is a way which relativizes the question of the 'final text'.

Finally, N. Fuglister gives a noteworthy treatment of the use of the Psalms at the turn of the era. It is a factual, well annotated study. It refutes the hallowed notion that the Psalter was the hymnbook of the Second Temple and the synagogue and disposes the lectionary cycles for this period. The purpose of the collection is set instead in the realm of private piety. These are all solid contributions and form a valuable collection.

J. H. EATON

SEITZ, C. R.: *Theology in Conflict: Reactions to the Exile in the Book of Jeremiah* (BZAW 176). 1989. Pp. 329. (De Gruyter, Berlin. Price: DM 138.00. ISBN 3 11 011223 X)

This study seeks to break through the literary impasse in the study of the book of Jeremiah by a detailed socio-historical investigation of events in

Judah, notably after the death of Josiah. It reveals increasing internal instability and conflicting views within the community on the significance of 597 and 587 B.C.E. and the relationship between them. 2 Kings 24, the work of one deported in 597, regards the events of 597 as the end of Judah, an attitude drawing on the harsher elements of judgement in earlier Jeremiah oracles. An exilic redaction, with close points of contact with Ezekiel tradition and the Dtr history climaxing in 2 Kings 25, questions the validity of continuing life in the land or kingship post 597 and places all hope for the future on the restoration of the deportees. A scribal chronicle, however, mainly in chs. 37–47, with introductory material in 27–29, and the continuing activity of the prophet post 597, views the possibility of legitimate existence for a remnant community, and kingship, in the land post 597 and post 587. The thesis of such divergent theological traditions is grounded in detailed textual analysis. An interesting excursus examines the role of the 'people of the land' in the period under review. Based on a Yale dissertation presented in 1986, this book is essential reading for anyone trying to crack the Jeremiah tradition code. It was completed too early to take account of more recent studies by Carroll, Holladay, and McKane.

R. DAVIDSON

SEKINE, S.: *Die Tritojesajanische Sammlung (Jes 56–66) Redaktionsgeschichtlich Untersucht* (BZAW 175). 1989. Pp. xi, 303. (De Gruyter, Berlin. Price: DM 138.00. ISBN 3 11 011633 2)

This revised dissertation continues the discussion of the perennial questions of the authorship and redactional history of Isaiah 56–66. The author starts from the supposition of a general agreement that 56:1–8 and 66:18–24 form a redactional framework to the whole, and that chapters 60–62 are central to the teaching of the 'Einzelperson' known as Trito-Isaiah. From these passages he reaches certain conclusions about the styles and theological viewpoints of both redactor and prophet, and then compares these with the rest of the work. He thus divides these chapters into their component 'strata'. Next he checks his results on the basis of the presence in or absence from each designated passage of a set of fundamental theological concepts. He concludes that these chapters consist of 1. the words of a 'liberal' prophet, floruit ca. 519–15 B.C.; 2. seven other strata expressing different points of view and dating from before 537 to the late post-exilic period; 3. additions made by the final redactor. A critique of Elliger's arguments in favour of unity of authorship forms a concluding excursus. This is a careful piece of work; the author is, however, perhaps more successful in demonstrating multiplicity of authorship than in explaining how and why this disparate material has been brought together and in this particular order.

R. N. WHYBRAY

SOGGIN, J. A.: *Introduction to the Old Testament. From its origins till the closing of the Alexandrian Canon*. 3rd edition. Translated by John Bowden. 1989. Pp. xxxii, 608. (SCM, London. Price: £17.50. ISBN 0 334 00702 X)

This third edition of Soggin's *Introduction*, a translation of the fourth Italian edition (see B. L. 1988, p. 91), has been thoroughly updated and recast from the editions noted in B. L. 1977, pp. 74–75; and 1981, pp. 78–79. As always with his work, a feature of this edition is the range of its annotated and up-to-date bibliographies, for which the author had the assistance of R. J. Coggins. Typically the Preface shows Soggin already foreshadowing the next edition with an apology that he has not begun this present one with Deuteronomy and the so-called 'Deuteronomistic' history, and has not treated the Book of Isaiah as a single redactional complex. Modestly, he notes the importance of 'exegesis more as literary criticism', but leaves that task to others who have the capacity for aesthetic criticism.

A. G. AULD

SPIECKERMANN, H.: *Heilsgegenwart: Eine Theologie der Psalmen* (FRLANT 148). 1989. Pp. 342. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 118.00; paperback price: DM 80.00. ISBN 3 525 53829 4; 3 525 53830 8 (pbk))

This is not a comprehensive theology of the Psalms, but a tracing of their theological core. The focus is on the ideas of Yahweh present in his temple: sustainer and replenisher of the world, lord of all creatures. Exodus tradition is integrated into the temple themes descended from canaanite sources, but it is a temple theology, not salvation-history, which characterizes the Psalms and should not be undervalued. The greater part of the argument arises from the exposition of selected psalms, which are printed in Hebrew and in translation in a way that shows structure and supposed layers of additions. From these texts the themes unfold: God creator and sustainer (Pss. 104, 148, 19), God of his people (Ex. 15; Pss. 137, 74, 78, 114), Lord of his sanctuary (29, 93, 48, 24, 21), God of the human being (8, 22, 30, 23). The author has skilfully charted his course through the wealth of material and his sober expositions of the texts will be especially valued.

J. H. EATON

STANSELL, G.: *Micah and Isaiah: A Form and Tradition Historical Comparison* (SBL Dissertation Series 85). 1988. Pp. vii, 165. (Scholars Press, Atlanta GA. Price: \$16.95 (member price: \$10.95); paperback price: \$10.95 (member price: \$7.95). ISBN 0 891310 962 4; 0 89130 963 2 (pbk))

In this 1981 Heidelberg dissertation done under H. W. Wolff, Stansell investigates the similarities which have been noted for a century and more between the oracles of Isaiah of Jerusalem and those of Micah of Moresheth, seeking by a close analysis of the prophetic forms used and the ways in which the prophets had adapted traditional themes and motifs to discover whether Micah was directly influenced by Isaiah. (Because of problems of authenticity, only chapters 1–3 of Micah are considered.) An examination of the use made of the theophany tradition by the two prophets suggests that 'these two eighth-century prophets can reach back to the same ancient traditional material and yet adapt it in importantly contrasting ways' (p. 34) — in terms both of form and content: a judgement subsequently confirmed by an examination of the Jerusalem/Zion tradition (Micah 'is engaged in a sharp polemic against the Zion tradition'; Isaiah's attitude is 'more complex': 'Zion may be punished but she will not be destroyed'). Again both men clashed with groups of rival prophets, but the backgrounds of the opponents differed and the contentious issues were not identical. Both prophets denounced social oppression, but again differences of both form and content are evident. It is concluded that direct influence of Isaiah on Micah is unproved; close verbal similarities are to be put down to a common redaction, a topic which is adjudged to call for further research, as is the measure of kinship between the books of Micah and Jeremiah. A lucid monograph, despite the wealth of technical discussion of the relevant texts.

B. P. ROBINSON

STUART, D.: *Hosea Jonah* (Word Biblical Themes). 1989. Pp. x, 121. (Word Books, Dallas TX. Price: \$9.99. ISBN 0 8499 0789 6)

This is a companion volume to the author's Word Biblical Commentary published in 1987. It seeks to elucidate the main themes of these prophetic books and to draw out their theological implications, relating them also to the New Testament. As an introductory book, less technical than the commentary, it will be of some use to the general reader who shares its fundamentalist outlook, but the limitations of its size do not permit treatment in sufficient depth to serve adequately its professed purpose of assisting preaching and

teaching. Occasionally, most obviously in the comment on forgiveness in Jonah, it becomes more of a general homily than elucidation of a particular text. It is a little surprising to read of Amos' intercession in 7:1-3 that 'God graciously accepted his prophet's plea, knowing full well, of course, that he had yet other options for punishing his people in mind', namely 9:1-4 which is regarded as a disaster of rather less significance. And can Hosea 14:8 be regarded as 'the very last verse of the book' (p. 19)?

G. I. EMMERSON

TSUMURA, D. T.: *The Earth and the Waters in Genesis 1 and 2: A Linguistic Investigation* (JSOT Supplement Series 83). 1989. Pp. 201. (Sheffield Academic Press. Price: £22.50 (\$33.50). ISBN 1 85075 208 7; ISSN 0309 0787)

In this important monograph Dr Tsumura scrutinises the vocabulary of earth and waters in Gen. 1 and 2 and concludes that both chapters reflect essentially the same cosmology. There is no need to posit for the picture in ch. 1 a Babylonian origin linked with the battle between Tiamat and Marduk and for that in ch. 2 a local Palestinian origin in which the contrast is not between chaos and cosmos but between wilderness and oasis. Rather ch. 1 describes an earlier stage in the one creation process when the waters cover the earth, ch. 2 a later stage (as in 1:9-10) when the waters have separated and the dry land has appeared. Dr Tsumura's argument is thus far clear and convincing and ought in my view to be accepted by future commentators on Genesis. But do his findings, as he thinks they do, necessitate writing out all trace of menace in the early verses of Gen. 1? And if they do, where does that leave the *Chaoskampf* motif in the Psalms, Job, and other poetic books, a motif which is closely connected with the themes of creation and providence? Are there two creation theologies in the Old Testament, one in which there is no lurking Leviathan in his created world with which God has to deal, and one in which there is? And if there are, which of the two is more relevant for today's thinking on creation? Having whetted our appetites with this stimulating study, Dr Tsumura owes us another book.

J. C. L. GIBSON

VERMEYLEN, J. (ed.): *Le Livre d'Isaïe: Les oracles et leurs relectures. Unité et complexité de l'ouvrage* (Bibliotheca Ephemeridum Theologicarum Lovaniensium LXXXI). 1989. Pp. X, 475. (University Press, Leuven; distributed by Peeters, Leuven. Price: B.Fr. 2,700. ISBN 90 6186 304 X; 90 6831 164 6)

The 30 articles assembled in this year's *Journées Bibliques* (ed. J. Vermeulen) represent papers read at the 37th 'Colloquium Biblicum Lovaniense' held at Louvain in August 1987. Dedicated to Christiaan H. W. Brekermans on the occasion of his 65th birthday they concentrate on the book of Isaiah 'in all its literary complexity and theological richness'. Special attention is focused on the problems of unity and inner diversity of the work, its literary and theological history, its use of older material, and its influence on post-biblical literature. The articles are concentrated in 3 major sections. 1. Isaiah as a whole: J. Vermeulen (Bruxelles), 'L'unité du livre d'Isaïe (11-53); O. Kaiser (Marburg), 'Literarkritik und Tendenzkritik. Überlegungen zur Methode des Jesajaexegese' (55-71); R. Rendtorff (Heidelberg), 'Jesaja 6 im Rahmen der Komposition des Jesajabuches' (73-82); E. Talstra (Amsterdam), 'Grammar and Prophetic Texts. Computer-Assisted Syntactical Research in Isaiah' (83-91); G. I. Davies (Cambridge), 'The Destiny of the Nations in the Book of Isaiah' (94-120); C. T. Begg (Washington), 'Babylon in the Book of Isaiah' (121-25); A. van der Kooij (Utrecht), 'The Septuagint of Isaiah: Translation and Interpretation' (127-33); J.-C.

Haelewyck (Louvain-la-Neuve), 'L'édition de la Vetus Latina d'Isaïe' (135-45); P.-M. Bogaert (Louvain-la-Neuve), 'L'organisation des grands recueils prophétiques' (147-53); P. C. Beentjes (Utrecht), 'Relations between Ben Sira and the Book of Isaiah. Some Methodical Observations' (155-59); J. van Ruiten (Amsterdam), 'The Influence and Development of Is. 65,17 in 1 En. 91,16 (161-66). II. First Isaiah (Isa. 1-39): C. Brekelmans (Leuven), 'Deuteronomistic Influence in Isaiah 1-12' (167-76); P. Bovati (Rome), 'Le langage juridique du prophète Isaïe' (177-96); N. J. Tromp (Utrecht), 'Un démasquage graduel. Lecture immanente d'Is 5,1-7' (197-202); A. L. H. M. van Wieringen (Eindhoven), 'Jesaja 6-12: Die Vegetationsbildsprache und die prophetische Struktur' (203-07); M. Nobile (Roma), 'Jes 6 und Ez 1,1 — 3,15: Vergleich und Funktion im jeweiligen redaktionellen Kontext' (209 16); Y. Gitay (Beer Sheva), 'Isaiah and the Syro-Ephraimite War' (217-30); J. Høgenhaven (Kopenhagen), 'Die symbolischen Namen in Jesaja 7 und 8 im Rahmen der sogenannten «Denkschrift» des Propheten' (231-35); A. K. Jenkins (Cardiff), 'The Development of the Isaiah Tradition in Is 13-23' (237-51); R. E. Clements (Cambridge), 'Isaiah 14,22-27: A Central Passage Reconsidered' (253-62); S. Amsler (Lausanne), 'Des visions de Zacharie à l'apocalypse d'Esaïe 24-27' (263-73); J. Lust (Leuven), 'Isaiah 34 and the *herem*' (275-86). III. Second and Third Isaiah (Isa. 40-46): H.-J. Hermisson (Tübingen), 'Einheit und Komplexität Deuterjesajas. Probleme der Redaktionsgeschichte von Jes 40-45' (287 312); J. van Goudoever (Amstelveen), 'The Celebration of the Torah in the Second Isaiah' (313-17); J. F. A. Sawyer (Newcastle), 'Christian Interpretations of Isaiah 45:8' (319-23); P. Beauchamp (Paris), 'Lecture et relectures du quatrième chant du Serviteur. D'Isaïe à Jean' (325-55); H. C. Spykerboer (Brisbane), 'Isaiah 55:1-5: The Climax of Deutero-Isaiah. An invitation to Come to the New Jerusalem' (357 59); O. H. Steck (Zürich), 'Tritojesaja im Jesajabuch' (361-406); A. Rofé (Jerusalem), 'Isaiah 59:19 and Trito-Isaiah's Vision of Redemption' (407-10); W. A. M. Beuken (Nijmegen), 'Servant and Herald of Good Tidings. Isaiah 61 as an Interpretation of Isaiah 40-55' (411-42).

J. Lust pays a 4 page tribute to Brekelmans and this is followed by a bibliography of Brekelmans' publications.

P. W. Coxon

WATTS, J. D. W.: *Isaiah* (Word Biblical Themes). 1989. Pp. xi, 120. (Word Books, Dallas TX. Price: \$9.99. ISBN 0 8499 0669 5)

Word Biblical Themes is a companion series to the Word Biblical Commentary. According to the General Editor, David A. Hubbard, in his foreword, it 'seeks to distill the theological essence of the biblical books as interpreted in the more technical series and serve it up in ways that will enrich the preaching, teaching, worship, and discipleship of God's people.' In this volume the 'themes' of Isaiah are arranged under the two broad headings of 'Knowing God and His ways' and 'Serving God and His plan'; there are appendices on the New Testament's use of Isaiah and on Isaiah in Handel's Messiah, and a scriptural index. This treatment hardly does justice to the complexity of the book of Isaiah. Nor is it easy to see how this volume will enrich God's people in the ways suggested better than a commentary of similar size. At all events it would be hard to understand it without referring to Watt's commentary in the companion series (*B. L.* 1988, p. 67). It depends upon the highly individual view of the book presented there, and expounds the theological aspect of that view without explaining its literary foundation. Many of the commentary's exegetical perversities are repeated here. Watts urges that the book is Yahweh's call to Israel to take a new and humbler place in his purposes, abandoning the task of government to the great empires, Assyrian or Persian, and accepting the role of a non-political religious

community with a witnessing and worshipping vocation. Watts correctly perceives the dialectic in Isaiah between the power of God and the frequently lacking human response. But he quite fails to perceive the ambivalent attitude of the book to imperial power: even its hostile attitude to Babylon he traces to Merodach-Baladan's revolt against Assyria rather than to its later oppression of the Jews. In his hands Isaiah becomes the prophet of the separation of church and state as in the U.S. Constitution, and the true complexity of the book's political thinking is unacceptably simplified. The uncompromisingly holistic approach also means that many great 'themes' of parts of the book are ignored. This book, like the commentary, is full of wrong references and careless mistakes (e.g. 'Camlyses' (thrice) for Cambyses).

W. J. HOUSTON

WÉNIN, A.: *Samuel et l'instauration de la monarchie (1 S 1-12)* (Europäische Hochschulschriften, Reihe XXIII, Bd. 342). 1988. Pp. 490. (Lang, Frankfurt. Price: Sw.Fr. 76.00. ISBN 3 63140384 4; ISSN 07213409)

This is one of the better examples of close-reading of a section of the Hebrew Bible. Wénin concentrates on the depiction of Samuel in 1 Samuel 1-12. The difference between his approach and the more traditional source-conscious brand is, predictably, most apparent in the discussion of the 'ark chapters' (chs. 4-6) in which Samuel is a non-participant. In Wénin's hands the issue between this section and what precedes is that of the mode by which Israel encounters, and responds to, the will of Yahweh. Imagination may exceed the bounds in such a situation, nevertheless Wénin shows the value, if not the necessity, of pressing beyond the (apparent) source divisions of the text. A great amount of attention is paid to structural (architectural) aspects of the text, partly in the hope that excessive subjectivity will be avoided in the process. There are very extensive end-notes (150 pp.) and an annotated translation of 1 Samuel 1-12.

R. P. GORDON

WESTERMANN, C.: *The Living Psalms*, translated by J. R. Porter. 1988. Pp. 320. (T. & T. Clark, Edinburgh. Price: £9.95. ISBN 0 567 29156 1)

This translation of *Ausgewählte Psalmen. Übersetzt und erklärt* (Göttingen 1984: see *B. L.* 1985, p. 89) is the product of a lifetime of research into the history and meaning of the Psalms, begun, the author tells us, in a prison camp during the Second World War. After a brief discussion of the evolution, classification, and background of the Psalms, and other preliminaries, the Psalter is divided up into eleven chapters, according to *Gattung*. Each contains a few representative Psalms in a new translation with detailed commentary, and some general discussion of other Psalms of the same type. Most of the book is naturally taken up with Psalms of Lament, Psalms of Trust, and Psalms of Praise (Hymns), but a few pages are devoted to Royal Psalms, Liturgical Psalms, Songs of Zion, Psalms of Blessing, and 'Psalms and Wisdom'. A final chapter on 'The Psalms and Jesus Christ' explains the selection, partly by reference to the Magnificat (esp. Luke 1:46-55) and Mark 15:34, and partly by renouncing as un-Christian 'the petition against the enemies' (Pss. 82 and 137 are omitted altogether). At the end of the 1980s one might have expected some recognition of the fact that 'living Psalms' come close to the heart of Jews as well as Christians, and that for many people nowadays, Jews and Christians, the distinction between 'petitions against the enemies' and cries for justice and freedom is far from clear (cf. Luke 1:51f).

There is an index of biblical references to enable the reader to locate the psalms discussed, but no bibliography: the distinguished author's scholarship speaks for itself throughout.

J. F. A. SAWYER

WHYBRAY, R. N.: *Ecclesiastes* (Old Testament Guides). 1989. Pp. 88. (Sheffield Academic Press. Price: £4.95 (\$7.95). ISBN 1 85075 211 7)

This series does not permit the authors to be expansive or to wax lyrical. Space restricts them in such a way that they often cannot do justice to the problems or topics which they may raise or discuss. Whybray is often conscious that he has more to say than he is able to say. Fortunately, for him, he has published — almost simultaneously — a commentary on *Ecclesiastes* where he has been able to expand somewhat, so that the present work serves not only to whet the appetite of the student but as an introduction to the fuller work.

After a short introduction, Whybray treats his subject under the following heads: 'The Author and his Times'; 'Language, Style and Structure'; 'Place in the History of Thought'; and 'Qoheleth's Characteristic Ideas'. Old Testament scholars will wrestle with the commentary, but this is a compact and very useful addition to the series.

R. B. SALTERS

7. LAW, RELIGION, AND THEOLOGY

BALDERMANN, I. and LOHFINK, N. (eds): *Der eine Gott der beiden Testamente (Jahrbuch für Biblische Theologie, Bd 2)*. 1987. Pp. 267. (Neukirchener, Neukirchen-Vluyn. Price: DM 48.00. ISBN 3 7887 1266 X)

The first volume of this *Jahrbuch* was noted in *B. L.* 1988, pp. 107f (and for the third see p. 115 below). The second also concentrates on a single topic, this time 'The One God of Both Testaments' which is handled in three sections of very different length. 'The One God' is treated in three articles: by H. Merklein, on the uniqueness of God as the material basis of Jesus' proclamation; by W. H. Schmidt, on theological and religio-historical aspects of the question about the unity of the Old Testament; and Y. Amir, on the Jewish belief in one God as stumbling-block in the Hellenistic-Roman world. Seven articles follow under the heading 'The God of both Testaments'. O. Hofius writes on 'Justification of the Godless' as theme of biblical theology; Lohfink, on the violent God of the Old Testament and the search for a society free of violence; Baldermann, on the passionate God and dispassionate exegesis; R. Weth, on the one God of *diakonia* — practical theology as problem and task of biblical theology; B. Janowski, on the structure and genesis of the exilic *shekina*-theology, 'I will dwell in your midst'; M. Welker, on the angel of God — systematic-theological selections arising from Westermann and Gese; and finally K.-H. zur Mühlen, on doctrine and exegesis in Luther's *De servo arbitrio*. The third section offers a report by K. H. Neufeld on scripture in Karl Rahner's theology; and a review by U. Rütterswörden of René Girard's book on the end of violence.

A. G. AULD

BAUCKHAM, R.: *The Bible in Politics: How to read the Bible politically* (A Third Way Book). 1989, Pp. x, 166. (SPCK, London. Price: £6.95. ISBN 0 281 04402 3)

Dr Bauckham's aim is to help readers of the Bible to understand its relevance for modern politics by a more imaginative and disciplined approach than is common. His first chapter deals with general principles and methods, and the remaining nine chapters contain expositions of selected passages and themes, six from the Old Testament: Lev. 19, Prov. 31:1-9, Pss. 10 and 126, the Exodus, the Book of Esther (linked with the Jewish holocaust), and the Flood (related to a nuclear holocaust). The book ends with a reflection on 'The Political Christ'. Bauckham describes the idea that the Bible has nothing

to do with politics as a 'modern Western Christian aberration', answers objections to applying the Bible to politics, and replies to those who stress the difference between the biblical world and modern industrial society and imply that it can have little of modern relevance. While acknowledging that the Christian's ethics will be grounded in Jesus so that the whole Bible needs to be read in the light of Christ, he denies that the Old Testament can be put aside as being pre-Christian. What is required in applying the Bible to current political issues is an awareness of its historical and canonical settings, linked with careful attention to the contemporary context. This will prevent the political use of the Bible being limited to texts that possess surface relevance, wrenched out of their contexts.

Dr Bauckham is Reader in the History of Christian Thought in the University of Manchester, an expert on Moltmann, and the author of a fine commentary on 2 Peter and Jude. His wide-ranging expertise makes this a book which Old Testament specialists will read with profit.

C. S. RODD

BRETTLER, M. Z.: *God is King: Understanding an Israelite Metaphor* (JSOTS 76). 1989. Pp. 239. (Sheffield Academic Press. Price: £25.00 (\$43.50). ISBN 1 85075 224 9; ISSN 0309 0787)

There have been many studies dealing with the kingship of God, but these have been concerned most with the history of the concept in Israel, its relationship to the institution of monarchy in the ancient world, or its cultic actualization. Brettler's interest is in the functioning of the metaphor as such — what 'God is king' meant to the Israelite community. He begins with theoretical consideration of metaphor and insists that a contextual understanding of human kingship in ancient Israel (the vehicle of the metaphor) is essential to understanding its implications for their ideas of the kingship of God (the tenor of the metaphor). Admitting that the headings are to some extent arbitrary and incomplete he examines the human aspects of kingship as reflected in i) royal appellations; ii) royal qualities; iii) royal trappings; iv) the king and domestic affairs, and v) becoming king (the actual duties and responsibilities of the king being a surprising omission). In the last chapter, 'Becoming King', he disagrees with Mowinckel's understanding of the 'Enthronement Psalms' as a cultic re-enactment of enthronement. Instead they refer to the recognition by the Gentile nations of a divine kingship which is eternally true.

There is much erudition here and much that is of interest. Occasionally it all produces rather unsurprising results (e.g. '... his [i.e. God's] throne is larger and more luxurious than the human throne ... and is associated with absolute justice', p. 85). There is some poor printing, with the first line of n. 1 of the Introduction being repeated in n. 1 of chapter 1, while something has gone wrong with lines 4ff. on p. 15. Brettler riddles his readers with split infinitives like buckshot. While, however, one may emerge from reading this book with literary sensitivities seared, one also emerges the richer for the study. Surely it points to the need for a greater engagement with biblical metaphor as such in biblical scholarship.

