

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1991

Printed for the Society

The Society for Old Testament Study

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ISSN 0309 0892
ISBN 0 905495 10 1

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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 1991 may also be obtained from The Society for Old Testament Study, P.O. Box YR7, Leeds LS9 7UU, England. Back numbers of the *Book List* are also available from this address. Orders should not be accompanied by payment; an invoice will be sent. The price of these is £15.00 including postage or \$32.50, 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

This year as each year it is the editor's pleasure to thank many colleagues: from our able printers, Messrs W. S. Maney and Son, through numerous reviewers and recommenders of books, to over a hundred publishers who readily supply the volumes for review. But all these groups will be content this year to accept more summary mention than is customary to allow a fuller tribute to a few individuals.

This *Book List* bids farewell to four of its longest-standing reviewers and supporters from both home and abroad, and carries the final reviews of two of these. Professor P. R. Ackroyd, who edited the *List* from 1967 to 1973 and the last of the three cumulative volumes to be published, has asked that this year's contribution be his last. And Professor F. F. Bruce died in September 1990, shortly after sending in a review. Quite apart from their wide skills in our field, both were ready to read books in at least half a dozen modern languages.

We have lost at the same time the services of two of our more distant contributors, with competence in languages few members of the Society in these islands have any working knowledge of. Professor M. Bič of Prague, who reached 80 last year, while reporting that for economic reasons no relevant books in the Slavic languages have recently been published, has suggested he recommend a successor to look out for eastern European literature. Like Professor Bruce, he had reviewed for the *Book List* since the mid-1950s. Then Professor K. K. Sacon of Tokyo, who has kept the *Book List* informed since 1974 of relevant books and translations in Japanese, died in late summer 1990.

As in previous years, the Editor has received both the ongoing Newsletters from the Comprehensive Aramaic Lexicon, based in the Department of Near Eastern Studies, The Johns Hopkins University, Baltimore MD 21218, USA, and *Interface* from the CIB-Maredsous, B-5198 Denée, Belgique.

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

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

NEW COLLEGE EDINBURGH

A. GRAEME AULD

1. GENERAL

ABOUZAYD, SH.: *ARAM Periodical*. Vol. 1, No. 1. 1989, Pp. xiv, 205. (ARAM Society for Syro-Mesopotamian Studies, The Oriental Institute, Oxford. Price: \$40.00 pa for 2 numbers)

ARAM is a new periodical and a promising by-product of an international and academic movement which has as its aim the renewal of the cultural significance of the Syro-Mesopotamian Orient. The movement took root at the University of Oxford between the years 1985–86 and the ARAM society was formally founded on 24 January 1987. One of the primary interests of the periodical is Aramaic culture which is deemed to be the focal point of the ancient Syro-Mesopotamia civilizations and it is fitting that Sebastian Brock contributes two articles in this area to the current issue, the first a general survey: 'Three thousand Years of Aramaic Literature' (pp. 11–23); the second relating to a Syriac poem, probably dating to the sixth century, 'The Dispute Between Soul and Body: An Example of a Long-lived Mesopotamian Literary Genre'. Other article titles indicate the nature and scope of topics within the Syro-Mesopotamia cultures in which future issues of *ARAM* will specialize: N. Postgate, 'Ancient Assyria — A Multi-Racial State' (pp. 1–10); A. Millard, 'Mesopotamia and the Bible' (pp. 24–30); J. Healey, 'Ancient Aramaic Culture and the Bible' (pp. 24–37); M. W. Dolls, 'Syriac into Arabic: The Transmission of Greek Medicine' (pp. 45–52); H. S. H. Behbehani, 'Arab-Chinese Military Encounters: Two Case Studies 715–751 AD' (pp. 65–112) and M. H. Dormit, 'The Art of Saliba Donaichy' (pp. 113–38). There are also sections devoted to ARAM News (Society meetings etc.) and two contributions in Arabic by Y. M. Ishaq on the historical sources of Abu al-Faraj al-Malaṭi, and the peculiarities of the concise history of nations by the famous Syrian scholar Abu al-Furaj Yuhanna, known as Ibn al-'Ibri.

P. W. COXON

Associació Bíblica de Catalunya: *La Paraula al Servei dels Homes. XXV Jornades de biblistes catalans (1963–1985)*. 1989. Pp. 176. (Editorial Claret, Barcelona. ISBN 84 7263 611 9)

Of the thirteen contributions only two are of direct interest to readers of the *Book List*: F. Raurell on interpretative dynamism within biblical texts where inner-biblical exegesis is discussed and J. Mas on anti-monarchical tendencies within the Deuteronomist. G. Del Olmo on 'The national expiation sacrifice in Ugarit (*KTU* 1.40 and parallels)' is, of course, significant for the Old Testament. E. Cortes discusses the election of Israel in *Sifre Dt.* 32:9 and R. Vincent deals with the context of Jewish feasts described in the *Liber Antiquitatum Biblicarum*. The other contributions concern the New Testament. All are written in Catalan (except for the paper by Del Olmo) but very brief summaries in English are provided at the end of the book.

W. G. E. WATSON

AVIEZER, N.: *In the Beginning . . . Biblical Creation and Science*. 1990. Pp. xii, 138. (KTAV Publishing House, Hoboken, NJ. Price: \$15.95. ISBN 0 88125 328 6)

It is 'the thesis of this monograph that modern science has provided us with a unique opportunity to discover new and deeper insights into' Genesis 1 (p. 1). As this quotation ominously portends, the book combines a specialist scientific knowledge with a naive and uninformed approach to the biblical text. For example, Genesis 1:2 is explained as a description of the 'Big Bang' origin of the universe, an interesting and exciting exegesis if one quietly ignores one of the key elements of the verse (the reference to *tehom*). The

'waters above the heavens' of 1:6-7 become the 'vast quantities of water (or ice)' to be found in the comets and other bodies of the solar system. And so on for the other five days. Even on the scientific level, A. is unreliable when he strays outside his own area of specialization in the physical sciences (e.g., his discussion of the development of humans would no doubt bring squeals of protest from paleo-anthropologists). There is room for competent studies relating science and creation, but this is not one, despite the fascination of some of the scientific data collected here. Theologians have rightly been criticized for ignorant meddling in scientific matters; likewise, scientists and others who relate their own specialities to the Bible should show some acquaintance with theological scholarship more recent than about AD 1400.

L. L. GRABBE

BEN-TOR, A., GREENFIELD, J. C. and MALAMAT, A. (eds): *Eretz-Israel. Archaeological, Historical and Geographical Studies*. Vol. 20: *Yigael Yadin Memorial Volume*. 1989. Pp. xxiv, 208, 371 (Hebrew). (Israel Exploration Society, Jerusalem. Price: \$90.00)

This massive volume is a worthy memorial to Yigael Yadin. Six brief tributes are followed by 68 articles (45 in Hebrew with excellent English summaries) which cover his archaeological and linguistic interests. There are discussions on the concept of Biblical archaeology (G. Van Beek, W. G. Dever, C. and E. Meyers) and on the EBA settlement in the NW Negev (R. Gophra); the relations between Egypt and S. Palestine at that period (Ben-Tor); the socio-demographic structure of the EBA (I. Finkelstein) and a new scheme to show the slow complex process of the transition from Canaanite to Israelite hegemony in Palestine (S. Geva). A. Mazar outlines the MB-LB settlements in the N. Shephelah and W. E. Rast the problem of stratigraphy relating to David. Further evidence for the Assyrian attack on Lachish in 701 bc (D. Ussishkin); the probable identification of the 'conduit of the upper pool' (2 Kings 18:18; D. Bahat); a report on the third season at Meşad Hashavyahu (R. Reich) and the political status of Megiddo VIIA (I. Singer) add new details.

Old Testament readers will note especially B. Mazar on 'The House of Omri'; *marzēah* (P. J. King); the identification of Zeredah, the home of Jeroboam (M. Kochavi), and a possible early use of opium in biblical times (R. S. Merrilees). As befits the translator of The Temple Scroll, articles on the subsidiary rooms (K. A. Kitchen) and doorways of the Solomonic temple (A. R. Millard); shrine models and their symbolism (C. Epstein); the temple at Qasile (O. Negbi); the Canaanite temple-tower (A. Kempinsky); an Edomite shrine at Horvat Qiṭmit (I. Beit-Arieh) and Mesopotamian kitūm-temple plans (T. Jacobsen) are all noteworthy. Cult-objects discussed include the snake-goddess 'cult-standard' from Hazor (M. Tadmor); the standard from the City of David as possibly showing Humbaba or the like (P. Beck); incense altars (S. Gitin); iron knives from Miqne-Ekron (T. Dothan and the metal industry at Dan (A. Biran).

Articles on epigraphy include the fourteen references to Hazor in the Mari texts (Malamat); sixteen inscribed Hebrew seals, including two of women (N. Avigad); the part played by the Egyptian system of writing foreign names in the development of the W. Semitic alphabet (B. Sass); an Aramaic inscription on a sarcophagus lid (E. Puech) and a Phoenician inscription found near Alanya which throws light on the marriage of Boaz and Ruth (A. Lemaire). The Qumran texts are not overlooked. G. Vermes classifies biblical interpretation there and L. H. Schiffman discusses shelamin-sacrifices in the Temple Scroll. Yadin's military interests find an echo in a description of the Egyptian evidence for military architecture (E. D. Oren and J. Shershevsky); bows (W. W. Hallo) and lexicography of military terms,

again mostly bows (I. Eph'al). There are four articles on Masada, including fragments of scrolls (S. Talmon); two on ancient synagogues; and other entries in this book, which maintains a high standard befitting the scholar to whom it is dedicated.

D. J. WISEMAN

BLOOM, H.: *Ruin the Sacred Truths: Poetry and Belief from the Bible to the Present*. The Charles Eliot Norton Lectures 1987–88. 1987, 1989. Pp. 204. (Harvard University Press, Cambridge MA and London. Price: £11.95 (\$20.00). ISBN 0 674 78027 2)

Harold Bloom is Sterling Professor of the Humanities at Yale University, a major American literary critic, and at times something of a loose cannon on the deck of modern (American) literary theory. In recent years much of his writing on English literature has included a focus on the Bible and, as he makes no serious literary distinction between sacred and secular literature, he has become an important figure on the margins of biblical studies/Bible as literature concerns of the Guild. His most recent book, *The Book of J* (Grove Weidenfeld 1990), argues that the Yahwist was a woman, so it is high time that biblical scholars engaged with the man and his work. This published version of his Charles Eliot Norton Lectures at Harvard in 1987–88 includes a lecture on the Hebrew Bible which takes the volume into the area of biblical studies. His essay on the Hebrew Bible focuses on the three Js — the Yahwist, Jeremiah, and Job — and adds a coda on Jonah. It picks up some of the elements of his famous essay 'From J to K', but in its handling of Jeremiah and Job develops some other concerns of a Bloomian nature. His brief treatment of the 'psychosexual blasphemy against Yahweh' of Jeremiah is good and his differentiation between the God of the Yahwist and that of Jeremiah, and Job, makes some fine points. The other lectures in the book deal with the major influences on our thinking such as Homer and Dante, Shakespeare, Milton, the Enlightenment and Romanticism, and Freud. Throughout these chapters Bloom's reflections on the Bible play a part so biblical scholars should extend their reading to include all the chapters in the book rather than just confining themselves narrowly to what is imagined to be relevant to their interests. In a very real sense the book is another slice of Bloomian 'from J to K'—talk, for both the Yahwist and Kafka are foci of it. Bloom's achievements are always self-dramatizations and this book is no exception. Biblical scholars should enjoy reading it and they will certainly learn from it, especially from his reflections on J and also on Milton's Satan.

R. P. CARROLL

BROWN, R. E., ss: *Responses to 101 Questions on the Bible*. 1990. Pp. 147. (Paulist, Mahwah NJ. Price: \$5.95. ISBN 0 8091 3188 9)

Raymond Brown, the premier Roman Catholic biblical scholar of the English-speaking world, here answers in simple language, but always in accord with sound critical scholarship, some of the many questions that have been put to him over the years. Among the few Old Testament issues that make an appearance are the Longer Canon, Creation, and Adam and Eve.

B. P. ROBINSON

BRUCE, F. F.: *A Mind for What Matters: Collected Essays*. 1990. Pp. x, 325. (Eerdmans, Grand Rapids MI. Price: \$19.95. ISBN 0 8028 0446 2)

The publishers tell us that these wide-ranging essays, edited and revised by Bruce shortly before his death, constitute his final book. Several had been previously published. They open with his Presidential Address to the Society for New Testament Studies, on The New Testament and Classical Studies,

delivered at a meeting within his *alma mater* at Aberdeen where he had studied Classics. Of most concern to the *Book List* are the four papers on Early Judaism — the first being his 1965 Presidential Address to our own Society: on Josephus and Daniel; and this is followed by Qumran and the Old Testament, The Dead Sea Scrolls and Early Christianity, and Preparation in the Wilderness: Personal Religion at Qumran. There follows a section of six essays on New Testament, all related to Paul or to Acts or to both. There are three papers on the Early Church; three Especially for Christian Brethren, the third being a biblical survey on Women in the Church; and a final Envoi entitled The Bible and the Faith.

A. G. AULD

CANCIK, H., GLADIGOW, B. and LAUBSCHER, M. (eds): *Handbuch religionswissenschaftlicher Grundbegriffe*. Bd II: *Apokalyptik-Geschichte*. 1990. Pp. 500. (Kohlhammer, Stuttgart. Price: DM 98.00. ISBN 3 17 009554 4; ISSN 3 17 010531 0)

This forms the second of five projected volumes (not previously reviewed in the *Book List*). The approach is history of religions, with little relating directly to Old Testament studies; however, there is much here to broaden the perspective of the biblical scholar, especially in the area of sociology and anthropology. For example, the entries on 'covenant' (*Bünde, Bund*) have little on Israel as such but much on other aspects of the subject (e.g., a useful survey of the concept in other cultures, such as Chinese and American Indian). For those entries about which I have some knowledge, the bibliography ranges from basic (*Cargokult*) to thorough (*Apokalyptik/Messianismus/Chiliasmus*). Other topics of potential interest include *Audition, Beschwörung, Buchreligion, Chaos, Charisma, Deus otiosus, Divination, Ehe, Ekstase, Epiphanie, Erwählung, Eschatologie, Euhemerismus, Exegese, Exorzismus, Familie, Fetisch, Form- und Gattungsgeschichte, Gebet, Gemeinde, Genealogie, Geschichte*.

L. L. GRABBE

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. Pp. 408. (Sheffield Academic Press. Price: £30.00 (\$50.00). ISBN 1 85075 227 3; ISSN 0309 0787)

A *Festschrift* for a Department is an unusual phenomenon but then the remarkable vitality of the Department of Biblical Studies at Sheffield cannot be denied even from a viewpoint west of the Pennines! Forty years of Biblical Studies are celebrated by this collection of essays by present and former staff and students of the Department. After descriptions of Biblical Studies at Sheffield (by J. W. Rogerson, the present Head of Department) and the early days of the Department (by F. F. Bruce, the first Head of Department whose death sadly coincided with the publication of this volume), eighteen essays are divided into three sections (the three dimensions of the title) which reflect the newer areas of study in which Sheffield is felt by the editors to have made a special contribution. These sections are concerned with (1) literary readings of the final form of the text, (2) the social world of Israel and early Christianity, and (3) method in biblical interpretation. Ten of the essays are on specifically Old Testament topics and include three papers read to the Society. In the first section, D. J. A. Clines ('Reading Esther from Left to Right') offers readings of the book from the points of view of formalism, structuralism, feminism, materialism, and deconstruction. D. M. Gunn ('Reading Right') gives a critique of M. Sternberg's *The Poetics of Biblical Narrative*. A reading of Isaiah as a whole, concentrating on themes (notably

that of 'remnant') which run throughout the book is given by B. G. Webb ('Zion in Transformation'). L. A. Turner's reading of Genesis 18–19 ('Lot as Jekyll and Hyde') examines the complex characterization of Lot. In section 2, K. L. Younger Jr ('The Figurative Aspect and the Contextual Method in the Evaluation of the Solomonic Empire (1 Kings 1–11)') argues that a literary reading of a text must precede any historical reconstruction and that figurative and ideological aspects must not be overlooked; hyperbole is only really effective if there is an element of truth to its claim. D. J. Chalcraff's examination of 'Deviance and Legitimate Action in the Book of Judges' concludes that deviance occurs when action patterns legitimate in dealing with those outside the social group are transferred to dealings within the group. The role of the editors of the prophetic literature is considered by R. E. Clements ('The Prophet and his Editors'); Weber's concept of 'routinization' whereby prophecy was integrated into the life of a community is felt to be the most appropriate to describe the relationship between a prophet and his editors. The third section begins with J. W. Rogerson's presidential address to the Society ('What does it mean to be human? The Central Question of Old Testament Theology?') in which the issue of whether Old Testament scholars can make the Old Testament speak to the fundamental question of today is considered in the light of the political philosophy of J. Habermas. Two modes of reading a biblical story in the South African context are considered in G. West's discussion of the readings of A. A. Boesak and I. J. Mosala ('Reading "The Text" and Reading "Behind the Text": the "Cain and Abel" Story in a Context of Liberation'). The final specifically Old Testament essay is P. R. Davies's memorably humorous but serious paper to the Society on 'Academic Bibspeak' ('Do Old Testament Studies Need a Dictionary?') The volume also contains more general essays on method by A. C. Thiselton, M. G. Brett and S. Fowl, and a number of essays on the New Testament. This is a volume of considerable variety, with much that is new and thought-provoking. Just occasionally one wonders whether the wheel is being re-invented, and what, if any, are the criteria which govern the multiplicity of possible 'readings' of a text!

A. H. W. CURTIS

COGGINS, R. J. and HOULDEN, J. L. (eds): *A Dictionary of Biblical Interpretation*. 1990. Pp. xvi, 751. (SCM, London; Trinity Press International, Philadelphia. Price: £35.00. ISBN 0 334 00294 X)

Three main areas are covered by the dictionary: the history of biblical interpretation, its methods past and present, and its results. The emphasis falls on the modern period but there are articles on some famous interpreters of the past such as Philo and Augustine, Luther and Calvin, and others covering a wider range such as Alexandrian and Antiochene Interpretation, Jewish Interpretation, and Medieval Interpretation. Most of the currently fashionable movements and themes are treated by enthusiastic practitioners. 'Results' are represented by articles on each biblical book or pair of books, on the major groupings in the canon, and on selected specific topics. The editors have done well to achieve such a well-targeted coverage of an immense field and have been aided by a large and able band of contributors. It would be churlish to be over-critical of their choice of topics for treatment: the only serious omissions are 'Science and the Bible' and 'Tragedy' (there is an article on 'Comedy', which may be significant!), and the remarkable selection of C. C. Torrey as the only twentieth-century Old Testament scholar to merit a separate article was perhaps due more to the enthusiasm of a contributor than to editorial initiative! A dictionary of this kind is, as the editors themselves put it, as much 'a point of entry into a world' as a work of reference, and it is perhaps in this respect that it will be most useful. Then the sacrifices of content

which have sometimes had to be made for the sake of clarity or provocation will have their justification.

G. I. DAVIES

COOK, E. M. (ed.): Sopher Mahir. *Northwest Semitic Studies Presented to Stanislav Segert* (Maarav, 5–6). 1990. Pp. 384. (Eisenbrauns, Winona Lake IN. Price: \$27.50. ISBN 0931464560)

This Festschrift, presented to the great and much-loved scholar Stanislav Segert, contains an appreciation by the editor, a bibliography of Segert's works, and 21 essays. As would be expected, many of the essays touch on relations between the Old Testament and the general world of north-west Semitic linguistics. P. Bordreuil writes on the divine name Milkou, G. Buccellati on computer applications, R. Butz on the term 'then', which he thinks has critical effects in the Gospels. H. Cazelles discusses a word *mdl* found at Ugarit and in Isa. 40:15, Hab. 3:4; Cook writes on Aramaic vowels, J. R. Davila on Qoheleth, M. Dietrich and O. Loretz on Ugaritic omens, P. Fronzaroli on the dual forms at Elba, and P. W. Garbelein on Ps. 34. S. Gevirtz writes on a Phoenician form relevant to Job 33:23, and J. C. Greenfield on 'clusters' in biblical poetry. D. G. Gropp studies the language of the Samaria papyri, W. S. LaSor reviews the concept of Proto-Semitic, and L. R. Mack-Fisher writes on veterinary medicine. R. Macuch considers questions of spelling and phonetics in Aramaic, and D. Pardee looks at structure and meaning as exemplified in Ps. 23. 'Jonah, the Runaway Servant' is the theme of R. J. Ratner; H. Ringgren reviews some textual problems in the Psalms; Y. Sabar works on Exodus in its Neo-Aramaic dress; and J. H. Sailhamer explains a database approach to Hebrew narrative. Z. Zevit, finally, writes on the Hebrew semantic equivalents of Phoenician *nbš/nps*. The work is simultaneously published as a volume of the periodical *Maarav*.

J. BARR

CROUZEL, H.: *Origen*. Translated by A. S. Worrall. 1989. Pp. xvi, 278. (T. & T. Clark, Edinburgh. Price: £19.95. ISBN 0567 09500 2)

This work by probably the leading Origen scholar appeared in French in 1985 and has now been excellently translated. It is a general presentation of Origen as a person and theologian, the thirteen chapters being grouped in four Parts: 'Personality', 'Exegesis', 'Spirituality' and 'Theology'. From the point of view of this *Book List* the chapter on Exegesis is of most immediate interest, though many other pages are also relevant. Crouzel well summarizes Origen's exegetical principles and practice, but the plan of the work did not allow room for extended quotations as examples, so that the exposition remains somewhat theoretical. There are helpful explanations of terms which have often caused confusion, and Origen's methods are both criticized and sympathetically explained.

R. P. R. MURRAY

DAVIES, P. R. and WHITE, R. T. (eds): *A Tribute to Geza Vermes. Essays on Jewish and Christian Literature and History* (JSOT Supplement Series 100). 1990. Pp. 406. (JSOT Press, Sheffield. Price: £40.00 (\$70.00). ISBN 1 85075 253 2; ISSN 0309 0787)

As Geza Vermes draws near to retirement from his chair of Jewish Studies at the University of Oxford his former pupils, colleagues, and friends, have produced this very fitting *Tribute*. It contains 21 papers which cover the full range of Professor Vermes' interests — Dead Sea Scrolls, Jewish Biblical Exegesis, and the Jewish Background to the New Testament. Among the more substantial of these papers, P. Davies writes on the 'Halakhah at

Qumran', while M. Knibb argues that the Teacher of Righteousness was not regarded as a messianic figure. R. White suggests that the phrase 'house of Peleg' in CD 20 and 4QpNah refers to the group which founded the temple at Leontopolis. In 'Quid Athenis et Hierosolymis' P. Alexander argues that in the sphere of hermeneutical systems Jerusalem and Athens had a good deal in common. S. Brock traces the 'Two Ways' concept back to the linking (at least as early as the second century BCE) of Jer. 21:8 to Deut. 30:15, 19 as seen in the Palestinian Targum. There is a characteristically dense, but also carefully argued, discussion by A. Goldberg of the rabbinic view of Scripture. Martin Goodman discusses the reasons for the taboo on gentile olive oil and why R. Judah lifted the ban. J. Neusner writes on Judaism and Christianity in the first century with some wise words on the folly of the modern protestant scholastic enterprise of explaining Christianity as a reformed version of Judaism rather than as a new, completely autonomous religion. T. Rajak provides a survey of the latest state of our knowledge on the hellenization of the Hasmoneans. P. Schäfer returns to the topic of the Bar Kokhba war and defends his book, *Der Bar Kokhba-Aufstand* (1981), against recent criticisms. J. Barr discusses the Hebrew/Aramaic background to the word *ἰσχυρῆς* in the Gospels. A. E. Harvey sees the background for New Testament epistles like those of Jude and 2 Peter in Hellenistic Jewish texts like the Testaments of the 12 Patriarchs. Finally, in a long and detailed article on the trial of Jesus, F. Millar suggests that 'the narrative of Jesus' ministry which brings us closest to the real world of first-century Palestine is that of John' (p. 363). Other papers are by E. Ullendorff, P. Wernberg-Møller, L. Barth, J. Greenfield, R. Hayward, L. Jacobs, and I. Mandelbaum.

A. P. HAYMAN

DE VRIES, S. J.: *Bible and Theology in the Netherlands*. 2nd edition (American University Studies, Series VII, Vol. 22). 1989. Pp. xiii, 171. (Lang, New York — Bern — Frankfurt-am-Main. Price: SwFr. 48.90. ISBN 3 8204 1052 7; ISSN 07400446)

The first edition of *Bible and Theology in the Netherlands* was published in Holland in 1968 and was reviewed in the *Book List* for 1969 (p. 9). It is a study of Dutch Old Testament scholarship from 1850 to the first World War and covers not only the well-known names such as Kuenen, Eerdmans and Aalders, but others largely unknown outside Holland. As such, it has been welcomed as a standard work in its area. The new edition is a photographic reproduction of the first edition, to which has been added a list of Hebrew and Old Testament professors in Dutch universities from 1850 to the 1950s and a list of dissertations produced during the period. The author justifies the new edition first, on the ground that the original book gained few readers outside of specialized reviews, and second, because of the contribution that he hopes that it will make in the present climate of renewed fundamentalism, which often lacks an historical perspective on the history of interpretation. It could be added that the book is also appropriate in view of the approaching centenary of the death of Kuenen in 1991.

J. W. ROGERSON

EMERTON, J. A. (ed.): *Studies in the Pentateuch* (Supplements to Vetus Testamentum XLI). 1990. Pp. vii, 253. (Brill, Leiden. Price: fl 126.00; ca. \$72.00. ISBN 90 04 09195 5; ISSN 0083 5889)

Like some earlier supplements this volume gathers a number of essays originally submitted for publication in *Vetus Testamentum*. Emerton has himself returned in two essays, 'The site of Salem, the city of Melchizedek (Genesis xiv 18)' and 'Some problems in Genesis xiv', to a chapter on which he published two articles in 1971. In the one, he affirms the identity of Salem

and Jerusalem; in the other, he defends his earlier analysis of the chapter while conceding a later date, though not as late as Van Seters', for some of its material. His Cambridge colleague, G. I. Davies, also returns to familiar territory in 'The wilderness itineraries and recent archaeological research'. R. S. Hess writes on 'Splitting the Adam: the usage and function of 'adam in Genesis i-v'; H. N. Wallace, on 'The Toledot of Adam'; and W. Horowitz, on 'The isles of the nations: Genesis x and Babylonian geography'. And the Genesis studies are completed by R. W. L. Moberly on 'Abraham's righteousness (Genesis xv 6)' and T. D. Alexander on 'The Hagar traditions in Genesis xvi and xxi'. M. White writes on 'The Elohist depiction of Aaron: a study in the Levite-Zadokite controversy'; and E. Firmage on 'The biblical dietary laws and the concept of holiness'. Three papers on Deuteronomy complete this varied collection: a second by Moberly, on "'Yahweh is one": the translation of the Shema'; D. J. Reimer, 'Concerning return to Egypt: Deuteronomy xvii 16 and xxviii 68 reconsidered'; and D. R. Daniels, 'The creed of Deuteronomy xxvi revisited'.

A. G. AULD

FABRY, H.-J. and RINGGREN, H. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band VII, Lfg 1/2 (cols 1-256). 1990. (Kohlhammer, Stuttgart. Price: DM 84.00. ISBN 3 17 010733 X)

In this fascicle, which may be assumed to be the first of the final volume of this work, there are thirty-four complete articles and the first part of another: that on *rā'ah* and cognates (H. F. Fuhs), which already covers more than thirty-one columns. Otherwise the fullest article is that on *qārā*, twenty-five columns, divided between Schauerte, F.-L. Hossfeld, E.-M. Kindl, H. Lamberty-Zielinski and U. Dahmen. Some articles, such as *qōs*, 'thornbush', *qy*, 'vomit', *qir*, 'wall', *qēn*, 'nest' and *qerah*, 'frost, ice', have little independent religious or theological significance apart from their use as poetical imagery. In view of their inclusion it is perhaps rather surprising the *qeteb*, 'pestilence', does not appear. The reader also looks in vain for *māgōr* and *miqlāt*; but these have already appeared in earlier volumes under their initial consonant. There is no cross-reference, and the illogical arrangement of the material in this *Wörterbuch* appears here at its most irritating. The article on *qārab* (R. Gane and J. Milgrom) includes discussion of various cognates, but *qorbān* (Fabry) has a separate article, as also has the non-cognate *qereb* (Rattray and Milgrom), *qrh* II, 'make bald', appears only in a cross-reference to the article on *gillāh* in Band 2, where various words connected with hair were discussed together.

R. N. WHYBRAY

FOUILLOUX, D., LANGLOIS, A., LE MOIGNÉ, A., SPIESS, F., THIBAUT, M., and TRÉBUCHON, R.: *Dictionnaire Culturel de la Bible*. 1990. Pp. 304. (Cerf, Paris; Nathan, Paris. Price: Fr. 100. ISBN 2 204 040282; 2 09 1881007)

This attractively produced little book is intended for those educated readers of today, especially school or college students, who are more interested in than knowledgeable about religious matters and who, when studying the Arts, are as puzzled by the Biblical allusions as they are by those to classical mythology. This dictionary seeks to inform them about the Biblical heritage and its place in Western civilization. The entries, which treat of persons, places, events and ideas, provide rather basic but reasonably reliable information about the Biblical matters covered (and some post-Biblical ones too: such as Koran, Requiem, and Talmud!), followed by references to any sayings and proverbs deriving therefrom and to any writers, painters, composers and film-makers who have made use of the topics. There

are indexes covering all these categories of supplementary information, in addition to a general introduction to the Bible, a number of maps, a chronological chart, and many illustrations, a few of which are in colour. The book should serve its purpose well, and is worth translating into English.

B. P. ROBINSON

GORDON, B.: *The Economic Problem in Biblical and Patristic Thought* (Supplements to *Vigiliae Christianae*, IX). 1989. Pp. x, 144. (Brill, Leiden. Price: fl 70.00 (ca. \$35.00). ISBN 90 04 09048 7; ISSN 0042 6032)

The 'economic problem' is identified as the problem of scarcity, and it is the different solutions to this problem, proposed in the Bible and by the Church Fathers, which form the theme of the book. That part of the book (about one third) which relates to the Old Testament, deals successively with the Yahwist, the Deuteronomist and Priestly law, prophecy of the Babylonian period together with Job and Ruth, later wisdom and apocalyptic. The chief emphasis of the Yahwist is on faith as a precondition of Israel's prosperity; for Deuteronomy and the Priestly writer the solution is observance of the law; Jeremiah and particularly Second Isaiah proclaim Israel's prosperity on the basis of her acting as intermediary between God and the other nations, a solution which appears also in Job (whose fortunes were restored because he prayed for his foreign friends) and Ruth (where Naomi is restored as a result of Yahweh's response to her mediation for Ruth, the Moabitess); Qoheleth and apocalyptic, on the other hand, represent two extreme reactions to the problem, the one rejecting any general solution and the other looking forward to a decisive intervention by God himself in order to effect a solution. The treatment is at times a bit superficial, as in the contrast between faith and law, but the economic perspective has produced some fresh and interesting ways of reading the material.

A. D. H. MAYES

GORMAN, F. H., Jr: *The Ideology of Ritual: Space, Time and Status in the Priestly Theology* (JSOT Supplement Series 91). 1990. Pp. 259. (Sheffield Academic Press. Price: £35.00 (\$52.50). ISBN 1 85075 231 1; ISSN 0309 0787)

This monograph is a revision of the author's doctoral dissertation, written at Emory University under the supervision of Professor John Hayes. It is an attempt to analyse and understand the conceptual, ideological and theological framework of the Priestly cult embodied in the Priestly ritual texts of the Pentateuch. Gorman focuses on ritual as such rather than on the analysis of texts, and on the Priestly ritual *system* rather than on the mechanics of the individual sacrifices. He wishes to address the question not only of the operation of the Priestly rituals but also of the meaning of those rituals, as seen within the larger structure of meaning provided by the system as a whole. The book aims to correct what Gorman sees as three prevalent errors of method: first, the tendency to an excessively text-orientated approach; second, the bias, which he discerns especially in some Protestant circles, against Priestly ritual, seen as inimical to true religion and worship; and, third, the assumption that narrative was the primary form of Israel's theological reflection. It is argued that the Priestly ritual system is best understood as 'the meaningful enactment of world in the context of Priestly creation theology'. Gorman seeks to bring some precision to understanding of the relationship between cosmos, society and culture. More specifically, he focuses on the way in which the conceptual categories of space, time, and status function in certain Priestly rituals in the context of Priestly creation theology. The ritual material selected for detailed study is Leviticus chapters 16, 8, and 14:1–20 and Numbers chapters 19 and 28–29. A particular feature

of Gorman's treatment of these passages is to show that the way a culture views and interprets space and time is an important part of its world view and, hence, of its cosmology. Spatial and temporal categories are thus seen as providing a significant intersection of cult and cosmos. The other major theme of the work is status. The author is concerned here in part with a person's standing within society (close attention is given to the institution of priesthood, and also to the conceptual categories of purity and pollution). Gorman's treatment of the theme of status has another aspect too, for he is concerned with the status of objects and space (discussion here focuses primarily on the tabernacle and the holy of holies). There are two excursions, one on 'Exodus 34:29–35: Moses the exalted inaugurator of the cult' and the other on 'The role of blood in the *kipper*-act: Blood as symbol of life and death'. This is a stimulating and well presented study, valuable especially for its discriminating handling of the insights of cultural anthropologists, notably Geertz, Turner, and Douglas. Though a certain amount of technical language is necessarily used, the author manages to avoid the worst of jargon and generally succeeds in presenting a difficult subject with clarity. Little is done, however, to set the Priestly world view in its broader context. Moreover, even granted the author's declared intention to resist an excessively text-orientated approach, it is a pity that scant acknowledgement is given to recent turmoil in Pentateuchal studies as a whole. The volume has an extensive bibliography and indexes of both biblical references and authors. The advent of footnotes (rather than endnotes) in this and other recent volumes in the JSOT Supplement series is to be applauded.

P. M. JOYCE

GREENSTEIN, E. L. and MARCUS, D. (eds): *Semitic Studies in Memory of Moshe Held* (The Journal of the Ancient Near Eastern Society, 19). 1989. Pp. viii, 181. (Jewish Theological Seminary, New York. Price: \$15.00. ISSN 0010 2016)

After a preface, a list of Held's publications and a tribute to him by the editors, there are 16 articles by his pupils, of which the 13 concerning the Old Testament are considered here. K. L. Barker favours the explanation of *šā'ar* in Prov. 23:7 with the help of a Ugaritic verb, and translates the first half of the verse 'for as he put on a feast within himself, so he is'. C. Cohen describes the 'Held method' for comparative Semitic philology. L. R. Freedman examines Hebrew *'rb* 'to go surety' and related forms. R. D. Freedman considers the antecedents of Spinoza's view of the Bible, especially in the writings of Ibn Hazm (994–1064). S. Garfinkel discusses Ezekiel's dumbness in 3:22–7 in the light of Mesopotamian incantations. E. L. Greenstein describes ways of saying 'yes' in Biblical Hebrew. M. I. Gruber considers breast-feeding practices in Israel and in Old Babylonian Mesopotamia. M. H. Lichtenstein discusses Gen. 41:16. D. Marcus argues that in Judg. 11:4–11 Jephthah makes reinstatement 'to his rightful state' a condition for accepting the invitation by the elders of Gilead. E. H. Merrill notes that some events attributed to the beginning of David's reign in the Old Testament are narrated out of chronological order, and he compares the Assyrian practice of ascribing to a king's accession year achievements of a later part of his reign. S. D. Sperling considers the distinction in Hebrew between *rh̄m* I 'be compassionate, show mercy' and II 'love' in the light of usage in cognate languages. N. M. Waldman notes that the imagery of covering, enveloping, clothing can have the sense of overpowering, overwhelming in Sumerian and Accadian, and he finds the same sense in Hebrew, Syriac, Talmudic Aramaic, and Arabic. R. Youngblood examines the use of divine names in the Psalter in various literary devices (inclusio, concentric and chiasmic structures, stanzas and refrains) and in numerical patterns.

J. A. EMERTON

HALL, B.: *Humanists & Protestants 1500–1900*. 1990. Pp. x, 380. (T. & T. Clark, Edinburgh. Price: £19.95. ISBN 0 567 09531 2)

This is a stimulating collection of essays most of which were published between 1966 and 1979. They deal with Erasmus, the differing types of city at the time of the reformation and the effects of these differences, 'diakonia' in Martin Bucer, John a Lasco, the place of Lutheranism in the English reformation, the definition of 'Puritanism', Defoe's protestantism, Swift's churchmanship, and Alessandro Gavazzi. However, users of the *Book List* will find the one new essay of greatest interest. This deals with Cardinal Jiménez de Cisneros and the production of the Complutensian Bible. There is an account of the establishment of the Colegio Mayor in 1499, the appointment of the professors who produced the Bible, the scholarly principles involved (the establishment of the original text of the Vulgate versus the correction of the Vulgate against the Hebrew and Greek), the Hebrew and Greek (including LXX) manuscripts available (some now lost or destroyed), and the subsequent fate of the scholars after the death of the Jiménez, when tri-lingual studies came under suspicion. The essay also deals briefly with the fate of the Complutensian Bible after the Council of Trent and with its use by Arias Montano. Some members will recall Professor Hall's paper on Arias Montano to the Society in Manchester in 1973. This essay indicates that, for scholars working in the field of textual criticism, there is important information to be gained from the manuscript tradition underlying the Complutensian Bible. The essay is also an important contribution to the history of biblical scholarship.

J. W. ROGERSON

HARTMAN, L. (ed.): *Svensk exegetisk årsbok*, 55 (1990). Pp. 178. Uppsala, 1990; Graphic Systems, Göteborg, 1990. ISBN 91 40 05115 3)

This volume contains two studies which are of special interest to the *Alttestamentler*. H. Planton contributes a detailed study of the five Psalms (50, 81, 94, 82, 29) sung at the feast of Tabernacles which are mentioned in Talmud bSukka 55a. In the light of the biblical and rabbinic evidence he investigates their relationship to Deuteronomy and Josiah's reform and concludes that they were already linked with one another when they were translated into Greek. In an essay entitled 'Symbols of Exile', N. Wyatt discusses the new symbolic forms (Sabbath observance, circumcision, dietary laws) which he holds replaced the institutions destroyed by the Exile. There are also three New Testament studies: S. Hellestam reconsiders the references to salt in the sayings of Jesus; K. G. Dolfe writes on the meaning of 'blood', with reference to Acts 20:28; and B. Holmberg presents a sociological perspective on Gal. 2:11–14 (21). The 85 pages of reviews which conclude the volume are by no means the least important part of this valuable publication.

G. W. ANDERSON

HELLER, J.: *An der Quellen des Lebens: Aufsätze zum Alten Testament*. Mit einem Geleitwort von Werner H. Schmidt (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 10). 1988. Pp. 287. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 26.00. ISBN 3 8204 9856 7; ISSN 0722 0790)

The author of this book teaches in Prague where he is Professor of Old Testament and Principal of the Bible Institute. Most of the articles collected here and translated into German were written originally in his mother-tongue although he has lectured in German in both the former Germanies, East and West. They are grouped in three sections: exegesis; onomatology and terminology; and 'Critical and Kerygmatic'. This arrangement, together with the

title of the volume, gives us a clue to the author's interests. He is capable of detailed and meticulous scholarship and yet is clearly motivated by a deep desire to mediate the fruits of that scholarship to the community of faith, a desire also shown by the title of another volume which has just appeared in German, *Von der Schrift zum Wort*. Studies here which range from a text-critical examination of II Chr. 19:8, through the translation methods of the Septuagint, to one entitled 'Bis an der Enden der Erde' reveal something of his range of vision and competence.

It is hoped that this translation will familiarize a wider range of readers with Professor Heller's work. Is it too much to hope that some public-spirited scholar might make some of his immense output available in English?

R. A. MASON

HUGHES, J.: *Secrets of the Times: Myth and History in Biblical Chronology* (JSOT Supplement Series 66). 1990. Pp. xiv, 315. (Sheffield Academic Press. Price: £35.00 (\$60.00). ISBN 1 85075 178 1; ISSN 0309 0787)

The basic thesis of Jeremy Hughes's work, a revised form of his doctoral dissertation, is that biblical chronology is schematic in character and mythical in nature. Nevertheless it is not historically worthless, since it originated as an historical chronology; its aim was to express the conviction that a divine plan lies behind human history.

After a study of Priestly chronology, which extended from the creation of the world to the foundation of the second temple, and which is to be dated in the post-exilic period, Hughes proceeds to demonstrate that the chronology found in the Masoretic text of the books of Kings is a version of an original Deuteronomistic chronology that has been subjected to Priestly schematization. It is precisely this schematization that gave rise to conflicts between this chronology and historical chronology, as well as to internal discrepancies that are so evident.

Hughes's recognition that it was this process of revising and schematizing that gave rise to discrepancies and contradictions opens the way for him to discard various schemes devised to secure harmonization. Gone are hypothetical propositions about different calendars, different dating systems, methods of calculating regnal years, interregna and coregencies. And it must be admitted that this adds to the attractiveness of the case presented. However, the solution proposed for these difficulties of chronology will inevitably lead to a discussion of some basic issues, the most significant being the presence of Priestly elements in the Deuteronomistic History.

G. H. JONES

KALIMI, I.: *The Book of Chronicles: A Classified Bibliography* (Simor Bible Bibliographies). 1990. Pp. xvii, 230. (Simor, Jerusalem. ISBN 965 242 008 5)

This first volume is a projected series of bibliographies, which the publishers wish to see abbreviated as SBB, is in two main parts of similar length. The first covers close on fifty subjects grouped under eleven main headings: general; textual; linguistic; literary; prophets and prophecy; historical; ideology and theology; date; purpose; Persian period as background; and miscellaneous. The second follows the order of the text, portion by portion: 1 Chron. 1-9; 10-29; 2 Chron. 1-9; 10-36. There are 2122 distinct entries, though many of these are repetitions. While the treatment is by no means exhaustively comprehensive, the series it inaugurates promises well — not least because of its coverage in one volume of studies in Hebrew as well as the European languages.

A. G. AULD

LANG, B. (ed.): *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete*, Bd XXXV 1987/88. 1990. Pp. xiv, 376. (Patmos, Düsseldorf. Price: DM 158.00. ISSN 0074 9745)

Vol. XXXIV, covering (mainly) periodical articles from 1986/87 on biblical studies and related fields, was published in 1988 (*B.L.* 1989, p. 20). Vol. XXXV, although only about three-quarters as big, has taken a little longer than usual to produce. It remains a great pleasure to exchange compliments (see XXXV, p. 27) with one of our most respected bibliographical partners, its editor and his some thirty colleagues. While most of the sections are rather shorter than those of the previous volume, literary criticism is fuller, with new subsections on deconstructionism and on 'canon' and 'reader' criticism. Studies of Isaiah as a whole are now reviewed before those dealing with its parts.

A. G. AULD

MC CREESH, T. P. (ed.): *Old Testament Abstracts*. Vol. 12, No. 3. Vol. 13, Nos 1, 2. 1989; 1990. Pp. 235–394; 1–218. (The Catholic University of America, Washington, D.C. Price: \$14.00 per volume. ISSN 0364 8591)

Notices of articles continue to form the great majority of the entries in this valuable aid to scholarship. Some three hundred and thirty periodicals are currently abstracted, and in volume 12 there were 958 abstracts of articles and 142 summaries of books. The Editor and his collaborators deserve the thanks of the scholarly community for the service which they provide.

M. A. KNIBB

MACUCH, M., MÜLLER-KESSLER, C. and FRAGNER, B. G. (eds): *Studia Semitica necnon Iranica. Rudolpho Macuch Septuagenario ab Amicis et Discipulis Dedicata*. 1989. Pp. xlv, 418. (Harrassowitz, Wiesbaden. Price: DM 94.00. ISBN 3 447 02936 6)

This substantial volume of essays, dedicated to Rudolf Macuch on the occasion of his seventieth birthday, reflects his interests in Arabic, Mandaic, Samaritan, and Syriac studies. The contributions are as follows: K. Aartun, 'Zur Deutung der Spachbelege *mt/mtt* im ugaritischen Material' (pp. 1–8); Z. Ben-Hayyim, 'Verdrängung der ersten Person durch die dritte im Aramäischen der Targumin?' (pp. 9–19); K. Beyer, 'Woran erkennt man, daß ein griechischer Text aus dem Hebräischen oder Aramäischen übersetzt ist?' (pp. 21–31); M. Breydy, 'Une nouvelle méthode pour constater l'originalité des hymnes syriaques' (pp. 33–51); V. Christides, 'From the Cycle "The Conquest and Occupation of Crete by the Arabs" in Skylitzes' Illuminations: a Naval Battle and the Execution of General Crateros' (pp. 53–64); W. Diem, 'Syrische Kleinigkeiten' (pp. 65–78); B. G. Fragner, 'Historische Wurzeln neuzeitlicher iranischer Identität: zur Geschichte des politischen Begriffs "Iran" im späten Mittelalter und in der Neuzeit' (pp. 79–100); J. C. Greenfield, 'On Mandaic Poetic Technique' (pp. 101–08); E. Hammerschmidt and S. Uhlig, 'Ein äthiopischer Text über den Tempel Salomos' (pp. 109–39); E. Lipiński, 'L'élément 'RS dans l'anthroponymie carthaginoise' (pp. 141–48); Maria Macuch, 'Ein mittelpersischer *terminus technicus* im syrischen Rechtscodex des Išō bōht und im sasanidischen Rechtsbuch' (pp. 149–60); J. Margain, 'Note sur *lwt* et *lyd* dans le Targum samaritan' (pp. 161–65); S. Najmabadi, 'Islamisch-iranische Mystik und ihre Ausdrucksformen' (pp. 167–77); J. Naveh, 'Some Considerations on the Ancient Samaritan Inscriptions' (pp. 179–85); S. Noja, 'Über die älteste arabische Inschrift, die vor kurzem entdeckt wurde' (pp. 187–94); E. Panoussi, 'Some annotations relating to the Arabic Version of Aristotle's *Rhetoric* (= AVAR)' (pp. 195–200); S. Powels, 'Zur Geschichte des Schachspiels bei Ändern und Arabern'

(pp. 201–12); H. R. Roemer, 'Loyalitäts-appelle bei Türken Irans und Agyptens im Mittelalter' (pp. 213–32); F. Rosenthal, 'A Small Collection of Aesopic Fables in Arabic Translation' (pp. 233–56); F. Rundgren, 'The Form of the Definite Article in Arabic' (pp. 257–69); A. Schall, 'Der nestorianische Bibelexeget Išō'dād von Merw (9. Jh. n. Chr.) in seiner Bedeutung für die orientalische Philologie' (pp. 271–82); S. Segert, 'Parallelism in the *Qolasta*' (pp. 283–301); H. Shehadeh, 'A New Unknown Version of the Arabic Translation of the Samaritan Pentateuch?' (pp. 303–27); A. Tal, 'Targumic Fragments in an Old Samaritan Prayerbook (Paris Bibliothèque Nationale Sam 62)' (pp. 329–42); K. Tsereteli, 'Ob odnoi leksitcheskoi opozitsii v semitskikh yazykakh' (pp. 343–51); L. Vilsker, '*Spr krytyt* — samarityanskoe brakorazvodnoe pismo' (pp. 353–65); G. Vitestam, '*Manšūr bi-l-inšā' al-fādili* — Ein Einsetzungsschreiben' (pp. 367–71); R. M. Voigt, 'Zu einigen Lautentwicklungen im Mandäischen und in der Sprache der mittelpersischen Ideogramme' (pp. 373–87); E. Wagner, 'Bemerkungen zu zwei Handschriften des *K. al-Farā'id*' (pp. 389–95); G. Wedel, 'Aspekte der Etablierung des Arabischen als Literatursprache bei den Samaritanern' (pp. 397–407); A. Zaborski, 'Denominal Suffix Conjugations in Beja' (pp. 409–18).

The volume also includes a bibliography of Macuch's writings.

K. J. CATHCART

MÜLLER, G. (ed.): *Theologische Realenzyklopädie* (TRE), Bd. 19: *Kirchenrechtsquellen — Kreuz*. 1990. Pp. 818. (De Gruyter, Berlin. Price: DM 396.00. ISBN 3 11 012355 X)

This volume contains two articles on Old Testament books ('Klagelieder', by G. Wanke and 'Kohéletbuch', by D. Michel), one on a particular Old Testament topic ('Korach/Korachiten', by G. Wanke), three on biblical scholars (Gerhard Kittel, by G. and J. Friedrich; Rudolf Kittel, by K.-H. Bernhardt; and Gerhard Krause, by H. Schröer) and three which include sections on Old Testament aspects of wider topics ('Königtum II. Altes Testament', by L. Schmidt, 'Konversion II. Judentum', by M. A. Signer and 'Krankheit II. Altes Testament', by J. Scharbert). The eleven-page article on Qohelet covers all the main aspects of the study of that book and concludes with a substantial — though not exhaustive — bibliography of some 130 items. That on Korah summarizes what is known of the Korahite clan and considers the 'Korahite' psalms; 'Königtum II' deals both with the nature of Israelite monarchy and the concept of the Kingdom of Yahweh; 'Konversion II' covers Jewish attitudes from Old Testament times to the present day. G. Krause was not primarily a biblical scholar, but his study of the exegetical principles and methods of Martin Luther and of Luther's translation of the Bible is of relevance to the student of the history of Old Testament exegesis and hermeneutics.

R. N. WHYBRAY

MURAOKA, T. (ed.): *Abr-Naharain XXVII* (1989). 1989. Pp. vii, 194. (Brill, Leiden. Price: c. fl 60.00. ISBN 90 04 09207)

This journal, now published by the Department of Classical and Near Eastern Studies in the University of Melbourne, though still devoted to the cultures and history of the Near East, continues to offer a varied menu. J. Bowman, continuing a series of articles on Old/New Testament themes, writes on 'David, Jesus Son of David and Son of Man' (pp. 1–22), giving an account of David in Rabbinic and Christian sources and the possible nuances of the title 'Son of Man' and its possible connection with Adam. G. Bunnens in 'Emar on the Euphrates in the thirteenth century BC' (pp. 23–36) reviews briefly a major collection of 536 cuneiform texts from that site published by

1. Arnaud, J. Jarick in 'Gregory Thaumaturgos' Paraphrase of Ecclesiastes' (pp. 37–57), gives an account of this third-century composition, one of the earliest Christian works on the Old Testament book and one which is in approach very similar to that of the Targumist who later brought this same book into harmony with Jewish tradition. J. Mansour continues his studies in Judaeo-Arabic with 'Characteristic Features of the Judaeo-Arabic Dialect of Baghdad' (pp. 58–79) — the need to record these remains urgent in view of the imminent disappearance of the dialect. B. Porten in 'Five fragmentary Aramaic Marriage Documents' (pp. 80–105) re-edits texts published by Kraeling and Sachau (including Cowley 18, 36, 46 and 48), shedding new light on them. G. A. Rendsburg provides 'Sabaic Notes on Hebrew Grammar' (pp. 106–19), listing similarities which are a useful reminder of the relevance of South Arabian dialects to the study of classical Hebrew. R. Snir's contribution (pp. 120–53) is concerned with modern Arabic literature. Finally R. Zadok in 'Notes on the Historical Geography of Mesopotamia and Northern Syria' (pp. 154–69) discusses various regions in Babylonia, the Jezireh, and northern Syria in the period 1000–400 BC. Reviews (pp. 170–94) complete the volume.

J. F. HEALEY

MURAOKA, T. ed.): *Abr-Naharain* XXVIII (1990). 1990. Pp. vii, 150. (Peeters, Louvain. ISBN 90 6831 245 6)

With this issue *Abr-Naharain* is switched almost imperceptibly from Brill to Peeters. The volume begins with a major article by B. E. Colless on 'The Proto-Alphabetic Inscriptions of Sinai' (pp. 52). This attempts to interpret the so-called Proto-Sinaitic inscriptions on the basis of assuming that there were only 23 signs and that much of the content is to do with metallurgy (see the author's related article in *Abr-Naharain* XXVI (1988) pp. 30–67 and the other major recent, and much more cautious, review of this topic by B. Sass — *B.L.* 1990, pp. 35–36). T. Muraoka and Z. Shavitsky continue their work on Ibn Ezra (see *Abr-Naharain* XXV (1987) and XXVI (1988), covering the five Megilloth) with 'Abraham Ibn Ezra's Biblical Hebrew Lexicon. The Minor Prophets: I' (pp. 53–75). S. Powels writes on 'Samaritan Proverbs' (pp. 76–95), presenting 51 proverbs from a collection extant in two MSS (Berlin and Manchester), the 51 being those in a third source, a hand-written text with an Arabic translation by R. Šadaqa. The proverbs are 'edited' individually, with the Arabic, English translations and commentary. G. J. Wightman, 'The Date of Bethshemesh Stratum II' (pp. 96–126 — including drawings), re-examines published evidence. He concludes that Phase IIA is a composite of two phases, the later of which can be dated to the late ninth/early eighth centuries BC and also that Bethshemesh was largely abandoned after the eighth century BC. Finally, M. A. Zipor, in a review article (pp. 127–35), discusses J. D. Newsome, Jr (ed.), *A Synoptic Harmony of Samuel, Kings and Chronicles*, 1986. Other reviews follow (pp. 136–54).

J. F. HEALEY

NEUSNER, J., FRERICHS, E. S. and SARNA, N. M. (eds): *From Ancient Israel to Modern Judaism: Intellect in Quest of Understanding. Essays in Honor of Marvin Fox*. Volume One (Brown Judaic Studies 159). 1989. Pp. xxiv, 292. (Scholars Press, Atlanta GA. Price: \$47.95. (member price: \$31.95). ISBN 1 55540 335 2)

Trained in philosophy and classical Jewish texts, Fox has for over forty years inspired students and scholars in Hebrew and Jewish studies and presided over the professional expansion of these subjects, particularly in the U.S.A. This is the first of a four-volume *Festschrift* that will contain contributions from fifty-six scholars as a token of their affection and esteem. Four of its

five parts deal with the methodology of academic Jewish studies, Christianity on Judaism, and rabbinica, while the remaining part centres on Ancient Israel and the Near East. Frerichs considers the role of inspiration relative to other explanations of the formation of the Hebrew Bible especially in such recent work as that of S. Z. Leiman; and his fellow-editor Sarna finds in Genesis 21:33 part of a pre-pentateuchal tradition concerning sacred trees that was transformed in rabbinic exegesis. Codex Hammurabi. 3–4 and 13 are analysed by Tsvi Abush and a seminal political idea is traced by D. J. Elazar to the change from tribal federation to federal monarchy. Fox's publications are listed and there is a brief subject index.

S. C. REIF

NORTH, R. (ed.): *Elenchus of Biblica 1987* (Elenchus of Biblical Bibliography, 3). 1990. Pp.1103. (Biblical Institute Press, Rome. Price: Lire 135,000 (\$120.00). ISBN 88 7653 589 6)

Robert North continues to put serious students of the Bible and many cognate fields in his debt by editing annually such an encyclopedic bibliographical compendium. The volume under review is quite the largest in recent years. P. 6 offers the puzzled new or only occasional user a bonus with its information 'Where to find what you are looking for'. Those who have not access to the open shelves of a major library, and many who do, may browse with similar profit in the pages of the *Elenchus*.

A. G. AULD

VAN Rooden, P. T.: *Theology, Biblical Scholarship and Rabbinical Studies in the Seventeenth Century*. Constantijn L'Empereur (1591–1648) Professor of Hebrew and Theology at Leiden (Studies in the history of Leiden University, 6), 1989. Pp. xi, 268. (Brill, Leiden. Price: fl 86.00 (ca. \$43.00). ISBN 90 04 09035 5; ISSN 0169 8362)

This published version of a 1985 Leiden doctoral thesis has, as its main theme, the life and work of Constantijn L'Empereur, and deals with his education, his library acquisitions, and his academic career. He held four posts. From 1619 to 1627 he was a lecturer in Hebrew at the High School of Harderwijk, and then succeeded Erpenius as professor of Hebrew at Leiden in 1627. In 1633 he became professor of Jewish controversies, and in 1647 he gained a chair in the theological faculty. His main scholarly publications were in the field of Jewish studies, where he made rabbinic texts from the Mishnah and Talmud available in bilingual Hebrew and Latin editions together with explanatory notes. Towards the end of his life he became aware of the tensions between his Calvinist orthodoxy and the emerging humanist tradition of biblical interpretation, and used his knowledge of Jewish exegesis to oppose the newer approaches.

The above summary gives the false impression that the book is a straightforward exposition of L'Empereur's life and work. Unfortunately, it is an instance of the *genre* in history of interpretation where the main theme is submerged by overwhelming detail and by many subsidiary biographies of scholars who taught, or preceded, or were taught by or were influenced by L'Empereur. Although this makes the book one that is a great resource for knowledge of Dutch Hebrew and Jewish studies in the seventeenth century, it is quite tedious to read. In an opening chapter, the author briefly criticises previous writers on the history of interpretation such as Kraus, Reventlow, and Scholder. His point that very little is known about seventeenth century biblical interpretation is well made, as is his point that one needs to take into account the social factors that led to the emergence of historical criticism. However, this brief chapter gives every impression of having been written as an after thought; it is not developed and is not really integrated with the rest of the book.

J. W. ROGERSON

SCHUMANN, F. and WOLTER, M.: *Theologische Realenzyklopädie* (TRE), *Register zu Band 1–17*. 1990. Pp. 229. (De Gruyter, Berlin. Price: DM 118.00. ISBN 3 11 010479 2)

The first fascicle of TRE appeared in 1976. The latest volume, Band 19, ending with *Kreuz* (see p. 20 above) has just been published (1990). The total number of pages in print so far exceeds 15,000. This is a very considerable achievement. Each volume is provided with its own indices; but obviously a comprehensive volume of indices covering the whole work will be required, and is eventually to be provided. Meanwhile it has been judged by the editor that the amount of material so far published justifies the issue of a volume of interim indices which will make it easier for the reader to find all the relevant available material on any subject. The present volume, which covers Band 1–17 — up to *Katechismuspredigt* — and is handsomely bound in the style of the other volumes, supplies that need. It comprises an index of biblical references which gives not only the volume and page numbers where the references occur, but also the titles of the articles in which they are to be found; an index of proper names, places and subjects containing similar information; and a complete list of contributors with the titles of the articles for which they are responsible. It is not clear how many further volumes will be required to complete the TRE; possibly this index volume is to be seen as marking the halfway point.

R. N. WHYBRAY

SCHWANTES, M. (ed.): *Bibliografia Bíblica Latino-Americana* (1988), 1. Pp. 240. (Programa Eumênico de Pós-Graduação em Ciências da Religião, São Paulo. Price: \$10.00 pa)

An ecumenical team in the Postgraduate Centre at São Bernardo do Campo (São Paulo) have launched a promising new venture with this classified bibliography of material relevant to the Bible produced or published in Latin-America in 1988 (writings by Latin-Americans living abroad are excluded). It is intended to be an annual production. The purpose is to facilitate the spread of resources amongst the various parts of Latin-America, where communication is not always easy. All areas of interest and levels of expertise are catered for, but the main emphasis is on the needs of the Base Communities, where biblical study is of crucial importance. For the first time, an attempt is being made to collect together the rich resources of pamphlets and other study aids produced independently by so many local groups (as well as normally published books and journals, including academic ones), and to make them mutually, and internationally, available. In the process of compiling the Bibliography, the Programa Eumênico has itself become an invaluable resource centre (which includes a computer database) which it hopes to make available, either through visits or by postal borrowing. Pages 13–88 are devoted to general studies and to the Old Testament (section 5.8, *Dêutero-Canônicos*, needs a different heading if it is to include I Enoch and Qumran!). There are short programmatic essays by the team's coordinator, Milton Schwantes (p. 141f, in Portuguese) and by Jorge Pixley (p. 143ff, in Spanish); the latter situates the Project in the context of the movement for liberation. There are full indices, and lists of journals and names and addresses of publishers. The Bibliography will prove an invaluable aid to anyone interested in, as well as to those engaged in, Latin-American biblical study, and is warmly to be welcomed.

J. M. DINES

STEMBERGER, G.: *Die Juden* (Beck'sche Reihe 410). 1990. Pp. 348. (C. H. Beck, München. Price: DM 9.80. ISBN 3 406 34002 4)

This paperback consists of a series of extracts, nearly 60 in all, relating to the history and thought-world of Judaism from earliest times to the present

day. Nine of the extracts relate to the biblical period, ranging from Helga Weippert's account of the land in her archaeological dictionary to Stern's description of the rebellion of 68 CE. Three more are from the rabbinic period. There is surprisingly little from the time which saw Mishnah and Talmud reach their final form, but the impact of some of the later material, from the time of the Holocaust, is profound.

R. J. COGGINS

SUCUPIRA, L. (ed.): *Revista Bíblica Brasileira*. Ano 7, 1, 2, 3. 1990. Pp. 1-212. (Nova Jerusalém, Fortaleza CE. Brazil. Price: \$20.00 pa)

These issues deal with New Testament and pastoral topics. The extensive book review sections contain much of interest to *Book List* readers.

J. M. DINES

ULLENDORFF, E.: *From the Bible to Enrico Cerulli*. A Miscellany of Ethiopian and Semitic Papers (Äthiopistische Forschungen, 32). 1990. Pp. 235 (Franz Steiner, Stuttgart. Price: DM 70.00. ISBN 3 515 05593 2)

This varied collection of articles and papers is the third that Edward Ullendorff has issued (for the earlier volumes see *B.L.* 1978, p. 22; 1988, p. 151) and, like its predecessors, it bears witness to the extraordinarily wide range of his learning and the extent of his scholarly achievement. It contains one or two articles that have appeared very recently, a number of older articles that were not included in the earlier collections, a rather larger number of important reviews and review-articles, and a series of obituaries which — with one exception — first appeared in *The Times*. Of the articles reprinted in the first, and largest, section ('Aethiopica'), the two that are likely to be of most relevance to readers of this *Book List* are 'Ethiopia and the Bible' (1971) and 'Hebrew Elements in the Ethiopic Old Testament' (1987). The former is the English version of a lecture given in Italian to the Accademia dei Lincei in 1969 and offers a summary of some of the main conclusions of the author's Schweich Lectures of 1967 (see *B.L.* 1969, p. 57 (*Bible Bibliog.*, p. 183)), the latter forms one of a series that he has devoted to the question of the origin and history of the Ethiopic version of the Old Testament, and particularly to the problem of the Hebraisms within that version. In a wider context the articles and reviews included in this section that are concerned with the study of Amharic and Tigrinya should also be mentioned here.

