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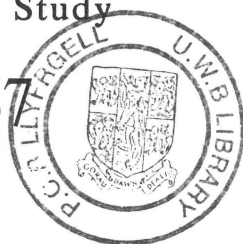
THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1967

Printed for Private Circulation

The Society for Old Testament Study

BOOK LIST, 1967



This issue of the *Book List* is the first to appear under my editorship, and I am deeply indebted to my predecessor, Professor G. W. Anderson, for his generous assistance as he has handed over the work to me. I should like also to express my thanks to all the reviewers, members of the *Book List* Panel and others, whose names appear on the next page, and also to those who have drawn my attention to books which might otherwise have escaped inclusion in the List. A few books are included this year which are not as recent as is usual; they happened to be sent by publishers and are put in for the sake of completeness.

The *Book List* follows the pattern of previous years. By chance no books fell within the section 'Educational' and this is therefore omitted. But the practice of marking with an asterisk (*) books suitable for inclusion in school libraries has been continued.

My absence abroad during the period of printing and proof-reading has placed a heavy burden on Mr. M. A. Knibb, my colleague at King's College, and on Miss Ann Pinkerton who throughout the year has undertaken the considerable amount of secretarial work involved. I am very grateful to them for being willing to do so much; the successful appearance of the List has depended in very large measure on them.

PETER R. ACKROYD

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LONDON

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COLLECTION

Subject Index

	Page
General	3
Archaeology and Epigraphy	11
History and Geography	14
Text and Versions	18
Exegesis and Modern Translations	19
Literary Criticism and Introduction (including History of Interpretation, Canon, and Special Studies)	29
Law, Religion, and Theology	38
The Life and Thought of the Neighbouring Peoples	43
The Dead Sea Scrolls	45
Apocrypha and Post-Biblical Judaism	46
Philology and Grammar	51
Books received too late for notice	55
Index	57

P.R.A.	= P. R. Ackroyd	M.A.K.	= M. A. Knibb
G.W.A.	= G. W. Anderson	R.L.	= R. Loewe
D.R.Ap-T.	= D. R. Ap-Thomas	W.D.McH.	= W. D. McHardy
J.M.T.B.	= J. M. T. Barton	J.M.	= J. Mauchline
M.Bl.	= M. Black	L.A.P.	= L. A. Poore
L.H.B.	= L. H. Brockington	N.W.P.	= N. W. Porteous
F.F.B.	= F. F. Bruce	B.J.R.	= B. J. Roberts
R.E.C.	= R. E. Clements	E.R.R.	= E. R. Rowlands
R.J.C.	= R. J. Coggins	H.H.R.	= H. H. Rowley
G.H.D.	= G. H. Davies	E.T.R.	= E. T. Ryder
G.R.D.	= G. R. Driver	J.N.S.	= J. N. Schofield
J.A.E.	= J. A. Emerton	N.H.S.	= N. H. Snaith
J.G.	= J. Gray	S.S.	= S. Stein
H.St.J.H.	= H. St. John Hart	D.W.T.	= D. W. Thomas
A.S.H.	= A. S. Herbert	E.U.	= E. Ullendorff
S.H.H.	= S. H. Hooke	M.W.	= M. Wallenstein
A.R.J.	= A. R. Johnson	D.J.W.	= D. J. Wiseman

GENERAL

ALBRIGHT, W. F.: *New Horizons in Biblical Research*. 1966. Pp. ix + 51. (Oxford University Press, London. Price: 10s. 6d.).

This work, which reproduces the three Whidden Lectures delivered at McMaster University in 1961, gives a survey of some of the ways in which our understanding of the Bible has been enriched by recent studies of the ancient Near East. The first lecture considers the bearing of archaeological discoveries on the first few chapters of Genesis, on the patriarchal stories, on the early poetry of Israel, and on the work of Moses. The second discusses 'The Ancient Israelite Mind in its Environmental Context', and maintains that 'the structure of a language does *not* determine the logic of the people speaking that language' (p. 22); the Old Testament is then considered according to the categories of 'proto-logical' and 'empirico-logical', as distinct from 'formal logical', thinking. Thirdly, there is an examination of the light thrown on the New Testament by the documents found at Qumran and Chenoboskion. As was to be expected, the book shows an extraordinarily wide range of knowledge and contains a forceful, and often controversial, attempt to synthesize the results of study in various disciplines. Although not every reader will be convinced that all the opinions confidently expressed by Professor Albright are justified by the evidence, it will be generally agreed that he has written an interesting and stimulating book.