R. A. MASON

CASSIRER, H. W.: *Grace and Law: St Paul, Kant, and the Hebrew Prophets*. 1988. Pp. xvi, 176. (Eerdmans, Grand Rapids, Michigan; Handsel, Edinburgh. Price: £7.50 (\$12.95). ISBN 08028 03172; 0905312 78 3)

The author, a university lecturer in philosophy, was engaged on a commentary on Kant's *Critique of Pure Reason* when, at the age of fifty, he took up the Greek New Testament for the first time and experienced a Pauline conversion while reading Romans 7:7–13. Paul sent him back to his own

ancestral heritage in the Hebrew prophets — hitherto unexplored territory for him (his father, Ernst Cassirer, a Jewish philosopher, had been described as a man who had read every book but the Bible and knew every language but Hebrew). The chapter in this book on 'The Teaching of the Old Testament Prophets on Sin and Release from Sin' is the section most relevant to SOTS interests. The contrast is emphasized between the Kantian doctrine of absolute moral freedom and the prophets' insistence that human beings, in order to lead the good life, can never rely wholly on their own resources but stand in constant need of divine assistance. The prophets, he finds (sampling their moral teaching widely and almost haphazardly), provide 'a most penetrating analysis of man's alienation from God which makes him give himself up to a life of depravity and wickedness', and at the same time a moving picture of the mercy with which God heals his people's faithlessness and loves them freely. But when they tell how God in the last days will intervene and cleanse the human heart of depravity and sin, he has difficulty in gathering any clear idea of the means by which this inward change is brought about. What he thinks is lacking in the prophets here, he finds in Paul.

F. F. BRUCE

COPPENS, J.: *Le Messianisme et sa Relève Prophétique*. Revised Edition (Bibliotheca Ephemeridum Theologicarum Lovaniensium XXXVIII). 1989. Pp. xiii, 265. (University Press, Leuven; distributed by Peeters, Leuven. Price: B.Fr. 1,000. ISBN 90 6186 312 0; 90 6831 163 8)

For a notice of the first edition of this book see *B. L.* 1976, p. 69. In this reissue a few supplementary details have been added to the list of abbreviations, but no changes or additions appear to have been made to the text, footnotes, or index. Nevertheless, the new edition may be welcomed as a model of balanced critical judgement and a mine of bibliographical information up to 1974.

G. W. ANDERSON

COTTERELL, P. and TURNER, M.: *Linguistics and Biblical Interpretation*. 1989. Pp. 348. (SPCK, London. Price: £9.95. ISBN 0281 04358 2)

The primary aim of this comprehensive and lucid introduction to modern linguistics is to define modern linguistic terms and concepts, in a style likely to win over a few doubters among students of the Bible and with examples and case-studies chosen mainly from the New Testament. After some very useful general introduction to 'the phenomenon of human language', 'pragmatics', 'universals', the synchronic/diachronic distinction, the nature of 'meaning' and the like, the chapters on 'The use and abuse of word-studies in theology', 'Lexical Semantics' and 'Non-literal Language' go over ground already fairly familiar to biblical scholars. But those on 'sentence and sentence clusters' and 'discourse analysis' (including 'the special case of conversation') introduce and illustrate some less familiar insights and should help to bridge the gap between the commentaries and the grammar books, as well as that between biblical studies in general and the rest of human experience.

J. F. A. SAWYER

DAY, P. L.: *An Adversary in Heaven: šātān in the Hebrew Bible* (Harvard Semitic Monographs, 43). 1988. Pp. xi, 177. (Scholars Press, Atlanta GA. Price: \$17.95 (member price: \$11.95). ISBN 1 55540 248 8)

This is a valuable re-examination of the four well known Old Testament passages in which the noun 'satan' describes a divine being. It argues convincingly that in none of these passages is the noun yet (as it later

becomes) a proper name nor, indeed, does it over the four of them denote a single celestial office. The exegesis is detailed, taking in not only the immediate but the wider context of the four references and exploiting new critical insights brought about, e.g., by comparisons between the Balaam pericope and the Deir Alla text. I was not convinced by Ms Day's attempt to link the umpire, witness and redeemer passages in Job 9, 16, and 19 ironically with the 'satan' figure in the Prologue; this smacked too much of 'deconstruction' for my liking. But that criticism apart, I warmly commend her monograph. It deals quite devastatingly with older theories of the emergence of Satan, and it is crisply and attractively written. A helpful appendix investigates the links that later arose between Satan and Beelzebul or Beelzebub. An index of biblical references ought to have been supplied.

J. C. L. GIBSON

DESHAYES, H.: *Chercher Dieu dans la Bible*. 1989. Pp. xii, 195. (Letouzey et Ané, Paris. Price: Fr 120.00. ISBN 2 7063 0174 0)

This book, written by a French Roman Catholic layman who died in 1988, reflects the wide interest in Bible Study which has marked Roman Catholicism since Vatican 2 and which has been sponsored by such organizations as The World Catholic Federation for the Biblical Apostolate. The writer, whilst not unaware of modern tendencies in biblical studies and the results of historical study, operates on a 'de fide' stance and is more concerned with a meditative and devotional approach to the text than with an historicocritical approach. He is concerned to find 'the Word of God' in the scriptures, and, in his search for God within the Bible, he follows a linguistic and statistical path. What is the language used of God? What epithets are used of him? How is his kingdom to be understood? He stresses repeatedly the unity of the two covenants, but, accepting, as he does, the centrality of Jesus Christ, Christian pre-suppositions influence his examination of Old Testament materials. Whilst there are occasional sections on the transmission of the text, there is little suggesting an acceptance or appreciation of the value of a form-critical approach. We are primarily introduced to the contemporary reader confronting the text of scripture. This may be a corrective for a more arid and detached use of scripture, but one looks for an existential approach, in which scholarship and devotion are more integrated.

The book, however, is a tribute to the zeal of a man who was an economist and the fascination that the scriptures had for him.

R. HAMMER

EATON, J.: *The Contemplative Face of Old Testament Wisdom in the context of world religion*. 1989. Pp. ix, 150 (SCM, London; Trinity Press International, Philadelphia. Price: £7.50. ISBN 0 334 01913 3)

The theological rehabilitation of the wisdom tradition is here given a new focus by directing attention to themes and elements with Old Testament wisdom which link it with the contemplative and mystical tradition in the wider world of the ancient near east, in Buddhist, Sufi and Confucian tradition, and in modern contemplatives such as Thomas Merton and Bede Griffiths. Eaton traces such a contemplative tradition firstly in the Old Testament wisdom literature and then in the Psalms before seeking to evaluate its contribution for today. Any attempt to relate Old Testament material to a wider religious context, both past and present, deserves a warm welcome. Refreshingly catholic and comprehensive in its approach this study opens up lines of thought well worth further exploration.

R. DAVIDSON

FISHBANE, M.: *Biblical Interpretation in Ancient Israel* (Clarendon Paperbacks). 1985. 1988. Pp. xviii, 617. (Oxford University Press. Price: £14.95. ISBN 0 19 826699 5)

Fishbane's celebrated *magnum opus* (the *Book List*'s encomium appeared in 1986, pp. 68–69) will now be available at modest cost to a deservedly wider readership. Apart from 'reformulations of some infelicities and details', the edition is unchanged but for eighteen addenda gathered on pp. 545–48.

A. G. AULD

Fox, M. V. (ed.): *Temple in Society*. 1988. Pp. vi, 138. (Eisenbrauns, Winona Lake IN. Price: \$15.00. ISBN 0 931464 38 2)

Of the seven chapters in this published symposium, four are likely to be of some interest to *Book List* readers: a survey of the character of temples in Girsu, Nippur, Erudu, and Erech by S. N. Kramer; a discussion of aspects of the Jerusalem temple, emphasizing the centrality of the sacrificial cult — 'worship is tantamount to sacrificing' (p. 23) — by M. Haran; a wide-ranging treatment of Greek temples, their cult and theoretical status by W. Burkert; and a synoptic essay by D. M. Knipe drawing together the broad conclusions of the symposium. A promised paper on Egyptian temples did not materialize.

Burkert's contribution is excellent, and Knipe's of considerable interest, though he fails to develop some of his more significant insights; Kramer and Haran are disappointing. The latter stresses the peculiar social status of the priesthood, and the place of prayer in the cult, which, perpetuated in the synagogue worship, enabled Judaism to survive the loss of the second temple.

N. WYATT

GAMMIE, J. G.: *Holiness in Israel*. (Overtures to Biblical Theology). 1989. Pp. xvi, 216. (Fortress Press, Minneapolis, Price: \$12.95. ISBN 0 8006 1549 2)

The importance of holiness as a basic theological concept in the Old Testament is readily apparent, although the distinct nuances that attach to the term are often far from clear. This must derive in large part from the fact that it was already deeply rooted in Semitic culture at a very early stage. Professor Gammie's study examines the main areas where the term is used in the Old Testament and groups them into four main sections. These cover the Priestly usage, to which is then added a group of passages from Ezekiel and the Chronicler, and the Prophetic, to which is added a separate chapter on Jeremiah and the Deuteronomistic literature. The third section is that on the Wisdom literature, to which is attached a chapter of variations from this in Qoheleth, Ben Sira, and the Wisdom of Solomon, with the fourth section dealing with apocalyptic writings.

Overall the study is thoroughly exegetical in method, seeking to work outwards from the actual linguistic usage towards a broader picture of the intellectual development that is revealed. This shows an interesting series of shifts in which a concept that was originally concerned with quasi-physical notions of divine presence and power came to express ideals of human virtue and piety. The summons to cleanness and God-relatedness which the term implies took on progressively a more emphatically moral and spiritual character, although not in any evolutionary pattern. The basic trend of the development will appear familiar to most readers, but the detailed study of particular passages is most welcome and revealing. Altogether this is a valuable contribution to a central theme of Old Testament theology, which has often been cast in a rather negative light.

R. E. CLEMENTS

DE GENNARO, G. (ed.): *Lavoro e riposo nella bibbia* (Studio biblico teologico aquilano). 1987. Pp. 406. (Dehoniane, Napoli. Price: Lire 45,000)

This book consists of thirteen papers delivered at the Studio Biblico Teologico Aquilano during 1984–85 on the theme of work and rest in the Bible; the previous volume in the series was noticed in *B. L.* 1988, p. 104. Apart from Alberto Soggin, all the contributors are Roman Catholic scholars. Four of the essays are concerned exclusively with the New Testament. Of the rest, two deal with aspects of the topic in the Wisdom literature, Gian Luigi Prato on the social dichotomy of Ecclus. 38:24–39:11 and Nicolo Maria Loss's more general survey of aspects of work in the Wisdom writings, while these are also considered in Settimio Cipriani's contribution on work and rest in the Wisdom material and the Psalms. Antonio Fanuli discusses rest as the goal of work in the Bible, with particular reference to the Sabbath, and this also features largely in Alberto Soggin's suggestive essay on work as both a divine vocation and a judgment on humanity. Old Testament material forms a considerable part of Emanuele Testa's discussion of the theology and spirituality of work in the Bible and that of Salvatore Garofalo on work in the eschatological perspective. Two interesting and rather more unusual contributions in the Old Testament field are those by Cecilia Carniti on woman's work and by Maurice Gilbert on the Biblical condemnation of fabricating idols. As tends to happen with a series of essays, there is a certain amount of repetition but all the contributors are concerned to indicate the relevance of the Biblical material for the problems of society today and this gives a particular freshness and interest to the whole collection.

J. R. PORTER

GREIDANUS, S.: *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. 1988. Pp. xvi, 374. (Eerdmans, Grand Rapids MI; IVP, Leicester. Price: £9.95 (\$19.95). ISBN 0 8028 0360 1; 0 85111 573 X)

Dr Greidanus describes the aim of his study as 'to bridge the gap between the department of biblical studies and that of homiletics', and thus bring 'together the results of recent biblical scholarship as they pertain to preaching'. Consequently his volume contains a mixed menu; on the one hand stand surveys of the methods and emphases of biblical scholarship and on the other discussions of preaching and of sermons. After an introduction to biblical preaching, the author devotes a chapter each to the historical-critical method, literary interpretation, historical interpretation, and theological interpretation. Turning to the sermon Dr Greidanus discusses textual-thematic preaching, the form of the sermon and the relevance of the sermon. Finally, the two sections are brought together by focusing on four biblical areas for preaching — Hebrew Narratives, Prophetic Literature, the Gospels, and the Epistles.

Although conservative in standpoint, as is seen from his appraisal of source criticism and from his comments on historical reliability, Dr Greidanus has made it his business to acquaint himself with all aspects of contemporary biblical scholarship; he is not negative in his approach, but is genuinely constructive in his attempt to build bridges. His work will no doubt prove useful to seminary students, for whom it is intended.

G. H. JONES

HØGENHAVEN, J.: *Gott und Volk bei Jesaja: eine Untersuchung zur biblischen Theologie* (Acta Theologica Danica, xxiv). 1988. Pp. x, 271. (Brill, Leiden. Price: fl 86.00, ISBN 90 04 08863 6)

The 'Isaiah' of the title is 'Isaiah of Jerusalem', this is, the material in chs. 1–39 which can confidently be regarded as emanating from the prophet himself. There are three main sections: first, a study of the usage of 'Israel'

and of *'am* and *goy* in those sections, together with an analysis of Isaiah's appeal to past traditions; secondly, an exploration of the political implications of Isaiah's preaching, in his understanding both of foreign relations and of the domestic situation; and thirdly, theological considerations relating both to the understanding of God and of his demands upon his people. Høgenhaven accepts more of the foreign nations material as genuinely Isaianic than have most scholars, but his most unusual argument is that the historical prophet was actually a supporter of Ahaz's policy and an opponent of Hezekiah's resistance to the Assyrians. Whether or not this interpretation is accepted, the whole is of interest as reflecting an approach very different from the contemporary tendency to concentrate on the whole Isaiah tradition in its final form.

R. J. COGGINS

JAECKEL, T.: *Anything But a Quiet Life: Ideas of God in the Bible*. Translated by J. Bowden. 1989. Pp. x, 100. (SCM, London. Price: £4.95. ISBN 0 334 01874 9)

Written out of long missionary experience in the Far East, this is an extended essay in the reinterpretation of biblical ideas in the modern world. The book begins with a brief, racy survey of the biblical material with heavy, and somewhat unbalanced emphasis being laid in the Old Testament section on the radical newness of the prophetic tradition from Amos onwards. Biblical belief is described not in terms of dogma but as a confident trust maturely prepared to meet life's demands. While the critical judgement brought to bear on the biblical material may at times be questionable, all who have attempted to communicate biblical faith to the contemporary scene will find here food for thought. A postscript contains a biblical creed for 'outsiders', challenging both in what it retains and in what it omits of classical Christian theology.

R. DAVIDSON

KITTEL, G.: *Der Name über alle Namen*. Biblische Theologie/AT. 1989. Pp. 227. (Vanderhoeck & Ruprecht, Göttingen. Price: DM 29.80. ISBN 3 525 61283 4)

Designed for a wide readership, this is the first of two volumes aimed at presenting a biblical theology in its wholeness. A strong emphasis is placed upon the unity of the Bible in its twofold canonical division. The continuity of the whole is seen to be established through the unfolding of certain key themes. Central among these is that contained in the volume's title — the revelation of God through his Name. Hence the self-revelation of God at the Burning Bush establishes the starting point and centre, showing God summoning his people in faith and obedience.

Four major themes are then dealt with, beginning with the call to freedom from slavery and the recognition that this God is unlike the gods of other nations. In turn this leads to a summoning of God's people to faith and to a recognition that ultimately this is a call to reach towards a new future which will embrace all peoples.

The volume is most readable and well grounded on the biblical text, with ample documentation of current scholarly debates and discussions. It draws together very attractively the major biblical themes without becoming enmeshed in too much detail. Altogether this represents a most constructive volume relating exegesis to major theological concerns.

R. E. CLEMENTS

KOESTER, C. R.: *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament* (CBQ Monograph Series 22). 1989. Pp. x, 228. (Catholic Biblical Association of America, Washington, DC. Price: \$9.00 (member price: \$7.20). ISBN 0915170 213)

An important study whose focus is 'on the role of the tabernacle in the earliest Christian sources, those of the New Testament' (ix) with the author attempting to answer the question as to why the early Christians expressed themselves in 'the language of the tabernacle, which had been defunct for centuries' (4). A concise opening chapter surveys 'The Tabernacle in the Old Testament'; a substantial chapter then examines 'The Tabernacle in Jewish Sources 200 B.C.–A.D. 150' indicating how Jewish development of the Old Testament portraits of the tabernacle formed the basis for the Christian use of tabernacle imagery. The remaining chapters are devoted respectively to the New Testament Books of Acts, John, Revelation, and Hebrews.

Some brief comments on the Old Testament section: there are good theological summaries on pages 13–17 while the conclusion usefully brings together both the emphases in the present form of the text and its underlying sources. Because Koester is apparently unaware of the existence of analogous portable structures in the second millennium B.C. (documented already in *Tyndale House Bulletin* 5–6 [1960], 7–13; or now in ISBE vol. II, 230) and because of his dating of P, he arguably misreads the tabernacle in terms of the Solomonic temple, whereas both the external evidence and an earlier dating of P's material suggest the need to read the temple in terms of the tabernacle.

The volume is enhanced by a series of charts: e.g. chart I gives data synoptically concerning furnishings, dimensions, architecture, courts and structures for the Temple Scroll, the tabernacle in Exodus, Solomon's temple in Kings and Chronicles, Ezekiel, and the post-exilic temple. Somehow M. H. Woudstra, *The Ark of the Covenant from Conquest to Kingship* (Philadelphia 1965) has eluded the author.

D. G. DEBOYS

KRIEG, M.: *Todesbilder im Alten Testament, oder "Wie die Alten den Tod gebildet"* (ATHANT 73). 1988. Pp. 792. (Theologischer Verlag, Zürich. Price: SwFr. 72.00. ISBN 3 290 10006 5)

In this large volume, Krieg offers a detailed study of the imagery employed to describe death and its effects in the Old Testament. His concern is two-fold: to examine the character of the images or metaphors in question and then to see how they depict death itself. Hence the first main section adopts a hermeneutical approach, dealing with literary and philosophical issues, and concluding with an attempted grammar of metaphor. The influence of modern linguistic studies is prominent here and anyone who has not some acquaintance with them will find this part hard going. Perhaps more accessible is the second main section, comprising the bulk of the book, where the author turns to exegetical questions. Noting that the relevant imagery is confined almost exclusively to poetical texts — does he not somewhat exaggerate here? — he discusses in turn the areas of Wisdom, cultic psalmody, and prophecy, presenting first the *Formgeschichte* of the imagery of death in each and then the *Traditionsgeschichte*: a useful supplementary booklet is provided, giving the unpointed Hebrew and a German translation of the passages dealt with. The final part gives a summarizing account of the theology of the Old Testament images of death. The whole work is marked by careful and thorough discussion of the various issues and textual questions involved, taking full account of the secondary literature: there is an eighteen page bibliography. A brief review can hardly do justice to this complex study, which makes considerable demands on the reader, but the originality of its

approach and the wealth of information it provides will merit the attention of all future students both of the topic with which it deals and the texts it surveys.

J. R. PORTER

LEWIS, R. M.: *Ecstatic Religion: A study of shamanism and spirit possession*. 2nd edition. 1989. Pp. 200. (Routledge, London and New York. Price: £10.95. ISBN 0 415 00799 2)

The first edition of Ioan Lewis's *Ecstatic Religion* (Pelican 1971) proved itself to be a most important analysis of spirit possession and shamanism, indeed of all forms of the seizure of the human by the divinity, and even influenced a number of biblical scholars in their treatment of prophecy as intermediation (most notably Thomas Overholt, David Petersen and Robert Wilson). It thus has justified its appearance in a second edition. This revision of the older work is not simply the first edition with an update section appended; there are signs of rewriting throughout the chapters and the literature references have been updated. In fact, the bibliography is now very much larger than in the original work and Lewis has taken into account the work done on 'the politics of possession' since 1971. The one noticeable loss between the two editions is the deletion of the photographs and illustrations of possession which were a feature of the Pelican volume. Lewis has taken the opportunity to reflect on criticisms of his earlier work and to incorporate them into this more nuanced account of his position. But he remains firmly convinced of his initial analysis of shamanism as 'the religion *par excellence* of the spirit made flesh' (1971:204; 1989:183) and of peripheral cults as responses to oppressive conditions. The extent to which his very important book holds promise for the investigation of biblical prophecy in terms of spirit possession and central-peripheral status conflicts remains on the agenda of current biblical scholarship, though Lewis himself offers virtually no comment on such an application of his thesis (beyond noting that his approach has been enthusiastically applied to the Bible). But it is good to have this excellent book back in print.

R. P. CARROLL

LEWIS, T. J.: *Cults of the Dead in Ancient Israel and Ugarit* (Harvard Semitic Monographs, 39). 1989. Pp. xv, 230. (Scholars Press, Atlanta GA. Price: \$20.95 (member price: \$13.95). ISBN 1 55540 3255)

This is an excellent survey, treatment, and assessment of recent discussion in both Ugaritic and Old Testament studies on the subject of death and its ritual observance, with particular reference to the 'cult' of the dead — that is, the provision of food and drink to them in return for favours, generally of an oracular kind. The important Ugaritic Text *KTU* 1. 161 is treated in the greatest detail, as evidence of the cult of the royal dead (supplemented by the evidence of *KTU* 1. 113). The *marzeah* texts are discussed, with the conclusion that there is no compelling reason to set them in a funerary context.

The author then turns to the Old Testament, dealing in turn with deuteronomistic material (laws in Deuteronomy and historical narratives), prophetic passages (Isa. 56:9–57:13 is handled particularly well), Priestly texts, the Psalms, and wisdom literature. Some passages are perhaps dealt with too cursorily, but such argumentation as we are given makes a convincing case for a tradition of a cult of the dead, in refutation of the assertions of G. E. Wright, R. de Vaux, and Y. Kaufmann, with which the study begins.

N. WYATT

LIGHTSTONE, J. N.: *Society, the Sacred, and Scripture in Ancient Judaism: A Sociology of Knowledge* (Studies in Christianity and Judaism 3). 1988. Pp. xiv, 126. (Wilfrid Laurier University Press, Waterloo, Ontario. Price: Can \$14.95 (\$17.50). ISBN 0 88920975 8)

This is a useful sociological study of how the Hebrew Bible functioned in early Judaism, with examples from (a) the Restoration in the early Persian period, (b) the Greco-Roman Diaspora, (c) the Mishnah, and (d) the post-Mishnaic rabbinic literature. L. well illustrates how the same entity (i.e., 'the Law of Moses') shows great diversity of social function in the different contexts. For example, the Mishnah shows a quite different conceptualization from the Talmuds, demonstrating that 'rabbinic Judaism' was far from homogeneous.

Much in the book will be familiar to those acquainted with the writings of Jacob Neusner, but L.'s intention is not primarily to be original. Rather, his is a contribution to a series of socio-religious introductions. On the whole, it serves its intended purpose, with most of the chapters clearly written. However, parts of the theoretical discussion in the first chapter may be rather opaque for those not already knowledgeable of the subject. Not only students of Judaism but also biblical scholars will find much stimulating material here, especially those who have thus far approached the subject of Scripture only from a theological perspective.

L. L. GRABBE

LINDARS, B., SSF (ed.): *Law and Religion: Essays on the Place of Law in Israel and Early Christianity*, by members of the Ehrhardt Seminar of Manchester University. 1988. Pp. xvi, 209. (James Clarke, Cambridge. Price: £25.00. ISBN 0 227 67907 3)

A collection of 13 essays studying the relationship between law and religion in the Old and New Testaments. Part I addresses 'the law in Israelite religion', with essays by Adrian Curtis, 'God as "judge" in Ugaritic and Hebrew thought', Arnold Anderson, 'Law in Old Israel: laws concerning adultery', Roger Tones, 'A perpetual statute throughout your generations' (a formula of the priestly writers which, it is argued, is used to draw attention to long-established practices whose continuing relevance has been challenged, but which the priestly writers consider essential to the life of the Jewish community), George J. Brooke, 'The Temple Scroll: a law unto itself?' (concluding that the Temple Scroll is to be associated with the groups who were responsible for *Jubilees* and the earliest forms of the traditions in the *Damascus Document*, probably disaffected cultic personnel), and Philip S. Alexander, 'Jewish law in the time of Jesus: towards a clarification of the problem'. Part II groups four essays under the rubric 'The law in the Jesus tradition': Barnabas Lindars 'All foods clean: thoughts on Jesus and the law', Richard Bauckham, 'Jesus' demonstration in the temple', Christopher Tuckett, 'Q, the law and Judaism', and George J. Brooke, 'Christ and the law in John 7-10'. The final section considers 'The law in Paul and the apostolic tradition': F. F. Bruce, 'Paul and the law in recent research', Barnabas Lindars, 'Paul and the law in Romans 5-8: an actantial analysis' (using a structural method derived from Greimas and Patte), Martin Kitchen, 'The status of law in the Letter to the Ephesians', and F. Gerald Downing, 'Law and custom: Luke-Acts and Late Hellenism'. There is much of interest in this volume, which attests to the liveliness of the Ehrhardt Seminar at Manchester University.

B. S. JACKSON

LOHFINK, N.: *Der niemals gekündigte Bund: Exegetische Gedanken zum christlich-jüdischen Dialog*. 1989. Pp. 120. (Herder, Freiburg. Price: DM 15.80. ISBN 3 451 215977)

We are presented here with twelve exegetical studies, relating to central passages from the Old and New Testaments and all focused on the theme of the new covenant. They constitute an essay in Jewish-Christian dialogue and start from the premise that much traditional Christian understanding of a new covenant which abrogates, and even repudiates, the old Mosaic covenant contains an inevitable anti-Semitic assumption. Against this Lohfink finds it to be false both to the central basis of Jer. 31 and to the earliest Christian appeal to it. Essentially there is only one covenant in the overall biblical perspective.

However, since the very notion of covenant is not significantly present in Jewish thought, Lohfink argues that the notion of *torah* to which the Old Testament idea of covenant is inseparably bound offers a more fruitful basis for serious Jewish-Christian dialogue. Altogether this is a most stimulating a rewarding study which brings exegesis forward into a very positive field of contemporary religious concern. It suggests a constructive approach to a debate which has so often earlier proved sterile.