The second section ('Semitica') contains a number of articles that are of importance for the study of the Hebrew language, including 'The Knowledge of Languages in the Hebrew Bible' (in Hebrew, 1964), reviews of Rosén's *Contemporary Hebrew* (1979) and of Kutscher's *History of the Hebrew Language* (1983), and 'Along the margins of Agnon's Novel *Shirah*' (1985).

The brief obituaries in the final section are of Ethiopian notables with whom Edward Ullendorff had dealings or of distinguished semitists and *éthiopisants*. The articles, reviews and obituaries have all been photographically reproduced, but in a brief introduction E.U. has provided a number of explanatory comments and additions. He has also provided a very helpful and comprehensive index.

M. A. KNIBB

VEIJOLA, T.: *David: Gesammelte Studien zu den Davidüberlieferungen des Alten Testaments* (Publications of the Finnish Exegetical Society 52). 1990. Pp. 184. (The Finnish Exegetical Society, Helsinki; Vandenhoeck & Ruprecht, Göttingen. Price: DM 58.00. ISBN 951 9217 07 X; 3 525 53591 0; ISSN 0356 2786)

The volume contains seven studies dealing with the figure and tradition of Davidic and the Davidic dynasty in ancient Israel. To these is added a

detailed review of D. M. Gunn's study, *The Story of King David*. All of them have been published previously, although two of them in volumes which may not be readily accessible. A central theme which pervades the studies is that of royal succession. In this respect the most interesting are those which deal with the tradition of David and Meribaal and secondly a careful examination of the question whether Solomon was, in reality, the firstborn son of Bathsheba. This latter question is answered by Veijola in the affirmative so that the story of how an earlier child was born, weak and ill, and had died, much lamented by David, a mere seven days later is seen to be unhistorical.

The problem concerning Meribaal is that the tradition knows of two such figures, one the son of Saul and a close contemporary of David's, and the second a purported son of Jonathan. Veijola concludes that there was only one such Saulide descendant, the actual son of Saul, so that the story concerning a further figure bearing the name is also to be dismissed as unhistorical.

Other studies deal with the Davidic tradition in Scandinavian research, the Witness in the Clouds of Ps. 89:38 and the political connections of the royal promise as expressed in Ps. 89. The remaining essays deal with the tradition of David in Keila (1 Sam. 23:1-13) and some broader issues of the interpretation of the David tradition under the title of theology and experience. Altogether this amounts to a fresh and challenging approach to the study of one of the primary figures of the Old Testament.

R. E. CLEMENTS

VEIJOLA, T. (ed.): *The Law in the Bible and in its Environment* (Publications of the Finnish Exegetical Society, 51). 1990. Pp. 186. (The Finnish Exegetical Society, Helsinki; Vandenhoeck & Ruprecht, Göttingen. Price: DM 58.00. ISBN 951 9217 06 1; 3 525 54000 0; ISSN 0356 2786)

This volume carries a series of public lectures (most of them now supplied with normal scholarly apparatus) delivered in Helsinki in celebration of the 50th anniversary of the Finnish Exegetical Society. Of particular interest to students of Old Testament are J. Barr, 'Biblical Law and the Question of Natural Theology'; L. Peritt, "'Evangelium" und Gesetz im Deuteronomium'; and M. Weinfeld, 'Sabbatical Year and Jubilee in the Pentateuchal Laws and their ancient Near Eastern Background'. Four articles are concerned with law in the New Testament and Early Rabbinic Judaism: G. Strecker, 'Das Gesetz in der Bergpredigt — die Bergpredigt als Gesetz'; K. Syreeni, 'Matthew, Luke, and the Law. A Study in Hermeneutical Exegesis'; H. Räisänen, 'Der Bruch des Paulus mit Israels Bund'; and J. Neusner, 'The Jewish-Christian Argument in the First Century. Different People Talking about Different Things to Different People' (a lecture delivered in 1985). The volume is completed by T. Veijola, 'Der Dekalog bei Luther und in der heutigen Wissenschaft' and H. Thesleff, 'Divine and Human Law in Early Platonism'.

B. S. JACKSON

VAN DER WOUDE, A. S. (ed.): *In Quest of the Past: Studies on Israelite Religion, Literature and Prophetism*. Papers read at the Joint British-Dutch Old Testament Conference, Held at Elspeet, 1988 (Oudtestamentische Studien XXVI). 1990. Pp. 123. (Brill, Leiden. Price: fl 80.00 (ca. \$40.00). ISBN 90 04 09192 0)

As the title indicates, this volume covers a wide variety of topics. J. R. Bartlett contributes a thorough study of the location of 'Ezion-geber, which is near Elath on the Shore of the Red Sea (I Kings ix 26)' (the Table of Contents has 'Read (sic!) Sea'). A. H. W. Curtis makes 'Some Observations on "Bull"

Terminology in the Ugaritic Texts and the Old Testament', pointing out that "strength" rather than fertility may be the primary meaning, associated with horned animals, a meaning that fits language used both of El and of Yahweh. J. Day considers the 'Problems in the Interpretation of the Book of Jonah', concluding that its 'message is directed at the proto-apocalyptic prophets . . . who looked with longing for the coming of God's judgment on the hated foreign nations'. K. A. Deurloo discusses the functions of 'Narrative geography in the Abraham Cycle'. P. B. Dirksen, in 'Lee's Edition of the Syriac Old Testament and the Psalms, 1822-1826', unearths old battles fought in the Bible Society about the inclusion of the Apocrypha. There are two studies of particular psalms: J. P. Fokkelman, taking as an example 'The Structure of Psalm lxviii', advances the theory that some psalms have a structural division larger than the stanza, while J. Holman in 'Semiotic Analysis of Psalm cxxxviii (LXX)' somewhat defensively explains that 'The significance, the tenor of a text does not fall within the formal object of a semiotic analysis' and that any new light which such an analysis may throw on the surface meaning of a text is 'outside and in addition to the programme, a so-called extra'. Finally H. G. M. Williamson in 'The Prophet and the Plumb-Line. A Redaction-Critical Study of Amos vii' accounts for the narrative of 7:10-17 as a redactional addition by the Deuteronomists interpreting the 'plumb-line' of 7:7-9 (after all, the true meaning of *nāk* as referring to Amos himself, sent to test Israel's behaviour but rejected by the leaders of the nation).

R. N. WHYBRAY

ZAHAROPOULOS, D. Z.: *Theodore of Mopsuestia on the Bible. A Study of his Old Testament Exegesis*. (Theological Enquiries). 1989. Pp. vi, 223. (Paulist, New York — Mahwah NJ. Price: \$11.95. ISBN 08091 3091 2)

Theodore has sometimes been hailed as a precursor of modern literary scholarship on the Bible. Z. here surveys successively his life, works, views on the Old Testament canon and text, his doctrine of revelation and inspiration, his role as a Christian exegete, and those rare passages treated by him as Messianic. Two appendices concern Antioch as a political and cultural centre, and the Christian Church in Antioch in the fourth century. Although Z. is unaware of some important recent publications (notably the Syriac fragments of Theodore's Psalms Commentary published by Van Rompay and Schaublin's *Untersuchungen zu Methode und Herkunft der antiochenischen Exegese*), this sympathetic book by an Orthodox scholar can usefully serve as an initial introduction to a great patristic writer whose works were posthumously condemned by the Greek Church in the sixth century.

S. P. BROCK

2. ARCHAEOLOGY AND EPIGRAPHY

AVIGAD, N.: *The Herodian Quarter in Jerusalem. Wohl Archaeological Museum*. 1989. Pp. 80, colour and b/w illustrations and plans. (Keter Publishing House, Jerusalem)

In *Discovering Jerusalem* (1983, B.L. 1985, p. 24) Nahman Avigad described the unexpected wealth of remains from the first century he had excavated in the Jewish Quarter. After the excavations, modern buildings were erected over the sites, but Avigad persuaded the developers and their architects to allow preservation of the most important areas. Carefully consolidated and slightly restored, these ruins are now open to public view. This brilliant concept and its realization are a tribute to Avigad's imaginative scholarship. In this guide-book he leads the visitor from house to house, room

to room, explaining what was found and how it has been refurbished, as well as the designs of the mosaics, the patterns and techniques of the wall-paintings, the purposes of the many baths and the stone vessels in Jewish domestic life of the time. While it is the relics of the first century which can be seen, Avigad also mentions remains of the Monarchy and Hasmonean periods discovered below these houses. Pottery and artefacts from all periods are exhibited on the site. This vivid reconstruction of well-to-do houses in the time of the Gospels and the First Revolt ranks as a major achievement of twentieth-century archaeology.

A. R. MILLARD

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. Pp. xxii, 362. (Israel Exploration Society, Jerusalem. ISBN 965 221 008 0)

This volume has had a long and complicated history. In the third and fourth excavation seasons at Hazor, eight areas were investigated. In most cases, the results were written up in draft form by the area supervisors, and in 1961 the plates volume appeared. Further work on site was undertaken in 1965 and 1968 (the results of this work are to be published separately). Meanwhile, Yadin continued to work on the material with the assistance of S. Geva, and this led him to modify his opinions in several respects. The publication of his Schweich lectures (1972) and of a popular book on Hazor (1975) indicates the directions in which his thinking was going. At the time of his death in 1984, he was again working intensively on preparation of this final report. The editor was thus faced with a mass of material in varying stages of preparation and by no means always reflecting a unified interpretation of the data. Broadly speaking, he adopted the policy of inviting Geva to write up the sections that were not even available in draft and of presenting the remainder broadly unchanged. Here, however, the text is punctuated by editorial notes which point out where Yadin was in disagreement with the conclusions of the writer (especially with Y. Aharoni in Area A, but also to some extent with M. Dothan in Area K), where he had subsequently altered his opinion, and where there are discrepancies in the report which Yadin would no doubt have ironed out if he had remained in charge to the end. The result is a report which tries as far as possible to recapture the thinking of the expedition staff at the close of the work some thirty years ago, but with pointers to the way in which thinking has developed since — a sensible compromise in the circumstances. Specialized chapters on cylinder seals and stone ritual artefacts and statues (P. Beck), Egyptian finds (O. Goldwasser), epigraphic finds (J. Naveh), and metal figurines (O. Negbi) complete the volume. This is not the place for a critical evaluation of this rich assemblage of material, but Geva and the editor deserve warm praise for seeing the project through to completion in the face of so many practical and theoretical difficulties.

H. G. M. WILLIAMSON

BORDREUIL, P. and PARDEE, D.: *La Trouvaille Épigraphique de l'Ougarit. 1. Concordance* (Ras Shamra-Ugarit V). 1989. Pp. 457. (Éditions Recherche sur les Civilisations, Paris. Price: Fr 225.00. ISBN 2 86538 202 4; ISSN 0291 1655)

It is hard to exaggerate the usefulness of this volume for Ugaritic studies. The authors have published an exhaustive listing of the epigraphic remains of Ugarit (syllabic and alphabetic cuneiform, hieroglyphic, etc.), according to excavation campaign numbers with, for each item, information on provenance (if known), text type and size, museum number, *editio princeps*, its number in the standard collections (Gordon, *UT* and Dietrich-Loretz, *KTU*)

and annotations to all this information. Indexes cross-reference all this information on the basis of the *editio princeps*, *UT, KTU*, museum numbers, types of writing and language and find-spots (in topographical and numerical order). Unpublished texts found in recent years are also listed and special sections are devoted to Ras Ibn Hani, the satellite site south-west of Ras Shamra, and to 'Varia' (material, both alphabetic and syllabic, though the latter are overlooked in the introduction to this section — p. 378). There are also site-maps to indicate the area on site of the individual excavation campaigns.

Anyone who has worked on Ugaritic tablets in museums will know how difficult it has been until now to obtain reliable information on museum numbers and excavation find-spots. Now all this information is to hand in a clear format. No doubt the possibility of such a compilation owes much to the computer, but the effort involved for the authors has been massive, much of it expended in long periods of museum work in Damascus and Aleppo. This is an essential work of reference, as will be also the second volume, by J.-L. Cunchillos, which will contain a full bibliography of the epigraphic material.

J. F. HEALEY

COTTON, H. M. and GEIGER, J.: *Masada II. The Yigael Yadin Excavations 1963–1965: Final Reports. The Latin and Greek Documents* — with a contribution by J. D. Thomas. 1989. Pp. x, 246 and 48 plates. (Israel Exploration Society, Jerusalem. ISBN 965 221 011 0)

This is a scholarly edition of the Latin and Greek papyri, *tituli picti* (inscriptions painted or incised on jars) and graffiti, and Latin amphora stamps, from Masada. In general, it is argued, the Latin documents were written by Roman soldiers besieging or garrisoning Masada, the Greek ones by Jews before and during the revolt. The Latin papyri include perhaps the earliest known quotation from Virgil (Aen. 4.9), a document detailing army hospital administration, a legionary's record of his pay and expenditure, and a fragment of a letter to Iulius Rufus, praefectus of Egypt from early AD 73 (this may bear on the date of the fall of Masada, pp. 21–23). The Latin ostraca name Roman citizen soldiers, probably of the Tenth Legion, garrisoning Masada. The Greek papyri, credited to Jewish writers, are largely unintelligible apart from one date ('in the year 89') and a fragmentary letter; the Greek ostraca include delivery instructions, ledger fragments, and *abecedaria*. Particularly interesting are the dated bilingual *tituli picti* on amphorae containing wine, honey and frankincense from 27–26 BC, and on wine amphorae addressed to King Herod of Judaea in 19 BC; similar amphorae held honey-wine, and apples (?) from Cumae. These finds illustrate Josephus' description of stores deposited by Herod at Masada. The Greek jar-inscriptions give Jewish names (e.g. Salome, Simon; the name Zenon appears on 23 jars); twelve inscriptions say simply 'good quality pot'. While many readings offered in this work are necessarily tentative, the editors have been positive but scrupulous in their transcripts and reconstructions, and aid the scholar with clear plates and full indices. All students of first-century Judaism will be grateful for work well done.

J. R. BARTLETT

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. Pp. xxii, 164 and 40 plates. (Israel Exploration Society, Jerusalem. ISBN 965 221 009 9)

This is the first of two volumes publishing the finds from the Cave of Letters (5/6 Nahal I'Hever), the papyri to be officially designated as *P. Yadin*.

The second volume will contain the Aramaic and Nabatean texts. Most of the documents come from the 'Babatha archive', and only a few have already been published in preliminary form. This edition includes text and translation with notes but no commentary as such (but on document no. 18, cf. *IEJ* 37, 1987, 229–50). All of the Aramaic and Nabatean subtitles to the Greek documents are included in the accompanying study by Yadin and Greenfield. There are clear photographs, as well as handcopies of the signatures and subscriptions.

L. L. GRABBE

FRANKEN, H. J. and STEINER, M. L.: *Excavations in Jerusalem 1961–1967. Vol. II: The Iron Age Extramural Quarter on the South-east Hill* (British Academy Monographs in Archaeology 2). 1990. Pp. xiii, 134. (Oxford University Press, for the British Academy and the British School of Archaeology in Jerusalem. Price: £30.00. ISBN 0 19 727001 8)

Despite bearing number 2, this well-illustrated volume has in fact worthily inaugurated the British Academy's new monograph series in archaeology. It is also the second of the volumes presenting the final publication of the late K. M. Kenyon's Jerusalem excavations of the 1960s. The first (see *B.L.* 1987, p. 28) was published in Canada and is distributed in Europe by Brill. Many readers of the *Book List* will enjoy inspecting Franken and Steiner's sifting of the evidence for an originally extramural quarter from the ninth century. But they will leave to their archaeological colleagues the task of assessing the authors' fresh statistical approach to pottery chronology.

This exciting volume represents the kind of tribute to Kathleen Kenyon of which she would surely have approved: a close engagement with her own notebooks and preliminary publications, as well as often a well-argued parting from her early conclusions. What this reader likes is the authors' insistence, especially when dealing with the most biblical of cities, that Iron Age archaeology should have its own say and claim its own place outside any biblical shadow.

A. G. AULD

GELB, I. J. and KIENAST, B.: *Die altakkadischen Königsinschriften des dritten Jahrtausends v. Chr.* (Freiburger Altorientalischen Studien, 7). 1990. Pp. xvi, 434 and xx tables. (Franz Steiner, Stuttgart. Price: DM120.00. ISBN 3 51504248 2)

This volume provides transliterated texts, translations, and a certain amount of comment on the cuneiform royal inscriptions in Semitic Old Akkadian from third-millennium BC Mesopotamia, though all in fact come from the second half. Sumerian inscriptions from the same rulers and dynasties are also given save for the Third Dynasty of Ur. The work is up-to-date in gathering the texts, but not always so in the interpretations and comments. This material has no direct relevance for the Old Testament, though it helps to build up a picture of the early Semitic world. Mari texts contemporary with the big Ebla archive are included.

W. G. LAMBERT

GERATY, L. T. and RUNNING, L. G. (eds): *Hesban 3. Historical Foundations: Studies of Literary References to Hesban and Vicinity*. 1989. Pp. ix, 97. (Andrews University Press, Berrien Springs (MI). ISBN 0 943872 17 0)

This volume contains three independent studies. The first (W. K. Vyhmeister), 'The history of Heshbon from literary sources', derives from a thesis published in abbreviated form in *AUSS* 11, 1968, pp. 113–25. L. T. Geraty in his introduction notes that this study had been 'somewhat updated to about

1978', but stopped short with the Byzantine period and treated the biblical sources uncritically. To remedy these flaws, Geraty commissioned M. B. Russell's chapter 'Heshbon during the Arab period: AD 635 to the present', and A. J. Ferch's review of modern critical studies of Old Testament reference to Heshbon. Ferch examines the work of E. Meyer, Baentsch, Noth, van Zyl, P. D. Hanson, J. R. Bartlett, J. van Seters, J. M. Miller and others on Num. 21:21–31, but prefers the approach of Ewald and G. A. Smith, and argues that Num. 21:21–31 describes Israel's victory over Sihon in the conquest period, utilizing an earlier poem celebrating an Amorite victory over Moab. He insists on the authenticity of verse 29d (often regarded as secondary on metrical grounds) and on the historical reliability of verse 26. 'Once the poem is accepted as ancient, the historical value of both poem and prose need no longer be doubted' (p. 54). Mere antiquity, however, guarantees nothing, least of all the prose narrator's exegesis, and the root problem of the text and interpretation of verse 30 is not resolved. In two appendices, Vyhmeister summarizes Heshbon's history and reviews travellers' accounts of Heshbon since 1806.

J. R. BARTLETT

GIBSON, S., HARRIS, R. L. and SCHONFIELD, J. (eds): *Bulletin of the Anglo-Israel Archaeological Society*, Vol. 8 (1988–89), 1989. Pp. 94. (The Anglo-Israel Archaeological Society, London. Price: £10.00. ISSN 02662442)

This issue records work on Byzantine and later sites and pottery, and a computer-generated 'Typological Proximity Analysis' of pottery from Proto-Urban tombs at Jericho (D. Gheva, M. Louhivuori), distinguishing two phases in the pot-types to illustrate the technique. Lectures given to the Society summarized here include R. S. Hendel on 'Images of God in Ancient Israel', arguing from the lack of male figurines for an early date for the origin of the second commandment; and D. Ussishkin who argues that 'The Walls of Jericho' of the Middle Bronze Age did not stand above and behind an exposed stone revetment, as K. M. Kenyon supposed, but rather on it. The sloping layers she called 'ramparts' were fills to level the ground within the city, and the revetment was hidden by other fills, noted by the German excavators. Ussishkin finds support for his interpretation in contemporary structures at Shechem and Shiloh, and believes it contradicts Yadin's idea that the Israelites in the Late Bronze Age could have attacked a city still defended by its Middle Bronze Age wall. There are reports from eight recipients of the Society's travel and excavation grants, and reviews of six books.

A. R. MILLARD

KEEL, O. and UEHLINGER, C.: *Altorientalische Miniaturkunst: Die ältesten visuellen Massenkommunikationsmittel. Ein Blick in die Sammlungen des Biblischen Instituts der Universität Freiburg Schweiz*. 1990. Pp. 163, 12 coloured, 170 b/w figures. (Philipp von Zabern, Mainz. Price: DM 45.00. ISBN 3 8053 1152 4)

Over the past ten years, the Freiburg Biblical Institute has acquired over 10,000 ancient seals and amulets. The 253 cylinder seals and 84 ancient near eastern stamp seals — the former Rudolph and Erica Schmidt Collection — include some fine and a few outstanding examples. There is a single Hebrew seal of particularly high quality, carved with a roaring lion, a bull's head, and the name *ʾlh* (Fig. 67). Other stamp seals, uninscribed, exemplify the simpler styles common in the Monarchy period in Israel. Beside these, the vast array of scarabs from the Matouk Collection contains a number of types common in Palestine in the second and first millennia BC. O. Keel adds a brief chapter

(IV, pp. 87–92) on seals in the Bible to this survey of the Freiburg holding. He also appends a short note on amulet-motifs from Palestine to the chapter on Egyptian amulets, discussing the Bes figure at Kuntilet Ajrud and the hand on the tomb inscription from Khirbet el-Qom. This is an attractive presentation and would form a helpful introduction to ancient seals for German readers, within the limits of the collections.

A. R. MILLARD

KUHNEN, H.-P.: *Palästina in Griechisch-Römischer Zeit* (Handbuch der Archäologie. Vorderasien II. Bd 2). 1990. Pp. xxi, 424, and 28 Plates. (C. H. Beck, München. Price: DM248.00. ISBN 3 406328768)

There are several convenient summaries and syntheses of the archaeology of pre-Exilic Israel, but they all stop with the Persian period (for the companion volume, see *B.L.* 1989, pp. 31f). Access to the increasing data on the Greek and Roman periods has not been easy for the non-specialist because much of it was available only in individual studies in scattered publications. Thus, this is a most welcome volume, giving an overview from the time of Alexander to the Islamic conquest. The bulk of the work is divided into two parts (Hellenistic period — 334–40 BC — and the Roman imperial period — 40 BCE – 350 CE), with an *Ausblick* covering 350–640 CE. The nature of the evidence does not always allow clear subdivisions within these broad spans of time. After a brief historical overview, each section is divided according to the type of physical remains (fortresses, houses, walls, graves, etc.). It would have been helpful if an integrated overview of each major time period had been included since the broader picture is not always immediately clear from this focus on individual categories. The bibliography is up-to-date, though the letters *i* and *j* are alphabetized together. There is an index only of sites (the inclusion of modern authors and subjects would have been useful). Two appendices cover the coinage of the Bar Kokhba revolt (L. Mildenberg) and the history and archaeology of the Nabateans (R. Wenning).

L. L. GRABBE

MAZAR, A.: *Archaeology of the Land of the Bible, 10,000–586 BCE* (The Anchor Bible Reference Library). 1990. Pp. xxx, 572. (Doubleday, New York, Price: \$30.00. ISBN 0 385 23970 X)

Mazar has produced a quite substantial overview of archaeology in Palestine east and west of the Jordan from the Neolithic to the Iron Age. The text is very readable, even if occasionally rather bland, and the quality of the illustrations is mostly good. After a short Introduction (1–34), about half of the volume deals in six chapters with the period to the end of the Bronze Age: The first agricultural communities (35–58); Innovative communities of the fourth millennium (59–90); The emergence of cities (91–150); An interlude (151–73); Mighty Canaanite city-states (174–231); In the shadow of Egyptian domination (232–94). Then the Iron Age is handled in the remaining five chapters: The days of the Judges (295–367); The united monarchy (368–402); The divided monarchy (403–62); General aspects of the Israelite material culture (463–530); and Israel's neighbours and the Assyrian and Babylonian dominations (531–50). The largely bibliographical footnotes are a useful resource. The text was substantially complete in late 1987, but was partially updated in early 1989.

Comparison is inevitable with H. Weippert's volume reviewed in *Book List* 1989, pp. 31f; yet this is not the English-language volume called for at the end of that review. Mazar is perhaps only half as detailed: there are fewer pages and a much larger type-face. On the other side it is word for word very much cheaper at the impressively low price of \$30.00, which is even more

remarkable when compared with DM338.00. This reader is saddened by some of the compromises. Iron Age is welcome in preference to Israelite Age used by many Israeli scholars; yet the gain is lost in the five titles chosen for the chapters which handle this age, and in the claim (used in the last chapter to explain the lesser treatment given to the neighbours) that Israel and Judah were the dominant powers in Palestine. The evidence of an independent archaeology is promised; yet Solomon's Jerusalem is described from the Bible. The land of the Bible is part of the title; yet the survey concludes in 586 BCE, long before the Hebrew Bible comes to an end — with the 'justification' that the Persian period belongs rather to the time of the Second Temple, as if the Bible belonged to the First. However, despite these and other scruples, this volume will be deservedly read by readers of the Anchor Bible, and many more besides.

A. G. AULD

SOUROUZIAN, H.: *Les Monuments du roi Merenptah* (Deutsches Archäologisches Institut, Abteilung Kairo, Sonderschrift 22), 1989. Pp. ix + 237, 43 plates, 36 text-figures. (Philipp von Zabern, Mainz am Rhein. ISBN 3 8053 1053 6)

This very splendid volume presents an annotated list of all the principal monuments (royal and official, not private), of the pharaoh Merenptah, successor to the famous Ramesses II, thirteenth century BC. The introduction surveys the king's family background and reign; the penultimate chapter is headed 'Merenptah et l'Exode', hence notice here. Sourouzian would reject attribution of certain war-scenes at Karnak to Merenptah (preferring, with Redford, *IEJ* 36, 1986, to reattribute them to Ramesses II). Unfortunately, her arguments (based on work at Karnak by Le Saout) are not sustainable, and she fails to deal adequately with the very important paper and evidence presented by F. Yurco, *Journal, American Research Center in Egypt* 23 (1986), 189–215, on 'Merenptah's Canaanite Campaign'. Again, on the Israel stela, Yurco's treatment is preferable to Sourouzian's, but her work should be taken into account.

K. A. KITCHEN

SUSSMANN, A., GREENBERG, R. (eds): *Excavations and Surveys in Israel 1988/89*, Vols. 7–8 (English Edition of *Hadashot Arkheologiyot*, nos 92–93, edited by I. Pommerantz and A. Hurowitz). 1990. Pp. x, 209. (Israel Antiquities Authority, Jerusalem. ISSN 03341607)

This double issue of a now established periodical (cf. *B.L.* 1989, p. 31) continues the provision of a valuable resource to scholars. The most extensive activities described here are the excavations of Roman and Byzantine remains at Beth-Shean (Scythopolis) and the first stage of a new survey of Byzantine monasteries. Work of a more direct relevance to the Old Testament has chiefly been on a smaller scale in the period reviewed, though major excavations have continued at Tel Dor. Several small forts have been excavated in the south of the country: at one of them, H. 'Uza, two more Hebrew ostraca have been discovered, bringing the total from that site to twenty-six, most of them as yet unpublished. Salvage excavations at Tel Yizre'el (where a joint expedition of the British School and Tel Aviv University has subsequently begun work) exposed a wine-press and ashlar buildings of the monarchy period, and some contemporary structures have also been found east of the Sea of Galilee. Since the work described here was mainly done in 1987 and 1988, it is to be hoped that more rapid publication of these reports will be resumed soon.

G. I. DAVIES

YADIN, Y., NAVEH, J. and MESHORER, Y.: *Masada I. The Yigael Yadin Excavations 1963–1965: Final Reports*. The Aramaic and Hebrew Ostraca and Jar Inscriptions. The Coins of Masada. 1989. Pp. xiv, 1–68 and plates 1–60. Pp. 69–132 and plates 61–81. (Israel Exploration Society, Jerusalem. ISBN 965 221 010 2)

This handsomely produced volume presents 701 inscriptions on pottery and 4,699 coins, each sherd illustrated and representatives of each coin type. An Introduction outlines the history of work at Masada and the plan to publish Yadin's excavations. J. Naveh presents the ostraca clearly, with brief comments, using notes left by Yadin. Here are the potsherds which fired Yadin's imagination, the 'lots' he supposed the last defenders drew. Naveh is not convinced; he thinks these sherds are more likely to be food ration tokens, like scores of others bearing letters or names found elsewhere on the site. Twenty-eight sherds carry directions for the issue of bread to named individuals. While owners' names and notes of content are not unusual on ancient pots, the number and variety here are notable. Some jars were clearly marked for Priestly use or as 'sacred', perhaps in hope of the future restoration of the Temple. Three incomplete ostraca bore short letters, and there are several writing exercises and scribbles of which little sense can be made. (One is comparable to the leather fragment from Qumran which J. Allegro and J. H. Charlesworth thought was a medical text, '4Q Therapiea'). These varied scraps are significant for their quantity and for indicating the way the defenders organized themselves, their observance of cultic demands and their use of Hebrew, Aramaic, Greek and Latin (for the last two see p. 28). Naveh accepts that most of the texts belong to the First Revolt, but more attention to the stratigraphy may show certain pieces come from the Herodian occupation, with dated Latin ones. Two Nabatean graffiti Naveh thinks may be post-73, and four Syriac ones come from the Byzantine church. More detailed study of the palaeography is needed — the Old Hebrew letters appear at first glance closer to the script of the First Revolt coins than the texts of Qumran — and indexes of names and words. Y. Meshorer surveys the coin finds succinctly, then gives a catalogue, identifying 3,914, many being duplicates. After 87 coins of Jannaeus and Hyrcanus are 3 of Mattathias which Meshorer sees as supporting Josephus' record of the king hiding from Herod in Masada, but their condition may imply a longer circulation. It appears certain numerous coins of Pilate and his successors were in use during the Revolt beside the 2,276 Jewish bronzes and the 73 silver shekels and half-shekels. Nabatean coins were also owned by the defendants (which could imply the Nabatean graffiti belong to that time), as were 44 coins of Ascalon issued in 72/73 which 'seem to pre-date the destruction'. Again details of provenances and stratigraphy are needed and some means to identify the contents of individual hoards. Both parts of this volume attest the skills of their authors and offer a mine of information about first-century Palestine for future exploitation.

A. R. MILLARD

3. HISTORY AND GEOGRAPHY

ARCHER, L. J.: *Her Price is Beyond Rubies: The Jewish Woman in Graeco-Roman Palestine* (JSOT Supplement Series 60). 1990. Pp. 335 (Sheffield Academic Press. Price: £27.50 (\$46.50). ISBN 1 85075 079 3)

A substantial part of this work took shape as a doctoral thesis submitted to the University of London in 1983, supplemented in this volume by a chapter on death rituals and by additional notes, but otherwise unrevised. For this reason many issues of primary concern to feminist scholarship today remain only implicit here, as the author acknowledges. Its focus is the position

in society of the 'ordinary' woman in Palestine, rural and urban, as evidenced in her daily life and rites of passage. Through the insights of history, anthropology and sociology, the changes in attitude towards women as Jewish society became increasingly law-bound and purity-conscious are examined. The four chapters present a carefully documented evaluation of the status of girls from birth to 12 years, at the time of marriage, as wife and mother, and finally as mourners or deceased. There are two appendices: the first sets out, together with translations, the marriage and divorce deeds, Hebrew and Greek, from Murabba'at; the second gives a brief compendium of texts from ancient sources, in the main additional to those already included, illustrating attitudes towards women.

The study is carefully done in the awareness of the often considerable difference between legal prescription and practice. It provides access to a wide range of primary sources of the period, and with its excellent bibliography is a most useful volume. It is gratifying to find the extensive notes placed conveniently at the foot of the page.

G. I. EMMERSON

ARNOLD, P. M., SJ: *Gibeah: The Search for a Biblical City* (JSOT Supplement Series 79). 1990. Pp. 196. (Sheffield Academic Press. Price: £25.00 (\$43.50). ISBN 1 85075 223 0)

Arnold has done us a considerable service by reviewing critically all the instances in the Hebrew Bible of place names with the root *gb'*, principally of course Gibeah, Geba, and Gibeon, all of these being located in the relatively small territory of Benjamin. He notes that Gibeon was only very seldom confused with the others in the tradition; and concludes relatively easily and persuasively that it was in fact distinct: there is no ground for believing that Saul's capital was at this major shrine. He argues effectively for J. M. Miller's proposal that Gibeah and Geba were alternate forms of the same name for the same place, located at the modern Arab village of *Jeba*. A century and a half ago, E. Robinson had suggested first that one and then that the other was located at *Jeba*; he settled for Gibeah at *tell el-Ful*, an identification supported by Albright after his excavations and Lapp after his thorough review of them. This reader is less persuaded by Arnold's dating of some of the stories about earlier times, which leads to his further conclusion that Gibeah was the earlier (Benjaminite/Ephraimite) form of the name, suppressed in the Davidic period in favour of Geba which is much more used in later texts. These views are developed in chapters on the outrage at Gibeah, Gibeah and the rise of the Israelite monarchy, and 'blow the trumpet in Gibeah'. There are helpful plans, plates, and appendices.

A. G. AULD

BARTLETT, J. R.: *The Bible: Faith and Evidence. A critical enquiry into the nature of biblical history*. 1990. Pp. 272. (British Museum Publications, London. Price: £19.95. ISBN 0 7141 1717 X)

Professor Bartlett's survey covering the results of two centuries' enquiry into the contents of the Bible as they relate to issues of faith and history, history and faith, can be warmly recommended. It is intended to complement P. R. S. Moorey's revision of Kathleen Kenyon's book, *The Bible and Recent Archaeology* by showing how the Biblical authors presented and interpreted their historical traditions. The author's recognition that the Biblical material evolved within the community of faith at particular points in time to express and created faith should long have been generally accepted (though depressingly the argument still has to be recited and still engenders ill-informed controversy). Students will be grateful to Professor Bartlett for his detailed analysis of the contents of both Testaments and his acknowledgement that the

received tradition is of necessity more important than 'what happened'. So while the traditions of the community of faith remain a proper subject upon which the historian can exercise his skills, he must ever remember their origin and purpose. History and theology cannot help belonging together for the latter was forged in the former: yet the former remains meaningless without the latter.

A. PHILLIPS

BEAULIEU, P.-A.: *The Reign of Nabonidus King of Babylon 556-539 B.C.* (Yale Near Eastern Researches, 10). 1989. Pp. xiv, 270. (Yale University Press, New Haven and London. Price: £35.00 (\$48.00). ISBN 0300043147)

Though not named in the Old Testament, Nabonidus, the last King of Babylon before the Persian empire took over the country, is considered by many to lie behind parts of the book of Daniel. This revised Yale thesis is more a study of particular aspects of the reign than a general history. It adds new evidence from unpublished administrative documents from Yale Babylonian Collection, but always translates the cited passages so that knowledge of Babylonian is not required. In this respect the subject is advanced, and there is also consideration of the reign generally, but here, as a historian, the author is not so successful. Many of the considerable problems, such as those surrounding the King's ten-year stay in Teima, are discussed with little understanding of ancient religion. However, future study of this reign will have to take this book into account.

W. G. LAMBERT

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. Pp. 192. (Herder, Freiburg im Breisgau. Price: DM 12.90. ISBN 3 451 08642 5)

This book is popularization of the best sort. It is thoroughly well informed by the most recent literary, historical, and archaeological study. Brief introductory sections consider the relationship of religion and society, the general historical context, and the biblical and archaeological sources for historical reconstruction. The different models of understanding Israelite origins are clearly introduced, an evolutionary model being added to the conquest, immigration, and revolt models usually mentioned. A combination of revolt and evolutionary models is preferred in order best to accommodate both the material and the faith aspects of Israelite origins. A sensitive awareness of the interaction of material culture and faith characterizes the further description of the successive periods of Israel's history. Although the limitations of space, and the readership intended, have involved the curtailment of discussion, this is a remarkably good, clear, and reliable exposition. It concludes with a brief (German language) bibliography for each chapter.

A. D. H. MAYES

DAVIES, W. D. and FINKELSTEIN, L. (eds): *The Cambridge History of Judaism*. Vol. II: *The Hellenistic Age*. 1989. Pp. xvii, 738. (Cambridge University Press. Price: £65.00 (\$85.00). ISBN 0 521 21929 9)

Like its predecessor (see *B. L.* 1985, 34), this volume is of long gestation. M.-C. Halpern-Zylberstein usefully summarizes the archaeology of Hellenistic Palestine up to the late 70s. M. Hengel's two chapters first appeared in expanded form in *Juden, Griechen und Barbaren* (1976), and there is some overlapping here with H. Hegemann's excellent survey 'The Diaspora in the Hellenistic age' (ch. 4). J. Barr (ch. 3, completed 1974) argues that 'Middle

Hebrew' is based on the colloquial Hebrew of the later biblical period, and that the Hebraic aspects of the LXX derive from its translation techniques, not from any 'Jewish Greek'. In chs. 6 & 7, L. Finkelstein presents not a survey but a series of theses: that 'the men of the Great Synagogue' were members of a judicial Pharisaic Great Tribunal formed by Ezra and Nehemiah as a counter to the court of Temple priests and lay aristocracy, and that the intellectual and spiritual heirs of the former were the Hillelites and of the latter the Shammaites ('Neo-Pharisees') and Sadducees. Finkelstein's argument needs close attention and his dating of the early Pharisees further examination. O. Mørkholm clearly responded promptly (1970) to the editors with a clear piece to be read by any historian of the Maccabean revolt not familiar with Mørkholm's book. J. Goldstein produces an original account of the revolt emphasizing how the Jews saw events in the light of scripture and 'fought to fulfil the word of the Torah and the prophets' (p. 351). M. Delcor (ch. 10) studies Hebrew and Aramaic works — Song of Songs, Ecclesiastes, Esther, the Chronicler, Ezra-Nehemiah, Dt.-Zech. — and relates them firmly to the Hellenistic age; the Song of Songs has most parallels with the romantic literature of Egypt. N. Walter, in an enlightening survey ('Jewish-Greek literature of the Greek period'), sees the LXX as 'the source which nourished the greater part of the literary production of the Hellenistic Jews' (p. 385). M. Delcor writes clearly on the Apocrypha and Pseudepigrapha (though 3 & 4 Macc. do not belong to the Protestant Apocrypha (p. 409)) in the genre of an Introduction to the Old Testament; further reading reveals that it derives from an introduction edited by H. Cazelles in 1973. There is much fine work here, though a section on the Letter of Aristeas (pp. 497–500) is one of three accounts of this piece in the volume (cf. pp. 392f., 536–48). H. L. Ginsberg writes in racier style on Daniel: Dan. 1–6 are Hellenistic but do not reflect Antiochus IV's persecution, and of the four apocalypses in Dan. 7–12 the fourth and last is Dan. 9:1–3, 20–27. P. D. Hanson presents his now familiar thesis of the matrix of apocalyptic. H. M. Orlinsky has a stimulating chapter on the LXX: the purpose of the Letter of Aristeas is to accord the LXX 'the same sanctity and authority long held by the Hebrew original' (p. 542), that translation being a faithful reproduction of its Hebrew text. R. le Déaut traces the Palestinian Targum tradition, and J. D. Purvis the history of the Samaritans. Lastly, E. Gabba writes a well considered chapter on 'The growth of anti-Judaism and the Greek attitude towards the Jews'; he traces anti-Judaism to Egypt, but absolves Manetho.

This volume clearly gave its editors many problems, but they have succeeded in presenting the complexity of Judaism in the Hellenistic age. Though expensive, harbouring more misprints than proper in a book from C.U.P., and a little dated, it provides a compendious and often lively foundation for the continuing research into Hellenistic Judaism.

J. R. BARTLETT

HAYES, J. H. and MILLER, J. M. (eds): *Israelite and Judaean History*. 1977, 1990. Pp. xxxi, 736. (SCM, London; Trinity Press International, Philadelphia. Price: £20.00 (\$29.95). ISBN 0 334 02435 8)

This third impression makes available in soft cover a work that has, since its first publication in 1977 (see *B.L.* 1978, p. 37), proved itself an invaluable tool for students and teachers of the Old Testament. Changes have not been made to the first impression, except for the correction of some glaring misprints, such as the one that occurred in the name of William G. Dever on p.v. Now that thirteen years have passed, one could only wish that this monumental work had been made more useful still by up-dating the bibliographies at the head of each section.

G. H. JONES

HINSON, D. F.: *Old Testament Introduction I: History of Israel* (TEF Study Guide 7). 1990. Pp. xvi + 237. (SPCK, London. Price: £7.50. ISBN 0281044724)

The original edition of this book was published in 1973, and noticed in *B.L.* 1974, p. 20. The issue of the relation of Israelite history to theology is addressed in a new section (wrongly paginated in the table of contents), and a number of minor emendations and corrections have been made. This non-technical introduction has already proved its worth in world-wide use, and in its new format should continue to do so.

R. J. COGGINS

KASWALDER, P. A., OFM: *La disputa diplomatica di Iefte (Gdc 11, 12–28). La ricerca archeologica in Giordania e il problema della conquista* (Studium Biblicum Franciscanum, Analecta 29). 1990. Pp. xvii, 364. (Franciscan Printing Press, Jerusalem. Price: \$25.00)

This thorough and important study takes issue with a number of widely accepted views of the character of Judges 11:12–28. A brief review can do no more than summarize its main conclusions. First, the passage is directed against Ammon and the references to Moab in it are only designed to refute Ammonite claims to the territory in question. Secondly, from a careful discussion of the formal elements which make up the pericope, Kaswalder argues that it is a unitary composition and the product of a single author. Thirdly, a comparison of this passage with the parallel accounts of the Israelite conquest of the Transjordan region (Num. 20–24; Deut. 2–3; and Josh. 12–13) shows that it is not a Deuteronomic creation but rather follows the geographical scheme characteristic of the JE recension. Fourthly, the pericope is directed against an Ammonite claim to the whole of Transjordan, but vv. 24–26 show that this area is still in Israelite possession: the passage, then, dates from the beginning of the period of Ammonite expansion in the eighth century BC and more specifically to the reign of Jeroboam II, when the northern kingdom still controlled Transjordan. Archaeological discoveries in Transjordan confirm this conclusion. The whole work is carefully argued and fully documented, and the author makes a strong case for his thesis, which will merit consideration from anyone concerned with the Jephthah story.

J. R. PORTER

KNAUF, E. A.: *Ismael: Untersuchungen zur Geschichte Palästinas und Nord-arabiens im 1. Jahrtausend v. Chr.* 2., erweiterte Auflage (Abhandlungen des Deutschen Palästinavereins). 1989. Pp. xii, 163. (Harrassowitz, Wiesbaden. Price: DM 58.00. ISBN 3 447 02892 0)

This is a reprint of the same title published in 1985 (see *B.L.* 1986, pp. 39–40). That volume was compiled in 1982 and with advances in Arabian archaeology a brief history of the relation of proto-beduin arabs with their Palestinian neighbours has been rightly added. 25 pp. of updated additional notes (and two plates of drawings) together with a most useful summary bibliography are also given without changing the original text and thesis. That, in part controversial, still provides the most accessible review of the problems of Ishmael, Genesis 16, Qedar and the Nabataeans and thus of a major part of proto-Arab history.

D. J. WISEMAN

LAPERROUSAZ, E.-M. (ed.): *La Protohistoire d'Israël: De l'exode à la monarchie*. 1990. Pp. 343. (Cerf, Paris. Price: Fr 170.00. ISBN 2 204 04128 9; ISSN 0768 2980)

Following the editor's introduction, which gives first expression to the literary, historical, and geographical problems of the exodus and Israelite

origins, the volume contains a diverse series of essays on both particular and general topics. H. Cazelles offers a sometimes rather speculative and uncertain attempt to trace the history of the tradition of a flight from Egypt. A. Caquot works out a three stage development of the Song of Moses in Ex. 15, from a very ancient song (vv. 1b, 21b) into which has been inserted a hymn, from the first temple period, celebrating the kingship of Yahweh (vv. 2–5, 18), to which, in the exilic period, there was added the poem of vv. 6–17 expressing hope in a future victory and conquest of the land. Relatively brief studies of archaeological materials from Egypt and Sinai relating to the exodus, and of the Palestinian campaign of Merneptah, are provided by D. Vabille and J. Yoyotte. J. Briand offers an extensive and detailed study of Josh. 9f., arguing for a historical treaty between Israel and the Gibeonites, basic to ch. 10, secondarily explained (ch. 9), apologetically, as the result of trickery on the part of the Gibeonites. A. Lemaire has made two contributions: the first, an extensive review of the biblical and non-biblical materials relating to Israelite origins, which argues vigorously for the historical credibility of their lying outside Palestine; and the second, a short study of the mountain territory of Judah in the settlement period. The final essay is a study, by A. Kempinski, of the settlement of the Beersheba region. The collection throughout pays particular attention to archaeological materials, making good use of the most recent work, especially of Israeli archaeologists.

A. D. H. MAYES

MAIER, J.: *Zwischen den Testamenten. Geschichte und Religion in der Zeit des Zweiten Tempels* (Die Neue Echter Bibel: Ergänzungsband 3 zum Alten Testament). 1990. Pp. 317. (Echter Verlag, Würzburg. Price: DM 48.00; sub. price: DM 44.00. ISBN 3 429 01292 9)

M. has provided a very welcome volume on Second Temple Judaism. He attempts to cover everything – history, literature, religion, sociology – which means that his treatment is sometimes rather brief. This is especially evident in his surveys of the history which are often little more than a listing of the more important events and dates. However, each subject dealt with is always accompanied by a relevant up-to-date bibliography so that readers can pursue even those questions given no more than cursory discussion. Annoying is his habit (also still frequently seen in British publications) of specifying only the city of publication of secondary works; more useful would have been the publisher (even without the city), but it is often important to know the series in which a work appeared. In sum, M.'s work shows knowledge of current study and debate on early Judaism and, unlike a number of even recent works, can be recommended as a reliable Handbook.

L. L. GRABBE

MAYES, A. D. H.: *The Old Testament in Sociological Perspective*. 1989. Pp. x, 165. (Marshall-Pickering, London. Price: £10.99. ISBN 0 551 01937 9)

The aim of this book is to bring to the surface the sociological assumptions, implicit and explicit, which play such an important role in modern interpretation of the Old Testament. After a brief survey of the rise of sociological theory in the nineteenth century and of the influence of early sociological theory on recent Old Testament study, Professor Mayes concentrates on two contrasting traditions in sociology – the 'conflict tradition' (represented by Max Weber) and the 'structural-functionalist tradition' (represented by Durkheim). The insights gained through both approaches have been applied to Old Testament study. Weber's perspective was particularly useful in historical reconstruction, and it became established in three

areas: the charismatic, the ideal type city-state, and Israel as a covenant community. Durkheim's approach is evident in attempts to provide a sociological understanding of pre-monarchic Israelite society and religion, notably in the work of Gottwald on the Israelite tribes.

After giving some attention to recent sociological theory and to sociological assumptions in recent Old Testament study, Mayes identifies two areas of sociological concern: the individual and society; religion and society. Despite the difficulties presented by many of the studies that are examined in the search for an adequate theory, it is concluded that the sociological approach contributes to Old Testament studies through its description of the formation and nature of a *priori* elements in the experience of ancient Israel.

In his foreword to Mayes's work John Rogerson has described it as 'an authoritative and well-balanced book'; they are words which can be unequivocally endorsed.

G. H. JONES

NODET, É. (ed.): *Flavius Josèphe: Les Antiquités Juives, Livres I à III. I: Introduction et texte; II: Traduction et notes*. 1990. Pp. xlv, 155; 190. (Cerf, Paris. Price: Fr 185.00. ISBN 2 204 04051 7)

These small and modest volumes are a major contribution to Josephus scholarship and deserve a warm reception. In contrast to the ongoing Bude edition of the *Jewish War* (which also adds a French translation to the Greek text with its annotations and variants), Nodet's *Antiquities* are based on a full reassessment of the manuscripts, and at last we have a text that is not a derivative from Niese's. In fact, Nodet finds that Niese's preferred group of manuscripts often carries the weaker tradition, something which others have long sensed but rarely demonstrated. He is, however, unfailingly generous in his acknowledgement of the value of Niese's stemma. The new text is accompanied by an unusually full *apparatus criticus* for what professes itself an *editio minor* and by an introduction which explains the textual position clearly and also discusses the style and content of these first three books, with particularly good comments on their *agada* and *halakha*. No serious work on *Antiquities* I–III ought in future to be done without having Nodet's first volume to hand. Most kinds of work would also be much enhanced by his second volume, which consists of an elegant French translation and very full notes. One significant new dimension is to extend the parallels offered for Josephus' exegesis and amplification to the Jewish medieval commentators; since the tradition is, of course, a continuous one, this is often illuminating. Of more obvious and direct relevance is the copious material from Philo and LXX. The *Antiquities* version of Genesis and Exodus is by no means a neglected area, but it is astonishing how many new observations can still be made. It is to be hoped that the succeeding volumes will be with us soon.

T. RAJAK

OTZEN, B.: *Judaism in Antiquity. Political Development and Religious Currents from Alexander to Hadrian*. Translated by F. H. Cryer (The Biblical Seminar). 1990. Pp. 243. (Sheffield Academic Press. Price: £35.00 (\$50.00); paperback price: £9.50 (\$15.95). ISBN 1 85075 197 8; 1 85075 090 4 (pbk))

This is a clear, sometimes racy introduction, evidently designed for theology students: it is well-written and well-translated (apart from 'out-competed' on p. 100!). As long as one stays with the political, social and cultural chapters all is well. Hellenism, particularly, is discussed with some subtlety in a brief span, even if one might prefer a view of the Hellenistic reform in Jerusalem which at least acknowledged that following the Bickerman-Hengel interpretation, which makes the Jews themselves the

prime movers, brings with it its own problems. The real trouble starts when we get to 'Religion' and here, though there are some signs of attempts to shake off the age-old Christian prejudices, these attempts have unfortunately not succeeded. Judaism emerges as not only surprisingly monolithic, but also static: 'when we come to the end of the period, not so very much has actually happened to the Jewish religion' (p. 60 — an astonishing statement, perhaps explicable, though hardly justified by the author's misuse of later sources to explain the Second Temple period!). Judaism and foreign ideas are put at opposite ends of the spectrum, and Judaism described in timeless terms, with the Law, the Pharisee-Rabbis and even the idea of orthodoxy occupying centre-stage. The Sadducees, depicted as 'liberals' are somewhere on the sidelines. Cultic regulations are said to dominate ethics, and no specific principles are examined. No connections between Jewish ethics and those of Jesus are suggested. Josephus, the proper starting point for an analysis of Palestinian Judaism in the first century (and intensely concerned with Jewish ethics) drops out of the picture. The chapter on Apocalyptic occupies very nearly one third of the book. We even read of the burden of the Law (p. 107) and of the Pharisees being constrained 'hand and foot'. O. struggles to be kind and sympathetic (e.g. pp. 72–73), but it doesn't help. This surprising and fundamental defect vitiates an otherwise promising approach and means that the use of this book as an introduction to Judaism must be strenuously discouraged.

T. RAJAK

OVERHOLT, T. W.: *Channels of Prophecy: The Social Dynamics of Prophetic Activity*. 1989. Pp. xii, 193. (Fortress, Minneapolis. Price: \$19.95. ISBN 0 8006 2411 4)

The presenting problem of this clearly written book is that concern for the content of Old Testament prophecy has diverted attention from the social processes characteristic of how biblical and all other prophets exercise their task. Overholt's interests are already known from his *Prophecy in Cross-Cultural Perspective* (see *B.L.* 1987, p. 73); he regrets the neglect of Lindblom's pioneering studies, and himself follows the more recent lead of R. R. Wilson and D. Petersen. A chapter on illustrations of the prophetic process seeks to comprehend the 'millenarian' Ghost Dance of 1890 in Nevada within the phenomenon of prophecy at a time of national crisis; and moves on to comment on Jeremiah and Handsome Lake. Then, after sketching some features of the prophetic process, Overholt seeks to blur the widely made distinction between prophets and diviners: both are religious 'intermediaries' (his preferred more neutral term), and share more than divides them. The penultimate chapter uses the analogy of a performance which, although often provided with an introductory programme, does not require it in order to proceed. Prophetic performance similarly may often be happening without being interpreted or even recognized as such. The final chapter commends critical openness to contemporary prophetic claims, remembering that there are 'no risk-free communications about how we should live, even from God'. This reader is clear that there will have been many sorts of religious intermediation in ancient Judah and Israel; but he needs more persuasion that those whom the Bible endorses as 'prophets' and their message are much illumined by this tolerant category, or that the Bible is often historical where it describes conflicts over their recognition.

A. G. AULD

REINHOLD, G. G. G.: *Die Beziehungen Altisraels zu den aramäischen Staaten in der israelitisch-jüdischen Königszeit* (Europäische Hochschulschriften, Reihe XXIII, Bd. 368). 1989. Pp. 552, and 18 pages of plates. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 35.00. ISBN 3 631 420102; ISSN 0721 3409)

This is a welcome study of the old Aramaic states and (especially) of their interactions with the Israelite and Judean monarchies. After a brief introduction to sources and the like (ch. 0), he gives a quick survey of the origins of the Arameans (ch. 1). He then looks at the situation during the reigns of David (2.1) and Solomon (2.2). The heart of the book (2.3) is the time from the division of the Israelite kingdom to the fall of Damascus (c. 900–732 BCE). Two long excursuses study in detail the Melqart and Zakir stelae. R. occasionally allows his discussion to be dominated by the work and opinions of Seventh Day Adventist scholars (sometimes in obscure denominational publications). However, most of the time he gives a balanced treatment, considering the major positions taken and the reasons for them, with up-to-date bibliography. Unfortunately, the arrangement of endnotes is extremely complicated and looking up references is a real pain. Since relations between Israel/Judah and the Aramaic states were very important through much of the monarchy, this makes a useful contribution to the history of Israel, as well as to Aramaic studies.

L. L. GRABBE

SEIDEL, H.: *Musik in Altisrael. Untersuchungen zur Musikgeschichte und Musikpraxis Altisraels anhand biblischer und ausserbiblischer Texte* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 12). 1989. Pp. 352. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 36.00. ISBN 3 8204 9867 2; ISSN 0722 0790)

Developed from a dissertation of 1970, this study of music in ancient Israel is a strict historical examination of references to instruments and music in Old Testament passages, with attention to archaeological data. The presentation proceeds from the earliest to the latest period, and the author then appends a short survey of the question of psalm-titles, a list of instruments and musical terms with biblical references, and an extensive bibliography. There are no pictorial illustrations and no discussion of what the music meant to the performers and hearers. But the author has achieved a useful account of what instruments and usages are evidenced when the sources and traditions are critically analysed.

J. H. EATON

STIEBING, W. H., Jr.: *Out of the Desert? Archaeology and the Exodus/Conquest Narratives*. 1989. Pp. 265. (Prometheus Books, Buffalo NY. Price: \$21.95. ISBN 0 87975 505 9)

Not too many historians are prepared to discuss the date of the Exodus today and those who do tend to stand apart, for one reason or another, from mainstream scholarship. Stiebing, who teaches history at the University of New Orleans and studied and excavated with J. B. Pritchard, is a welcome exception. His book is well-informed, critical and up-to-date in its evaluation of biblical sources, archaeology and the problems of correlating them, and it is also very readable. It shows full awareness of the limits of the evidence, but does not exaggerate them. The conclusions are generally those of other recent studies of Israel's origins, but particular emphasis is placed on a deterioration in climate as a likely common cause of all the political and economic changes in the eastern Mediterranean c. 1200 BC, and he discusses (and rejects) at some length theories (such as that of Velikovsky and his followers) which other biblical scholars have tended, understandably, to ignore. Two topics,

the patriarchal traditions and the references to 'apiru, could have usefully been given fuller attention in the final synthesis, but this is a thoroughly sound treatment of the subject.

G. I. DAVIES

TAYLOR, J.: *Biblische Stätten im Luftbild: Jordanien*. Translated by R. Puchtier from *High Above Jordan*. 1990. Pp. 64. (Brunnen, Giessen. Price: DM 39.00. ISBN 3 7655 5739 0)

The English original of this quite stunning volume (not noted in the *Book List*) was published in 1989 by Three's Company, London. In this volume the traditionally high standards of German book production do fine justice to remarkable colour photographs. Twenty-six large page-and-a-half spreads (approximately 41 × 33 cm), with rather more small prints, will delight and inform all who are interested in Jordan's long history — or in fine photography.

A. G. AULD

YOUNGER, K. L., Jr.: *Ancient Conquest Accounts: A Study in Ancient Near Eastern and Biblical History Writing* (JSOT Supplement Series 98). 1990. Pp. 392. (Sheffield Academic Press. Price: £35.00 (\$52.50). ISBN 1 85075 252 4; ISSN 0309 0787)

Following an introduction which considers the nature of historical reconstruction as the imaginative imposition of form on the past, and of ideology in the sense advocated by Clifford Geertz, the author describes his aim in comparative and literary terms: an examination of ancient Near Eastern conquest accounts to determine not historicity but how the events have been narrated. Conquest stories from Assyria, the Hittites and Egypt are then quoted and subjected to a literary analysis before attention is focused on the Israelite conquest stories of Josh. 9–12. This is argued to be a narrative unit which uses literary conventions and motifs with numerous close parallels in the other ancient Near Eastern accounts. This, it is argued, implies that rather than being a composite of many separate traditions, it 'is more likely that the section is a narrative unity exhibiting a typical ancient Near Eastern transmission code commonly employed in the history writing of conquest accounts' (241). The author has gathered together much interesting material, but the significance of the parallels needs to be worked out much more clearly.

A. D. H. MAYES

4. TEXT AND VERSIONS

BERGREN, T. A.: *Fifth Ezra: The Text, Origin and Early History* (Septuagint and Cognate Studies, 25). 1990. Pp. xvii, 479. (Scholars Press, Atlanta GA. Price: \$40.95 (member price: \$26.95); sub. price: \$26.95 (member price \$17.95). ISBN 1 55540 348 4; 1 55540 349 2 (pbk))

Fifth Ezra (also known as 4 Ezra 1–2) is something of a cinderella, and this thorough monograph is very welcome. In the Introduction, Bergren surveys earlier scholarship and summarizes his own findings. Ensuing chapters deal with: the textual interrelationship, the vocabulary, verbal parallels with other works, the original language, and the religious affiliation of the author. The appendix includes texts, translation, and a sample retroversion into Greek (the hypothetical original language). This is an able and judicious contribution.

S. P. BROCK

The Book of Jubilees. A Critical Text, edited by J. C. VanderKam. New edition (Corpus Scriptorum Christianorum Orientalium, 510. Scriptores Aethiopici, 87). 1989. Pp. xviii, 301. (Peeters, Leuven. Price: BFr 4750. ISSN 00700398)

The Book of Jubilees, translated by J. C. VanderKam. New edition (Corpus Scriptorum Christianorum, 511. Scriptores Aethiopici, 88). 1989. Pp. xxxviii, 369. (Peeters, Leuven. Price: BFr 4830. ISSN 00700398)

In the early 1960's B. Baars and R. Zuurmond began to collect materials for a major new edition of the Ethiopic text of Jubilees that would be based on a larger number of manuscripts than the four available to Charles in his edition of 1895 and would take account of the Hebrew fragments of the book, which — at that time — had recently been discovered at Qumran; see their preliminary report on the project in *JSS* 9, 1964, 67–74. They were, however, unable to make progress with this and in 1981 very generously handed over the materials they had gathered to J. C. VanderKam, who had worked on Jubilees in his Ph.D dissertation (*Textual and Historical Studies in the Book of Jubilees*; see *B.L.* 1978, pp. 134–35) and had himself planned to prepare a minor edition and contemporary English translation. The present work is thus the outcome of a very long-term project. The first volume contains a short introduction (in places not very clearly expressed, pp. v–xviii), an eclectic Ethiopic text (based primarily on British Library Orient. 485) with an Ethiopic apparatus (pp. 1–255), and the 'versional' evidence — the exiguous Hebrew fragments from Qumran (the bulk of the material has still to be published), the Latin text, and the Syriac and Greek fragments (pp. 257–300). It would have been more convenient if this latter evidence had been given opposite the Ethiopic on facing pages. The second volume has a somewhat larger introduction — but some basic information about the Ethiopic manuscripts is regrettably not repeated from the first volume — and a bibliography (pp. v–xxxviii), a translation of the Ethiopic text with detailed notes (pp. 1–327), and translations of the 'versional' evidence (pp. 328–68). The notes are primarily concerned with textual matters and include discussion of the Qumran material in context.

VanderKam's edition is based on a collation of fifteen Ethiopic manuscripts and brings together all the information presently available for the text of Jubilees; there is no question but that it marks a considerable advance on the work of Charles, and VanderKam deserves congratulations on his achievement. Nonetheless his edition does raise a number of questions, not all of which can even be touched upon here. At the most basic level his decision to use new sigla in place of those used by Charles and Berger (in *JSHRZ* II/3) is unnecessarily confusing, nor is it clear that the scheme he has adopted, which is based on chronological considerations, is the most helpful. Again, the attempt to present the evidence in the apparatus in the most economical way possible has meant that at times it is difficult to unravel the information. In contrast, the notes in the second volume tend to be wordy and to include information that is self-evident from the text volume.

VanderKam, like Charles, regards BL Orient. 485 as the best manuscript, and he expresses the hope that he has reproduced its readings more fully and accurately than Charles did. (Baars and Zuurmond quite properly drew attention to serious omissions and inaccuracies in Charles's edition.) A test collation indicated that VanderKam's text does follow that of BL Orient. 485 accurately *except* that he does not always reproduce the orthography of the manuscript (thus there are instances where *s* is used for *š* or *h* for *ḥ*, or where first-order vowels), and unfortunately he does not discuss in detail the way he has treated the manuscript. The same considerations apply to VanderKam's apparatus, but with the addition that here a check against BL Orient. 485 and Tanāsee 9, and Berger based his translation above all on this manuscript and on Pontifical Biblical Institute A.2.12 of the fourteenth/

fifteenth century. However, VanderKam's view that a group of seventeenth- and eighteenth-century manuscripts are to be ranked in second place after BL Orient. 485, and before such manuscripts as Tānāsee 9 and Pontifical Biblical Institute A. 2.12, as representing 'the oldest form of the text that can now be attained' seems on the face of it implausible. VanderKam bases his view on a statistical analysis of two samples of variants; but while he gives us the results of his analysis, he does not list even a proportion of the variants on which the results are based, and it is difficult to know how far the variants he used really are significant.