J.A.E.

ALT, A.: *Essays on Old Testament History and Religion* (translated by R. A. Wilson). 1966. Pp. x + 274. (Basil Blackwell, Oxford. Price: 42s.).

The late Professor Alt exercised a profound influence on modern O.T. studies, and the three volumes of his *Kleine Schriften* (see the *Book List*, 1954, pp. 22 f., 1960, pp. 11 f., *Eleven Years*, pp. 559 f.) are among those writings on the subject to which reference is most frequently made. English-speaking students of the Bible will therefore warmly welcome this translation of five of his most important essays: on the God of the Fathers, the origins of Israelite law, the settlement of the Israelites in Palestine, the formation of the Israelite state, and the monarchy in Israel and Judah. There are full indexes.

J.A.E.

ALTMANN, A. (ed. by): *Biblical Motifs: Origins and Transformations*. (Brandeis University Studies and Texts, Vol. III). 1966. Pp. 252. (Harvard University Press, Cambridge, Mass; O.U.P. London. Price: \$7.50; 60s.).

This volume contains nine essays read as papers at the Lown Institute Research Colloquia at Brandeis University. Cyrus Gordon writes on the source of the myth of Leviathan, while F. M. Cross, who writes on the Divine Warrior, criticizes the 'Myth and Ritual' school and the 'Heilsgeschichte' school, but declares them to be complementary. S. Talmon deals with the desert motif in the Old Testament, challenging the view of the idealization of the desert which

has long been common. M. C. Astour has an important article on Gen. 14, arguing on the basis of the Spartoli tablets that the four kings were not contemporaries but four attackers of Babylon, transferred to Palestine and synchronised by a Deuteronomist writer. D. Neiman maintains that the cursing of Canaan in Gen. 9 dates from c. 1180 B.C., when he dates the battle of Taanach, and thinks it reflects the *de facto* alliance between the Greeks attacking Troy and the Israelites attacking the Canaanites in Palestine. J. Goldin writes on the end of Ecclesiastes, maintaining that the opening saying of Pirke Aboth is a corrupt comment on it, dating from the end of the third century B.C. R. J. Loewe finds in the Targum to the Song of Songs apologetic motifs aimed at Christian exegesis and Jewish esotericism. N. N. Glatzer writes on Jewish interpretations of the book of Job. Finally E. R. Goodenough writes on Greek garments on Jewish heroes in the Dura Synagogue, arguing that the robe was taken over as a symbol of holiness, but with the reinterpretation of its pagan symbolism. It will be seen that there are valuable and challenging articles, though not all the challenges will be readily approved.

H.H.R.

DE BOER, P. A. H. (ed. by): *Volume du congrès international pour l'étude de l'ancien Testament, Genève 1965*. (Supplements to *Vetus Testamentum* XV). 1966. Pp. VIII + 326. (E. J. Brill, Leiden. Price: 72 guilders).

This volume follows in the line of those which have provided the texts of papers read at earlier congresses of the International Organisation for the Study of the Old Testament. It does not in fact contain all the papers read at the Geneva meeting, nor the public lectures delivered by Y. Yadin and W. Vischer; but it contains most of the main papers. There are too many to list in full, but the following brief resumé may help the reader. O. Eissfeldt reviews 60 years of Old Testament study; Deuteronomy studies are represented by three essays (C. Brekelmans, H. Cazelles, J. Dus); Job by two (M. Bič, S. Terrien). Narrative themes include the wilderness tradition (C. Barth), the substitute king (M. A. Beek), themes and motifs in J and the Succession history (J. Blenkinsopp). Prophecy is represented by Amos (A. S. Kapelrud), Isaiah (B. D. Napier), and the new Mari material (A. Malamat); so too are Canaanite religion (J. Gray), the judges (K.-D. Schunck), and the royalty of Yahweh (J. de Fraine). Specific studies of sections are on Ps. 74: 15 (J. A. Emerton), Goliath's armour (K. Galling), and Josh. 3-6 (J. A. Soggin). Qumran studies appear in a discussion of Melchisedek (R. Meyer) and Daniel as a pesher (A. Szörényi); Septuagint studies in a consideration of nepheš-psyche (N. P. Bratsiotis); and lastly biblical names (F. Zimmermann). The range is immense and the volume serves as a reminder to those who were present and as a stimulus to those who were not.