R. E. CLEMENTS

LOHFINK, N.: *Unsere neuen Fragen und das Alte Testament: Wiederentdeckte Lebensweisung* (Herder Taschenbuch 1594). 1989. Pp. 157. (Herder, Freiburg. Price: DM 12.90. ISBN 3 451 08594 1)

Norbert Lohfink has for many years combined his work as a penetrating literary-historical scholar with a sensitivity to the mission of the church and to contemporary issues. This volume of semi-popular essays dating from 1965 to 1983 covers the relationship between historical and Christian exegesis of the Old Testament, the Old Testament background to the teaching of Vatican II on the church as the people of God, the church as a hierarchial institution in the light of the Bible, the biblical view of the sabbath, work and recreation, the Old Testament and other religions, the ethics of the Old Testament compared with those of the New Testament, and the relationship between Christianity and peace movements. The essays are a model of balanced judgement and judicious exegesis, tempered throughout by Lohfink's commitment to a church which, freed from coercive power, is a serving community witnessing to God's liberating reality.

J. W. ROGERSON

LONG, T. G.: *Preaching and the Literary Forms of the Bible*. 1989. Pp. 144. (Fortress, Philadelphia. Price: \$8.95. ISBN 0 80062313 4)

Here is a plea to take seriously for purposes of preaching not only traditional literary and historical criticism, but the literary and rhetorical form of the biblical material — the genre of the text, the rhetorical form the genre uses, the literary devices employed to achieve the rhetorical effect. This should all be grist to the mill of preachers as they seek to communicate in a new setting what the text says in its setting. The thesis is then applied to preaching from the Psalms, Proverbs, Narratives, the Parables of Jesus, and the epistles. Attractively presented and well illustrated, this may not solve all the preacher's problems, but it should make him/her think again about the uses of biblical material.

R. DAVIDSON

LONGMAN, T. III: *Literary Approaches to Biblical Interpretation* (Foundations of Contemporary Interpretation, 3). 1987. Pp. xi, 164. (Apollos, Leicesters. Price: £6.95. ISBN 085111 5020)

This is a British edition of the work reviewed in *B. L.* 1989, pp. 84f.

A. G. AULD

MAILLOT, A.: *Eve, Ma Mère: Étude sur la femme dans l'Ancien Testament*. 1989. Pp. 183. (Letouzey et Ané, Paris. Price: Fr. 120.00. ISBN 2 7063 0178 3)

This is a useful contribution to current discussion of the status of women in the Old Testament, providing balanced comment on a wide variety of material. After initial discussion of Genesis 1-3 ('textes fondateurs') the author proceeds to a brief study of individual women throughout the Old Testament period, including the Deutero-canonical literature. There are chapters on woman in Wisdom literature, and on marriage and laws relating to women in ancient Israel. The final chapters concern women in ancient Egypt, Mesopotamia, Greece, and Rome, with a brief section on the intertestamental period. The author concludes that, with the exception of Rome, the status of women in these cultures declined over the centuries. The ultimate in misogyny was reached, he suggests, in Athens, itself a probable influence on developments in Judaism. The author admits that the material has not yielded such clear results as he had originally envisaged. Attitudes to women in the Old Testament cannot be neatly categorized, nor can an Old Testament concept of femininity be readily formulated. 'Le fond du mystère est resté intact'!

G. I. EMMERSON

MEYERS, C.: *Discovering Eve: Ancient Israelite Women in Context*. 1988. Pp. xi, 238. (Oxford University Press, New York and Oxford. Price: £19.50. ISBN 0 19 504934 9)

Meyers sets out to reconstruct the life of ancient Israelite women with the help of three sources of information — the Bible (selected texts; most of the Old Testament knows little of the typical Israelite woman in her village); archaeology; and comparative social anthropology — concentrating on 'the most thoroughly investigated period to date . . . the period of Israelite origins' (p. 14). At this time, she finds, society accorded no dominance to the male sex. In economic matters men and women were complementary to each other. So it was too in education (Prov. 1:8 and 6:20 parallel the teaching of the mother with that of the father) and socialization; here, indeed, women may have had a greater role to play than men. Further, Israelite law vested authority over junior and dependent members of the family in both parents, not just the father. Women may also have had a substantial role in the religious life of the home; they certainly were responsible for one area of public religion, the composition and performance of Victory Songs. In certain areas, males were accorded a superior authority, notably in the marriage relationship, but there may have been functional reasons for this, associated with land-tenure. The overall picture is one of gender-mutuality and interdependence, or of 'male authority offset by female power' (p. 43). Useful comments are made on a number of parts of the Old Testament, notably the Song of Songs ('It preserves a glimpse of gender mutuality and female power that existed in family households' (p. 180); females and images of power are, Meyers notes, prominently linked in the Song) and Gen. 2-3, interpreted not in terms of a Fall ('none of the words that are part of the Hebrew vocabulary for sin and transgression are present': p. 87) but as an aetiology of the harsh conditions of life in the pre-monarchic hill-country. An epilogue considers the

effects of the rise of the monarchy: the parity that had marked the formative period in Israel's history ended, and male control became the order of the day, at least in the new urban centres with their male élites of soldiers, politicians, and priests, but increasingly in rural areas too.

An illuminating and thoughtful study, persuasively argued. There is, however, some use of jargon and a measure of repetitiveness.

B. P. ROBINSON

NAVONE, J., SJ; *Teologia del Fallimento*. 1988. Pp. 245. (Editrice Pontificia Università Gregoriana, Roma. Price: Lire 17,000. ISBN 88 7652 587 4)

This rather diffuse study of failure — the concept itself being very broadly understood — includes several pages on death in the Old Testament and rather fewer on the apocalyptists' view of history and on 'remembering' in the Old Testament, but the treatment is very general and unlikely to be of interest to readers of this Booklist.

C. J. A. HICKLING

NEUSNER, J., FRERICHS, E. S., and LEVINE, A. J. (eds): *Religious Writings and Religious Systems: Systemic Analysis of Holy Books in Christianity, Islam, Buddhism, Greco-Roman Religions, Ancient Israel, and Judaism*. Vol. II: *Christianity* (Brown Studies in Religion, 2). 1989. Pp. xi, 201. (Scholars Press, Atlanta GA. Price: \$47.95 (member price: \$31.95). ISBN 1 55540 333 6)

Most of the ten papers in this volume cite Neusner's view that religious systems are composed of a world view, a way of life and a social entity, and acknowledge their indebtedness to his 'documentary method' for studying them. They are the product of two summer seminars for college teachers held at Brown University in 1988. Each attempts, by studying a religious text as an autonomous statement, to 'expose the religious system it reflects and to identify the urgent question to which the system supplies an answer'. The texts selected are Matthew, Romans, I Corinthians 8, Colossians, Hebrews, the Didache, Clement of Alexandria's *Stromata*, Eusebius' *Praeparatio et Demonstratio*, Theodoret's *Commentary on Daniel* (Chapter 2), and the Free Methodists' *Discipline* (1860). Even although *B. L.* readers may find little of direct relevance to their research and teaching here, there is plenty to prove how productive such a methodology can be, moving as it does away from the perennial questions of date, authorship, source, historicity, etc. to literary structure, content, and social function.

J. F. A. SAWYER

NIEMIADOMSKI, J. (ed.): *Eindeutige Antworten? Fundamentalistische Versuchung in Religion und Gesellschaft*. 2., aktualisierte Auflage (Theologische Trends 1). 1988. Pp. 210. (Österreichischer Kulturverlag, Thaur. Price: OS 198.00; DM 28.00; Sw.Fr. 23.50. ISBN 3 85395 134 1)

Ten Roman Catholic scholars have here collaborated in a description and appraisal of contemporary fundamentalisms: in traditionalist Catholicism, in US Protestantism, in Islam, and in some parts of the 'green' movement. After the initial descriptive essays, three more studies, which are likely to be those of most direct interest to readers of this *Book List*, consider the phenomenon in the light of the Bible. J. M. Oesch deals with the way in which archaeological discoveries have been claimed to support a literal reading of the Bible; M. Hasitschka emphasizes the literary variety within the Bible as a warning against belief in inerrancy; and R. Oberforscher shows how fundamentalism

lacks any satisfactory hermeneutical basis. The last three essays are of a more general kind, exploring the whole phenomenon of the rise of fundamentalist mentality in the modern world. First published in May 1988, a new foreword setting out fresh developments was already required for this second edition of December 1988.

R. J. COGGINS

NIEWIADOMSKI, J. (ed.): *Verweigerte Mündigkeit: Politische Kultur und die Kirche* (Theologische Trends 2). 1989. Pp. 254. (Österreichischer Kulturverlag, Thaur. Price: ÖS 198.00; DM 28.00. ISBN 3 85395 131 7)

This collection of essays emanates from the same group of Austrian Roman Catholic scholars as the first volume in the series (noticed above). Here the theme is the frequent tendency of the church to deny the maturity of, especially, its lay members. Ruth Frick-Pöder uses 2 Sam. 13:20 ('Hold your peace, my sister') as the starting-point for a feminist reading of the Old Testament despite its male-structured world; and J. M. Oesch bases a discussion of authority in the contemporary world on an exegesis of the stories in Judges and 1 Samuel on the establishment of monarchy. The remaining essays in this (too?) wide-ranging collection are often thought-provoking but not directly related to this *Book List*.

R. J. COGGINS

OLYAN, S. M.: *Asherah and the Cult of Yahweh in Israel* (SBL Monograph Series 34). 1988. Pp. xiv, 100. (Scholars Press, Atlanta GA. Price: \$19.95 (member price: \$12.95); paperback price: \$12.95 (member price: \$8.95). ISBN 1 55540 253 4; 1 55540 254 2 (pbk))

The complex problem of the significance of the biblical term *hā'āšērā* has of late been given considerable airing since the publication of the inscriptions from Kuntillet Ajrud and Khirbet el-Qom. Olyan has provided a judicious updating of the discussion on all fronts, surveying all the biblical and extra-biblical data. He argues that Asherah was a goddess in Israel and Judah who was the consort of Yahweh, and whose cult was accepted as legitimate even in prophetic circles until the rise of the deuteronomi(stic) school. Apparent understanding of her as the consort of Baal is propagandistic. This short study is a useful corrective to contemporary understanding of the Hebrew Bible which still too frequently accepts a deuteronomistic view as the norm, all variations to be seen as false religion. The historical reality was far more interesting.

N. WYATT

OTTO, E.: *Rechtsgeschichte der Redaktionen im Kodex Ešnunna und im 'Bundesbuch': Eine redaktionsgeschichtliche und rechtsvergleichende Studie zu altbabylonischen und altisraelitischen Rechtsüberlieferungen* (OBO 85). 1989. Pp. 209. (Universitätsverlag, Friburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price; Sw.Fr. 54.00. ISBN 3 7278 0602 8; 3 525 53715 8)

The author here follows up his study of the 'Covenant Code' (*Wandel der Rechtsbegründungen in der Gesellschaftsgeschichte des Antiken Israel — see B. L. 1989*, pp. 112f — which dealt relatively briefly with the editorial structure of the document) with a full analysis of the document's redactional history, in comparison with the Code of Ešnunna. He argues that the editorial techniques of the Covenant Code belong to the legal culture of the ancient Near East: parallels between the two documents show that some of the techniques of the Israelite lawgivers have their pre-history in Cuneiform law. But whereas earlier studies have tended towards a uni-directional comparison — applying the results of analysis of the ancient Near Eastern

laws to the biblical *corpora* — Professor Otto works in both directions. In particular, he argues for the presence of 'literary' techniques of presentation, and particularly chiasmus, in the Laws of Eshnunna, based upon a model emerging principally from biblical research. With Eshnunna §§15–35 he sees two parallel series, related by anthology. On this, he offers no specific biblical parallel, but his account is suggestive of Carmichael's identification of a 'double series' in the Covenant Code (ZAW 84 (1972), 19–25; cf. *The Laws of Deuteronomy*, 1975, 62–65). Otto, however, sees the whole of Exodus 21:2–22:26 as organized in a single chiasmus, and Exodus 22:28–23:12 as a second chiasmus. In the course of this study, the author provides text, translation and brief commentary on the whole of Eshnunna, with relevant comparison to the Covenant Code. Whether one agrees with all his conclusions or not, this is a significant contribution to the study of the legal rationality of the ancient codes, which poses basic questions about the relationship (and identification) of larger and smaller units, and the nature of the analogical thinking which governs the relationships between passages.

B. S. JACKSON

PATRICK, D. (ed.): *Thinking Biblical Law* (Semeia 45). 1989. Pp. iv, 109. (Scholars Press, Atlanta GA. Price: \$14.95 (member price: \$9.95; member price for unit of 4 numbers: \$25.00))

This collection of papers on biblical law, by members of the SBL biblical law group, is united mainly by the quest for interdisciplinary approaches which will contribute to a humanistic understanding of the text. Ralph Knierim, 'The Problem of Ancient Israel's Prescriptive Legal Traditions', considers the *mot yumar* laws in the light of the difference between 'legislative' and adjudicative language as viewed by H. Schulz, G. Leidke, and V. Wagner; asks whether the casuistic laws are reports of decisions or prescriptions for decisions; and questions whether the prohibition (apodictic) form is necessarily non-legal. Dale Patrick, 'Studying Biblical Law as a Humanities' [*sic!*], seeks to develop the approach to biblical law of Greenberg and Finkelstein (but without considering objections, as is later done in the volume by Haas), in pursuit of the view that the law is a repository of a culture's reigning metaphysics, anthropology, and ethics. He reviews Finkelstein's treatment of the goring ox, and traces the concepts there identified in other provisions, under the headings of 'causation', 'the hierarchy of being', and 'the unquantifiable human'. Martin Buss, 'Logic and Israelite Law', uses some categories of deontic logic in order to examine the logical structure of Israelite law. Peter Haas, '"Die He Shall Surely Die"', the Structure of Homicide in Biblical Law', argues through structuralist and anthropological analysis that the pentateuchal laws of homicide know of two clear cut categories, premeditated murder (bad, resulting in blood-guilt) and socially mandated killings (good, no blood-guilt), together with an intermediate category of homicide which is bad but produces no blood-guilt (e.g. accidental manslaughter). This tripartite structure is confirmed by examination of the rules of killing animals for food or for the altar. Tikva Frimer-Kensky, 'Law and Philosophy: the Case of Sex in the Bible', notes that sexuality was largely excluded from theological thinking, and kept as far away from the cult as possible, while still calling for social control. The Bible indicates anxiety about the topic, but does not provide an adequate way to discuss and channel its anxieties. (One might contrast L. E. Goodman, 'The Biblical Laws of Diet and Sex', *Jewish Law Association Studies II*, Scholars Press, 1986, 17–57, not here considered.) Finally, Jacob Milgrom, 'Rationale for Cultic Law: the Case of Impurity', explores through the detail of the biblical law of impurity, allied to anthropological evidence, the associations between three pairs of binary opposites: life and death, holiness and impurity, good and bad.

B. S. JACKSON

PODELLA, T.: *Şôm-Fasten. Kollektive Trauer um den verborgenen Gott im Alten Testament* (AOAT, 224). 1989. Pp. xi, 327. (Butzon & Bercker, Kevelaer; Neukirchener, Neukirchen-Vluyn. Price: DM 84.00; sub. price: DM 76.00. ISBN 3 76669638 6; 3 7887 1309 7)

Podella's densely written work is a sociological study of ritual fasting in the Old Testament against the background of ancient Near Eastern practice, particularly the rites associated with the disappearing god of Mesopotamia, Syria (Ugarit), and Anatolia. The topics of death and mourning, and of collective and individual fasting are examined and special attention is paid to the relevant Old Testament texts (Judg. 20; 1 Kings 21; Isa. 58; Jer. 14; 36; Joel 2; Jonah 3; etc.). In the final chapter an attempt is made at reconstructing the 'şôm Ritual'. The same chapter is also a summary of the whole book where the author outlines the development of ritual fasting from its funereal origins to its final form. Altogether thorough and thought-provoking.

W. G. E. WATSON

PROPP, W. H.: *Water in the Wilderness: A Biblical Motif and Its Mythological Background* (Harvard Semitic Monographs, 40). 1987. Pp. xi, 144. (Scholars Press, Atlanta GA. Price: \$14.95 (member price: \$9.95). ISBN 1 55540 157 0)

As its sub-title indicates, the thesis of this monograph is that the Biblical descriptions of the divine provision of water in the desert are influenced by a mythology of creation and fertility, attested also in the ancient Near East and particularly in Canaan. In the first chapter, the author discusses various passages which tell how Yahweh satisfies an individual's thirst and relates these to creation texts and to the Zion tradition which portray Yahweh as the source of fertilizing water. In the second chapter, the locus of this water is defined more specifically as the sacred mountain. Chapter three deals with the Massah and Meribah traditions, which are ascribed to the Elohist and the final chapter is concerned with the theme of water in the desert in the prophecies of restoration in Jeremiah, Ezekiel, and Second Isaiah.

All this is carefully worked out, with many interesting suggestions, but sometimes the case is pushed too far and there are too many weak links in the chain of argument. This is particularly so with regard to the crucial third chapter. Certainly some passages in the psalms use mythical language to describe the provision of water during the wilderness wanderings and view it as the fertilization of nature. But they seem to reflect the traditions of Zion as the divine mountain from which fructifying waters flow: can we assume that the Elohist, if indeed it was he, had such traditions in view? The author argues that *şur* and *sela* mean 'mountain' and that the *şur* of Massah/Meribah is the divine mountain and to be identified with Horeb, which is also the site of the battle against Amalek which in turn represents the concept of the *Völkerringkampf*. Much of this seems very doubtful. Again, the author closely links Exod. 17:1-7 and Exod. 32, largely on the ground that Exod. 32:20 refers to the springs of Horeb which are a 'symbol of fertility', but, whatever is the precise significance of the water in this verse, it hardly seems to have much to do with fertility, as indeed the author's full discussion on p. 87f. shows. So, although there is much of value in this book, its most original proposals are not wholly convincing.

J. R. PORTER

ROBINSON, G.: *The Origin and Development of the Old Testament Sabbath* (Beiträge zur biblischen Exegese und Theologie, 21). 1988. Pp. 442. (Peter Lang, Frankfurt am Main — Bern. Price: \$57.70. ISBN 3 8204 1373 1)

The dissertation the substance of which is here reproduced was submitted at Hamburg in 1975, under K. Koch. The delay in publication, though no

doubt unavoidable (Robinson is an Indian scholar who is now the Principal of Tamil Nadu seminary in Mandurai), has meant that no reference can be made, either in the text or in the extensive bibliography, to work published in the last 15 years. Robinson's own thesis is that the Sabbath reached its characteristic form in the post-exilic period as a combination of two originally separate institutions: a moon-related observance with its focus in the royal rites of the Jerusalem temple, the exact nature of which is now irrecoverable; and a 'seventh-day rest' observance related to the agricultural festivals. There are obvious difficulties in such a reconstruction, e.g. in the various closely related Hebrew terms, and the assumptions made about Pentateuchal sources, but the case is presented clearly and in great detail. It is good to welcome a major piece of work from a Third World scholar, though much of it is in fact steeped in the solid German tradition of detailed exegesis.

R. J. COGGINS

ROWLAND, C. and CORNER, M.: *Liberating Exegesis: The Challenge of Liberation Theology to Biblical Studies* (Biblical Foundations in Theology). 1990. Pp. ix, 205. (SPCK, London. Price: £10.95. ISBN 0 281 04437 6)

Many readers of this *List* will share the reviewer's surprise, given the prominent place accorded the Old Testament by many liberation theologians, that a book with such a title and sub-title makes only four or five brief forays into the Old Testament and Old Testament studies. However, this comment intends no criticism of an interesting discussion that focuses principally on some of the parables of Jesus, the apocalypse, and on encouraging liberation theology in a first world context.

A. G. AULD

SCHUBERT, M.: *Schöpfungstheologie bei Kohelet* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 15). 1989. Pp. 212. (Lang, Frankfurt am Main, Bern, New York, Paris. Price: Sw.Fr. 54.00. ISBN 3 8204 1130 5; ISSN 0722 0790)

The argument of this 1986 Leipzig dissertation is that the key to the interpretation of Ecclesiastes is a theology of creation drawn principally from the Old Testament but radically reinterpreted. A tension is set up between the confession (*Bekennntnis*) that the world, including man, is wholly determined by the Creator and the human struggle to use God-given wisdom to understand the world (*Erkenntnis*), an aim which is never more than very fragmentarily achieved or achievable. This tension Qoheleth never resolves. Man is saved from despair, however, by the fact that sometimes, though always unpredictably, the Creator provides men and women with an opportunity for enjoyment which it is not within their power to obtain by their own efforts. The subsumption of the whole of Qoheleth's thought under the rubric of creation theology is a novel approach to Ecclesiastes which leads to some interesting detailed exegesis; but it may be questioned whether the density of argumentation which characterizes this study was necessary in order to reach its sound but not startling conclusions. This is emphatically not a book for the beginner.

R. N. WHYBRAY

SCHWARZ, H.: *Die biblische Urgeschichte: Gottes Traum von Mensch und Welt* (Herder Taschenbuch 1608). 1989. Pp. 158. (Herder, Freiburg. Price: DM 12.90. ISBN 3 451 08608 5)

The main part of the book originated in a series of sermons. Gen. 1-3; 8:21b-9:7; 11:1-9; 12:1-4, 6-9 and 13:1-15 are expounded with reference to

the New Testament and the present day, and a German translation of the inaugural address given by the author at the North American Conference on Christianity and Ecology 1987 has been added at the end.

C. S. RODD

SEELY, P. H.: *Inerrant Wisdom: Science & Inerrancy in Biblical Perspective*. 1989. Pp. 216. (Evangelical Reform, Portland OR. Price: \$11.95. ISBN 0 9622295 0 4)

The author adhered for many years to the tenets of the International Council on Biblical Inerrancy (recently disbanded on the ground of 'mission accomplished'). In this sense 'inerrancy' is held to be stricter than 'infallibility', the latter traditionally being predicated of matters of faith and life, whereas the former extends to matters of science and history. He now undertakes to show that 'inerrancy' is untenable, arguing that neither Jesus nor Paul held it and that the proof-texts commonly adduced in support of it do not mean what inerrantists suppose them to mean. The case for which he argues is one that most readers of the *Book List* would take for granted, but his discussion of the issue may help some who hold the position which he formerly held.

F. F. BRUCE

SEGAL, R. A.: *Religion and the Social Sciences: Essays on the Confrontation* (Brown Studies in Religion, 3). 1989. Pp. 184. (Scholars Press, Atlanta GA. Price: \$43.95 (member price: \$28.95). ISBN 1 55540 295 X)

This is a collection of thirteen essays and reviews published between 1978 and 1987. Although the subjects covered range from Lévy-Bruhl's theory of primitive mentality through Victor Turner's theory of ritual acts, Jung's view of evil and Fustel de Coulanges as the first social scientist of religion, to Eliade's defence of the irreducibility of the study of religion, the main concerns of the author recur again and again. These are to distinguish between the truth, the origin, the function, and the meaning of religion, and to establish the distinctive contribution of social science to the study of religion. Segal rightly maintains that to demonstrate the origin, function or meaning of religious beliefs or actions is not to prove their truth, and he is particularly concerned that these distinctions should not be blurred by the tendency of writers such as Geertz, Berger, Mary Douglas, and Turner to give priority to the understanding by participants of the significance of their religious beliefs or acts. These writers, Segal argues, for all their attractiveness to students of religion, are reductionists who account for religion in secular ways. Particular criticism is directed towards Eliade for his assumption that religious beliefs and acts arise from contact with the sacred. Not only is this contention often not provable from the accounts given by religious observers themselves, but it begs the question of whether there is such a thing as the sacred, and cannot be the basis for Eliade's assertion that religion cannot be adequately explained in terms of the methods of the social sciences.

The issues discussed here are important ones, which might have been more satisfactorily dealt with by use of the emic/etic distinction. The essays could be usefully employed as texts for seminar discussion of the issue of the truth or falsity of religious claims about the world, including those made in the Old Testament.

J. W. ROGERSON

SILVA, M.: *Has The Church Misread The Bible? The history of interpretation in the light of current issues* (Foundations of Contemporary Interpretation, 1). 1987. Pp. viii, 136. (Academie Books, Grand Rapids MI; Apollos, Leicester. Price: £5.95. ISBN 085111 5012)

This learned and intelligent book serves two purposes: to act as an introductory volume to the series *Foundations of Contemporary Interpretation*, and to present some considerations about the history of biblical interpretation. The series is an attempt to provide conservative evangelicals with a coherent and well-informed account of general hermeneutics, and to assess the impact of philosophy, literary criticism, linguistics, history, science, and theology on the study of the Bible. S. offers some very brief introductory comments on each in his opening chapter. The rest of the book sketches the history of biblical interpretation, criticizing what he sees as the consensus view of this among 'critical' scholars, and discussing such issues as allegorical interpretation, the perspicuity of Scripture, and cultural relativism. To a reviewer who by no means shares the conservative evangelical stance of the author, it seemed that the need to show that modern study posed no real challenge to conservatism had an unfortunately Procrustean effect on his wide learning and sensitivity to subtle lines of argument. The book fully confirms the intellectual sophistication of modern evangelical scholars, but also their continuing need to avoid any conclusions that might be judged 'unsound' by their (less sophisticated) public. Even with these caveats, the book can be recommended as a serious attempt to wrestle with the history of interpretation from a position of commitment. The brief format means that rather too much material has to be summarized, and the effect is rather breathless — e.g., four pages headed 'From Schleiermacher to Bultmann'! But not a book to be dismissed lightly.