M. A. KNIBB

BORBONE, P. G.: *Il Libro del Profeta Osea. Edizione critica del testo ebraico* (Quaderni di Henoch 2). 1990. Pp. ix, 236. (Silvio Zamorani, Torino. Price: Lire 50,000. ISBN 88 7158 004 4)

By a critical edition Borbone means like scholars in other fields, one in which the *text* presented is not that of some particular manuscript (as is the case in *BH*³ and *BHS*, for example) but one which the editor has reconstructed from all the evidence available. In a lengthy introduction (also printed in an English version), he provides convincing answers to the objections often made to such an approach to the Old Testament and indicates its application to Hosea. The text itself is given without vowel points, but with *matres lectionis*, a full apparatus, an Italian translation and a brief textual commentary. An extensive appendix presents and analyses the variant readings from medieval manuscripts given by Kennicott. The principles behind this work deserve careful study and further application, and it will be invaluable to future commentators on Hosea. It is, however, unfortunate that through choosing a book which happens not to survive in the early manuscripts of the Twelve Prophets from Nahal Hever and Wadi Murab'at Borbone seems to be over-inclined to prefer what may only apparently be more ancient Septuagint readings to Masoretic ones (see pp. 26–27 and *passim*).

G. I. DAVIES

CASSUTO, P.: *Qeré-Ketib et Listes Massorétiques dans le Manuscrit B 19a* (Judentum und Umwelt, 26). 1989. Pp. 289. (Lang, Frankfurt (Main) – Bern – New York – Paris. price: SwFr 29.00. ISBN 3 631 42168 0; ISSN 0721 3131)

In this work, the bulk of which consists of lists of readings under various headings with some short introductory observations and annotations, the editor classifies the 1265 cases of qere/kethibh in the biblical MS B 19a on the basis of formal criteria inspired by modern synchronic linguistics and information technology. C. explains that the unsatisfactory nature of the older treatments of the qere/kethibh problem lies in their inability to take account of variant readings within the concept of a written text as a linear sequence of letters; and he classifies the material chronologically (i.e. as the readings appear in the biblical books), alphabetically (roughly on the model of B. Davidson's *Lexicon* (1966)), and thematically, C. limits himself to the cases in B. 19a provided with a marginal note, although the *massorah gedholah* contained in the same MS is not excluded from the project altogether. The purpose of the work is not, however, an investigation into the history of the qere/kethibh phenomenon, and so no account is taken of related material in other MSS or printed editions. C.'s work is epistemologically quite different from earlier books and articles on the subject where distinctions were made between early and late qere's, and lists were compiled from the point of view of grammar, phonetics and semantics.

P. WERNBERG-MØLLER

CLARKE, E. G. (ed.): *Newsletter for Targumic and Cognate Studies*, Vol. 16.2 (1989); 17.1 (1990). 1990. Pp. 9; 8. (Department of Near Eastern Studies, University of Toronto. Price: \$5.00. ISSN 0704 59005)

Three dozen items in the Targumic sections and a considerably larger number of cognate studies are noted in these two issues of the *Newsletter*. The editors float the admirable suggestion that on the completion of the twentieth volume a composite bibliography consisting of all the items noted to that point should be published.

R. P. GORDON

DION, P. E.: *The Jews During the Persian Period: A Bibliography* (Newsletter for Targumic and Cognate Studies, Supplement 5). 1990. Pp. 29. (Department of Near Eastern Studies, University of Toronto. Price: \$5.00. ISSN 0704 59005)

The bibliography, which is arranged chronologically and starts with Theodor Nöldeke's review (1884) of E. Kautzsch's *Grammatik des Biblisch-Aramäischen*, consists of over four hundred items. Its usefulness is increased significantly by the inclusion of a topical index arranged in fourteen sections dealing with such aspects of the period as material culture, administration, society, priests and Levites, and the temple.

R. P. GORDON

FRAENKEL, D., QUAST, U. and WEVERS, J. W. (eds): *Studien zur Septuaginta — Robert Hanhart zu Ehren. Aus Anlass seines 65. Geburtstages* (Mitteilungen des Septuaginta-Unternehmens (MSU) XX. Abhandlungen der Akademie der Wissenschaften in Göttingen). 1990. Pp. 368. (Van-denhoeck & Ruprecht, Göttingen. Price: DM 160.00. ISBN 3 525 82477 7)

These studies are presented to a specialist by fellow specialists in various aspects of Septuagint research. I. Soisalon-Soininen takes us back to the question of Hebraisms; while fellow Finn Raija Sollamo discusses The Koine background for the repetition and non-repetition of the possessive pronoun in co-ordinate items. E. Tov analyses the Renderings of combinations of the infinitive absolute and finite verbs in the LXX — their nature and distribution. A. Aejmelaeus, writing from Helsinki, but now appointed Hanhart's successor in Göttingen, discusses *OTI recitativum* in Septuagintal Greek. Four studies follow on aspects of individual books: the late Joseph Ziegler treats the use of the article in the Septuagint of Ecclesiastes; Wevers, Pre-Origen recensional activity in the Greek Exodus; Fraenkel, the sources of the asterisked additions in the second tabernacle report, Exod. 35–40; and O. Munnich, Origen, editor of the Septuagint of Daniel. The next contribution is by N. Fernández Marcos: Some reflections on the Antiochean text of the Septuagint; and this is followed by seven that concentrate on individual books. Quast probes the recensional character of some variant words in Numbers; D. Barthélemy, the relations of the Complutensian with papyrus 967 for Ezekiel 40:42 to 46:24. A. Pietersma discusses Ra 2110 (P. Bodmer XXIV) and the text of the Greek Psalter; E. Ulrich, A Greek paraphrase of Exodus on Papyrus from Qumran Cave 4; L. Perlitt, Deut. 1:12 LXX; P.-M. Bogaert, the freeing of Jeremiah and the murder of Gedaliah: the short text (LXX) and the long redaction (MT); and B. Schaller, Fourth Maccabees as textual witness of the Septuagint.

These studies contributed mostly by Hanhart's Septuagintal peers are bracketed by a rather different pair. J. Barr opens the collection with a penetrating discussion of 'guessing' in the Septuagint: a defence of earlier studies in which he had discussed the implications of reading texts without vowels. And R. Smend rounds it off paying tribute, in terms coined by Rahlfs, 'to the spiritual father of the Septuagint project' (his own grandfather whose

name he bears). An introduction by the three editors sketches and assesses Hanhart's almost thirty-year career as leader of the Göttingen Septuagint project, a period which has seen almost half the complete edition published. And this fitting tribute is completed by a select bibliography of Robert Hanhart.

A. G. AULD

GROSSFELD, B.: *A Bibliography of Targum Literature* III. 1990. Pp. xx, 91. (Sepher-Hermon Press, New York. Price: \$39.50. ISBN 0 87203 132 2)

Professor Grossfeld has added another 1,024 titles (Nos 1823–2846) to his two earlier collections of Targumic publications, issued in 1972 and 1977. The large majority of the titles listed here postdate volume II (cf. *Book List* 1979, pp. 130–31), but there are some unexpected second thoughts such as the two Latin essays by L. Clericus, extracted from the Walton Polyglot of 1657 (Nos. 1855f)! Apart from the Addenda and Late Additions, the volume is divided into thirteen sections: 1. General Targum; 2. Onkelos; 3. Jerusalem Targum (so re-named — previously, Palestinian Targum); 4. Jonathan to the Prophets; 5. Hagiographa; 6. Targum and New Testament; 7. Translations; 8. Editions; 9. Grammars and Concordances; 10. Master Theses; 11. Dissertations; 12. Samaritan Targum; 13. Book Reviews. This very useful bibliography produced by an industrious compiler testifies to the healthy state of Targumic studies among biblical and Judaic scholars. My chief, but not very damaging, criticisms concerns the editor's carelessness in the use, and more often the omission, of foreign accents. Apparently, in the Book Reviews section they have been deliberately dispensed with 'for the sake of brevity'. But this questionable policy decision has not prevented an oddity such as 'Bibliá' in a Spanish text (twice on p. 61). Note also the English title of one of Le Déaut's books: *he Message of the New Testament and theramaic Bible* (p. 67).

G. VERMES

HIEBERT, R. J. V.: *The 'Syrohexaplaric' Psalter* (Septuagint and Cognate Studies 27). 1989. Pp. xvi, 352. (Scholars Press, Atlanta GA. Price: \$29.95 (member price: \$19.95); paperback price: \$19.95 (member price: \$13.95). ISBN 1 55540 431 6; 1 55540 432 4 (pbk))

Hiebert provides a re-edition of the Syrohexapla Psalms (without the marginal readings from the other Greek translations); the Ambrosian manuscript (reproduced from Ceriani's photolithographic edition) is used as the base text, and the apparatus provides the variant evidence of the nine other known manuscripts. The edition is prefaced by a description of the manuscripts, and followed by three studies dealing with: (1) the extent of hexaplaric influence in the underlying Greek text (not nearly as much as in the main hexaplaric witnesses); (2) the (close) relationship to the Byzantine Psalter text (the large group designated *L* by Rahlfs); and (3) the textual history of the Syriac text (of the three slightly different text forms, H. sees the first as a revision by Paul of Tella of a (lost) Philoxenian Psalter, the second as reflecting a further work of revision by Thomas of Harkel, the third as a mixed text form). A few corrections to Field's representation of the marginal readings are given in an appendix. This is a careful and valuable study, even if the attribution of the further revision to Thomas is problematic.

S. P. BROCK

JARICK, J.: *Gregory Thaumaturgos' Paraphrase of Ecclesiastes* (Septuagint and Cognate Studies 29). 1990. Pp. vii, 375. (Scholars Press, Atlanta GA. Price: \$29.95 (member price: \$19.95); paperback price: \$19.95 (member price: \$14.95). ISBN 1 55540 484 7; 1 55540 485 5 (pbk))

This work, substantially a doctoral thesis in the University of Melbourne, is a worthy member of the Septuagint and Cognate Studies series. Although Ecclesiastes is part of the Hebrew canon and was, consequently, taken over by the Christian Church, the latter was very slow to take it to its bosom. The New Testament writers never quote from it; indeed there is no hard evidence that any of them was familiar with the book. Furthermore, the early Church Fathers did not find the book to their liking, and it is the third century before they begin to use isolated verses from it as proof texts. Although attempts at commentary on Ecclesiastes were made, Gregory's paraphrase is the earliest systematic Christian treatment of it which has come down to us; hence it is of great importance for the history of the book's interpretation.

Jarick begins with a short introduction dealing with the treatment of Ecclesiastes before Gregory, followed by some comments on the paraphrase as a whole. While it is known that Gregory studied under Origen, there is no evidence that Gregory knew any Hebrew, and it is certain that the paraphrase is of the Septuagint translation. That the latter should be paraphrased is hardly surprising for it is in such crude Greek that it cries out for some kind of elucidation. There follows the translation of Gregory's paraphrase accompanied by Jarick's extensive and interesting analysis of what is taking place. The final section is a two-part Conclusion in which the author describes briefly what Gregory has done linguistically and theologically. Linguistically, he has, for Greek readers, made Ecclesiastes readable, and, for everyone, revealed his own understanding of the Septuagint, and theologically, he has transformed the seemingly heterodox sentiments into orthodox statements, thereby appropriating the book for the Church. Gregory 'stands firmly at the beginning of a long tradition of seeking to remould Ecclesiastes into a more ecclesiastical book'. This is an important book, and is commended to those interested in Ecclesiastes, in the history of interpretation, in the early Church Fathers, and in Septuagint studies.

R. B. SALTERS

KHAN, G.: *Karaite Bible Manuscripts from the Cairo Genizah* (Cambridge University Library Genizah Series, 9). 1990. Pp. xv, 186 and 17 plates. (Cambridge University press. Price: £55.00 (\$85.00). ISBN 0 521 39227 6)

This elegant volume contains the edition and description of seventeen Karaite Hebrew Bible manuscripts in the Arabic script from the Cairo Genizah. Most of them are in Cambridge University Library, but fragments from the British Library, the Bodleian, John Rylands University Library, Manchester, and the Jewish Theological Seminary of America are published here too. The introduction makes some general remarks on transcription systems, vocalization, provenance, and date, as well as giving some background on the Karaites of tenth- and eleventh-century Egypt. The importance of the manuscripts for the history of the Hebrew language is also discussed in the introduction, and a 'synopsis' at the end is devoted to Arabic and Hebrew orthography. Substantial sections of Numbers and 1 and 2 Samuel appear in this collection, as well as fragments of Leviticus, Deuteronomy, Judges, Kings, Isaiah, Jeremiah, Ezekiel, Lamentations, Daniel and Ezra, and three interesting Biblical Florilegia. There are several indexes and seventeen plates.

J. F. A. SAWYER

LINDBERG, C.: *The Middle English Bible. The Book of Judges*. 1989. Pp. 505. (Norwegian University Press, Oslo; distributed by Clarendon, Oxford. Price £40.00. ISBN 82 00 02811 9)

The Middle English Bible, correctly attributed to the Lollards and the personal influence of Wyclif, exists in two main recensions, but there are hundreds of variants, never fully taken into account in previous editions. Conrad Lindberg, who was Professor of English Linguistics at Trondheim until his recent retirement, began the painstaking task of presenting all the surviving textual evidence, together with sufficient critical data on the Vulgate to establish the underlying Latin text. The project started with *The Prefatory Epistles of St Jerome* (1978) and *The Book of Baruch* (1985) under the same overall title (neither of them noted in the *Book List*). This new volume on Judges is a much bigger work, and like its smaller predecessors has both main texts and the reconstructed Vulgate with all the critical apparatus on each double page. The introduction gives information on the manuscripts and linguistic statistics. The work is thus essential for students of the English Bible, and an important contribution to knowledge of the Vulgate text in England at this time. Lindberg hopes that scholars will be found to carry forward the project which he has begun.

B. LINDARS SSF

MURAOKA, T. (ed.): *Melbourne Symposium on Septuagint Lexicography* (Septuagint and Cognate Studies, 28). 1990. Pp. xvi, 136. (Scholars Press, Atlanta GA. Price: \$19.95 (member price: \$14.95); paperback price: \$14.95 (member price: \$9.95). ISBN 1 55540 486 3; 1 55540 487 1 (pbk))

After an introduction by the editor this collection contains four studies: J. A. L. Lee, 'sunistēmi: a sample lexical entry'; T. Muraoka, 'Septuagintal lexicography: some general issues' (with several sample lexical entries); S. P. Swinn, 'agapān in the Septuagint' (setting it within the general development of the verb in the history of the Greek language); and E. Tov, 'Greek words and Hebrew meanings'. All the contributions are stimulating; they also contain some important methodological considerations and discussions.

S. P. BROCK

OLOFSSON, S.: *The LXX Version: A Guide to the Translation Technique of the Septuagint* (Coniectanea Biblica, Old Testament Series 30). Pp. viii, 105. (Almqvist & Wiksell, Stockholm. Price: SwK 122.00. ISBN 91 22 01392 X)

OLOFSSON, S.: *God is my Rock: A Study of Translation Technique and Theological Exegesis in the Septuagint* (Coniectanea Biblica, Old Testament Series 31). Pp. ix, 208. (Almqvist & Wiksell, Stockholm. Price: SwK 178.00. ISBN 91 22 01394 6)

The second of these books is the author's doctoral thesis on the Septuagint rendering of metaphors for God, especially in the Psalms. The subject is particularly interesting, because it reveals what was felt to be appropriate in speaking of God among Hellenist Jews of the time. Olofsson rejects the common view that the guiding factor was avoidance of anthropomorphism, because that does not account for the treatment of the numerous impersonal metaphors. Thus *yār* ('rock') as a title for God is usually translated *Θεός* ('God'), but may be *βοηθός* ('help') when it is descriptive of God. In general the Septuagint uses a smaller range of Greek words to translate the numerous Hebrew words denoting support or refuge, and these tend to be words for protection regardless of the literal meaning of the Hebrew. This is not a matter of toning down metaphors, but of finding meaningful equivalents in

relation to current ways of speaking of God, which had probably already begun in the synagogue. Liberal translation is possible with words like *marôm* or *elyôn*, because they suit the universalism of the period. On the other hand there is no evidence that the translators have drawn on pagan usage in dealing with these metaphors. The whole study is well presented and argued, and makes a valuable contribution to scholarship. The first book is described as 'reference material' for the thesis, but really represents Olofsson's effort to sort out the problems of the Septuagint in its various recensions, which had to be done before the word-study could begin. It has its own value as an up-to-date short introduction to the study of the Septuagint, especially in its relation to the Hebrew, and the decision to publish it separately is surely well justified.

B. LINDARS SSF

RIBERA FLORIT, J.: *El Targum de Isaías: Versión crítica, introducción y notas* (Biblioteca Midrásica, 6). 1988. Pp. 277. (Institución San Jerónimo, Valencia. Price: ISBN 84 86067 24 3)

Ribera Florit here presents us with a translation of the Targum of Isaiah according to Ms Or 1474 (z), which he published in 1988 under the title *Targum Jonatán de los Profetas Posteriores en Tradición Babilónica. Isaías*. An Introduction of some 45 pages prefaces the translation; the latter is provided with two sets of notes, the one concerned to relate the Targum's exegesis to Rabbinic Literature, the other listing important textual variants recorded in Sperber's critical edition of the Targum. The author notes, however, that Sperber's work took as its base a different Ms, Or 2211 (s), a procedure also adopted earlier by Stenning in his well known English translation of the Targum. He further admits (p. 61) that he has simply reproduced the Spanish translation of the *Sagrada Biblia* of Cantera Inglesias (Madrid, 1975) in those places where the Targum translates MT 'literally', and that he has agreed with Stenning in his rendering of Targumic material which departs from the Hebrew into exegesis and paraphrases. Where he diverges from Stenning's translation, he indicates as much in a note. This curious state of affairs is not improved by his failure to supply a rendering of the original Hebrew text for those places where the Targum goes into paraphrase and extended interpretation.

The exegetical notes and Introduction contain much of value, and illuminate the Targum's language, theology, hermeneutical principles, and exegetical methods. The impression remains, however, that the author has not always fully engaged with authors whose views he rejects. Thus Bruce Chilton's monograph *The Glory of Israel* deserves more rigorous and sustained analysis than Ribera Florit accords it, not least in the matter of the Targum's date and manner of composition. Important items, such as the relation of this Targum to other parts of *Targum of the Latter Prophets*, LXX, Vulgate, and Peshitta, get rather perfunctory treatment. His discussion of the Targum's relationship to New Testament material will strike many as being somewhat uncritical. In all, this is a disappointing book and leaves one feeling that a valuable opportunity for extending our knowledge of this important Targum has been lost.

C. T. R. HAYWARD

STONE, M. E.: *A Textual Commentary on the Armenian Version of IV Ezra* (Septuagint and Cognate Studies 34). 1990. Pp. xvii, 353. (Scholars Press, Atlanta GA. Price: \$34.95 (member price: \$22.95); paperback price: \$22.95 (member price: \$15.95). ISBN 1 55540 495 2; 1 55540 496 0 (pbk))

The present work may be said to crown Stone's many valuable contributions to the study of IV Ezra, and in particular to the Armenian version of that

book. The introduction is concerned with the character of the Armenian version, and here Stone's conclusion is that the Armenian 'is, on the whole, a faithful translation of a reworked Greek text'. Although primarily of interest to those using the Armenian version itself, Stone's commentary will be of importance for others as well who work on some aspect or other of this apocalypse.

S. P. BROCK

Tov, E., with the collaboration of R. A. Kraft and a contribution by P. J. Parson's: *The Greek Minor Prophets Scroll from Nahal Hever (8HevXIIgr). The Seiyâl Collection 1* (Discoveries in the Judaean Desert, VIII). 1990. Pp. xi, 169 and xx plates. (Oxford University Press. Price: £50.00. ISBN 0 19 826327 9)

This is the official full publication of the Greek XII Prophets fragments of which D. Barthélemy published a preliminary edition in his *Les Devanciers d'Aquila* (1963), a work which may be said to have revolutionized LXX textual scholarship. The Introduction gives details of the sequence of finds, the layout of the scroll, its contents, special characteristics (these include division of the text into sense units), the two scribes, the scroll's physical state (Kraft), and the dating of the scripts (Parsons). The text is given column by column, providing a diplomatic transcription and a facing edited text with reconstructions and showing typographically where the original LXX text has been revised. There follow: notes on palaeography and identification, notes on the reconstructions, a valuable analysis of the translation technique exhibited by the revision, orthographical peculiarities, and textual relations. At the end there is a full index to the text and excellent plates. Wider issues are not covered — properly so in this official edition of the text. This is a work of meticulous scholarship which does real justice to these exciting fragments.

S. P. BROCK

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 11/2: Sirach (Ecclesiasticus). Herausgegeben von W. Thiele. 3. Lieferung: *Sir Prolog und I, 1–3, 31*. 1989. Pp. 161–240. (Herder, Freiburg im Breisgau. ISBN 3 451 00426 7)

This third fascicle concludes the introduction, covers the prologue and brings us almost to the end of the third chapter. The scale of the detail is well illustrated by the note providing patristic evidence for the title of the book, a note over eight pages in length. The standard remains extremely high.

J. BARR

Vetus Latina. Die Reste der altlateinischen Bibel, nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. 12: Esaias. Herausgegeben von R. Gryson. 4. Lieferung: *Is. 7, 14–10, 19*. 1989. Pp. 241–320. (Herder, Freiburg im Breisgau. ISBN 3 451 00443 7)

This section includes some of the passages of Isaiah which have exercised the greatest theological influence; not surprisingly, the section of appendix that registers the patristic material on Isa. 7:14 takes up about a dozen pages of two columns each. This is a rich mine of information for the history of text and exegesis.

J. BARR

WEITENBERG, J. J. S. and A. DE LEEUW VAN WEENEN: *Lemmatized Index of the Armenian Version of Deuteronomy* (Septuagint and Cognate Studies 32). 1990. Pp. xii, 96. (Scholars Press, Atlanta GA. Price: \$19.95 (member price: \$14.95); paperback price: \$14.95 (member price: \$9.95). ISBN 1 55540 486 3; 1 55540 487 1 (pbk) [1 55540 488 X; 1 55540 489 8 (pbk)?])

This word index to the Armenian version of Deuteronomy serves as a companion to C. Cox's fine edition of the text (see *B. L.* 1982, pp. 34–35). Under each heading, the different forms occurring are listed separately, with morphological description. No Greek (or English) equivalents are given. This rather specialized work should be seen as the first fruits from the important Armenian Database at Leiden and the morphological analysis programme developed there in connection with it.

S. P. BROCK

WEVERS, J. W.: *Notes on the Greek Text of Exodus* (SBL Septuagint and Cognate Studies Series 30). 1990. Pp. xxvii, 678. (Scholars press, Atlanta, GA. Price: \$41.95 (member price: \$27.95); sub. price: \$27.95 (member price \$18.95). ISBN 1 55540 453 7; 1 55540 454 5 (pbk))

This substantial volume is a by-product of the preparation by the author of the text of Exodus for the Göttingen Septuagint and bears the authority of many years of first-hand engagement with primary sources. It has been written in response to a student's suggestion as a working manual. As such, it provides a linguistic commentary on the Greek, notes on the comparison of LXX and MT, including some exegetical and philological comment, discussions of the history and families of the Greek version and frequent references to other ancient versions. It will greatly assist anyone engaged in the interpretation of the Book of Exodus, not least in the evaluation of citations of G in the apparatus of BHK/S.

Some of Wevers' conclusions merit brief mention. The Hebrew *Vorlage* implied by LXX Exodus tradition could not have been 'wildly different' from that witnessed to by MT. The use of *Κύριος* or *Θεός* is, seemingly, rather indiscriminate, the former being reserved especially for contexts in which the formal covenant relation between God and Israel is in view. The LXX is to be read for what it is, a product of third century BC Alexandria (though that fact does not, in the event, seem markedly to have influenced the translators: one of their few adjustments in the light of local knowledge is to identify the wind bringing the locusts as 'south' rather than 'east' at 10:13; another concerns the orientation of the court of the Tabernacle at 27:9–15).

The author deserves considerable credit also for the manner of production of the volume. He has himself prepared the camera-ready copy using the Nota Bene word-processing package, which has enabled the use of Greek and Hebrew fonts, footnotes rather than endnotes, and the compilation of the index of Greek words. The technology has on occasion not quite delivered the goods (some footnotes on a following page, some computer codes showing, index incomplete and, especially for the early part of the volume, inaccurate) but that and the occasional odd English (e.g., 'the repeated 'attest to') should detract but little from an achievement, which has enabled a sizeable work of scholarship of the first rank to be commercially available.

W. JOHNSTONE

5. EXEGESIS AND MODERN TRANSLATIONS

ALFARO, J. I., OSB: *Justice and Loyalty: A Commentary on the Book of Micah* (International Theological Commentary). 1989. Pp. x, 85. (Hansel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £4.95 (\$9.95). ISBN 0 905312 92 9; 0 8028 0431 4)

The aim of the author of this commentary 'is to present the message of Micah with sound theological ideas which will enrich the lives of believers in general and of pastoral ministers in particular'. He takes the view that the issues and challenges in the book of Micah do not belong to the past; on the contrary they belong to today '... to us, and we have to make them alive for our world'.

Having said that, Alfaro begins by tracing the political and economic background to the book and of the Prophet. He stresses that Micah was an effective voice for the poor and helpless in society — an early liberation theologian in fact. He does acknowledge a plurality of hands in the construction of the book but chooses to emphasize the final redactor of the work which he perceives to be someone who gave the book such a stylistic and theological unity, by re-working previous materials and getting into their spirit, that it is difficult to reach a sound conclusion on the subject of 'hands'. Alfaro frequently refers to recent scholarship on Micah before he himself attempts to comment, but on the whole he is not influenced by what he has read; for example, at 6:6–8, he has the opportunity to raise the question of the prophets' attitude to the cult but he hardly acknowledges it and thus slips past one of the most interesting issues in prophetic literature. Nevertheless this book is lucidly written and positive in style and will serve the purpose for which it is intended.

R. B. SALTERS

BECKER, J.: *Esra/Nehemia* (Die Neue Echter Bibel: Kommentar zum Alten Testament mit der Einheitsübersetzung, Lfg. 25). 1990. Pp. 124. (Echter Verlag, Würzburg. Price: DM 28.00; sub. price: DM 24.00. ISBN 3 429 01282 1)

With this volume, Becker completes his trilogy on 1 and 2 Chronicles and Ezra-Nehemiah (cf. *B.L.* 1988, p. 55, and 1989, p. 51). Unlike the second volume, this one has an introduction, in which he tells us that in his view not only Ezra 1–6 but also the remainder of these books are to be ascribed to the Chronicler (he was previously undecided on the latter point). In this ascription, however, he goes further than most: the many lists are not the work of a *listenfreudig* post-chronistic redactor, as many German commentators believe, but an indication of the Chronicler's own hand. Moreover, the various official documents, whether in Hebrew or Aramaic, the Ezra account, and even the first-person narrative about Nehemiah, are all the composition of the Chronicler himself; no place is found at any point for the use of earlier sources. This does not, however, seem particularly to diminish their historical value, and Becker takes a comparatively moderate position on a number of the familiar critical issues. The comments on the text, which are a model of conciseness, do not, unfortunately, allow Becker the luxury of being able to defend his novel hypothesis. The publication of a fuller and more scholarly presentation would be most welcome.

H. G. M. WILLIAMSON

BEEBY, H. D.: *Grace Abounding: A Commentary on the Book of Hosea* (International Theological Commentary). 1989. Pp. x, 189. (Hansel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £6.95 (\$12.95). ISBN 0 905312 95 3; 0 8028 0430 6)

This is an interesting and very readable exposition of a difficult prophetic book. Careful exegesis undergirds it, though occasionally it may not be clear to the reader without Hebrew whether the author is simply offering a different interpretation from that of the RSV on which the commentary is based or whether he is accepting an emendation (e.g. 12:6). It is a little surprising, in view of the careful accuracy of the comments in general, that the notable crux of 14:3 receives no mention. Dr Beeby speaks of 'the unambiguous expression "the fruit of our lips"', though the MT is anything but unambiguous. The commentary is written from a specifically Christian standpoint, and presents a challenge to the church. It is relevant to modern issues such as ecological concerns. Hosea's message is seen in its canonical context, and it is for this reason, the author suggests, that it is so largely freed from specific historical allusions. He sees as the basic unifying theme 'the knowledge of God'; the meaning of this and its implications for Israel are clearly expounded.

The author is to be congratulated on guiding the reader so skilfully through many difficult passages. Inevitably, owing to the restrictions of size, the reasons behind some statements cannot be clarified, but they are based on sound scholarship and balanced judgment. There is sufficient detail but never a danger of failing 'to see the wood for the trees'. It should prove to be of wide appeal to the general reader.

G. I. EMMERSON

BEUKEN, W. A. M.: *Jesaja*. Deel III A; B (De Prediking van het Oude Testament). 1989. Pp. 282; 178. (Callenbach, Nijkerk. Price: fl 79.50 (sub. price: fl 72.00); fl 65.50 (sub. price: fl 59.50). ISBN 90 266 0204 9; 90 266 0205 7)

(Earlier volumes of this commentary are reviewed in *B.L.* 1981, p. 51 for II A which covers 40–48; and in *B.L.* 1985, p. 48f. for II B which covers 49–55.) The present two volumes, III A and III B, cover respectively 56–63.6 and 63.7–66.24. An index of literature (III B pp. 169–74) and a general index which covers volumes II A and B, III A and B (III B pp. 175–78), are provided at the end; each volume has its own section of notes to the text and commentary and its abbreviations list, thus following the pattern of the earlier volumes. The appearance of these two volumes in 1989 completes the commentary on the book and marks a significant addition to the series, itself nearing completion. The coverage of these chapters, recognized as of separate origin from what precedes, is nevertheless clearly not unrelated, and the commentary brings out much of the interrelationship between the parts of the book of Isaiah. In particular, it may be seen how so-called Trito-Isaiah cannot be read without reference to Deutero-Isaiah. In some respects, the almost inevitable division between Proto-Isaiah and the subsequent chapters represents some loss in the understanding of the whole collection; but of interrelationships Beuken is clearly aware. The commentary begins (III A, pp. 7–18) with a careful and detailed survey of the chapters, and emphasis is laid on the primary place of 60–62 (here with particular reference to the work of O. H. Steck — details in III B, p. xx, 172).

P. R. ACKROYD

BLINKINSOPP, J.: *Ezekiel* (Interpretation). 1990. Pp. x, 242. (John Knox, Louisville. Price: \$19.95. ISBN 0 8042 3118 4)

The 'Interpretation' series seeks to combine historical scholarship and theological interpretation in a way appropriate to the teacher and preacher

within a Christian context. This is a difficult task, but one which this recent addition to the series does well. Blenkinsopp is insistent that the prophetic message is specifically located in time, and thus cannot be made to yield 'timeless truths'. The hermeneutical task is rightly seen as more sophisticated: he argues that if the ancient text is allowed to be itself in all its particularity, the modern reader may yet 'share the moral challenge to live faithfully in a time that has proven much of what we regard as reality to be insubstantial at best'. The recurring motifs of Blenkinsopp's interpretation are those of divine presence, the loss of that presence, and the promise of its renewal. The fall of the Jerusalem Temple in 586 is seen as the pivot of Ezekiel's work, with chapters 24 and 33 seen as structurally crucial to the book. Indeed, of the seven sections into which the book is divided, ch. 33 is regarded as a section on its own. As we approach this fulcrum, 'it is made clear that the death of Israel correlates with the absence of God'. Blenkinsopp is instructive on the distinctive sequence of chronological references in Ezekiel, relating them to the structure and theology of the book. The vision of the new Temple (in chapters 40–48) is dated to the half-Jubilee (25 years from the exile of Jehoiachin), promising 'a celebration of the jubilee of freedom'.

Blenkinsopp acknowledges that the question of authorship is difficult. He argues for a 'basic authenticity', with significant contributions from a 'school' of Ezekiel. Chapters 40–48 are seen as (by and large) integral to the book, though the possibility that they once circulated as a separate unit is entertained. As one would expect in the light of his other writings, Blenkinsopp is perceptive on the nature of prophecy and the process of transmission. Ezekiel's ministry is seen as that of a preacher in the first instance; that is to say, the tradition began in oral form (indeed, he considers the possibility that parts of the book had their original *Sitz im Leben* in early 'synagogue' services in Babylonian exile). However, the learned Priestly elite from which Ezekiel came meant that the means and the motivation for writing down the prophetic word were there from the start.

The 'Reading List' is acknowledged to be highly selective, and for the most part confined to more recent works written in or translated into English. There are occasional typographical errors. It is a pity that the introduction is so relatively brief (just 13 short pages); it would be good to hear more, for example, about how the possibility of reading the book 'independently of the question of authorial attribution' (p. 8) is to be related to the issue of 'authenticity'. But in spite of these reservations, this commentary must be acknowledged as a model of its kind. Blenkinsopp is very well informed, but wears his scholarship lightly. If not especially original, this volume is always wise and judicious; the style is concise and is pitched well for the chosen readership. Moreover, the interpretation is set in a broader context through pertinent and unobtrusive references to Philo, Dante, Barth, Mary Douglas, and others besides.

P. W. JOYCE

BRUEGGEMANN, W.: *First and Second Samuel* (Interpretation). 1990. Pp. x, 362. (John Knox, Louisville. Price: \$24.95. ISBN 0 8042 3108 7)

All too often, commentaries on the historical books designed 'for teaching and preaching' prove to be disappointing because, out of concern to be critically responsible, their authors get deflected from the primary purpose of working in a creative and theologically contemporary manner with the text. There is no such danger with Brueggemann. He deliberately steers away from attending to the notorious textual problems of the books of Samuel, makes only the lightest of references to matters of source and historical criticism, and concentrates instead on what he calls an 'artistic reading'. In doing so, he seeks to do justice to the social and political realities at work in early Israel, to the dominating personality of David, and to the irresistible sovereignty of

Yahweh, without falling into the traps of a purely rationalistic reading on the one hand or a blindly pious interpretation on the other. The result is a fresh and challenging commentary which contains many original exegetical insights, which never skates round moral, ethical and theological difficulties raised by these books, and which should do just about enough to point preachers in the direction that their own application of the narratives might go. This is Brueggemann at his best — attentive to the text and passionate in exposition.

H. G. M. WILLIAMSON

CLINES, D. J. A.: *Job 1–20* (Word Biblical Commentary 17). 1989. Pp. cxv, 501. (Word Books, Dallas TX. Price: \$24.95. ISBN 0 8499 0216 9)

The Book of Job has been well served by commentaries of the first rank, and here undoubtedly is another one. Both in its meticulous attention to detail and in the sweep of its larger vision, it goes well beyond the requirements of the worthy series to which it belongs and stands out as something special.

The Author's Preface and the first part of the Introduction make clear David Clines' determination not to spend too much time on matters of dating or on how the book reached its present form but to concentrate on it as it now is. This seems an acceptable way to proceed in these days of 'final form' criticism; it does not preclude us doubting whether e.g. the speeches of Elihu were originally by the author, but simply asks that we direct our main attention to the role they now play in the book as we have it. I am not so sure, however, about Clines' pages on different ways of reading the book. He gives four examples of such readings, a feminist, a vegetarian, a materialist, and a Christian; and he insists that such readings are legitimate in their place. But how do such readings differ from a technical commentary? Clines does not answer this question directly; thus on p. xxx he seems almost to say that a scholarly commentary is simply another such reading, whereas on p. xii he thinks of it rather as an extension to the book itself, something essential in the case of a classic text to enable us today to bring our own 'readerly' questions meaningfully to it. These pages will be confusing to many and might have been better left out or brought in more briefly in the annotated Bibliography (see below). At any rate — and fortunately — the issues he raises in them are not much in evidence in the body of the commentary.

The second part of the Introduction is given over to a huge Bibliography. This is clearly arranged by period and topic and liberally laced with helpful comments; and it makes room for devotional as well as academic studies and does not forget the attraction which the Book of Job, more perhaps than any other biblical book, has held for philosophers, poets and artists down the ages. It is in its catholicity like nothing I have seen before, a veritable *tour de force* for which all who study the Book of Job in the future, at whatever level, will be profoundly grateful.

A weakness of the commentary, admitted by Clines himself on p. xxxii, is its relative lack of interest in textual and versional matters. All important variants are evaluated in the Notes which in each section follow the Translation, but piecemeal and eclectically; I can detect no principle at work other than his own preference. He is similarly cavalier in his approach to conjectural emendation, usually avoiding it in tune with modern practice but sometimes, especially in cruces (e.g. 5:7; 16:20), welcoming it rather too avidly for my taste. For more adequate treatment of thingstextual readers will have to go to the older commentaries. But this weakness is balanced by full and judicious comments in each section on literary structure and genre and on poetic imagery; on these kind of things the older commentaries give next to no guidance.

The Translations accurately reflect Clines' exegetical conclusions and are crisp and fresh; they do not aim at being felicitous but occasionally are. But

the abiding glory of this commentary is the massive exposition in the portions rather crudely headed 'Comment'. Everything is covered that needs to be covered and, as is proper in a major commentary, at length, but Clines is always in command; the thread of the argument as he sees it is never lost, though it may at times disappear from view as he explores other opinions, usually graciously but sometimes very sharply indeed; and it is all done with a literary sensitivity and a theological incisiveness that rarely go together in a biblical scholar, and in a limpidly clear style. I cannot bring myself to agree with his interpretation of the 'witness' of ch. 16 and the 'redeemer' of ch. 19 as colourful metaphors for Job's plea and not descriptions of a God who Job in his better moments knew was not his enemy; but how trenchantly — and indeed fiercely — he argues his case! But there I must stop. There are things in this commentary which I do not like and blemishes which others too will notice. But it is, 'warts and all', a quite marvellous achievement, one of that small number of books in each generation that we feel in our bones will outlast their time and continue to influence the study of the Old Testament's greatest literary work long after all of us have gone to our eternal home. May David Clines be spared to see the second volume into print!

J. C. L. GIBSON

GRIMM, W. and DITTERT, K.: *Jesaja 40–55: Das Trostbuch Gottes*. Übersetzt und mit Anmerkungen versehen. *Deutero-jesaja. Deutung — Wirkung — Gegenwart* (Calwer Bibelkommentare). 1990. Pp. 96, 496. (Calwer, Stuttgart. Price: DM 78.00. ISBN 3 7668 3051 1; 3 7668 3050 3)

This spacious commentary is divided into two volumes. One contains the authors' translation of the Hebrew text, section by section, with a brief introduction and footnotes indicating the most significant textual variants. The other contains an introduction of 31 pages and the commentary on each section, consisting of a form-critical analysis of its structure and contents, a verse by verse exegesis, and a closing section on the significance of the passage. The last is divided into three sections dealing respectively with its significance for its original context, its handling in the New Testament and early Judaism, and its contemporary significance. The standpoint is that of biblical theology. A detailed verse by verse documentation of the ancient witnesses to the text and its treatment in the New Testament and early Judaism is projected. The authors' experience in the pastoral and educational worlds make this useful commentary readily accessible to the non-specialist student.

A. GELSTON

HANSSON, G. (ed.): *Bible Reading in Sweden. Studies Related to the Translation of the New Testament 1981*. (Acta Universitatis Upsaliensis: Psychologia et Sociologia Religionum 2). 1990. Pp. 171. (Uppsala. Distributed by Almqvist & Wiksell, Stockholm. ISBN 91 554 2541 0; ISSN 0283 149 X)

The Swedish Bible and the Swedish Bible Commission have jointly promoted a number of studies ('Project NT 81') to investigate the distribution and use of the new Swedish translation of the Bible, of which the New Testament appeared in 1981. The volume under review gives a survey of the results achieved thus far. E. Arvidsson briefly outlines the relation of the Bible Society to the Project. Chr. Asberg writes on the history of Bible translation in Sweden and the work of the Bible Commission. T. Petterson writes of the place of the Bible in secularized Sweden. J. Straarup submits a study of Bible readers in Sweden (some 36 per cent of the population). G. Gustafsson discusses views on the Bible among preachers and their hearers, and in a separate essay considers the use of the new translation in

public and private religious life. The three concluding chapters of the book (by G. Hansson, C. Svensson, and P. A. Forstorp) examine the understanding and interpretation of selected texts in the new translation. This is an immensely valuable report, carried out with characteristically Swedish thoroughness, and is of interest to all who are concerned with Bible translation and the use of the Bible in public worship and private study.

G. W. ANDERSON

KRAUS, H.-J.: *Psalms 1–59, a commentary*. Translated by H. C. Oswald. 1988. Pp. ix, 560. (Augsburg, Minneapolis. N.p. ISBN 0 8066 2284 9)

KRAUS, H.-J.: *Psalms 60–150, a commentary*. Translated by H. C. Oswald. 1989. Pp. ix, 587 (Augsburg, Minneapolis. N.p. ISBN 0 8066 2425 3)

These two volumes are a translation of the fifth edition of Kraus's *Psalmen* (Biblischer Kommentar–Altes Testament XV), reviewed in *B.L.* 1979, p. 56. The first volume contains the introduction. After such a long time since the first appearance of this indispensable commentary, its appearance in English is welcome. It is the more regrettable that the English of this translation should be so stilted and clumsy, with inaccuracies at least in the use of English, if not in the rendering of the German. (Particularly notable is the constant use of 'salvific' to render the attributive use of *Heil*.) Despite this, libraries will need to have it on their shelves. It is therefore also regrettable that this and some other translations of *Biblischer Kommentar* volumes published by Augsburg (such as those by H. W. Wolff mentioned on pp. 61–62 below) have failed to find a British publisher since SPCK's publication of the translation of Westermann's *Genesis*.

W. J. HOUSTON

LABUSCHAGNE, C. J.: *Deuteronomium*, deel II (De Prediking van het Oude Testament). 1990. Pp. 320, 77. (Callenbach, Nijkerk. Price: fl 99.50; subsc. price: fl 89.50. ISBN 90 266 0246 4)

Volume 1 of this commentary was reviewed in the *Book List* for 1989 (pp. 57–58). Volume 2 deals with chapters 12–26 and is accompanied by a booklet of 77 pages containing the logo-technical analysis. Professor Labuschagne follows those who have found in Deuteronomy 12–26 ten literary units corresponding to the Ten Commandments, but, on the basis of his examination of the content and of his logo-technical analysis he delineates ten units that are loosely rather than strictly bound to the Decalogue. They are I 12:1–13:19 (chief commandment: purity of the cult), II 14:1–21 (3rd commandment: purity of God's people), III 14:22–16:17 (4th commandment: periodic duties), IV 16:18–18:22 (5th commandment: official positions), V 19:1–21:9 (6th commandment: murder and bloodshed), VI 21:10–22:12 (6th commandment: duties connected with tithes), VII 22:13–29 (7th commandment: marriage and sexual relationships), VIII 23:1–26 (exclusions and forbidden entry), IX 24:1–25:4 (rights and duties concerning compassion), X 25:5–26:19 (duties for continuing in the land).

An excursus on the place where God has chosen to make his name dwell there, argues that Deuteronomy does not require centralization, but allows that several places could be chosen by God. Although it is likely that Deuteronomy was influenced by the reforms of Hezekiah and Josiah this cannot be proved, and there is certainly no connection with an 'amphictyony'. The issue is not centralization but legitimization, although Deuteronomy may have been influenced by attempts to specify one sanctuary for the three main festivals. Professor Labuschagne rejects the view that Deuteronomy has a distinctive 'name' theology.

The main body of the commentary is a judicious and sensitive handling of the text, in which the demands of God for his people are outlined. As the giver

of all gifts and the redeemer of his people from slavery, God sets an example to be followed not only by the Israelites, but developed in the New Testament and with implications for the present world.

J. W. ROGERSON

MARTIN-ACHARD, R.: *L'homme de Teqoa. Message et commentaire du livre d'Amos*. 1990. Pp. 105. (Du Moulin, Aubonne (CH).

Robert Martin-Achard has written one of the best long studies of Amos (*Amos: l'homme, le message, l'influence*, Geneva 1984) see *B.L.* 1985, p. 87. This short book is an equally excellent abridgement for a more general readership. It also contains a verse-by-verse commentary. Ideal for students who read French!

J. BARTON

MILLER, P. D.: *Deuteronomy* (Interpretation). 1990. Pp. xv, 253. (John Knox, Atlanta. Price: \$21.95. ISBN 080423105 2)

Some ten volumes are now available of the Old Testament commentaries in this series, and their format and concerns are now familiar. Aimed at preachers and teachers, the commentaries do not deal explicitly with detailed textual, literary, and historical problems, but aim to establish a dialogue between the text and contemporary issues of life and faith. So, in place of a verse by verse, or word by word, commentary, the biblical books are approached through larger units on which expository essays are provided. In the case of the present volume at least, this does not mean that the customary problems of historical scholarship are simply forgotten. Miller shows not simply by his comprehensive bibliography but also in the substance of his exposition his familiarity with the whole range of issues that have long engaged scholarly attention. The redactional history of Deuteronomy, the literary and historical issues, the history of its interpretation, have all been worked through to yield an interpretation that is rich and suggestive. Miller pays particular attention to three issues: the impact of the book in its own time, how it was read at the Reformation period, and the ways in which it may continue to sustain contemporary communities of faith. The decalogue and the Shema receive particularly extensive treatment, and the remainder of the law is expounded as guidance for specific matters in the light of the guiding principles that they provide.

A. D. H. MAYES

MURPHY, R. E., O.Carm.: *The Song of Songs: A Commentary on the Book of Canticles or the Song of Songs* (Hermeneia). 1990. Pp. xxii, 237. (Fortress, Minneapolis, Price: \$21.95. ISBN 080066024 2)

For more than fifty years Roland Murphy has contributed significantly to our understanding of the Song of Songs (SoS). In 1949 he wrote on the structure of the book (*CBQ* 11, pp. 381-91) and since then a steady stream of essays and articles has established him as an authority in the field of wisdom in general and in SoS in particular. His new commentary in the *Hermeneia* series represents his mature thinking on the literary character and structure of SoS, together with a close reading and exegesis of the Hebrew text. The Introduction consists of more than a hundred pages dealing with such topics as authorship, date, Hebrew text, history of interpretation, comparison with the ancient love literature of Egypt and Mesopotamia, literary analysis, aspects of composition, style, language, prosody, meaning and theological significance. Lucidly written and amply footnoted the Introduction will appeal to all students of the book. In accordance with the format of the series, Professor Murphy's translation of the Hebrew text of the Song has textual and linguistic

notes followed by a section on interpretation. The bibliography is selective, especially for works written before the nineteenth century. P. W. COXON

NIELSEN, E.: *31 udvalgte salmer fra Det gamle Testamente fortolket*. 1990. Pp. 135 (Anis, Frederiksberg. Price: D.Kr. 148. ISBN 87 7457 098 6)

In 1984 E. Hammershaimb published a commentary in Danish on 15 psalms for students (*B.L.* 1985, p. 57). Now, E. Nielsen follows up with a commentary on 30 other psalms and one repetition; his book is dedicated to Professor Hammershaimb, and the reader is referred to the introduction in EH's book. The psalms are dealt with after their genre: national and individual lamentations (74, 79, 137 + 88, 3, 6, 13, 51), psalms of thanksgiving (30, 111, 118), of confidence (23, 27, 46, 48), royal psalms (2, 20), enthronement psalms (47, 93, 96), psalms of pilgrimage (121f, 126, 130f, 133f), and hymns (104, 103, 148, 150). The author gives his own translation, has a thorough discussion of the textcritical problems, and a short statement about the rhythm; then follow a rendering of the content, a formcritical definition, a presentation of a selection of problems depending on the psalm in question, and finally the author suggests the age of the psalm — all in all a useful tool for beginners in exegesis.

K. JEPPESEN

ROBERTSON, O. P.: *The Books of Nahum, Habakkuk, and Zephaniah* (NICOT). 1990. Pp. x, 357. (Eerdmans, Grand Rapids MI. Price: \$28.95. ISBN 0 8028 2374 2)

It seems that contributors to this series interpret their wide-ranging brief differently. In this commentary on three of the minor prophets, Robertson clearly has the preacher rather than the scholar primarily in view. This attention is focused on a reformed exposition of the text and its place within Biblical theology as a whole. More than is usually the case, there are numerous and more extended discussions of relevant New Testament passages, and Robertson draws on a wide range of theological arguments to justify the truth, value and relevance of the prophets' words. Other readers, however, will miss interaction with most contemporary scholarly concerns, not least in the realm of textual criticism. The MT is accepted throughout, many well-known difficulties in these books are passed over without mention, and references to discussions of them and alternative proposals in commentaries and journals are conspicuously absent. Some will also have difficulties with aspects of Robertson's critical position, as, for instance, when he uses the Chronicler's account of Manasseh's conversion as the basis for his dating of the book of Nahum. It is therefore likely that this commentary will be most appreciated by those for whom it is primarily intended.

H. G. M. WILLIAMSON

ROSENDAL, B.: *Ordsprogenes bog fortolket*. 1990. Pp. 163 (Det danske Bibelselskab, Copenhagen. Price: D.Kr. 140. ISBN 87 7523 271 5)

In his introduction to this commentary the author takes his point of departure in the Danish proverb tradition, and upon that basis he explores the formcritical problems connected with the book of Proverbs. He deals with the impact of proverbs, the theology of the biblical proverbs, including those in the New Testament, and finally a short introduction to the use of biblical proverbs in Christian poetry, especially hymns found in the Danish hymnbook, is given. A commentary on Proverbs is not a book read in one breath from beginning to end, but using it as a reference book, the lay reader,

for whom this book first and foremost was written, will find a lot of valuable information, and for the theologian too, it is an excellent introduction to Wisdom.

K. JEPPESEN

ROSENDAL, B. (ed.): *Studier i Jesajabogen* (Bibel og historie 12). 1989. Pp. 129 (Aarhus Universitetsforlag, Aarhus. Price: D.Kr. 148. ISBN 87 7288 260 3)

This book, which was presented to Prof. Otzen of the University of Aarhus on the occasion of his 60th birthday, contains four studies on the Book of Isaiah, all written by Old Testament colleagues in Aarhus. In an article about the call of Isaiah in recent study K. Nielsen describes the use and development of the theme of inveteracy from Isaiah to Ezekiel. H. J. Lundager Jensen throws light on Isa. 14 on the basis of the new comparative study of religious history. K. Jeppesen traces the use of the servant motif in the Book of Isaiah, thereby stressing the importance of the redactional process which united the various parts in this prophetic book. Finally B. Rosendal describes how the concept of 'righteousness' is employed in the final part of the book, against the background of the use of *s^edāqā* in Proto- and Deutero-Isaiah. These four studies represent four different but topical procedures employed in recent study of prophetic literature in the Old Testament and thus provide a useful introduction to prophetic studies.

N. P. LEMCHE

RUSSELL, D. S.: *Daniel: An Active Volcano*. 1989. Pp. 141. (Westminster/John Knox Press, Louisville KY. Price: \$11.95. ISBN 0664 25090 4)

The Edinburgh edition of this book was reviewed in *B.L.* 1990, p. 60.

A. G. AULD

SCHIBLER, D.: *Le Livre de Michée* (Commentaire évangélique de la Bible). 1989. Pp. 152. (Édifac, Vaux-sur-Seine. Price: Fr. 97. ISBN 2 904407 10 3)

The Faculté de Théologie Évangélique of Vaux-sur-Seine has inaugurated a new series of paperback commentaries, of which the first batch is said to include two-volume studies of Ezekiel and of Job, a volume on Joel and Obadiah, and several on New Testament books, as well as this commentary on Micah. The series aims to follow a middle course between the increasingly massive and daunting specialist commentaries and excessively superficial popular treatments. Schibler offers a useful introduction and a short bibliography. In the commentary itself his stance is conservative, with a greater part of the biblical book attributed to Micah himself than has been usual, but he recognizes other views, and his main concern is in any case exegetical, with a particular interest in the passages expressing a future hope for the community.

R. J. COGGINS

TAYLOR, D. B.: *Job: a rational exposition*. 1990. Pp. 309. (Merlin Books, Braunton, Devon. Price: £16.95. ISBN 086303 508 6)

This book belongs to the honourable tradition among books on Job of writings of the gifted amateur. The author's aim is primarily an exposition of the content of the book, to which end he prints the RSV text section by section and writes a discursive account of the argument, along with some of his own reflections on the truth or falsity of the opinions expressed by the characters.

Fluent and intelligent as the writing is, it is rather wordy and not particularly interesting, being neither very novel nor very rigorous, and teetering at times on the edge of the self-indulgent. 'Rational', by the way, means the author's starting point that the God of the book is 'an imaginary being' — though this does not mean that the ideas of the book are necessarily untrue. If anything, this study is yet another tribute to the power of the book of Job to provoke and compel its readers, technically skilled and otherwise, into formulating their own personal response.

D. J. A. CLINES

VUILLEUMIER, R. and KELLER, C.-A.: *Michée — Nahoum — Habacuc — Sophonie*. 2nd ed. (Commentaire de l'Ancien Testament XIb). 1990. Pp. 224. (Labor et Fides, Genève. Price: SwFr 45.00. ISBN 2 8309 0609 8)

The first edition of this commentary was welcomed in *B.L.* 1973, p. 30. The work is now reprinted with corrections and an extra page of bibliography. It will continue to be valued as an attractive combination of detail and readable exposition.

J. H. EATON

WIDYAPRANAWA, S. H.: *The Lord is Saviour, Faith in National Crisis: A Commentary on the Book of Isaiah 1–39* (International Theological Commentary). 1990. Pp. xiv, 266. (Handsel, Edinburgh; Eerdmans, Grand Rapids, Michigan. Price: £6.75 (\$14.95). ISBN 1 871828 02 3; 0 8028 0338 5)

This commentary, like others in the series, is intended to concentrate on the theological issues, especially those that are of concern at the present day. The author is an Indonesian, Professor of Old Testament at Duta Wacana United Theological College, Yogyakarta, and his authorship of this volume reflects the series editors' concern that 'a commentary on the Bible must transcend the parochialism of Western civilization and be sensitive to issues that are the special problems of persons who live outside the "Christian" West.' The series, according to the editors, 'moves beyond the usual historical-critical approach' to offer a theological interpretation. In practice this means that an author untutored in purely literary approaches must adopt a particular critical view of the book on which to base his interpretation (here a moderate conservatism à la von Rad) but is denied the space to justify it. Within this acute limitation of space, Professor Widyapranawa does a workmanlike job in elucidating the meaning of the text for the lay reader or busy pastor or preacher, and in pointing to some of the theological issues arising from it for a Christian audience. But, though helpful things are said on individual passages, it is hard to discern a unified theological view of the book in these pages, except in very general terms, and at times the commentary descends to mere moralizing. Again, observations of value arise out of the Indonesian environment, but it is hard to see the general approach as distinctively Asian. A more generous allocation of space might have overcome some of these problems, and was surely called for for such a rich and extensive portion of text.

W. J. HOUSTON

WOLFF, H. W.: *Haggai, a commentary*. Translated by M. Kohl. 1988. Pp. 128. (Augsburg, Minneapolis. N.p. ISBN 0 8066 2366 7)

This is a translation of Wolff's *Dodekapropheten 6: Haggai* (Biblicher Kommentar–Altes Testament XIV/6), reviewed in *B.L.* 1987, p. 57. It is welcome to have this distinguished commentary in English so quickly, if not also from a British publisher.

W. J. HOUSTON

WOLFF, H. W.: *Micah, a commentary*. Translated by G. Stansell. 1990. Pp. ix, 258. (Augsburg, Minneapolis. Price: \$19.95. ISBN 0 8066 2449 3)

This is a translation of Wolff's *Dodekapropheton 4: Micah* (Biblicher Kommentar–Altes Testament XIV/4), reviewed in *B.L.* 1982, p. 54 and 1983, p. 57. It is welcome to have this highly regarded commentary in English, and it is regrettable that this translation also has failed to find a British publisher.

W. J. HOUSTON

WOLFF, H. W.: *Obadiah and Jonah, a commentary*. Translated by M. Kohl. 1986. Pp. 192. (Augsburg, Minneapolis. N. p. ISBN 0 806 62244 X)

This is a translation of Wolff's *Dodekapropheton 3: Obadja und Jona* (Biblicher Kommentar XIV, 3), reviewed in *B.L.* 1979, p. 64. It is very welcome to have this valuable commentary in English.

W. J. HOUSTON

VAN ZYL, A. H.: *1 Samuel*. Deel I (De Prediking van het Oude Testament). 1988. Pp. 252. (Callenbach, Nijkerk. Price: fl 65.50; sub. price: fl 59.50. ISBN 90 266 0739 3)

VAN ZYL, A. H.: *1 Samuel*. Deel II (De Prediking van het Oude Testament). 1989. Pp. 207. (Callenbach, Nijkerk. Price: fl 65.50; sub. price: fl 59.50. ISBN 90 266 0192 1)

In accordance with the pattern of the series, the emphasis in this commentary is on exegesis (with an expository section for each passage), and the introduction to the book as a whole is brief. 1 Samuel is regarded as essentially the work of an author who belonged to a prophetic circle in Jerusalem in the reign of Rehoboam and used older traditions; and relatively little change was made by a Deuteronomistic redactor. Some other editorial work is also recognized, such as the addition of the Song of Hannah in 2:1–10. The commentary is based on the MT, and variants of 4QSam^b and the LXX are rarely discussed in detail (doubtless, to the disappointment of some readers). 1 Sam. 1–15 is discussed in volume I, and the rest in volume II. Each volume has detailed endnotes, a list of abbreviations and a bibliography. It is a pity that the bibliographies were not checked more carefully, for there are too many errors (e. g. a book of S. R. Driver is ascribed to his son, and an article by the latter to the father; and the correct 'Thomas, D.W.' on one page is apparently distinguished from the incorrect 'Winton-Thomas, D.' on another), and mistakes in volume I are repeated in volume II. Neither bibliography mentions P. K. McCarter's commentary, although it is cited (only by the author's name and the page numbers) elsewhere. Van Zyl's detailed commentary usually keeps close to the MT and is cautious and fairly conservative in its approach. For example, despite the similarities between 24:1–23 and 26:1–25, the differences are thought to be best explained by supposing that the passages refer to two distinct events. This commentary is a solid and useful contribution to the study of 1 Samuel.

J. A. EMERTON

6. LITERARY CRITICISM AND INTRODUCTION

ADAR, Z.: *The Book of Genesis: An Introduction to the Biblical World*. Translated from Hebrew by P. Cohen. 1990. Pp. 165. (Magnes, Jerusalem. Price: \$12.00. ISBN 965 223 7272)

Adar, a retired Professor from the Hebrew University, disclaims any interest in 'Genesis research'. He seeks rather to uncover the meaning of

Genesis as an 'integral whole' (p. 9), which has to do with man as a created being who has evil as a constant companion (p. 160), and with 'the history of Israel not as a national one but as a cosmic history which has significance to mankind as a whole' (p. 161). There is no bibliography, very few footnotes, and only an occasional reference to the names of scholars. One name that does occur several times is that of von Rad, who was clearly a formative influence on the theological interpretations offered. What Adar believes about the historicity of the texts expounded can only be inferred. In treating Gen. 1–11 he occasionally uses words like 'legendary' and 'mythological', though at other times (as when writing about Cain, p. 27) he speaks as if he takes the account as factual. From Gen 11 onwards, one's impression is that he thinks that the Genesis author, while being selective for didactic reasons, is basically retailing history.

B. P. ROBINSON

ALTER, R.: *The Art of Biblical Poetry*. 1985, 1990. Pp. xii, 228. (T. & T. Clark, Edinburgh. Price: £9.95. ISBN 0 567 29176 6)

The *Book List* was slow to review the first (American) edition of this important work (*B.L.* 1988, p. 69). A British paperback edition will make it deservedly available to a wide readership of students and serious readers of poetry and the Bible.

A. G. AULD

BAILEY, R. C.: *David in Love and War: The Pursuit of Power in 2 Samuel 10–12* (JSOT Supplement series 75). 1990. Pp. 214. (Sheffield Academic Press. Price: £26.50 (\$45.00). ISBN 1 85075 209 5; ISSN 0309 0787)

This detailed study of 2 Samuel 10–12 examines first the general weaknesses of Rost's theory of a Throne Succession Narrative, and the particular difficulties which scholars have had in integrating these chapters into the supposed Solomonic work (pp. 7–49). The way is then clear for a fresh examination of 2 Samuel 10–12 themselves. The author finds that the Ammonite War narratives, far from representing a unified annalistic source from David's time, comprise a collection of stories given continuity and structure only by the Deuteronomistic redactor, who edited them out of chronological sequence (pp. 51–81). The same is true of the other material in chapters 11–12, the Deuteronomistic Nathan speech functioning as a central component for the whole narrative complex in 1 Samuel 16 to 2 Samuel 24 (and not just for a more limited source), and the David/Bathsheba marriage being edited out of chronological sequence for theological and structural reasons (pp. 83–123). A brief 'summary and conclusions' brings the monograph to its close (pp. 126–30). It is a book which suggests the abandonment of the notion that we can get behind the present form of 2 Samuel to any pre-existent, unified sources, and which, in drawing renewed attention to the theological nature of the text, asks serious questions about the way in which it is often used in historical reconstruction. At a time when it is still commonly assumed that the David traditions are 'historical' in a sense that the preceding stories of the Pentateuch and Joshua-Judges are not, it is an important contribution to the study of biblical narrative.

I. W. PROVAN

BARSTAD, H. M.: *A Way in the Wilderness: The 'Second Exodus' in the Message of Second Isaiah* (Journal of Semitic Studies Monograph, 12). 1989. Pp. xii, 148. (University of Manchester. ISBN 0 9057885 8 9)

Six so-called 'exodus (or 'homecoming') texts' in Second Isaiah (40:3–5; 41:17–20; 42:14–16; 49:8–12; 50:1–3; 55:12–13) are re-examined in the light of

the author's contention that they were not addressed to exiles living in Babylon, but to the people left behind in the ruins of Jerusalem and Judah. Arguing from similar language and imagery particularly in some Psalms, where no exodus or homecoming is mentioned (e.g. 74 and 88), he concludes that these and other passages such as 48:17–21 ("... Go forth from Babylon ...") and 51:9–11 are best interpreted as metaphors from the Holy War tradition. There are some challenging suggestions in this well-argued and original study, especially concerning the overall situational and literary context of these familiar passages. They remind us, whether we are convinced by them or not, that the last word has by no means been said, even in such a thoroughly worked-over field as Second Isaiah.