P.R.A.

Die O. T. Werkgemeenskap in Suid-Afrika: Studies on the Books of Hosea and Amos. Papers read at the 7th and 8th Meetings 1964-1965. 1966. Pp. 169. (Pro Rege-Pers Beperk, Potchefstroom. Price: R 1.50).

This, sixth, in the series of Collected Papers issued in English translation contains eight papers on the book of Hosea and seven on the book of Amos. It is therefore impossible to do more than list titles and authors. Professor van Zyl writes the short preface and then we

have: The matrimonial life of H. (I. H. Eybers), The covenant-idea in the b. of H. (F. C. Fensham), Some semantic complexities in the b. of H. (J. J. Glück), The similes in the b. of H. (C. J. Labuschagne), Married life in Israel according to the b. of H. (L. M. Muntingh), Hosea and Canticles (A. van Selms), Echoes from the teaching of Hosea in Isaiah 40–55 (B. J. van der Merwe), The Southern Kingdom in Hosea (A. van Selms). On Amos we have: Three notes on the b. of A. (J. J. Glück), Amos' conception of God and the popular theology of his time (C. J. Labuschagne), Political and international relations of Israel's neighbouring peoples according to the oracles of A. (L. M. Muntingh), A few remarks on the religious terminology in Amos and Hosea (B. J. van der Merwe), Amos 3: 11 — a communication (H. S. Pelser), Isaac in Amos (A. van Selms), Amos' geographic horizon (A. van Selms). These annotated studies will repay attention and we congratulate the Society on keeping up their academic standards so successfully.

D.R.Ap-T.

EISSFELDT, O.: *Kleine Schriften*, herausgegeben von R. Sellheim und F. Maas. Dritter Band, 1966. Pp. VIII + 530 + 19 text ill. + XII plates containing 34 ill. (J. C. B. Mohr, Tübingen. Price: paper, DM. 65; cloth, DM. 70).

The previous volumes in this series were noticed in *Book Lists* 1962, pp. 5 f., and 1964, pp. 7 f. It was originally intended that the present volume should be the last; but the available material was so abundant that a fourth volume is now planned to cover the years 1961–65. The collection now under review consists of 62 articles from the years 1945–60, beginning with Eissfeldt's contribution to the T. H. Robinson *Festschrift* and ending with his essay, 'Lade und Gesetzestafeln' in the Eichrodt *Festschrift*. Alike in his own independent studies and in his detailed discussions of the work of others, Eissfeldt displays his characteristic breadth of interest, precision and range of knowledge, and sureness of judgement. Taken together, the volumes provide not only a record of his own work but an invaluable chronicle of the development of Old Testament studies since 1914.

G.W.A.

ELLIGER, K.: *Kleine Schriften zum Alten Testament*. Theologische Bücherei 32. Neudrucke und Berichte aus dem 20. Jahrhundert. 1966. Pp. 276. (Chr. Kaiser Verlag, München. Price: DM. 19.50).

Eight studies published between 1934 and 1955 provide a representative collection of the writings of K. Elliger, and a bibliography sets them in the context of the whole of his work. Appropriately three are concerned with prophecy: 'Die Heimat des Propheten Micha' (1934); 'Prophet und Politik' (1935); 'Der Begriff "Geschichte" bei Deuteronesaja' (1953). Other aspects of Old Testament study are represented by a hermeneutical discussion on 'Der Jakobskampf am Jabbok' (1951); theology by 'Ich bin der Herr — euer Gott' (1954). In addition there are: 'Die dreissig Helden Davids' (1935); 'Sinn und Ursprung der priesterlichen Geschichtserzählung' (1952), and 'Das Gesetz Leviticus 18' (1955). Indexes of biblical references and place names are welcome in such a useful collection.

P.R.A.

FRIEDRICH, G. (ed. by): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band VIII, Lief. 3 and 4, 1966. Pp. 64; 64. (Kohlhammer, Stuttgart. Price: DM. 5.80 each Lief.).

Lieferung 3 continues the article by Rengstorf on *teras*. Balz writes on *tessares* and *tesserakonta* and their cognates and discusses the special significance which the letters 4 and 40 sometimes have. In the treatment of *tereo* by Riesenfeld there is a brief reference to the corresponding Hebrew verbs. Similarly in the article on *tithemi* by Maurer. Joh. Schneider in the article on *timē* has a section on the word-group 'honour' in Hellenistic Judaism.