J. BARTON

STEMBERGER, G. and BALDERMANN, I. (eds): *Zum Problem des biblischen Kanons (Jahrbuch für Biblische Theologie, Bd 3)*. 1988. Pp. 294. (Neukirchener, Neukirchen-Vluyn. Price: DM 49.80. ISBN 3 7887 12880)

The second volume of this annual is reviewed above, p. 97. This third volume is the first in any real sense to live up to the promise implied in the inclusion of non-German-speaking members among the editorial advisors of the *Jahrbuch*. As usual, the volume is structured in three sections. There are five essays on canonical exegesis: by B. S. Childs on biblical theology and Christian canon; by N. Lohfink asking, with Psalm 6 as an example, whether canonical exegesis makes a difference; by H.-J. Kraus offering biblical-theological meditations on the *Telos* of *torah*; by H.-G. Link on the canon in ecumenical perspective; and by Baldermann on the implications of the biblical canon for religious lessons in schools. These are followed by seven on the history of the emergence of the canon and of its subsequent results (stated more neatly in German as *Entstehungs- und Wirkungsgeschichte des Kanons*). M. Saebø writes on aspects of the traditio-historical final stages of the Old Testament under the title 'From "thinking-together" to Canon'; J. Maier, on the question of the biblical canon in early Judaism in the light of the Qumran finds; H. Hübner, on the question of the Old Testament canon in New Testament perspective; Stemberger, on Jamnia and the canon; H. P. Rüger, on the evolution of the Christian Old Testament; and R. Berndt, on whether the Church Fathers belong to Holy Scripture — the canon theory of Hugo of St Victor. The customary third section entitled 'Report and Review' has five contributions: P. D. Miller, Jr. reports on the canon in contemporary American discussion; M. Oeming reviews Childs' *Old Testament Theology in a Canonical Context* under the title 'Text — Context — Canon: A new route for Old Testament Theology'; M. Weinrich, under the title 'on the charisma of biblical provocations', celebrates H.-J. Kraus's seventieth birthday by

discussing his view of systematic theology within the horizon of biblical theology; Stemberger reviews D.G. Meade's book *Pseudonymity and Canon*; while E. Dassmann discusses Bruce Metzger's latest book, *The Canon of the New Testament. Its Origin, Development, and Significance*. English readers will welcome the wider perspective of this number; however, it remains predominantly a German-language forum.

A. G. AULD

TRIBLE, N.: *Kami to Ningen-sei no Shūji-gaku. Feminizumu to Seisho-kaishaku*. Translated by N. Kawano. 1989. Pp. 331 and 6-pages index. (Yorudan-sha, Tokyo. Price: ¥3,300. ISBN 4 8428 0038 0)

This is a Japanese translation of *God and the Rhetoric of Sexuality*, 1978. The author's preface to Japanese readers is also translated.

K. K. SACON

WEILER, G.: *Das Patriarchat im Alten Israel*. 1989. Pp. 368. (Kohlhammer, Stuttgart. Price: DM 29.00. ISBN 3 17 010773 9)

This is a book for whose aims one can have sympathy, while entertaining severe reservations about the methods and conclusions. The author wishes to defend feminism against the charge of anti-Judaism, a charge which arises from the claim made by some feminists that patriarchal religion comes from the Old Testament. She accordingly offers an interpretation of ancient Israelite religion that emphasizes its matriarchal aspects. However, her scholarship is not in the class of Fiorenza or Myers, and will strike most specialists, including those sympathetic to her cause, as naive and superficial. The author's lack of familiarity with Old Testament scholarship is suggested by some strange references in the bibliography to e.g. Alfred Alt, Otto Kehl (for Otmar Keel), and Robert Ranke-Graves.

J. W. ROGERSON

WESTBROOK, R.: *Studies in Biblical and Cuneiform Law* (Cahiers de la Revue Biblique 26). 1988. Pp. x, 150. (Gabalda, Paris. Price: Fr 160.00. ISBN 2 85021 034 X)

Written as the first stage of a research project on the biblical law of obligations, this book comprises studies of (ch. 1) 'Abuse of Power', (ch. 2) 'Revenge, Ransom and Talio', (ch. 3) 'Maltreatment of Slaves', and (ch. 4) 'Theft and Receiving Stolen Goods'. The first rejects both Jackson's and Milgrom's accounts of the biblical verb *GZL* and argues for dual understanding of the verb, one part of which belongs to the concept of 'abuse of power', the remedy being petition directly to the King (who had discretionary powers to deal with such abuses, even by overturning legally established rights). The second rejects general historical schemes of the relationship between monetary and physical sanctions for death or injury, and argues that revenge and ransom were co-terminus institutions, the law codes sometimes regulating one, sometimes the other, but in either case with the unexpressed assumption that the other aspect still exists as an alternative. There is an excursus on the stoning of the goring ox. The third considers Exodus 21:20-21 (killing of one's own slave), wounding (Exodus 21:26), and sexual abuse (Leviticus 19:20-22). The final chapter studies Exodus 21:37-22:3, arguing that the three offences form a coherent whole, and follow a logical order. The passage reflects the same principle of the alternative of revenge or ransom studied in Chapter 2. The passage draws together the two traditional problems found in the ancient near eastern law codes: the three-cornered situation of owner, thief/seller and purchaser, and the case of attempted burglary. There is an excursus on the theft of Joseph's cup. A brief but suggestive conclusion sketches four concepts which biblical law shared with the ancient Near East, but which are foreign to

modern law: the role of status, the correlated institutions of revenge and ransom, the special liabilities of public authorities, and the discretionary authority of the King to act outside the system. The differences between biblical and cuneiform law reside primarily in the nature of the literary sources, the Bible containing 'the voice of dissent as much, if not more, than that of the establishment'. One looks to the further elaboration of these theses. However, Westbrook has here presented a book which requires the serious attention of all students of biblical law.

B. S. JACKSON

WILSON, M. R.: *Our Father Abraham: Jewish Roots of the Christian Faith*. 1989. Pp. xxi, 374. (Eerdmans, Grand Rapids MI; distributed by Paternoster, Exeter. Price: £12.50. ISBN 0 8028 0423 3)

This is a well-informed and well-reasoned appeal to Christian readers not to forget their Jewish or Hebrew roots, but to remember that vital relationship and indebtedness to those who were trueborn children of Abraham long before they themselves became his children by adoption. The author, who is Professor of Biblical and Theological Studies in Gordon College, Wenham, Massachusetts, is a former pupil of C. H. Gordon and an appreciative student of the writings of A. J. Heschel.

There are some churches in which an Old Testament lesson is read at every regular service, but the author knows of many, especially in his own country, where congregations hear no reading from the Old Testament, let alone a sermon on an Old Testament text, from one year's end to another. (He deprecates the use of the term 'Old Testament' and the attitudes to which it gives rise.) This cutting of Christianity from its roots means the death of Christianity rightly so called. His survey ranges from Israelite beginnings (what he says about 'corporate personality' and other features of Hebrew thought calls for some modification in the light of more recent study), through the record of Jewish-Christian relations over the centuries (a record in which a Christian reader can take no pride), down to the issues raised in our own day by the Holocaust and the establishment of the State of Israel.

F. F. BRUCE

WRIGHT, T. R.: *Theology and Literature* (Signposts in Theology). 1988. Pp. viii, 243. (Basil Blackwell, Oxford. Price: £27.50; paperback price: £8.95. ISBN 0 631 14848 5; 0 631 14849 3 (pbk))

This stimulating book describes and explains recent interest in the connections between theology and the study of literature — it could almost be seen as providing a rationale for the journal *Literature and Theology* of which the author is associate editor. Readers of the *Book List* may turn naturally to chapter 2, 'On Reading the Bible as Literature', where they will find a balanced account both of traditional biblical criticism and of the work of Alter and Kermode, together with lively readings of Genesis and Mark. But they should also read chapter 3, 'Narrative Theology: The Stories of Faith', which illuminates biblical and ecclesiastical narrative by a comparison both with biography and autobiography in the Middle Ages and the seventeenth century (Margery Kempe, Bunyan) and with modern novels and the narratives of metafiction. There are also good chapters on poetry and drama. W. draws on a wide range of material; sometimes this becomes rather breathless, and exposition of plots and themes predominates too heavily over analysis. There is no conclusion, which is a pity, since the argument needs to be pulled together at the end. But the book remains an excellent account of a subject growing in appeal to both theologians and literary critics, and badly in need of this kind of lucid and readable exposition.

J. BARTON

8. THE SURROUNDING PEOPLES

ABITZ, F.: *Baugeschichte und Dekoration des Grabes Ramses' VI* (OBO 89). 1989. Pp. 196. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 49.00. ISBN 3 7278 0637 0; 3 525 53719 0)

In this work, Abitz continues his studies of the form and decoration of the great royal tombs of New-Kingdom Egypt (c. 1550-1070 B.C.) in the Valley of the Kings at Luxor. Here, he presents the lavishly-decorated tomb of Rameses VI (c. 1140 B.C.), seen by so many modern visitors. In its arrangement of corridors and halls, this tomb follows tradition. Its original owner (Rameses V) began traditional decoration, but died early; so R. VI took it over and imposed a radically new programme of decoration on the tomb: essentially the entire *Book of Gates* and *Book of Caverns* on facing walls the length of the tomb. The theological implications are then set out. The whole is prefaced with an inquest into the history of the two royal mummies involved, and with some discussion of the family relationships of these two kings (R. V and VI). A book of more interest to Egyptologists than to Old Testament scholars.

K. A. KITCHEN

BARUCQ, A., CHRISTMANN-FRANCK, L., DURAND, J. M., SEUX, M.-J., and DE TARRAGON, J.-M.: *Prières de l'Ancien Orient* (Documents autour de la Bible). 1989. Pp. 99. (Cerf, Paris. Price: Fr 53.00. ISBN 2 204 03085 6)

This brief anthology falls into four parts. The first cites three Sumerian and eighteen Akkadian texts; the second six Hittite texts; the third five Ugaritic ones, and the fourth nine Egyptian ones. The title is erroneous: judging from the contents and the headings of the sections it should be *Hymnes et Prières* . . . A short introduction is provided for each section and each text, and biblical passages similar in form, idiom or thought are plentifully cited. Suggestions for further reading are given as an appendix, followed by an index of biblical references, and a useful grid chart showing the incidence of biblical theological motifs and their analogues in the Near Eastern material. The hymn to the Aten (pp. 68-72) is *not* suggested as a source for biblical monotheism! This is an attractive presentation of some of the most typical expressions of popular and official piety from the ancient world.

N. WYATT

CAQUOT, A., DE TARRAGON, J.-M., and CUNCHILLOS, J.-L.: *Textes Ougaritiques*. Tome II: *Textes religieux, Rituels, Correspondance* (Littératures Anciennes du Proche-Orient, 14). 1989. Pp. 478. (Cerf, Paris. ISBN 2 204 02916 5; ISSN 0459 5831)

The second volume of *Textes Ougaritiques* has appeared fifteen years after the publication of the first volume, *Mythes et Légendes* (reviewed in *B. L.* 1975, p. 89). Three different types of material are presented: (a) religious texts (by A. Caquot), (b) rituals (by J.-M. de Tarragon), and (c) correspondence (by J.-L. Cunchillos). As the title implies, the texts treated were written in the Ugaritic language (or, in the case of one of one or two rituals, Ugaritic and Hurrian); most were found at Ras Shamra, but a few were discovered at nearby Ras Ibn Hani. The introduction to each text includes such information as the size and state of preservation of the tablet, the location of its discovery, or comments on its contents. A bibliography is provided for each text, and the translations are very fully annotated. A commendable feature of the notes is the extent to which the translators acknowledge and present differing interpretations of other scholars. In common with other volumes of the *Littératures Anciennes du Proche-Orient*

series, no transcription of the texts is provided. There are separate indices for the religious texts, rituals, and correspondence.

The religious texts comprise a number of mythological fragments, mythico-magical texts, and what Caquot describes as vestiges of a mythico-ritual complex about the Rephaim, who are regarded as divinised ancestors. An interesting feature of the rituals is the clues they provide to the nature of the king's participation in the cult. De Tarragon notes that a ritual text would have served as an *aide-mémoire* for the priest, so it is not surprising that the actual ritual is not described in detail. In presenting a selection of letters, Cunchillos suggests that Ugaritic would have been used only for domestic and internal correspondence; he is not convinced that any of the translation into Ugaritic, as has been suggested.

This volume is to be welcomed not only for its detailed treatment of the texts included, but for the fact that the translations will make available to a wider audience some little known material. An English equivalent would be welcome!

A. H. W. CURTIS

CUNCHILLOS-ILARRI, J. L.: *Estudios de epistolografía ugarítica* (Fuentes de la Ciencia bíblica, 3). 1989. (Institución San Jerónimo, Valencia. ISBN 84 86067 29 4)

Generally speaking, the eighty-five or so letters in Ugaritic now available to scholars have received scant attention. The present volume, the first and only book specifically on this topic (but note the book reviewed immediately above), is in fact a collection of articles by the author, some translated from French. He prefaces these studies with a summary account of the excavation and history of Ras Shamra followed by a bibliography of works on the Ugaritic letters. The next chapter examines seven of the letters and in the following three chapters the grammar, semantics, and religious elements of these letters are described. The last chapter discusses the syntagma *šm' l* in Gen. 17, 20 and in Ugaritic. The book is completed by 24 pages of line drawings, a general bibliography, and copious indices. The book reflects the author's changes of mind over the years and there is some unnecessary repetition. Even so, it will help and encourage students to read these interesting documents.

W. G. E. WATSON

DALLEY, S.: *Myths from Mesopotamia: Creation, The Flood, Gilgamesh, and others*. Translated with an Introduction and Notes. 1989. Pp. xxi, 337. (Oxford University Press. Price: £35.00. ISBN 0 19 814397 4)

Babylonian Myths and Legends would have described this book more accurately, since Sumerian texts are not included, and Gilgamesh is hardly myth. The texts rendered are: Atrahasis, Gilgamesh, the Descent of Ishtar, Nergal and Ereshkigal, Adapa, Etana, Anzu, the Epic of Creation, the Theology of Dunnu, and the Erra Epic (here called Erra and Ishum). This is thus all the major and adequately preserved Babylonian texts of the genres, and of the last it is the first more or less reliable translation in English. The work is scholarly in that it is based on the original texts and draws on the whole range of previous work, but it is not meant as a definitive edition. The original tablets were not collated, and in some cases important corrections would have resulted. Brief notes at the end of each translation explain the basis of the interpretations adopted, but otherwise the book is meant for readers who are not cuneiformists. Each text is introduced and a Glossary explains names. Also the translations are readable. This can then replace the translations of N.K. Sandars in the Penguin Classics, those of E. A. Speiser in *ANET*, and the Gilgamesh and Epic of Creation, those of A. Heidel. However, due to the state of the field these translations must not be relied upon as might good

translations from Greek and Latin Classics. Also the author's wide reading is matched with a certain whimsicality, so that in the Introductions, which tend to give material for scholars rather than explanations of the texts, simple factual material is not always correct. To illustrate from two examples with Old Testament interest, the name Uta-napishtim in the Gilgamesh Epic is written Uta-naishtim on a single tablet, probably by scribal error. The author considers it just possible that by abbreviation: (Uta-)naish(tim) is the origin of the name Noah in Genesis. It is also stated that in Genesis the mountain on which the ark landed is named Ararat.

The price will no doubt discourage many.

W. G. LAMBERT

DOLCE, R. and ZACCAGNINI, C. (eds): *Il Pane del Re — accumulo e distribuzione dei cereali nell'Oriente Antico* (Studi di Storia Antica 13). 1989. Pp. 135. (Editrice Cooperativa Libreria Universitaria Editrice Bologna, Bologna. Price: Lire 20,000)

This slim, elegant volume (based on a seminar of April 1985) reviews the storage and distribution of grain and its products in the ancient Near East. The five essays run in chronological sequence. R. Dolce briefly considers possible archaeological traces of food-storage, bakery-quarters, and the like in Mesopotamia (Abu Salabikh; Tells Brak, Asmar, Chagar Bazar; Ur) and Syria (Hama) in the 4th/3rd millennia B.C. M. Frangipane reconsiders the correlation between the 'bevelled rim bowls' of Mesopotamia and S.E. Anatolia and the three levels of grain-ration attested in third-millennium texts. Some 67% of recipients had only small portions, some 27% or so merited middle-sized portions, and only 2.6% rated big portions. L. Milano usefully outlines the rise, development, and decline of the state/temple ration-issuing systems in Mesopotamia and Syria for the 3rd to 2nd millennia B.C., noting changes that arose in successive periods and between these two areas. C. Zaccagnini in turn continues the theme for the 2nd and 1st millennia B.C. Besides Mesopotamia, he touches on Genesis 46-47 and on Egyptian data of the New Kingdom. Finally, C. Grottanelli considers grain-distribution and religious ideals in the Hebrew Bible, from its rather different vantage-point; he deals with David, Joseph, Boaz, Elisha, and Hezekiah, not always convincingly. Overall, this work is a convenient first reference enabling through its references those interested to go further.

K. A. KITCHEN

DURAND, J.-M.: *Archives épistolaires de Mari*, I/1 (Archives royales de Mari, 26). 1988. Pp. xi, 693, and 3 fiches. (Editions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr 236.00. ISBN 2 86538 1897)

CHARPIN, D., JOANNÈS, F., LACKENBACHER, S., and LAFONT, B.: *Archives épistolaires de Mari*, I/2 (Archives royales de Mari, 26). 1988. Pp. 589, and 3 fiches. (Editions Recherche sur les Civilisations, A.D.P.F., Paris. Price: Fr 229.00. ISBN 2 86538 190 0)

That Mari letters have been available for many years is not a reason to neglect these two volumes. The appointment of a new team of workers some few years ago has resulted in a much more systematic and thorough examination of the whole archive, accompanied by exhaustive studies of matters of content. Whereas the previous volumes have been mainly first attempts at decipherment and translation, these volumes (and a third of the series yet to appear) attempt a systematic gathering of related material with appropriate commentary. And many of the letters are published for the first time. The first of these two volumes deals with letters of mainly religious content, the second with those of more historical relevance. The main topics covered in the first volume, in descending order of quantity of material, are divination, prophecy, dreams, omens, the river ordeal, and sickness. There is much of Old

Testament interest here both in the letters and in the author's comments. Though each author is responsible for his own section, their work in a common physical environment means that mutual help and criticism result in higher standards than would otherwise be achieved. For the date of publication this is an authoritative work, and for the quantity of material remarkably inexpensive.

W. G. LAMBERT

GREENE, J. T.: *The Role of the Messenger and Message in the Ancient Near East* (Brown Judaic Studies, 169). 1989. Pp. xx, 346. (Scholars Press, Atlanta GA. Price: \$65.95 (member price: \$43.95). ISBN 1 55540324 7)

In spite of its title this doctoral dissertation (completed in 1980) focuses mainly on the Hebrew scriptures. Unlike the semitic linguist Meier, whose more recent study *The Messenger in the Ancient Semitic World* is reviewed on p. 124, Greene is a biblical scholar and devotes less than one quarter of his book to the ANE evidence 'from ca. 3000 to ca. 30 BCE'. After a thorough 'taxonomic' study of biblical passages where *ml'k* and related terms (e.g. *'bd*, *rkb ssym*, *hmrglym*, *mazkir*) occur, Greene moves on in Part II to examine the evidence for what he terms the 'Great Individual Prophet as Messenger'. This involves a historical study of prophecy from the Mari texts to I Macc. 4:46, and a detailed literary analysis of the relevant formulae and *Gattungen* in the prophetic literature. There is then a final comparative study of ANE messengers, the messenger of the Hebrew scriptures, and the Great Individual Prophet. Greene has little difficulty in showing how rarely the text specifically uses Hebrew terms for 'messenger' and 'message' in relation to the prophets (only Haggai is actually described as a messenger), and how imprecise some of the conventional form-critical categories are. A function-comparative study of the biblical prophet and ANE messengers, however, proves to be far less negative, and on the last page the author wisely updates his original research by recommending N. K. Gottwald and R. R. Wilson for further reading.

J. F. A. SAWYER

HENNINGER, J., SVD: *Arabica Varia: Aufsätze zur Kulturgeschichte Arabiens und seiner Randgebiete* (OBO 90). 1989. Pp. 498. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 120.00. ISBN 3 72780638 9; 3 525 53720 4)

This collection of twelve essays and seven reviews (all previously published between 1938 and 1976) by the veteran ethnologist and orientalist is uniform with his earlier collection, *Arabica Sacra*, OBO 40, 1981, noted in *B. L.* 1982, p. 14.

The articles cover a wide range: especially, ancient Bedouin society, Arab genealogy, property rights among the modern Bedouin, the rights of the first-born, Arabian 'pariah' tribes, polyandry in pre-Islamic Arabia, totemism, alleged circumcision practices in S.W. Arabia. The reviews discuss works on Bedouin laws and customs by E. Gräf, J. Chelhod, C. G. Feilberg and J. Sonnen, and three volumes on rock-art in central Arabia by E. Anati. While impeccably scholarly and phenomenological in approach, a major concern, as in earlier works of his, is to illuminate the biblical narrative (so, even in the shorter articles on leather garments, cf. Elijah, John the Baptist, and the song of the angels at the Nativity). The approach has been somewhat out of fashion since the great days of W. Robertson Smith: the volume does much to bridge the gap between then and now (the article on totemism, beginning with a critical appraisal of Smith's work, is particularly helpful in this regard). A welcome feature, so often irritatingly lacking in such collections, is that, though the original pagination is indicated, the author's views

have been brought up-to-date by often substantial additions in square brackets both to the text and the copious notes. The work concludes with a bibliography of the author's works from 1976 to 1989.

W. JOHNSTONE

KEEL, O., KEEL-LEU, H., and SCHROER, S.: *Studien zu den Stempelsiegeln aus Palästina/Israel* (OBO 88). 1989. Pp. x, 349 including many illustrations. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 88.00. ISBN 3 7278 0629 X; 3 525 53718 2)

Within the multiplicity of designs on stamp and cylinder seals found in Palestine there are numerous motifs which can be identified and followed over the centuries. Four of the essays in this volume deal with such topics. Othmar Keel discusses the omega-like shape appearing on scarabs and cylinder seals from the Middle Bronze Age onwards, believed to represent the womb, while Silvia Schroer collects examples of the naked goddess in various poses, and of the goddess' head alone, both being found especially with leaves or branches, blending Egyptian and Levantine motifs. Keel continues with a catalogue of scarabs which he argues share features with the Syrian 'Green Jasper Workshop' of the seventeenth century B.C. isolated by D. Collon, and have Egyptianising traits of worshipper and falcon denoting loyalty to the king, and contrasting with the omega type. He then examines the falcon-headed figure on Hyksos period seals and scarabs, identifying it with Horus and Canaanite Baal (later equated with Seth), and finally investigates designs displaying the god Ptah from c. 1600 B.C. All these engravings exhibit varying degrees of interplay and influence from Egypt, Babylonia, and Syria in Palestine. Their significance is considered in each case and personal relationships with the deities suggested, a matter which has to remain speculative. Nevertheless, these investigations underline the richness and variety of iconography in Canaan during the second millennium B.C. Hildi Keel-Leu's opening essay in a useful catalogue of the stamp-seals from Palestine from Neolithic times to c. 2000 B.C.

A. R. MILLARD

KESSLER, D.: *Die heiligen Tiere und der König. Teil I: Beiträge zu Organisation, Kult und Theologie der spätzeitlichen Tierfriedhöfe* (Ägypten und Altes Testament, 16). 1989. Pp. xi, 303 and 10 photographic tables. (Harrassowitz, Wiesbaden. Price: DM 78.00. ISBN 3 447 02863 7)

This closely-printed volume represents the most detailed consideration so far of the well-known 'animal cults' of Ancient Egypt; a second volume is to follow this one. In the latest periods of Egyptian history, from the 26th to 30th Dynasties (c. 664–340 B.C.) and especially during the Ptolemaic and Roman periods (323 B.C. to 3rd century A.D.), concern with sacred animals reached unprecedented proportions. In earlier times particular exemplars were chosen in single succession (e.g., the Apis Bull), as a 'living image' in the cult of a deity. But in these later periods, whole species of animals — involving thousands of cats, ibises, etc. — were reared, kept, and buried in vast cemeteries the length of Egypt. Previously, this development had been explained as a 'nationalist' reaction, to be different to Greeks and others, or as an upsurge of latent popular 'grass-roots' religion. Instead, Kessler would relate it to the reorganization of the state cult of the pharaoh, with the animals playing a specific role in the festivals of kingship (as did the Apis). However (unless in Volume II), he does not explain why such a reorganization should lead to the *en masse* rearing and ceremonial burial of so many of these creatures. This volume surveys the known centres of such cults from all sources, all the known types of animals involved, and the appropriate administrative and religious organizations attested; Volume II is to deal with the animals' function in the royal feasts.

K. A. KITCHEN

LESKO, B. S.: (ed.): *Women's Earliest Records. From Ancient Egypt and Western Asia*. Proceedings of the Conference on Women in the Ancient Near East held at Brown University in November 1987 (Brown Judaic Studies, 166). 1989. Pp. xl, 350. (Scholars Press, Atlanta GA. Price: \$69.95 (member price: \$49.95). ISBN 155540319 0)

This volume contains the proceedings of a conference held in Brown University, Rhode Island in 1987 on the subject of Women in the Ancient Near East, in particular non-royal women. The papers read by the thirteen contributors are each followed by notes of the ensuing discussions sustained by seventeen official respondents chosen from a range of disciplines, together with an occasional interjection from the audience! The papers in the main concern the role and status of women in Egypt and Mesopotamia in the third, second, and first millennia. Only two papers deal directly with ancient Israel, the subjects being 'Women and the Domestic Economy of Early Israel' (Carol Meyers) and 'Women's Religion in Ancient Israel' (Phyllis Bird). There is some discussion of the particular problems associated with enquiry into the biblical past in the light of the long transmission of the traditions within the religious communities of Judaism and Christianity. Detailed footnotes and extensive bibliographies add to the volume's usefulness, and there are thirty-six illustrations.