J. F. A. SAWYER

BEATTIE, D. R. G.: *First Steps in Biblical Criticism* (Studies in Judaism). 1988. Pp. x, 108. (University Press of America, Lanham MD and London. Price: \$17.75. ISBN 08191 7053 4)

The title of this small volume expresses its purpose fairly precisely (except that it is only concerned with the Old Testament). Dr Beattie tells us that it has grown out of lectures given to first-year students at Belfast who, 'steeped from childhood in knowledge of the Bible' (*o si sic omnes*), find difficulty in accepting the methods of biblical criticism. It attempts to persuade them of the necessity of criticism, and to initiate them into its method of argument, gently but firmly. Its scope, however, is limited: the 'criticism' of the title is confined to the literary-historical methods developed in the 19th century, and to textual criticism; the approaches developed or applied in the present century barely make an appearance, though recent work is not ignored. The book therefore cannot be compared with, for example, John Barton's *Reading the Old Testament*. What it does, however, it does very well. The initial approach is to show that the concerns of criticism are not a recent innovation, but in some form very ancient; then the necessity of exercising critical judgement on the Old Testament is set out briefly; finally more than half of the book is devoted to a specific example: the book of Daniel. The case for the second-century origin of the book as it stands, and for an earlier origin for the individual stories, has never been better put. The book will be useful for the kind of constituency Dr Beattie had in mind in writing it, perhaps more widespread across the Atlantic than here.

W. J. HOUSTON

BEAUCHAMP, P.: *L'un et l'autre Testament. 2. Accomplir les écritures* (Collection 'Parole de Dieu'). 1990. Pp. 446. (Editions du Seuil, Paris. Price: Fr 180. ISBN 2 02 011424 0)

The first part of this treatment of the whole Bible appeared in 1977, and its reviewer noted (*B.L.* 1978, p. 60) how different a tradition of biblical study it represented by comparison with Anglo-Saxon empiricism. The same judgement is appropriate for this second volume, the concern of which is to show how the only satisfactory approach to the New Testament is through the Old. The method of illustrating this conviction might be described as 'typological', and it does indeed owe much to that long-standing Catholic approach. But there is also much here that is characteristic of other French intellectual insights: the significance of words as figures, the whole theme of *relecture*, and much else. One is here in a world of biblical study very different from the usual one of historical criticism (though when appropriate Fr Beauchamp shows himself well aware of that approach). Summary of a book which draws together Genesis, Exodus, Job, the Song of Songs, and indeed most of the Old Testament, is impossible; but to read it is a fascinating experience.

R. J. COGGINS

BERGE, K.: *Die Zeit des Jahwisten. Ein Beitrag zur Datierung jahwistischer Vätertexte* (BZAW 186). 1990. Pp. xi, 329. (De Gruyter, Berlin. Price: DM 148.00. ISBN 3 11 011892 0; ISSN 0934 2575)

This is a substantial monograph on the dating of J's patriarchal texts. Unlike the work of Blum reviewed below, which offers a critical reappraisal of Pentateuchal issues from inside the discussion inaugurated by Rendtorff, Schmid, and Van Seters, Berge's study represents a detailed plea for a return to a tenth-century date for the core of the Yahwistic texts about the fathers in Genesis, and offers detailed criticism of the 'new vogue' from the outside. If this immediately gives somewhat unfairly a rather dated impression, then this is reinforced when we learn that the book is a translation of an only lightly altered Norwegian dissertation presented in 1985.

The short opening chapter sketches the task and seeks to justify the choice of a few key texts for detailed examination. Then (11–76) we are offered a literary-critical analysis of Gen. 12:1–9, in itself and in its nearer relationships, on whose basis dating implications are drawn. The third chapter (77–118) discusses Gen. 26 and the related stories about a matriarch, concluding that the story in that chapter depends on both 12:10–20 and 20:1–18 and belongs to a post- not pre-Elohistic Jahwist. The blessing of Jacob (Gen. 27:27b–29) is more briefly discussed (119–46).

Jacob's dream (Gen. 28:10–22) is given more extended treatment (147–94), involving discussion of related material in 13:14–17; 30; and 39. The next chapter (195–228) distinguishes between various promises that the deity will be 'with' someone. And the final two substantial chapters concern blessing. Berge first (229–72) asks, in debate with Schmid and Van Seters, whether 'blessing for the peoples' offers a criterion for dating J; and then (273–310) reviews more generally promises of blessing, and argues that Gen. 12:1ff, 13:14ff, and 28:13ff predate Deuteronomomic reflexion on links between blessing and obedience to the law. The general results are briefly sketched on pp. 311–14.

A. G. AULD

BERGLER, S.: *Joel als Schriftinterpret* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 16). 1988. Pp. 404. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 31.00. ISBN 3 8204 0289 6; ISSN 0722 0790)

Bergler has produced a quite fresh and interesting thesis concerning the origin of the book of Joel. In company with several modern critical interpreters he recognizes that an original base text has been added to and built upon over an extended period of time. As a result we find that particular themes and images are used in the book in more than one way. Where Bergler has something new to offer lies in his explanations of the character and purpose of these new elements.

The original prophecy of Joel was a poem of lamentation and entreaty composed at a time of severe drought. This was given a liturgical dress and subsequently extended in two major ways. First the drought was viewed as a sign of the imminence of the Day of Yahweh, thereby lending a forward look to the text. Secondly the drought was associated with a locust plague and linked thematically with the plague narrative of Exodus 10. This gave a backward look, although both the plague and Day of Yahweh imagery were seen to be held together as central themes of God's saving work towards Israel. Subsequently the theme of the 'foe from the north' was added to this from Jer. 4–6 and a wide variety of other poetic images and allusions was incorporated from prophecies of the exilic age and immediately before this.

Much of the complex language and imagery of Joel is thereby interpreted as a consequence of the manner in which the original text has acted as a

magnet to draw to itself ideas and themes from other prophets. It is an eschatological text, but not a truly apocalyptic one, although it prepares for this. Overall the thesis is an engaging and interesting one which offers some fresh approaches towards explaining the complexity and apparent discontinuities of this difficult book.

R. E. CLEMENTS

BEYERLIN, W.: *Reflexe der Amosvisionen im Jeremiabuch* (OBO 93). 1989. Pp. 119. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: DM 38.00. ISBN 3 7278 0658 3; 3 525 53723 9)

Following his re-examination of Amos's third version in OBO 81 (*B.L.* 1989, p. 68), Beyerlin here propounds the interesting thesis that several elements in the book of Jeremiah are not just similar to but are in fact based on or are reflexes of the reports of Amos's third, fourth, and fifth visions — only those three where doom is fixed. He finds influence from each of Amos 7:7–8; 8:1–2; and 9:4b in Jer. 24; from the first two passages in Jer. 1:11–14; from Amos 7:7–8 alone in Jer. 1:18–19; 15:20a; 21:4; and from Amos 9:4b in Jer. 21:10a; 39:16a; and 44:27a as well. He is confident that all of these Jeremiah passages belong to an advanced stage in the development of that book, though they are not from a single hand.

A. G. AULD

BIDDLE, M. E.: *A Redaction History of Jeremiah 2:1–4:2* (AThANT 77). 1990. Pp. xii, 244. (Theologischer Verlag, Zürich. Price: SwFr 38.00. ISBN 3 290 10078 2)

This book represents Mark Biddle's inaugural dissertation submitted to the Theology Faculty of the University of Zürich in the winter semester 1987–88. It also owes something to the author's ThM thesis *Israel in the Book of Jeremiah* (Rüschlikon Baptist Theological Seminary 1985). These dissertations were supervised respectively by H. H. Schmid and H.-H. Mallau. The book is a comprehensive analysis of scholarship on Jer. 2:1–4:2 which examines every aspect of that complex of material introducing the book of Jeremiah. It is also a systematic re-investigation of Jeremican poetry and a scrutiny of the editorial formation of the textual complex. As such this book must be welcomed as a much needed piece of investigatory work devoted to a serious examination of chapters which pose so many problems for dealing with the book of Jeremiah. In what strikes me as a very good piece of analytical work Biddle offers a most satisfactory account of the matter in terms of Jer. 2–3 as the theological prologue to the book of Jeremiah. Showing formal and linguistic parallels between Jer. 2–3 and Lev. 26, Ps. 106, Jer. 14, Ezra 9, Neh. 1, 9, Dan. 9, and Mal. 1 he argues for the notion of Jer. 2–3 as a 'sermon' (a term with which he is, rightly, not happy) with a charge-call-confession structure which reflects the conventionality of the practice of confession in the post-exilic era. Within the two chapters existing materials have been transformed into the entity which now introduces the book of Jeremiah. The complex which has been produced by this formation 'is meant to be read as a *theological paradigm* of sin and forgiveness, universally applicable to the people of God in all its manifestations. As such a theological treatise, it shows the influence of "orthodox" post-exilic prayers of confession and seems designed to motivate such a confession response on the part of its readership.' (p. 228; the emphases are Biddle's). The literary competence of the editors of Jeremiah is an important factor for Biddle's analysis and he argues for redaction as transformation, so that reception and interpretation become important elements in the development of the text. Biddle allows for a multi-stage process over a long period of time as constitutive of the formation of the tradition which not only incorporated words of Jeremiah but

which also developed from the growing written tradition associated with Jeremiah. In my opinion this book represents an excellent contribution to Jeremiah studies.

R. P. CARROLL

BLUM, E.: *Studien zur Komposition des Pentateuch* (BZAW 189). 1990. Pp. x, 433. (De Gruyter, Berlin. Price: DM 148.00. ISBN 3 11 012027 5; ISSN 09342575)

This is Blum's second very substantial discussion of the composition of the Pentateuch. His earlier *Komposition de Vätergeschichte* was commended in *Book List* 1986, p. 63. The starting point of the present work in Exod. 1–14 is natural after these full researches on the patriarchal story; but it is both logically independent of his earlier work, and proves itself particularly fruitful. He reckons with two main compositions or compositional stages in the production of the Pentateuch: the Deuteronomistic composition (KD), and its Priestly re-composition which produced KP.

His discussion of KD (7–218) opens with a detailed account first of the unity of Exod. 3:1–4:18 and then of the coherence of the non-Priestly portions of Exod. 1–14. Similar probes of the pre-Priestly materials on Israel at the mountain of God and in the wilderness, prepare Blum's way for a discussion of the whole Deuteronomistic composition, and in particular the relationship of tradition and composition in Exodus and Numbers. He argues that KD, conceived as a greatly expanded prologue to the Deuteronomistic History, had begun not with creation but with Gen. 12:1–3 — the pre-Priestly material in Gen. 1–11 had circulated independently, and creation was not a topic of interest to the Deuteronomists.

Turning to KP (219–360) he argues from an attractive analysis of six portions (Exod. 6f; the plague story; the red sea; Num. 16; Num. 20:1–3; and the primeval story) that the Priestly contribution to the Pentateuch should be termed neither 'source' (for it never existed independently) nor 'redaction' (for the Priestly writers were more creative, or intrusive, than mere editors). The theme of this Priestly (re-)composition was the creator's desire for society, or the nearness of God. Blum concludes this section with some remarks on the relationship between Persian politics and the composition of the Jewish Torah.

The brief concluding Prospect (361–82) is entitled *On the way to the canonical 'Final shape'*. Even in two large books, Blum will not have said the last word on Pentateuchal origins by any means. But in the detail of his discussion, and in the breadth and fairness of his interaction with other studies, he has established himself as one of the most substantial conversation partners.

A. G. AULD

CAMPBELL, A. F.: *The Study Companion to Old Testament Literature: an Approach to the Writings of Pre-exilic and Exilic Israel*. 1989. Pp. viii, 504. (Michael Glazier, Wilmington, Delaware; distributed in U.K. by Fowler Wright Books, Leominster. Price: £14.95. ISBN 0894535862)

This work is aimed at students first embarking on serious study of the Old Testament. It devotes extended sections to the Pentateuch (both contents and critical problems), the Deuteronomistic History, and the pre-exilic prophets (with emphasis on the message rather than detailed critical analysis); a brief concluding chapter is devoted to Jonah and to Job. It attempts to steer a middle path between the strictly technical 'introduction' and mere paraphrase of the biblical material. There are brief bibliographies appended to each section. This could be a useful student guide, though one feels that its impact

would have been greater if some pruning had been carried out; there is a good deal of repetition.

R. J. COGGINS

CATASTINI, A.: *Isaia ed Ezechia. Studio di storia della tradizione di II Re 18–20 // Is. 36–39* (Studi Semitici ns 6). 1989. Pp. 327 (Università degli Studi “La Sapienza”, Rome)

This is a meticulous study, based on sound methodology, of the stratification to be discerned in the various Hebrew and Greek witnesses to the parallel passages in 2 Kings and Isaiah. Ample collations are provided, and an especially valuable feature is the good coverage of the complex Greek witnesses. A final chapter discusses the ideological implications that lie behind the developments in the text tradition. There is an English summary.

S. P. BROCK

CHISHOLM, R. B., Jr: *Interpreting the Minor Prophets*. 1990. Pp. 317. (Zondervan, Grand Rapids MI. Price: \$2.99. ISBN 0 310 30801 1)

This is a guide to the study of the Minor Prophets for conservative readers. For each of the twelve books there is an introduction and a brief section-by-section commentary. Authorial unity and traditional dating are maintained in each case. Chisholm does not, however, entirely ignore critical views, and indeed refers to some of the more important critical works, together with conservative ones, both in footnotes and in the bibliographies. But the brief accounts which he gives of divergent views tend to be cut off somewhat abruptly with such phrases as ‘Each of these points, however, has been satisfactorily countered’ (p. 121, on the date of Jonah), followed by a footnote directing attention to a ‘safe’ conservative work. The defensive stance of the book is here apparent. The format of the running commentary makes it possible to skate over particular difficulties. However, the author is well informed, and makes use of much recent work of a non-controversial nature. There are, for example, helpful discussions of style and structure; and the sections on theology often present useful accounts of the theological ‘message’ of particular books in their final form, even though the author’s presuppositions oblige him to ignore the notion of theological development and to treat all theological ideas occurring within a single book as contemporaneous.

R. N. WHYBRAY

CLARK, D. J. and HATTON, H. A.: *A Translator’s Handbook on the Books of Nahum, Habakkuk, and Zephaniah* (Helps for Translators). 1989. Pp. ix, 221. (United Bible Societies, New York and Stuttgart. Price: \$7.50. ISBN 0 8267 0130 2)

This is another in the series *Helps for Translators* which, on the Old Testament side, seems, so far, to have concentrated on the shorter books. As before, the authors are writing for those who may have no acquaintance with the Hebrew language but who are engaged in translating the Bible into minority languages. It is clear that they are themselves Old Testament scholars who are concerned to communicate up-to-date exegetical information to their constituency. This is done in a thorough and sensitive manner, and the end result is a work of considerable quality. There is a good bibliography, a glossary and an index of concepts and key words.

R. B. SALTERS

CLINES, D. J. A.: *What Does Eve Do to Help? and Other Readerly Questions to the Old Testament* (JSOT Supplement Series 94). 1990. Pp. 178. (Sheffield Academic Press. Price: £18.50 (\$28.50). ISBN 1 85075 248 6; ISSN 0309 0787)

This is a collection of six powerful, witty, and original studies in 'reader-response criticism', most of them revised versions of papers read at meetings of the Society of Biblical Literature in the late 1980s. The first three are on Genesis: a critique of Phyllis Trible's well known interpretation of the Adam and Eve story; a promising search for the book's plot, based on four 'announcements' (1:26ff; 12:1-2; 25:23, 27:27ff, 39f; 37:5-10) — see also p. 97 below, on Turner; and a fresh study of the three 'ancestor (not 'ancestress') in danger' stories in 12, 20 and 26. An analysis of 'The Old Testament Histories' explores the relationship between the pessimistic 'primary history' (Genesis-2 Kings) and the more hopeful 'secondary history' (Chronicles-Nehemiah). The other two studies are 'Deconstructing the Book of Job' and 'Nehemiah: the perils of autobiography'. As well as being extremely illuminating in its own right, this collection is methodologically very important, containing as it does in a most accessible form some of the best of current thinking in biblical research. There are two useful indices, a very valuable bibliography, and a quite excellent introduction.

J. F. A. SAWYER

COGGINS, R.: *Introducing the Old Testament* (Oxford Bible Series). 1990. Pp. xi, 165. (Oxford University Press. Price: £25.00; paperback price: £8.95. ISBN 0 19 213154 7; 0 19 213255 5 (pbk))

The reader of an Introduction by Richard Coggins should expect to find lucid exposition, impressive and up-to-date knowledge, and some originality of both conception and detail. In none of these respects will the reader of this volume be disappointed. All of the chapters are framed as questions, the first 'What is the Old Testament?', in whose seven pages a range of crucial matters of content and reception history are deftly touched upon. The next question, 'What does it mean?' deals mostly with textual criticism (hermeneutics are given ample space later). 'Did it all Happen?' is naturally followed by 'What does Archaeology Contribute?', and thus just as naturally by 'What Kind of Society was Israel?'. From sociology the theme modulates to anthropology (disappointingly 'What is Man?' rather than 'What is a Human Being?') The following chapter, 'The Old Testament as Liberation?' is where feminist issues are discussed, and in 'What Kind of Literature?' a description of the 'old-style' of literary criticism is used as a preface to a treatment of narrative theology. In 'What Kind of Religion?' Coggins notes the 'imposition of a distinctive theology as the norm for the community's future existence', and the final chapter 'Is a Theology Possible?' ends with 'a place for doubt' — a doubt which Coggins finds located in the Old Testament itself.

It would be an invidious task to select from these 165 pages a list of items for particular mention. The chapter headings themselves say enough; here is a textbook from which students will acquire a grasp of Old Testament studies as they are at the close of the twentieth century. It must also be highly recommended as a model of how to get the point, get to the point, and get the point across.

P. R. DAVIES

COOTE, R. B. and M. P.: *Power, Politics and the Making of the Bible: An Introduction*. 1990. Pp. xi, 191. (Fortress, Minneapolis. Price: \$12.95. ISBN 0 8006 2441 6)

The thesis of this book is that '... the Bible was produced by demands for legitimacy following changes in rule ...' (p. 162), whether that from Saul to

David (The History of David's Rise, the Pentateuchal source J); from Solomon to Jeroboam (E); from Manasseh/Amon to Josiah (The Deuteronomistic History); or from the Herodian temple authorities to the rabbis and bishops (the shaping of the Old and New Testament canons). After introductory chapters on the nature of the Bible, Palestinian society, and Israel before the Bible, each significant change in rule is treated in turn, along with the literature to which it supposedly gave rise. The writing is straightforward and readily comprehensible; and if one recognizes the extent to which one is often being presented with speculation rather than with facts, this is a book which can be stimulating. Unfortunately, the book itself does not offer much help to the reader in this regard. Speculation often appears clothed as fact throughout its pages (e.g. the assertion on p. 27 that 'Except among his own gang, David was never popular . . .'; and the claim on p. 60 that the contents of the Deuteronomistic History were communicated to those outside the Josianic court by being ' . . . read aloud to preempted magnates invited to do battle for new land . . .'). There is no hesitancy; no hint that some of the authors' ideas come from the mainstream of current scholarship, and others from a distant tributary; and certainly no idea that the thesis might be weaker in regard to some texts than in regard to others. The biblical text is bowed down under the weight of the politico-sociological theory which is brought to its reading — a theory which in the end surely does not take seriously enough the nature of the Bible as a 'work' profoundly subversive of all human authority and power structures. It is difficult to imagine that the kind of reader for whom introductions to the Bible are normally intended is, as a result of reading this book, likely to have a clearer idea of the complexities involved in speaking of the history behind the text, much less a clearer idea of how to read the text itself.

I. W. PROVÁN

CORTESE, E.: *Josua 13–21. Ein priesterschriftlicher Abschnitt im deuteronomistischen Geschichtswerk* (OBO 94). 1990. Pp. 122. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 34.00. ISBN 3 7278 0661 3; 3 525 53724 7)

This study, presented to Vienna University as a *Habilitationsschrift*, is a rather stridently defensive continuation of the author's doctoral work, which was published in 1972 as *La terra di Canaan nella storia sacerdotale del Pentateuco* (B.L. 1974, p. 46). Noth was broadly correct about the Deuteronomistic History and the Tetrateuch, but failed to recognize that Joshua 13–19 was a part of the expanded Priestly Codex (Ps), inserted in Joshua perhaps by Ezra. The reviewer's *Joshua, Moses and the Land* draws a good deal of criticism throughout, but (in reassuring company) is more opposed than argued with. It is strange that conclusions based on the comparison of divergent texts which actually exist (MT and LXX of Joshua, similar passages in Joshua and Judges 1) should be deemed by Cortese more subjective than a shifting critical 'consensus' about reconstructed 'Deuteronomistic' and 'Priestly' works.

A. G. AULD

DAY, J.: *Psalms* (Old Testament Guides). 1990. Pp. 159. (Sheffield Academic Press. Price: £5.95 (\$9.95). ISBN 1 85075 703 8; ISSN 0264 6498)

This guide to the Psalms is a worthy if rather lengthy addition to a very useful series. An adequate chapter is devoted to the collections and 'books' of the Psalter, but most space is given over to the individual genres and their attendant problems. The survey of these is both crisp and sober. Thus on the problem of the speaker of the 'I' laments and the identity of the enemies referred to, Dr Day accepts that the various theories have all something to be

said for them, though rarely as much as their proposers claim; and he issues the salutary warning that the largely conventional language of such poems in fact resists too assiduous a probing into their precise origins. In the matter of the Autumn Festival and the psalms which scholars have attached to it, he expresses cautious support for Mowinkel, thinks Weiser is onto something, but has little time for the views of the Uppsala school and its British supporters. The final chapter on the theology and interpretation of the Psalms is a fine introduction to a vast topic now attracting increased interest. Some more attention could have been paid to the imagery of the Psalms and how a student should handle it, and sometimes it seemed to me that Day's crispness borders on the laconic. But for the most part he fulfils a difficult remit with clarity, fairness, and discrimination.

J. C. L. GIBSON

DE VRIES, S. J.: *1 and 2 Chronicles* (The Forms of the Old Testament Literature, XI). 1989. Pp. xiii, 363. (Eerdmans, Grand Rapids MI. Price: \$27.95. ISBN 0 8028 0236 2)

The progress of this series has been slower than its editors will have hoped for; this is the sixth volume (out of 24) to appear, nine years after it was initiated by R. E. Murphy on the wisdom books (see *B. L.* 1983, p. 73, for a review of Murphy and a discussion of the project). As with other series, this has expanded considerably; Murphy dealt with six biblical books, containing 100+ chapters, in 185 pages. But these comments must not detract from the value of de Vries' work; for 1 Chronicles in particular careful form-critical analysis is an invaluable and necessary first stage of detailed study. He starts from the whole work, regarding Chronicles as distinct from Ezra and Nehemiah, then looks at the larger units and then at the individual sections, under the headings of Structure, Genre, Setting, Intention (these two often combined) and Bibliography. The whole is rounded off with the usual glossary of form-critical terms, accompanied by their German equivalents. It is not yet clear, at least to this reader, how far consistency in the use of these terms over different parts of the Bible has been aimed at or achieved.

R. J. COGGINS

DICOU, B.: *Jakob en Esau, Israël en Edom. Israël tegenover de volken in de verhalen over Jakob en Esau in Genesis en in de grote profetieën over Edom*. 1990. Pp. vii, 299. (Publivorm, Vorburg. ISBN 90 6495 225 6)

The introduction to this dissertation at the University of Amsterdam states the thesis that the stories of Jacob and Esau in Genesis have the same theological background as the major oracles against Edom in the prophets, namely the idea that Edom is the representative of the nations acting over against Israel. The thesis is advanced in contrast to those who believe that the attitude is different in Genesis and the prophets. Dicou's study is synchronic, and he defends his approach to the text. He intends, however, to write a second book offering a diachronic study. Part I (pp. 9–60) discusses Gen. 25–37:1, which tells of the line that receives the promise of blessing and the land; it comes to Jacob-Israel in a process of separation from other lines of descent. Like Lot and Ishmael, even Esau-Edom, who was the twin brother of Jacob-Israel, loses the birthright, lives outside the promised land, and marries foreign wives. Edom is thus the representative of the nations in contrast to Israel. Part II (pp. 61–175) examines the principal prophecies against Edom in Isa. 34 (cp. 63:1–6); Jer. 49:7–22; Ezek. 35; and Obadiah. It is found that here too, despite differences in the different prophecies, Edom serves as a representative of the nations over against Israel. Part III (pp. 176–89) compares the conclusions of parts I and II and notes the similarities (among other

things, Jacob's time in Mesopotamia is compared to the Babylonian exile). A brief epilogue speaks of Dicou's plans for the sequel to this book. There follow endnotes; translations of the relevant prophetic passages with notes; tables relevant to Parts I and II with comments; a bibliography; and an English summary. The argument in this book seems stronger in Part II than in Part I.

J. A. EMERTON

DOORLY, W. J.: *Prophet of Justice: Understanding the Book of Amos*. 1989. Pp. iv, 92. (Paulist, Mahwah NJ and New York. Price: \$5.95. ISBN 0 8091 3089 0)

The opening chapter of this crystal clear study reviews the literary analyses of J. L. Mays, H. W. Wolff, and R. L. Coote, and opts to build on the last-named, with rather too much help also from the biblical-sociological analyses of Gottwald, Hopkins, and R. R. Wilson. The next chapter offers a fresh presentation of the message of the eighth-century prophet as delimited by Coote; and is followed by a short sociology of rural Israel in that period. Discussions of the seventh-century scribe of Jerusalem, and of the final author of the Book follow. A short chapter dispels potential worries about a biblical book having three authors; and the last one offers 'spiritual truth from Amos'. Ten homiletical themes and some recommended reading complete the volume.

A. G. AULD

ELLIOTT, Sister M. T., RSM: *The Literary Unity of the Canticle* (Europäische Hochschulschriften, Reihe XXIII, Bd. 371). 1989. Pp. xiii, 383. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 34.00. ISBN 3 631 42121 4; ISSN 0721 3409)

The author of this study, originally presented as a doctoral dissertation in Biblical Science at the Pontifical Biblical Institute in Rome, pursues a line of investigation into the literary structure of the Song of Songs (SoS) that has found favour in recent years with a number of the book's critics. They see in it a unified sequence of love lyrics. In common with them Sister Elliott gets involved in a detailed treatment of genre, structure and interpretation of what she calls the book's 'poetic unity'. Various approaches to the literary integrity of the SoS (the allegorical, dramatic, liturgical and lyrical) are reviewed in the first part of the volume. The second part comprises a close reading of the Masoretic Text, and the third part assembles and evaluates the evidence for textual unity on formal and stylistic levels. The author of this meticulously worked out thesis comes to the conclusion that the Song is a single lyric poem deliberately structured and well unified. A final section is devoted to hermeneutical reflections. Sister Elliott presents her thesis with considerable vigour and skill but like her predecessors in the school of unity she tends to under estimate the powers of skilful compilers who might plausibly have welded together individual poems by exploiting associate patterns, themes and motifs redolent of love poetry.

P. W. COXON

FEWELL, D. N. and GUNN, D. M.: *Compromising Redemption: Relating Characters in the Book of Ruth* (Literary Currents in Biblical Interpretation). 1990. Pp. 141. (Westminster/John Knox, Louisville KY. Price: \$11.95. ISBN 0 664 25135 8)

This joint production belongs to a new series of slim volumes on biblical interpretation from a literary point of view. The series intends (nay practises) to reflect movements away from the old historical-critical questions about

origins, authors, intentions, settings etc, and towards a growing sophistication of reading the biblical text in the light of modern developments in secular critical theory — concerns which focus on the instability of language, the plurality of readings, and the key role of readers in the production of meaning. As general editors of the series Fewell and Gunn offer us here a short — less than one hundred pages of text, some twenty-five pages of notes, a short bibliography, and modest indexes — book providing two kinds of reading of the book of Ruth. Part I 'A Lapful of Grain: Reading Ruth in a Biblical Collage' and Part II 'Gleaning the Fields: A Literary-Critical Reading of Ruth' follow a short introduction which explains what Fewell and Gunn are doing in their book. Their approach to the text reflects a move characteristic of lecturers in schools, colleges and universities: they retell the story and that retelling allows contours of the text to be highlighted while, at the same time, making the reader enter the text and engage with it. Their approach makes for an engaging little book which does more than it says and stimulates the (ie this) reader to read further into and out of the text in all sorts of ways which can only be described as meaningful. Naïve and simplistic — like the book of Ruth itself in many ways — I liked this little book and applaud its authors' aims and achievements. There is much to argue with in the book, and many arguments about Ruth and its meaning in the history of the reception of Ruth are engaged with in the Notes section. As another set of readings of Ruth the book is lightweight and therefore ideal for introducing students and first-time readers of Ruth to something of the sophistication of modern post-critical readings of biblical texts. While it may now be time for Fewell and Gunn to move on to separate and more sophisticated interpretative tasks, I must congratulate them on the production of this book and wish their series great good fortune in the years to come.

R. P. CARROLL

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. Pp. xi, 72. (Eos, St. Ottilien. Price: DM 19.00. ISBN 3 88096 530 7)

This detailed little study argues that 2 Samuel 5:6–9 only became the story of David's conquest of Jerusalem by redactional placement. Military action is not implied by the verb *lkd* (v. 7). Alt's almost canonical study of Jerusalem's rise is critically reviewed. On the other hand, the common view that 1 Chr. 11 is based on the present text of 2 Sam. 5 is advanced without critical examination, this despite the fact that some phrases which Floss argues are later supplements to the original story are also shown in his own clear tabulated comparison of the texts to be Samuel 'pluses'. His own conclusions are closer to those of C. Schäfer-Lichtenberger (*B.L.* 1984, p. 41); as Flöss notes they were substantially adumbrated by W. E. Barnes who argued in 1914 that the original interest of the passage was religious, not military or political.

A. G. AULD

FRITZ, V., POHLMANN, K.-F., and SCHMITT, H.-C. (eds): *Prophet und Prophetenbuch: Festschrift für Otto Kaiser zum 65. Geburtstag* (BZAW 185). 1989. Pp. vii, 284. (De Gruyter, Berlin. Price: DM 144.00. ISBN 3 11011339 2)

An important collection of nineteen essays in honour of an important student of the prophets, and much else besides. The first two are in English: F. E. Deist asks, in terms very congenial to this reviewer but not to all his fellow contributors, if we are heading for a paradigm switch in our analysis of

the prophets; and J. A. Emerton discusses the meaning of the verb *hāmas* in Jer. 13:22. The only other non-German piece is W. McKane's acute discussion of Jeremiah 27:5–8, especially 'Jeremiah my servant', a version of which he presented to the summer meeting of the Society in 1988. There are three essays on Amos: Fritz considers 'Amosbuch, Amosschule und historischer Amos'; H. Gese writes on Amos 8:4–8 — the cosmic mischief of business greed; and J. Jeremias, on the oracles against the nations and the vision reports in the book of Amos. Only S. Mittmann and L. Perlitt venture into the Isaiah waters where Kaiser has attempted to stem the tide: the former gives a detailed reading of Isa. 10:5–9, 13aβ–15, the woe against Assyria; the latter discusses Isaiah and the Deuteronomists. A. H. J. Gunneweg and E. Würthwein deal with chapters of 1 Kings: the one, under the title 'Die Prophetenlegende 1 Reg 13 — Missdeutung, Umdeutung, Bedeutung'; the other, discussing Elijah's sacrifice-test in 1 Kgs 18:21–39. W. Thiel and G. Wanke join McKane in handling Jeremiah. Thiel writes on disaster from the north in 1:11–16; and Wanke reviews carefully what he finds a less-than-critical consensus over Jeremiah's purchase of the field. Pohlmann continues the question about the oldest texts in the book of Ezekiel, reflecting on 17:19 and 31. Three studies handle links between Prophets and Pentateuch: W. H. Schmidt sketches the diversity and unity of Old Testament theology; Schmitt, traditions of the prophetic books in the layers of the plague narrative in Exod. 7:1–11:10; and T. Veijola, the prophets and the age of the sabbath command. There remain E. S. Gerstenberger, with observations and reflections on the tradition and redaction processes in the prophetic writings, asking if we should detect 'community education' in the prophetic books; C. H. Rat-schow, on the hope of the Christian; and B. Duhm — out of time, and out of the alphabetical order in which the other authors appear, and in Latin — on the inspiration of the prophets. This is an unpublished treatise, submitted when he was 23 towards obtaining a tutorial position, retrieved by R. Smend from the Göttingen University archive and contributed by him to this collection so enabling a posthumous tribute from one substantial Isaiah commentator to another.

A. G. AULD

GABRIEL, I.: *Friede über Israel: Eine Untersuchung zur Friedenstheologie in Chronik I 10–II 36* (Österreichische Biblische Studien 10). 1990. Pp. ix, 226. (Österreichisches Katholisches Bibelwerk, Klosterneuburg. Price: ÖS 284.00; DM 42.40; SwFr. 35.80. ISBN 3 85396 080 4)

This Vienna dissertation is concerned with the Chronicler's use of those terms which relate to 'peace' and 'rest', and the usage of *shalom*, *m'nuchah*, *sheqet*, and their cognates is examined in detail, with particular reference to David, Solomon, and, in the period of the divided monarchy, the extended account of Asa and Jehoshaphat. Each period is seen as being given its own distinct characteristics, as part of the Chronicler's exegetical purpose, with the reshaping of the Nathan oracle in 1 Chr. 22:9, looking forward to Solomon the man of peace, as the climax. After the division of the kingdom lasting peace was no longer possible. The book ends with a consideration of the Chronicler's aspirations for the future of the community, which are seen as distinctly Utopian. Even if there are no remarkable new insights, this is an interesting addition to the growing corpus of material studying the once-neglected books of Chronicles.

R. J. COGGINS

GOLDINGAY, J.: *Daniel* (Word Biblical Themes). 1989. Pp. xii, 113. (Word Books, Dallas TX. Price: \$9.99. ISBN 0 8499 0794 2)

It may be questioned, in these days of more sophisticated reading of literature by biblical scholars, whether distilling a biblical book into 'themes'

serves the text or the reverse. But the aim of this series being to serve preachers, teachers, worshippers and 'the discipleship of God's people' (Foreword, p. ix), such considerations will hardly prevail. The concept of 'Word Biblical Themes' is for the authors of the *Word Biblical Commentary* to address persons apparently unable or unwilling to read not only the Bible, but even a commentary.

This volume, accordingly, contains nothing not already in Goldingay's fine commentary. The themes offered are 'Faithfulness — Divine and Human', 'Sovereignty — Divine and Human', 'Insight — Divine and Human', 'Daniel's God and Daniel's Prayer', 'The Powers of Heaven', 'Perspectives on History', 'The Time of Crisis' and 'The End'. One could argue endlessly about this selection, but the question is academic, and the book is not. Even so, as long as there is an audience for 'theological distillation', that audience is better off with Goldingay's intelligent treatment (which is true for the series in general) than most of what the marketplace offers. A good enough defence for this kind of exercise?

P. R. DAVIES

GOULDER, M.: *The Prayers of David (Psalms 51–72): Studies in the Psalter*, II (JSOT Supplement Series 102). 1990. Pp. 266. (Almond, Sheffield. Price: £35.00 (\$60.00). ISBN 1 85075 258 3; ISSN 03090787)

In this second of a number of projected studies on the Psalter Dr Goulder deals with Psalms 51–72, most of which are in their headings identified as David psalms and to which with not a few other scholars he believes the rubric 'the prayers of David' at the end of Ps. 72 properly belongs. But he takes the attribution much more seriously than his fellow scholars and argues, if not exactly for Davidic authorship, at least for their composition by a court poet during the king's lifetime. In his view they are arranged in chronological order and mirror the same sequence of events as the so-called Succession Narrative, beginning with Ps. 51 written in response to Uriah's murder and ending with Ps. 72 written to celebrate Solomon's accession. The motive for such a collection can only, as he sees it, have been liturgical, and this leads him to the hypothesis that the 'prayers' were chanted liturgically each year during a procession at the autumn festival in Jerusalem and that interspersed with these chants were recitations of suitable parts of the Succession Narrative or some earlier form of it. Whether his retailed reconstruction of this rite and of the historical circumstances (not necessarily those of the headings) lying behind each psalm will carry conviction is doubtful, though his thesis strikes me as considerably less speculative than the one he advanced in his earlier study of the Psalms of Korah (see *B.L.* 1984, p. 68). The real value of this book (as of his previous one) lies rather in its plea for more attention to be paid to the collections within the Psalter as *collections*. The regnant *Gattung* or genre criticism gathers together psalms of a similar type from any part of the Psalter, ignoring their present location and their headings, and then proceeds on that basis to invent *Sitzen im Leben* for them. Goulder admits that his own reconstruction is hypothetical but claims that it is less so than those of Gunkel and his successors and that he is in touch, as they are not, with ancient tradition. He has a case here which ought not to be superciliously dismissed by scholars whose lineage goes back for no more than a century and a half; see his remarks on p. 5 about where in Psalms criticism (and in other areas of Old Testament criticism?) the *onus probandi* ought to lie.

J. C. L. GIBSON

GRAHAM, M. P.: *The Utilization of 1 and 2 Chronicles in the Reconstruction of Israelite History in the Nineteenth Century* (SBL Dissertation Series 116). 1990. Pp. xii, 268. (Scholars Press, Atlanta, GA. Price: \$25.95 (member price: \$16.95); paperback price: \$16.95 (member price: \$11.95). ISBN 1 55540 354 9; 1 55540 355 7 (pbk))

The substance of this Emory dissertation is the setting out of the views of some 60 nineteenth-century scholars, the great majority of them in Germany or Britain, on the reconstruction of the history of ancient Israel. Their view whether or not evidence found only in Chronicles could legitimately be used in such reconstructions functions as a kind of test case. Particular attention is paid to the implications of source-critical study of the Pentateuch, especially the identification and late dating of a P source; and to the claims made that archaeology vindicated the historical reliability of the Chronicler. A work of this kind inevitably involves a good deal of repetition, so that the feeling is induced that one never again wants to hear of Zerah the Ethiopian, and there are some stylistic infelicities, but the information contained seems accurate (save for the placing of the see of Glasgow in England) and the deductions made are generally judicious.

R. J. COGGINS

HALS, R. M.: *Ezekiel* (The Forms of the Old Testament Literature, XIX). 1989. Pp. xiii, 363. (Eerdmans, Grand Rapids, MI. Price: \$29.95. ISBN 08028 0340 7)

This volume follows the established pattern and methodology of the *Forms of Old Testament Literature* series, edited by R. P. Knierim and G. M. Tucker. Thus a detailed form-critical analysis of each unit of the text is given, with the author's exegesis based upon a close examination of the structure, genre, setting and intention of each section. The Book as a whole is discussed (rather briefly), before the individual units of chapters 1–24, 25–32, and 33–48 are in turn reviewed in considerable detail, with bibliography arranged under each unit, with an emphasis on those works particularly relevant to a form-critical analysis. There is an extensive and valuable glossary of relevant genres and formulae, with additional bibliography.

Much attention is devoted to Ezekiel's theological perspective and style, with an emphasis on his heritage as a priest-prophet. Hals acknowledges the large part given in the Book to proclamations of judgment; moreover, he demonstrates the dominantly 'negative' shape of most of Ezekiel's promises, showing how they are usually expressed as the undoing of past evil. Nevertheless, Ezekiel is not a prophet of despair. Rather, he affirms the stubborn grace of Israel's sovereign Lord, the God who follows his people into the death of exile and loss of nationhood, and promises them life out of death via a new exodus, a new peoplehood and a new temple. Hals here picks up some of the emphases of his earlier popular work, *Grace and Faith in the Old Testament*.

Whilst acknowledging considerable indebtedness to Zimmerli, Hals is less inclined to attempt to restore an 'original' text by emendation. In certain other respects too the book is marked by a cautious scholarly approach. Thus, for example, Hals is critical of the common attempt to derive (especially from chapters 40–48) a basis for a historical reconstruction of the priesthood. At times one feels that Hals is somewhat restricted by the format imposed by the series, yet paradoxically the discipline imposed by these constraints contributes much to the usefulness of the book. This very substantial study repays close study and is to be warmly commended.

P. W. JOYCE

HARDMEIER, C.: *Prophetie im Streit vor dem Untergang Judas: Erzähl-kommunikative Studien zur Entstehungssituation der Jesaja-und Jeremiaer-zählungen in II Reg 18–20 und Jer 37–40* (BZAW 187). 1989. Pp. xvii, 506. (De Gruyter, Berlin. Price: DM 178.00. ISBN 3 11 011735 5; ISSN 0934 2575)

The range of questions relating to the Isaianic narratives of 2 Kgs 18–20 has increased, rather than abated, as a result of increased attention to them in recent years — see also p. 99 below, on Vera Chamaza. Hardmeier offers a truly major study which deserves the closest consideration and respect. Starting from the recognition that these narratives appear to have been composed at some considerable interval after the events of 701 bc, Hardmeier accepts that they have been built up in a piecemeal fashion and are not from a single hand. He offers a valuable and substantial critique of the literary source analysis pioneered by B. Stade.

Central to Hardmeier's hypothesis is the claim, that has by now received widespread acceptance, that the shaping of the account of what happened to Jerusalem when threatened by Sennacherib has taken place with a deep consciousness of the later events of 589–87 bc. The repelling of the threat from Sennacherib has been developed into a model of the response to the threat from Nebuchadnezzar and the Babylonians. This leads Hardmeier to link the Isaian narrative with the reports in Jer. 37–40 of those who counselled Zedekiah to rebel against the Babylonian forces. The story of Hezekiah's assumed triumph has become the basis for inciting rebellion against the later Mesopotamian enemy.

In tracing this theologico-political background to the Isaian narratives Hardmeier finds the basic clue to understanding the date and circumstances of their origin. There is much to ponder in the overall thesis, which is backed up by a close attention to detail. It finds in the Jeremiah prophecies a strong contrast to the triumphal interventionist theology of the Isaianic prophetic tradition. Such may indeed be the case. Certainly we can recognize that a desire to tell the story of the events of 701 bc with an awareness of the later Babylonian threat is evident. May it not be the case, however, that the recasting of the story of 701 has taken place after the catastrophe of 587 with a view to rebuilding the shattered faith in the significance of Zion?

R. E. CLEMENTS

HAUSER, A. J. and GREGORY, R.: *From Carmel to Horeb: Elijah in Crisis* (JSOT Supplement Series 85; Bible and Literature Series 19). 1990. Pp. 184. (Almond, Sheffield. Price: £25.00 (\$42.50). ISBN 1 85075 128 5; ISSN 0309 0787; 0260 4493)

This nineteenth volume in the Bible and Literature Series is in fact a two-in-one, containing two interpretations of 1 Kings 17–19 which, the Preface tells us, are not 'competing interpretations' nor a 'two-pronged analysis which exhausts the text's meanings', but are 'complimentary and hopefully (*sic*) stimulating interpretations'.

Alan J. Hauser ('Yahweh versus Death — the Real Struggle in 1 Kings 17–19') suggests that the writer has used considerable literary skill in weaving together his sources to produce a dramatic and climactic narrative. While the chapters do deal with a struggle against Baal (or, more correctly, with Baal's protagonists) they have more to do with a struggle against death, and demonstrate Yahweh's power as God of life. The case is well argued, but one is left wondering whether a narrative whose purpose is to demonstrate that it is Yahweh not Baal who is in control of lightning and rain, life and death, is not after all primarily directed against the claims of Yahweh's greatest rival for the affections of the people.

Russell Gregory ('Irony and the Unmasking of Elijah') argues that the story 'unmasks a disingenuous Elijah by means of a carefully crafted ironic

presentation' (p. 94), and examines how the writer achieves his aim through the structure of the narrative, through use of the theme of decision, of the characters in the story, and of repetition, and through a series of comparisons. Gregory argues convincingly that these last involve various allusions to past events and personalities (not just the often noted Mosaic comparisons) against which the reader is forced to examine Elijah.

The book contains a bibliography, and indices of biblical references and authors.

A. H. W. CURTIS

HAYES, J. H.: *Amos The Eighth-Century Prophet: His Times and His Preaching*. 1988. Pp. 256. (Abingdon, Nashville TN. Price: £13.95. ISBN 0 687 01040 3)

Hayes provides his own translation to the book of Amos; offers an introduction which contains a very useful survey of a century of scholarship on the subject of prophecy; gives a full and up-to-date bibliography on each section of the book; mentions most of the exegetical options on problematical texts; and argues for a number of positions which are, to a greater or lesser extent, unpopular, though few of them are completely new. Amos preached just prior to the autumn festival in 750–49 BC at a time when Israel was pro-Assyrian and the threat came from a regional anti-Assyrian coalition (probably led by Damascus, Philistia and Bit-Adini). The national situation was not one of great prosperity, but of political and economic decline. Amos seems to have drawn upon no specific collection of Old Testament laws, though he was acquainted with both national and international customary law and morality. There is no evidence that covenant theology was current in Amos's day. We lack the knowledge to say to what extent his background influenced the prophet. So far as we know, no other form of religion was practised in Israelite sanctuaries apart from Yahwism (5:26 refers to Yahwistic paraphernalia). Amos never unequivocally proclaimed the total destruction of Israel: the virgin daughter of Israel — Samaria, not the nation — was not dead, though she had stumbled and could not raise herself (5:2). The redactional elements in the book are minimal: thus all the oracles against the nations and even 9:11–15 probably come from the prophet (9:11 speaks of Judah as David's 'tottering canopy' with reference to its subordination to Israel because of Uzziah's illness and abdication and Jotham's loss of territory); the 'doxological' passages come from an existing hymn or hymns which Amos drew upon and quoted. For its length, a very serviceable commentary.

B. P. ROBINSON

HOUSE, P. R.: *The Unity of the Twelve* (JSOT Supplement Series 97; Bible and Literature Series 27). 1990. Pp. 262. (Sheffield Academic Press. Price: £27.50 (\$48.00). ISBN 1 85075 250 8; ISSN 0309 0787; 0260 4493)

By focusing on the final text and using some of the methodologies of literary analysis the author sets out to redress the balance of prophetic scholarship, which has hitherto emphasized the diversity rather than the unity of the Book of the Twelve Prophets. Apart from a few useful details, such as the link between Amos 9:12 and Obadiah, the sequence of thought is traced mainly in the very broad pattern sin–judgment–restoration, and it is curious that House nowhere considers whether this pattern is not in fact characteristic of the prophetic literature as a whole. The reviewer remains unconvinced that the order of the Twelve is not determined essentially by historical considerations, or that the final editorial process is reflected in more than minor details. The bibliography contains some little known works, but is marked by serious omissions such as Rudolph's magisterial commentary. A few misprints have been noted.

A. GELSTON

Ibn Ezra's Commentary on the Pentateuch: Genesis (Bereshit). Translated and annotated by H. N. Strickman & A. M. Silver. 1988. Pp. xxii, 456. (Menorah Publishing Company, New York. Price: \$39.95. ISBN 0 932232 07 8)

The authors, graduates of Yeshiva University and teachers of academic Jewish studies in New York, have bravely tackled what is widely regarded as the most difficult but also the most rewarding of the medieval Jewish biblical commentaries and have provided a new and important reference tool for Old Testament scholars anxious to consult Ibn Ezra but unsure of their ability to cope with the original Hebrew. Following a brief foreword that alludes to Ibn Ezra's life, poetry, and philosophy, lists his grammatical and stylistic insights, and evaluates his exegesis, the translation covers his introduction and commentary in a generally sound fashion and provides clear textual and exegetical annotations. Inevitably, experts will find minor points of translation that require correction and some will regret the non-inclusion of the latest Israeli scholarship (e.g. of Uriel Simon) but the overall reaction will be one of gratitude for a demanding task satisfactorily carried out.

S. C. REIF

IRVINE, S. A.: *Isaiah, Ahaz and the Syro-Ephraimitic Crisis* (SBL Dissertation Series, 123). 1990. Pp. xvii, 360. (Scholars Press, Atlanta GA. Price: \$31.95 (member price: \$20.95); paperback price: \$20.95 (member price: \$13.95). ISBN 1 55540 447 2; 1 55540 448 0 (pbk))

The publication of this dissertation gives detailed support to the positions adopted in relation to Isaiah 7–12 in the work that the author produced in collaboration with his supervisor J. H. Hayes in 1987: *Isaiah the eighth-century prophet* (see *B.L.* 1989, 78). Virtually the whole of this passage is regarded as representing Isaiah's speeches at the time of the Syro-Ephraimite attack on Jerusalem, though editorial intervention is allowed for, particularly in ch. 7. The book's object is to set Isaiah's preaching within a very precise understanding of the historical situation. It challenges current orthodoxy in several respects, above all in denying the historical reliability of the account of Ahaz's appeal to Assyria in 2 Kings 16:7–9, which Irvine regards as a tendentious editorial construction, and in seeing Isaiah as a supporter of Ahaz throughout, not his opponent. Ahaz's policy was neutralist; he paid tribute to Tiglath-Pileser only after he had invaded Palestine; but many or even most Judaeans supported the anti-Assyrian coalition. Isaiah denounced Israel and their supporters in Judah and warned of retribution to be exercised through Assyria; but Jerusalem and the house of David would be saved and after the downfall of Assyria would have a glorious dominion under Yahweh. The historical case is argued partly on the basis of a fresh investigation of the Assyrian documents, while the major part of the book consists of a highly detailed exegesis of Isaiah 7–12. Irvine's case stands or falls on this exegesis. Cumulatively it is impressive, and the position adopted has had some support recently; but there are many important points that appear unconvincing on first reading. Only a major review could do justice to this book, which will have to be reckoned with in all future studies of these chapters in Isaiah and of this period of Israel's history.

W. J. HOUSTON

JAPHET, S.: *The Ideology of the Book of Chronicles and Its Place in Biblical Thought* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 9). 1989. Pp. viii, 553. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 37.00. ISBN 3 8204 8994 0; ISSN 0722 0790)

This revised, elaborated and translated version of a dissertation presented to the Hebrew University in Jerusalem seeks to describe the theological

and historical outlook of the account of Israel's history found in the Books of Chronicles and to demonstrate its role as a bridge between biblical and post-biblical faith. Five concepts are explored in detail: Yhwh, the God of Israel (noting especially his relationship to the people of Israel and his involvement in its history); the worship of Yhwh; the people of Israel (with attention to the tribal system and the land); Kingship (monarchy in general and then the Davidic dynasty); the hope of redemption.

Examining the ideology of Chronicles helps to clarify other matters such as its sources, character and purpose. Although the Chronicler depended on sources such as Samuel-Kings, and had been influenced by the Pentateuch and by the thinking of his own period, he was an independent thinker, who moulded a distinctive and unique account of Israel's history that was in keeping with his own religious system. Nevertheless, because the Chronicler had an historical purpose and conceived of himself as a historian, the work is defined as 'historiography'. It is unique in that it deviates from the model in Samuel-Kings in content, outlook and form; it also differs from the other historical writing coming from the same period, namely Ezra-Nehemiah. The Chronicler has written within his own religious system because he was concerned with contemporary needs and aspirations, and wished to bridge the gap between those and the past.

The thesis is cogently presented and well researched, although I was surprised to find that the contributions of two British scholars, P. R. Ackroyd and H. G. M. Williamson, have not been noted.

G. H. JONES

JEANSONNE, S. P.: *The Women of Genesis. From Sarah to Potiphar's Wife*. 1990. Pp. xi, 152. (Fortress, Minneapolis. Price: \$9.95. ISBN 0 80062419 X

Beginning with Sarah 'carrier of the covenant' and ending with Potiphar's wife 'the stereotyped temptress', the author considers the characterization of the women who appear in Genesis 12-50 from the perspective of narrative criticism. The complexities of the narratives, their deliberate, unresolved ambiguities and subtle nuances are carefully highlighted, together with their relationship to their wider context. The resultant insights into the perspectives of the biblical text itself, as distinct from many common assumptions about its presentation of women, lead her to conclude that, despite the undoubted patriarchal structures of the society in which the stories originated, the narrator presents them not in a merely supportive role but as active participants 'in the struggles for justice and self-identity as Israel defines itself in the context of its neighbours'. Unfortunately the style at times becomes somewhat repetitive and tedious, but none the less there are a number of illuminating insights.

G. I. EMMERSON

JOHNSTONE, W.: *Exodus* (Old Testament Guides). 1990. Pp. 120. (Sheffield Academic Press. Price: £4.95 (\$7.95). ISBN 1 85075 2397; ISSN 0264 6498)

Professor Johnstone, past President of SOTS, contributes this volume to the Society's successful series of 'Guides' designed for the use of students approaching each of the Old Testament books for the first time. Like others in the series it will be of interest to more advanced scholars also. Johnstone deals in turn with the historical issues raised by the book, the religious institutions which he sees as lying at its core, the literary criticism (in both senses) of the book, and the theology of the two major redactions which he detects. Some may object to his placing the historical issues first. Pedagogically, however, this is entirely correct: students come to the book expecting to

find history in it, or raising the historical question about it. It is important that they should be acquainted early on with Johnstone's view that the book should not be viewed as historiographical. He writes interestingly on the religious institutions and on the theology, arguing for the development of the story-line out of such institutions as Passover and the offering of the first-born. But he does not include tabernacle and priesthood among the major institutions he deals with: a strange omission seeing that they occupy thirteen of the book's forty chapters. In the third chapter, he deals rather perfunctorily with literary criticism in the modern sense, but devotes eleven pages to the exposition of his own views on the double redaction of the book. Few students will find this easy going, and they will not, needless to say, find any analysis of the weaknesses of the author's own position. All in all, however, this is a valuable and thought-provoking introduction to Exodus, and students could do far worse than to take Johnstone as their guide through the labyrinth.

W. J. HOUSTON

JONES, G. H.: *The Nathan Narratives* (JSOT Supplement Series 80). 1990. Pp. 196. (Sheffield Academic Press. Price: £25.00 (\$43.50). ISBN 1 85075 225 7; ISSN 0309 0787)

In this interesting and thoroughly documented study, the three traditions in which Nathan appears (2 Sam. 7; 12; 1 Kings 1) are analysed in order to reach the original form of the tradition and so attain a consistent picture of the historical Nathan. 1 Kings 1, the least complicated of the three, provides the key to understanding Nathan's background and his attitude in other contexts: he was a member of the Jerusalemite-Jebusite party, associated with Zadok and Benaiah, and a supporter of Solomon. In his opposition to David's plan to build a temple, Nathan's real concern was with the place of the Jebusite religious tradition: a Davidic temple would be thoroughly Yahwistic and would threaten the extinction of the Jebusite community. This danger did not exist with Solomon who was promoted and influenced by the Jebusite party. The Jebusite interests of Nathan are similarly reflected in 2 Sam. 12: the basic concern of Nathan's parable is with the abuse of royal power, while Nathan's renaming of Solomon with the Yahwistic name Jedidiah was an astute political move designed to achieve a balance between the Jebusite and Israelite factions in the city. It was the later development of the Nathan tradition which transformed an original Jebusite privy councillor and adviser to the king into a Yahwistic prophet.

A. D. H. MAYES

JONES, G. L.: *Doethineb Israel* (Cyfres Beibl a Chrefydd:9). 1990. Pp. 231. (University of Wales Press, Cardiff. Price: £8.95. ISBN 0 7083 1069 9)

This ninth volume in a series of studies on 'Bible and Religion' published by the University of Wales Press is devoted to a study of Israelite Wisdom Literature. In the first five chapters of his book Dr Lloyd Jones gives first of all a general outline of various attitudes taken towards the Wisdom Literature, and then discusses in detail its literary patterns, the international background (with attention to the wisdom tradition in Egypt, Mesopotamia, Canaan and Greece), its particular setting in Israel (noting especially its family and tribal connections); he finally raises questions concerning the sceptical character of this type of literature. These introductory chapters are followed by another series of five chapters introducing and analysing the content of the five wisdom books included in the Old Testament and Apocrypha: Proverbs, Job, Ecclesiastes, Ecclesiasticus and the Wisdom of Solomon. A concluding

chapter summarizing the 'theology' of the Wisdom Literature is followed by a select bibliography and indices.

Jones has written an excellent introduction to Israelite Wisdom; past and current approaches have been taken into account, and the presentation is concise and clear. It is a pity that such a well-written and useful volume is only available to readers of Welsh.

G. H. JONES

JOSIPOVICI, G.: *The Book of God: A Response to the Bible*. 1988; pbk ed. 1990. Pp. xvi, 350. (Yale University Press, New Haven and London. Price: £6.95 (\$13.95). ISBN 0 300 04865 3 (pbk))

Commending the first edition to readers, in *B.L.* 1989, pp. 80–81, P. R. Davies said that the book 'is better encountered than interpreted'. May a cheaper edition encourage more encounters!

A. G. AULD

KAMIN, S. and SALTMAN, A.: *Secundum Salomonem, A 13th Century Latin Commentary on the Song of Songs*. 1989. Pp. 101, 99 (Hebrew). (Bar-Ilan University Press, Ramat-Gan. ISBN 965 226 104 1)

The Latin MS reproduced in this volume is not simply a translation of yet another mediaeval commentary on the Song of Songs. Avowedly based on the work of the famous Jewish exegete Rashi it is uniquely an adaptation of him by an anonymous Christian translator, probably working in the second half of the thirteenth century AD. Rashi's text is subjected to extensive plastic surgery by the author whose idiosyncratic version draws on Christian sources and is also sensitive to the nuances of the text of the Vulgate. However, no overtly Christian dogmatic material impinges on the Rashi commentary and the prime purpose of the translation is to reproduce the latter (*secundum Salomonem* refers to Rashi, R. Salomon ben Isaac). The Latin text of Rashi's commentary has a Modern Hebrew translation and Rashi's Medieval Hebrew commentary on the Song of Songs is also published to facilitate critical comparison. The Introduction (in Hebrew and English) deals with various aspects of the commentary: its nature; why and how Rashi's was recast; Jewish and Christian sources utilized in the text; the author and his times. There are useful indices on biblical references and the church fathers and works used by the author in his version.

P. W. COXON

KOOPMANS, W. I.: *Joshua 24 as Poetic Narrative* (JSOT Supplement Series 93). 1990. Pp. 522. (Sheffield Academic Press. Price: £35.00 (\$52.50). ISBN 1 85075 247 8)

Following a suggestion of J. C. de Moor, Koopmans claims that certain Old Testament passages, which are generally reckoned to be prose, are actually examples of 'poetic narrative'. In this extensive study he uses this observation as a key to solving the complex problems of Joshua 24, which is universally recognized to be a crucially important passage, but has given rise to endless literary and historical theories. After a valuable survey of previous work showing the impasse which has been reached, he presents the text of 24.1–28 in the form of cantos, strophes and cola (the designation 'structural analysis' is misleading, as it has nothing to do with French structuralism). The length of the cola varies, but this has parallels in Ugaritic poetry and many Psalms, and so is not a decisive factor. The poetic character of the chapter is supported by such features as parallelism and word-pairs and by the overall balance of the composition. The claim of Auld and others that the LXX in Joshua preserves a more ancient form of the text is regarded as possible on the

grounds that this ancient composition existed in variant forms, all equally poetic. Other passages which deal with covenant or kingship are further examples of the genre, actually dependent on Joshua 24. On this basis Koopmans argues for the integrity of the chapter. Though he favours a foundation in actual history, he is cautious about invoking the treaty formulae, and dates the composition later than JE but before D. This is an impressive piece of work, though the question remains open whether the claim of 'poetic narrative' as a literary genre is made out as opposed to solemn, measured prose. Moreover some of the related passages are surely redactional rather than genuinely poetic compositions, and the tradition-history between the event at Shechem and the composition of Joshua 24 is left wide open. Though the author's main contention needs further testing, this book will be indispensable for all further work on its many-faceted theme.

B. LINDARS SSF

LOHFINK, N., SJ: *Studien zum Deuteronomium und zur deuteronomistischen Literatur* I (Stuttgarter Biblische Aufsatzbände 8). 1990. Pp. 392. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM 39.00. ISBN 3 460 06081 6)

This, the first of a projected two volume collection of Lohfink's writings on Deuteronomy and the deuteronomistic history, contains thirteen articles from the period 1960-77. The first six are related to work from which the author's dissertation, *Das Hauptgebot*, emerged in 1963; the next five, from the period 1965-71, are studies of particularly significant texts from Deuteronomy, their origin, historical setting, and theological purpose; the last two, the first of which (1973) is now published for the first time, represent reactions to the fundamental questioning of the idea of an Israelite covenant faith which came to expression especially in the work of L. Perlitt.

Lohfink, in his introduction, perhaps overemphasizes the relationship of these articles to their historical context, for they represent enduring contributions of very great significance, and his decision (for reasons of historical particularity) to omit his article, 'Die Wandlung des Bundesbegriffs im Buch Deuteronomium', in the 1964 Rahner Festschrift, is perhaps regrettable. On the other hand, one can only be grateful for what is included, particularly (to choose three out of a generally thoroughly impressive collection) 'Die Bundesurkunde des Königs Josias', 'Verkündigung des Hauptgebots in der jüngsten Schicht des Deuteronomiums (Dt 4,1-40)', and 'Zur Dekalogfassung von Dt 5'. Lohfink's contribution to the study of Deuteronomy is of the highest importance, and this collection of his studies is most welcome.