G. I. EMMERSON

LICHTHEIM, M.: *Ancient Egyptian Autobiographies chiefly of the Middle Kingdom: A Study and an Anthology* (OBO 84). 1988. Pp. 171, and 10 plates. (Universitätsverlag, Freiberg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SW.Fr. 85.00. ISBN 372780594 3; 352553713 1)

This latest study by Miriam Lichtheim brings together a series of clear, modern translations of sixty ancient Egyptian texts of a particular type: the formal 'autobiography' of the kind that Egyptian officials delighted to place in their tombs or on stelae. Here, the author presents a well-dated series covering almost a millennium, from about 2600 B.C. to the 13th Dynasty, about 1700 B.C. Hence, one may see step by step the clearly-documented growth of a literary tradition, based directly on tangible data, not on speculation. Earliest forms rapidly crystallized around essential features, with an ongoing history, varying some elements with time's passing.

Basic elements are the funerary formula, the official's full titles, biographical details of varying extent and originality, an appeal to the living for their prayers if not offerings, and a warning to visitors not to harm the monument or tomb. Two special topics receive excellent treatment. One is the 'Abydos formula', a phrase that covers good wishes for an afterlife with the god Osiris, which show a development. The other is the 'terrace of the great god' at Abydos, which the author would identify as 'the Osiris temple complex or a particular part of it' (p. 131). One may rather suggest that it was the processional ascent from that temple to the necropolis, overlooked by the tombs, votive chapels, and stelae of the pious who looked for Osiris's blessing. The book ends with excellent plates, illustrating four notable stelae, and (in colour) relevant areas at Abydos.

K. A. KITCHEN

MARGALIT, B.: *The Ugaritic Poem of Aqht. Text. Translation. Commentary* (BZAW, 182). 1989. Pp. xvii, 534. 4 photographic plates. 1 map. (De Gruyter, Berlin. Price: DM 198.00. ISBN 089925472 1)

Up till now there has been no comprehensive study of the lengthy Ugaritic poetic text 'Aqht' (KTU 1.17, 18, and 19). Margalit's full-scale study is the first such commentary to appear and is certainly very welcome. A critical survey of previous work on 'Aqht' by twenty-seven scholars is

followed immediately by a prosodic analysis of the Ugaritic text and some comments on textual criticism. The full text of the poem is then set out, followed by a translation, and detailed 'textual and epigraphic notes'. These preliminaries over, as it were, the next couple of hundred pages are devoted to a 'literary commentary' interspersed with a series of excursuses (22 in all) many on philological topics. The book closes with a few pages on 'Ugaritic Literature and the Hebrew Bible' and the principles of Ugaritic prosody are set out in the Appendix. There are indices and a bibliography.

The author follows a very strong line of interpretation which not all scholars accept. He is to be congratulated for providing a collated edition based on the original tablets and for giving such a comprehensive account of a difficult Ugaritic text. He is also correct in explaining the text on its own terms without depending too much on comparative material. The result is a scholarly, stimulating yet very readable account of an important document from Ras Shamra.

W. G. E. WATSON

MAZZA, F., RIBICHINI, S., and XELLA, P.: *Fonti classiche per la civiltà fenicia e punica*, I. *Fonti letterarie greche dalle origini alla fine dell'età classica* (Collezione du Studi Fenici, 27, Testimonia Phoenicia 1). 1988. Pp. 158, 4 plates (Consiglio Nazionale delle Ricerche, Istituto per la Civiltà Fenicia e Punica, Rome)

Under the aegis of Sabatino Moscati Phoenician studies have blossomed in Italy, and one need revealed has been a collection of all references to Phoenicians, their country, culture, religion, and language from ancient foreign sources. This first volume of Greek texts provides all available references from Homer to Hanno, including fragments and scholia. The texts are clearly printed in Greek and arranged in chronological order, without comment. A list of editions used is given at the beginning of the book and an index of all authors quoted at the end. There are comprehensive indices of names and subjects (e.g. human sacrifice, navigation, textiles). Four black and white reproductions of medieval and renaissance manuscripts relieve the text. When the project is complete, it will provide easy access to both well-known and obscure Greek and Latin writers and allow a more balanced picture of classical knowledge of the Phoenician world than the often-cited major authors offer. It is interesting, too, to compare the features that evoked comment from Greek authors with those the Old Testament books highlight.

A. R. MILLARD

MEIER, S. A.: *The Messenger in the Ancient Semitic World* (Harvard Semitic Monographs, 45). 1988. Pp. xvii, 269. (Scholars Press, Atlanta GA. Price: \$13.95 (member price: \$9.95). ISBN 1 55540 289 5)

This is a very interesting study of an important, though largely neglected part of the ancient Semitic world. Although it is restricted to an analysis of passages where West Semitic *mal'āk* and Akkadian *mār šipri* happen to occur, it throws much light on the role of messenger and the procedures for delivering and receiving messages. The material is clearly and imaginatively arranged under the headings 'selecting the messenger', 'commissioning the messenger', 'the messenger on the road' (including 'Safety in numbers?'), 'the messenger's arrival' (including 'Who bows to whom?'), 'translators', 'memorizing the message', 'deceptive messengers', 'interrogating the messenger', 'caring for the messenger', and so on. Because of its terms of reference it has little to say directly on many familiar examples from the Bible, and the approach is linguistic (Cross, Moran, Lambdin, et al.) rather than

literary (Alonso Schökel, Westermann, Alter, et al.). It is for others to build on Meier's valuable research and apply it where it is needed.

J. F. A. SAWYER

NIWINSKI, A.: *Studies on the Illustrated Theban Funerary Papyri of the 11th and 10th Centuries B.C.* (OBO 86). 1989, Pp. xxxii, 402 with xvii tables and 49 black and white plates. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 118.00. ISBN 3 72780613 3; 3 525 53716 6)

This very substantial study is devoted to Egyptian funerary papyri of specifically the 21st Dynasty (c. 1070-945 B.C.). At that period, after the palmy days of the Empire were over and gone, lavishly-decorated tomb-chapels ceased to be made and used; aspirants to a good burial now had buried with them instead a pair of (usually) illustrated papyri for their other worldly benefit. One by the shoulder or chest would be a Book of the Dead, a selected set of spells 'for appearing by day'; the other, placed down between the legs, was the solar-oriented Am-Duat, 'What is in the Netherworld', and derived from a work previously the exclusive privilege of royalty.

Using the evidence of 427 manuscripts in the world's more accessible collections (still others exist), the author establishes the use of the papyri outlined above, and of the sub-classes of such documents, when classified by contents. A trend towards illustrations over texts is discernible; also, the text of a spell need not be given in full — the principle of *pars pro toto* meant that a maximum range of (supposedly) beneficial spells could be included notionally in any given document. The author gives a full list of all documents used, their owners' names and titles, and finally a fine set of photographic plates of representative documents of each type and sub-type. A valuable tool for Egyptologists rather than Old Testament scholars.

K. A. KITCHEN

PARKER, S. B.: *The Pre-Biblical Narrative Tradition* (SBL Resources for Biblical study 24). 1989. Pp. 248. (Scholars, Atlanta GA. Price: \$29.95 (member price: \$19.95); paperback price: \$19.95 (member price: \$13.95). ISBN 1 55540 300 X; 1 55540 301 8 (pbk))

Two introductory chapters outline and analyse the main features of Ugaritic poetry, with particular reference to parallelism, formulaic language, and various other stereotyped forms of speech occurring in the narrative poems. Two further chapters look in more detail at the Aqhat and Keret stories. The same approach is taken with each: a block-by-block analysis is made of the narrative, with frequent comparison with materials of similar structure from the surrounding world, leading at times to suggested reconstructions of lacunae, and constant allusion to the literary function of the forms outlined previously. Final assessments are made of each: Aqhat is not a quarry for ideological studies or a fertility, or astral myth, it is a poem 'which may have been enjoyed as a satisfying portrayal of life in an idealized past era . . . a "classic" of ugaritic (*sic*) society' (p. 143). Keret, far from bolstering traditional royal ideological values, reveals the essential helplessness of the king in the face of tragedy: 'Superhuman status is not a feature of Keret's identity as king . . . He is, in fact, all too mortal' (p. 213). A final chapter argues that the traditional nature of the Ugaritic poetry, betraying very clearly its oral origins and bardic techniques, is useful both for an understanding of biblical literary forms, and for purposes of seeing theological development in West Semitic religion. The absence of indices is a matter for regret.

N. WYATT

POWELL, M. A. (ed.): *Labor in the Ancient Near East* (American Oriental Society 68). 1987. Pp. xiv, 289. (Eisenbrauns, Winona Lake, Indiana. Price: \$32.00. ISBN 0 940490 68 4)

These are the ancient Near East papers from an economic history congress held in Edinburgh in 1978, with some further contributions specially commissioned to fill gaps in the coverage. After a short introductory discussion of problems of definition by I. M. Diakonoff (pp. 1–3), there are twelve specialist papers on the theme of labour. Two major contributions are by C. J. Eyre on 'Work and the Organisation of Work' in Old and New Kingdom Egypt (pp. 5–47, 167–221). A paper by O. D. Berlev deals with Nubia under Sesostri I (pp. 143–57). Three contributions are concerned with aspects of the matter in pre-Sargonic and Ur III Mesopotamia (K. Maekawa [pp. 49–71], P. Steinkeller [pp. 73–115], H. Waetzoldt [pp. 117–411]). H. Klengel (pp. 159–66) surveys 'Non-Slave Labour in the Old Babylonian Period', while G. Dosch (pp. 223–35) covers the same subject for Nuzi. M. Heltzer (pp. 237–50) adds 'Labour in Ugarit' to the list of his important studies in Ugaritic economy and society. Forms of non-slave labour among the Hittites are studied briefly by G. G. Giordadze (pp. 251–55). Finally the Neo-Assyrian Empire and very late Babylonia (to the 4th century B.C.) are the focuses of contributions by J. N. Postgate (pp. 257–70) and M. A. Dandamaev (pp. 271–79) respectively. Indices complete the volume, which is a useful contribution to the understanding of this important theme. Since it covers such a wide area, it should become a standard source of reference on the subject of labour. The background it provides is important for the study of Biblical society and law.

J. F. HEALEY

VON SCHULER, E. (ed.): *XXIII. Deutscher Orientalistentag (von 16. bis 20. September 1985 in Würzburg): Ausgewählte Vorträge* (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement vii). 1989. Pp. 717. (Franz Steiner, Stuttgart. Price: DM 298.00. ISBN 3 515 04961 4)

As might be expected, the papers of the 23rd *Orientalistentag* cover a wide range of topics. Very few are of Old Testament interest, others will be of interest to Semitists and Christian Near East specialists. K. Aartun writes on 'Ugaritisch *bnš(in)*' (pp. 13–21), tackling the objections to the usual derivation from *bn* + (*'*)*nš* as 'son of man'. He appeals to a supposed ancient Semitic *bū-* prefix (secondarily *'abū*), a determinative which indicates that the word that it is attached to denotes a particular species. This occurrence would be unique in Ugaritic. The author adduces examples from Mandaic and Arabic (though these latter are normally understood to be forms derived from *'abū*, 'father'). G. Wedel's paper on impediments to marriage among the Samaritans according to the eleventh-century Middle Arabic work of Abū l-Ḥasan of Tyre (pp. 28–37) involves detailed comparison with Lev. 18. Only H. Cazelles' paper on 'Die biblische Geschichtsschreibung im Licht der altorientalischen Geschichtsschreibung' (pp. 38–49) is directly biblical. On the biblical side, according to Cazelles, historical certainties are very few, especially in relation to the patriarchal texts, but in a wide-ranging discussion the author recommends study of ancient literary patterns as providing a firm starting-point. Christian Orient contributors deal with Mechitar of Sebaste (M. K. Arat, pp. 50–62), Cosmas Indicopleustes and Enoch (S. Uhlig, pp. 62–75) and Armenian sources for 5th-century (Armenian) church history (G. Winkler, pp. 76–94). To be noted are contributions on Hittite cultic cries and their relation to specific cultic acts (E. Badali, pp. 282–92) and on Hurrian grammar (E. Neu, pp. 293–303). Finally there are a few papers of Semitic interest: R. Kontzi on Maltese (pp. 148–57). M. Woidich on verb-stems in Egyptian Arabic (pp. 200–10) and K. Petráček on Saharan and Hamito-Semitic (pp. 543–60).

J. F. HEALEY

SEIDL, U. *Die babylonischen Kudurru-Reliefs: Symbole mesopotamischer Gottheiten* (OBO 87). 1989. Pp. 235 and 33 black and white plates. (Universitätsverlag, Freiburg (CH); Vanderhoeck & Ruprecht, Göttingen. Price: Sw.Fr. 64.00. ISBN 3 7278 0603 6; 3 525 53717 4)

Babylonian boundary stones (*kudurru*) date from c. 1400–600 B.C. and record assignments of land, mostly royal grants. Most end with a list of curses invoking gods against anyone who might seek to frustrate the transfer of land. In addition a majority have engraved on them pictorial symbols of the gods so invoked. In practice the names in the text on one stone never agree exactly with the carved symbols. Apparently one craftsman engraved the writing, another the art-work. These symbols are not limited to boundary stones but occur on many archaeological objects, some of great interest to Old Testament scholars. This work was a thesis written under the late A. Moortgat at the Free University of Berlin, first published as a long article in *Baghdader Mitteilungen* 4 (1968), and its reprinting is a testimony to its worth. It is a study strictly of the carved symbols. The whole corpus of stones is mustered in groups and each stone is described with pertinent details and full bibliography. Then the various symbols are studied one by one, with citation of literature for each. Examples from objects other than boundary stones are also collected so that the comments and attribution (where possible) to a named god have bearing on the symbols generally. There are two limitations: no first-hand use is made of ancient written sources, which indeed exist, and there is no discussion on the ideology and explanations of these symbols. Why was a spade the symbol of Marduk?

The new edition is reproduced from the original, but with smaller margins, and the plates are slightly reduced in size. Fifteen pages of *Nachträge* bring the book up to date, and include a most useful chart of drawings of the major symbols with the gods they indicated named.

W. G. LAMBERT

WILHELM, G.: *The Hurrians*. Translated by J. Barnes, and with a chapter by D. L. Stein (Ancient Near East Series). 1989. Pp. ix, 132. (Aris & Phillips, Warminster. Price: £16.00; paperback price: £8.75. ISBN 0 85668 442 2)

This is a translation and updating, with additional material, of the author's *Grundzüge der Geschichte und Kultur der Hurriter*, 1982 (see *Book List* 1984, p. 119). It is an excellent survey of history (to c. 1200 B.C.), society, religion, literature, and art (the last being covered by an additional chapter by Diana L. Stein). It is most useful to have this in English and at such a reasonable price. It has little direct relevance to the Old Testament, since the ancient Hurrians have little if anything to do with the Biblical *hōrīm* (see p. 1). There is, however, material of interest on religion, for example on cathartic rites, and some reference to discussions about Nuzi and Patriarchs. The book is well provided with bibliographies and illustrations (including a map).

J. F. HEALEY

9. APOCRYPHA AND POST-BIBLICAL STUDIES

BABCOCK, W. S.: *Tyconius: The Book of Rules*. Translated with an Introduction and Notes (SBL Texts and Translations 31; Early Christian Literature Series 7). 1989. Pp. xiii, 153. (Scholars Press, Atlanta GA. Price: \$14.95 (member price: \$9.95); paperback price: \$9.95 (member price: \$7.95). ISBN 1 55540 366 2; 1 55540 367 0 (pbk))

This is a welcome new edition of an important document in the history of biblical interpretation. Tyconius (died c. A.D. 400) was a member of the Donatist church whose theology was not Donatist but catholic; his rules for

biblical interpretation were appreciated by Augustine, whose indebtedness to them is acknowledged especially in *De Doctrina Christiana*. The rules are grouped under seven headings: The Lord and his body, the Lord's bipartite body, the promises and the law, the particular and the general, times, recapitulation, the devil and his body. They present, over and above their stated subject, an exposition of the doctrine of the church. Tyconius understood the interplay of 'the one and the many' in biblical teaching; in one place he anticipates T. W. Manson's societary understanding of the Son of Man in the Gospels.

In this edition the Latin text is taken over with minor modifications from F. C. Burkitt's edition in Cambridge Texts and Studies (1894); it is exhibited on left hand pages with an English translation on the right, and the value of the work is enhanced by an introduction and notes.

F. F. BRUCE

BLANK, S. H. (ed.): *Hebrew Union College Annual*, Vol. LIX (1988). 1989. Pp. x, 288 and 11 (Hebrew). (Hebrew Union College, Cincinnati. Price: \$30.00. ISSN 360 9049)

The current issue maintains the journal's high standards of stimulating content and technical production and offers four articles of special interest to students of the Old Testament. The prevalent interpretation of Exodus 23:5 is sharply challenged by A. Cooper in a historical and philological examination that concludes that it is *non-intervention* that is being enjoined. A detailed study of almost monograph length by B. Wacholder discusses the date, content, and liturgical significance of 11Q Psalms^a, speculatively relating it to an amalgam of David's historical and eschatological roles and to the history of Jewish liturgy, particularly at Qumran. The process of reconsidering Scholem's ideas about the continuation in hekhaloth literature of the apocalyptic tradition is taken further by M. Himmelfarb who demonstrates that while the liturgical aspects of the heavenly ascents support such a link, the details of the ascents themselves show greater parallels between the hekhaloth, gnostic literature, and magical papyri. The rare phenomenon of a dual competence in early Christian and rabbinic interpretations of scripture is exhibited by M. Hirshman in his comparative analysis of exegetical treatments of Ecclesiastes in the sixth and seventh centuries. Remaining contributions deal with the Balaamites of Deir 'Alla (A. Wolters), Jewish Lydda in Roman times (A. Oppenheimer), quotation-forms in the Talmud (R. Kalmin), David Qimhi's lexicography (N. Netzer, in Hebrew) and with themes in Jewish philosophy (H. Kreisel), Kabbalah (E. Wolfson), and Passover Haggadah illumination (J. C. Reeves and L. Waggoner).

S. C. REIF

BLOCK, P., BLOMQUIST, J., SUNDSTRÖM, G.-B. and ÅSBERG, C.: '*God och nyttig läsning*'. *Om Gamla Testamentets Apokrypher*. 1988. Pp. 234, many ill. in the text. (Proprius förlag, Stockholm. ISBN 91 7118 6247)

The main title of this work, 'Good and useful reading', was Luther's characterization of the Old Testament Apocrypha. Its authors were the regular members of the panel which produced the new Swedish translation of the Apocrypha (see *B. L.* 1987, p. 43), to which this volume is an admirable companion. Two of the six essays in it are the work of J. Blomqvist. The first ('The Menace of Hellenization and the Jewish Resistance') is a sketch of the historical background from the death of Alexander till 63 B.C. The other ('Apocrypha and Pseudepigrapha') outlines the content and character of the apocryphal books and their relationship to the Old and New Testaments and

the Pseudepigrapha, including the Qumran writings. In 'The Changing Religion' P. Block examines the modification of religious beliefs and moral standards under the pressure of events and changing circumstances and elucidates the position of the Apocrypha as a link between the Old and New Testaments. In 'Concerning Women' Gun-Britt Sundström writes about the attitude to women in the Apocrypha. She adopts a different approach to the same theme in 'Saint and Whore: the Judith Motif in Literature'. 'The Legacy of the Apocrypha', by C. Asberg, is a survey of the influence of the Apocrypha on theological, devotional, and general literature, and a sketch of the steps taken towards the production of the new Swedish translation. The volume concludes with a brief bibliography and a series of educational exercises related to each of the essays. 'Good and useful reading' is an apt description of the entire work.

G. W. ANDERSON

BOID, I. R. M.: *Principles of Samaritan Halachah* (Studies in Judaism in Late Antiquity, 38). 1989. Pp. xiv, 362. (Brill, Leiden. Price: fl 155.00; ca. \$77.50. ISBN 90 04 07479 1; ISSN 0169 961 x)

Boid's pioneering venture in the study of Samaritan halachah is a remarkable achievement. After a preliminary discussion of the present state of research, which is not flattering to his predecessors, his method is to study one topic in detail, so as to allow conclusions over a broader range of matters to be more specifically based. His chosen topic is the 'uncleaness' which is brought about through menstrual and other discharges. The relevant manuscripts are listed and discussed (with some pungent comments on the extent of misinformation in earlier catalogues and descriptions); five Arabic texts are set out in full, with translation and detailed notes, and two conclusions are reached which, if they can be sustained, will be of major significance for students of the divisions within Judaism and of the development of the Hebrew Bible. The first is that no distinctively Samaritan halachah can be traced; virtually every Samaritan opinion can be paralleled within either Rabbanite or Karaite Judaism (or, more rarely, among the Falashas). The second is that the text of the Torah itself is in its halachic sections deliberately worded in an ambiguous manner so as to allow for divergence of halachic opinions which was already current. There is great potential significance here for current debates on the formation of the canon, and it is to be hoped that the apparent technicality of Boid's treatment (and the unattractiveness of his subject-matter?) will not mean that his work is neglected.

R. J. COGGINS

BROOKE, G. J. (ed.): *Temple Scroll Studies: Papers presented at the International Symposium on the Temple Scroll, Manchester, December 1987* (Journal for the Study of the Pseudepigrapha, Supplement Series 7). 1989. Pp. 299. (Sheffield Academic Press. Price: £26.50 (\$45.00). ISBN 1850752001)

This collection of papers aims to summarise the state of scholarly research on the Temple Scroll ten years after the appearance of Yadin's edition. It is divided into five parts. Part I (Architecture, Archaeology, and Date) contains papers by J. Maier, 'The Architectural History of the Temple in Jerusalem in the light of the Temple Scroll', M. Barker, 'The Temple Measurements and the Solar Calendar', M. Delcor, 'Is the Temple Scroll a Source of the Herodian Temple', E.-M. Laperrousaz, 'Does the Temple Scroll Date from the First or Second Century B.C.E.?', and B. Thiering, 'The Date of Composition of the Temple Scroll'. Part II (Composition and Status) has H. Stegemann on 'The Literary Composition of the Temple Scroll and its Status at Qumran', and P. R. Callaway on 'Extending Divine Revelation:

Micro-Compositional Strategies in the Temple Scroll'. Part III (Exegesis and Literary Affinities) has papers by J. Milgrom, 'The Qumran Cult: Its Exegetical Principles', G. J. Brooke, 'The Temple Scroll and the New Testament', P. R. Davies, 'The Temple Scroll and the Damascus Document', and J. C. Vanderkam, 'The Temple Scroll and the Book of Jubilee'. Part IV (The Law, the Levites, and the Sadducees) has L. H. Schiffman on 'The Temple Scroll and the Systems of Jewish Law of the Second Temple Period', H. Burgmann on '11QT: The Sadducean Torah', and M. R. Lehmann on 'The Beautiful War Bride and other *Halakhoth* in the Temple Scroll'. The volume concludes with a paper by Z. J. Kapera reviewing the state of East European Studies on the Temple Scroll.

The whole volume is an interesting example of the state of scholarly debate on the Dead Sea Scrolls. As an interested outsider to the debate I was left in a state of confusion after reading this collection of studies on the Temple Scroll. It seems as though paucity of data (when will the rest of the Scrolls be published, especially the so-called 'expanded Torah Scrolls' which all agree to be crucial to understanding 11QT?), confusion of methodologies, loose definitions of terms, etc., all lead to thoroughly contradictory conclusions. There seems to be no agreement amongst the experts on the date of the Scroll (estimates given range from the fifth century B.C.E. to the turn of the era), on whether it originated prior to the formation of the Qumran Community or within it, or on its purpose or role within the Community — from pivotal (Yadin, Wacholder) to of mere antiquarian interest (Stegemann). It is certainly useful to compare results in this way but the overall lesson is clear: what we need right now from Qumran scholars is editions and translations of the texts, not general studies that will inevitably sink into the dust of history when the as yet unedited texts finally emerge.

A. P. HAYMAN

BURGMANN, H.: *Die essenischen Gemeinden von Qumrân und Damaskus in der Zeit der Hasmonäer und Herodier (130 ante — 68 post)* (Arbeiten zum Neuen Testament und Judentum, Bd. 8). 1988. Pp. 541. (Lang, Bern-Frankfurt-New York Paris. Price: Sw.Fr. 82.00. ISBN 3 8204 9905 9; ISSN 0170 8856)

In a highly imaginative study, Dr Burgmann succeeds in weaving together the sparse historical data relating to the Essenes assembled from Qumran literature, archaeology, and Josephus with the more substantial information concerning Jewish history from John Hyrcanus I to the first Jewish rebellion against Rome. The author is an upholder of the Maccabean hypothesis (Jonathan and Simon are the Wicked Priests) and, as the title reveals, is a firm believer in the Essene identification of the sect, but in the course of the argument he seeks to demonstrate the presence of Pharisaic, Sadducean, and even Christian connections. (The Gospel of Matthew is claimed to disclose a strong Essene influence and J. O'Callaghan's identification of a fragment of Mark in 7Q is thought to be 'überzeugend'.) Readers may find a number of interesting remarks in these 541 pages, but few, I fear, will be convinced by the thesis as a whole. Dedicated to J. T. Milik, the volume opens with a quotation from Mommsen: 'Ohne Beihilfe der Phantasie ist weder Poesie noch Geschichte möglich.'

G. VERMES

CORRENS, D.: *Die Mischna: Text, Übersetzung und ausführliche Erklärung*, II.9: *Taanijot, Fastentage*. 1989. Pp. vii, 154. (De Gruyter, Berlin. Price: DM 128.00. ISBN 3 11 002439 X)

This volume follows the established pattern of the series: Hebrew text (fully vocalized) and German translation on facing pages, accompanied by extensive footnotes; an introduction covering in this instance the name of the tractate and its place in the Mishnah, the history of fasting and fastdays (in the

Old Testament, in the New Testament Period, and in Rabbinic Literature); the relationship between Mishnah Ta'anit and Tosefta Ta'anit; and the significance of the tractate for the history of the liturgy. The work is rounded off with a textcritical appendix listing the variants from the MSS and early printed editions (particularly useful for its collection of the scattered Genizah fragments); and a series of indices (names of Rabbis mentioned in the tractate; Greek loanwords and so forth). The approach is functional throughout, the notes often elementary. The format seems to allow only superficial analysis of the questions raised. Little attempt is made to deal with form-critical problems. This whole edition of the Mishnah (which was begun under the editorship of Georg Beer and Oscar Holtzmann!) is still being cast in the mould of the earliest volumes. It now has a decidedly old-fashioned air. Correns bibliography of 'Wichtige Literatur' (p. 153) lists only three works dating from after the Second World War: one is Stemberger's revision of Strack, the other two are encyclopaedias. Schürer is cited from the 1901 German edition. However, despite the limitations, this work — like its companion volumes — will undoubtedly provide students with a helpful initiation into a tractate of the Mishnah.

P. S. ALEXANDER

CROWN, A. D. (ed.): *The Samaritans*. 1989. Pp. xxi, 865. (Mohr, Tübingen. Price: DM 398.00. ISBN 3 16 145237 2)

This encyclopaedic volume is a 'token and witness' to the current development of research in Samaritan studies, the first fruits of The Society of Samaritan Studies, and intended to become the 'new Montgomery'. This work, however, is composite. Menachem Mor, Bruce Hall, A. D. Crown, B. Z. Kedar, R. T. Anderson and N. Schur cover Samaritan history to present times; R. Pummer and G. D. Sixdenier between them cover archaeology, numismatics, and inscriptions; A. D. Crown explores the Samaritan diaspora. There follow chapters on the Samaritan Chronicles (P. Stenhouse), eschatology (F. Dexinger), sects and movements (J. Fossum), literature (R. T. Anderson, E. Tov, S. Noja, A. Tal, G. Wedel, H. Shehadeh), languages (Z. Ben-Hayyim, R. Macuch, P. Stenhouse), halachah (I. R. M. Bóid), rituals and customs (R. Pummer), Calendar and chronology (S. Powels), music (R. Katz), manuscripts (J.-P. Rothschild), bibliography (J. Margain); the book ends with a critical chapter on the last decade on Samaritan studies by S. Noja.

Much of the book is concerned with the history and literature of the Samaritans as a distinctive sect from the Byzantine age to the present. How far Byzantine and medieval evidence can be exploited to illuminate the origins and early beliefs of the Samaritans is a vexed question, but clearly the sect's own medieval presentation of its history in the Chronicles must be used with caution. A. D. Crown explains in the Introduction that the lack of published critical texts prevents discussion of the issues raised by J. Macdonald's *Theology of the Samaritans* (B. L. 1965, p. 48). (Dexinger, however, argues that Samaritan eschatology, especially in the case of the Taheb, exhibits traits which reach back to the 2nd century B.C. (p. 292), and points to the evidence of the variant readings of the Samaritan Pentateuch as confirmed by the LXX for the reconstruction of early Samaritan belief.) Particularly important for the Old Testament historian is the opening chapter by M. Mor, who argues that our knowledge of the Samaritans begins with Nehemiah's time but equally argues that the Samaritans began to legitimize their separate identity as a sect only after Hyrcanus' destruction of Gerizim and Shechem (when exactly, one wonders, did the Samaritans become the Samaritans, and why?). Hyrcanus acted from political as well as religious motives, and partly, it seems, from resentment of a rival priesthood that could claim Zadokite ancestry (as he could not) (though against this, see J. D. Purvis, 'The Samaritans and Judaism', in *Early Judaism and its modern interpreters*, ed.

R. A. Kraft and G. W. E. Nickelsburg, Atlanta, 1986, p. 88). Mor further argues that after A.D. 70, Jewish rivalry with the Samaritans disappeared; The Sages saw the Samaritans as part of Israel, and relationships deteriorated only after the Bar Kochba revolt. Presumably after A.D. 70 argument about the location of the proper centre for worship was irrelevant — but it seems unlikely that all animosity disappeared (cf. John 4:20). Pummer contributes a very useful chapter on archaeology, publicising the work of Y. Magen, which appears to show that there was 'no Hellenistic construction phase on the Tell' (so Bull's 'Building B' does not preserve the foundations of the Samaritan temple or altar), and that there is a complete walled city of some 30 hectares on the main peak of Mt. Gerizim (coins indicate dating from c. 200 B.C. to 128 B.C.) though without trace (so far) of either a temple or altar (see pp. 169-74). A. D. Crown collects much useful information on the Samaritan diaspora in Egypt, Gaza, and elsewhere.

As Dexinger remarks, the decisive change in the scholarly outlook on Samaritan origins took place with the publication in 1968 of J. D. Purvis' *The Samaritan Pentateuch and the origins of the Samaritan sect*. This, and Purvis' subsequent essay quoted above, are important prolegomena for the present work. Crown's volume, however, contains much more than history, and textual scholars will be grateful for Emmanuel Tov's 'Proto-Samaritan texts and the Samaritan Pentateuch' and linguists for Z. Ben-Hayyim's 'Samaritan Hebrew — an evaluation', and R. Macuch's detailed analysis in 'Samaritan languages: Samaritan Hebrew, Samaritan Aramaic'.

This is altogether a most valuable scholarly resource, which university librarians should be persuaded to buy, for all its cost. The Society and its editor deserve our congratulations and thanks.

J. R. BARTLETT

DENIS, A.-M.: *Concordance grecque des pseudépigraphes d'Ancien Testament: Concordance, Corpus de Textes, Indices*. 1987. Pp. xxi, 925 and 9 microfiches. (Université Catholique de Louvain, Institut Orientaliste, Louvain-la-Neuve; distributed by Brill, Leiden. Price: fl 400.00 (ca. \$200.00). ISBN 90 04 09021 5)

This concordance is a sophisticated and beautifully produced work which will greatly set forward and enhance future study of the Greek Old Testament Pseudepigrapha. The texts of fourteen complete and eighteen fragmentary items have been listed, and the compilers have used the best critical editions of the texts available. Understandably, textual variants are not included, but where doublets of texts are found, as, e.g., in the case of the *Testament of Abraham* and the *Lives of the Prophets*, the Concordance takes due note of them. The fine Introduction sets out clearly and unambiguously the procedures adopted by the compilers: within the body of the Concordance, a series of diacritical signs is used to indicate textual corrections, conjectural and doubtful readings, corruptions in the text, and editorial material supplied to aid understanding of difficult individual items. All this is done with commendable precision and brevity. The Concordance itself is in three parts: first, an alphabetical list of general vocabulary, listing the number of times each word occurs in individual texts and in the Pseudepigrapha as a whole. Asterisks are used to indicate *hapax legomenon* on the one hand, and on the other hand key-words which feature more than twenty times in the whole. Next comes the complete Concordance, the individual words set out in the centre of the page in their context. The work ends with the corpus of texts set out in its own section. Nine microfiches provide an alphabetical list of all word-forms in the texts complete with their *lemmata*; an index of *lemmata*; a list of words in all the texts and in individual texts arranged according to frequency of use; and a complete concordance of key-words occurring more

than twenty times. These only further enrich the scholarly value of what the compilers have produced in this impressive enterprise.

C. T. R. HAYWARD

FELDMAN, L. H. and HATA, G. (eds): *Josephus, Judaism, and Christianity*. 1987. Pp. 448. (Wayne State University Press, Detroit; Brill, Leiden. Price: fl 80.00 (ca. \$40.00). ISBN 900408554 8)

Because of his prime importance as a source for the history of Second Temple Judaism, Josephus must continually be evaluated as a historian. This volume, while not an introduction like that of P. Bilde (*B. L.* 1989, p. 34), covers important areas of the subject. Although some of the titles may seem familiar, the essays are all new and relate to some aspect of Josephus or his writings: the Roman Empire as reflected in the *War* (M. Stern); Justus of Tiberias (T. Rajak); Masada (D. J. Ladouceur); Philo and Josephus compared for the same events (E. M. Smallwood); Abraham (L. H. Feldman); the matriarchs (J. L. Bailey); Moses in the context of anti-Semitism (G. Hata); *Ant.* 4.277, 288, and rabbinic law (D. M. Goldenberg); miracles (O. Betz); the occult (M. Smith); the Samaritans (R. J. Coggins); the Pharisees (J. Neusner); and conversion of the royal house of Adiabene (L. H. Schiffman).

Several essays look at how Josephus' writings were received in Christianity or later Judaism: the early church (H. Schreckenberg); Origen (W. Mizugaki); the *Testimonium Flavianum* and the martyrdom of James (Z. Baras); Pseudo-Hegesippus (A. A. Bell, Jr.); Byzantium (S. Bowman); Josippon (D. Flusser); illumination in the manuscripts (G. N. Deutsch); and Martin Luther (B. H. Amaru). The editor gives a long preface in which he summarizes and interacts with each essay. This may be useful to readers, though whether the essay authors will always be appreciative might be an interesting question to ask.

L. L. GRABBE

GARCÍA MARTÍNEZ, F. and PUECH, E. (eds): *Mémorial Jean Carmignac: Etudes Qumrâniennes* (Revue de Qumran, Num. 49-52, Tome 13). 1988. Pp. ix, 692. (Gabalda, Paris. Price: Fr. 950.00. ISSN 0035 1725)

What began as a 75th birthday celebration has become a memorial to the founder of *Revue de Qumran*. In addition to the bibliography of published works and a brief biography (drawing on C.'s own remarks in his 'Histoire de la Famille Carmignac'), there are 49 contributions on all aspects of Qumran study.

Section 1 publishes some new texts: 4Q370 (an admonition based on the Flood); 4Q Second Ezekiel (4Q385); a new restoration of 1QH 5.12-6.18 (= *editio princeps* 1QH 13-14), 1QH 23.13-16 (= 18.12 15), along with an unpublished fragment of 4QBeatitudes; and an unpublished fragment of 11QTemple. Section 2 consists of one or more studies each on 1QS, 1QM, 1QapGen, the Copper Scroll (3Q15), 4QEnoch, Songs of Sabbath Sacrifice (Shir-Shabb), 11QTemple, CD, Jubilees, and the Aramaic Levi. The thematic studies of Section 3 include pesher exegesis, vegetarianism, the date of the destruction of Qumran, pronunciation of the tetragrammaton, the phrase 'service of the angels', the Torah of Ezekiel and the influence of Ezekiel at Qumran, internal criteria for dating the Scrolls, history of the interpretation of Psalms 37.1, 7, 8, and prayers at Qumran. Section 4 looks at

linguistic matters: the vocalization of Aramaic *yat*, the genitive in 1QS, and the participle *bdyl* in 11QtgJob. Section 5 has studies on the text of the Old Testament in the light of various Qumran texts. Section 6 is on Qumran and the New Testament.

L. L. GRABBE

GRABBE, L. L.: *Etymology in Early Jewish Interpretation: The Hebrew Names in Philo* (Brown Judaic Studies 115). 1988. Pp. xvi, 268. (Scholars Press, Atlanta GA. Price: \$49.95. ISBN 1 55540 0809)

The 'engine-room' of this monograph comes in Part II, where all 166 of the Biblical names for which Philo provides an etymology are analysed and parallels in other ancient sources discussed. The theoretical discussion based upon these data comes in Part I. Philo's use of etymology in his allegorical exegesis is described, possible influences on him explored (Greek rather than Palestinian or Rabbinic), and the source of the etymologies investigated. Grabbe makes out a convincing case for the view that Philo had access to an onomastical list compiled by someone with a detailed knowledge of Hebrew and Aramaic (something which Philo himself is shown not to have had). This is a lucid and workmanlike presentation of a complex piece of detailed research and thus comprises a most auspicious beginning to the publications of the Claremont Philo Project, which aims at a full-scale analysis by a team of scholars of all aspects of the Philonic exegetical tradition.

H. G. M. WILLIAMSON

HELLHOLM, D. (ed.): *Apocalypticism in the Mediterranean World and the Near East. Proceedings of the International Colloquium on Apocalypticism, Uppsala, August 12-17, 1979*. 2nd edition, enlarged by Supplementary Bibliography. 1989. Pp. xi, 910. (Mohr, Tübingen. Price: DM 348.00. ISBN 3 16 145386 7)

This reprint of the work reviewed in *B. L.* 1984, pp. 128-29, differs from the original only by the addition of a comprehensive Supplementary Bibliography for the period 1979-88 compiled by Hellholm.

M. A. KNIBB

HENGEL, M.: *The Zealots: Investigation into the Jewish Freedom Movement in the Period from Herod I until 70 A.D.*, translated by D. Smith. 1989. Pp. xxiv, 487. (T. & T. Clark, Edinburgh. Price: £29.95. ISBN 0 567 09372 7; 0 567 29372 6 (pbk))

This is an English translation of the second edition of this book (1976) originally published in German in 1961. The first edition was reviewed in *B. L.* 1962 p. 71, *Decade* p. 381. The bibliographies have been revised for the English edition. In an appendix (pp. 388-404) and also in the Foreword (pp. xi-xvii) Hengel reviews the reception of his book and deals forthrightly with its critics, especially Morton Smith. He maintains his views essentially unchanged from 1961. This book remains the classic work on the subject.

A. P. HAYMAN

HOLLADAY, C. R.: *Fragments from Hellenistic Jewish Authors. Vol. II: Poets — The Epic Poets Theodotus and Philo and Ezekiel the Tragedian* (SBL Texts and Translations 30; Pseudepigrapha Series 12). 1989. Pp. x, 529. (Scholars Press, Atlanta GA. Price: \$25.95 (member price: \$16.95); paperback price: \$16.95 (member price: \$11.95). ISBN 1 55540 317 4; 1 55540 318 2 (pbk))

Volume I, covering the historians, was favourably reviewed in *B. L.* 1985, p. 132. The editor promises a final volume which will contain further

texts, as well as indices covering the whole. The present work follows the same format as its predecessor, repeating, with some additions, its bibliographies but not the introduction dealing with the historical context and the transmission of the texts. The poetical excerpts reproduced here are preserved almost exclusively in the fourth century A.D. *Praeparatio Evangelica* of Eusebius of Caesarea, who took them from Polyhistor. The reviewer in *B. L.* 1985 noted that these fragmentary Jewish Hellenistic authors were not easily accessible in English; since then, the items contained in this volume have been translated and edited in volume two of J. H. Charlesworth's *The Old Testament Pseudepigrapha*, pp. 775–819 (see *B. L.* 1986, p. 144f.), and the problems of their interpretation can be appreciated by comparing the renderings there with those of Holladay. These writings are interesting in their own right as literature, especially the drama *The Exodus* of Ezekiel Tragicus, which represents the most extensive remains of any Hellenistic Jewish poet, but their particular importance is the light they throw on the reaction of educated Jews to Hellenism, the profound influence of Homer on Theodotus and Philo Epicus, and Ezekiel's adoption of the conventions of Greek tragedy to produce a play on a Biblical theme. Holladay's work, with its detailed textual notes, full discussions, and abundant bibliographical references, will be an indispensable tool for all students both of these texts themselves and the period from which they come.

J. R. PORTER

VAN DER HORST, P. W.: *De Onbekende God: Essays over de joodse en hellenistische achtergrond van het vroege christendom* (Utrechtse Theologische Reeks 2). 1988. Pp. 285. (Faculteit der Godgeleerdheid Rijksuniversiteit te Utrecht, Utrecht; distributed by T. Wever, Franeker. ISBN 90 72235 02 9)

This is a collection of eighteen essays of which nine deal with inter-testamental and later Judaism. The topics covered are the biblical exegesis of the *Exagoge* of Ezekiel Poetica, a review of Schäfer, Maier, and Stemberger on early Judaism, a review of Gager's *The Origins of Anti-Semitism*, a sketch of early Jewish-Hellenistic epic, the view of women in the *Testament of Job* (with some reference also to the New Testament), the *birkat haminim* in recent research (Kimelman, Maier, Horbury and Schiffman), and an account of a Jewish inscription (an article first published in *JJS* 38 (1987)). As will be clear from the summary, many of the essays are reviews of ancient writings and recent scholarship. Of the essays that fall outside the scope of the *Book List* the most intriguing is a reconsideration of Norden's thesis in his famous *Agnostos Theos* in the light of new material.

J. W. ROGERSON

KAMPEN, J.: *The Hasideans and the Origin of Pharisaism: A Study in 1 and 2 Maccabees* (Septuagint and Cognate Studies 24). 1988. Pp. x, 241. (Scholars Press, Atlanta GA. Price: \$17.95 (member price: \$11.95); paperback price: \$11.95 (member price: \$7.95). ISBN 1 55540 284 4; 1 55540 285 2 (pbk))

The author examines the Hasideans in the light of the literary analysis of *1 and 2 Maccabees*, and comparison of the remarks of Josephus and references in early rabbinic texts (where he finds reason to doubt Safrai's theory that we find in the Hasideans a divergent halakhic tradition). *1 Maccabees* presents the Hasideans as leading citizens, scribes who were devoted to the Law, but tries to discount their value by portraying them as naive in seeking to negotiate with the Greeks. This is the perspective which the writer, a Hasmonean supporter, would have wanted to disseminate (also) of the Pharisees. The Author of *2 Maccabees* portrays the Hasideans as well-known

influential people, renowned for their piety and purity during the time of Hellenisation — a picture similar to that found in Talmudic literature. The author of *1 Maccabees* seems to have believed that the Pharisees arose from the *Hasidim*. An analysis of the texts in *1 Maccabees* strongly suggests an identification of the Hasideans with the scribes. Persons involved in the Temple cult and in the scribal circles of third and second century Judaism found themselves in a situation where they identified with those persons who had been called *Hasidim* in the biblical Psalms. Regarding the Temple as central to Jewish life, they responded strongly to the decrees of Antiochus IV, but came to disagree with the Maccabees over tactics, resulting in their receiving a less favourable treatment in Hasmonean historiography. It may well be that within these scribal circles of the *Hasidim* we find the origin of Pharisaism.

B. S. JACKSON

KASHER, A.: *Jews, Idumaeans, and Ancient Arabs: Relation of the Jews in Eretz-Israel with the Nations of the Frontier and the Desert during the Hellenistic and Roman Era (332 BCE — 70 CE)* (Texte und Studien zum Antiken Judentum 18). 1988. Pp. xix, 264. (Mohr, Tübingen. Price: DM 118.00. ISBN 3 16 145240 2; ISSN 0721 8753)

Arieh Kasher, a Tel Aviv university historian, established himself in the non-Hebrew reading world with *The Jews in Hellenistic and Roman Egypt* (1985). His hallmark is the determination to push towards a resolution of seemingly insoluble problems through close and insistent textual reading together with vigorous argument. The new volume is one of a pair which examine the relationships between the Jews and the surrounding cultures in the Second Temple period. It is to be hoped that the companion volume on the Greek cities will soon be translated. The two are indispensable reading for anyone concerned with the political history of the Hasmoneans, the Herods, or the Great Revolt. The viewpoint is that of the Jewish state, perhaps inevitably, since nearly all our literature-based information comes from the Jewish historian, Josephus. The structure is that of traditional, strictly chronological narrative. Kasher takes a negative view of what archaeology can contribute to these matters, commenting on the paucity of surviving Idumaeon material. But that cannot be said to be true of the Nabateans (even if the great bulk of what has been found is of a somewhat later date); and it is only because K. is concerned to settle specific conundrums arising from the texts rather than to consider these interesting peoples in a broader cultural perspective, that he finds himself so limited, and this seems a pity. He is willing to fit a few of the more credible Talmudic traditions on the last days of Jerusalem into the picture, using here a rather more relaxed criterion of plausibility, but he himself has difficulty in extracting grains of 'truth' from them; he at one point refers aptly to 'faded traditions'. K's readings suggest that the Idumaeans converted to Judaism at the end of the second century voluntarily, not, as is commonly believed, under John Hyrcanus's compulsion, and (which is more uncertain) remained fully integrated with the Jews so as to be at one with them when they joined in the revolt against Rome; between Jews and Nabateans there was, by contrast, an inveterate hostility. On the Ituraeans, A. H. M. Jones's sketch of the urbanization of the area stands unrevised. Of all K's analysis, the most lasting insight is likely to be that of the presence of powerful threads of anti-Hasmonean propaganda in our surviving accounts; these need not, however, all go back to the Herodian Nicolaus of Damascus, as K. seems sometimes to imply.

T. RAJAK

KNIBB, M. A.: *Jubilees and the Origins of the Qumran Community*. An Inaugural Lecture. 1989. Pp. 20. (Available from the Department of Theology and Religious Studies, King's College, Strand, London)

In this inaugural lecture, Professor Knibb argues that the very close similarities which exist between the *Book of Jubilees* and certain of the Qumran texts, in particular the *Damascus Document*, are a probable indication that the Qumran sect, and the wider Essene movement of which the sect was most likely a part, originated in Palestine sometime in the second century B.C. He has elsewhere subjected to criticism the thesis, proposed by Jerome Murphy-O'Connor and Philip Davies, that the founders of the Qumran community came from Babylon. This lecture is much less a further negative criticism of that thesis: it is rather more concerned to draw out, discuss, and develop the many positive indications that Jubilees and the Qumran texts, especially *Damascus Document*, share a common theological, legal, and historical background. His approach is cautious, but constructive; and the lecture is not least valuable for pointing to areas as yet unexplored, where further research might yield answers to the many riddles of Essene-Qumran origins.

C. T. R. HAYWARD

KUHN, P.: *Offenbarungsstimmen im Antiken Judentum. Untersuchungen zur Bat Qol und Verwandten Phänomenen* (Texte und Studien zum Antiken Judentum 20). 1989. Pp. xii, 425. (Mohr, Tübingen. Price: DM 258.00. ISBN 3 16 145167 8)

This is a systematic survey of the references to heavenly voices in what is very loosely termed 'ancient Judaism'. The main emphasis is on the post-biblical literature, but there is a brief introductory chapter on the Hebrew Bible, and of course recurrent reference to biblical texts as they figure in the later writings. There is also a discussion of the evidence from Daniel in the section on Pseudepigrapha; and the Aramaic Targumim receive a section of their own. There is no analogous section, curiously, on the Greek versions. The other sections are devoted to 'rewritten Bible' (Jubilees and Pseudo-Philo), Hellenistic-Jewish authors, and (the longest section) the 'rabbinic literature', which seems to be treated as essentially a single, independent unit. It may be felt that the author has bitten off more than anyone can be reasonably expected to chew; he does however keep his fairly limited aims in view, and he is careful to present the material within the perspective of modern study. Despite some methodological uncertainties, this is a useful book, and a worthy addition to an excellent series.

N. R. M. DE LANGE

LAPERROUSAZ, E.-M.: *Gli Esseni secondo la loro testimonianza diretta*. Translated from French by T. Tosatti (Leggere oggi la bibbia 3.8). 1988. Pp. 115. (Queriniana, Brescia. Price: Lire 12,000. ISBN 88 399 1599 0)

Taking for granted the identification of the inhabitants of Qumran with the Essenes, Laperrousaz first assembles key passages from the reports of classical sources (Josephus, Philo, Pliny the Elder), followed immediately by an account of the site of Qumran/Feshkha and a survey of the (non-biblical) literature from the caves. The longest section reconstructs the history of the inhabitants at Qumran, recapitulating the views he has already argued at length in his *Qoûmran. L'établissement essénien au bord de la Mer Morte* (1976). Organization, and beliefs and rituals occupy the remaining two

chapters. Recent scholarship on Qumran has moved beyond the approaches and attitudes of this book; 'the sect' and 'its organization and beliefs' no longer seem so readily defined and described; and even identification with Essenes is now adopted more cautiously than previously. Data and interpretation more than ever need to be distinguished — alas, a textbook is not the easiest format in which to effect that distinction!

P. R. DAVIES

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. Pp. 255. (Sheffield Academic Press. Price: £30.00 (\$45.00). ISBN 1 85075 062 9)

In one major respect, the purpose of this book is negative. Levison, deeply sceptical and highly critical of the supposed 'Adam-myth' espoused by certain students of the New Testament, is above all concerned to allow Jewish texts to speak for themselves. This he does by examining his chosen sources individually; by not presuming unproven underlying connections between them; and by setting the Adam material in the perspectives of the individual texts understood as complete works with specific programmes of their own. In the process, the positive aspects of his work come to the fore. He gives a new and illuminating analysis of the figure of Adam as he is presented by Jewish authors of the period 200 B.C. to 135 A.D. He discusses Sirach, Wisdom of Solomon, Philo, Jubilees, Josephus, 4 Ezra, 2 Baruch, and somewhat strangely, the Apocalypse of Moses and *Vita Adae et Evae*. His insights into and observations upon all these texts are always worthwhile, and often break new ground. Indeed, it becomes clear that each single text has its own over-arching dynamic which generally determines how Adam material is used: this, rather than any pre-existing 'Adam-myth', shapes the portraits of Adam in any given work. An unfortunate weakness in the book, however, is Levison's unwillingness to discuss texts which certainly fall within this period. Thus he offers no study of Adam material found in 1 Enoch and Pseudo-Philo's *Liber Antiquitatum Biblicarum*; and he is silent about those Qumran texts which refer to the *k'bod* 'Adam'. Such omissions are surprising, and, despite the important results gained in the study of the individual texts, they can only serve to cast a measure of doubt on the book's general conclusions.