A. D. H. MAYES

LONG, V. P.: *The Reign and Rejection of King Saul. A Case for Literary and Theological Coherence* (SBL Dissertation Series, 118). 1989. Pp. xviii, 276. (Scholars Press, Atlanta GA. Price: \$22.95 (member price: \$14.95); paperback price: \$10.95 (member price: \$7.95). ISBN 1 55540 391 3; 1 55540 392 1 (pbk))

This monograph is a lightly revised version of a Cambridge dissertation prepared under the supervision of R. P. Gordon. Like a number of recent researchers associated with Tyndale House, Long presents a sustained and interesting case for the integrity of a substantial portion, or in this case two portions, of biblical narrative. The work is in three main sections. The first (7-66) sets the scene theoretically, by reviewing newer literary methods for handling narrative, and practically, by opposing at the outset Wellhausen's settled judgment that the Gilgal episode within 1 Sam. 13 and its preparation in 1 Sam. 10:8 are both secondary inserts. The second (67-169) then offers a

reading of 1 Sam. 13–15 in three chapters — Saul versus the Philistines: a king rejected; Saul versus the Philistines: a rejected king; and Saul versus the Amalekites: the final rejection. And Long turns finally (171–233) to analyse in two chapters sense and significance in the ‘Rise of Saul’. The first discusses narrative coherence in 1 Sam. 9–11, accepting the critique of Wellhausen’s view that anti-monarchism was not a contemporary view but arose only after the monarchy’s downfall, and suggesting ‘that the expectation aroused in the account of Saul’s anointing and commission remains only that — an unfulfilled expectation’. The second presents an integrated reading of Saul’s rise. Long does not deny the contribution of antecedent traditions, but does dispute that these can be readily reconstructed. Concluding reflections are briefly offered (235–42).

A. G. AULD

LOZA, J.: *Las Palabras de Yahwe: Estudio del Decalogo* (Biblioteca Mexicana). 1989. Pp. 388. (Universidad Pontificia de Mexico, México D.F.)

Studies of the Decalogue in Spanish are comparatively rare and so this book certainly fills a gap. Its primary aim is to inform the non-specialist reader about modern approaches to the study of the Ten Commandments. Two preliminary chapters provide the Hebrew text of Ex. 20:1–17 and Deut. 5:6–21 with textual notes and a Spanish translation, and a review of Decalogue studies from the nineteenth century onwards. The next chapter examines the context of the Decalogue in the books of Exodus and Deuteronomy respectively, and this is followed by a detailed comparison of the two versions of the Ten Commandments. Next, an exegetical chapter discusses each of the Commandments in turn and concludes by outlining four stages through which the Decalogue reached its final form: an early list of brief prohibitions, an expanded form which lies behind the Exodus and Deuteronomy versions, a Deuteronomic redaction, and a Priestly redaction, the two latter from the post-exilic Period. A final chapter, ‘Citas y Relecturas’, examines references to the Decalogue elsewhere in the Old Testament and then in the New Testament. Loza’s work well fulfils its purpose. It does not aim at originality, but it conveys a great deal of useful information: there are fifteen pages of bibliography. The views of a wide range of scholars are summarized clearly and fairly, and the author’s own opinions are expressed with admirable judiciousness and caution. The whole forms a most useful contribution to the subject.

J. R. PORTER

DE MARGERIE, B., SJ: *Introduction à l’Histoire de l’Exégèse. IV: L’Occident latin de Léon le Grand à Bernard de Clairvaux*. 1990. Pp. 286. (Cerf, Paris. Price: Fr 188.00. ISBN 2 204 04003 7; ISSN 0750 215 X)

Vol. I of this series was reviewed in *B. L.* 1982, p. 65f; Vols. II and III in *B. L.* 1985, p. 86f. Vol. IV carries the history of exegesis in the West from the fifth to the twelfth centuries. As in Vols I and II, the treatment is selective (necessarily so, given the time span). A brief introduction (pp. 9–13) outlines the nature of the exegesis of the period covered. Chapters 1 and 2 are devoted to Leo the Great (d. 461). Chapter 3 considers Peter Chrysologus (d. 450) as biblical theologian. Chapter 4 pays more attention than is customary to Fulgentius of Ruspe (c. 467–533. The date of death is erroneously given as 433 on p. 109; the chronology is in any case disputed). Chapter 5 deals with Gregory the Great (540–c. 604) who, unlike the fathers so far discussed, wrote commentaries on entire books of scripture (several pages are devoted to his treatment of *Job*). Chapter 6 examines Bede (673–735), breaking, it is claimed, new ground with regard to his New Testament works, but deliberately avoiding his Old Testament ones. The final chapter leaps forward to

Bernard of Clairvaux (1090–1153), ‘the last of the Fathers’. Although de Margerie is ill at ease with much of the Old Testament exegesis of the period, he traces with great skill the continuities and the new developments in the use of the Bible in its pastoral contexts. A Preface by J. Leclercq osb briefly situates each author historically and evaluates the strengths and weaknesses of a markedly homogeneous exegetical tradition. A Postface by P. Adalbert de Vogüé underlines the positive contribution of patristic approaches, and examines the biblical material in the *Dialogues* of Gregory the Great, an area of controversy which de Margerie had refrained from entering (p. 142).

J. M. DINES

MASON, R. A.: *Preaching the Tradition: Homily and hermeneutics after the exile*. 1990. Pp. ix, 325. (Cambridge University Press. Price: £35.00 (\$49.50). ISBN 0 521 38304 8)

In Part I of his study, Dr Mason re-examines the addresses of the Books of the Chronicles and rejects von Rad's view that they can be categorized as Levitical sermons. In Part II, he considers other post-exilic literature (Ezra–Nehemiah, Haggai, Zechariah 1–8 and Malachi) and concludes that the addresses do reflect something of the ‘preaching’ of the second temple. By ‘preaching’ Dr Mason means the conscious interpretation and teaching of the inherited traditions of the community of faith — wherever such interpretation and teaching took place. These addresses therefore give us an insight into the contemporary hopes and fears of the post-exilic community of faith whose very purpose was to maintain the ancestral belief in difficult circumstances. The function of the Chronicler's addresses was to interpret his people's history in a vivid and memorable way.

But Part II confirms that despite the diversity of material and the individual preoccupations of different authors, the Chronicler was not a lone voice, but merely expressing exegetical methods and homiletical practices which were common to others in the post-exilic period — a temple tradition.

While the study indicates considerable variation in the ‘preaching’ as reflected in the preacher's different traditions, there is remarkable uniformity of method and style. But this study's chief importance lies in the recognition of the vital role of the preachers in maintaining and stimulating faith. To them falls the task of reinterpreting faith to the dispirited post-exilic community. Not only must they confirm the validity of God's promises in the present but also provide a greater hope for the future. Thereby they ensure continuity of faith. This careful work will be of considerable importance to all subsequent study of this post-exilic material.

A. PHILLIPS

MATTER, E. A.: *The Voice of My Beloved: The Song of Songs in Western Medieval Christianity* (Middle Ages Series). 1990. Pp. xiv, 227. (University of Pennsylvania Press, Philadelphia. Price: £28.50. ISBN 081228231 0)

This is primarily a study of medieval commentaries on the Song, but since they draw heavily upon Origen's exegesis, although usually without naming him because he had been condemned in 553 for heretical views, one chapter is devoted to ‘The Legacy of Alexandria’. Allegorical interpretation is alien to the twentieth century, and Matter offers a valuable discussion of the genre and shows how the fourfold interpretation (history, allegory, anagogy, and tropology) is worked out. More commentaries were written on the Song than on any other biblical book, and these are discussed under three heads: Christ and the Church, Christ and the soul, and the Virgin Mary. It is also worth noting that the commentaries reveal variants in the Vulgate text and the use of non-Vulgate texts by the writers.

C. S. RODD

MESTERS, C.: *Defenseless Flower. A New Reading of the Bible*. Translated from Portuguese by F. McDonagh. 1989. Pp. viii, 175. (Catholic Institute for International Relations, London; Orbis, Maryknoll NY. Price: \$13.95. ISBN 1 85287 055 9; 0 88344 596 4)

Mesters' work among base communities in Brazil has been of major importance in the development of liberation theology, and it is good to have four articles from him on the use of the Bible in that situation. 'The Interpretation of the Bible in Basic Ecclesial Communities' has already appeared in the journal *Concilium* in 1980; the others were written for conferences in Brazil in the 1970s. It would be interesting to know how his thought has developed in the decade or more since these pieces were written. The longest is that which gives the book its title, and regards the lay people's reading of the Bible as a defenseless flower, uncertain and vulnerable in the face of the expertise of the biblical pundits, yet profoundly worth cherishing. There is no attempt to see the biblical situation reproduced in the contemporary world as a model for liberation; this is rather a kind of reader-response, starting from the fact that many readers of the Bible do not know how to respond to it. Perhaps it would be salutary for many users of this *Book List*, accustomed to a 'top-down' approach to biblical study, to reflect on the unstructured but fascinating soliloquies of Mesters.

R. J. COGGINS

MEYNET, R.: *L'Analyse Rhétorique: une nouvelle méthode pour comprendre la Bible. Textes fondateurs et Exposé systématique*, 1989. Pp. 347. (Cerf, Paris. Price: Fr 220.00. ISBN 2 204 04024 X; ISSN 0298 5586)

The term 'analyse rhétorique' is virtually the French equivalent of James Muilenburg's 'rhetorical criticism' and was coined by Roland Meynet to do very much the same job of work. Although primarily a New Testament scholar, with a number of books published on Luke, Meynet's interest in biblical rhetoric covers both testaments. In this book he offers a comprehensive analysis of how biblical rhetoric works and uses a vast range of examples drawn from the Bible, especially from the Old Testament. If translated into English this would make a good, though rather unexciting, introduction to the rhetorical analysis of the Bible for first-time readers or students. The French is easy to follow, the multitudinous examples explain the matter far better than abstruse theoretical jargon would, and the diagrammatic explanations are excellent. The first part of the book focuses on the foundation texts of biblical rhetoric: its eighteenth-century precursors, then Lowth, Shoettgen and Bengel; the nineteenth-century founders of the method (Jebb, Boys, Koesster, Muller, Zenner, Forbes, and Bullinger); its rediscovery in the twentieth century and its expansion by Gray, Souvay, Condamine, Jousse, and Lund. In the second part Meynet provides a systematic exposition of biblical rhetorical compositions from single member lines through sections and sequences to books: individual psalms and various selections from the book of Amos figure largely in this part. In the third and shortest part Meynet analyses the four operations of rhetorical analysis: writing (*écrire*) the text, describing (*décrire*) the text, (re)placing (*replacer*) the text in its series (ie identifying its intertextual links with other texts), and interpreting (*interpréter*) the text. The writing (*écrire*) of the text is very much a rewriting (*réécriture* or *récrire*), but this is a Derrida-free notion of *écriture* and therefore Meynet's book must be regarded as an innocent and relatively theory-free piece of writing. The book ends with a useful glossary of technical terms. On the whole this is a simple book, easy to read and never profound. It is not hermeneutically sophisticated nor is it in touch with much modern French literary theory, but it usefully covers the main features of biblical rhetoric and may be recommended to those who wish to keep their reading simple.

R. P. CARROLL

MÖLLE, H.: *Genesis 15: Eine Erzählung von den Anfängen Israels* (Forschung zur Bibel 62). 1988. Pp. 412. (Echter, Würzburg. Price: DM 56.00. ISBN 3 429 01258 9)

Mölle recognizes that the narrative of Gen. 15 is not to be regarded as a unity, but differs from the older source criticism which found a major break between vv. 6–7. In its place he discerns a three-stage growth of the narrative with the oldest stratum recounting the making of a covenant between Yahweh and Abram. Parts of this are now to be found between vv. 1–18. To this has been added a second layer of material which extends the original promise of numerous descendants to affirm that these will take possession of the land. A third layer of addition elaborates the tradition yet further by mentioning the future exodus. This third layer shows affinities with Deutero-Isaiah and Ezekiel and is thought to derive from the time of the Babylonian exile.

Mölle reckons the earliest layer to be post-Isaianic, but pre-Deuteronomic, whereas the middle layer is ascribed more loosely to the exilic age. He finds affinities in the basic stratum of the account with the tradition of Jos. 24 and would regard it as a pendant to Jos. 24, but with no clear signs that it ever belonged to an extended narrative source such as that of the presumed Yahwist.

There is a welcome desire to move beyond the older type of literary source criticism to give more weight to formal and content-related issues, but many of the details look rather arbitrary.

R. E. CLEMENTS

MOORE, M. S.: *The Balaam Traditions: Their Character and Development* (SBL Dissertation Series, 113). 1990. Pp. xii, 157. (Scholars Press, Atlanta GA. Price: \$23.95 (member price: \$15.95); paperback price: \$15.95 (member price \$10.95). ISBN 1 55540 327 1; 1 55540 328 X (pbk))

This monograph attempts a fresh approach to the Balaam traditions in Num. 22–24 and elsewhere by employing the perspectives of contemporary role theory used by anthropologists and sociologists. After outlining his particular approach, the author applies this to the 'magico-religious' specialist of the Ancient Near East. He finds two main categories, the 'diviner/seer', closer to the religious pole, and the 'exorcist', closer to the magical. These specialisms, however, can be combined in a single person, especially in the Syro-Palestinian area; and Moore detects the presence of both in the Balaam material. In the light of this analysis, the author next presents his own interpretation of the still highly problematic Deir 'Alla texts, before detailing how the two roles are exemplified in the Balaam of the Bible. The final chapter is perhaps the most interesting, where, again using theories of how role tensions are resolved, Moore claims that Israel was aware of a conflict between the roles in which Balaam was understood and that different circles sought to reconcile them in different ways. This accounts for the different portrayals of Balaam which have long been noted and discussed by Old Testament scholars. Moore's suggestions are intriguing, although, as he himself admits, they are very hypothetical and one could wish that he had attempted to relate them to the normal source-critical theories of the presence of J, E, and D strands in the Balaam traditions. Still, this book represents further evidence of the stimulating contribution which modern sociological and anthropological work is making to Old Testament studies.

J. R. PORTER

NICCACCI, A., OFM: *Un profeta tra oppressori e oppressi. Analisi esegetica del capitolo 2 di Michea nel piano generale del libro* (Studium Biblicum Franciscanum, Analecta 27). 1989. Pp. xi, 211. (Franciscan Printing Press, Jerusalem)

Disillusioned with previous studies of Micah which he considers too speculative because they depend on hypotheses derived from literary criticism, history of traditions, and redaction criticism, Niccacci prefers to base his interpretation on the final form of the text. He also prefers to adopt a holistic approach which draws on philology, archaeology, sociology, history, and traditional exegesis.

He begins with detailed philological analysis, with an eye on poetic technique and on recent work in comparative philology. The result is a sober translation set out in verse form. He then shows that Micah 2 comprises three sections, to each of which he devotes a chapter. 2:1-5 is examined in connection with the prophet's criticism of society; 2:6-11 is a dispute with the false prophets and 2:12-13 is related to collective eschatology. The last chapter, 'From interpretation to proclamation', looks at the way each of the ancient versions understood Micah 2. Throughout, the author cites or refers to traditional Jewish interpretation.

The presentation is superb and will certainly be appreciated by students. There are several useful tables where required and the numbering of sub-sections is clear without obtruding. The bibliography is full and up-to-date and there are indices. The result is a comprehensive account of a significant chapter which provides the key to the book of Micah as a whole, contributes to our understanding of prophecy and illustrates the exegetical method adopted by the author.

W. G. E. WATSON

NIDITCH, S. (ed.): *Text and Tradition: The Hebrew Bible and Folklore*. Proceedings from the Conference on the Hebrew Bible and Folklore held Apr. 28-May 1, 1988 at Amherst College (Semeia Studies). 1990. Pp. ix, 261. (Scholars Press, Atlanta GA. Price: \$29.95 (member price: \$19.95); paperback price: \$19.95 (member price: \$13.95). ISBN 1 55540 440 5; 1 55540 441 3 (pbk))

These proceedings are edited by Susan Niditch, who has also provided introductions to the sections, and represent a most impressive collection of papers on different aspects of the Hebrew Bible in relation to folklore. Divided into four sections the collection is constituted by papers and responses on the subjects of biblical narrative, proverbs and riddles, biblical law, and reflections on the Hebrew Bible and folklore. The first section on biblical narrative is the longest in the book and consists of: 'Patterns of Lives of the Patriarchs from Abraham to Samson and Samuel' by A. B. Lord; 'Threading the Labyrinth': A Response to Albert B. Lord' by D. M. Gunn; 'Five Tales of Punishment in the Book of Numbers' by R. C. Culley; 'Comments on Robert C. Culley's "Five Tales of Punishment in the Book of Numbers"' by D. Ben-Amos; 'Samson Without Folklore' by R. Alter; 'Samson as a Biblical $\phi\eta\lambda\ \delta\epsilon\sigma\sigma\alpha\phi\omicron\varsigma$ 'wild man of the mountains' by D. E. Bynum; 'Humor and Theology or the Successful Failure of Israelite Intelligence: A Literary-Folkloric Approach to Joshua 2' by Y. Zakovitch; and 'A Response to Zakovitch' by F. M. Cross. The section on biblical proverbs and riddles contains: 'And God Created the Proverb . . . Inter-generic and Inter-textual Aspects of Biblical Paremiology-or the Longest Way to the Shortest Text' by G. Hasan-Rokem; 'Proverbs in Genesis 2?' by R. E. Murphy; 'The Words of the Wise and their Riddles' by C. V. Camp and C. R. Fontaine; and 'Response to Professors Fontaine and Camp' by E. Slotkin. The section on biblical law is made up of: 'Naomi and Ruth: Building Up the

House of David' by G. Feeley-Harnik; 'On Feeley-Harnik's Reading of Ruth' by E. L. Greenstein; 'Ethics in Conflict: Sociological Aspects of Ancient Israelite Ethics' by R. R. Wilson; and 'Comments on Robert Wilson' by J. Middleton. The final section on reflections consists of: 'Reflections' by R. A. Oden, Jr., J. F. Nagy, O. Long, R. Coote; and 'Domains of Folkloristic Concern: The Interpretation of Scriptures' by M. A. Mills. Notes on the contributors and various indexes conclude an excellent volume which contains much of interest as well as some very fine articles.

R. P. CARROLL

NUÑEZ, S.: *The Vision of Daniel 8. Interpretations from 1700 to 1900* (Andrews University Seminary Doctoral Dissertation Series XIV). 1989. Pp. x, 451. (Andrews University Press, Berrien Springs MI. Price: \$14.95. ISBN 0943872952)

The sole object of this dissertation is to trace the history of the exegesis of Dan. 8 in the post-Reformation period, i.e. from 1700–1900 and to indicate some of the hermeneutical problems in Daniel's vision which scholars have identified, and the methods used to solve the problems. In effect it is devoted to 1. the differing interpretations of the animal symbols (the two-horned ram, the he-goat, the he-goat's notable horn, the he-goat's four notable horns and the little horn which grew prodigiously); 2. the exegetical and historical arguments offered; 3. the theological or philosophical presuppositions which affected the exegesis; 4. the approaches used; and 5. the major schools of interpretation which dealt with the vision. Following the Introduction (ch. 1) the book is divided, for chronological reasons, into three lengthy chapters (ch. 2, 1700–1800; ch. 3, 1800–1850; ch. 4, 1850–1900) and the multifarious views of a host of interpreters are elicited for each of the periods on the animal symbolism, the temporal expression '23 Evening-mornings' and three cultic expressions ('the Daily', 'the Transgression of Desolation' and 'Then shall the Sanctuary be Cleansed'). The formidable density of H. H. Rowley's renowned footnotes pervades Nuñez' pages. From Isaac Newton to Matthew Henry they contain all that the reader might wish to know of what has been said about Dan. 8.

P. W. COXON

OEMING, M.: *Das wahre Israel: Die "genealogische Vorhalle" 1 Chronik 1–9* (BWANT 128). 1990. Pp. 237. (Kohlhammer, Stuttgart. Price: DM 79.00. ISBN 3 17 010771 2)

There could hardly be a more eloquent testimony to the resurgence of interest in the Chronicler than the publication of a second monograph on the genealogies in 1 Chronicles 1–9 within the space of two years (cf. *B.L.* 1990, pp. 80f)! Oeming's thorough study takes the form of a theological commentary, preceded by introductory discussions of genealogies in general and of critical questions relating to the work of the Chronicler and these chapters in particular, and followed by a clear summary of the major conclusions to emerge. He finds that these lists present an overview of many of the Chronicler's major themes (he suggests 'proleptic summary' as a classification), both in their overall shape and in their details regarding geography and history. They portray Israel's central place among the nations, with increasing focus on the southern tribes of Judah, Benjamin and Levi, on Jerusalem, and on the temple. Chronologically, they reach from Adam to a date after Nehemiah, and thus address the Chronicler's contemporaries kerygmatically. The future of the Davidic house remains open, the heirs of the northern tribes are still part of Israel, but there is muted anti-Samaritan polemic to be discerned, so that the whole becomes a call to the inhabitants of the north to return to the true Israel and its sanctuary. The unity of the

material is upheld against major literary-critical surgery: the Chronicler made use of many disparate sources, but their selection and arrangement can best be understood as the work of a single author. It is not necessary to agree with every detail of Oeming's exegesis (he himself admits that some aspects of it are strained in the interests of a coherent exposition) to recognize that he has made a major contribution to the understanding of many facets of these daunting chapters.

H. G. M. WILLIAMSON

PATRICK, D. and SCULT, A.: *Rhetoric and Biblical Interpretation* (JSOT Supplement Series 82; Bible and Literature Series 26). 1990. Pp. 171. (Almond, Sheffield. Price: £22.50 (\$39.50). ISBN 1 85075 222 2; ISSN 0309 0787; 02604493)

The two authors of this work are respectively a biblical scholar and a rhetorician who have over a number of years developed a conversation between themselves about how the rhetoric of the Bible works. The thesis of the book starts from James Muilenburg's notion of rhetorical criticism but takes it much further in a number of different ways. For them rhetoric is an inherent function of language use and the text's rhetoric holds possibilities for the reader's encounter with the text. This entails following the text back to its original transaction with an audience and then developing rhetorical criticism beyond a concern with forms and genres to reconstituting the text as a piece of living discourse. Fundamental to their approach in this book is Ronald Dworkin's principle 'interpret the text as the best text it can be' (*A Matter of Principle*, Harvard UP, 1985, 149) — thus the authors are not overly keen on modern deconstructionist approaches to the Bible. The goal of their analysis is to incorporate the religious perspective of the text as essential to genuine rhetorical criticism. This is because the aim of rhetoric is to persuade and the choices the biblical text intends its readers to make are religious choices. At the same time, the authors want to hold on to critical insights as much as is compatible with the rhetoric of religious choice. In their opinion rhetorical criticism provides a way to balance and integrate the claims of the interpreter's persona as critic and as religious reader of the text. Part I of the book discusses various important questions about the rhetorical character of biblical narrative, a rhetorical view of historical narrative, and forensic narration in biblical narrative. Then in Part II the principle of 'best text interpretation' is applied to Job, Genesis 1–3, and then the whole Old Testament as a synthesis. The oneness of the biblical God requires the text to be read synthetically. The synthesis of the diverse theologies of the Bible viewed as being consonant with the findings of critical scholarship. This is a most interesting book with some very fine discussions, though this reader of it was less than convinced by some of its claims and found the authors' view of what constitutes 'the natural practice of a conscientious scholar-theologian' more problematic than they did. But I do think it is a book which raises important issues in a worthwhile manner and that it therefore should be read by everybody interested in Old Testament theology.

R. P. CARROLL

PENCHANSKY, D.: *The Betrayal of God: Ideological Conflict in Job* (Literary Currents in Biblical Interpretation). 1990. Pp. 124. (Westminster/John Knox, Louisville KY. Price: \$11.95. ISBN 0 664 25132 3)

The Book of Job according to Penchansky is not so much an attack on a particular orthodoxy within ancient biblical society as the reflection of a number of competing theologies within that society. Their dissonant voices drive the man on the ash heap to despair but through it all he maintains his integrity and answers human tragedy with human dignity. He curses the God

of these theologies, and he does not die. In effect the Book of Job deconstructs the outmoded models of deity which suited the powerful in the society of its time and points the way to a more adequate model which frees God from his institutional prison and enables him to respond non-judgmentally to human suffering. The study belongs to a new series which draws on present-day secular literary criticism with the proclaimed intention of 'breaching' the confines of traditional biblical criticism and bringing fresh insights to bear on familiar texts. Readers will not be surprised to find that the critics on whom Penchansky relies are not only deconstructionist but Marxist. It may be the Marxist colouring that accounts for the positivist thrust to his interpretation and for an earnestness which makes a welcome contrast to the mischievousness of so much deconstructionist writing on the Bible. But one wonders whether its ultimate corollary is not a Jobian repudiation of a false God but a Marxist dispensing with God altogether.

J. C. L. GIBSON

POWER, J.: *History of Salvation: Introducing the Old Testament*. 1989. Pp. 201. (Gill & Macmillan, Dublin. Price: £5.99. ISBN 07171 1719 7)

The first edition of this work, published in 1967 as *Set my Exiles free*, was welcomed in *B.L.* 1969, p. 38 (*Bible Biblio.*, p. 164). Now it is reissued with a new introductory chapter and some minor amendments. Unhappily, it is showing its age! The intervening period has brought out many problems with a 'history of salvation' approach, and these are scarcely taken into consideration. The lack of any bibliography or index also limits its value for students embarking on serious study of the Old Testament.

R. J. COGGINS

RADDAY, Y. T. and BRENNER, A.: *On Humour and the Comic in the Hebrew Bible* (JSOT Supplement Series 92; Bible and Literature Series 23). 1990. Pp. 328. (Almond, Sheffield. Price: £30.00 (\$50.00). ISBN 1 85075 241 9; 1 85075 701 1 (pbk)); ISSN 0309 0787; 0260 4493)

This is a set of essays (some new, some previously published) by a number of scholars from Britain, Israel, and North America. The editors state in a preview 'Between Intentionality and Reception: Acknowledgement and Application' that the contributions are grounded in three tacit presuppositions: 1. Instances of humour, jokes and comic expression are to be found in the Hebrew Bible or read into its texts. 2. By way of a generalization, the nature of biblical humour is unique albeit elusive. 3. The acknowledgement of humorous and comic elements — when and where these are judged to be valid — can serve as valuable strategy for biblical exegesis. Following the preview there is another introductory essay by Radday: 'On Missing the Humour in the Bible' in which the author struggles with the problem of defining humour in general and the biblical form of it in particular. He does not succeed in the definitions but he does draw attention to the possibility of finding humour in the biblical text and of the dangers of reading too much, by way of humour, into the text. While the reviewer agrees with Radday that the Roman lady (quoted in the Midrash) was wrong to find humour in Genesis 3:21, where God makes coats of skin for Adam and Eve, his statement (p. 30) 'No writer in his or her right senses would ever say on the third page of an opus something that contradicts sharply what he or she has to say from there on' calls in question the writer's biblical scholarship, already in question in his unbalanced attack on Gunkel (pp. 25ff).

In Part I there are three general essays: Brenner, 'On the Semantic Field of Humour, Laughter, and the Comic in the Old Testament'; Radday, 'Humour in Names'; and F. Landy, 'Humour as a Tool for Biblical Exegesis'. Part II comprises nine essays on particular instances of humour in the Old

Testament: J. C. Exum and J. W. Whedbee, 'Isaac, Samson, and Saul: Reflections on the Comic and Tragic Visions'; M. Garsiel, 'Wit, Words, and a Woman: I Samuel 25'; R. P. Carroll, 'Is Humour Also Among the Prophets?'; P. R. Davies, 'Joking in Jeremiah 18'; J. Miles, 'Laughing at the Bible: Jonah as Parody'; W. Whedbee, 'The Comedy of Job'; Brenner, '"Come back, Come back the Shulammitte" (Song of Songs 7.1-10): A Parody of the WASF Genre'; E. Levine, 'Qohelet's Fool: A Composite Portrait'; and Radday, 'Esther with Humour'. There is short bibliography and two indexes: Biblical References and Authors.

R. B. SALTERS

RENKER, A.: *Propheten — das Gewissen Israels: Anregungen für Unterricht und Verkündigung*. 1990. Pp. 125. (Herder, Freiburg im Breisgau. Price: DM 19.80. ISBN 3 451 21841 0)

This school text consists of five originally independent studies of Amos, Hosea, Isaiah, Jeremiah, and Deutero-Isaiah. The aim is to provide historical background and outlines of the main teaching of each prophet, and then to relate the message to the New Testament, and show its present-day relevance. Many pictures and maps are included, and it would seem to achieve its purpose.

C. S. RODD

RÖMER, T.: *Israels Väter: Untersuchungen zur Väterthematik im Deuteronomium und in der deuteronomistischen Tradition* (OBO 99). 1990. Pp. XVI, 639. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 145.00. ISBN 3 7278 0673 7; 3 525 53730 1)

This is a major study of rich exegetical significance and making an important impact on our understanding of the redactional history and compositional structure particularly of the deuteronomistic history, Jeremiah, and the Tetrateuch. The object of the study is to investigate the meaning of the term 'fathers': nearly half of the whole work is devoted to Deuteronomy with the remainder divided fairly evenly between the deuteronomistic history, Jeremiah, and the rest of the Old Testament, the last including especially Ezekiel and the Tetrateuch.

The common assumption that 'fathers' means the patriarchs is shown to be the result of a deliberate and late editing, connected with the creation of the Pentateuch, which is not true to the original significance of the term. An investigation of the close and wider literary contexts of use indicates that neither the non-formulaic (e.g. 'he loved your fathers') nor the formulaic usages (e.g. 'which your fathers did not know', 'the Lord, the God of your fathers', 'the covenant with your fathers') relate specifically to the patriarchs, but rather to the generation in Egypt or the exodus, the generation which entered the land, or, more generally, the forefathers of those addressed. Explicit references to the 'fathers' as Abraham, Isaac and Jacob, as in Deut. 6:10 (an identification in Deuteronomy but not in the deuteronomistic history outside that book), are post-deuteronomistic appositional additions which intend to push the beginning of Israel's history back beyond the exodus into the patriarchal time.

References to the 'fathers' are found in Deuteronomy only in the deuteronomistic editing, and serve different rhetorical purposes. The oath which Yahweh swore to the fathers refers not to the promises of Genesis (where the verb appears only in a few late texts) but to the beginning of Yahweh's actions with Israel in Egypt, without reference to any specific event; references to the fathers as not having known (manna, other gods) express discontinuity in the history of Israel; 'Yahweh, the God of your fathers', expresses continuity of worship in spite of the disruption of the exile.

There is some modification of the formulaic usages in the deuteronomistic history over against Deuteronomy, but here as in Deuteronomy it is not the patriarchs who are intended. Throughout, the beginning of Israel's history is understood to lie in the exodus from Egypt and it is to that and succeeding periods that the term 'fathers' relates. The deuteronomistic history, as Jeremiah also, reflects a myth of Israel's origins very different from that which told of the patriarchs: the exodus origin myth belongs to a work which is directed to and reflects the bitter experience of loss of land and exile, while the patriarchal story reflects the popular piety of those who remained in the land.

The deuteronomistic editing of the Tetrateuch probably included only Exodus and Numbers. The first move to include also the patriarchal traditions goes back to the Priestly writer who wished to assimilate popular piety with priestly theology. The identification of the fathers with the patriarchs belongs with this very late stage, when Deuteronomy, where alone in the deuteronomistic history that identification is made, was separated from its original context in order to complete the Pentateuch. This well argued and clearly presented thesis fits closely with other recent views on the process behind the formation of the Pentateuch.

A. D. H. MAYES

RÖMHELD, D.: *Wege der Weisheit: Die Lehren Amenemopes und Proverbien 22, 17–24, 22* (BZAW 184). 1989. Pp. X, 223. (De Gruyter, Berlin. Price: DM 86.00. ISBN 3 11 011958 7)

This study of the relation between Proverbs 22:17–24:22 and the Teaching of Amenemope was the main part of a dissertation at Marburg and offers orderly and well-documented argument. More than half the book discusses the literary relationship. The theory of I. Grumach (1972) that Proverbs and Amenemope both depend on an older Egyptian work is examined thoroughly and rejected. The Israelite sage indeed used Amenemope, though whether in the original or in Canaanite or Hebrew translation cannot be determined. In Proverbs 23:12–28 he has not drawn on Amenemope, but on another source which may have been an Egyptian school miscellany and now appears reworked with non-Egyptian tradition. The whole section Proverbs 27:17–24:33, however, is a unity of 30 sayings, and the doctrine of the whole can be profitably compared with the thought of Amenemope.

So Römheld turns to the spiritual relationship and has to explain why, if the Israelite sage used Amenemope, he passed over the very elements of personal piety which Amenemope seems to have grafted on to the older Egyptian wisdom. It is argued that the Israelite teacher, working before the Exile, found the developed personal piety too strange to use. Only after the disruptions of the Exile were the Israelite sages, as in some sayings in Proverbs 10.1–22.16, able to make this piety their own.

This is a useful study, which sets out the issues admirably. The explanations of the phenomena remain rather speculative, especially in assuming development of Israelite piety along a single line in response to history.

J. H. EATON

SCARPAT, G.: *Libro della Sapienza. Testo, traduzione, introduzione e commento*. Vol. I (Biblica. Testi e studi, 1). 1989. Pp. 478. (Paideia, Brescia. ISBN 88 394 0429 5)

This volume inaugurates a new series on biblical texts which is designed to furnish translation, critical apparatus and philological comment. As such, these pages signal a substantial enterprise: nearly 500 pages on six chapters — three times the bulk of the *Anchor Bible* commentary. The Introduction, a mere thirteen pages, is devoted in large part to a rehearsing of the author's

(mostly philological) arguments for a date of composition in the time of Caligula. Design and structure warrant less discussion: as can be readily deduced, S. belongs among those who divide *Wisdom* into two rather than three parts, the first six chapters an invitation to Wisdom (a kind of *protreptikos*), the remainder introducing Solomon and charting the role of Wisdom in the history of Israel. The volume concludes with the text of chs. 1–6 in the *Vetus Latina* accompanied by philological notes. Those seeking theological exegesis will discover little here; those interested in the language and idiom of the text will benefit from the impressive knowledge of the biblical, patristic, and classical literature which inform S.'s commentary. Especially recommended for those who prefer to look at trees rather than a wood, this volume is nevertheless a very useful resource to any scholar of Alexandrian Judaism.

P. R. DAVIES

SCHART, A.: *Mose und Israel im Konflikt: Eine redaktionsgeschichtliche Studie zu den Wüstenerzählungen* (OBO 98). 1990. Pp. 284. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 69.00. ISBN 3 7278 0672 9; 3 525 53729 8)

The wilderness narratives in the Pentateuch have never enjoyed such popularity with scholars as the Exodus and Sinai narratives, for example, despite their theological interest, and a study such as this which covers most parts of them is therefore most welcome. After a brief review of previous studies and a consideration of the current uncertainties in Pentateuchal criticism, Schart argues for and provides an analysis of the text which resists a purely 'holistic' interpretation, but is ready to learn from such approaches. Thus he devotes his first main chapter to the *Endtext* and in treating each stage of the text's history he gives full weight to the composition and shaping processes. In addition to originally independent Priestly and 'Jehovistic' (JE) narratives two Deuteronomistic layers of redaction are recognized, one pre-exilic and one post-exilic. The detailed work is well executed and some consideration is given to the relevance of the text to the present 'age of transition and crisis'. It is, however, remarkable that no attention is given to the Korah-story in Numbers 16–17, a distinctive and central element of P's wilderness narrative.

G. I. DAVIES

SCHMIDT, L.: *Beobachtungen zu der Plagenerzählung in Exodus VII 14–XI 10* (Studia Biblica IV). 1990. Pp. 119. (Brill, Leiden. Price: fl48.00; ca. \$27.43. ISBN 90 04 09187 4; ISSN 0169 9954)

The book is cast very much in the traditional 'literary critical' mould. By intricate analytical techniques it argues for the presence in Exod. 7:14–11:10, and in earlier materials presupposed by the 'plague narrative' back to Exod. 3, of the familiar gamut of sources and editions, J, E (though not in the plague narratives themselves), the 'Jehovist', P and the 'Final Redactor'. J describes four preliminary Plagues (I, II, IV, VIII, the latter including 11:8b), presented as *Erzwingungswunder*. The 'Jehovist' expands these to six *Schauwunder* (seven, with death of the Egyptian First-born, I, II, IV, V, VII, VIII, X), which begin as a nuisance but become progressively more damaging to the Egyptians. P recounts five Plagues (including Aaron's staff, 7:8–13, plus I, II, III, VI, concluding with 11:9f), as pure *Schauwunder*, which inflict no harm on the Egyptians. The 'Final Redactor' begins again at 7:14 and presents ten Plagues (including the death of the First-born): to reach this figure, he constructs the IXth Plague. There are also 'additions of uncertain origin' (including 11:2f., which one would have thought with its tie-up with 3:21f.; 12:35f. and Deut. 15:12f. might have provided important clues!). The

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G. I. DAVIES

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book closes with a consideration of Pss. 78 and 105 in which the Plagues feature, though with variations in sequence and material.

Schmidt engages with alternative analyses of a similar variety offered by such scholars as W. Rudolph, P. Weimar, E. Zenger, W. H. Schmidt and his pupil F. Kohata, so that a useful 'state of the question', so far as German scholarship is concerned, is thus provided. Even if one is not convinced by all the arguments (there is to the eye of this reader at least a certain overdiscrimination and an ignoring of wider connections), many acute observations are made which can be appreciated even by those who cannot espouse all features of the analysis offered.

W. JOHNSTONE

SEYBOLD, C.: *Introducing the Psalms*. Translated from German by R. G. Dunphy. 1990. Pp. xii, 260. (T. & T. Clark, Edinburgh. Price: £9.95. ISBN 0 567 219700 X)

The topics considered in the German original of this work were outlined in *B. L.* 1987, p. 78. The translator has reduced the German bibliography and treatment of German versions, while adding ten pages on Scots and English versions. The book is a useful aid to psalm study, offering to fairly mature students a broad and fundamental text-centred discussion, valuable before any work in depth on a particular thesis. It is not suitable for the layman or beginning undergraduate. There is useful attention to Qumran evidence. The author's views are reasoned and moderate, but he is perhaps too ready to assume post-exilic re-working or composition.

J. H. EATON

SKA, J. L., SJ: *"Our Fathers Have Told Us": Introduction to the Analysis of Hebrew Narratives* (Subsidia Biblica, 13). 1990. Pp. vii, 129. (Biblical Institute Press, Rome. Price: Lire 17,000. ISBN 88 7653 593 4)

Ska's handbook is intended to be 'a kind of introduction to the major works published in the field of narrative analysis of Biblical texts'. In effect it is a heavily annotated glossary of technical terms connected with narration arranged under a series of main headings. Each heading is a separate chapter: 'story' and 'discourse'; time; plot; narrator and reader; point of view; characters. The illustrations for each topic come from the Old Testament but throughout reference is made to literature of all ages from every part of the globe. Besides the bibliography and indexes there are lists of the technical terms used with equivalents in French, German, Italian, and Spanish. In just over a hundred pages the essentials of narratology are presented in easily digestible form and the work will retain its value as a reference manual.

W. G. E. WATSON

SMEND, R.: *Die Entstehung des Alten Testaments*. 4. durchgeseene und durch einen Literaturnachtrag ergänzte Auflage (Theologische Wissenschaft, 1). 1989. Pp. 242. (Kohlhammer, Stuttgart. Price: DM 32.00. ISBN 3 17 010811 5)

The first edition of this work was reviewed in *B. L.* 1979, p. 91. This new edition is enriched by the addition of more recent bibliographical material, mostly in a classified list at the end of the book, extending over five pages, but occasionally (as on pages 88 and 129) within the body of the text. It is good to welcome this newly updated edition of a useful textbook.

A. GELSTON

STACEY, W. D.: *Prophetic Drama in the Old Testament*. 1990. Pp. x, 310. (Epworth, London. Price: £12.50. ISBN 0 7162 0470 3)

For too long English-speaking biblical scholarship has lacked a textbook, comprehensive or otherwise, on those narratives in the Bible which depict prophets as the performers of actions, dramatic or otherwise. The complaint is now out of date. David Stacey's book is to be welcomed by all right-thinking scholars of prophecy. It is a good, comprehensive analysis of prophetic dramatic action in the Bible and a fine treatment of a subject which is never less than complex. Divided into three parts the book discusses the background to and the terminology of the subject, the relevant texts bearing on the topic, and the issues involved in interpreting the phenomenon. Stacey's approach is very much mainstream, contemporary biblical scholarship; and his conclusions are unsurprising and generally uncontroversial. However, his treatment of the secondary literature is comprehensive and his book is an invaluable account of all the differing viewpoints on what is, by any account, a complex and obscure aspect of biblical prophecy.

At least half the book is devoted to an examination of all the dramatic actions of prophets in the Deuteronomistic History, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and Zechariah; and this part of Stacey's work will make his book quite indispensable for the monolingual student of the Bible. It will also render his book important for Jeremiah and Ezekiel studies because, the Deuteronomistic History apart, these two prophetic books contain so much performative/symbolic material in the Bible. The third section on the interpretation of the phenomenon of dramatic action in the prophets is a good, vigorous debate with all the different opinions on the signification of the use of such material. Stacey is very much against those interpreters who see any magic in or behind the actions and rejects such an approach as unacceptable. He favours a theological interpretation which focuses on the dynamism of the divine will as the power behind oracle, drama, fulfilment. Whether the myth of the divine will to power solves any of the problems is for the reception of this book to show, but Stacey has given us in his work a very good account of the data on prophetic dramas and has provided much material for argument and reflection.

R. P. CARROLL

STEIERT, F. J.: *Die Weisheit Israels — ein Fremdkörper im Alten Testament?* (Freiburger Theologische Studien, 143). 1990. Pp. xii + 324. (Herder, Freiburg. Price: DM 48.00. ISBN 3 451 22070 9)

This ambitious study attempts to establish that the question in the title should receive a negative answer: the wisdom literature, and Proverbs in particular, finds its place more securely within Israelite tradition than has commonly been recognized. The two main sections of the book are devoted to Prov. 10–29 and 1–9 respectively; while links with such Egyptian material as Amen-em-ope are acknowledged (compare p. 93 above), it is contended that the overall context of the two collections differed so greatly that it is misleading to speak of simple 'borrowing'. The similarities between Proverbs and both Deuteronomy and the prophetic material are emphasized, and vigorous debate is joined with those scholars who have emphasized the alienness of Proverbs in its Old Testament context. There is a good deal of interest here, but at times the author protests too much, particularly in his keenness to see lines running from Proverbs, through the New Testament and on into traditional Catholic theology.

R. J. COGGINS

TAGLIACARNE, P.: *'Keiner war wie er': Untersuchung zur Struktur von 2 Könige 22–23* (Münchener Universitätschriften. Arbeiten zu Text und Sprache im Alten Testament, 31). 1989. Pp. xi, 473 with 9 double pages of text-annexes. (Eos, St. Ottilien. Price: DM 63.00. ISBN 3 88996 531 5)

Tagliacarne's detailed analysis of 2 Kings 22–23 appears in the dissertation style in which it was presented in 1987–88 to the Catholic Faculty in the University of Munich. Its appeal is thus severely restricted because it has not been rewritten before its publication as a book. A case in point is the fourth chapter, which is unquestionably the bulk of the work; it extends to some 287 pages, has 28 sub-sections and 744 footnotes!

After briefly surveying the division of the two chapters into verses, and also the distinction between the sections into which they fall, the work then concentrates on exploring the morphosyntactic and semantic distinctions between these various sections. Having established the distinctive character of the elements that constitute the narrative, an attempt is made to explore the connection between them and find if the text displays any structure. Finally, the two chapters are compared with possible parallel texts from other books in the Old Testament. The conclusion reached is that the text in its basic structure follows a semiotic model. Contrast between existence and disappearance, continuation and decay, preservation and destruction becomes evident, as does the movement from the one to the other. This is not an easy book.

G. H. JONES

THEN, R.: *'Gibt es denn keinen mehr unter den Propheten?' Zum Fortgang der alttestamentlichen Prophetie in frühjüdischer Zeit* (Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums, 22). 1990. Pp. 321. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 36.00. ISBN 3 631 40360 7; ISSN 0722 0790)

This Regensburg dissertation of 1987/88, revised to take account of literature that appeared during 1988, has at its heart a review of the attitude to prophecy of the books of Chronicles. Then reviews first the familiar theory about the end of prophecy in Israel. In the second chapter (45–169), he discusses formulaic phrases which help the reader detect prophecy in a passage — 'the word of the Lord came to', 'God's spirit clothed itself with', 'God spoke to' (in Chronicles), and sometimes Yahweh's messenger or his servants. Four shorter chapters then review the understanding of the prophets in the LXX of Chronicles; David as prophet in early Judaism; Asaph, Heman, Jeduthun, and their sons as prophets; and the patriarchs as prophets (1 Chr. 16:22). Then has put us in his debt by gathering the relevant information, and complementing on quite different grounds Overholt's remarks (see above, p. 40) about the fragility of talk about the end of the prophecy. Yet some of the evidence, such as Deuteronomistic-like usages in Kings suppressed by the Chronicler yet reappearing in Ezra, is open to simpler if more radical explanation.

A. G. AULD

TURNER, L. A.: *Announcements of Plot in Genesis* (JSOT Supplement Series 96). 1990. Pp. 210. (JSOT Press, Sheffield. Price: £22.50 (\$37.50). ISBN 1 85075 260 5; ISSN 0309 0787)

This revision of a Sheffield dissertation (1988), supervised by D. J. A. Clines, investigates the relationship between the 'announcement of plots' and the narrative that follows in Genesis. The four 'announcements' studied are (1) the command in 1:28 to multiply, to subdue the earth, and to have dominion over the animals; (2) the promises to Abram in 12:1–3; (3) the oracle to Rebekah in 25:23 and the blessings in 27:27–9, 39–40; and (4)

Joseph's dream in 37:5–11. While recognizing that the narratives have a literary history behind them, Turner does not aim 'to discover the original intention of the author(s)', and is 'concerned entirely with the final form of the text. As such, source-critical and traditio-historical considerations are largely irrelevant for and counter-productive to [his] present interests' (pp. 16–17). As a result of his investigation he finds he 'must conclude that the Announcements are misleading indicators of how the plot of Genesis will develop' (p. 181); 'the plot of the Genesis stories is not predetermined by the Announcements, but neither is it completely open-ended' (p. 182). Turner suggests reasons for the places where the two do not correspond. For example, Joseph's second dream (37:9) is not completely fulfilled, because his parents do not bow down to him. His mother is dead, and the suggested reason for Jacob's failure to bow down to his son 'is that Joseph tried to *make* it happen through his playing God with his family' (p. 165). The book has a bibliography which is open to some criticisms; to give just a few examples, it is unsatisfactory to give the date of BDB as 1959; some German works are listed only in English translation; the English version of volume I of U. Cassuto's commentary on Genesis is here dated in 1964, whereas it was published in 1961. Finally, there are indexes of biblical references and authors. There is certainly a place for studies of 'the final form of the text', but it may be questioned whether such an approach fits the kind of study in Turner's book. Turner can, for instance, write of the plot unfolding (p. 111) and of an 'Announcement' being 'developed in a subtle way' (p. 176), and sometimes suggests the motives of people (e.g. until 15:4 Abram is sometimes motivated by the belief that Lot will be his surrogate son; see pp. 62–74, 79–82). Is it appropriate in a study of this kind completely to discount source criticism and author's intentions? — a question that gains added point from the discrepancy between the 'announcement' and 'plot' in Turner's conclusions.

J. A. EMERTON

UTZSCHNEIDER, H.: *Küder oder Schreiber? Eine These zum Problem der 'Schriftprophetie' auf Grund von Maleachi 1,6–2,9* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 19). 1989. Pp. 102. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 15.00. ISBN 3 631 42294 6; ISSN 0722 0790)

This study starts from the ambiguity of the expression 'writing prophets', and shows how the process of writing in itself involves elements of exegesis and re-interpretation. Mal. 1:6–2:9 is then explored in detail, with the aid of terminology drawn from recent hermeneutical theories (contextuality, intertextuality), to show that much in these verses should be understood as an interpretation of other biblical passages (twelve such passages are listed, from every part of the Hebrew Bible). A date later than usual is proposed for at least some of Malachi, which is seen as applying the older material to the Hellenistic period and exploring both its contemporary relevance and its significance for the future of the community.

R. J. COGGINS

VAN GEMEREN, W. A.: *Interpreting the Prophetic Word* (Academie Books). 1990. Pp. 545. (Zondervan, Grand Rapids MI. Price: \$21.95. ISBN 0 310 21120 4)

A general introduction to the Old Testament prophetic books, written from an avowedly conservative standpoint, may seem a little over-represented as a class of biblical textbook. However Van Gemeren's book has some distinctive merits. It is very skilfully written with a clear didactic purpose and, although well abreast of the major literature on the subject, takes the

reader into it and assumes very little prior knowledge. Further help towards understanding the prophetic books is provided by ample use of diagrams and succinct summaries. The conservative standpoint is highlighted by the treatment of Daniel, who is treated as one of the prophets and dated to the sixth century. However the treatment as a whole is non-polemical and there are plenty of quotations drawn from the main studies of the subject.

The treatment throughout is historical, setting each of the prophets firmly in a historical context, but drawing attention to the larger canonical issues of the interpretation of prophecy in the Bible as a whole. The beginner will certainly find a good deal to help in grasping why the prophets form such a large part of the Old Testament canon. From the teaching point of view it is a little surprising to begin with the Minor Prophets, before moving on to the major writings. Perhaps this is something of a concession to the conventional practice of beginning with Amos and setting each of the prophets in a historical sequence. However, if the conservative stance appears at first glance to be rather too fixed, then it is abundantly made up for by the clear concern not to assume too much prior knowledge on the reader's part. The desire to inform, to make basic positions clear, and to blend theological and moral insight with historical information, make this a valuable teaching aid. It is wholly committed to a historical approach to prophecy, even when it turns away rather shyly from a number of critical issues.

R. E. CLEMENTS

VANHOOZER, K. J.: *Biblical Narrative in the Philosophy of Paul Ricoeur*. 1990. Pp. xiii, 308. (Cambridge University Press, Cambridge. Price: £30.00 (\$49.50). ISBN 0 521 34425 5)

The work of the distinguished Franco-American theologian and philosopher Paul Ricoeur is here done a signal service by the lucid and appreciative exposition of Vanhoozer. Ricoeur has indeed enriched our current critical consciousness with such concepts as 'the conflict of interpretations', 'the hermeneutics of suspicion', and 'the second naiveté', but to read him neat is a daunting task for the average Biblical scholar, for his 'vocabulary is strange, his arguments dense and sinuous, and he is steeped in French and German phenomenology, a philosophical tradition whose conceptual apparatus is as opaque as its prose', as Vanhoozer allows (p.2). Under the rubric of 'a passion for the possible' as the essence of Ricoeur's philosophy — that is, that humans desire existence more than they dread it, and that hope for the possible is definitive of human existence — Vanhoozer concentrates principally on the way Ricoeur reads the Gospel narratives as 'tales about time' creating meaningfulness. There are some interesting comments on the Old Testament's orientation to time and on narrative as its 'base genre' (see pp. 201–204).

D. J. A. CLINES

VERA CHAMAZA, G.W.: *Hizkijahu Rey de Judá: Interpretación y reconstrucción de las narraciones de Ezequías* (Tesis y Monografías, 20). 1988. Pp. 468. (Institución San Jerónimo, Valencia. ISBN 84 86067 19 7)

The subject of this doctoral thesis is the narratives concerning Hezekiah in 2 Kings 18:13–20:19 — see also p. 77 above, on Hardmeier. Although there is a long excursus on the historical problem of the invasion of Sennacherib, the work is otherwise concerned with the author's view of how the text reached its existing form. The project is carried out in four chapters, dealing with the Biblical material from the standpoints of textual criticism, literary criticism, the structure, and form criticism respectively. A final chapter presents the conclusions of the whole investigation. Vera Chamaza finds a basic unitary

narrative in the 2 Kings passage, which was constructed by a Deuteronomic author from heterogeneous materials, with a few additions of his own, and then incorporated in the Deuteronomistic historical work. A second author added two expansions, 2 Kings 19:9c–20, 32b–35 and 20:8–11. The first expansion was further developed by two other authors, one who added 19:21–28 and the other 19:29–31. Vera Chamaza's arguments are very detailed, with some one hundred and fifty pages of notes and bibliography, and demand considerable application to work through. One is left with a feeling that much of the analysis is over-subtle and unconvincing, and hence with doubts as to how far this kind of approach really contributes to the elucidation of the Biblical text.

J. R. PORTER

WAGNER, R.: *Textexegese als Strukturanalyse: Sprachwissenschaftliche Methode zur Erschliessung althebräischer Texte am Beispiel des Visionsberichtes Jes 6,1–11* (Münchener Universitätschriften. Arbeiten zu Text und Sprache im Alten Testament, 32). 1989. Pp. ix, 228. (Eos, St. Otilien. Price: DM 45.00. ISBN 3 88096 532 3)

This Aachen dissertation represents the third generation of work based on W. Richter's methods of linguistic description and literary interpretation, since it was supervised by J. P. Floss, who has himself contributed three volumes to the same series. An opening chapter offers a brief summary and justification of Richter's approach which draws on the general psychological account of the reading of texts given by N. Grieben and H. Mandi. The majority of the work is taken up by the usual very detailed linguistic description and analysis, which form the basis for a translation of the passage and some discussion of the views of other scholars about its form and meaning. The latter concludes that doubts about the unity of the passage and its classification as a call-narrative are unjustified. While admiring Wagner's patient attention to detail, which offers some useful material for a Hebrew grammar, one cannot help feeling disappointed that the fruits of so much labour are so small, and that no attempt is made to show how such an understanding of the passage might (or might not) cohere with the rest of Isaiah 1–39.

G. I. DAVIES

VAN DER WAL, A.: *Micah: A Classified Bibliography* (Applicatio, 8). 1990. Pp. 207. (Free University Press, Amsterdam. Price: fl 75.00; £36.00. ISBN 90 6256 814 9)

This is No. 8 in the series *APPLICATIO*, edited by H. Leene and E. Talstra. The author has already published similar material on Amos (*B.L.* 1984, p. 26) and on Nahum and Habakkuk (*B.L.* 1989, p. 97); and a further volume is promised on Zechariah. The title almost speaks for itself. It comprises over 1,200 items — books and articles — which have a bearing, either directly or indirectly, on all aspects of the book of Micah and covers, comprehensively, the period 1800–1989. The compiler uses keywords in an attempt to analyse the literature. Thus if one wishes references to the Coptic version of Micah one is directed to p. 25, and so on. If Micah chapter 6 is one's concern then pp. 160–77 are where the articles etc. are listed. Finally, an author index completes a very useful tool for those engaged in Micah studies.

R. B. SALTERS

WALTON, J. H.: *Ancient Israelite Literature in its Cultural Context: A Survey of Parallels between Biblical and Ancient Near Eastern Texts* (Library of Biblical Interpretation). 1989. Pp. 249. (Zondervan, Grand Rapids MI. Price: \$19.95. ISBN 0 310 36590 2)

This survey of the main ancient near eastern forms and categories of literature which can be compared with the Old Testament is useful. Cosmology, Personal archives (here meaning only Nuzi texts) and Epics, legal texts (primarily collections of laws) covenants and treaties, historical literature, hymns, prayers and incantations, Wisdom, Prophecy and Apocalyptic are included. Each genre is listed with details of sources, most dated, and a brief synopsis of contents. Then similarities, differences, and alleged borrowings are discussed with a useful but brief bibliography. This is a good introductory text-book for the non-specialist teacher or researcher as it covers a wider range than that normally found in a single volume. However, the reader will need access to translations of texts (as in Pritchard's *ANET* or *DOTT*) to grasp the significance of the more detailed discussions which centre only on some aspects. For example Historiography (as Covenants) relates mainly to concepts and the second millenium and barely touches on chronological lists, annals, and chronicles. The approach is conservative.

D. J. WISEMAN

WESTERMANN, C.: *Die Joseph-Erzählung. Elf Bibelarbeiten zu Genesis 37–50* (Calwer Taschenbibliothek, 1). 1990. Pp. 106. (Calwer, Stuttgart. Price: DM 16.80. ISBN 3 7668 3058 9)

At the age of eighty, Westermann remains concerned to interpret Genesis to every kind of reader. This volume is a revised edition of part of a book in the series Calwer Predigthilfen first published in 1966, the same year as that of Lieferung 1 of Band 1 of Westermann's Genesis commentary and noted in *B.L.* 1967, p. 19 (*Bible Bibliog.*, p. 19). It takes the form of a brief expository commentary on Gen. 37–50, omitting those passages — mainly ch. 38 and parts of 46–50 — not held to be part of the original Joseph Story. It is apparently mainly intended for the preacher — or layman — who has begun Hebrew but needs help: no German translation is given (the reader is referred to standard Bibles or to Westermann's own earlier translations), but each section is prefaced by helpful notes on the Hebrew text, parsing 'difficult' forms and translating unusual words, rather in the style of Norman Snaith's well known Notes on various Hebrew texts. But the homiletic purpose of the work is well to the fore. Literary critical questions are not ignored, but each section ends with suggestions for expository preaching. If there were an English translation, the book would be useful for the handful of British theological students who still learn Hebrew.

R. N. WHYBRAY

WESTERMANN, C.: *Die Klagelieder. Forschungsgeschichte und Auslegung*. 1990. Pp. 192. (Neukirchener, Neukirchen-Vluyn. Price: DM 29.80. ISBN 3 7887 1307 0)

This is a book of five parts. The first part (pp. 15–31) reviews scholarly discussion of the lament for the dead and the lament over the death of a city. The second (pp. 32–81) reviews more broadly the history of research on the book of Lamentations, concluding with a useful summary section under various headings (for example, 'author(s)', 'collection or book', 'Lamentations 3 in relation to Lamentations 1, 2, 4, 5', and 'the theological meaning of Lamentations'). Part three (pp. 82–98) outlines the author's own views on many of these 'introductory' matters; and part four (pp. 99–180) offers a detailed commentary on the five laments, complete with notes on text and

structure and various excursuses. The final section (pp. 181–92) offers some thoughts on the theological meaning of Lamentations (in its own terms; in terms of the Old Testament as a whole; and in terms of a biblical theology).

This book should be regarded as essential reading for scholars working on biblical laments generally and on Lamentations in particular. Not everyone will agree, however, that these latter poems are as rooted to an historical context as the author seems, on the whole, to think; nor that '... they are not literature, especially not theological literature' (p. 82).

I. W. PROVAN

WESTERMANN, C.: *Wurzeln der Weisheit: Die ältesten Sprüche Israels und anderer Völker*. 1990, Pp. 186. (Vandenhoeck & Ruprecht, Göttingen. Price: DM 29.80. ISBN 3 525 51673 8)

The author dedicates this work to the memory of his father who was Professor of African Studies at Berlin University, and he acknowledges what he learned from his father about African 'oral literature' by comparing ancient Hebrew proverbs with African proverbs, as well as with some from Mesopotamia and Egypt. Some criteria according to which Westermann develops his views are that the collections Prov. 10–21 and 25–29 are the earliest and that it follows from this that the earliest Israelite wisdom had the form of short proverbs.

Much of the book is concerned with the various kinds of proverbs in these earliest collections and the whole work is so liberally sprinkled with illustrative biblical citations that a later section on 'Sprüche in den Geschichts- und Prophetenbüchern' gets only half a page. But the book is generally useful and one can only admire Professor Westermann's energy and industry.

K. J. CATHCART

WHYBRAY, R. N.: *Wealth and Poverty in the Book of Proverbs* (JSOT Supplement Series 99). 1990. Pp. 132. (JSOT Press, Sheffield. Price: £14.50 (\$23.50). ISBN 1 85075 264 8; ISSN 03090787)

For each of the principal sections of the Book of Proverbs Whybray provides a semantic overview of words denoting or connected with poverty and wealth. In the main, these sections are 1–9; 10:1–22:16; 22:17–24:22; 24:23–34; 25–29; 31:1–9 and 31:10–31. His primary concern is with individual proverbs, not with the collections and only the internal evidence of the texts is presented. The possible connection of 22:17–24:22 with the Egyptian composition known as the *Wisdom of Amenemope* is assessed with caution — see also p. 93 above, on Römhöld. The study shows that the Book of Proverbs reflects a variety of attitudes towards wealth and poverty but on the whole the existence of poverty was simply accepted with no concern for any change. There are indices. Although brief, this disciplined survey provides virtually objective evidence for the semantic fields in question and can be consulted with confidence.

W. G. E. WATSON

WILLS, L. M.: *The Jew in the Court of the Foreign King* (Harvard Dissertations in Religion XXVI). 1990. Pp. xiii, 204. (Fortress Press, Minneapolis. Price: \$14.95. ISBN 0 943872 95 2)

This stimulating dissertation subjects the story of the wise Jewish courtier who undergoes various adventures while serving in foreign courts (as evidenced in Gen. 37–50. Esther, Dan. 1–6, Bel and the Dragon, and I Esdras 3–4) to literary critical analysis. Previous work led some scholars to

speak of an ancient literary genre of 'court narrative' and the conclusion was reached that the narrative of the Jewish hero set in the context of the royal courts formed part of a traditional pattern of tales which presented ideals of popular wisdom in narrative form. Wills integrates historical critical methods with folklore studies and literary criticism in his own detailed comparison of court legends in Persian, Egyptian, Hebrew, and Greek literature. He carefully locates and defines the function of the genre and its social context. He undertakes a close reading of the text of Esther and Dan. 1-6 (with special attention to the LXX) and their source layers, and outlines a detail correlation with stages in the development of the genre as a whole (translations of the LXX of Dan. 4-6 and of Bel and the Dragon are provided). Wills believes that Dan. 4-6 has a textual history and he takes up Haag's view that the chapters may have formed an early, independent corpus. He argues that the LXX which differs greatly from the MT reflects an older version of the legend and goes back to an older *Vorlage* than that of the MT.

P. W. COXON

WILSON, A.: *The Nations in Deutero-Isaiah. A Study on Composition and Structure* (Ancient Near Eastern Texts and Studies, Volume 1). 1986. Pp. vii, 350. (Edwin Mellen Press, New York and Ontario. Price: £39.95. ISBN 0 88946 086 8)

This interesting and unusual book attempts two very different tasks. Its literary analysis is an eclectic blend of rhetorical criticism and form criticism, which Wilson terms 'compositional analysis'. He delineates large compositional units, e.g. 41:1-20, 43:8-44:5, and 49:1-26, and this methodology has major exegetical implications. The overriding theme is an investigation of the relation between universalism and nationalism in Deutero-Isaiah, considered under four headings: The Trial of the Nations and their Gods, Polemics against Idolatry, The Nations in Deutero-Isaiah's Eschatology (in which the procession of the nations to Zion in the Royal Cult is held to be the background), and The Servant and the Nations. In each section an average of three compositional units is studied. Deutero-Isaiah is not a universalist in the modern sense, but proclaims God's universal sovereignty, with Israel as his royal representative and the nations as faithful vassals. This is an important contribution to this debate.