C. T. R. HAYWARD

MACCOBY, H.: *Judaism in the First Century* (Issues in Religious Studies). 1989. Pp. viii, 136. (Sheldon, London. Price: £4.95. ISBN 0 85969 550 6)

As a concise introduction to Second Temple Judaism, which does not assume prior knowledge or background, this small book is welcome. It has a special interest because a good part of it is angled at the reader of the New Testament. Thus it has quite detailed discussions of the Sabbath laws in connection with healing and with reaping, of the use of parables in Jewish literature, of the Messiah figure in the parables of Enoch, and even of what could be unacceptable, in Jewish terms, in eating with tax-gatherers. This means that it has to be rather brief on other matters, including (perhaps surprisingly) on the Essenes. M. does give an idea of the whole spectrum of types of Judaism in the period, indicating 'their variety and richness'; but his central concern is, in fact, with the Pharisees, whom he is entirely willing to see through the later Rabbis's eyes, as precursors of themselves. The alternative view, that at this period Pharisaic activity existed mainly in those 'table-fellowships' which cultivated their own higher standards of ritual purity, is given short shrift, although the difficult concept of ritual purity itself is one of those which M. explains so well to the novice. The transference to this period of Rabbinic ideas and institutions, such as the *Am Ha-arets*, or

reasoning by *Middot*, is rejected by the many historians; and on this problem teachers will need to offer guidance. In general, it has to be pointed out how much more uncertain the picture is than M.'s persuasive fluency makes it seem. With this *caveat*, the book is a stimulating introduction to important aspects of Judaism, and reveals M., not for the first time, as especially in his element when he is presenting the Rabbis.

T. RAJAK

MANNS, F., OFM: *John and Jamnia: How the break occurred between Jews and Christians c. 80–100 A.D.* Translated by M. Duel and M. Riadi. 1988. Pp. 75. (Franciscan Printing Press, Jerusalem. Price: \$5.00)

This pamphlet consists of a translation into English and then a republication of two articles originally published by Fr Manns in the *LIBER ANNUUS* of the Franciscan Biblical School in Jerusalem. The author's aim is to interpret the Gospel of John as a reaction to the decisions taken by the rabbis at Jamnia. In itself this is not an unreasonable hypothesis. Unfortunately the book is fatally flawed by a simplistic exegesis of the relevant texts and a pre-critical historical methodology. No attention whatsoever is paid to the late date of the sources quoted to illustrate Jewish reaction to the loss of the Temple and the reconstruction of Judaism at Yabneh. The texts are taken at face value as reliable historical sources. There is no attempt to assess their relative reliability or to study different versions of stories synoptically. The problem of utilizing much later rabbinic sources as background to John's Gospel is 'assumed to have been resolved' (p. 30). The author is aware of the problem (p. 54, n. 5) but chooses to bypass it. The one criterion that he offers for the antiquity of a rabbinic tradition is that it should show no traces of anti-Christian controversy. The formula appears to be: not anti-Christian, therefore pre-Christian. This is strange logic. A rather stronger argument than that is necessary, for instance, to prove that a tradition found in *Pesikta Rabbati* (a sixth-seventh century C.E. document) is prior to, or contemporary with John's Gospel (p. 56)!

A. P. HAYMAN

MENDELSON, A.: *Philo's Jewish Identity* (Brown Judaic Studies, 161). 1988. Pp. xiii, 158. (Scholars Press, Atlanta GA. Price: \$28.95 (member price: \$17.95). ISBN 1 55540 3077)

This is one of three volumes on Jewish Self-Definition in the Greek-speaking Diaspora. The subject is an extremely important one because Philo was clearly at home in Hellenistic cultural, yet also a loyal Jew, and a leading figure in his own community. Far from being a marginal figure, Philo must be taken account of in any discussion of Jewish identity during this time. M. gives a lucid discussion of Philo's viewpoint on the subject.

He shows that Philo had a concept of orthodoxy which centred on monotheism and of orthopraxy which included such matters as circumcision, the food laws, the sabbath and Day of Atonement, and avoidance of intermarriage with Gentiles. Philo admired Greek culture and philosophy (absorbing a lot of it into his own theological system), and spent a good deal of effort countering the negative view of Judaism among some pagans. However, he ultimately drew a sharp boundary between Jew and Gentile in the religious sphere. He, as fiercely as the Maccabean and other martyrs, thought the points of orthodoxy and orthopraxy mentioned above were worth dying for. M. has made an important contribution both to Philonic studies and to the broader subject of Second-Temple Judaism.

L. L. GRABBE

NEUSNER, J.: *Judaism and its Social Metaphors: Israel in the History of Jewish Thought*. 1989. Pp. xiv, 258. (Cambridge University Press. Price: £25.00 (\$34.50). ISBN 0 521 35471 4)

Neusner brings together a good deal of his recent research to address the question of how ancient Judaism identifies itself. The response, Neusner argues, must be metaphorical, and the metaphor is 'Israel'. Only in the 'Judaism of the Dual Torah', however, does one find the 'astonishing' identification of the Israel of Scripture with all Jews in the here and now (p. 83). Even given this, the metaphor requires more detail: Israel as an entity *sui generis*, Israel as family, Israel as nation, or as caste, are all extracted from the sources, and expounded. Dividing the investigation into two periods ('statements'), 70–300 C.E. and 300–600 C.E. allows for the introduction of the problem of relating social structure to social metaphor and historical circumstance, for in the second phase, 'Israel' as the authors of the system conceived it was a palpable reality.

The way in which history and society 'inscribe' texts remains problematic in current debate; Neusner accepts (p. 247) that social entity logically precedes, and generates, systems (by which he means symbolic, religious, intellectual, systems: Judaism, in this case). Groups frame systems: systems define canons and generate texts; exegesis enables the system to serve the society through time, until or unless the system becomes incompatible with social reality. (The system, of course, must be deduced by the scholar from the texts.) As this reviewer understands it, such 'systems' mediate between society and literature, yet have no history of their own; they are mortal but have an eternal character to them (p. 247f.) Is there, then, somewhere, a *Geist* in the machine?

P. R. DAVIES

NEUSNER, J.: *A Religion of Pots and Pans: Modes of Philosophical and Theological Discourse in Ancient Judaism* (Brown Judaic Studies, 156). 1988. Pp. xix, 200. (Scholars Press, Atlanta GA. Price: \$39.95 (member price: \$24.95). ISBN 1 55540 283 6)

The main issue confronted in this book concerns the religion of rabbinic Judaism as defined in the Mishnah. A 'religion of pots and pans' is how Neusner characterizes the way this religion is evaluated by, in particular, Maccoby and Sanders, both of whom, he believes, marginalize and misrepresent the Mishnah's concern with sanctification. Part One exemplifies how Neusner sees the Mishnah discoursing philosophically and theologically through its legal/ritual mode of thinking. In Part Two, Neusner explains his current agenda in the context of his entire *oeuvre*: moving from explication of the rational and systematic discourse of discrete documents, via the world-views which they express, to a sociological description of Judaism(s) — both ancient and modern. Neusner's academic work, of course, is inseparable from his concern with the redefinition of Judaism and the place of Jewish studies within academia, and one senses that for him this issue is becoming ever more central. It will therefore be interesting, and valuable, to see Neusner address the abolition, in post-modern hermeneutical theory, of 'objective meaning' and the consequent explicit privileging (as in some Christian circles already) of 'communities of faith' in the task of authoritative interpretation — perhaps a 're-ghettoising' tendency?

P. R. DAVIES

NEUSNER, J.: *The Formation of the Jewish Intellect: Making Connections and Drawing Conclusions in the Traditional System of Judaism* (Brown Judaic Studies 151). 1988. Pp. xiii, 178. (Scholars Press, Atlanta GA. Price: \$46.95. ISBN 1 55540 255 0)

What marks out Jacob Neusner is not so much his prolixity (which is remarkable enough) but his propensity for relentlessly working back to the

principles — first of text composition, then of the formation of religious systems, and finally (in the logical sense) of critical analysis itself. And unlike many gurus who finally abandon data for theory, Neusner continues to work with the primary sources.

The scope of this small book encompasses most of the above-mentioned principles. Part One analyses 'intellect' — in particular the kind of intellect at work in Judaism (wherein Neusner lays claim to his critical hermeneutic as more consonant with that of classical Judaism than the 'traditionalist', 'fundamentalist' hermeneutic (as he calls it) of the *yeshiva*. In Part Two, we find another characteristic Neusner enterprise, a comparative systemic analysis of Pentateuch, Qumran corpus, Mishnah, and the Talmud. Part Three resumes the engagement between 'system' and 'tradition', through a comparison between Jewish and Christian systems. The closing sentences extol the *hubris* of the Talmud, of the Jewish mind, and the Jewish system, represented in its claim to totality and autonomy. Neusner is claiming a place in that tradition.

P. R. DAVIES

RADICE, R. and RUNIA, D. T.: *Philo of Alexandria. An Annotated Bibliography 1937-1986* (Vigiliae Christianae Supplement 8). 1988. Pp. xli, 469. (Brill, Leiden. Price: fl 144.00; ca. \$72.00. ISBN 90 04 08986 1; ISSN 0920 623x)

Roberto Radice's *Filone di Alessandria: bibliografia generale 1937-1982* (published in 1983, but not noticed in the *Book List*) is here translated into English. It has also been brought up to date to provide a record of Philonic studies during the fifty years from 1937, the last year covered by Goodhart and Goodenough in their *General Bibliography of Philo Judaeus* (1938). The chronological limits have not, however, been observed with absolute strictness, and the editors have included a few important works (mostly editions and translations) that were published prior to 1937 and have listed a number of Philonic studies that appeared in 1987 and 1988. The introduction gives an account of the origins of the work, its relation to other bibliographies of Philo, and the methods used in its compilation. In general these are the same as those used by Radice in his *Bibliografia generale*, but whereas Radice restricted his coverage to studies written in English, French, Italian, German, Spanish, and Latin, studies in Dutch and Modern Hebrew have now been included. The bibliography itself, which contains 1666 items, is divided into two parts: the first lists scholarly tools and instruments of research (bibliographies, editions, translations, etc.), the second critical studies. Within the second part, which is by far the larger, the items are organized by year of publication, and within each year alphabetically by author. For each item a brief objective summary has been provided; the majority of these were either taken over from Radice's *Bibliografia generale* or compiled by Radice or Runia, but the summaries of items in Dutch were prepared by R. A. Bitter, and those of items in Hebrew by a team consisting of D. Satran, N. G. Cohen, M. Mach, and D. R. Schwartz. Reviews of books are listed, and there are comprehensive indexes, including a carefully-arranged Subject Index of some sixty pages. Although differently conceived and executed, this work in many ways forms a counterpart to L. H. Feldman's *Josephus and Modern Scholarship* (1937-1980) — see *B. L.* 1985, p. 130 — and is equally valuable. It is likely to remain indispensable to all those concerned, directly or indirectly, with the writings of Philo for many years to come.

M. A. KNIBB

ROTHSCHILD, J.-P. and SIXDENIER, G. D.: *Etudes Samaritaines: Pentateuque et Targum, exégèse et philologie, chroniques*. Actes de la table ronde: "Les manuscrits samaritains. Problèmes et méthodes" (Collection de la Revue des Études Juives 6). 1988. Pp. 315. (Peeters, Louvain-Paris. Price: B.Fr. 1,200. ISBN 90 6831 1123)

The papers read at the 1985 Congress which gave rise to the Society for Samaritan Studies are here reproduced: 24 in all, mostly French, with those in Spanish or English being provided with a French summary. Following the introduction by A. Caquot there are four sections: (i) Palaeography and Codicology, in which P. de Robert outlines the birth of Samaritan studies in Europe and M. Delcor describes the correspondence between Europeans and Samaritans down to the nineteenth century. More closely related to the theme are C. Sirat's presentation of paleographical methods and problems, R. T. Anderson's tentative grouping of Samaritan manuscripts, and A. D. Crown's description of Samaritan bindings. (ii) Bible and Targum: A. Mikolasek discusses the enumeration of the decalogue; L. F. Giron-Blanc and Z. Ben-Hayyim reach different conclusions as to the significance of a vocalic marker in Samaritan Hebrew texts; R. le Deaut compares Jewish and Samaritan targum traditions; J. Margain notes the conservative characteristics of Samaritan targum ms J; G. D. Sixdenier describes the Samaritan Exodus targum; A. Tal advocates caution in describing the Samaritan targum tradition as literalist; and R. Macuch has interesting observations on the way in which philology and hermeneutics have influenced one another. (iii) Samaritan Hebrew Literature. Z. Ben-Hayyim has radical proposals for resolving the obscurities in Tibat (Memar) Marqé in advance of his new edition; J.-P. Rothschild discusses a Paris Samaritan ms; and H. Jamgotchian, from Armenia, describes the necessary preparations for setting up a dictionary of Samaritan mss. (iv) Samaritan Arabic Literature. H. Shehadeh outlines the characteristics of Arabic translations of the Samaritan Pentateuch; H. Zafrani writes on Jewish communities in Morocco, an essay which appears to have nothing to do with the remainder of the book; P. Stenhouse claims that Abul-Fath's chronology is less unreliable than has usually been claimed, and puts forward a third century date for Baba Rabba, the great Samaritan reformer; M. Baillet modifies his earlier comments on the features of Samaritan Arabic mss; H. Pohl entertainingly describes some of the ruses used by Samaritan copyists on unsuspecting buyers from the Western world; and S. Powels writes on Samaritan methods of astronomical calculation. In conclusion B. Tsedaka, himself a Samaritan, writes on the aspirations of the community; and Z. Ben-Hayyim, in a brief autobiographical sketch, sets out the importance of Palestinian Aramaic studies. A varied collection, but one which gives ample illustration of the current strength of Samaritan studies.

R. J. COGGINS

SAADIAH BEN JOSEPH AL-FAYYUMI: *The Book of Theodicy: Translation and Commentary on the Book of Job*. Translated from the Arabic by L. E. Goodman (Yale Judaica series 25). 1988. Pp. xvii, 481. (Yale University Press, New Haven and London. Price: £55.00. ISBN 0 300 03743 0)

While it remains a matter of controversy whether he wrote his Arabic biblical translations and commentaries in Hebrew or Arabic script, and much remains to be done on the preparation of critical editions of these works, there is little doubt that Saadiah (882-942) is, in our present state of knowledge, still the dominant figure of early medieval Jewish scholarship, including Hebrew Bible study. Convinced as Goodman is that the result of an exclusive concern with literary and linguistic matters in Job is 'not understanding but disassociation' (p. xi), he has set himself the task of setting Saadiah's philosophical exposition of that troublesome book before modern scholars interested in

earlier treatments of the subject. To that end he has produced an impressive and lengthy introduction that sketches the Sura Gaon's turbulent life and his acquisition of the philosophical, philological, and rabbinic expertise of his day and explains his attempt at arriving at a comprehensive synthesis of Greek, Islamic, and Jewish ideas in the form of a 'Jewish counterpart to Mu'tazilism' (p. 33). Goodman's well-written essay, his readable translation, and the generous notes to the commentary make it unlikely that his efforts — and those of Saadia — will remain unappreciated by contemporary students of the Hebrew Bible.

S. C. REIF

SAFRAI, S. and STERN, M. (eds) in co-operation with FLUSSER, D. and VAN UNNIK, W. C.: *Sōsetsu Yudaya-jin no Rekishi Jō*. Translated by S. Nagakubo, S. Kawashima, K. Tsuchido and Y. Ikeda. 1989. Pp. L, 492 including 7 maps. (Shinchi-shobō, Tokyo. Price: ¥8,755. ISBN 4 88018 139 0 C3016)

This is a Japanese translation of the first six chapters of *The Jewish People in the First Century. Historical Geography, Political History, Social, Cultural and Religious Life, and Institutions*, in two volumes, 1974 (see B. L. 1975, pp. 109–10)

K. K. SACON

SEGAL, A. F.: *Rebecca's Children: Judaism and Christianity in the Roman World*. 1986. Pp. xii, 207. (Harvard University Press, Cambridge, Mass. and London. Price: £14.95. ISBN 0 674 75076 4 (pbk))

This study, described in B. L. 1987, p. 119, as 'middle of the road' and 'highly recommended for students', is now available in paperback at a price which most should be able to afford.

A. G. AULD

SIGAL, P.: *Judaism: The Evolution of a Faith*. Revised and edited by L. Sigal. 1988. Pp. xxii, 326. (Eerdmans, Grand Rapids MI. Price: \$21.95; paperback price: \$14.95. ISBN 0 8028 3661 5; 0 8028 0345 8 (pbk))

Rabbi Sigal died in 1985. Of the projected five volumes of his large-scale work *The Emergence of Contemporary Judaism* only three were published, between 1977 and 1987. In 1986 a one-volume German abridgment appeared, and the present book is the English text on which the German translation was based, edited, and revised by the author's widow, who has added her own study entitled 'Images of women in Judaism' as an appendix. 'The audience for which this book is intended are lay and clergy people of all faiths or people of no particular faith who seek a cogent account of the evolution of Judaism from its origins to the present' (p. xv f.). Despite some weaknesses of conception, construction, and expression, this is actually quite a successful attempt at tackling an impossible task of compression, and the book can hold its own against rival one-volume treatments of Judaism. Its great strength is its bold originality, but critical spirits may feel that less informed readers might be led astray by the indiscriminate mixture of widely accepted and highly controversial views.

N. R. M. DE LANGE

VANHÖYE, A.: *Structure and Message of the Epistle to the Hebrews* (Subsidia Biblica 12). 1989. Pp. ix, 120. (Biblical Institute Press, Rome. Price: Lire 16,000. ISBN 88 7653 571 3)

In 1980 Vanhoye published a substantial treatment of priesthood and sacrifice (*Prêtres anciens, prêtre nouveau selon le Nouveau Testament* [Paris]) which was translated six years later as *Old Testament Priests and the New Priest* (Massachusetts). Neither was included in the relevant *Book List*. Vanhoye's earlier work majored on Hebrews because in that work alone of the New Testament writings priesthood is attributed to Christ. The focus of

the present work is a structural analysis of Hebrews with a 'structured translation', uniting two previously published works *Le message de l'Épître aux Hébreux* (Paris, 1977) and *A Structured Translation of the Epistle to the Hebrews* (Rome, 1964).

Discussion of the Old Testament priesthood forms the backdrop for his elucidation of the author's portrayal of Christ's priestly ministry. He offers a highly condensed account of the essential function of the priest in Israel: 'the underlying theme of the Old Testament priesthood as an institution . . . consists of relations between persons' (p. 8). He notes the necessity of this separated (i.e. 'sacred') person acting in a set apart place, at a specified time to devote a victim to God (by immolation) on behalf of the people. Only after this 'ascending movement for successive separations' can one hope for 'a descending movement of divine favors' (p. 11). Sacrifice does not indicate 'a privation but a transformation' (p. 11). A lucid and incisive monograph, refreshingly bereft of footnotes or bibliography.

D. G. DEBOYS

WILLIAMSON, R.: *Jews in the Hellenistic World: Philo* (Cambridge Commentaries on writings of the Jewish & Christian World 200 B.C. to A.D. 200, 1.ii). 1989. Pp. xii, 314. (Cambridge University Press. Price: £35.00 (\$54.50); paperback price: £12.95 (\$19.95). ISBN 0 521 30511 X; 0 521 31548 4 (pbk))

Of all the volumes in this very useful series, Dr Williamson's volume on Philo will probably prove to be most indispensable. Where else can the Bible student go for a convenient and reliable introduction to Philo of Alexandria? E. R. Goodenough's *Introduction to Philo Judaeus* is half a century old (the changes in the 1962 edition are mainly stylistic) and his idiosyncratic approach to the subject excited controversy in its day. There is an excellent chapter in Philo in the last volume of the new Schürer, but it is scarcely designed for the beginner. Now, however, Dr Williamson has provided the book we need. He has been a student of Philo for many years and, knowing his own way about in Philo's writing so well, he is well qualified to be a guide to others. After an introduction on Philo's life and work he expounds successively his doctrine of God, his Logos doctrine, his allegorical exegesis and his ethical teaching, illustrating each topic with ample and well-chosen quotations from Philo's writings. He concludes that 'there is no better way for a student to begin his study of hellenistic Judaism than by reading Philo', and he shows such a student how Philo is to be read.

F. F. BRUCE

10. PHILOLOGY AND GRAMMAR

ANDERSEN, F. I. and FORBES, A. D.: *The Vocabulary of the Old Testament*. 1989. Pp. viii, 721. (Biblical Institute Press, Rome. Price: Lire 73,500. ISBN 88 7653 575 6)

This handsomely produced and easily used volume provides an analogous tool for Hebraists to that of R. Morgenthaler, *Statistik des neutestamentlichen Wortschatzes*, for New Testament scholars. It provides a wealth of statistical information about the Hebrew vocabulary, much of it unobtainable elsewhere or only with inordinate labour. Some examples of facts that can be learned from it are: cohortatives are six times commoner in poetry than prose (52 per 10,000 words), *hākām* and *hokmāh* are more frequent in Qohelet than Proverbs (in proportion to their length), '*am*' is common in all the Pentateuchal sources except P, *waw*-consecutive is five times more common in the Former Prophets than in the poetical books. There are tables that show the distribution by book and groups of books of the occurrences of every word.

There are lists of all lemmata ('words') in the Old Testament (9980), all gentilities, proper names, deities' names, and an English-Hebrew index. Less obviously useful is the concordance, which lists only the references where words occur, and then only the first 40 occurrences; admittedly, this provides a full listing for 91% of the lemmata. You can manage most of the time without this book; but when you need it, you will need it badly.

D. J. A. CLINES

ARNOLD, W.: *Lehrbuch des Neuwestaramäischen* (Semitica Viva. Series Didactica 1). 1989. Pp. xvii, 137. (Harrassowitz, Wiesbaden. Price: DM 39.80. ISBN 3 447 02910 2; ISSN 0935 7556)

This volume, the first in a series of teaching grammars, is a milestone in the study of the modern Aramaic from villages north of Damascus. It does not replace the reference grammar of A. Spitaler, *Grammatik des neuaramäischen Dialekts von Ma'lūla* (1938 reprint 1966), but breaks new ground in presenting this dialect (and the slightly different Aramaic of Baḥ'a and Jubb'adin) for the learner. The dialect of Christian Ma'lūla is the basis, with supplements on the other two villages (which are Muslim). The particular interest from the Biblical point of view is the fact that this form of Aramaic is among the modern dialects the one which is the most direct descendant of ancient Western Aramaic. Many readers of the *Book List* will be interested to see this work. All material is, of course, on phonetic script. The treatment is thorough and well organized with exercises, vocabularies, and sample texts. There are glossaries and keys to the exercises (necessary since virtually no user of this book will have access to an expert teacher of modern western Aramaic — unless he lives in Erlangen!). There is also a thirty-minute cassette, not yet available to the reviewer.

J. F. HEALEY

BARR, J.: *The Variable Spellings of the Hebrew Bible* (The Schweich Lectures 1986). 1989. Pp. xii, 239. (Oxford University Press, for the British Academy. Price: £27.50. ISBN 0 19 726068 3)

In this intriguing work, based on his Schweich Lectures, Professor Barr accepts that there is a detectable increase in the incidence of *plene* spellings as between the period of the Old Hebrew inscriptions and that of the Dead Sea Scrolls, and that the Massoretic Text occupies roughly a middle stage in this process. But he denies that this fact can at all be used for the purposes of dating any portion of the Hebrew Bible or that it supplies any real evidence for concluding that there was a large-scale official revision of the biblical orthography around the end of the Old Testament period. What emerges at this period is a recognizable form of the Hebrew consonantal text which later became the official Jewish text and later still was the one to which the Massorettes added their vowel and other 'points' — a very different thing. Barr is thus in sharp disagreement with the more positive conclusions reached by Cross and Freedman in 1952 and more recently by Andersen and Forbes in a book reviewed in *B. L.* 1988, p. 146. The bulk of his study is taken up with an investigation, with numerous examples, of the complex factors which have to be taken into account in explaining the many variant spellings that are encountered. I mention only a couple: the circumstance that the scriptures were so well known through constant recitation that there was no need for many centuries to supply them with a full vocalization, which strongly suggests that the earlier partial vocalizations through *matres lectionis* likewise cannot have been intended to increase intelligibility or remove ambiguities; and the possibility at every turn that what was decisive in such and such a spelling was simply the preference, conscious or unconscious, of a single scribe or scriptorium. Plainly this book is, in the way it unsettles received

positions, on a par with several of Professor Barr's other books; and it is written in his typically limpid and elegant but deadly style. It will repay constant consultation by all of us who are involved with the close analysis of the biblical text and may, as Robert Burns puts it, 'from monie a blunder free us and foolish notion'. To help us there is a detailed index of words whose spelling is discussed in the body of the book and, as an appendix, a specimen profile of the spelling tendencies in the Book of Psalms. J. C. L. GIBSON

ISAKSSON, B.: *Studies in the Language of Qoheleth With Special Emphasis on the Verbal System* (Studia Semitica Uppsaliensia 10). 1987. Pp. 232. (Almqvist & Wiksell, Stockholm. Price: Sw.Kr. 150. ISBN 9155421091; ISSN 0585 5535)

This is a series of studies, mainly syntactical, in the language of Qoheleth. The author makes no claim to completeness and admits that 'most of the research in this field remains to be done'; but he presents his work in the hope that it will stimulate further linguistic research in the book, in the field of syntax and the structure of language, as well as in the area of words and etymologies.