A. GELSTON

7. LAW, RELIGION, AND THEOLOGY

ALBERTZ, R.: *Der Mensch als Hüter seiner Welt: Alttestamentliche Bibelarbeiten zu den Themen des konziliarischen Prozesses* (Calwer Taschenbibliothek, 16). 1990. Pp. 144. (Calwer, Stuttgart. Price: DM 16.80. ISBN 3 7668 3081 3)

This attractive collection of eight lectures and Bible studies given to a variety of audiences picks out themes from the Old Testament which are relevant to current problems and interests. The topics include solidarity, political power, the debt crisis, foreigners including immigrant workers, technological dangers, peace, and reconciliation, and the main texts are Gen. 1-11; 20; 25-33; Lev. 25; 1 Kgs. 21; Isa. 2:2-5. The level of writing is well suited to the lay audiences and there is much sensitive comment. Only one side of Old Testament ethics is displayed, however, since the passages appear to have been selected for their suitability in presenting modern Christian viewpoints.

C. S. RODD

BARR, J.: *The Bible in the Modern World*. 1973, 1990. Pp. xiv, 193. (SCM, London; Trinity Press International, Philadelphia. Price: £7.50. ISBN 0 334 00113 7)

This reissue of a 1973 work (warmly welcomed in *B. L.* 1974, pp. 65–66) includes a brief new preface, in which Barr notes that a number of the book's concerns (e.g. literary approaches, canon, and fundamentalism) have since come to receive increased attention from scholars.

B. P. ROBINSON

BEARD, M. and NORTH, J. (eds): *Pagan Priests: Religion and Power in the Ancient World*. 1990. Pp. xii, 266. (Duckworth, London. Price: £24.00. ISBN 0 7156 2206 4)

In this collection of nine essays the one of most direct interest for readers of this *Book List* is likely to be that by Amélie Kuhrt, 'Nabonidus and the Babylonian Priesthood', in which she challenges the received interpretation of the relevant texts, which are commonly alleged to show that Cyrus conquered Babylon with little opposition, and that the influence of the priests of Marduk was instrumental in bringing about Nabonidus' downfall and that of the Neo-Babylonian Empire. Her alternative reading may not resolve all problems, but certainly raises questions concerning the conventional account. The other contributors are mainly concerned with the classical world, but there are interesting insights for Old Testament scholars, both in terms of general 'background' and in the anthropological questions raised by the role of priests in different societies.

R. J. COGGINS

BOCKMUEHL, M. N. A.: *Revelation and Mystery in Ancient Judaism and Pauline Christianity* (Wissenschaftliche Untersuchungen zum Neuen Testament. 2. Reihe 36). 1990. Pp. xvi, 310. (Mohr, Tübingen. Price: DM 98.00. ISBN 3 16 145339 5)

In 1 Cor. 2:7–10 Paul speaks of the gospel as 'God's wisdom in a mystery', concealed from the archons of this age but revealed by the Spirit to believing Christians. This 'mystery' is further unpacked in Colossians and Ephesians. In the second part of this monograph it is argued that Paul's pattern of revelation, with modifications dictated by the Christ event, shows a logical symmetry with the corresponding pattern of Judaism. The pattern of Judaism is studied in the first part of the monograph: it is found to be three-dimensional, comprising in its perspective (a) past salvation event (Exodus) and constitutive revelation (the Torah given to Moses), (b) present revealed elaboration (through tradition and interpretation) of the past revelation, (c) future crowning revelation in the age to come. By the 'ancient Judaism' of the title the author means the Judaism of the three centuries from the Macabaeans uprising to the collapse of the Bar-Kokhba revolt; the literary sources (especially the Palestinian ones) provide the author with his main body of evidence. The treatment of revealed mysteries in this material is studied in detail, special attention being paid to apocalyptic literature, the Qumran texts, wisdom literature, Philo, Josephus, the ancient versions, and early rabbinic literature. One important common feature to these bodies of literature is the hypothesis that 'new revelation is always meta-revelation, given shape and texture by a charismatic reading of the old; yet once accepted and accorded its rightful status, this new disclosure becomes in turn instrumental for the understanding of the old, the "proto-revelation".'

F. F. BRUCE

BOSTRÖM, L.: *The God of the Sages: The Portrayal of God in the Book of Proverbs* (Coniectanea Biblica, Old Testament Series 29). 1990. Pp. x, 260. (Almqvist & Wiksell, Stockholm. Price: S.Kr. 172.00. ISBN 91 22 01340 7)

Boström travels along well-trodden paths: the relation of wisdom in the book of Proverbs to international wisdom, the scope and influence of creation theology in Proverbs, retribution, Theodicy and 'order'; God's relation to the individual whether righteous or wicked, and to the community. His work does not show great exegetical penetration, but it is sensible and carefully balanced.

He is inclined to minimize the effect of international wisdom on the book of Proverbs and he is not impressed by the contention that there is evidence of different stages of Israelite wisdom in Proverbs and of a development which progressively distances it from its international model and affects its reconciliation with Yahwism.

He is concerned not to exaggerate the outreach of creation theology and to acknowledge the existence of other theologies in the book of Proverbs, but he thinks that it is influential and that its influence is revealed in the nature of the motive clauses which are attached to some wisdom sentences. Moreover, from the circumstance that some sentences are supplied with such theological grounds while the majority have no motive clause, he entertains the dubious conclusion that the latter are less empirical and earth-bound than they appear and that a theological motivation should also be assumed for them. Associated with this is his view that the presence or absence of God language does not have the significance which has been attached to it. When it is not present it is implied and we are wrong in supposing that we are confronted with two disparate universes of discourse. Here, it seems to me, we are departing from solid linguistic and exegetical data and reposing trust in conclusions over which no firm control can be exercised. Boström should have asked whether the motive clause is not formally alien to the wisdom sentence and is a mark of the secondary influence of the 'Instruction' *genre*.

He contends with those who have queried the juridical assumptions of 'retribution' or 'theodicy' and have sought to replace an interventionist God with the thought of a world with a self-maintaining world order, where laws of cause and effect reward righteousness and punish evil. This he approximates with a kind of deism and he is concerned to establish that, according to Proverbs, Yahweh establishes and upholds the world. What is said by the wise men on this subject does not run to the claim to have discerned causal relations between acts and consequences. The statements which they make are generalizations on the basis of observations. They do not transcend this inductive limitation and they are not free of a deliberate ambiguity. Particularly important for the wise men is the connection which is perceived between settled traits of character and patterns of behaviour.

This book is competent and comprehensive and is a significant contribution to the problems of the book of Proverbs.

W. MCKANE

CAMPONOV, O., KRIEG, M., BUSSLINGER-SIMMEN, H., IMHASLY-HUMBERG, A., WYSS, V., ZURN, J.-P., MONNIER, A., GALLAY, R.-M., MOESCH, R., and CHIAPPINI, A.: *Peuple parmi les Peuples. Dossier pour l'animation biblique* (Essais Bibliques, 18). 1990. Pp. 240. (Labor et Fides, Genève. Price: SwFr 19.80. ISBN 2 8309 0622 5)

This ecumenical collection, by writers representing the three Swiss language-groups, was commissioned to commemorate the seventh centenary of the Swiss Confederation. What does one mean by 'a people'? This question, which today, as nationalism makes a come-back, many others apart from the Swiss are asking, is proposed for exploration in study-groups (either

over five full days or three evenings) through a consideration of Israel (and the early Christian Church). Israel is both a people among the peoples and a people before God. Texts from Deuteronomy, Hosea, and Isaiah lead to reflections on Israel as a free people. Genesis and Isaiah, along with Mark, are the background for thoughts on a protected people. 1 Kings, Haggai, and 1 Corinthians suggest ideas about national solidarity. In each of these sections, the material is arranged according to the pattern 'projection' (an introduction), analysis, and present-day appropriation. Further reading (almost exclusively from German authors, among whom are Kaiser, Lohfink, and Wolff) is suggested, and there are detailed ideas about workshop sessions. A final section draws its inspiration from Luke 4. There are also apparently available Italian and German editions of this volume. Although it is not as it stands very suitable as a coursebook for an Anglophone group, it could afford organisers of study groups some useful hints.

B. P. ROBINSON

CHIESA, B.: *Creazione e caduta dell'uomo nell'esegesi giudeo-araba medievale* (Studi Biblici, 85). 1989. Pp. 209. (Paideia, Brescia. Price: Lire 25,000. ISBN 88 394 0418 X)

This work, by one of the finest Italian semitists today, is a comparative study of the exegetical methods of Saadya Gaon and Yaaqub al-Qirgisani, respectively the champions of the Rabbanites and the Qaraites in tenth-century Iraq. Both wrote in Judaeo-Arabic, both represent an ideal of 'scientific' exegesis influenced by the philosophy to which the Arabs had been introduced by their teachers, Christians of the Church of the East; and both had some personal contact and acquaintance with Syriac Christian exegesis. This milieu of intellectual interplay is wonderfully depicted in the long Introduction, in which a vivid and stimulating text is backed up by notes giving a full account of sources, bibliography and research in this field in which, despite the work of scholars like Zucker and Nemoy, much remains to be edited, translated and interpreted.

The main substance of the book, corresponding to 'Creation and Fall of Man' in its title, consists of three chapters on the exegesis in turn of Gen. 1:26, 2:7, and 2:15-3:24. In each chapter the extant texts of Saadya and Qirgisani (some extended, others fragmentary; some published, other still in manuscript) are given in Italian translation, with copious notes; the interest and value of this presentation cannot be summarized here. A short last chapter analyses the literary character and philosophical presuppositions of the two authors' exegetical works and finds that, for all their mutual opposition, in these respects they were more alike than different in method. This is a small book and Professor Chiesa modestly regards it as merely a preliminary study; but it is both a work of real scholarship and a fascinating contribution to the history of culture and of the interplay of religions.

R. P. R. MURRAY

CLEMENTS, R. E.: *Wisdom for a Changing World. Wisdom in Old Testament Theology* (Bibal Lecture Series 2). 1990. Pp. 77. (BIBAL, Berkeley CA. Price: \$7.95, plus \$2.00 postage and handling. ISBN 0941037 13 4)

The three chapters of this little book represent the Bailey Lectures delivered at the American Baptist Seminary of the West, Berkeley, in 1989. The experienced lecturer here thinks through the contribution of the Wisdom tradition to Judaism's adjustment in the post-exilic world. Wisdom reminded cultus-linked ideas to show that the fear of the Lord was still the foundation of life. In the need for healing in communities remote from the old cultic

remedies, Wisdom encouraged the growth of a non-cultic ministry of medicine. The royal ideology was applied to help the post-exilic people live in an international order under foreign kings, for Wisdom taught a cosmic order mediated through the royal office. Torah came to be seen as an expression of Wisdom, upheld by the kingship of the imperial government. The discussion takes account of the main Old Testament sources and makes a balanced contribution to the understanding of the complex post-exilic developments.

J. H. EATON

DAVIDSON, H. E. (ed.): *The Seer in Celtic and Other Traditions*. 1989. Pp. x, 146. (John Donald, Edinburgh. Price: £20.00. ISBN 0 85976 259 9)

This book is based on the papers given at a symposium on 'The Seer' held at Linacre College, Oxford in July 1987, organized by Juliette Wood on behalf of the Folklore Society. The editor is a world-famous authority on Norse mythology and folklore. The main focus of the book is on the Celtic seer, but somewhat more than half of it is devoted to comparative studies of the seer outside the Celtic traditions. A brief introduction by the editor pulls the different contributions together in relation to the Scottish phenomenon of 'second sight'. In the first part five papers deal with Celtic seers: John MacInnes writes about the seer in Gaelic tradition, Eilidh Watt offers some personal experiences in the second sight, John MacQueen discusses Adomnan's account of St Columba as a seer, Juliette Wood examines prophecy in Middle Welsh tradition, and Hilda Ellis Davidson discourses on 'the seer's thumb' in Scandinavian and Irish literature. In the second part five papers focus on the seer in non-Celtic cultures: Samuel Pyeatt Menefee discusses 'the church porch watch' phenomenon in various areas of England in the seventeenth century, J. R. Porter provides an essay on the seer in ancient Israel, Carmen Blacker looks at the seer as healer in Japan, Michael Loewe examines the Chinese tradition of prophecy, and Venetia Newall writes about the role of the seer within the Punjabi Asian minority in modern Britain. Although readers of the *Book List* may feel that only Professor Porter's article is directly relevant to their interests, I would commend this book for its wide-ranging treatment of a complex social phenomenon and would hope that biblical scholars might extend their range of interests to take in the data provided by this fascinating collection of papers on a perennial social figure.

R. P. CARROLL

DAVIDSON, R.: *Wisdom and Worship*. The Edward Cadbury Lectures 1989. 1990. Pp. ix, 148. (SCM, London; Trinity Press International, Philadelphia. Price: £9.50. ISBN 0 334 02461 7)

These lectures attempt to pursue more closely in the area of the relationship between wisdom and worship in ancient Israel the theme of the writer's earlier work, *The Courage to Doubt* (B.L. 1984, p. 89), whose qualities they share. Topics considered include the nature of wisdom, the fear of the Lord, the meaning of human life, and the problems of theodicy and death. At each point material from the Psalms and Wisdom Literature is considered against the background of relevant material from ancient Egypt and Babylon. A whole chapter is devoted to the specific contribution of Jesus ben Sirach, and a final chapter draws pertinent conclusions for contemporary worship. Professor Davidson's enviable clarity of exposition, mastery of the Old Testament material, and sensitive engagement with the questionings of the modern mind combine to produce a work which will be stimulating to scholars, students, and preachers alike. A few misprints have been noted.

A. GELSTON

DAY, J.: *Molech: A God of Human Sacrifice in the Old Testament* (University of Cambridge Oriental Publications, 41). 1989. Pp. ix, 115. (Cambridge University Press. Price: £20.00 (\$32.50). ISBN 0 521 36474 4)

With characteristically clear reasoning Day reaches the following conclusions regarding what has become a disputed topic. Molek was a god with a cult that was Canaanite in origin and involved sacrifices. The deity is not to be equated with Baal, Milcom, Mot, etc. but was probably the chthonic god known in Ugaritic as *mlk*, in Akkadian as *Malik*. In spite of various attempts by certain scholars he cannot be explained away from the Old Testament. Though not actually mentioned in several texts (e.g. 2 Sam. 11:31) as some scholars have argued, D. suggests that there may be an indirect allusion to Molek in the 'covenant with Death' passages of Isa. 28. D.'s book is, on the whole, in agreement with G. Heider, *The Cult of Molek* (see *B.L.* 1987, p. 84) but there are elements of difference. D. is very much less polemical against an unpublished dissertation by P. Mosca. On the other hand, he does not draw so much on ancient near Eastern evidence as Heider. Also, he is rather more concise and to the point and, as might be expected, more up-to-date than Heider. The book, which is indexed, is a sound monograph.

W. G. E. WATSON

DAY, P. L. (ed.): *Gender and Difference in Ancient Israel*. 1989. Pp. xiii, 209. (Fortress, Minneapolis. Price: \$12.95. ISBN 0 8006 2393 2)

This collection of essays by eleven women writers serves a dual purpose: it illustrates new insights gained by asking questions of the biblical text from a perspective other than the male-centred, and also provides 'methodological models' which may be applied to other texts. The concern is not primarily theological, and the contributors draw widely on the insights of sociology, anthropology, psychology, folklore, and women's studies. There is diversity, too, of theological stance and of attitude to the Bible's relevance for today. The varied topics range from a study of the root *znh* in its literal and metaphorical uses in Hosea (P. A. Bird), and an examination of the social status of the '*almanah* (not simply 'widow') in ancient Israel (P. S. Hiebert), to the tracing in the Hagar stories (Genesis 16 and 21) of a motif common to the Gilgamesh and Aqhat epics (J. A. Hackett), and a comparison of Jephthah's daughter with Iphigeneia and Kore (Day). There is discussion of female worship of the queen of heaven in Jeremiah (S. Ackerman), of the significance of the female as symbolic other both in Hosea 1-3 (M. J. W. Leith) and in Proverbs 1-9 (C. A. Newsom), and of the diminution of women's roles in the retelling of the exodus story in Jubilees, Pseudo-Philo and Josephus (E. M. Schuller). The titles of the remaining essays sufficiently indicate their content: 'The Woman in Ancient Examples of the Potiphar's Wife Motif, K2111' (S. T. Hollis), 'Eroticism and Death in the Tale of Jael' (S. Niditch), and 'Esther: a Feminine Model for Jewish Diaspora' (S. A. White).

The essays have a freshness and variety which sustains interest; they will repay careful study.

G. I. EMMERSON

DESREUMAUX, A. and SCHMIDT, F. (eds): *Moïse géographe. Recherches sur les représentations juives et chrétiennes de l'espace* (Études de Psychologie et de Philosophie 24). 1988. Pp. 262 (Librairie Philosophique J. Vrin, Paris. Price: Fr 180. ISBN 2 7116 0966 9)

This is a collection of eleven essays all dealing with some aspect concerning the representation of space. Of particular interest to readers of the *Book List* will be the first two contributions in the first part, on the birth of Jewish geography, especially in Jubilees (Schmidt), and on celestial journeys in early

post-biblical Jewish literature (J.-C. Picard). The remaining two essays in this part are on Egeria and Cosmas Indicopleustes, while the four in part II are devoted to the arrangement of space on the page in certain seventeenth- and eighteenth-century editions. In the final section there are contributions by Schmidt on the role of 4 Esdras in speculation concerning the Hebrew origin of the American Indians, by J.-R. Massimi on Huet's *Traité de la situation du Paradis terrestre*, and by Desreumaux, entitled 'L'espace de l'archéologie: l'exemple de Sion'. A stimulating if rather disparate assemblage.

S. P. BROCK

ENGELKEN, K.: *Frauen im Alten Israel: Eine begriffsgeschichtliche und sozialrechtliche Studie zur Stellung der Frau im Alten Testament* (BWANT 130). 1990. Pp. ix, 256. (Kohlhammer, Stuttgart. Price: DM 79.00. ISBN 3 17 011034 9)

This revised *Inauguraldissertation* offers a strikingly different approach to the position of women in the Old Testament from that adopted in most British or American studies. Engelken examines in turn *b'tulāh*, *'almāh*, *pīlegeš*, *šiphāh* and *'āmāh*, in order to determine the social ranking of women. The only exception to this is a discussion of 'polygyny without the use of *pīlegeš*' in the section in which this term is considered. *'iššāh* is omitted because it would have unduly lengthened the book, but it is claimed that it would have provided additional nuances. Engelken concludes that *'lāmōt* held the highest rank as 'wives of the aristocracy, women connected with the palace, often having duties as musicians'. 'Virgins' (and it is argued, against Wenham, that *b'tulāh* denotes *virgo intacta*) are representatives of free Israelite women who have potential to become wives and mothers. Beneath these are 'free women with lesser rights' (*pīlegeš*), 'half-free or dependent women' (*šiphāh*), and 'slaves (*die Unfreien*, *'āmāh*). It is useful to have full lists of the biblical references and the individual discussions, but how far this study advances a sociological interpretation of women in ancient Israel must be questioned.

C. S. RODD

FIRMAE, E. B., WEISS, B. G., and WELCH, J. W. (eds): *Religion and Law. Biblical-Judaic and Islamic Perspectives*. 1990. Pp. xii, 401. (Eisenbrauns, Winona Lake IN. Price: \$37.50. ISBN 0 931464 39 0)

This substantial and fascinating volume contains revised or expanded versions of twenty-one papers presented at a conference sponsored by the University of Utah and Brigham Young University in 1985. All except D. R. Hillers on Ancient Near Eastern law and treaty ceremonies, have in common a concern with the concept of holy law as developed in the Bible and the great monotheistic faiths, and all except B. S. Jackson on the ancient Israelite judicial process, focus on written law as represented in the Bible, the Talmud, and Islamic legal texts. The volume begins with a chapter on the significance and uniqueness of the Decalogue (M. Weinfeld), and ends with two short studies of Israeli and American conceptions of religious freedom (I. England; J. C. Wallace). Other contributions tackle power (M. Greenberg; Welch), Jewish spirituality (Z. W. Falk), ethics and ritual in Judaism (Jacob Milgrom; D. P. Wright) and Islam (F. M. Denny; L. A. Giffen), 'When is a law a law?' (E. P. Sanders), and the formation of the canon (D. N. Freedman). There are two illustrated chapters on the effect of the Image Prohibition on Jewish and Islamic art (Jo Milgrom; S. I. Hallet).

The editors have done an excellent job, introducing each chapter with a short summary of its contents, designed to bring out the underlying continuity that runs through the volume, and providing some useful information about

each author. There are also useful indices of Biblical, Extra-Biblical Jewish, and Qur'anic references, and a subject index.

J. F. A. SAWYER

FORSYTH, N.: *The Old Enemy: Satan & the Combat Myth*. 1987. Pp. xv, 506. (Princeton University Press. Price: \$16.95. ISBN 0 691 01474 4)

The author of this extensive study is Professor of English at the University of Lausanne. His preface starts from Shelley and Milton, and he says that he has written 'for readers who will be inquiring and intelligent but who, like myself, are not necessarily specialists in the fields of study brought together here'. One can imagine that this is not merely the fruit of a research project but also a long labour of love. The work's scope ranges even more widely than the fields of interest served by this *Book List*, and specialists in each field must have much to dispute as well as appreciate. It seems best simply to let the headings of the Parts and chapters indicate the scope and hint at the method.

Part I: *Ancient Enemies*: Huwawa and Gilgamesh. The Dragon and the Sea: Ancient Near Eastern Combats. Greece and the Near East. Combat at the Sea: the Exodus Legend. Part II: *Rebellion and Apocalypse*: The Satan of the Old Testament. The Adversary as Rebel. The Sons of God and the Daughters of Men. Rebellion and Lust: the Watcher Angels in the Aramaic Enoch Books. The Convergence of Satan and the Watcher Angels (*Jubilees*). The Angel of Light and the Angel of Darkness. Antifeminism and Theological Dilemmas. Part III: *Gnostic and Christian Mythology*: The Adam Books and the Serpent's Identity: Gnostic Developments from Jewish Apocalyptic. Apocalypse and Christian Combat. Pauline enemies. The Combat in the Synoptic Gospels. The Devil and the Canon. Part IV: *The Demiurge and the Devil*: Satan the Heretic. Gnosticism and the Demiurge. Irenaeus: Refutation of the Demiurge. The Watcher Angels in the Early Church. Origen's Wicked Angel: Universal Fall and Redemption. Part V: *Augustine and the Structure of Christian Mythology*: Augustine, the Task and the Opponents. Manichaean Dualism and Augustinian Dialectic. Augustine's Confessions: The Two Trees. Augustine and Genesis.

The book is beautifully written, finely produced and has been reprinted in paperback after only two years. It will instruct many and, if much is debatable, one's overall reaction must be of admiration for the achievement.

R. P. R. MURRAY

GILBERT, M.: *La Sagesse de l'Ancien Testament*. Nouvelle Édition (Bibliotheca Ephemeridum Theologicarum Lovaniensium LI). 1990. Pp. 455. (University Press, Leuven; distributed by Peeters, Leuven. Price: B.Fr. 1,500. ISBN 90 6186 399 6; 90 6831 263 4)

This well-known collection of papers, originally delivered at the Colloquium Biblicum in Leuven in 1978 and published the following year (see *B. L.* 1980, p. 16), is now reprinted with minor corrections, and 25 pages of 'Notes additionnelles'. These range from mainly bibliographical updates (J. Luyten, J. L. Crenshaw, S. Amsler, R. N. Whybray, G. L. Prato, F. Faurel) to more substantial additions (M. Gilbert, J. Vermeylen, B. Lang, J. Lévêque, N. Lohfink, J. Marböck, J. M. Reese).

J. F. A. SAWYER

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. Pp. viii, 179. (University Press of America, Lanham NY and London. Price: \$12.75. ISBN 0 8191 7246 4)

This is a brief but very careful examination of the history of scholarly discussion about the uniqueness of Israel's theological insights and beliefs in the context of the Ancient Near East. The first chapter examines the claims of what has been termed broadly 'the Biblical Theology Movement' in which Israel's uniqueness was strongly maintained by such scholars as G. Ernest Wright, who is treated here as typical. The second chapter traces the critical theological reaction to this as exemplified by Barr, Albrekston, Saggs, and others. Gnuse then turns to a comparative study of the treatment of history, the view of 'salvation history' and cultic practice among Israel's neighbours and in the Old Testament. The continuing debate is discussed and a conclusion argues for some modified appreciation of the uniqueness of Israel's theological outlook and practice.

The book's brevity and broad sweep limits its usefulness for scholars who may wish to follow this line of enquiry in depth, but it will thereby serve as a valuable introduction to some movements in Old Testament study over the past thirty years for students and other more general readers.

R. A. MASON

GOLDINGAY, J.: *Approaches to Old Testament Interpretation*. Updated edition. 1990. Pp. 207. (Apollos, Leicester. Price: £9.95. ISBN 0 85111 415 6)

This is a reprint of the 1981 edition (*B.L.* 1982, p. 82) with a '1989 Postscript' of eleven pages, in which Goldingay makes brief comments on each of the chapters of the original, most space being given to recent literary approaches. There is a supplementary bibliography of some 130 items.

C. S. RODD

HOFIUS, O. and STUHLMACHER, P. (eds): '*Gesetz*' als Thema Biblischer Theologie (*Jahrbuch für Biblische Theologie*, Bd 4). 1989. Pp. 360. (Neukirchener, Neukirchen-Vluyn. Price: DM 64.80. ISBN 3 7887 1321 6)

This fourth volume of the annual for biblical theology offers a many-sided account of 'law'. Following the now-familiar structure, a brief introduction by Hofius and Stuhlmacher precedes the first and fullest part of the volume (9–229), containing eight papers on biblical and early Jewish tradition and theology of law. W. H. Schmidt offers an assessment of the distinction of law and gospel in the Old Testament under the title of God's work and human action. M. Köckert writes on Living in God's present — on the understanding of law in Priestly literature. N. Lohfink offers one of the fullest contributions, on the classification of the Decalogue within biblical theology, asking whether the Old Testament knows a distinction between command (*Gebot*) and law (*Gesetz*). G. Stemberger discusses The decalogue in early Judaism; Hofius, Law and gospel according to 2 Cor. 3; and M. Limbeck, The right use of the law. O. H. Pesch writes on Concept and meaning of the law in catholic theology; and M. Walker, on Law and spirit. Two articles relating to gospels comprise the section on biblical/theological discussion: U. Luz discusses Matthew's gospel and the perspective of a biblical theology; while M. Hengel writes on The biblical interpretation of the fourth gospel against the background of early Christian exegesis. The final short section contains W. Grünberg's review under the title God is my song of I. Baldermann's book on children discovering themselves in the Psalms, *Wer hört meinen Weinen?*; and a forty-seven-page classified bibliography in almost as many sub-sections

prepared by D. R. Daniels and B. Janowski under the title Literature on biblical theology 1985-1988. This last supplements the bibliography which concluded the first volume of the annual; the next instalment is promised for the 1992 volume.

A. G. AULD

HØGENHAVEN, J.: *Den gamle pagt. En introduktion til den nyere debat om pagten i Det gamle Testamente.* (Tekst og Tolkning 8) 1990. Pp. 98 (Akademisk Forlag, Copenhagen. Price: D.Kr. 98. ISBN 87 500 2883 9)

The most important purpose of JH's book is to give in Danish an introduction to the discussion from J. Wellhausen to E. W. Nicholson on the impact of 'covenant'. This is done in four chapters; and in ch. 5, about the idea and the theology of covenant, we are presented with the author's own opinion: he is in agreement with trends in the newest literature writing that *b'rit* is a rich and ambiguous word; and although a theology of covenant is an exilic invention there is possibly an older tradition somewhere behind the concept. At the end of the book an excursus on the etymology of the word *b'rit* is found. It is a short introduction, but will prove itself useful to Danish students of theology.

K. JEPPESEN

JANOWSKI, B.: *Rettungsgewissheit und Epiphanie des Heils. Das Motive der Hilfe Gottes 'am Morgen' im Alten Orient und im alten Testament.* Bd 1: *Alter Orient* (WMANT 59). 1989. Pp. xiii, 215. (Neukirchener, Neukirchen-Vluyn. Price: DM 64.80. ISBN 3 7887 1320 9)

This is the first volume of a two-part work studying the concept of the deity bringing aid 'in the morning': only the second volume will be concerned in detail with the Old Testament, while the present work surveys the concept in the religions of the Ancient Near East. After an introductory chapter reviewing the present state of research on the topic among Old Testament scholars, the Ancient Near Eastern view of the world is outlined, seen as resting essentially on the correlation of the natural and the social order. Here the author draws heavily — perhaps too heavily? — on the theories of Cassirer and Frankfort. The main section of the book is concerned with the role of sun deities 'in the morning' in Mesopotamia, Asia Minor, Ugarit, and Egypt. The relevant texts are quoted and discussed, together with a selection of the iconographic material. Throughout the deity appears as, at the rising of the sun, both delivering worshippers from bodily illness or social oppression and defeating the forces of chaos and human enemies. A concluding chapter sketches the plan of the succeeding volume, which will examine the relevance of this material for the Old Testament, in relation to the two tradition complexes where the idea of Yahweh's aid at morning is found, the Jerusalem cult and the individual psalms. It is very useful to have the Ancient Near Eastern evidence brought together in this way: the validity of some of Janowski's interpretations will only be able to be assessed when his further study is available.

J. R. PORTER

JOHNSON, M. R.: *Genesis, Geology and Catastrophism: A Critique of Creationist Science and Biblical Literalism.* 1988. Pp. 171. (Paternoster, Exeter. Price: £6.95. ISBN 0 85364 472 1)

A professional geologist working in South Africa who is also an evangelical Christian here tries to work out a consistent approach to Genesis 1-11. Faced, he says, with the different accounts of cosmic origins supplied by scientists and Genesis, evangelicals have three options available. Some try to

harmonize the two, producing highly contrived readings of Genesis. Others accept Genesis literally, and controvert the findings of science. Increasingly, however, evangelicals tend to adopt a 'functionalist' approach, holding to belief in the theological infallibility of Scripture, but recognizing that Genesis is not intended to be read as providing scientific and historical facts for their own sake. Johnson writes in support of this third option. It is no more possible to reject the discoveries about the age of the earth and the fossil-record than it is to revert to belief in a flat earth. Evangelicals need to do some hard thinking about hermeneutics. One must attend to the literary genres used by Biblical writers, who were seeking to teach religion and ethics, not science and history. Nor can one automatically discover the meaning of an Old Testament text from the way that the New Testament interprets it: Christ, or the writers, may at times have been arguing *ad hominem*. Johnson writes clearly, and shows some familiarity with the work of Biblical scholars. His book should help many evangelicals.

B. P. ROBINSON

KELLER, C.-A.: *Tu m'as fait Prophète: Le ministère prophétique dans l'Ancien Testament*. 1989. Pp. 95. (Du Moulin, Aubonne (CH)).

A simple introductory guide to Old Testament prophecy covering much the same area as E. W. Heaton's *The Old Testament Prophets*. The tone is generally harmonizing, giving the reader the impression of a venerable institution which developed through a number of stages but without sharp breaks. It would be useful for anyone beginning critical study of the Bible.

J. BARTON

KORPEL, M. C. A.: *A Rift in the Clouds. Ugaritic and Hebrew Descriptions of the Divine*. 1990. Pp. xii, 721. (Ugarit-Verlag, Münster).

Essentially this lengthy doctoral thesis is a study of human metaphor for the divine. The preliminaries include a survey of explanations for metaphor and simile in which the author presents her own view. The rest of the book comprises anthropomorphic, theriomorphic, and physiomorphic descriptions of the divine in Ugarit and Israel set out under a series of headings. For example under 'Friend' in the section 'Friendship' (which also includes 'Friendliness and Favour') are tabled Heb. *ydyd*, *dwd* and *r'* with their Ugaritic equivalents. Four other Ugaritic terms for 'friend' with no Hebrew counterparts are also listed. All these terms are then illustrated and discussed. Tablets at the end of the book set out the degree of correspondence between Ugaritic and Hebrew for every term mentioned. Proper names are not included in this study.

Korpel concludes that 'All differences between the Ugaritic and Israelite descriptions of the divine can ultimately be traced back to a single cause, the early choice for only one God YHWH-El above all other divine beings' (p. 635). There is a wealth of material presented in a systematic way which will repay further study though some caution is necessary in assessing the Ugaritic evidence. Extensive indices are provided.

W. G. E. WATSON

KRAUS, H.-J.: *Theology of the Psalms*. Translated by K. R. Crim. 1986. Pp. 235. (Augsburg, Minneapolis. Price: \$27.95. ISBN 0 8066 2225 3)

This is a translation of *Theologie der Psalmen* (Biblicher Kommentar-Altes Testament, xv/3), which was reviewed in *B.L.* 1980, p. 93. It appears to have been published also by SPCK, but neither edition was noticed by the *Book List* at the time, and the British edition is now out of print.

W. J. HOUSTON

LACOCQUE, A.: *The Feminine Unconventional: Four Subversive Figures in Israel's tradition* (Overtures to Biblical Theology). 1990. Pp. xvi, 144. (Fortress, Minneapolis. Price: \$8.95. ISBN 0 8006 1559 X)

This is a rewarding and stimulating work. The four 'subversive' females who break the stereotypes of femininity are Susanna, Judith, Esther, and Ruth. The discussion of this 'protest literature', as the author describes it, is set in context by a preliminary chapter on the status of women in Israel and the ancient Near East. The author's interest lies as much in the narrative art of the stories as in the unconventional role of the women themselves by which, in the face of gross failure by the establishment, the divine purpose was advanced. Significant links with other biblical passages, and the insights furnished by these for the narratives under discussion, are explored (Genesis 34 and 39 for Judith and Susanna respectively; Genesis 38 and Numbers 22ff. for Ruth; and 1 Samuel 15 for Esther). With these narratives (a 'lashing protest' against Ezra 10) and the Song of Songs, Israelite religion took a notable step towards that true equality of women and men which is a *sine qua non* for the real liberation of a nation. Gender, he argues, is to be regarded as relational rather than self-contained; 'the one is what the other is not, but the one is what he is in relation to, thanks to, and for the sake of the other, and vice versa.'

The argument is refreshingly free of the tendentious. 'The best advocates for a cause are those who are not self-serving', says the author! Perhaps in this case it is true.

G. I. EMMERSON

LAFFEY, A. L.: *Wives, Harlots and Concubines: The Old Testament in Feminist Perspective*. 1990. Pp. xii, 243. (SPCK, London. Price: £9.99. ISBN 0 281 04492 9)

The primary purpose of this book is not to provide information but to help the reader develop a feminist critical consciousness. Intended as a companion volume to the standard Introductions to the Old Testament, the Pentateuch, Deuteronomistic History, Prophets and Writings appear in that order, the intention being to supplement the products of the male-dominated world of scholarship by introducing a feminist perspective. In each section, after a brief mention of historical and literary considerations, the author deals with themes from a feminist perspective, then with selected texts likewise. A brief conclusion follows with select bibliography.

Unfortunately the plan of the book precludes the possibility of in-depth discussion and consequently much is superficial. The half-page which dismisses Esther as 'the stereotypical woman in a man's world' (contrast Lacocque, *The Feminine Unconventional* reviewed above) is a case in point. The problem is not so much with what the book says as with what it omits to say. Its incompleteness seriously distorts its usefulness.

There is some contradiction; the author speaks of the double victimization of women, 'first the rape then having to marry the rapist' (p. 17), but later appears to discount the latter: 'Dinah would have been better off marrying her rapist' (p. 44). She rejoices, rightly, in Jeremiah 31 as essentially egalitarian ('they all shall know me') yet fails to note that this can stand alongside language which is decidedly masculine (v. 34). Is this not an indication that grammatical gender is not necessarily determinative of meaning? The question ought at least to be discussed. Ezekiel's wife is *not* 'made to stand for Judah, the sinner' (cf 'delight of your eyes' 24:15 with v. 21). And how, under female imagery for God, did she overlook Deuteronomy 32:18, God in travail, bringing to birth?

This is a sad book and one to be used with caution. It is the work of one who, after several years spent in a particularly male-dominated society, felt that 'I personally had been trivialized'. The subsequent bitterness shows through.

G. I. EMMERSON

LEGGETT, D. A.: *Loving God and Disturbing Men. Preaching from the Prophets*. 1990. Pp. vii, 208. (Baker Book House, Grand Rapids MI. Price: \$12.95. ISBN 0 8010 5660 8)

The author's aim is a laudable one, to provide a *via media* for preachers between the very scholarly and detailed commentaries which are often mainly preoccupied with historical issues, and the 'devotional' type in which 'the author tries to get to the spiritual lessons as quickly as possible'. After a short section entitled 'Who Were the Prophets?' he deals with the issue of 'Why Preach from the Prophets?'. All his reasons are good ones, although one headed 'Their Message is Christ-Centred' might make readers of the *Book List* gasp a little. There follows some extremely useful hints on 'How to Preach from the Prophets' and, like a good preacher, Leggett practises what he preaches by including expository studies on Habakkuk, Haggai, and Malachi.

The book is unashamedly conservative in its theological stance, which makes many of its careful emphases all the more welcome. When the Old Testament is so often neglected in our pulpits all attempts to make visas to its riches available are timely.

R. A. MASON

VAN DER LINGEN, A.: *Les Guerres de Yahwé. L'implication de YHWH dans les guerres d'Israël selon les livres historiques de l'Ancien Testament* (Lectio Divina 139). 1990. Pp. 280. (Cerf, Paris. Price: Fr. 185. ISBN 2 204 04069 X; ISSN 0750 1919)

The book begins with a brief survey of some earlier treatments of the theme of 'the holy war', singling out those of von Rad who traced the origin of the idea to the tribal amphictyony, and Stolz who saw the theological concept as the work of the Deuteronomists building on the experience of the tribes who attributed victory in their wars to Yahweh. The author prefers the term 'war of Yahweh' to 'holy war', and therefore concentrates on those pages which in one way or another express the idea of Yahweh's involvement in Israel's wars (passages in Exodus 15-17; 1 Sam. 16 — 2 Sam. 5; Judg. 4f.; Jos. 10; 1 Sam. 7 and Num. 21:1-3, 14). These are subjected to detailed redactional study which in each case reveals complex layers of tradition culminating in an exilic or post-exilic strand. Part 2 of the book consists of a detailed analysis of the terminology of the 'war of Yahweh' passages, while a brief third section offers conclusions to the whole study. The author sees the concept not as originating at one particular time or with one particular circle but as a development which rested on several of the main themes in Israel's theological tradition which stressed Yahweh's help for his people in their time of need: Exodus, conquest, period of the judges, and the kingdom. The sharpest and clearest expression of it is found at the time of the exile and afterwards, when Israel's fortunes were at their nadir.

As always when the methods of redaction criticism are used so extensively one is left wondering whether such precise and detailed reconstruction of the various levels is really possible, but the study is a scholarly and valuable contribution to the continuing discussion of the topic.

R. A. MASON

MAIER, G. (ed.): *Der Kanon der Bibel*. 1990. Pp. 200. (Brunnen, Basel; Brockhaus, Wuppertal. Price: DM 29.00. ISBN 3 7655 9354 0; 3 417 29354 5)

This volume consists of papers read at the sixth theological conference of the *Arbeitskreis für evangelikale Theologie*, which took place from 27 to 30 August 1989. The papers cover a wide range, but for the most part arrive at fairly traditional evangelical positions. They do so in a scholarly way, and provide much useful information and argumentation. The papers are as

follows: Maier, 'Der Abschluss des jüdischen Kanons und das Lehrhaus von Jabne', which includes a good bibliography on the 'council of Jamnia'; U. Swarat, 'Das Werden des neutestamentlichen Kanons', a well-argued attempt to rehabilitate the work of Theodor Zahn; H. Stadelmann, 'Die Reform Esras und der Kanon'; O. Betz, 'Das Problem des "Kanons" in den Texten von Qumran', a useful survey of 'canonizing' tendencies in the Dead Sea community, though at the end it places the discussion beyond the reach of argument by maintaining that the canon came 'from God'; H.-W. Neudorfer, 'Das Diasporajudentum und der Kanon', drawing out important differences between diaspora and Palestinian Judaism; E. J. Schnabel, 'Die Entwürfe von B. S. Childs und H. Gese bezüglich des Kanons', which is an excellent guide to the debate about these two scholars, and points out both strengths and weaknesses in their ideas; R. Riesner, 'Ansätze zur Kanonbildung innerhalb des Neuen Testaments'; and F. Stuhlhofer, 'Die altkirchliche Kanongeschichte im Spiegel evangelikaler Literatur'. The last essay is among the best. Readers of the *Book List* (1989, pp. 116f) may have read my very favourable review of Stuhlhofer's *Der Gebrauch der Bibel von Jesus bis Euseb* (Wuppertal 1988): this short article has many of the same virtues, briefly surveying the history of the canon and then examining a number of modern evangelical works on the subject (including his own) in a wholly matter-of-fact but devastating manner. Altogether this is a useful collection, though (except for Stuhlhofer) the contributors never seem to have the historical complexities of the growth and fixing of the canon sharply in focus, and several conclude with pious remarks that seem unrelated to the foregoing discussion and look suspiciously like an attempt to occupy the high ground before critics can get there.

J. BARTON

MILLER, J. W.: *Biblical Faith and Fathering: Why we call God 'Father'*. 1989. Pp. v, 165. (Paulist, Mahwah NJ and New York. Price: \$9.95. ISBN 0 8091 3107 2)

This short study, much of it already published elsewhere, is a spirited defence of 'monotheistic father religion', for which the author has no difficulty in presenting scriptural authority, and which he believes can provide a cure to 'the contemporary family crisis'. In discussions of 'Biology and Biblical Patriarchy' and of 'God as Father' and 'Human fathering' in the Biblical tradition, Dr Miller seeks to dismiss attempts, such as those of Phyllis Trible, to 'depatriarchalize' biblical interpretation, and argues that biblical representations of God are more, not less patriarchal than is generally recognized. Although he tries not to denigrate women, and condemns sexism, wife-abuse, and child-abuse (Genesis 22 is 'a biblical charter of children's rights'), 2000 years of 'biblical patriarchy' have not so far shown any signs of being capable of curing our social problems, and a rejection of alternatives can hardly be welcomed.

J. F. A. SAWYER

DE MOOR, J. C.: *The Rise of Yahwism: The Roots of Israelite Monotheism* (Bibliotheca Ephemeridum Theologicarum Lovaniensium XCI). 1990. Pp. xxi, 315. (University Press, Leuven; distributed by Peeters, Leuven. Price: B.Fr. 1,250. ISBN 90 6186 358 9; 90 6831 203 0)

In this well-documented study de Moor places the rise of Yahwistic monotheism where the Old Testament places it, in the late second millennium bc. His underlying argument is that conditions were then ripe for such a development, as the period was one of deep crisis for polytheistic belief throughout the ancient Near East. Battles for supremacy among the members of the various pantheons were constantly taking place leading everywhere to

the emergence of one deity (Amun-Re, Marduk, Asshur etc.) as 'king' over his lesser colleagues and even for a time in Egypt, in the Akhenaton revolution, to an open monotheism of sorts. In the Levantine area which particularly concerns him, El was in the north ousted by Baal whereas in southern Canaan El remained supreme. It was in this latter region among a community of Khabiru or Hebrews that the most significant development occurred: a 'god of the father(s)', originally a deified ancestor, was identified with El and given the name Yahweh-El ('may El be (sc. with us)') or in shorter form Yahweh or Yahu, and was soon thereafter so zealously accorded the status of 'king' that he became the exclusive object of worship among his followers. This thesis is backed up by an impressive and detailed study of many passages in the Ugaritic tablets and of what used to be called (and what de Moor thinks should still be called) the old poems in the Pentateuch and Judges, as well as by a thorough sifting of epigraphic and other contemporary sources. But, alas, impressive and thorough are not the same as convincing. Questionable hypotheses abound, e.g. about the extent of ancestor worship at the time or about a rivalry between El and Baal at Ugarit; and as a whole de Moor's attempt to anchor his thesis precisely in a reconstructed history of Mosaic times seems to me to fail. Nevertheless, I hope that its idiosyncracies will not turn students of the Old Testament against this important book. It is in its broad thrust a badly needed counterweight to the prevailing consensus, also homing in on a period of widespread religious ferment and also based on a reconstructed history, that Yahwistic monotheism only fully emerged in the sixth century BC. At least in *his* history making de Moor has scriptural tradition on his side. Can we call him an Albright *redivivus* and welcome his book as a sign that a pendulum that has been in danger of swinging too far in a radical direction is beginning to correct itself? His point about a general crisis in polytheism in the period which saw the birth of Israel is very well taken and deserves the most serious consideration.

J. C. L. GIBSON

MOORE, R. D.: *God Saves: Lessons from the Elisha Stories* (JSOT Supplement Series 95). 1990. Pp. 169. (JSOT Press, Sheffield. Price: £27.50 (\$48.00). ISBN 1 85075 259 1; ISSN 0309 0787)

I think this book started as a research project at Vanderbilt University involving Professors Crenshaw, Harrelson, and Knight, though it is possible that I have not quite caught the drift of its preface. In three lengthy chapters Moore discusses the Elisha stories of 2 Kings (esp. chs. 5–7) in pursuit of demonstrating that the stories represent 'didactic salvation stories set against the Aramean military threat of ninth-century Israel' and exhibit 'a profound and timely theological message which has long been overlooked in biblical scholarship'. A considerable influence on Moore's study is Jacques Ellul's *The Politics of God and the Politics of Man* (ET Eerdmans, 1972). Moore is also concerned to advance the case for integrating historical and literary approaches to the Bible so that higher levels of literary sophistication and theological deliberation in the text may be recognized than has been the case hitherto. The extent to which Moore will succeed in persuading readers of the cogency of that case may be debated by each individual reader, but the book itself provides a careful and useful analysis of the Elisha stories which can be readily appreciated by all its readers. The introductory chapter on the classification of the Elisha stories (essentially the *Forschungsgeschichte* section of the thesis) is a competent examination of the differing viewpoints on the subject and clears a path for Moore's literary-aesthetic perspective approach. Here we are in the realm of Alter–Berlin–Sternberg approaches to biblical narratology and Moore provides an acute reading of 2 Kings 5–7 in his literary-aesthetic approach. In his final chapter he sets this approach's findings into the contextual perspective afforded by the text: i.e. matters such

as prophetic veneration, prophetic conflict, conflict with Baalism, class conflict, and the theological struggle with Aramean domination. This historicist approach will appeal to those who take a historicist line on reading Kings (or the Deuteronomistic History, if that designation is still permitted in literary analyses of the Bible), other scholars who take a very different line on referentiality in biblical texts will not be convinced at all. Moore's 'thoroughgoing correlation between . . . content and context of theological struggle with Aramean dominion' is one way of reading the text. As such Moore's book is to be welcomed for its survey of scholarship on Elisha and its close reading of 2 Kings 5–7. It's clarity and simplicity are virtues and any disagreement with its conclusions should not be allowed to detract from these virtues.

R. P. CARROLL

MORGAN, D. F.: *Between Text and Community: The 'Writings' in Canonical Interpretation*. 1990. Pp. x, 164. (Fortress Press, Minneapolis. Price: \$9.95. ISBN 0 8006 2406 8)

The purpose of Don Morgan's book is to present a description and analysis of the textual hermeneutics operative in post-exilic times of ancient Israel and to trace their development into the early rabbinic and Christian period (p. 1). Morgan is interested in identifying the morphology of what he calls 'a "canonical" community' (the inverted commas around canonical bespeak, I hope, an awareness of the problematic nature of such a qualifying word) and takes the view that the process of textual interpretation which produced the Writings provided normative paradigms for subsequent generations of Christians and Jews. The Writings reflect a multifaceted and pluralistic response by many different Jewish communities, a response which cannot be characterized as 'legalistic', 'prophetic' or whatever; so the Writings represent a wide variety of ways to be the people of God. This is the importance of the Writings which Morgan sees for modern religious communities. The diversity of the Writings is fundamentally important for theology and, according to Morgan, the canonization of the Writings makes the diversity of interpretation (within the Writings) normative for all future biblical communities. In a series of clearly written chapters Morgan discusses the notion of canon as community and text in dialogue, the way community shapes the text, the way the text shapes the community, the continuity of the scriptural pattern in intertestamental literature, the New Testament, and rabbinic literature, the Writings as canon, and canon as prolegomenon for theology. This wide-ranging and invariably interesting discussion reflects the strong influences of Brevard Childs and James Sanders on the subject of canon and so places it in that area of current biblical scholarship known as 'canonical criticism' or 'canonical hermeneutics' (a phrase more favoured by Morgan). This reviewer has great problems with the coherence of the notion of canon (or canons as Morgan freely acknowledges), especially as the ground of doing theology or as prolegomenon for theology; but setting those problems aside for the moment I would have to acknowledge the unflinching interestingness of Morgan's book and the intelligence of his arguments. Many of the emphases in his book strike me as being very important for the theological reading of the Bible and the reception of his book should give rise to an interesting debate among those who think canon is the key to unlock doors and those who think it is just one more lock itself.

R. P. CARROLL

OSBORN, L.: *Stewards of Creation. Environmentalism in the light of Biblical Teaching* (Latimer Studies, 34). 1990. Pp. 60. (Latimer House, 131 Banbury Road, Oxford OX2 7AJ. Price: £1.75. ISBN 0 946307 33 4)

This small booklet, significant beyond its size, is tackling an important contemporary problem. The author introduces the views of many of the

ecological lobby, who are inclined to attack Christianity as being unconcerned with the created order and as interpreting the relationship of humanity with God solely in personal or salvific terms. By contrast the author would claim that, whilst the Bible de-divinises nature and grants to humankind a special status, there is sufficient stress on the solidarity of mankind with the rest of the created order and the majesty of nature as God's handiwork to encourage an ecological concern. Some may feel that the author maximises the significance of the Biblical references he provides and that the seven pages specifically concerned with the Old Testament contain special pleading. R. HAMMER

OTZEN, B., GOTTLIEB, H., JEPPESEN, K., and JENSEN, H. J. L.: *Myter i Det gamle Testamente* 1990, Pp. 243 (Anis, Frederiksberg, D.Kr. 198. ISBN 877457 092 7)

In 1973 Otzen, Gottlieb, and Jeppesen published *Myths in the Old Testament* (ET 1980; B.L. 1980, p. 97) recapitulating and continuing the line of research from scholars like J. Pedersen, S. Mowinckel, I. Engnell, and F. Hvidberg. This book has now been published again unchanged, but with a fifth chapter in which H. J. Lundager Jensen deals with the structuralistic analysis of myth and the Old Testament. The author confines his critique of the original work to its confidence in the thesis that myth is the spoken part of ritual; instead he makes his own analysis inspired by the methods of C. Levy-Strauss, but he also acknowledges the studies by G. Dumézils and keeps the perspective by introducing the critique of structuralism by R. Girard. It is a weighty introduction to structuralistic myth analysis, and many new insights are presented.

K. NIELSEN

PATTE, D.: *The Religious Dimensions of Biblical Texts: Greimas's Structural Semiotics and Biblical Exegesis* (SBL Semeia Studies). 1990. Pp. xi, 293. (Scholars Press, Atlanta, Georgia. Price: \$31.95; paperback price: \$20.95. ISBN 1 55540 385 9; ISBN 1 55540 386 7 (pbk))

Daniel Patte is Professor of New Testament in Vanderbilt University and much of this book on the religious character of biblical texts is taken up with the New Testament. However, there is sufficient material on Genesis to justify its inclusion in the *Book List* and its general introduction to the structural semiotics of A. J. Greimas as a theory of meaning may also appeal to students of the Hebrew Bible. Patte is no easier to read than is Greimas, but those who persevere with this book will learn more perhaps than they wish to know about both Greimas and structural semiotics as applied to the Bible. This is a dense book, full of complex arguments and detailed accounts of how semiotics and structural semiotics work, with a useful exploration of the interface of semiotics and faith. Patte provides a systematic account of Greimas's work, especially his meta-theory developed with J. Courtés in *Sémiotique: dictionnaire raisonné de la théorie du langage* vol. 1 (1979 ET *Semiotics and Language: An Analytical Dictionary*, Indiana University Press, 1982) and vol. 2 (Hachette, Paris 1986). Thereafter Patte applies Greimasian theory to biblical texts and provides some very interesting discussions of figurativization in the Bible: e.g. his analysis of Abraham Heschel's saying 'the sabbath is a palace' (pp. 147–58) allows for a good practical demonstration of how such structural analysis works. The extent to which the reader will find structural semiotics an illuminating way to read the Bible will depend on many more factors than just responding to Patte's style and the substance of his book. Jargon apart — structuralistic analysis is jargon-laden *per definitionem* and at times looks suspiciously like the substitution of jargon for meaning — this is a book full of interesting discussions of how to translate

texts into structural relations and descriptions of a structuralist nature. It will appeal to theoreticians everywhere, but will have limited appeal to British empiricists who prefer simpler (or less overt) hermeneutic systems when reading texts. There is a useful index of technical terms which indicates where in the book there are paragraphs which are helpful for understanding the technical term. There is also a brief additional chapter by Timothy B. Cargal on 'The Generative Trajectory in Certain Non-Western Cultures' which differentiates between thymic semiotic systems and veridictory semiotic systems. A hard read this book undoubtedly is, but I think there are just about sufficient rewards in it for the persevering reader.

R. P. CARROLL

SCHOLDER, K.: *The Birth of Modern Critical Theology. Origins and problems of biblical criticism in the seventeenth century*. Translated from German by J. Bowden. 1990. Pp. 184. (SCM, London; Trinity Press International, Philadelphia. Price: £10.50. ISBN 0 334 02442 0)

Scholder's *Ursprünge und Probleme der Bibelkritik im 17. Jahrhundert* was first published in 1966 and reviewed in the *Book List* for 1968 (pp. 41–42). The reviewer concluded that 'it would be well worthwhile having it translated'. While one can be grateful that this work is now available in English, it needs to be asked why no attempt has been made, either by way of a translator's introduction or by way of suggested further reading, to indicate to readers what has been written about the origins of historical criticism, including the seventeenth century, in the twenty-four years since the book's appearance. Its importance lies in showing how the emergence of a new understanding of the world through geography, science, and philosophy challenged the established paradigms for biblical interpretation, and initiated new approaches. The account of Balthasar Bekker's demythologizing of the biblical world of demons and suchlike is especially interesting; but the brief conclusion about the further development of critical theology after the seventeenth century is misleading in the light of research subsequent to 1966.

J. W. ROGERSON

SCHUBERT, M.: *Schöpfungstheologie bei Kohelet* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 15). 1989. Pp. 212. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 23.00. ISBN 3 8204 1130 5; ISSN 0722 0790)

This is a modified version of a dissertation presented in 1986 to the Faculty of Theology at Karl Marx University in Leipzig.

One of the problems which Kohelet had in being accepted into the Jewish Canon was that it was so different from the other candidates, as it were. It seemed to many to be negative, sceptical, and even self-contradictory. The history of the book's interpretation reflects the early problem of attempting to find a niche for it in the thinking of Judaism. Schubert is not unaware of the problems but is convinced that underlying the apparent scepticism Kohelet has a basic theology based on Old Testament creation theology. While it has formerly been observed that Kohelet shows a knowledge of scripture, and in particular, the book of Genesis, no one has ever made out a case for Kohelet as a creation-theologian; but this is what Schubert does. He has two introductory chapters: the first is a brief survey of Old Testament theology and its connection with history, while the second is a short introduction to the book of Kohelet. In the third chapter Schubert tackles Kohelet's understanding of God, initially by making a few general comments, but then by concentrating on the use of what he identifies as creation-theology terminology in the book. He notes that the roots *nm* and *'sh* are used sensitively by Kohelet and reflect

the author's theology in a way which has been hitherto ignored. He then examines Kohelet's use of terms such as *yd r'sh, shpht, bwryk, ndr, yrh, hlk* and *shb* to support his point of view. The rest of the book is concerned with Kohelet's creation-theology as the basis for understanding the world, and the author hammers out his thesis in no uncertain terms. Many may not recognize Kohelet presented in this way, but Schubert has drawn attention to the prevailing philosophical background to the book and to Kohelet's reaction to it.

R. B. SALTERS

THOMPSON, A.: *Who's Afraid of the Old Testament God?* 1988. Pp. 173. (Paternoster, Exeter. Price: £6.50. ISBN 0 85364 433 0)

The author is a conservative Christian writing for his own community. He encourages the reader to face the shadow side of the Old Testament, and not to avoid it. While the value of modern scholarship is acknowledged, many of the author's presuppositions remain uncritical. Despite his genuine concern, the result is curiously patronizing of the material he seeks to commend.

A. PHILLIPS

Unité et Diversité dans l'Église. Texte officiel de la Commission Biblique Pontificale et travaux personnels des membres (Teologia e Filosofia, XV). 1989. Pp. 348. (Libreria Editrice Vaticana, Città del Vaticano. Price: Lire 40,000. ISBN 88 209 1643 6)

This volume is the outcome of one of the annual plenary sessions of the Pontifical Biblical Commission, in this instance on the subject of Unity and Diversity in the Church. Three out of the twenty pages of the Official Statement relate to the Old Testament and instance some of the centrifugal and centripetal forces at work in ancient Israel and Judaism. Of the twenty papers by individual members of the Commission which make up the bulk of the volume, six are directly on Old Testament matters and one bridges the two Testaments. J. E. M. Terra writes on the patriarchal narratives as the basis of the unity and diversity of the people of God; Cardinal A. Moreno Casamitjana considers the monarchy as a unifying factor; J. Schreiner explores the Deuteronomic conception of the people of Israel as a united religious community; G. Ravasi examines the Priestly tradition for its contribution to unity and diversity; H. Cazelles and J. D. Barthélemy look for things making for and against unity in political and religious developments within the post-exilic community; and J. McHugh treats of the privileges of Israel according to Ex. 19:5-6, 1 Peter 2:4-10 and Rom. 9:4-5.

B. P. ROBINSON

VAN GRONINGEN, G.: *Messianic Revelation in the Old Testament*. 1990. Pp. 1018. (Baker Book House, Grand Rapids MI. Price: \$39.95. ISBN 0 8010 9307 4)

This massive tome is evidence of the erudition of its author; and those who share his views of revelation in the scriptures would welcome it as an exhaustive treatment of the subject. The author quotes frequently and extensively from what he terms the 'modern critical' view of the Biblical writings, but, whilst allowing for their *Sitz im Leben* character, he regards as historically accurate the attribution of sayings to the characters presented in them. Accordingly, he believes that it is possible to find in the Old Testament revelatory material from primeval times onwards. He argues for an intertwining of narrowly conceived and universal interpretations of Messiahship and so is happy to read back into the past what most scholarship would regard

as representative of the viewpoint of the writer rather than the sentiments of the characters he portrays. Most readers would accordingly fail to accept the author's major thesis, whilst benefiting from much of the detail. There are plenty of 'trees' for examination, but one would be inclined to look elsewhere for a grasp of the 'wood'!

R. HAMMER

WESTERMANN, C.: *Schöpfung — Wie Naturwissenschaft fragt — was die Bibel antwortet* (Herder Taschenbuch 1630). 1989. Pp. 206. (Herder, Freiburg im Breisgau. Price: DM 12.90. ISBN 3 451 08630 1)

A reprint, with an enlarged title and from a different publishing house, of the book noted in *B.L.* 1984, p. 106, itself an enlarged reprint of the book reviewed in *B.L.* 1974, p. 75 (cf. the English translation noted in *B.L.* 1975, p. 88).

I. W. PROVAN

WOLFF, H. W.: *Anthropologie des Alten Testaments*. 5th ed. (Kaiser Taschenbücher, 91). 1990. Pp. 368. (Chr. Kaiser, München. Price: DM 26.00. ISBN 3 459 01872 0)

The first edition of this book was reviewed in the *Book List* for 1974 (p. 76). This fifth edition appears to be a paperback version of the fourth edition in 1984. This edition differs from the first edition in that it has a number of minor corrections and expansions, and an appendix from the third edition which took notice of some early criticisms made in reviews.

J. W. ROGERSON

ZWICKEL, W.: *Räucher kult und Räuchergeräte: Exegetische und archäologische Studien zum Räucheropfer im Alten Testament* (OBO 97). 1990. Pp. 353. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 89.00. ISBN 3 7278 0671 0; 3 525 53727 1)

This exhaustive account of both the archaeological and textual evidence of smoke-offerings (originally the burning of the fat of the sacrificial animal to send up pleasing smoke to God, later sometimes a matter of incense or other aromatics offered for the same purpose) will be used by specialists, both archaeologists and exegetes, as a work of reference. Having its origin as a Kiel doctoral thesis, the book makes no concessions to accessibility. Dozens of archaeological sites and archaeologically recovered artefacts connected with smoke-offerings are discussed and the biblical passages in which the verb QTR and derivatives appear in a cultic context, are examined critically and in great detail. Extra-biblical textual evidence is not dealt with (apart from Elephantine texts). The author is admirably careful and thorough, giving close attention to the dating of artefacts and texts, and a clear history of this type of cult is arrived at. Future research on this topic will use Zwickel's thesis as a starting-point. It is a pity, therefore, that even in a short review, and for the sake of the *Orbis Biblicus et Orientalis* series, the publishers must be taken to task for having allowed the convenience of camera-ready copy and the use of computers to entice them into printing in a format which is barely acceptable. Many pages of text and all footnotes are in a minute fount and the line-spacing is such that a footnote-marker attached to one line frequently interferes with the text on the previous line. It is to be hoped that this does not represent the new house-style for this much valued series.