After an introduction in which the author lays the foundations for his structuralist approach, based on the posthumous work of F. de Saussure, and in which he makes some observations on the Hebrew verbal system, there are 12 further studies which are concerned with the book of Qoheleth: 'The Autobiographical Thread'; 'Nifal of *'āsā*'; 'The SC as a Form for the Present'; 'The wSC Forms Outside the Thread'; 'Investigation of some Current Verbs in Qoheleth'; 'The Prefix Conjugation'; 'The Active Verbal Participle'; 'The Verbal System in Qoheleth'; 'The Pronouns in Qoheleth'; 'Adverbs of Existence and Negation'; 'The Word *'olam* in 3:11'; and 'Conclusions'.

Space forbids discussion of these issues here, but, while not everyone will share the author's approach or conclusions, his work is a significant contribution to the understanding of the place of Qoheleth in the history of the Hebrew language, and scholars will need to take him into account in the future study of the book.

The book, which has a good bibliography and an essential index of references, is accompanied by an *Errata* list which, unfortunately, is not comprehensive.

R. B. SALTERS

JASTROW, O.: *Der neuaramäische Dialekt von Hertevin (Provinz Siirt)* (Semitica Viva, 3). 1988. Pp. xxv, 234. (Harrassowitz, Wiesbaden. Price: DM 132.00. ISBN 3 447 02767 3)

This is a detailed linguistic description of the modern Aramaic dialect of Hertevin in eastern Turkey as it existed in 1970. The importance of the work is emphasized by the fact that this Chaldaean Christian village had been virtually abandoned and destroyed by 1982. Semitic studies owes much to the industry of Professor Jastrow of Erlangen in this and other publications in recording modern Aramaic dialects (notably his work of Türyöyö of 1985 [3rd edition]: *Laut- und Formenlehre des neuaramäischen Dialekt von Midin im Tür 'Abdin* and his article on the *Mlahšo* dialect in *Journal of Semitic Studies* 1985). A number of researchers from the Erlangen school have published other important works in the field of modern Aramaic in recent times and there is now considerable activity in this field also in the USA. The dialect of Hertevin will be of interest particularly to those concerned with Syriac and Aramaic studies as well as Semitists in general. Apart from the usual sections on phonology, morphology, etc., there is at the heart of this work a large and important collection of transcribed texts (pp. 108–75) with translations. The

book is completed by general and verbal glossaries (which are non-etymological in style).

J. F. HEALEY

JOBIN, G.: *Concordance des Particules Cooccurrentes de la Bible Hébraïque* (Judentum und Umwelt, 25). 1988. Pp. xxv, 14. (Lang, Frankfurt am Main. Price: Sw.Fr. 43.00. ISBN 3 631 418183; ISSN 07213131)

This is an odd but none the less significant monograph, bringing the computer to the aid of modern students of the Massorah. It is concerned with those prepositions and other particles whose occurrence twice or more than twice in the same verse was noted in the margins of the Leningrad manuscript used by BHS. The particles are arranged alphabetically (beginning with 'ayin and ending with 'af), the total of double etc. occurrences is recorded, and the actual verse references are fully listed. Only a couple of pages of introduction precede the statistical lists, but these contain an implied invitation to others to get working on their computers and produce similar lists which can, of course, attain a level of detail that the classic concordances have never approached; and a few hints are dropped about how such information might be used in e.g. classifying manuscripts or investigating syntactical usages. The monograph itself could scarcely be called exciting, but it does open up exciting possibilities — though some of us may wish to ponder the irony that what the old Jewish Massoretes were only able to achieve after decades of arduous labour can now in this technological age be done almost at the press of a button.

J. C. L. GIBSON

KHAN, G.: *Studies in Semitic Syntax* (London Oriental Series 38). 1988. Pp. xxix, 252. (Oxford University Press. Price: £37.50. ISBN 0 19 713607 9)

This study describes and analyses the structure and functions in a number of Semitic languages, including biblical Hebrew and Aramaic/Syriac, of two related grammatical features: extraposition (what used to be called *casus pendens*, e.g. Arabic 'Zayd — his father beat him', where 'Zayd' is in the nominative) and pronominal agreement (e.g. Syriac 'The queen — he slew her', which can be changed without making any difference to 'He slew her — the queen'). Both of these constructions have clause- or sentence-level functions, e.g. to emphasize a particular word, but Dr Khan shows that their most significant functions are macro-syntactic, to mark onset and closure, a change in topic, a shift from foregrounding to backgrounding, and so on. This is a very valuable discovery and owes much to Dr Khan's espousal of the methodology of discourse analysis, a methodology which concentrates on the larger units of a text and which, although modern and therefore burdened with a new terminology, is essentially pragmatic in its scope. One can get the hang of it without closing with a formidable body of theory, which is not the case with, e.g., structuralism or transformational grammar. So readers of the *Book List* need not be apprehensive! Semitists — and perhaps Hebraists in particular — have in the past been good at phonology and morphology but rather weak on syntax. This book should turn their thoughts to an area of language they have habitually neglected and is therefore important not only in itself but for the example it sets.

J. C. L. GIBSON

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. Pp. 273. (Sheffield Academic Press. Price: £8.95 (\$14.50). ISBN 1 85075 199 4; ISSN 0262 1754)

This primer is a revised edition of the author's previous work, *Syriac for Beginners with Exercises and Cassette activities*, published in 1986 by members

of the St Ephraim Youth Organization (Syrian Orthodox) of Los Angeles. It is based on the Western Jacobite dialect (*Serṭa*) of Syriac and consequently emphasis throughout is put on training the student to read the living language clearly and accurately. Beginning with simple syllables the elements of grammar are taught in graded reading lessons, always with the aid of the cassette, and culminate in selections from the Peshiṭta and other classical Syriac works. Since the primer uses *Serṭa*, chapters 11 and 12 introduce Estrangela and Eastern Nestorian scripts respectively. The finer points of the *Qūššāya* and *Rukkāka* are discussed in Ch. 13.

The primer will interest primarily students of Syrian Christianity but, given certain changes in the development of the language (e.g. *zqāfā* becomes *zqōfō* in *Serṭa*, admittance of modern vocabulary etc.) this approach will certainly enliven classes concerned only with the classical language. The English section of the book has a number of careless misprints and even in the Syriac section it is most unfortunate that in the introduction to the vowel signs, *rbāšā* appears for 'ṣāšā.

P. W. COXON

KITTEL, B. P., HOFFER, V., and WRIGHT, R. A.: *Biblical Hebrew: A Text and Workbook* (Yale Language series). 1989. Pp. xxiii, 429. (Yale University Press, New Haven and London. Price: £25.00. ISBN 0 300 04394 5)

Sumptuously produced, this workbook aims to teach Biblical Hebrew inductively, starting with the most common grammatical forms and vocabulary. From Lesson 13 on, additional extensively annotated readings accompany each Lesson. The strictly inductive approach is broken sometimes with sections of 'extra grammar', usually filling out paradigms which have been only partially introduced. Emphasis throughout is laid on recognition of forms from characteristic features. Evidently this course was used successfully by Kittel until her untimely death, but other teachers may find it less easy to use. As in many languages, 'most common' also means 'most irregular', so that constant modifications have to be made to what has previously been learned as the course proceeds. For many, it is less time-consuming simply to learn a paradigm than to go through all the possibilities of what a given element in a word may signify until, by a process of elimination, the correct diagnosis is achieved. A number of errors in the Hebrew will have to be corrected, including the 'howler' of *šānôt* (*sic*) as the principal example of feminine plural nouns! Some important grammatical forms are not fully explained (e.g. the pointing of the definite article) or need to be picked up by sharp-eyed students from the annotations to the readings. However, the authors bend over backwards to be 'user-friendly', so that teachers will be able to pick up some useful mnemonics, jokes, and other devices with which to spice their own classes.

H. G. M. WILLIAMSON

OGNIBENI, B.: *Tradizioni orali di lettura e testo ebraico della bibbia: Studio dei diciassette ketiv L'qere* LW (Studia Friburgensia, Nouvelle Série 72). 1989. Pp. xvii, 274. (Éditions Universitaires, Fribourg (CH). Price: Sw.Fr. 38.00. ISBN 2 8271 0426 1)

This important study concentrates on seventeen passages in the Hebrew Bible where the *ketiv* and *qere* offer radically diverse meanings ('not'/to him'). The relevant data for each passage are exhaustively researched: the Masoretic tradition, the exegesis of Talmud and Midrash, the textual evidence with special reference to Qumran readings and the most ancient versions, and the bearing of modern exegesis on the question of the most probable original reading. In all but five cases the textual and exegetical judgements concur. The main conclusions are that the *qere* readings are genuine ancient variants, and that (with varying degrees of probability) they

are to be preferred to the *ketiv* in thirteen of the seventeen passages. There is inevitably room for differences of judgement over details and one may ask whether the rigorous separation of the textual and exegetical discussions is as practicable and desirable as suggested. But this is an indispensable tool for the study of these passages, and an important contribution to the textual criticism of the Hebrew Bible.

A. GELSTON

OWENS, J. J.: *Analytical Key to the Old Testament*. Vol. 4: *Isaiah-Malachi*. 1989. Pp. xi, 941. (Baker Book House, Grand Rapids MI. ISBN 0 8010 6713 8)

Of four projected volumes this is the first to appear. Following the English order, it includes Daniel. With generous and clear arrangement, every word of BHS is cited and parsed and given page reference to BDB, and a translation usually from RSV. Errors, alas, are not difficult to find, starting with the sample entry on p. x, where the feminine verb is said to be masculine; on p. 1 'Hithpalel' should be 'Hithpolel', *kebed* is not a noun, and so on. More puzzling will be the cases where the cited RSV actually translates an unmentioned emendation, and the addition in brackets of what is called the 'literal' translation (in fact the MT) does not clarify this; thus in Zeph. 1:3 we have after the parsed noun 'I will overthrow (and the stumbling blocks)'. The confusion increases with a really difficult verse such as Zeph. 3:18. This is a handsome work which many will be glad to have — a help, but no substitute for sound knowledge. For an earlier aid by this author, see *B. L.* 1979, p. 146.

J. H. EATON

WALTKE, B. K. and O'CONNOR, M.: *An Introduction to Biblical Hebrew Syntax*. 1990. Pp. xiii, 765. (Eisenbrauns, Winona Lake IN. Price: \$37.50. ISBN 0 931464 31 5)

Old Testament studies have, as is well known and ought to be more widely regretted, paid much less attention to the language in which the Hebrew Bible was written than to the various textual, literary-critical, historical, and theological issues it has raised. There is a number, though it is not large, of specialist monographs; but in what other comparable discipline do the most frequently used language reference books (Gesenius-Kautzsch's *Grammar* and A. B. Davidson's *Syntax*) date from almost a century ago? It is difficult to know what can be done to fill this yawning gap, at any rate in the short term. The present reviewer is engaged on a revision of Davidson's handbook, hoping thereby to bring about a modest updating of the art of linguistic description among senior Old Testament students. Waltke and O'Connor in this excellent work, likewise aimed at students who have mastered a preliminary grammar, are much more ambitious. In their introduction of some 80 pages they survey the history of the study of the Hebrew language and helpfully sketch the rise of modern linguistics which is now deeply influencing the way in which language is treated in nearly every other field of literary endeavour, the Classics included. Thereafter they devote main sections to the noun (170 pages), to adjectives, numerals, and pronouns (85 pages), to verbal stems (110 pages) and to verbal conjugations and clauses (230 pages). I would like to have seen more space devoted to clauses which only begin to be discussed formally at p. 632, and less to the meanings of the various noun patterns and the verbal stems (Qal, Piel etc.), matters which seem to me to belong more to grammatical semantics than to syntax. Nor are we given much on the formation of sentences as distinct from clauses and, though recent linguistic tools like discourse analysis are approvingly mentioned in the introduction, macro-syntax is hardly more than very lightly touched upon. But we must be fair to the authors. Their chief purpose is to

build on what students have got from an introductory Grammar, and that is probably the right stage at which to bring in the semantics of the various grammatical units. It is also understandable that, with such a purpose, they should concentrate on the role of these units within their immediate context, which is as often the phrase (or group) as the clause. Considering the restraints which they have imposed on themselves it is a moot point therefore whether what Waltke and O'Connor have given us might not more accurately have been described as a Grammar for advanced students than as a Syntax. But that is carping; there is no doubt in my mind that this book deserves the warmest of welcomes. I hope that it will be extensively used by the senior students at whom it is primarily aimed — and by their teachers as well! It is a valiant attempt to restore the years that the locust has eaten. Its publishers too deserve commendation for the most attractive way in which the book is laid out and for producing it at a cost that publishers on this side of the Atlantic could not have matched.

J. C. L. GIBSON

WILLIAMSON, H. G. M.: *Annotated Key to Lambdin's Introduction to Biblical Hebrew* (JSOT Manuals, 3). 1987, 1989. Pp. 208. (Sheffield Academic Press. Price: £6.50 (\$10.95). ISBN 1 85075 065 3; ISSN 0262 1754)

This key is provided with comments which usefully supplement the instruction in Lambdin's grammar. The work is generously laid out with great clarity. For students working on their own or revising it will be a great boon.

J. H. EATON

Books Received too Late for Notice in 1990

The books in the following list will be reviewed in the *Book List* for 1991.

- ARNOLD, P. M.: *Gibeah: The Search for a Biblical City* (JSOT Supplement Series 79). 1990. (Sheffield Academic Press. ISBN 1 85075 223 0)
- ARNOLD, W.: *Das Neuwestaramäische. I. Texte aus Bax'a* (Semitica Viva, 4/I. 1989. (Harrassowitz, Wiesbaden. ISBN 3 447 02949 8)
- BAILEY, R. C.: *David in Love and War: The Pursuit of Power in 2 Samuel 10–12* (JSOT Supplement series 75). 1990. (Sheffield Academic Press. ISBN 1 85075 209 5; ISSN 0309 0787)
- BARR, J.: *The Bible in the Modern World*. 1973, 1990. (SCM, London; Trinity Press International, Philadelphia. ISBN 0 334 00113 7)
- BEAULIEU, P.-A.: *The Reign of Nabonidus King of Babylon 556–539 B.C.* (Yale Near Eastern Researches, 10). 1989. (Yale University Press, New Haven and London. ISBN 0 300 04314 7)
- BEN-TOR, A. (ed.): *Hazor III–IV. An Account of the Third and Fourth Seasons of Excavation, 1957–58*, by Y. Yadin and many others. 1989. (Israel Exploration Society, Jerusalem. ISBN 965 221 008 0)
- BEN-TOR, A., GREENFIELD, J. C. and MALAMAT, A. (eds): *Eretz-Israel. Archaeological, Historical and Geographical Studies*. Vol. 20: *Yigael Yadin Memorial Volume*. 1989. (Israel Exploration Society, Jerusalem)
- BEUKEN, W. A. M.: *Jesaja*. Deel III A; B (De Prediking van het Oude Testament). 1989. (Callenbach, Nijkerk. ISBN 90 266 0204 9; 90 266 0205 7)
- BEYERLIN, W.: *Reflexe der Amosvisionen im Jeremiabuch* (OBO 93). 1989. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0658 3; 3 525 53723 9)
- BIDDLE, M. E.: *A Redaction History of Jeremiah 2:1–4:2* (AThANT 77). 1990. (Theologischer Verlag, Zürich. ISBN 3 290 10078 2)
- BLOOM, H.: *Ruin the Sacred Truths: Poetry and Belief from the Bible to the Present*. The Charles Eliot Norton Lectures 1987–88. 1987, 1989. (Harvard University Press, Cambridge MA and London. ISBN 0 674 78027 2)
- BOCK, S.: *Kleine Geschichte des Volkes Israel — Von den Anfängen bis in die Zeit des Neuen Testaments*. Mit einer Einleitung von N. Lohfink, SJ (HERDER TASCHENBUCH 1642). 1989. (HERDER, FREIBURG IM BREISGAU. ISBN 3 451 08642 5)
- BOCKMUEHL, M. N. A.: *Revelation and Mystery in Ancient Judaism and Pauline Christianity* (Wissenschaftliche Untersuchungen zum Neuen Testament. 2. Reihe 36). 1990. (Mohr, Tübingen. ISBN 3 16 145339 5)
- CHIESA, B.: *Creazione e caduta dell'uomo nell'esegesi giudeo-araba medievale* (Studi Biblici, 85). 1989. (Paideia, Brescia. ISBN 88 394 0418 X)
- CLARK, D. J. and HATTON, H. A.: *A Translator's Handbook on the Books of Nahum, Habakkuk, and Zephaniah* (Helps for Translators). 1989. (United Bible Societies, New York and Stuttgart. ISBN 0 8267 0130 2)
- CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*, Vol. 16.2 (1989). 1990. (Department of Near Eastern Studies, University of Toronto. ISSN 0704 59005)
- CLINES, D. J. A.: *Job 1–20* (Word Biblical Commentary 17). 1989. (Word Books, Dallas TX. ISBN 0 8499 0216 9)
- CLINES, D. J. A.: *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament* (JSOT Supplement Series 94). 1990. (Sheffield Academic Press. ISBN 1 85075 248 6; ISSN 0309 0787)
- CLINES, D. J. A., FOWL, S. E. and PORTER, S. E. (eds): *The Bible in Three Dimensions. Essays in celebration of forty years of Biblical Studies in the University of Sheffield* (JSOT Supplement Series 87). 1990. (Sheffield Academic Press. ISBN 1 85075 227 3; ISSN 0309 0787)
- COGGINS, R.: *Introducing the Old Testament* (Oxford Bible Series). 1990. (Oxford University Press. ISBN 0 19 213254 7; 0 19 213255 5 (pbk))

- COTTON, H. M. and GEIGER, J.: *Masada I. The Yigael Yadin Excavations 1963-1965: Final Reports*. The Latin and Greek Documents — with a contribution by J. D. Thomas. 1989. (Israel Exploration Society, Jerusalem. ISBN 965 221 011 0)
- CROUZEL, H.: *Origen*. Translated by A. S. Worrall. 1989. (T. & T. Clark, Edinburgh. ISBN 0 567 09500 2)
- DAVIDSON, H. E. (ed.): *The Seer in Celtic and Other Traditions*. 1989. (John Donald, Edinburgh. ISBN 0 85976 259 9)
- DAVIES, W. D. and FINKELSTEIN, L. (eds): *The Cambridge History of Judaism*. Vol. II: *The Hellenistic Age*. 1989. (Cambridge University Press. ISBN 0 521 21929 9)
- DAY, J.: *Molech: A God of Human Sacrifice in the Old Testament* (University of Cambridge Oriental Publications, 41). 1989. (Cambridge University Press. ISBN 0 521 36474 4)
- DE VRIES, S. J.: *1 and 2 Chronicles* (The Forms of the Old Testament Literature, XI). 1989. (Eerdmans, Grand Rapids MI. ISBN 0 8028 0236 2)
- DE VRIES, S. J.: *Bible and Theology in the Netherlands*. 2nd edition (American University Studies, Series VII, Vol. 22). 1989. (Lang, New York — Bern — Frankfurt-am-Main. ISBN 3 8204 1052 7; ISSN 0740 0446)
- DERCHAIN-URTEL, M.-T.: *Priester im Tempel: Die Rezeption der Theologie der Tempel von Edfu und Dendera in den Privatdokumenten aus ptolemäischer Zeit* (Göttinger Orientforschungen. IV. Reihe: Ägypten, Bd. 19). 1989. (Harrassowitz, Wiesbaden. ISBN 3 447 02867 X)
- DETIENNE, M. and VERNANT, J.-P. (eds): *The Cuisine of Sacrifice Among the Greeks*. Translated by P. Wissing. 1989. (University of Chicago Press, Chicago and London. ISBN 0 226 14353 8)
- DION, P. E.: *The Jews During the Persian Period: A Bibliography* (Newsletter for Targumic and Cognate Studies, Supplement 5). 1990. (Department of Near Eastern Studies, University of Toronto. ISSN 0704 59005)
- The Documents from the Bar Kokhba Period in the Cave of Letters. Greek Papyri*, edited by N. Lewis. *Aramaic and Nabatean Signatures and Subscriptions*, edited by Y. Yadin and J. C. Greenfield. 1989. (Israel Exploration Society, Jerusalem. ISBN 965 221 009 9)
- DOORLY, W. J.: *Prophet of Justice: Understanding the Book of Amos*. 1989. (Paulist, Mahwah NJ and New York. ISBN 0 8091 3089 0)
- EFRON, J.: *Studies on the Hasmonean Period* (Studies in Judaism in Late Antiquity, 39). 1987. (Brill, Leiden. ISBN 90 04 07609 3; ISSN 0169 961 X)
- ERIKSEN, E. O.: *Holy Land Explorers*. 1989. (Franciscan Printing Press, Jerusalem)
- FELDMAN, L. H. and HATA, G. (eds): *Josephus, The Bible, and History*. 1989. (Brill, Leiden. ISBN 90 04 08931 4)
- FLOSS, J. P.: *David und Jerusalem: Ziele und Folgen des Stadteroberungsberichts 2 Sam 5,6-9 literaturwissenschaftlich betrachtet* (Münchener Universitätsschriften. Arbeiten zu Text und Sprache im Alten Testament, 30). 1987. (Eos, St. Ottilien. ISBN 3 88096 530 7)
- FORSYTH, N.: *The Old Enemy: Satan & the Combat Myth*. 1987. (Princeton University Press. ISBN 0 691 01474 4)
- FRITZ, V., POHLMANN, K.-F., and SCHMITT, H.-C. (eds): *Prophet und Prophetenbuch: Festschrift für Otto Kaiser zum 65. Geburtstag* (BZAW 185). 1989. (De Gruyter, Berlin. ISBN 3 11 011339 2)
- GELB, I. J. and KIENAST, B.: *Die altakkadischen Königsinschriften des dritten Jahrtausends v. Chr.* (Freiburger Altorientalischen Studien, 7). 1990. (Franz Steiner, Stuttgart. ISBN 3 515 04248 2)
- GERATY, L. T. and RUNNING, L. G. (eds): *Hesban 3. Historical Foundations: Studies of Literary References to Hesban and Vicinity*. 1989. (Andrews University Press, Berrien Springs (MI). ISBN 0 943872 17 0)

- GIBSON, S., HARRIS, R. L., SCHONFIELD, J. (eds): *Bulletin of the Anglo-Israel Archaeological Society*, Vol. 8 (1988-9). 1989. (The Anglo-Israel Archaeological Society, London. ISSN 0266 2442)
- GNUSE, R.: *Heilsgeschichte as a Model for Biblical Theology: The Debate Concerning the Uniqueness and Significance of Israel's Worldview* (College Theology Society, Studies in Religion 4). 1989. (University Press of America, Lanham NY and London. ISBN 0 8191 7246 4)
- HAIS, R. M.: *Ezekiel* (The Forms of the Old Testament Literature, XIX). 1989. (Eerdmans, Grand Rapids MI. ISBN 0 8028 0340 7)
- HARDMEIER, C.: *Prophetie im Streit vor dem Untergang Judas: Erzählkommunikative Studien zur Entstehungssituation der Jesaja- und Jeremiaerzählungen in II Reg 18-20 und Jer 37-40* (BZAW 187). 1989. (De Gruyter, Berlin. ISBN 3 11 011735 5; ISSN 0934 2575)
- HAYES, J. H.: *Amos The Eighth-Century Prophet: His Times and His Preaching*. 1988. (Abingdon, Nashville TN. ISBN 0 687 01040 3)
- HAYES, J. H. and MILLER, J. M. (eds): *Israelite and Judaeon History*. 1977, 1990. (SCM, London; Trinity Press International, Philadelphia. ISBN 0 334 02435 8)
- HIDAL, S.: *Israel och Hellas. Studier kring Gamla testamentet och dess verkningshistoria* (Religio: Skrifter utgivna av Teologiska Institutionen i Lund, 27). 1988. (Teologiska Institutionen, Lund. ISSN 0280 5723)
- HIEBERT, R. J. V.: *The "Syrohexaplaric" Psalter* (Septuagint and Cognate Studies 27). 1989. (Scholars Press, Atlanta, Georgia. ISBN 1 55540 431 6; 1 55540 432 4 (pbk))
- HUNTER, A. V.: *Biblical Hebrew Workbook: An Inductive Study for Beginners*. 1988. (University Press of America, Lanham NY and London. ISBN 0 8191 5715 5)
- Ibn Ezra's Commentary on the Pentateuch: Genesis* (Bereshit). Translated and annotated by H. N. Strickman & A. M. Silver. 1988. (Menorah Publishing Company, New York. ISBN 0 932232 07 8)
- JOHNSON, M. R.: *Genesis, Geology and Catastrophism: A Critique of Creationist Science and Biblical Literalism*. 1988. (Paternoster, Exeter. ISBN 0 85364 472 1)
- JOHNSTONE, W.: *Exodus* (Old Testament Guides). 1990. (Sheffield Academic Press. ISBN 1 85075 239 7; ISSN 0264 6498)
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ISBN 0 905495 09 8