J. F. HEALEY

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

AITKEN, K. T.: *The Aqhat Narrative: A Study in the narrative structure and composition of a Ugaritic tale* (Journal of Semitic Studies Monograph 13). 1990. Pp. ix, 213. (University of Manchester. ISBN 0905 7885 7)

This study uses the techniques developed by Propp, Dundes and Doležal in the analysis of a West Semitic folktale. The shift in Semitic studies to the literary critical approach is to be welcomed, though at times its seemingly excessive attention to detail can make for very boring reading. The main problem is the excess of personal systems of technical jargon, which can lead to gobbledegook. One splendid example is this: 'Accordingly, in our analysis we may anticipate that the plot elements may be grouped into two or more larger divisions in the narrative, each having its own initial ground-theme/plot theme, giving rise to an intermediate process of plot development consisting of medial ground-themes/plot themes, and terminating in the terminal ground-themes/plot theme.' (p. 23) Indeed! One inspired misapplication of jargon is to write of 'lack liquidation' in a story about 'hero liquidation'. The study is accompanied by the author's own competent translation of the text of Aqhat. A slightly updated version of his 1978 doctoral dissertation, it is a pity that he makes no reference to work after 1984, especially in view of the appearance of subsequent important studies by Margalit and Parker (*B.L.* 1990, pp. 123–25).

N. WYATT

BIETAK, M. (ed.): *Ägypten und Levante. Zeitschrift für ägyptische Archäologie und deren Nachbargebiete*, I. 1990. Pp. 113, incl. many illustrations, 7 plates and 2 plans. (Verlag der Österreichischen Akademie der Wissenschaften, Wien. Price: ÖS 420.00; DM 60.00. ISSN 1015 5104)

This handsomely produced volume is the first issue of a new journal whose aim, in effect, is twofold. It will serve as a vehicle to carry reports on ongoing excavation in the Egyptian East Delta, and also as a potential forum for study of the intercultural relationships of Egypt and Syria-Palestine that occurred there. This first issue offers three papers, two of some length. First, Manfred Bietak considers (pp. 9–16) the origins of the god Seth of Avaris (town, precursor of Pi-Ramesse). In the light of recent finds in his excavations, B. suggests that the worship of Baal (who was patron also of sailors, cf. Baal-Zephon) was established in the area amidst the Canaanite population there (new data, to appear in Volume II). Local Egyptians identified him with their own god Seth. Semitic cult-places are found from the seventeenth century onward; the Egyptian cult is also known from then, and is ancestor to that of the Asiatic-garbed Seth celebrated on the famous 400-Years Stela of Ramesses II, c. 1245 BC.

C. Herrmann (pp. 17–73, 1 plate) provides a 'further study of moulds for Egyptian faience from Pi-Ramesse', continuing the work he so well began in his book of 1985 (see *B.L.*, 1986, p. 30). These attractive trinkets mass-produced by mould included rosettes, sacred eyes, figures of deities, and royal names; among the latter, p. 68:225 should be Ramesses VI, not Amenophis III; p. 71:239, the error of Ramesses V for X is repeated; p. 71:240, the drawn traces are more suited to Sekhanre Ramesses-Siptah, not Setnakht. Finally, E. B. Pusch (pp. 75–113, 7 plates, plan) provides a preliminary report on a series of metalworking furnaces of cruciform design, along with smelters for refining or working copper/bronze. Nearby was a chariot-building workshop; finds included a handsome horse-bit.

Formerly, reports on this very important area, including Middle-Bronze Canaanite settlements in Egypt and Delta capital of Ramesses II (reflected in

Exod. 1:11) were scattered in not-always-accessible publications. The material is so important as the setting for Egypto-Semitic contacts, that it is good to have it now focused in this new vehicle, which (we hope) will enjoy the success that such an undertaking deserves.

K. A. KITCHEN

BLOCK, D. I.: *The Gods of the Nations: Studies in Ancient Near Eastern National Theology* (Evangelical Theological Society Monographs 2). 1988. Pp. xiv, 214. (Eisenbrauns, Winona Lake IN. Price: \$13.95. ISBN 0 932055 02 8)

This study explores the conception of Yahweh as a national deity, with commitment to a people ('nation') and a territory, in the context of wider ancient near eastern theological perceptions of the same type. Evidence is drawn from throughout the ancient near east, including Greece, to determine how the surrounding peoples understood such issues. Onomastic and inscriptional material is analysed, showing that the fundamental conception, held commonly throughout the region, was a feudal one, certain deities, bearing such titles as 'Adon, Ba'al, Melek etc., being seen as lords of estates, the people being their vassals. In the case of the surrounding nations, it is alleged, the identity of the peoples was immaterial, while in Israel the situation was different, due to the institution of the covenant. An important theological corollary to this theme of divine ownership was the possibility of a deity abandoning his territory, as punishment of disobedient peoples. A number of Mesopotamian texts dealing with this theme are examined and compared with Ezekiel 8-11.

While the study attempts to be fair to all its evidence, and equivalences of conception between Israel and neighbouring cultures are readily conceded, at times a clear impression is given that a dogmatic stance has determined the selection of evidence, and in particular the conclusions that can be drawn from an absence of evidence, a common complaint against those who assert the alleged uniqueness of a given biblical point of view. Thus the priority of the deity-land relationship is asserted to be the norm in the ANE at large ('without regard to the latter's inhabitants' p. 7) while the other norm, of the priority of the deity-people relationship, is alleged to be exclusively Israelite (on the authority of Deut. 32:8f., p. 7). Each proposition is taken for granted without recognition of the complexity of the historical reality (in the Greek context, for instance, the conclusion of a deity-land axis is seen to be false if instead of its 'geographical' quality (p. 8) we recognize its *cosmological* nature; and the same holds true for any serious analysis of the chief gods of the Ugaritic pantheon). In the latter case, in spite of a sound exposition of the biblical text, though with a cavalier dismissal of the significance of the Ugaritic formula *šb'm bn aṛt* (p. 21), the earliness of the text as a witness to an early theological conception is assumed rather than demonstrated. Patriarchal traditions supposedly relate to a patriarchal age, without reference to recent work on the monarchical or exilic reference of these tales in Genesis. The Mosaic context of the Sinai tradition is taken for granted (p. 84), and monotheism is apparently as old as the nation (p. 67), while the historical priority of covenant over settlement is assumed (p. 96). The theological stance, which at times proves an embarrassment for sound exposition, throws up some delicious ironies. The ruthlessness of foreign treatments of conquered peoples is contrasted with the national theology of Israel (p. 23) with no hint at its genocidal ideals as expressed in Deuteronomy and Joshua! The tension reflected in these points and evident throughout the book indicates a common problem: the treatment of Israel's (Judah's) religion from a theological perspective in comparison with the treatment of other ancient near eastern religions from a history-of-religions perspective.

N. WYATT

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. Pp. 276. (Harrassowitz, Wiesbaden. Price: DM 124.00. ISBN 3 447 02867 X)

This book enquires into the following question: How far may one find the official theology of the great Ptolemaic-Roman temples of Egypt reflected in the texts on the private funerary, memorial stelae of their priests? At Edfu (for Horus) and Dendera (for Hathor), we have the great temples still (with a massive wealth of official theology), but precious few private stelae for comparison. From Akhmim (by contrast) we have a mass of private Priestly stelae, but the great temple described by Ibn Yubeir in the twelfth century AD has long since disappeared, totally without trace, taking its official theology with it.

Thus, this undertaking is an interesting but very fragile line of study. At the end of the day, the stelae (as might be expected) say very little about official theology — they are, after all, private and funerary, and presuppose their owners' professional beliefs. But traces can be seen through occasional allusions to details of the official cults normally only knowable by a serving priest. Banal phrases from the millennially-old funerary texts that recur in temple contexts are far less significant than the author sanguinely judges (pp. 252–53); bibliography and good indexes close the work. A rather full treatment of a very slender theme.

K. A. KITCHEN

DETIENNE, M. and VERNANT, J.-P. (eds): *The Cuisine of Sacrifice among the Greeks*. Translated by P. Wissing, 1989. pp.vii, 276. (University of Chicago Press, Chicago and London. Price: £31.95 (\$45.95); paperback price: £11.95 (\$17.25). ISBN 0 226 14353 8)

This anthology is a translation of *La cuisine du sacrifice en pays grec* (Paris, 1979), and consists of essays by the editors, J.-L. Durand, J.-P. Vernant, F. Hartog, S. Georgourdi, and J. Svenbro (some contributing more than once). Studies in Greek sacrifice are refreshingly bloody (cf. W. Burkert): the reader is not allowed to take evasive action into remote symbolism and abstract structure. He or she is faced with piles of steaming offal and the stench of death. This is salutary reading for biblical scholars!

N. WYATT

DIAKONOFF, I. M.: *Liudi Goroda Ura* (Men of Ur) (Kul'tura Narodov Vostoka). 1990. Pp. 429, with a 5-page English summary. (Akademia Nauk, Moscow. Price: 2 Roubles, 20 Kopeks. ISBN 5 02 016568 9).

This is a study of Ur in the early second millennium BC by the doyen of Soviet Assyriologists. It draws mainly on the evidence presented in Woolley, *Ur Excavations* VII and Figulla and Martin, *Ur Excavations Texts* V, taking account of subsequent studies, and synthesizing the material relating to daily life (Chap. II), the city and its buildings, with a section on the identification of tablet archives and their find spots (III), and the roles of scholars, priests, priestesses, a temple administrator, merchants, businessmen, slaves and the poor, as well as the involvement of whole family groups in some of the activities (IV–IX). The volume includes 68 line illustrations including plans of buildings, and a number of translations (but no transliterations) of texts from *UET* V, with discussion and full notes. There are indices of the texts dealt with, by field and publication numbers, and an index prepared by L. V. Bobrova of personal names with references to the texts in which they appear. Diakonoff's suggestion that booth-like chambers facing the streets in the

private house quarters, interpreted by Woolley as shops, were actually sheep-cotes used by residents who sent their herds out of the city during the day, will interest those who think the Patriarchal narratives are not merely fairy stories.

T. C. MITCHELL

DIEM, W. and FALATURI, A. (eds): *XXIV. Deutscher Orientalistentag (von 26. bis 30. September 1988 in Köln: Ausgewählte Vorträge* (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement VIII). 1990. Pp. IX, 611. (Franz Steiner, Stuttgart. Price: DM 178.00. ISBN 3 515 05356 5)

This volume contains approximately sixty (about one third!) of the papers presented at the 1988 Orientalistentag. Relatively few have any bearing on Old Testament and related studies. In the section of Altorientalistik und Semitistik note may be made of C. Toll, 'Die aramäischen Ideogramme im Mittelpersischen' (pp. 25–45), G. Wedel, 'Samaritanische Uminterpretation der Anthropomorphismen im Pentateuch' (pp. 46–54), and C. Müller-Kessler, 'Die Überlieferungsstufen des christlich-palästinischen Aramäisch' (pp. 55–60) (this last being an important brief account of the two linguistic phases of Christian Palestinian Aramaic). A number of the papers under the heading of Christlicher Orient und Byzanz will be useful to biblical scholars with some interests in this area. Note may be made of A. Schall, 'Die syroaramäische Vita Sancti Ephraem Syri: Geschichtlicher und sprachlicher Ertrag' (pp. 99–104) (useful comments on a text often read with students!) and W. J. Aerts, 'Zu einer neuen Ausgabe der *Revelationes* des Pseudo-Methodius (syrisch-griechisch-lateinisch)' (pp. 123–30) (Syriac text to be published shortly). Under Arabistik, but touching on Jewish studies, appear papers by A. Schippers, 'Imitations of Arabic in Hebrew Andalusian Poetry' (pp. 162–73) and O. Jastrow, 'Die arabischen Dialekte der irakischen Juden' (pp. 199–206) (with map).

J. F. HEALEY

HIDAL, S.: *Israel och Hellas. Studier kring Gamla testamentet och dess verkningshistoria* (Religio: Skrifter utgivna av Teologiska Institutionen i Lund, 27). 1988. Pp. 130. (Teologiska Institutionen, Lund. Price: S.Kr. 50.00. ISSN 0280 5723)

This slim volume contains ten studies, six of which have previously been published. The first ('Israel and Hellas. Two Worlds or One Single Reality?') discusses and challenges the alleged antithesis between the Hebraic and Hellenic traditions. In 'A New Biblical Theology', S. Terrien's *The Elusive Presence* is appraised and adjudged to be a complement to the Old Testament Theologies of Eichrodt, von Rad, and Zimmerli. In 'Monotheism, Syncretism, Polytheism' some developments in recent study of Israel's history and religion are evaluated. Four studies on cultic themes deal with (1) the question whether women were priests in Israel; (2) the interpretation of Mal. 1:11; (3) Exod. 4:24–26, of which a new interpretation is offered; (4) the meaning of clean and unclean, sin and atonement. The final section contains an essay on Ecclesiasticus, a survey of the interpretation of Job in the early Church, and a short account of 'milestones in the history of the Syriac Church'. Hidal's work is characterized by freshness of approach and independent judgement and is warmly commended.

G. W. ANDERSON

HOOKE, J. T.: *Reading the Past. Ancient Writing from Cuneiform to the Alphabet*. 1990. Pp. 384. (Guild Publishing, London — New York — Sydney — Toronto. Price: £17.95)

Collected here is one volume, with an introduction by Hooker, are six booklets which trace the origins of writing from Pictograph to alphabet, with

particular emphasis on decipherment. The chapter on (Sumerian, Babylonian, Hittite, Hurrian, Elamite, etc.) cuneiform is by C. B. F. Walker (see already *Book List* 1988, p. 128); W. V. Davies deals with Egyptian hieroglyphs; Linear B (and related scripts) is explained by J. Chadwick; B. F. Cook presents Greek inscriptions and Etruscan is described by L. Bonfante. All are intrinsically interesting but of most significance for *Book List* readers is 'The Early Alphabet' by J. F. Healey (pp. 197–257) which focuses on Hebrew, Ugaritic, Aramaic, Phoenician and other alphabetic scripts. Illustration, by photograph and line drawings (including maps and tables), is lavish and exceptionally clear and there is a subject index. For understanding the mechanics of the various scripts used either in the Old Testament or in documents connected with it this book provides an inviting read.

W. G. E. WATSON

HORNUNG, E. (ed.): *Zum Bild Ägyptens im Mittelalter und in der Renaissance* (OBO 95). 1990. Pp. 241 and 11 plates. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 64.00. ISBN 3 7278 0669 9; 3 525 53725 5)

From a symposium stem these five papers on the impact of Ancient Egypt upon medieval (and later) Egypt and Europe. First, E. Graefe on von Boldensele's fourteenth-century visit to the pyramids; second, U. Haarman on little-known Arabic data from Islamic traditions on Ancient Egypt; third, P. Bleser translates von Harff's visit to Egypt in the late fifteenth century (with delightful woodcuts); fourth, Bleser also translates the sixteenth-century account of von Wedel; finally, C. Traunecker reports on two Franciscan missionaries in Upper Egypt in 1691. Of little relevance to Old Testament scholars, but entertaining and fascinating in the highest degree.

K. A. KITCHEN

KITCHEN, K. A. with BELTRAO, M. DA C.: *Catalogue of the Egyptian Collection in The National Museum, Rio de Janeiro (Catalogo da Coleção do Egito Antigo existente no Museu Nacional, Rio de Janeiro)* Museu Nacional — Universidade Federal de Rio de Janeiro. 1990. 2 volumes: xxxii, 276, and vii, 232. (Aris and Phillips, Warminster, Wiltshire. Price: £60.00. ISBN 0 85668 492 9 and 0 85668 514 3)

This impressive catalogue consists of a text volume, bilingual throughout in English and Portuguese, and a second of plates, drawings and hieroglyphic inscriptions. It is a revision of the catalogue of the Rio collection, originally published by A. Childe (D. P. Vanitzin) in 1919. Its primary use for non-specialists will be the rich new repertoire of inscriptional material it makes available in an authoritative translation.

N. WYATT

KUTSCHER, R.: *Royal Inscriptions: The Brockman Tablets at the University of Haifa* (The Shay Series of the Zinman Institute of Archaeology). 1989. Pp. 135. (Haifa University Press; Harrassowitz, Wiesbaden. Price: DM 98.00. ISBN 965 311 004 7; 3 447 02914 5)

An extremely important group of southern Mesopotamian royal inscriptions is published for the first time here. They date from c. 2250–1650 BC, though the copies are all from the latter part of this time-span. Particularly important is the long inscription of a Gutí king. They have, however, no direct bearing on the Old Testament.

W. G. LAMBERT

LORETZ, O.: *Ugarit und die Bibel: Kanaanäische Götter und Religionen im Alten Testament*. 1990. Pp. ix, 272. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM 64.00 (member's price: DM 49.00). ISBN 3 534 08778 X)

Chapter 1 gives a brief account of the excavations at Ras Shamra, the sites where texts were found, and the decipherment of the Ugaritic alphabet, and then considers the debate about the history of Israelite religion in the past century and the new light shed by the Ugaritic texts. Chapter 2, the main part of the book, discusses a large number of topics on which the texts are relevant to Old Testament study: to give only a few examples, the meanings of words, poetry, gods and goddesses, sacrifice, creation, the patriarchs; many biblical passages are examined. Chapter 3 looks at several theories about the relation of Israelite and Jewish religion both before and after the exile to that of the Canaanites, and finds none of them satisfactory. The book ends with lists of abbreviations and of publications cited in shortened form, with indexes of subjects, biblical and Ugaritic references, and with a map of ancient Syria-Palestine. Loretz presents his views clearly and is not afraid of offering controversial judgements. For example, some will question his use of colometric analysis of the Psalms to argue that some words and lines are secondary, or his attempt to link the damaged text *KTU* 1.127 with the origin of the scapegoat ritual and even with St Paul's view of women (pp. 115–21). His numerous bibliographical references, however, offer readers the chance to form their own judgements, and many of the opinions that he expresses (not least in criticism of some theories) are convincing. This is a valuable contribution to the study of the bearing of the Ugaritic texts on the study of the Old Testament.

J. A. EMERTON

MAISELS, C. K.: *The Emergence of Civilisation. From hunting and gathering to agriculture, cities, and the state in the Near East*. 1990. Pp. xx, 395, 65 figs. (Routledge, London and New York. Price: £45.00. ISBN 0 415 00168 4).

Based on extensive reading in anthropology and ethnology as well as archaeology, reaching from South America to China in its analogies and comparisons, this book offers a factual description of the rise of urban life in the Near East with a theoretical evaluation and explanation. The Fertile Crescent (Maisels prefers 'the Zagrosian arc') held plant and animal resources suitable for sedentary life, innovations in domesticating these occurring in different areas cross-fertilising separate communities. Herein lay the uniqueness of the region and its role in civilisation. Farming began, Maisels argues, in well-watered sites (e.g. Jericho), where wild grains brought from drier hills accommodated themselves to the different régime, bringing a spring instead of a winter growth pattern and plentiful harvests. Later farmers moved into the hills, and developed dry farming. This theory, attractive in many ways, will be tested against results of current research in Iraq and eastern Syria. Organization of society, technology and population, were interrelated and moved together in 'qualitative pulses of change', yet once a state emerges, vested interests work against further change. Writing brings ability to store precise information, so guarding against error and fixing processes. Inventions can cause major changes if the society will adapt itself to their use. Population growth alone does not explain major cultural changes. Study of Maisels' critiques of several dominant opinions and his own proposals is instructive and stimulating. While most of his text concerns Mesopotamia, the sociological aspects are not so restricted and should interest anyone concerned with the development of the Israelite state and society.

A. R. MILLARD

POMPONIO, F.: *Formule di Maledizione della Mesopotamia pre-classica* (Testi del Vicino Oriente antico. Letterature mesopotamiche, 1). 1990. Pp. 125. (Paideia, Brescia. Price: Lire 17,000. ISBN 88 394 0434 1)

Curses were both a cultural and a literary phenomenon in the ancient Near East. They often employ a stock phraseology that was shared between otherwise different peoples, and which was not always restricted to curses. Thus it was a good idea to collect in translation virtually all the cuneiform curses from Mesopotamia, including those on the Ebla treaty, but not otherwise using material from Syria and Anatolia. The translations are helped with introductions and notes, also there are indexes explaining divine and place names. The curses are arranged first by the type of document in which they occur, then chronologically. Generally the work is up-to-date and reliable, though curiously Watanabe's work on the longest cuneiform curses, in Esarhaddon's vassal treaties (*B.L.* 1989, p. 128), has been overlooked. A brief introduction avoids the ideological and psychological problems.

W. G. LAMBERT

REDFORD, D. B. (ed. S. Ahituv): *Egypt and Canaan in the New Kingdom* (Beer-Sheva, Volume IV). 1990. Pp. xii + 121. (Ben-Gurion University of the Negev Press, Beer-Sheva; distributed by the Bialik Institute, P. O. Box 92, Jerusalem. Price: \$12.00. ISSN 0334 2255)

Originating in a series of lectures by its author in Ben-Gurion University in 1986, this book offers in seven chapters ('VIII' is but brief 'Conclusions') a well-documented survey of the relationships between Egypt and Canaan c. 1550–1180 bc from several viewpoints. These include: contrasting heavy Egyptian occupation in Nubia with minimal institutional control in Canaan (ch. 1), a survey of Egyptian titles linked to rule in Canaan and possible identifications of men named in the Amarna Letters (ch. 2); Egyptian modes of control through local rulers and limited policing (ch. 3, 4); the Egyptian taxation-system (ch. 5); Egypt's impact (limited) on Canaanite culture (ch. 6); and the role of the Shasu (ch. 7). Naturally, some details remain debatable (how far formal provinces existed; relevance of certain Egyptian titles; false identification of Tell el-Maskhuta as Pithom (really Succoth, Pithom being at Tell er-Retaba); his error (*IEJ* 36, 1988, 188) in refusing the dating of certain reliefs at Karnak to Merenptah (not Ramesses II), as shown now far more thoroughly by F. Yurco, *Journal, American Research Center in Egypt* 23 (1986), 189–215, which biblical scholars ought to be aware of). There is no index, and the volume is riddled with needless misprints. But when all is said and done, it should be a widely-useful summary of its theme.

K. A. KITCHEN

RÖMER, W. H. PH., and VON SODEN, W.: *Weisheitstexte I* (Texte aus der Umwelt des Alten Testaments, Bd III, Lfg 1). 1990. Pp. 188. (Gerd Mohn, Gütersloh. Price: DM 138.00; sub. price: DM 118.00. ISBN 3 579 00072 1)

TUAT continues without undue delay (see *B.L.* 1989, p. 121 for the last fascicle). This part offers Sumerian and Akkadian Wisdom texts, by Römer and von Soden respectively, but Römer specifically extends the scope by including 'Texte mit Bezug auf den Schulbetrieb'. Thus the Sumerian part offers proverbs, fables, riddles, advice of a father to his son, a kind of penitential psalm, disputations and satires on school life. The Akkadian part presents 'I will praise the lord of Wisdom', a couple of penitential psalms, the Dialogue between Master and Slave, the Theodicy, various compendia of advice on living, disputations, popular sayings and The Poor Man of Nippur (a humorous story that later turns up in the Arabian Nights). Thus there is much here that might not seem 'Wisdom' from an Old Testament perspective.

The work is very scholarly, overly so in that the bibliographies in the Sumerian part are exhaustive, while explanation for Old Testament readers is bunched together in less than six pages at the beginning. The notes throughout tend to be philological, mostly of use only to those who read the original languages. However, the translations are on a high level of accuracy and a good part of this fascicle presents what does not appear in other works of this type.

W. G. LAMBERT

SIMPSON, W. K. (ed.): *Religion and Philosophy in Ancient Egypt* (Yale Egyptological Studies 3). 1989. Pp. xii, 159. (Yale Egyptological Seminar, New Haven CT: Aris and Phillips, Warminster, Wiltshire. Price: £21.00. ISBN 0912532 18 1; 085668 520 8)

The seven essays in this volume cover a number of aspects of Egyptology of interest to *Book List* readers: J. P. Allen discusses the cosmology of the Pyramid Texts, D. P. Silverman Textual criticism in the Coffin Texts, and J. Assmann State and religion in the New kingdom. Allen contributes a further essay on the Natural Philosophy of Akhenaten, R. K. Ritner examines late cippi of Horus on the crocodiles, and A. B. Lloyd writes on the psychology of the mortuary cult. The volume closes with a further paper by Assmann on Death and Initiation in the funerary cult. While only occasionally overlapping, these well-written essays offer a very rich commentary on numerous aspects of Egyptian religion, offering new and profound observations on the psychological motivation of many of its distinctive forms. While it is invidious to select any chapter in so mature a volume as superior to the others, that on the Coffin Texts may be regarded as the most provocative for students of the Old Testament as offering insights into how and why the ancients altered and adapted sacred texts to reflect altering perceptions.

N. WYATT

VON SODEN, W.: *Introduzione all'orientalistica antica*. Italian edition edited by C. Mora (Studi sul Vicino Oriente antico). 1989. Pp. 281. (Paideia, Brescia. Price: Lire 35,000. ISBN 88 394 0432 5)

This is an Italian rendering of *Einführung in die Altorientalistik* (Wissenschaftliche Buchgesellschaft, Darmstadt, 1985), which was not noticed in the *Book List*. It attempts a comprehensive survey of the ancient Near East, but is restricted by the small compass of the work and the author's specialisms. As an Assyriologist he deals especially with Mesopotamia, and with other areas only so far as they impinge on Mesopotamia, for the most part. Within these limits there is a little of everything, but extremely concise and with only highly selected literature referred to. As an introduction it will alert readers to what sorts of things are known and refers them to a little further reading, but it is not meant as a research tool.

W. G. LAMBERT

TIMM, S.: *Moab zwischen den Mächten: Studien zu historischen Denkmälern und Texten* (Ägypten und Altes Testament, 17). 1989. Pp. vii, 516. (Harrassowitz, Wiesbaden. Price: DM 128.00. ISBN 3 447 02940 4)

This is a detailed analysis of some biblical and epigraphic sources for Moab's history. Timm finds evidence for Egyptian knowledge of Moab in three texts from Rameses II's reign, though he rejects Kitchen's identifications of *B(w)-t-r-t* with Rababatora and notes the lack of archaeological evidence for the identification of *T-b-n* (not to be equated with the *T-p-n* of

Tuthmoses III's list) with Dibon. Stylistic and linguistic analysis of biblical texts shows that the only evidence for a Late Bronze Amorite kingdom of Sihon depends on Num. 21:27b–30, a late literary text reflecting an exilic or post-exilic situation. (There is therefore no need to deny the identification of Tell Hešbān with biblical Heshbon on the grounds that the tell lacks substantial LB or Iron I occupation.) Similarly, the poems and prose narratives about Balaam in Num. 22–24 are shown to belong together and derive from the exilic or post-exilic period.

The earliest extant Moabite inscription is probably the Dibon fragment, on the evidence of letter forms probably older than the Mesha inscription and the Kerak fragment. The seals are mainly later, from the eighth–seventh centuries, though Timm finds the Moabite attribution of some 21 of the 47 listed to be uncertain, questionable, or wrong. The Moabite script is seen as a Transjordanian expression of a script used also in Phoenicia, Philistia, Israel, and Judah, deriving from a common Late Bronze age root; in its developed form it shows some Aramaic influence.

Finally, Timm examines Assyrian references to Moab from Tiglath-pileser III to Assurbanipal. He denies any connection between the Moabite king Salamanu of Tiglath-pileser's tribute list and Hos. 10:14, dismisses the various identifications proposed for *DA-AB-I-LA-a-a* and *GI-DI-RA-a-a* in Nimrud Letter 14, and demonstrates the complex literary history of the list of 22 western kings from Asarhaddon's Prism A (673 bc) and of the various references to the Moabite king Kamašḥalta's defeat of 'Ammuladin c. 652 bc. This section closes with an excellent interpretative summary of the Assyrian evidence.

Timm's careful analysis — commendably free of speculation and wishful thinking — of the Egyptian, Hebrew, Moabite, and Assyrian texts leaves a hard core of evidence which demonstrates, first, that Moab was known to the LB Pharaohs, who distinguished it from the lands of the S3šw and mentioned the Moabites alongside the Hittites and the Mitanni, and, second, that (the Mesha stele and the two fragmentary inscriptions apart) Moab is best evidenced under the Assyrian empire, during which she demonstrated her sense of national identity. What happened to Moab between the Ramesside and the Assyrian empires is not here explored, but awaits the results of archaeological survey and exploration, and, one hopes, an equally rigorous analysis of the relevant texts. Meanwhile, Timm has given us a well-researched source book comparable with Weippert's work on Edom.

J. R. BARTLETT

TOBIN, V. A.: *Theological Principles of Egyptian Religion* (American University Studies, Series VII, vol. 59). 1989. Pp. xxi, 223. (Lang, New York — Bern — Frankfurt-am-Main. Price: SwFr. 25.00. ISBN 0 8204 1082 9; ISSN 0740 0446)

This is an excellent attempt at a systematic theology of Egyptian religion, seeking to be true both to the distinctive characteristics of the Egyptian experience, and to the need for a consistent account in modern terms. To have managed this clearly and comprehensively in so condensed a space is some achievement. A key term in Tobin's analysis is 'mytho-theology/ical' (p. 54 n. 18: thus Atum is a 'mytho-theological symbol' p. 40), indicating that the relatively sparse mythology and various theological formulations occurring are attempts to articulate a coherent symbolic account of the religious response to life in the Nile Valley. Various mythological structures, such as the Heliopolitan Ennead, are analysed on different levels to show their synthetic value in representing different facets of this. Perhaps of greatest direct interest to *Book List* readers will be two aspects. Firstly, the discussion concerning the supposed development of monotheism in Egypt, particularly

during Akhenaten's time: Tobin reviews the evidence and various theories, concluding that the case is not proven — at any rate what Akhenaten did achieve was entirely inconsistent with the real values and intuitions of Egypt. Secondly, his discussion of Ma'at. This important term, corresponding to no precise Hebrew term or biblical concept, represents the unifying factor of all the diversity of cult and belief. A profound sense of the moral imperative, bringing balance to all things, shows that Egyptian polytheism is not to be written off dismissively from the perspective of biblical scholarship.

Aspects which do not appear to have received as much attention as they deserve are the meaning of the regular cult in the great temples, and the significance of the fact that this, like so much else, was saturated with allusions to the Horus-and-Set myth, and its witness to the element of duality pervading the understanding of life in Egypt. It is also a pity that no indices are provided.

N. WYATT

WENTE, E.: *Letters from Ancient Egypt*. Translated by E. F. Wente, edited by E. S. Meltzer (SBL Writings from the Ancient World Series, 1). 1990. Pp. xii, 271. (Scholars Press, Atlanta GA. Price: \$26.95 (member price: \$16.95); paperback price: \$16.95 (member price \$11.95). ISBN 1 55540 472 3; 1 55540 473 1 (pbk))

This pleasantly-produced volume is the first in a new undertaking under the auspices of the Society of Biblical Literature in the USA. Professor Wente here offers translations of a nearly exhaustive corpus of letters from Ancient Egypt, his one deliberate exclusion being supposedly model letters in the Late-Egyptian Miscellanies (c. 1300–1100 BC), translated by Caminos back in 1954. We have here 355 documents, many short, some considerable, such as the 'Satirical Letter' of Papyrus Anastasi I (really a school text in epistolary form). They are presented in twelve sections, beginning with the oldest epistolary schoolbook, Kemyt, then correspondence of kings and viziers, then most of the known letters from the Old Kingdom down to the 21st Dynasty (c. 2600–945 BC), including much from the workmen's village at Deir el-Medina (base for those who cut the famous tombs in the Valleys of Kings and Queens at Thebes). Finally, letters to the dead and to gods. Each section is given its own concise introduction, with a general introduction prefacing the whole. The translations are fluent and readable, and reliable where test-sampled; alternative renderings would be possible in some cases (esp. in Late-Egyptian), and by nature epistolary texts are allusive in matters concerning senders and readers, which can be difficult — we moderns are eavesdroppers! The work closes with bibliography and indexes of deities, people, and topics. The one serious criticism is the lack of an index of texts translated — anyone wishing to find a particular piece has to trek through the book, looking for it. Author and publisher are begged to remedy this omission in future printings and editions! Alongside other recent publications of letters from the biblical world, this work will provide a further treasury of resources for biblical background.

K. A. KITCHEN

WIESE, A.: *Zum Bild des Königs auf ägyptischen Siegelamuletten* (OBO 96). 1990. Pp. xv, 207 and 32 plates. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. Price: SwFr. 64.00. ISBN 3 7278 0670 2; 3 525 53726 3)

The author collects and surveys some of the very varied representations of the king of Egypt (named or otherwise) upon the scarab-seals that so abound from Egyptian antiquity. Excluding some topics, already the subject of others' dissertations, he deals with the king standing, enthroned, kneeling,

in a chariot, honoured by subjects, between deities, etc., noting variations and setting out the dates. Most are from the New Kingdom (c. 1550–1070 BC), some come down to the sixth century BC; themes can recur after an interval of apparent absence. Some unpublished scarabs are included, and some republished from the former Matouk collection. Much more useful to Egyptologists than to *Altestamentler*.

K. A. KITCHEN

YARON, R.: *The Laws of Eshnunna*. Second Revised Edition. 1988. Pp. 355. (Magnes, Jerusalem; Brill, Leiden. Price: fl 82.00 (ca. \$41.00). ISBN 90 04 08534 3)

This second edition reflects nearly twenty years of scholarly work since the publication of its predecessor. The text, translation, and commentary have all been thoroughly reviewed, and the author has changed his views on some matters. He tells us in the new preface that he has paid more attention than previously to the style of the laws, and to the role mnemotechnic considerations may have played in their formulations. He has also taken account of such new material as has become available, notably the fragment in Haddad 116, and an Ebla tablet which provides parallels preceding the Laws of Eshnunna by many centuries. The author discusses many parallels with biblical law; the index of sources will assist biblical scholars in locating them. All concerned with the study of biblical law will be grateful to Professor Yaron for this revised edition.

B. S. JACKSON

9. APOCRYPHA AND POST-BIBLICAL STUDIES

APPLEBAUM, S. H.: *Judaea in Hellenistic and Roman Times: Historical and Archaeological Essays* (Studies in Judaism in Late Antiquity, 40). 1989. Pp. x, 175. (Brill, Leiden. Price: fl 75.00 (ca. \$37.50). ISBN 90 04 08821 0; ISSN 0169 961 X)

In a number of monographs and articles over the years, A. has made a useful contribution to the study of Judaism in the Greek and Roman period. Collected here in English are articles which generally have not appeared elsewhere or only in Hebrew. These include studies on when Scythopolis became a Greek city (between 249 and 221 BCE), taxation and the settlement of landless Jewish peasants on conquered territory under the later Hasmoneans, the consequences of urbanization in the Hellenistic period, the Jewish military colony headed by Zamarai (Josephus, *Ant.* 17.2.1–3 §§23–31), the site of 'Ein Targhuna, the Roman colony of Ptolemais-Akko, royal and imperial estates in the plain of Sharon and in Samaria, for which emperor Apollodorus wrote his *Poliorketika*, the part played by Tineius Rufus and Julius Severus in suppressing the Bar Kokhba revolt, why there are no known Roman villas in Judea between the first and fourth centuries CE, when the Judean eastern frontier defense system (*Limes Palaestinae*) began, Syria-Palaestina as a province under the Severan emperors, and Romanization in Judea. Regrettably, it is not always clear which studies have already been published and where.

L. L. GRABBE

CAZEUX, J.: *La Trame et la Chaîne, II: Le Cycle de Noé dans Philon d'Alexandrie* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, XX). 1989. Pp. 298. (Brill, Leiden. Price: fl 150.00 (ca. \$75.00). ISBN 90 04 09179 3; 0169 7390)

This sequel to the first volume (1983, *B.L.* 1984, p. 122) is a further study, less concerned with structuralist contributions than its predecessor, of Philo's

exegetical technique (on which the author has meanwhile written in *ANRW* II, 21/1, see *B. L.* 1985, p. 146). A little more than half of this book is devoted to a detailed study of *De gigantibus* and *Quod Deus*; the rest considers more briefly the other four treatises (*De agricultura*, *De plantatione*, *De ebrietate*, and *De sobrietate*) in which parts of the biblical account of Noah are under Philo's scrutiny. Pp. 147–50 contain an appendix offering notes on six regular elements in Philo's exegetical procedures, including etymology. Cazeaux is in no danger of underestimating the complexity of Philo's writing: his own exegesis of Philo's commentaries is elaborate and often gnomic to the point of obscurity. His aim is to set out in the greatest depth possible the fascination with choice of words and also the interest in form and especially in symmetry that he finds in Philo's approach to the biblical text. Thus this study is very largely an interpretation of Philo by Philo. Apart from a scatter of references to Plato (mainly to the *Phaedrus*, which is cited a dozen or so times) there is nothing to link Philo with his background; and occasional engagements with the judgements of Nikiprowetzky are almost the only reference to Philo scholarship. It is from the great Alexandrian alone that Cazeaux takes both the 'weft' (or 'woof') and the 'warp' of his title, and the resultant weaving may be fairly said to be somewhat dense in texture.

C. J. A. HICKLING

CHRISTOFFERSON, O.: *The Earnest Expectations of the Creature. The Flood-Tradition as Matrix of Romans 8:18–27* (Coniectanea Biblica: New Testament Series 23). 1990. Pp. 74. (Almqvist & Wiksell, Stockholm. Price: Sw.Kr. 160. ISBN 91 22 00988 4)

Chapter 2 of this thesis provides a wide-ranging survey of the Flood Tradition in the Bible, and in 1 Enoch and Jubilees and other intertestamental works. The author explores the diversified history of interpretation of this tradition, which he believes to underlie some problematic expressions in Romans 8.

C. J. A. HICKLING

COHEN, S. A.: *The Three Crowns: Structures of communal Politics in early rabbinic Jewry*. 1990. Pp. xii, 294. (Cambridge University Press. Price: £30.00. (\$49.50). ISBN 0 521 37290 9)

This is 'an extended essay in political anthropology' which uses the concept of the *ketarim* as a model for understanding political theory and authority and their development in rabbinic Judaism from the first to fifth centuries CE. The *ketarim* ('three crowns') refer to government of the community as a balance between the priesthood (the crown of *kehunah*), the civil leader (the crown of *mal'khut*) and 'the crown of Torah'. This last originally dealt with the covenant between God and people but was interpreted in rabbinic Judaism to mean the teachings of the rabbis. Thus, this is a study of the triumph of the rabbinic view. Although admittedly not a rabbinic specialist, C. makes a determined effort to take account of recent critical scholarship. It is true that he does not always seem to appreciate the unreconcilable methodological differences between the work of Neusner and some of the more traditional writers whom he cites. He also sometimes seems to take later rabbinic statements as indicative of pre-70 reality (e.g., pp. 34–41), though at other times he is fully aware that this cannot be done (as with the Sanhedrin on pp. 50–52). Nevertheless, despite some weaknesses in execution, C.'s recognition of the importance of critical methodology in rabbinic study is a welcome indication that the battle is beginning to be won.

L. L. GRABBE

DERRETT, J. D. M.: *Studies in the New Testament*, Vol. 5: *The Sea-Change of the Old Testament in the New*. 1989. Pp. xii, 245. (Brill, Leiden. Price: fl 112.00 (ca. \$56.00). ISBN 90 04 09110 6)

Nineteen articles published between 1983 and 1988 are collected in this volume (see *B. L.* 1987, p. 104, for Vol. 4). The subtitle refers to Christian use of Old Testament themes and passages in the substructure of New Testament books, but rabbinic literature and the ancient world more generally are used to elucidate particular points. The articles are extremely erudite, but do not always carry conviction. Derrett's method catches the feel of ancient oriental scholarship, but it is not clear either that the New Testament writers had in mind the allusions which he brings to the surface or that the first Christian readers would have been aware of them. The most convincing, and to me the most interesting, contribution is 'Running in Paul: the midrashic potential of Hab. 2:2'. The book as a whole has a bearing on the interpretation of the Old Testament in the time of Christian origins.

B. LINDARS SSF

EFRON, J.: *Studies on the Hasmonean Period* (Studies in Judaism in Late Antiquity, 39). 1987. Pp. xvi, 442. (Brill, Leiden. Price: fl 155.00; ca. \$72.00. ISBN 90 04 07609 3; ISSN 0169 961 X)

The seven extensive studies in this volume, composed over long years, appeared as a collection in Hebrew in 1980, but attracted little response from the wider scholarly world. The author has always ploughed his own furrow. The earlier papers here were originally written in a dense, heavily Mishnaic Hebrew, which emerges as almost untranslatable; the last two are clearer and crisper and come out well. All are dominated by an urgent mission, to vindicate the Hasmoneans, down to the dynasty's dying gasps, as the true representatives of what was best and most authentic in the Jewish people, and to do this through a fundamental re-evaluation of the sources. I Maccabees, *Megillat Ta'anit* (the calendar of days on which fasting is forbidden), though not its scholia, and, above all, the Jerusalem Talmud, are the authentic voices: their information is claimed as demonstrably sound and their attitudes as echoing the contemporary attitude of the people. Both people and leaders are greatly idealized, along with their land, their teachers and with the pious *hasidim* (or Hasids, as the translation has it). It is argued that the latter, contrary to the usual reading, did not break with the Maccabees at all: there was no disunity in the camp of the righteous. Even when it comes to the much-maligned Jannaeus, it is claimed the vilification is confined to the Greek-influenced Josephus and the inaccurate Babylonian Talmud. The most important essays, which ought not to be overlooked, are those which are furthest from these Hasmonean preoccupations, though they too are deeply heterodox. The Psalms of Solomon are exhaustively studied and it is concluded that they are a Christian text, referring to an eschatological struggle and not to Pompey's incursion into Jerusalem or to his death. The basis here is an excessively narrow view of what constituted Jewish thought in the period, especially since E. detaches the Qumran texts entirely from the Essenes, inclining to the view that they may be Christian too. On the Sanhedrin, E. is an extreme sceptic, finding the Talmudic court of the chamber of hewn stone as an idealized fantasy and the Sanhedrin of the Gospels as a literary creation, and acknowledging only an early *gerousia* and a later *boule* concerned with public order. On the Talmudic material at least, this detailed paper ought to be read with care and taken seriously.

T. RAJAK

ENGBERG-PEDERSEN, T., and LEMCHE, N. P. (eds): *Tradition og Nybrud. Jødedommen i hellenistisk tid*. (Forum for bibelsk eksegese 2) 1990. Pp. 240 (Museum Tusculanums forlag, Copenhagen. Price: D.Kr. 150. ISBN 87 7289 091 6)

After a short introduction by Lemche, Judaism in the era of Hellenism is discussed in eight papers from different points of view. First, P. Bilde gives a learned and overall picture of the history and the spiritual development in the period, followed by N. Hyldahl's special study on the Jews and the Seleucids. Engberg-Pedersen discusses the place of Ecclesiasticus in this history, and G. Græsholt reads the Book of Daniel as a unity around the central ch. 7, while J. Høgenhaven deals with the Greek Daniel. H. J. Lundager Jensen presents an interpretation of the Book of Judith with many nuances, and K. Friis Plum finds in the text about Asenath a manifestation of a new religious identity in first century Alexandria; and finally G. Hallbäck stresses the Jewish background of 4 Esdra.

K. JEPPESEN

FELDMAN, L. H. and HATA, G. (eds): *Josephus, The Bible, and History*. 1989. Pp. 473. (Brill, Leiden. Price: fl 150.00 (ca. \$75.00). ISBN 90 04 08931 4)

In a companion to *Josephus, Judaism, and Christianity* (B.L. 1990, p. 133), F./H. collect another important set of studies on Josephus. The subjects include the canon of the Old Testament (S. Z. Leiman), comparison with Pseudo-Philo's *Biblical Antiquities*, the textual version used in the books of Samuel (E. Ulrich), use of the LXX text and the Letter of Aristeas as well as development of the legend about the translation of the LXX (A. Pelletier), 1 Maccabees (I. M. Gafni), role of women in the Hasmonean dynasty (J. Sievers), Nicolaus of Damascus (B. Z. Wacholder), Sadducees (G. Baum-bach), high priesthood (C. Thoma), revolutionary parties (V. Nikiprowetzky), economic causes of the Jewish war (S. Applebaum), Marxist view of the 66–70 war (H. Kreissig), forms and historical value of the suicide accounts (R. R. Newell), description of the land of Israel and its accuracy (Z. Safari), and the results of archaeological excavations in Jerusalem (B. Mazar, though he relates little of this to Josephus). Feldman also provides his usual summary and evaluation of the individual contributions (no doubt to the annoyance of some of the contributors) and a very useful 100-page annotated bibliography of work on Josephus.

L. L. GRABBE

FITZMYER, J. A., SJ: *The Dead Sea Scrolls: Major Publications and Tools for Study*. Revised edition (SBL Resources for Biblical Study, 20). 1990. Pp. xvi, 246. (Scholars Press, Atlanta GA. Price: \$25.95 (member price: \$16.95); paperback price: \$16.95 (member price \$10.95). ISBN 1 55540 510 X; 1 55540 511 8 (pbk))

This is a welcome revision of a standard general bibliography of the Dead Sea Scrolls which first appeared in 1975 and was partially up-dated in 1977. It gives a detailed list, cave by cave, of all the published Scrolls, followed by a select bibliography on some topics of Scrolls study — palaeography of the Scrolls; archaeology of Qumran; Old Testament text and interpretation in the Scrolls; Qumran theology; Qumran messianism; the Scrolls and the New Testament (including the problem of the supposed New Testament fragments at Qumran); the Qumran calendar; and the history of the Qumran community. The text has been completely reset and is now much easier to read. It is to be hoped that this useful tool of scholarship can be up-dated on a regular basis — a task now easier in the age of the computer.

P. S. ALEXANDER

GRUENWALD, I.: *From Apocalypticism to Gnosticism: Studies in Apocalypticism, Merkavah Mysticism and Gnosticism* (Beiträge zur Erforschung des Alten Testaments und des antiken Judentums, 14). 1988. Pp. vii, 294. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 28.00. ISBN 3 8204 1087 2; ISSN 0722 0790)

This is a welcome collection of essays on the Jewish apocalyptic-mystical tradition from the Bible to the Hekhalot literature. More than half of them, including his well-known *ANRW* article on 'Jewish Apocalyptic Literature' (1979) and 'Jewish Merkavah Mysticism and Gnosticism' in *Studies in Jewish Mysticism* (eds J. Dan and F. Talmage, 1982), have been published in English before, but it is useful to have them in one volume. Four new ones, including the introduction, take into account Peter Schaefer's work on the Hekhalot Literature, although Gruenwald's basic position does not change. An interesting essay, previously published only in Hebrew, on the relationship between the Qedushah prayer (derived from Isaiah 6:1–3) and the origin of the Hekhalot literature, nicely illustrates this. Not everyone working in this treacherous field agrees with him — or with Joseph Dan, Christopher Rowland and others who carry on where Gershom Scholem left off — that this extraordinary phenomenon is ultimately derived from scripture. But *From Apocalypticism to Gnosticism* is a wide-ranging and attractive defence of that position.

There are many typographical errors and Ezekiel is misspelt throughout. The volume could also have been greatly improved by the addition of a bibliography and an index or two.

J. F. A. SAWYER

VAN HENTEN, J. W. (ed.): *Die Entstehung der jüdischen Martyrologie*. Papers presented at a workshop in Leiden, Sept. 6–8, 1984. *Studia post-Biblica*, 38. 1989. Pp. vii, 271. (Brill, Leiden. Price: fl 118.00 (ca. \$59.00). ISBN 90 04 08978 0)

Christian martyrology is a well-established academic discipline, but comparatively little has been done on the Jewish side until now, making this a welcome study. The emphasis is on martyrology as a literary phenomenon, including studies (two in English, the rest in German) on Daniel (E. Haag; U. Kellermann), the righteous sufferer (L. Ruppert), the literary form of the martyr legend (J. C. H. Lebram), Jewish self-understanding in the oldest accounts of martyrdom (2 Macc. 6:18–7:42) J. W. van Henten), origin (Greek or Jewish?) of the elements within the concept of 'effective death' (H. S. Versnel), correspondent motifs in Egyptian religion (J. F. Borghouts), *Test. Benjamin* 3:8 (M. de Jonge), and the roots of the *agōn* concept in 4 Maccabees (B. Dehandschutter). The Book begins with an introduction giving a brief survey of previous studies and finishes with an edited transcript of the concluding discussion between the various contributors (in German).

L. L. GRABBE

KASHER, A.: *Jews and Hellenistic Cities in Eretz-Israel: Relations of the Jews in Eretz-Israel with the Hellenistic Cities during the Second Temple Period (332 BCE — 70 CE)* (Texte und Studien zum Antiken Judentum 21). 1990. Pp. xv, 372. (Mohr, Tübingen. Price: DM 168.00. ISBN 3 16 145241 0; ISSN 0721 8753)

This is the companion volume to the same author's study of the Jews' relations with Idumaeans and Arabs over the same period, which was reviewed in *B.L.* 1990. p. 136. It is an impressive work of great learning and has already been awarded a major prize in Israel. The framework is, once again, that of a dense narrative, marked by a persistent concern with

unravelling the tendentiousness of our sources, especially Josephus (who is seen as dependent on authors who were perniciously pro-Greek), together with a comprehensive grasp of the modern literature. Probably the best recent discussion of the Hasmonean wars is to be found here; while the theme of the Greek cities is interpreted in a wide sense, so that, to take one example, the activities of Greek mercenaries and of local auxiliary units are fully covered. Economic and demographic issues are explored. But the interaction between Jews and 'Greeks' is repeatedly stressed as being essentially religious in character and is seen as a continuous confrontation. It is that confrontation which is the true theme of the book. The local religions are therefore relevant and they are described in a useful though rather traditional survey which draws heavily on Cumont's conception of syncretism. The conflict between Judaism and those religions is perceived as primary and inevitable, a natural continuation of earlier struggles between Israelites and Canaanites. Hasmonean acts of Judaization and purification of the land are in this context natural, though we are at the same time told that they were a response to the provocation of the forcible Hellenization of the Jews (even though there is no obvious connection between the decrees of Antiochus and the local 'Greeks'). In K's view, there was never an abatement in the conflict: the days of Herod were no better than those of the Hasmoneans; Roman rule permitted a descent into the abyss. It is a grand, but one-sided picture, and should remember that the ancient historians, on whom we depend, would always document troubles but would tend to say little about day-to-day co-existence and accommodation. A source-based approach can thus be deeply misleading. Yet there is no other starting point than the sources, and K.'s deep engagement with them will now be an indispensable companion.

T. RAJAK

KNIBB, M. A. and VAN DER HORST, P. W. (eds): *Studies on the Testament of Job* (SNTS Monograph Series, 66). 1989. Pp. vii, 172. (Cambridge University Press. Price: £25.00 (\$37.50). ISBN 0 521 37216 X)

The essays in this collection mark a considerable step forward in our understanding of the *Testament of Job* (*T. Job*), a work which has hitherto been rather neglected. It is greatly to the credit of the SNTS Monograph Series that the editing and publication of the papers here included have been so prompt: *T. Job* was the subject of work in the SNTS Seminars on Early Jewish Writings and the New Testament in the 1986 and 1987 sessions. A brief Introduction leads into an excellent survey of research and interpretation of *T. Job* (R. P. Spittler), which is followed by a careful transcription and translation of the earliest witness to *T. Job*, the fifth century Coptic papyrus P. Köln Inv. Nr. 3221 (C. Römer and H. J. Thissen). B. Schaller offers a thorough discussion of the literary problems the work presents: his essay, indeed, may well turn out to be seminal for future research in these areas. He also offers a perceptive analysis of the leading ideas in the text. P. W. van der Horst's essay tackles the conflicting portraits of women in *T. Job*, as well as the phenomenon of 'glossolalia': he concludes that a woman may have written at least part of the text, where women were presented in a positive light. The collection ends with a detailed and wide-ranging study of the theme of perseverance, toughness, patience, and endurance, which leads naturally to a consideration of the figure of Job in the New Testament *Epistle of James* (C. Haas). *T. Job* stands revealed as an important text in its own right, and a valuable witness to the historical development of haggadah: these essays should ensure that, from now on, it features more prominently on the agenda of researchers.

C. T. R. HAYWARD

MEYER, R.: *Zur Geschichte und Theologie des Judentums in hellenistisch-römischer Zeit. Ausgewählte Abhandlungen*. Ed. by W. Bernhardt. 1989. Pp. 226. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM 58.80. ISBN 3 7887 1314 3)

Rudolf Meyer's scholarly activity has covered a number of areas of study, but the eight articles reprinted in this volume to mark his eightieth birthday are all concerned with aspects of Judaism in the Hellenistic-Roman period. The two longest studies were originally published in the Proceedings of the Leipzig Academy and were noticed in the *Book List* when they first appeared. One of these ('Das Gebet des Nabonid — Eine in den Qumran-Handschriften wiederentdeckte Weisheitserzählung' (1962; cf. *B.L.* 1964, p. 72, *Decade*, p. 540)) provides a detailed treatment of the Prayer of Nabonidus, the other ('Tradition und Neuschöpfung im antiken Judentum — Dargestellt an der Geschichte des Pharisaismus' (1965; cf. *B.L.* 1967, p. 50, *Bible Bibliog.*, p. 50)) is concerned with the origins of the Pharisees and their role in the period before and after the fall of Jerusalem in AD 70. Meyer had earlier treated the latter theme on a much briefer scale in a lecture, also included here, entitled 'Die Bedeutung des Pharisaismus für Geschichte und Theologie des Judentums' (1952). The remaining titles are: 'Das Arbeitsethos in Palästina zur Zeit der werdenden Kirche' (1935, primarily an examination of the relevant rabbinic sources written against the background of the anti-semitic propaganda of the time); 'Der Am ha-Ares — Ein Beitrag zur Religionssoziologie Palästinas im 1. und 2. nachchristlichen Jahrhundert' (1947); 'Die Figurendarstellung in der Kunst des späthellenistischen Judentums' (1949); 'Melchisedek von Jerusalem und Moresedek von Qumran' (1966, a discussion of the significance of the expression *MWRH [H]SDQ[H]*); and 'Bemerkungen zum literargeschichtlichen Hintergrund der Kanontheorie des Josefus' (1974, an evaluation of the historical significance of Contra Apionem I. 38–41). Inevitably the older articles now in some respects appear slightly dated; but they all reflect a profound knowledge of the sources and are still of interest, and it is good that they have been made available again in this form. There are comprehensive indexes.

M. A. KNIBB

NEUSNER, J.: *The Economics of the Mishnah* (Chicago Studies in the History of Judaism). 1990. Pp. xvi, 183. (University of Chicago Press, Chicago and London. Price: £35.95 (\$51.75); paperback price: £11.95 (\$17.25). ISBN 0 226 57656 6)

In Neusner's contention, the Mishnah's definition of a complete social system of a nation, requires the articulation of an economic, as well as a political and scientific theory, i.e. a 'mode of rational action with regard to scarcity' (p. x), albeit in the classical sense of 'management of the social household' and not the more modern 'wealth management'. After a brief review of economic theory in the ancient world, Neusner analyses the Mishnah's conception of the household, of the market, and of wealth. The Mishnah's economics is confined to ownership of land (and specifically to agriculture), which is shared between the farmer and God. Indeed, it is further confined to a certain piece of land; the land of Israel. The only other significant elements in society are the priests who control the distribution of resources. In the end, the Mishnah has no autonomous economic theory; its economics are inseparable from its theology.

While the Greco-Roman world on the whole sustained a market economy, the traditional economies of the ancient Near East were distributive. According to Neusner, the Mishnah does not attempt to correlate market economies (where goods move in response to *demand*) with

distributive economics (where they move in response to *command*), but only imagined the former while legislating for the latter (basically, the Temple economy), the two coexisting on an 'economics of reciprocity, joining heaven to earth' (p. xii). With due allowance for the distinctive ideological requirements of the Mishnah's world-view, its economics conform remarkably to those of Aristotle.

P. R. DAVIES

NEUSNER, J.: *Making the Classics in Judaism: The Three Stages of Literary Formation* (Brown Judaic Studies 180). 1989. Pp. xiv, 282. (Scholars Press, Atlanta GA. Price: \$47.95 (member price: \$31.95). ISBN 1 55540 377 8)

The occasion for this book is the argument of David Weiss Halivni (e.g. *Meqorot umesorot*, Tel Aviv, 1968; *Midrash, Mishnah and Gemara*, Cambridge [Mass], 1986) that the Babylonian Talmud is the outcome of a series of compilations of original statements, some of which have had their original meanings subject to 'forced interpretation' in the course of transmission. The emphasis in this view is clearly counter to Neusner's insistence that the classic documents of Judaism are the primary unit of discourse and giver of meaning to their contents. In other words, rather than the materials determining the shape and significance (or lack thereof) of the whole document, the opposite is the case.

In this volume Neusner spells out, with his usual clarity and exemplification — not to mention vigour — his own 'documentary hermeneutic'. He classifies materials within a document as (a) those which 'serve the redactional programme of the framers of the document in which those writings occur', (b) those which serve the redactional purpose of another document in our hands, (c) those which serve the redactional purpose of a document not in our hands, but whose existence and character can be rationally posited, and (d) those which appear independent of any redactional purpose or document which can be envisaged. The three 'stages of literary formation' comprise (a)–(c), while (d) stands outside the process altogether.

On Neusner's view, which he has in effect already extensively and intensively argued elsewhere, documents are not only *logically* prior to sources in the process of hermeneutics, but may also be *chronologically* prior. At stake in the debate about the character of the classical documents is, of course, not only the nature of the authority of its canon, but also the origin and character of Judaism itself.

P. R. DAVIES

NEUSNER, J.: *Torah through the Ages: A short history of Judaism*. 1990. Pp. xiii, 178. (SCM, London; Trinity Press International, Philadelphia. Price: £10.50. ISBN 0 334 02440 4)

This book is essentially an account of the transformations undergone by the symbol *Torah* from its beginning to the present day. But Neusner sets this, to quote the publisher's blurb on the back cover, within the framework of constructing 'the model volume for writing the history of Judaism (or of Judaisms) as well as the history of any particular religion'. Neusner begins, and concludes, with some sensible observations on the fact that the 'Judaism of the dual Torah' is only one of many possible Judaisms and should not be seen as Judaism *per se*. Hence Zionism is defined as 'the single most successful Judaism since the formation fifteen hundred years earlier of the Judaism of the dual Torah' (p. 163).

Unfortunately, within the body of the book Neusner tends to forget these correct methodological presuppositions and all too often speaks as though rabbinic Judaism was Judaism. The Judaism of the Aramaic incantation bowls

and the magic amulets of the Geniza does not merit a mention. The Judaism he describes is based on the literary products of a narrow elite at the apex of Jewish society. Neusner knows this and only claims to describe the Judaism of this elite. Nevertheless, he gives the clear impression that this is what Judaism meant for most Jews. And if, as seems to be the case, this book is aimed at academic students of religion in general, they are likely to end up with a much distorted view of what Judaism (or the Judaisms) were like.

Apart from this methodological framework the rest of the book will be very familiar to regular readers of Neusner's books. However, the theory that the Mishnah was a philosophical treatise is more tentatively stated than in earlier books and, in his treatment of Maimondes, Neusner pointedly steers clear of the question why this greatest of all Jewish philosophers failed to recognize the supposed philosophical nature of the Mishnah (p. 114, fn. 3). The best parts of the book are his clear and straightforward account in chapter eight of the transformation of *Torah* from scroll to symbol in the Jerusalem Talmud and his analysis in chapter twelve of the three major nineteenth-century Jewish denominations as equally 'continuators' of the 'Judaism of the dual Torah' but none of them its lineal descendants. Neusner is very illuminating on the way in which each Judaism creates its own past out of the materials provided by the tradition. His concluding observations on the abiding ability of Judaism to regenerate itself and on the nature of religion ('religion recapitulates resentment' — p. 173) show him at his most thought-provoking best.

A. P. HAYMAN

NEUSNER, J. with GREEN, W. S.: *Writing with Scripture: The Authority and Uses of the Hebrew Bible in the Torah of Formative Judaism*. 1989. Pp. xii, 188. (Fortress, Minneapolis. Price: \$9.95. ISBN 0 8006 2330 4)

'Sages in the canonical writings of the Judaism of the dual Torah appealed to scripture not merely for proof texts as part of an apologia but for a far more original and sustained mode of discourse. In constant interchange with scripture, they found ways of delivering their own message, in their own idiom, and in diverse ways.' This statement not only serves as a summary of the essential message of this interesting little book, but also yields an insight into Professor Neusner's own relationship to the early rabbinic writings. Here he looks particularly at *Leviticus Rabba*, *Sifre* on Deuteronomy, *Sifra*, and *Mekilta*, paying close attention to the particular features of each work and to the way that each relates to the written Torah. The book contributes not only to an understanding of the way that scripture is used in midrash, but also to an appreciation of midrashic compilations as distinctive creations rather than mechanical anthologies or encyclopaedic commentaries. The striking distance of *Mekilta* from the other 'Tannaitic' midrashim, well established by now from different standpoints, is underlined from another perspective.

N. R. M. DE LANGE

ORTON, D. E.: *The Understanding Scribe. Matthew and the Apocalyptic Ideal*. (Journal for the Study of the New Testament Supplement Series 25). 1989. Pp. 280. (Sheffield Academic Press, Sheffield. Price: £25.00. ISBN 1 85075 181 1)

Most of this study surveys the evidence for significant administrative roles and high religious status in the scribes of Second Temple Judaism. Qualities and functions regarded as essentially scribal are then claimed for the Ezra of 4 Esdras, Enoch, the Teacher of Righteousness, and others. Orton claims to have established a concept of the apocalyptic scribe as recipient, interpreter, and recorder of revelation. This concept influenced the

self-understanding of the First Evangelist. Orton's case may be found less than water-tight. But his survey of the evidence will interest students of apocalyptic, and the chapters on Matthew deserve the attention of those working on that gospel.

C. J. A. HICKLING

PAPER, H. H. (ed.): *Hebrew Union College Annual*, Vol. LX (1989). 1990. Pp. vii, 258 and 31 (Hebrew). (Hebrew Union College, Cincinnati. Price: \$30.00. ISSN 360 9049)

Old Testament scholars are particularly well served by the latest number of this distinguished periodical. For those specializing in the grammar of biblical Hebrew, E. J. Revell provides a careful analysis of the 'simple and consecutive forms' of the two indicative 'tenses' and argues for their independence from the modal system represented by the imperative, jussive, and cohortative forms, while D. Sivan offers a preview of part of a new edition of Judah Hayyuj's grammatical work in which that mediaeval Jewish grammarian's views of biblical Hebrew roots and quiescents are examined. The theophany in Isaiah 6 is illuminated by Akkadian sources according to V. Hurowitz, and M. Bar-Ilan (Hebrew) suggests that the Priestly benediction was written on the body of the one blessed and that the Third Commandment prohibits misbehaviour on the part of those so inscribed. A comparative study of the modern (J.P.S.) Bible translation by Max Margolis and that of his ancient counterpart Theodotian is contributed by L. Greenspoon; an important Cambridge Genizah fragment of Targum on the Decalogue is edited by R. Kasher (Hebrew); and L. H. Feldman explains how Josephus portrays the figure of David in such a way as to defend Jewish characteristics. The remaining two essays deal with attributions in the Babylonian Talmud (D. Kraemer) and Nissim Gerondi's commentary on Alfasi's *Halakhot* (M. Washofsky).

S. C. REIF

PÉREZ FERNÁNDEZ, M.: *Midrás Sifre Números. Versión crítica, introducción y notas* (Biblioteca Midrásica, 9). 1989. Pp. 539. (Institución San Jerónimo, Valencia. ISBN 84 86067 34 0)

This translation into Spanish of *Sifre Numbers* is a welcome addition to the Biblioteca Midrasica series, and marks Pérez Fernández's second contribution to date. It follows very much the style and format of his critical translation of and introduction to *Pirke de R. Eliezer*, which formed the first publication in the series. The present work is another major undertaking: Pérez Fernández has succeeded in putting into accurate and elegant Spanish a text of central importance, and he has supplied his translation with explanatory notes of a high order. Some, indeed, are so detailed that they might be almost a full commentary on the text. Thus the author compensates for what is necessarily a brief Introduction to a long text.

The text translated is that of Horovitz's critical edition (Leipzig, 1917; reprinted Jerusalem, 1966), although Pérez Fernández recognizes the need for a new critical edition, based preferably on Ms Vat 32. The Introduction argues for a third-century date for the midrash, noting its use of the hermeneutic system attributed to R. Ishmael in matters of halakhah. The author also singles out blocks of haggadah, in which he discerns the hand of R. Simeon bat Yoḥai. Given the amount of time and work which has been devoted to this text, it would be good to see a future monograph where Pérez Fernández could set out more fully than he is able in this work his considered views on the *Sifre* as a whole. Such a work would allow him to engage in a more comprehensive way with the works of Neusner, Porton, and others.

C. T. R. HAYWARD

PRIGENT, P.: *Le Judaïsme et l'image* (Texte und Studien zum Antiken Judentum 24). 1990. Pp. xviii, 381. (Mohr, Tübingen. Price: DM 178.00. ISBN 3 16 145599 1; ISSN 07218753)

This is a book which fills a real gap. Although Prigent's starting point is a quest for the origins of the use of images among Christians, he ends up supplying a thorough and orderly survey of their use among Jews, from the second to the sixth century. The first chapter in fact sets the scene by tracing the subject from the Bible to the Bar Kokhba revolt. The attitudes to art in the rabbinic writings are the subject of the next chapter, and if the author is generally too willing to play the Talmud's game by taking on trust the information it offers about earlier periods he is no doubt correct in distinguishing two tendencies, one strictly opposed to images and another more tolerant. The next four chapters are devoted to the archaeological evidence, mainly from the remains of synagogues: Prigent focuses in turn on religious symbols, biblical scenes, and themes derived from the pagan environment, notably zodiacs; the synagogue of Dura is accorded a chapter of its own. Two final chapters consider two types of possible evidence whose credentials are less secure: Christian illustrated manuscripts, and the Christian catacomb of the Via Latina in Rome. Neither of these sources, Prigent argues, provides the slightest evidence of the use of illuminated Jewish bibles or other Jewish iconographic antecedents.

The overall conclusions of the study are clearly and moderately presented: in so far as there is an ancient Jewish art, its aims are exclusively religious, and the emphasis is on symbolism. Even biblical scenes are exploited for their symbolic or illustrative value: they are not telling a story but pointing up key aspects of the faith. Among the symbols, Prigent draws particular attention to the centrality of the Torah shrine, represented in a form reminiscent of the ark of the covenant, shoring up, as it were, the claims of the synagogue to be the authentic locus of Jewish worship in the absence of the temple. The zodiacs, which are too inaccurate to serve as calendars, represent a confession of faith in God as the creator of the universe, reigning over the celestial world. This bare summary, however, cannot begin to do justice to the wealth of detail contained in this masterly treatment of a notoriously difficult subject; and even if some of the details are debatable we must be deeply grateful to the author for the painstaking way in which he has presented the evidence and drawn out the significant conclusions.

N. R. M. DE LANGE

SALDARINI, A. J.: *Pharisees, Scribes and Sadducees in Palestinian Society. A Sociological Approach*. 1989. Pp. x, 325. (T. & T. Clark, Edinburgh. Price: £19.95. ISBN 0 567 09530 4)

The application of sociological classifications to the description of the Pharisees, scribes and Sadducees in the ancient sources is the purpose of this book. Part I looks at different sociological theories, part II covers the familiar material in the sources, and part III attempts a synthesis, but is troubled by the very same paucity of evidence as are more traditional types of interpretation. No one kind of analysis emerges as appropriate for the Jewish groups, though it is rightly stressed that political and religious descriptions are perfectly compatible, the two spheres being thoroughly enmeshed: some of the characteristics of political interest groups are visible, as the sources suggest, but simultaneously those of reformist sects. An appreciation is also shown by S. of the need to operate within a wider framework of social analysis by relating the Jews to a sociology of Roman imperial society, especially that of the Greek-speaking east. Thus, both Roman patronage concepts and Greek associations make an appearance in the discussion. But little is made of them, and the Jews are essentially studied in isolation. A closer engagement

with the work of Moses Finley might have helped; and that of Keith Hopkins is not mentioned at all. In the end, too, it would be useful to bring to bear a more consistent and less eclectic mode of sociological discourse on the issues. This study, therefore, points in the right direction, but there is still a long-way to travel.

T. RAJAK

SCHÄFER, P.: *Übersetzung der Hekhalot-Literatur*, III (Texte und Studien zum Antiken Judentum 22). 1989. Pp. xliii, 339. (Mohr, Tübingen. Price: DM 98.00. ISBN 3 16 145565; ISSN 0721 8753)

This is the second volume to appear of Peter Schäfer's planned four volume translation of the Hekhalot texts. The first volume to be published (in 1987) was, in fact, vol. II of the series. Vol. III covers §§335–597 of his *Synopse zur Hekhalot-Literatur* (see *B. L.* 1983, p. 120f; 1985, p. 142f; 1989, p. 144f). These paragraphs contain the works known to modern scholars as *Hekhalot Zutari* and *Ma'ase Merkava*. Schäfer provides introductions to each of the works and accompanies the translations with very helpful notes. With this book in hand it is very much easier to make sense of the *Synopse*. The introductions present Schäfer's view, well-known from his other writings, that it is a misnomer to describe these texts as literary works. Rather, they are very loosely edited collections of texts which, in many cases, did not reach their present shape until well on into the Middle Ages.

A. P. HAYMAN

SCHALIT, A.: *Untersuchungen zur Assumptio Mosis* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums). 1989. Pp. xvii, 208. (Brill, Leiden. Price: fl 140.00 (ca. \$70.00). ISBN 90 04 08120 8; ISSN 0169 7390)

At the time of his death in 1979 Abraham Schalit was working on a major philological and exegetical commentary on the Assumption of Moses. He left a manuscript of 564 pages, which covers chapters 1–4 of the Assumption, but he had intended to complete the commentary in several volumes, and he had even considered providing a synopsis which was to contain the Latin text and the Greek and Hebrew texts as reconstructed by him. An earlier attempt to publish the commentary on chapters 1–4 was abandoned in 1983 because of difficulties in printing the manuscript that are vividly described by H. Schreckenberg in the Foreword to the present work, and that at least a part of Schalit's study has now appeared is due to the efforts of K. H. Rengstorf, the editor of the series, A. Oppenheimer, and Schreckenberg himself, and to the determination and support of Frau Drs E. Venekamp, the vice-president of E. J. Brill. Their act of *pietas* deserves praise despite the fact that the commentary is in many respects flawed. The volume contains only Schalit's comments on chapter 1 (pages 1–286 of his manuscript), and it has not yet been decided whether the remainder of the manuscript will be published. But even the part that has now been published has in places an unfinished appearance, and there are frequent references to discussions later in the work that Schalit did not live to write. There is no introduction, no systematic presentation of conclusions, no index. The only organization of the material is that dictated by the division of the Latin text into its obvious sense-units, and major issues concerning the origin and character of the Assumption are merely discussed *en passant*. Much space is unnecessarily taken up in giving long quotations, where references would have sufficed, from works readily available in standard editions (including the Hebrew Bible and the Septuagint); in some cases — to make matters worse — the quotations are given to prove points that hardly need to be established (e.g. the almost three pages

devoted to illustrating the adversative use of 'nam' in Vulgar Latin). Schalit is particularly concerned to argue that previous commentators often misunderstood and mistranslated the Latin text. He maintains that the Latin is a word-for-word translation from a Greek version, and that the Greek was a literal translation from the Hebrew original, and he believes that the Latin can often only be understood if it is translated back into Greek and Hebrew. His results here are perhaps the most valuable in this study, but even these are not presented in a systematic way that would help the reader. But despite these and other imperfections, this commentary remains fundamentally important, certainly for those who are seriously interested in the meaning of the Latin text. It is of interest even where the conclusions seem wrong, and it will be particularly valued because of Schalit's profound knowledge of the comparative Latin material and his detailed treatment of the nineteenth- and early twentieth-century literature on the Assumption.

Schreckenberg and his colleagues have checked the references and done their best to ensure that the work was printed accurately, but otherwise — out of respect for Schalit — have quite properly left the commentary as it was at the time of his death. Schreckenberg has, however, provided a helpful summary of Schalit's conclusions concerning the origin of the Assumption — he maintained *inter alia* that it was a sectarian work composed in Hebrew in Judea shortly before the outbreak of the War of 66–70 — and has gathered together from the unpublished part of Schalit's manuscript the results of his attempt to reconstruct the Greek *Vorlage* of Ass. Mos. 2:1–4:9 and to emend the Latin.

M. A. KNIBB

SCHIFFMAN, L. H.: *The Eschatological Community of the Dead Sea Scrolls* (SBL Monograph Series, 38). 1989. Pp. xi, 101. (Scholars Press, Atlanta GA. Price: \$22.95 (member price: \$14.95); paperback price: \$14.95 (member price: \$9.95). ISBN 1 55540329 8; 1 55540330 1 (pbk))

In the first full-length commentary of 1QSa, variously known as *serekh ha'edah*, Rule of the Congregation, or (in my translation) Messianic Rule, Professor Schiffman, an authority on the halakhic aspects of Qumran literature, presents a complete English rendering and detailed philological and exegetical explanation of one of the most important eschatological compositions of the Dead Sea sect. The introductory chapter sketches Jewish messianism in the inter-Testamental age, and the main body of the commentary examines the legal and doctrinal contents of the document. In general, Schiffman advances well-argued views consonant with main stream Scrolls scholarship and his monograph is bound to become a prescribed text book in Qumran courses. Here and there, I would differ from his presentation (e.g. the reconstruction of col. II, 9–10 and the interpretation of the communal meal), but on the whole this is a most welcome addition to serious Qumran literature.

G. VERMES

SCHOLEM, G.: *De la création du monde jusqu'à Varsovie*. Translated from German by M.-R. Hayoun (Patrimoines: Judaïsme). 1990. Pp. 261. (Cerf, Paris. Price: Fr 230.00. ISBN 2 204 04085 1; ISSN 0762 0829)

The title of this collection of articles echoes that of Scholem's autobiographical volume *Von Berlin nach Jerusalem* (*From Berlin to Jerusalem*, English translation by H. Zonn, New York, 1980; a French translation appeared in 1984): one of the pieces, on the social psychology of the German Jews between 1900 and 1930, brings us back to the terrain that was so acutely sketched there. But most of the eight articles (translated with few exceptions from the German collection *Judaica IV*, published in Frankfurt in 1984) are

concerned in one way or another with the great theme that constituted Scholem's life-work and which he succeeded in making peculiarly his own: the mystical current in Judaism. These are not mere *Obiter scripta*: they include several major studies of enduring worth, notably a seventy-page examination of the relationship between Kabbala and alchemy, a profound study of the doctrine of *creatio ex nihilo* and of the Lurianic theory of God's self-contraction (*simsum*), and a wide-ranging essay on nihilism as a religious phenomenon. The translator's introduction assesses Scholem's continuing importance in Jewish studies as a whole and more specifically in the area of mysticism, taking account (*inter alia*) of the criticism of Scholem's standpoint by Eliezer Schweid. Maurice-Ruben Hayoun is more than a translator: in this and other writings, and in this series of which he is the general editor, he has shown himself to be an able and critical interpreter of German Judaism for a French-speaking public.

N. R. M. DE LANGE

SCHWARTZ, D. R.: *Agrippa I: The Last King of Judea* (Texte und Studien zum Antiken Judentum 23). 1990. Pp. xviii, 233. (Mohr, Tübingen. Price: DM 138.00. ISBN 3 16 145341 7; ISSN 0721 8753)

The Hebrew precursor of this book was apparently the first ever biography of Agrippa I, and, though Herod's grandson did not gain his throne until he was fifty and then ruled for only two years before his dramatic death, S. finds many important questions to explore. The study centres on Josephus' historiographical methods, rightly, since Josephus is the only extended literary source on Agrippa. S. is also right to maintain that the sources of Josephus do matter, and that it is not sterile or old-fashioned to investigate them. He offers the hypothesis of a Life of Agrippa, written perhaps by a Jewish author from Rome or Italy, who used novelistic themes and referred to Puteoli by its Latin not its Greek name as the leading strand in J's web, but he knows not to press matters too far. The study in appendix I of lexical variation in different sections of the narrative as a possible guide to the derivation of those sections is suggestive and important, though it must be remembered that other explanations of the observed phenomena are possible. Archaeology, too, is used with caution, and S. concludes that the boundaries of the kingdom cannot be established. A careful scanning of the Talmudic references lead S. to express surprise that the sages can have come to be regarded as enthusiastic about the king; they seem mostly to highlight Agrippa's individualistic love of display. S. writes well and argues incisively, and, while much of the book is concerned with details of event or chronology, he makes interesting observations throughout, and speaks nearly always with authority.

T. RAJAK

SEKKI, A. E.: *The Meaning of RUAH at Qumran* (SBL Dissertation Series, 110). 1989. P. x, 261. (Scholars Press, Atlanta GA. Price: \$17.95 (member price: \$11.95); paperback price: \$11.95 (member price: \$7.95). ISBN 1 55540 351 4; 1 55540 352 2 (pbk))

This doctoral dissertation devoted to Qumran 'pneumatology' presents a laborious classification of the various uses of the term *ruah* in the non-biblical Dead Sea Scrolls according to whether it designates God's spirit, man's spirit, angels or demons, wind and breath. Preceded by a review of the history of interpretations and followed by a special discussion of 1QS 3:13-4:23, Dr Sekki's conclusion is that the Scrolls contain two conflicting views: the community's spirituality is either inspired by God's eschatological spirit, or springs from a gift received by each sectary at birth. It would seem, however, that the latter interpretation does not account fully for the rich ramifications of the treatise on the two spirits in the Community Rule.

G. VERMES

SHMUELI, E.: *Seven Jewish Cultures. A reinterpretation of Jewish history and thought*. Translated from Hebrew by G. Shmueli. 1990. Pp. xvii, 293. (Cambridge University Press. Price: £30.00. ISBN 0 521 37381 6)

Born into a Polish Hassidic family, Shmueli, who died in 1988, became a student at the Breslau Rabbinical Seminary and a doctoral graduate in philosophy of the University of Breslau before turning to secular Zionism and a career as a teacher, lecturer, and writer in Israel and the USA. In an attempt to explain how the Jews have produced such a variety of ideologies and yet succeeded in maintaining a discreet identity, the author, here translated and introduced by his daughter, argues that 'the history of Israel has been a dramatic arena of conflicts and accommodations, of controversies . . . of fundamental contradictions . . . all of which brought about change that eventually forged entire cultures . . . distinct . . . in substance as in style' (p. 11). He identifies these cultures as Biblical, Talmudic, Poetic-Philosophic, Mystical, Rabbinic, Emancipation, and National-Israeli and attempts to explain, thematically as well as historically, how each of them rose to prominence but always with the Hebrew Bible as one of its inspirations. The presentation, though by definition controversial, has much valuable content that will interest and stimulate historians of hermeneutics, religious philosophy, and the essence of Jewish identity.

S. C. REIF

STEMBERGER, G.: *Midrasch: Vom Umgang der Rabbinen mit der Bibel. Einführung — Texte — Erläuterungen*. 1989. Pp. 242. (Beck, München. Price: DM 48.00. ISBN 3 406 339107)

This is an admirably clear and helpful introduction to the potentially bewildering world of the Midrash. An opening section explains succinctly the history and character of midrash, and the various literary compilations in which it has come down to us. The main body of the book presents specimen selections from these compilations, accompanied by helpful explanatory comments. A concluding section traces the history of midrash in the Jewish and Christian traditions, gives a brief account of modern scholarship, and ends with some thought-provoking observations on 'midrash today'. A short bibliography and indices bring up the rear. Dr Stemberger wears his considerable learning lightly, and writes with lucidity and elegant simplicity.

N. R. M. DE LANGE

SZYSZMAN, S.: *Bulletin d'Études Karaïtes* II. 1989. Pp. 113. (Peeters, Leuven. Price: B.Fr. 700)

This is the second number of a new journal (with articles in French, German, English, and Italian) that made its first appearance in 1983 and reflects the personal enthusiasm of the editor for the discussion, publication and promotion of a wide range of matters relating to Karaism. Given the nature of Karaism, it is hardly surprising that the study of the Old Testament receives attention in five of the eight articles. D. Barthélemy's contribution deals with the manuscript tradition of Judah Hadassi's *'Eshkol Ha-Kofer* and that of N. A. Meščerskij argues for the importance of the Slavic translations of the Apocrypha, while Yefet ben 'Eli's biblical commentaries are the subject of essays by G. Tamani and A. Schenker (two). Two other essays touch on aspects of later Karaite culture and the editor himself contributes an attack on academic 'misunderstanding' of Karaism, obituaries of three scholarly friends of Karaism, and four book reviews.

S. C. REIF

Übersetzung des Talmud Yerushalmi, herausgegeben von M. Hengel, H. P. Rüger, P. Schäfer. Band II/5: *Sheqalim-Sheqelsteuer*, übersetzt von F. G. Hüttenmeister. 1990. Pp. xviii, 186. (Mohr, Tübingen. Price: DM 128.00. ISBN 3 16 145607 6)

This fifteenth volume of the complete German translation of the Jerusalem Talmud continues the high standards of physical presentation and scholarship established by the earlier volumes. Translating the Yerushalmi is no easy task. No critical edition exists and the standard printed texts are often obscure and corrupt. *Sheqalim* is particularly problematic because large portions of the text are missing from the Leiden manuscript (which has rightly been chosen as the basis of the German translation), and have been added only secondarily in the margin. Drawing not only on modern scholars (such as Lieberman) but also on the classic commentators (such as the *Penei Mosheh*), Hüttenmeister finds his way round the textual and linguistic problems with great judgement. Extensive footnotes record major variant readings and elucidate numerous points of grammar and content. An invaluable feature is the systematic citation in the body of the translation of all the verbal parallels to a given unit of text. The work is rounded off with a series of indices covering such matters as the Biblical citations, the proper names and the place-names mentioned in the tractate, though not the Greek and Latin loanwords — a rather surprising omission, since Greek loanwords are recorded from time to time in the footnotes. The German translation of the Yerushalmi is bidding fair to become one of the best translations of a classic Rabbinic text into any language. It is a pity that nothing comparable to it is available in English.

P. S. ALEXANDER

DEL VERME, M.: *Giudaismo e Nuovo Testamento. Il Caso delle Decime* (Studi sul Giudaismo e Cristianesimo Antico, 1). 1989. Pp. 281. (M. D'Auria Editore, Naples. Price: not stated. ISBN 88 7092 045 3)

This careful and well-documented study of the tithe is in two parts; the first examines the problematic New Testament passages (Matt. 23:23 and Lk 11:42; Lk 18:11–12; Heb. 7:1–10), while the second surveys all the varied evidence to be found in other sources for the whole of the Second Temple period and the Tannaitic.

S. P. BROCK

VIVIAN, A.: *Rotolo del Tempio* (Testi del Vicino Oriente antico. Letteratura giudaica, 1). 1990. Pp. 302. (Paideia, Brescia. Price: Lire 42,000. ISBN 88 394 0442 2)

This very competent Italian translation of the *Temple Scroll* is accompanied by a fairly extensive set of notes, largely philological but collating a respectable range of scholarly opinion. These are preceded by a very full bibliography, a summary of topics in the Scroll, and followed by appendices specifying the festal calendar and the prescribed sacrifices (the latter including detailed discussion). The *Introduction* is comparatively brief, and, no doubt mindful of recent controversy over the text, remains wisely non-committal: the *Temple Scroll* originates between the sixth and first centuries BCE, appears to come from the same circles as does *Jubilees*, and may well have been used by the 'Qumran community' although it did not originate with them.

P. R. DAVIES

WESTERMANN, C.: *The Parables of Jesus in the Light of the Old Testament*. Translated from German and edited by F. W. Golka and A. H. B. Logan. 1990. Pp. vii, 211. (T. & T. Clark, Edinburgh. Price: £8.95. ISBN 0 567 29162 6)

Though the title suggests that the book is primarily the concern of New Testament students, the bulk of it is devoted to classification and analysis of parable and metaphor in the Old Testament. Coming from a renowned Old Testament scholar who is a master of form criticism, it is directly relevant to readers of the *Book List*. He points out that comparisons in the Old Testament are not merely illustrative, but perform a definite function in the dialogical texts (mainly Prophets and Psalms) in which they are chiefly found, intensifying the expressions of trust or lament, etc., and the prophetic message. With their use of images from the natural world they enlarge the scope of understanding beyond the immediate context. Westermann then reviews the main trends in the huge quantity of modern work on the parables of Jesus, often making telling criticisms, and asserts that the functional purpose found in the Old Testament provides the best key to a proper appraisal of them. It is strange that he does not use the expression 'language event', which is a valuable aspect of the work of those scholars who most nearly support his approach. It also seems unfortunate that there is no assessment of parable in the intertestamental literature, so that the book jumps from Old Testament to New Testament. In spite of this limitation, the book succeeds in its aim of building up from the Old Testament a convincing total impression, which has real value for a fresh view of the Jesus tradition in the gospels.

B. LINDARS SSF

The Wisdom of the Zohar. An Anthology of Texts. Arranged by F. Lachower and I. Tishby, with extensive introductions and explanations by I. Tishby. Translated from the Hebrew by D. Goldstein. Vols I–III (The Littman Library of Jewish Civilization). 1989. Pp. i–xxxi, 1–443; i–xiii, 476–863; i–ix, 865–1596. (Oxford University Press. Price: £120.00. ISBN 0 19 710043 0)

This large-scale work consists basically of a translation of the classic study of the *Zohar* by Isaiah Tishby, *Mishnat ha-Zohar* (1949–1961). However, the translator, David Goldstein, has translated the texts of the *Zohar* directly from the original Aramaic and Hebrew, with, of course, constant reference to Tishby's translations. Tishby's work consisted of selecting a large number of texts from the *Zohar*, translating them into Hebrew, providing them with annotations and introductions, and arranging them by subject matter in contrast to the lectionary order followed by the original text. Prefaced to the whole is a substantial 126 page introduction which goes to great (unnecessary?) lengths to refute the traditional view which accepted the attribution to the second-century Rabbi Simeon ben Yohai. The correctness of Scholem's arguments that the whole work was written towards the end of the thirteenth century by Moses of Leon is decisively upheld by Tishby. However, towards the end of his introduction Tishby makes some important corrections to Scholem's views on the process of production of the *Zohar*.

Does the rearrangement of the material into an anthology structured by subject matter destroy the impact of the original work? Tishby's response to this would seem to be that 'the form of the book had not been finally settled, nor its scope definitely determined, before it was printed' (p. 23). It was always a collection of diverse material, written at different times in the life of Moses of Leon, and never put by him into a definitive literary shape. The manuscripts of the work reinforce this point. None contains the whole text; they all consist of selections. It is not surprising that there is no critical edition

of the text and the translation has to be based on one of the printed editions — the Vilna edition of 1882.

Tishby's work is an essential aid for understanding the text of the *Zohar*, and Goldstein, the Littman Library, and the OUP have done us a great service in making it available in English translation. The *Zohar* has played such a pivotal role in the Kabbalah and in Judaism as a whole since the late Middle Ages that any library which claims to cover Judaism and mysticism will have to have a copy of this book.

A. P. HAYMAN

WISE, M. O.: *A Critical Study of the Temple Scroll from Qumran Cave 11* (Studies in Ancient Oriental Civilization, 49). 1990. Pp. xvii, 292. (The Oriental Institute, Chicago IL. Price: \$25.00. ISBN 0 918986 63 X; ISSN 0081 7554)

This impressive monograph, which originated as a doctoral dissertation under Norman Golb's supervision at the University of Chicago, attempts to apply in a detailed way source- and redaction-criticisms to the Temple Scroll. Wise identifies four basic sources — a Deuteronomy Source, a Temple Source, a Midrash to Deuteronomy, and a Festival Calendar — which a final redactor drew together and to which he added legal materials derived from the traditions of his own community. Though some of these sources may be as old as the third century BCE, the form of the text as we now have it is to be dated to c. 150 BCE. The Temple Scroll is a 'new Deuteronomy' intended for the eschaton, which the redactor believed to be imminent. It is not a pseudepigraphon: rather the redactor saw himself as a new Moses and as bearing the same relationship to God as Moses: 'As Moses had produced a "Law for the Land", so, too, did he — one which had been modified from the Mosaic original in the light of its eschatological application'. Though Wise's arguments do not always carry conviction (one might be sceptical that a text such as the Temple Scroll can now be so clinically dissected into its original sources), the case is fully presented, with abundant reference to the secondary literature. This volume is a major contribution to Qumran studies and to the history of Judaism in late Second Temple times.

P. S. ALEXANDER

WITHERINGTON, B., III: *Women and the Genesis of Christianity*. 1990. Pp. xv, 273. (Cambridge University Press. Price: £27.50 (\$44.50); paperback price: £8.95 (\$14.95). ISBN 0 521 36497 3; 0 521 36735 2 (pbk))

This volume is a condensation of the author's two previous monographs, *Women in the Ministry of Jesus* and *Women in the Earliest Churches*, and is designed for a wider readership than these more technical studies. Only the first brief chapter is of direct relevance to readers of the *Book List*. Here the position of women within Judaism in social and religious life is discussed. The treatment is balanced, and documented as far as is practicable in a volume of this kind. The end notes point the reader to further studies on the subject, but anyone seeking fuller documentation must refer to the writer's earlier monographs.

G. I. EMMERSON

WOLFF, K. E.: 'Geh in das Land, das ich Dir zeigen werde . . .'. *Das Land Israel in der frühen rabbinischen Tradition und im Neuen Testament* (Europäische Hochschulschriften, Reihe XXIII, Bd. 340). 1989. Pp. 393. (Lang, Frankfurt (Main) — Bern — New York — Paris. Price: SwFr. 34.00. ISBN 3 8204 1666 8; ISSN 0721 3409)

It can hardly be accidental that since the establishment of the State of Israel there has been an upsurge of scholarly interest in the concept of the

Land of Israel. Recent major titles on this theme (not mentioned by Wolff!) are W. D. Davies' *The Territorial Dimension of Judaism* (1982), *The Land of Israel: Jewish Perspectives*, edited by Lawrence Hoffman (1986), and Doron Mendels' *The Land of Israel as a Political Concept in Hasmonean Literature* (1987). The present monograph, by a Sister of Zion, continues the trend. Its purpose is primarily to illuminate the 'Land-traditions' of the New Testament by setting these in the context of the 'Land-traditions' of the Hebrew Bible, Apocalyptic, the Dead Sea Scrolls, Philo, and early Rabbinic literature. The analysis proceeds in a competent fashion through the major texts throwing light on numerous details on the way, but it shows little grasp of the broader issues of Jewish nationalism. It focuses too much on abstract theological concepts and says too little about the definition of the borders of Eretz Israel, about the commandments pertaining to the Land, or about the right of the Jews to reside in the Land — all of which are burning issues in Rabbinic and other early Jewish sources. The strength of the work undoubtedly lies in the New Testament section where Wolff shows that early Christian reaction to the Land-centredness of Judaism was more subtly varied and less negative than is sometimes supposed.

P. S. ALEXANDER

10. PHILOLOGY AND GRAMMAR

ALONSO SCHÖKEL, L. (ed.): *Diccionario Bíblico Hebreo-Español*, I: 2-2^o rhr. 1990. Pp. 80. (Institución San Jerónimo, Valencia. ISBN 84 86067 36 7 (Fasc. I); 84 86067 37 5 (series))

Only three years after the first fascicule of the latest edition of Gesenius comes an important new Hebrew dictionary, nowhere near so technical as Gesenius, but a full generation ahead of it methodologically speaking. Its epigraph might well be: Philology is dead, long live linguistics! For an anticipating sample, see *B.L.* 1989, p. 148. The orientation of this dictionary is almost wholly semantic, which is to say that its authors have concentrated on analysing, as subtly as possible, the range of meanings of a given word, and on structuring the article very explicitly according to that semantic analysis. The semantic categories available to the lexicographers are of course determined by the structures of their own language, and the English-speaking scholar will not always be able to identify with the analyses presented here; but they will always be found to be intelligent and rewarding. It needs only to be noted that the scope of the work allows for only a selection of the relevant references to be cited, that Ben Sira does not appear to be cited, and that no reference is made to other Semitic languages, this being a semantic dictionary of the Hebrew language.

D. J. A. CLINES

ARNOLD, W.: *Das Neuwestaramäische. I. Texte aus Bax'a* (Semitica Viva, 4/1). 1989. Pp. x, 368. (Harrassowitz, Wiesbaden. Price: DM 88.00. ISBN 3 447 02949 8)

This volume contains part of the text-base for the author's study of the form of Aramaic still spoken north of Damascus. (See his *Lehrbuch des Neuwestaramäischen* — *B.L.* 1990, p. 145). The bulk of the volume consists of transcriptions of short statements and stories by inhabitants of the village recorded in 1986–87. The subjects range from village life to religion, farming, and hunting. Each text is accompanied by a German translation. The book forms an essential companion to the *Lehrbuch*, though it is only the first of a series and in this volume the texts are from Bah'a: in the *Lehrbuch* most attention is devoted to Ma'lūla. As the brief introduction informs us, Bah'a is a Sunni Muslim village of c. 1000–1500 inhabitants, though an old church in

the village suggests it was at some earlier date Christian. (It is frequently and erroneously stated in the secondary literature that all the villages still using modern western Aramaic are Christian.). Unlike Ma'lūla, Baḥ'a is not subject to the influence of tourism and does not have a tradition of emigration to Damascus and beyond. The village is flourishing and is not, it appears, likely in the near future to suffer the loss of the use of Aramaic in favour of Arabic.

J. F. HEALEY

ESKHULT, M.: *Studies in Verbal Aspect and Narrative Technique in Biblical Hebrew Prose* (Studia Semitica Upsaliensis, 12). 1990. Pp. 142. (Almqvist & Wiksell International, Stockholm. ISBN 91 554 2518 6; ISSN 0585 5535)

Eskhult starts from the thesis that the basic opposition in the Hebrew verb system is between state and action. Significant for understanding the verb are factors such as the difference between dialogue and narrative, between foreground and background, etc. Also, the focus of interest lies beyond the sentence on larger units. Much the same ground is covered here as in A. Niccacci, *The Syntax of the Verb in Classical Hebrew Prose* (see below, p. 154) although E.'s approach is more diachronic and particular stress is laid on aspectual features of the verb. The lengthier texts discussed are Judges 6–8; 2 Sam. 13–20; 1 Kings 17 — 2 Kings 10 and, interestingly, the Mesha Inscription. Unfortunately the English is not always idiomatic and there are several spelling mistakes. This monograph is a timely reminder that the study of Hebrew, and more specifically of its verbal system, needs to be studied in texts which go beyond the sentence.

W. G. E. WATSON

HUNTER, A. V.: *Biblical Hebrew Workbook: An Inductive Study for Beginners*. 1988. Pp. xii, 234. (University Press of America, Lanham NY and London. Price: £14.95 (\$15.95). ISBN 08191 5715 5)

In his preface, Hunter undertakes a spirited defence of the inductive method, especially in the context of seminary courses where frequently only a year or less is available for such study. He then proceeds on the basis of Genesis 22, Genesis 12, Deuteronomy 5, Joshua 24, 2 Samuel 11–12, Genesis 1, Jeremiah 1, and Psalm 51. Inevitably, attention is focused on the passive recognition of forms rather than developing active language skills. Information is gradually built up from specific forms through the course, with summary reviews and charts when appropriate. All vocabulary occurring more than one hundred times in the Bible is introduced. Traditional nomenclature for grammatical forms is used throughout, while, unusually, extensive descriptions of both Sefardi and 'academic' pronunciation are provided at the beginning (though in the former case it is misleading to state that pathah and qamets are pronounced as in 'father'). The Hebrew font used is of good size for beginners and exceptionally clear. This workbook should be of great help to teachers who favour this approach to learning.

H. G. M. WILLIAMSON

LESLAU, W.: *Concise Dictionary of Ge'ez* (Classical Ethiopic). 1989. Pp. xi, 247. (Harrassowitz, Wiesbaden. Price: DM 88.00. ISBN 3 447 02873 4)

This is a considerably abbreviated version of the author's *Comparative Dictionary of Ge'ez: Ge'ez-English/English-Ge'ez* (1987); the latter work, monumental in its scope, was not noticed in the *Book List*, but see the review by Edward Ullendorff in *JSS* 33 (1988), 346–49. In contrast to the procedure in the earlier volume, the entries in the present work are listed in the

traditional order of the Ge'ez syllabary, and all the forms are given in Ethiopic script as well as in transcription. The material relating to etymologies and comparisons has been omitted, the number of forms and possible meanings has been to some extent curtailed, and there is no English-Ge'ez section. This new work is likely to be particularly helpful to those who are learning Ge'ez, but more advanced students and those concerned with comparative Semitic linguistics will need to consult Leslau's larger work, while for *éthiopianisants* Dillmann's *Lexicon* of 1865 still remains indispensable.

M. A. KNIBB

VAN DER MERWE, C. H. J.: *The Old Hebrew particle gam. A syntactic-semantic description of gam in Gn-2Kg* (Münchener Universitätschriften. Arbeiten zu Text und Sprache im Alten Testament, 34). 1990. Pp. xi, 228. (Eos, St. Ottilien. Price: DM 45.00. ISBN 3 88096 534 X)

The introduction to this revised Stellenbosch dissertation (1988) describes the way in which the uses of *gam* will be examined. Chapter 1 summarizes its treatment in some lexicons and grammatical studies and finds weaknesses in them; in particular, it is 'difficult to recognize a theoretical basis underlying the way in which *gam* is described' in the lexicons (p. 7). Chapter 2, 'Theoretical considerations', states the author's own method, which is based on that of Wolfgang Richter. It is a pity that he does not set out Richter's system of transcribing Hebrew, which differs from more familiar systems (and p. 23 grants that it is 'apparently user-unfriendly') and does not follow the Tiberian vocalization. It is also a pity that the abbreviations in Richter's terminology are taken over as they stand, although they are based on German, not English. It does not make an already complicated system easier to follow when such abbreviations as the following are used: 'EN' ('proper name'), 'Erws' ('extended sentence'), 'komit' ('accompaniment'), and 'ON' ('name of a place'). Chapter 3 finds the term 'emphasis' unsatisfactory and argues for the use of 'focus' (when precisely defined). Chapter 4 analyses, according to Richter's system, all the verses in Genesis in which *gam* appears. A careful study of this chapter is essential if the following chapters are to be fully understood. The material already analysed is classified in chapter 5 at the levels of morphology, morphosyntax and sentence syntax, and some conclusions are drawn at the end of each section. Chapter 6 discusses the function of *gam*, and chapter 7 contains concluding remarks. After two addenda, come a table of abbreviations, indexes of authors, topics and biblical references, and finally a bibliography (using further abbreviations which, regrettably, are not explained, and for which the reader is referred to another book). This is not an easy work to read, but it shows how van der Merwe's painstaking methods can shed light on the precise use of *gam* in Hebrew.

J. A. EMERTON

MORLA ASENSIO, V.: *El Fuego en el Antiguo Testamento: Estudio de semántica lingüística* (Tesis y Monografías, 21. 1988. Pp. 372. (Institución San Jerónimo, Valencia. ISBN 84 86067 27 8)

This dissertation on fire in the Old Testament (and Ben Sira) is another example of the current strength of Hebrew scholarship in Spain. The methodology is that of mainstream modern linguistics, deploying the concepts of lexical and semantic fields, syntagmatic and paradigmatic analysis and the like. For example, all the verbs describing the activity of fire ('*ʿš*') are examined (pp. 78–104), with interesting exegetical observations (e.g. on the fact that only in Isa. 47:14 is *šrp* used with a non-human subject). The semantic analysis of the verbs belonging to the field is particularly acute (see e.g. the tables on p. 204 for *šrp*). The last 100 pages of the book are indexes

and tables. The study is undoubtedly very workmanlike; the only question is how it is to be used. The best way of presenting linguistic research of this nature should perhaps be recognized as no less of a problem than the data themselves that are being researched.

D. J. A. CLINES

NICCACCI, A.: *The Syntax of the Verb in Classical Hebrew Prose*. Translated by W. G. E. Watson (JSOT Supplement Series 86). 1990. Pp. 218. (Sheffield Academic Press. Price: £27.50 (\$50.00). ISBN 1 850075 226 5)

This study of the Hebrew verb, excellently translated from the original Italian by Wilfred Watson, it to be warmly recommended. It will not be an easy read for those raised on traditional 'latinate' grammar, but it is well worth persevering with for the potential light it has to throw on the language at work. Niccacci's innovatory treatment is derived from the 'text linguistics' associated on the continent with the name of H. Weinrich and already drawn upon in W. Schneider's little *Grammatik des biblischen Hebraisch* of 1982 (significantly perhaps, not noticed in the *Book List*); but it could be adapted for use by those elsewhere whose interest in things linguistic is informed by the 'tagmemic' or 'discourse analysis' or Hallidayan schools. He finds the 'meaning' of the Hebrew conjugations, plain or with *Vav*, not so much within themselves as in their contexts, and not only in their immediate contexts in clauses and sentences but in their wider contexts in whole narratives and dialogues. The changing verbal forms identify not just changes in aspect (whether an action described is complete or incomplete) but shifts in topic (e.g. the introduction of a new character), in emphasis (from backgrounding to foregrounding information and vice-versa) and in perspective (is the information given recovered, 'degree-zero' or anticipated?). Insights of this kind, so valuable for appreciating what is going on in a text and therefore for the tasks of translation and exegesis, are not often noticed in traditional grammars and commentaries and where they are, are not normally regarded as having anything to do with the verb. Therein lies the reason why we in this Society should welcome and close with modern linguistic methods more than we are doing. Those of us with any serious interest in the grammatical contours of the classical Hebrew language ought to acquire this book and a number of similar recent studies, e.g. Waltke and O'Connor's *Syntax* and Khan's treatment of *Casus Pendens*, both reviewed in last year's *Book List* (pp. 149, 147). I am not saying by this that the new ways are all right and the old ways all wrong — far from it! I am merely observing that fresh insights are beginning to sprout like mushrooms in the field of Hebrew grammar and that we should all be at least trying them for taste. It may do our diet a lot of good and so increase our general scholarly health.

J. C. L. GIBSON

REVELL, E. J. (ed.): *VIII International Congress of the International Organization for Masoretic Studies. Chicago 1988* (Masoretic Studies 6). 1990. Pp. viii, 138. (Scholars Press, Atlanta GA. Price: \$17.95 (member price: \$11.95); paperback price: \$11.95 (member price: \$8.95). ISBN 1 55540 387 5; 1 55540 452 9 (pbk))

In the first of these twelve papers, Ph. Cassuto collects differences in *matres lectionis* between three major MSS and explains them through uncertainty in the meaning of masoretic notes — for the reviewer, a very significant piece of work. D. L. Christensen discusses metrical refrains in relation to the accent system. A. Dotan works on Masoretic rubrics, and I. Eldar on Hebrew reading traditions. E. Fernández-Tejero reminds us of the work of Arias Montano. J. Gutmann presents to us designs of the Masora figurata. A. A. Lieberman discusses the KQ variations of *lō* with aleph and with waw.

T. Ortega-Monasterio describes new plans for Spanish Masoretic research. E. J. Revell presents research on 'conjunctive dagesh'. J. Ribera writes on the Babylonian Masoretic tradition as reflected in the Targum to the Latter Prophets. M. Weinberg's essay is on the handling of 'and he said' in the Masora Finalis. P. C. H. Wernberg-Møller writes on the old accusative ending in Masoretic Hebrew. The slender volume gives evidence of much interesting research.

J. BARR

ROOKER, M. F.: *Biblical Hebrew in Transition: The Language of the Book of Ezekiel* (JSOT Supplement Series 90). 1990. Pp. x, 222. (Sheffield Academic Press. Price: £25.00 (\$43.50). ISBN 1 85075 230 3; ISSN 0309 0787)

For all who study Biblical Hebrew, not just Ezekiel experts, this is a valuable introduction to state-of-the-art historical linguistics. After a discussion of the concept of linguistic change and a survey of the diachronic study of the Hebrew Bible from its comparative philological beginnings up to the present, Rooker tackles the special problems raised by the Book of Ezekiel. Following Polzin, *Late Biblical Hebrew* (1976) rather than Hurwitz, *Biblical Hebrew in Transition* (1972), he devotes more attention to 'Late Grammatical Features in the Book of Ezekiel' (Chapter 5) than to 'Late Lexical Features' (Chapter 6), and looks for internal factors in linguistic change such as analogy and variation, as well as Aramaic influence, the more obvious external factor. The concluding chapter contains a brief discussion of the linguistic situation during the Babylonian exile, and an admirably lucid presentation, much of it in tabular form, of the data, proving that 'Ezekiel appears to be the best representative of the mediating link between pre-exilic and post-exilic Hebrew'. There is an excellent bibliography, and a full index of biblical and extra-biblical references (including inscriptions, Ben Sira, Dead Sea Scrolls, Mishnah, Tosefta, etc.).

J. F. A. SAWYER

SPECHT, G.: *Wissensbasierte Analyse althebräischer Morpho-syntax* (Münchener Universitätschriften. Arbeiten zu Text und Sprache im Alten Testament, 35). 1990. Pp. ix, 136. (Eos, St Ottilien. Price: DM 42.00. ISBN 3 88096 535 8)

How do we 'know' a language? Often we learn through the empirical collection of odd, unsystematized, pieces of information. This work sets out to provide a rigorous and logical account, closely related to computer operations and information theory. In its approach to Hebrew, it leans upon Richter's work. Users must be prepared for a somewhat weird Germano-English computer phraseology (e.g. *eine mengenorientierte bottom-up Abarbeitung*, p. 4). The key expression is *Horn Klauseln* or Definite Clauses (p. 11): DCG or Definite Clause Grammar is 'an application of logic-programming to problems of the parsing of natural language' (p. 4). What comes out of this is not necessarily so very new: cf. the definition of determination on p. 22. But the whole idea may be stimulating.

J. BARR

UHLIG, S.: *Introduction to Ethiopian Palaeography* (Äthiopistische Forschungen, 28). 1990. Pp. 118. (Franz Steiner, Stuttgart. Price: DM 58.00. ISBN 3 515 05401 4)

This slender volume, which is dedicated to Edward Ullendorff on the occasion of his seventieth birthday in January 1990, is an abridged version of lectures given in Addis Ababa in the Wintersemester 1988/89 and the Wintersemester 1989/90 and is based on the author's major study entitled

Äthiopische Paläographie, which appeared in 1988. The latter work, over eight hundred pages in length, forms the first comprehensive treatment of Ethiopic palaeography, and there is no question of its fundamental importance to all those concerned with Ethiopic manuscripts (including, not least, Ethiopic biblical manuscripts, where questions of date are of considerable importance). The work here noticed may serve as an introduction to this larger study, particularly for English-speaking scholars. But the degree of abridgement — and the occasional lack of clarity — is such that it is likely to be of limited value without constant reference to the larger work.

M. A. KNIBB

WALDMAN, N. M.: *The Recent Study of Hebrew. A Survey of the Literature with Selected Bibliography* (Bibliographia Judaica 10). 1989. Pp. xxi, 464. (Hebrew Union College Press, Cincinnati; distributed by Eisenbrauns, Winona Lake IN. Price: \$35.00. ISBN 0 87820 908 5)

This new biographical guide should be purchased by every library even remotely concerned with the study of Hebrew or with the biblical and Jewish fields. I know of no other comparable publication, certainly in English, since Hosper's two-volume work of 1973–74 (see *B. L.* 1974, p. 10; 1975, p. 14), and it covered all the Semitic languages. By the recent study of Hebrew Dr Waldman means roughly its study since the end of the Second World War up to the mid-80s when presumably his volume went to the publishers. In its first part (pp. 1–265) he surveys the main academic literature concerning the Hebrew language under six broadly historical headings: Biblical Hebrew, The Second Commonwealth and Rabbinic Hebrew, The Masoretes, Communal Traditions and Jewish Languages, Medieval Grammarians and Poets, and Modern and Contemporary Hebrew. In the areas in which I have some competence I found his summaries of books and important articles both accurate and helpful, though I would have liked to have seen more discussions of trends and, in particular, some attempt to explain why modern linguistics should be so much to the fore in his pages on Modern Hebrew while hardly needing to be mentioned in his biblical section. Does this say something about the lack of contact between scholars working in different periods of what is after all the same language? The second half of the book (pp. 267–448) gives his Selected Bibliography, a rather modest term because, though many small studies may be omitted, I doubt whether any book or monograph or many articles of significance can have escaped his net. Perhaps most noticeable in both parts of this excellent volume is the prominence of Israeli scholarship and Modern Hebrew publications. It is high time we in SOTS were paying more attention to the increasing number of academic studies bearing on our subject now coming from the land in which it took its rise. No young scholar in the Old Testament or early Jewish fields ought in the future to be without a reading knowledge of Modern Hebrew.

J. C. L. GIBSON

XELLA, P. (ed.): *Studi epigrafici e linguistici sul Vicino Oriente antico* 7. 1990. Pp. 146 with four photographic plates. (Essedue edizioni. Verona. Price: Lire 50,000. ISBN 88 85967 31 3)

The articles of most concern to biblical scholars are P. Auffret's 'YHWH est juste: étude structurale du Ps. 129' (pp. 87–96), A. Lemaire's presentation of five West Semitic seals (pp. 97–109), and F. Vattioni's note on the root *RQM* (pp. 129–31) which occurs several times in Hebrew. Other studies, on a Ugaritic text (K. Aartun), on terms for engraving in Phoenician and Punic (C. Bonnet), on Aleppo (M. Bonechi), on the Myth of Adapa (P. Talon) and on the Ugaritic particle *p* (W. Watson) may also be usefully consulted. A new feature is the inclusion of book reviews.

W. G. E. WATSON

Books Received too Late for Notice in 1991

The books in the following list will be reviewed in the *Book List* for 1992.

- AALen, S.: *Heilsverlangen und Heilsverwirklichung. Studien zur Erwartung des Heils in der apokalyptischen Literatur des antiken Judentums und im ältesten Christentum* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums XXI). 1990. (Brill, Leiden. ISBN 90 04 09527 9)
- ARNOLD, W.: *Der Neuwestaramäische II. Texte aus Gubb'adin* (Semitica Viva, 4/II). 1990. (Harrassowitz, Wiesbaden. ISBN 3 447 03051 8)
- VON ARX, U.: *Studien zur Geschichte des alttestamentlichen Zwölfersymbolismus*. Bd 1: *Fragen im Horizont der Amphiktyoniehypothese von Martin Noth* (Europäische Hochschulschriften, Reihe XXIII, Bd.397). 1990. (Lang, Frankfurt (Main) – Bern – New York – Paris. ISBN 3 261 04250 8; ISSN 0721 3409)
- ASSMANN, J.: *Ma'at. Gerechtigkeit und Unsterblichkeit im Alten Ägypten*. 1990. (Beck, München. ISBN 3 406 34667 7)
- AUFRECHT, W. E.: *A Corpus of Ammonite Inscriptions* (Ancient Near Eastern Texts and Studies, 4). 1989. (Edwin Mellen, Lewiston NY and Lampeter, Wales. ISBN 0 88946 089 2)
- BAK, D. H.: *Klagende Gott - klagende Menschen. Studien zur Klage im Jeremiabuch* (BZAW 193). 1990. (De Gruyter, Berlin, New York. ISBN 3 11 012341 X)
- BARKER, M.: *The Gate of Heaven. The History and Symbolism of the Temple in Jerusalem*. 1991. (SPCK, London. ISBN 0 281 04510 0)
- BECKER, U.: *Richterzeit und Königtum. Redaktionsgeschichtliche Studien zum Richterbuch* (BZAW 192). 1990. (De Gruyter, Berlin and New York. ISBN 3 11 012440 8).
- BERNAL, M.: *Cadmean Letters. The Transmission of the Alphabet to the Aegean and Further West before 1400 B.C.* 1990. (Eisenbrauns, Winona Lake IN. ISBN 0 931464 47 1)
- BORI, P. C.: *L'Interpretation Infinie. L'hermeneutique chrétienne ancienne et ses transformations*. Translated from Italian by F. Vial. 1991. (Cerf, Paris. ISBN 2 204 04156 4)
- BRATCHER, R. G. and REYBURN, W. D.: *A Translator's handbook on the Book of Psalms* (Helps for Translators Series). 1991. (United Bible Societies, New York. ISBN 0 8267 0118 3)
- BREKELMANS, C. and LUST, J. (eds): *Pentateuchal and Deuteronomistic Studies Papers read at the XIIIth IOSOT Congress, Leuven 1989* (Bibliotheca Ephemeridum Theologicarum Lovaniensium XCIV). 1990. (University Press, Leuven, distributed by Peeters, Leuven. ISBN 90 6186 423 2; 90 6831 306 1)
- BRIEND, J., and COTHENET, E. (eds): *Supplément au Dictionnaire de la Bible. Vol. XI. Fasc. 63–64A (Salut-Samuel/Livres de)*. 1990. (Letouzey & Ané, Paris. ISBN 2 7063 0161 9 (series); 2 7063 0116 3 (vol. XI))
- COOTE, R. B.: *Early Israel: a New Horizon*. 1990 (Fortress, Minneapolis. ISBN 0 8006 2450 5)
- CRAWFORD, H.: *Sumer and the Sumerians*. 1991. (Cambridge University Press. ISBN 0 521 38175 4; 0 521 38850 3 (pbk))
- DEISSLER, A.: *Was wird am Ende der Tage geschehen? Biblische Visionen der Zukunft*. 1991. (Herder, Freiburg – Basel – Wien. ISBN 3 451 22190 X)
- DENNIS, T.: *Lo and Behold! The Power of Old Testament Storytelling*. 1991. (SPCK, London. ISBN 0 281 04491 0)
- DEVER, W. G.: *Recent Archaeological Discoveries and Biblical Research. The Samuel and Althea Stroum Lectures in Jewish Studies*. 1990. (University of Washington Press, Seattle and London. ISBN 0 295 96588 6)

- EBACH, J., MARQUARDT, F.-W., PAULY, D., SCHELLONG, D. and WEINRICH, M.: *Die Bibel gehört nicht uns* (Einwürfe 6). 1990. (Chr. Kaiser, München. ISBN 3 459 01867 4)
- ELLUL, J.: *Reason for Being. A Meditation on Ecclesiastes*. Translated by J. M. Hanks. 1990. (Eerdmans, Grand Rapids MI. ISBN 0 8028 0405 5)
- ERIKSEN, E. O.: *Holy Land Explorers*. 1989. (Franciscan Printing Press, Jerusalem)
- FABRY, H.-J. and RINGGREN, H. (eds): *Theologisches Wörterbuch zum Alten Testament*. Band VII, Lfg 3/5 (cols 257–640). 1990. (Kohlhammer, Stuttgart. ISBN 3 17 011553 7)
- FOKKELMAN, J. P.: *Narrative Art and Poetry in the Books of Samuel. A full interpretation based on stylistic and structural analyses. III Throne and City (II Sam. 2–8 & 21–24)* (Studia Semitica Neerlandica). 1990. (Van Gorcum, Assen/Maastricht. ISBN 90 232 2546 5)
- FRONZAROLI, P. (ed.): *Miscellanea Eblaitica*, 2 (Quaderni di Semitistica, 16). 1989. (Dipartimento di Linguistica, Università di Firenze)
- FRONZAROLI, P. (ed.): *Miscellanea Eblaitica*, 3 (Quaderni di Semitistica, 17). 1990. (Dipartimento di Linguistica, Università di Firenze)
- GAMMIE, J. G. and PERDUE, L. G. (eds): *The Sage in Israel and the Ancient Near East*. 1990. (Eisenbrauns, Winona Lake IN. ISBN 0 931464 46 3)
- GARSIEL, M.: *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies, and Parallels*. 1990. (Revivim, Jerusalem)
- GOODRICK, E. W. and KOHLENBERGER, J. R. III: *The NIV Exhaustive Concordance*. 1990. (Zondervan, Grand Rapids MI. ISBN 0 310 43690 7)
- GRESSMANN, H.: *Narrative and Novella in Samuel. Studies by Hugo Gressmann and Other Scholars 1906–1923* (JSOT Supplement Series 116; Historic Texts and Interpreters in Biblical Scholarship 9). 1991. (Almond Press, Sheffield. ISBN 1 85075 281 8; ISSN 0263 1199; 0309 0787)
- HAMILTON, V. P.: *The Book of Genesis, Chapters 1–17* (NICOT). 1990. (Eerdmans, Grand Rapids MI. ISBN 0 8028 2308 4)
- HEINTZ, J.-G. with the collaboration of D. BODI and L. MILLOT: *Bibliographie de Mari. Archéologie et Textes [1933–1988]* (Travaux du G.R.É.S.A., Université de Strasbourg). 1990. (Harrassowitz, Wiesbaden. ISBN 3 447 03009 7)
- HELTZER, M. and LIPŃSKI, E. (eds): *Society and Economy in the Eastern Mediterranean (c. 1500–1000 B.C.* Proceedings of the International Symposium held at the University of Haifa from the 28th of April to the 2nd of May 1985 (Orientalia Lovaniensia Analecta 23). 1988. (Peeters, Leuven. ISBN 90 6831 135 2)
- HERZOG, Z., RAPP, G., Jr, and NEGBI, O. (eds): *Excavations at Tel Michal, Israel* (Publications of the Institute of Archaeology, 8). 1989. (University of Minnesota, Minneapolis; The Sonia and Marco Nadler Institute of Archaeology, Tel Aviv University. ISBN 0 8166 1622 1)
- HEYMEL, M.: *Zur Verherrlichung Israels. Vorträge und Predigten*. 1990. (Lang, Frankfurt (Main) – Bern – New York – Paris. ISBN 3 631 42793 X)
- HOFTIJZER, J. and VAN DER KOOIJ, G.: *The Balaam Text from Deir 'Alla Re-evaluated*. Proceedings of the International Symposium held at Leiden, 21–24 August 1989. 1991. (Brill, Leiden. ISBN 90 04 09317 6)
- HOUTMAN, C.: *Het altaar als asielpaats. Beschouwingen over en naar aanleiding van Exodus 21:12–14* (Kamper Cahiers, 70). 1990. (Kok, Kampen. ISBN 90 242 3250 3; ISSN 0923 120x)
- JAGERSMA, H.: *Numeri. Deel III* (De Prediking van het Oude Testament). 1990. (Callenbach, Nijkerk. ISBN 90 266 0231 6)
- JAMIESON-DRAKE, D. W.: *Scribes and Schools in Monarchic Judah. A Socio-Archaeological Approach* (JSOT Supplement Series 109; Social World of Biblical Antiquity Series 9). 1991. (Almond Press, Sheffield. ISBN 1 85075 275 3; ISSN 0265 1408; 0309 0787)

- KARRER, M.: *Der Gesalbte. Die Grundlagen des Christustitels* (FRLANT 151). 1991. (Vandenhoeck & Ruprecht, Göttingen. ISBN 3 525 53833 2)
- KEEL, O., SHUVAL, M. and UEHLINGER, C.: *Studien zu den Stempelsiegeln aus Palästina/Israel* (OBO 100). 1990. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0692 3; 3 525 53732 8)
- KLEIN, J. and SKAIST, A. (eds): *Bar-Ilan Studies in Assyriology dedicated to Pinhas Artzi* (Bar-Ilan Studies in Near Eastern Languages and Culture). 1990. (Bar Ilan University Press, Ramat-Gan. ISBN 965 226 100 9)
- KOEHLER, L. and BAUMGARTNER, W.: *Hebräisches und Aramäisches Lexikon zum Alten Testament*. IV Lieferung: r'h-š', 3rd Edition, edited by J. J. Stamm. 1990. (Brill, Leiden. ISBN 90 04 09256 0)
- LONGACRE, R. E.: *Joseph: a Story of Divine Providence. A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39-48*. 1989. (Eisenbrauns, Winona Lake IN. ISBN 0 931464 42 0)
- LONGMAN, T. III: *Fictional Akkadian Autobiography: A Generic and Comparative Study*. 1991. (Eisenbrauns, Winona Lake IN. ISBN 0 931464 41 2)
- MASON, R.: *Micah, Nahum, Obadiah* (Old Testament Guides). 1991. (JSOT Press, Sheffield for the Society for Old Testament Study. ISBN 1 85075 702 X; ISSN 0264 6498)
- MATTHEWS, D. M.: *Principles of Composition in Near Eastern Glyptic of the Later Second Millennium B.C.* (OBO, Series Archaeologica 8). 1990. (Universitätsverlag, Freiburg (CH); Vandenhoeck & Ruprecht, Göttingen. ISBN 3 7278 0698 2; 3 525 53658 5)
- MATTIES, G. H.: *Ezekiel 18 and the Rhetoric of Moral Discourse* (SBL Dissertation Series, 126). 1990. (Scholars Press, Atlanta GA. ISBN 1 55540 458 8; 1 55540 459 6 (pbk))
- MC CREESH, T. P. (ed.): *Old Testament Abstracts*. Vol. 13, No. 3. 1990. (The Catholic University of America, Washington, D.C. ISBN 0364 8591)
- MOLLENKOTT, V. R.: *Gott eine Frau? Vergessene Gottesbilder der Bibel*. Translated by C.-M. Knirck from *The Divine Feminine*. 3rd edition (Beck'sche Reihe 295). 1990. (Beck, München. ISBN 3 404 34783 5)
- MÜLLER, G. (ed.): *Theologische Realenzyklopädie (TRE)*, Bd. 20: *Kreuzzüge-Leo XIII*. 1990. (De Gruyter, Berlin. ISBN 3 11 012655 9)
- MURPHY-O'CONNOR, J.: *Le Nouveau Testament. Cent ans d'Exegese a l'Ecole Biblique* (Cahiers de la Revue Biblique 27). 1990. (Gabalda, Paris. ISBN 2 85021 045 5; ISSN 0575 0741)
- MURTONEN, A.: *Hebrew in its West Semitic Setting*. Part One: *A Comparative Lexicon*. Section Ba: *Root System - Hebrew Material* (Studies in Semitic Languages and Linguistics XIII). 1988. (Brill, Leiden. ISBN 90 04 08064 3; ISSN 0081 8461)
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- NEUSNER, J.: *Uniting the Dual Torah: Sifra and the Problem of the Mishna*. 1990. (Cambridge University Press. ISBN 0 521 38125 8)
- O'BRIEN, J. M.: *Priest and Levite in Malachi* (SBL Dissertation Series, 121). 1990. (Scholars Press, Atlanta GA. ISBN 1 55540 438 3; 1 55540 439 1 (pbk))

- PATRICH, J.: *The Formation of Nabataean Art. Prohibition of a Graven Image among the Nabataeans*. 1990. (Magnes, Jerusalem; Brill, Leiden. ISBN 90 04 09256 0)
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- PROPP, W. H., HALPERN, B. and FREEDMAN, D. N. (eds): *The Hebrew Bible and its Interpreters* (Biblical and Judaic Studies from the University of California, I). 1990. (Eisenbrauns, Winona Lake IN. ISBN 0 931464 52 8)
- DE REGT, L. J.: *A Parametric Model for Syntactic Studies of a Textual Corpus, Demonstrated on the Hebrew of Deuteronomy 1–30* (Studia Semitica Neerlandica). 1988. (Van Gorcum, Assen/Maastricht. ISBN 90 232 2381 0)
- REITERER, F. V. (ed.): *Ein Gott - Eine Offenbarung. Beiträge zur biblischen Exegese, Theologie und Spiritualität*. Festschrift für Notker Füglistner OSB zum 60. Geburtstag. 1991. (Echter Würzburg. ISBN 3 429 01363 1)
- RENDSEBURG, G. A.: *Linguistic Evidence for the Northern Origin of Selected Psalms* (SBL Monograph Series, 43). 1990. (Scholars Press, Atlanta GA. ISBN 1 55540 565 7; 1 55540 566 5 (pbk))
- RETSÖ, J.: *Diathesis in the Semitic Languages. A Comparative Morphological Study* (Studies in Semitic Languages and Linguistics XIV). 1989. (Brill, Leiden. ISBN 90 04 08818 0; ISSN 0081 8461)
- REVIV, H.: *The Elders in Ancient Israel. A Study of a Biblical Institution*. Translated from the Hebrew by Lucy Plitmann. 1989. (Magnes, Jerusalem. ISBN 965 223 701 1)
- RICE, G.: *Nations Under God. A Commentary on the Book of 1 Kings* (International Theological Commentary). 1990. (Eerdmans, Grand Rapids MI; Handsel, Edinburgh. ISBN 0 8028 0492 6; 1 871828 06 6)
- ROBERTSON, E.: *Makers of the English Bible*. 1990. (Lutterworth, Cambridge. ISBN 0 7188 2774 0)
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ISSN 0309 0892
ISBN 0 905495 10 1