Lieferung 4 begins with a thorough treatment of *maqom* both in the Old Testament and, more briefly, in later Jewish usage, in the article by Köster on *topos*. Goppelt deals with *trapeza*. Delling discusses *treis*, another number which has a special significance. In his article on *trecho* Bauernfeind discusses the word *ruš* in the Old Testament and Qumran. Attention should be drawn to the article on *Typos* by Goppelt which begins in this Lieferung. The subject dealt with is of importance in Old Testament Theology and it should be remembered that Goppelt has also written a book entitled *Typos: die typologische Deutung des Alten Testaments im Neuen Testament* which is frequently referred to in this connection.

N.W.P.

Hebrew Union College Annual XXXVI (ed. by Elias L. Epstein). 1965. Pp. 279 + 15 (in Hebrew). (Hebrew Union College, Cincinnati. Price: \$6.00).

J. Morgenstern argues that the various literary units that make up Isa. xlix-lv belong to about 520 B.C. and a century or so later; they are thus closely linked with Trito-Isaiah. M. Tsevat, continuing his studies in the books of Samuel, suggests that the meaning of Yahweh Šeba'oth is 'Yahweh (Is) Armies'. The principles of institutional behaviour are applied by M. A. Cohen to the role of the Shilonite priesthood under the united monarchy. A. Cronbach considers a large number of O.T. passages which have been frequently used to convey meanings far different from anything that their authors had in mind, and discusses some of the reasons, for example, latitude in translation, which have given rise to such meanings. S. Cohen deals with the political background of the book of Amos in the light of the presence of many nations round about Israel, some of them active, others potential, enemies. R. A. Rosenberg believes that in Jerusalem Šedeq came to be identified with Yahweh's right hand or arm, an idea which may have been promulgated at the time of Josiah. M. Haran discusses the Tabernacle in the Priestly Writing — its form, furniture, the priestly vestments, and the taboo areas. H. M. Orlinsky examines in detail examples of Kethib and Qere in the book of Job in relation to the Septuagint. Abrabanel on prophecy is treated by A. J. Reines; Hazkarath Neshamoth by S. B. Freehof; some additional Genizah fragments of *She'eloth Attiqoth* by A. Scheiber; and more Eibenschütziana by B. Brilling. I. S. Emmanuel presents the Hebrew text, with three plates, of some seventeenth and eighteenth century documents of Sephardi Rabbanim in Amsterdam.

D.W.T.

HYATT, J. P. (ed. by): *The Bible in Modern Scholarship*. Papers read at the 100th Meeting of the Society of Biblical Literature, December 28-30, 1964. 1965. Pp. 400. (Abingdon Press, Nashville, Tennessee. Price: \$7.50).

The Editor and the Society must be congratulated on this stimulating volume, even though it is weighted on the N.T. side. Almost all the essays are of a high standard and some are very good. 26 contributors are grouped in ten chapters. In five of these a major paper is presented followed by one or two 'Responses'. Of these major five, the two O.T. essays are entitled 'Method in the Study of Early Hebrew History' (R. de Vaux); 'The Role of the Cult in old Israel' (A. S. Kapelrud), the other three being mainly N.T. Four further chapters present two main essays each. The O.T. chapter, 'Prophecy and Apocalyptic', comprising 'The "office" of the Prophet in Ancient Israel' (J. Muilenburg); 'Apocalyptic and History' (S. B. Frost). 'Archaeology and the Future of Biblical Studies' is a separate chapter comprising studies on 'The Biblical Languages' (D. N. Freedman), and 'Culture and History' (J. B. Pritchard). The tenth chapter comprises 3 essays on N.T. textual criticism.

The volume affords interesting insights into contemporary Biblical Studies in the U.S.A.

G.H.D.

KOSMALA, H. (ed. by): *Annual of the Swedish Theological Institute*. Volume IV. 1965. Pp. 192. (E. J. Brill, Leiden. Price: Fl. 32).

Pride of place in this collection of ten articles goes to the editor's story of letters and talks with Martin Buber, which throws an interesting sidelight on this Sage, who surely was amongst the most-loved of Biblical scholars. Other papers consist of discussions on Genesis (M. Haran, The Religion of the Patriarchs), Isaiah (J. Lindblom, The oracle against Tyre, Is. XXIII), Psalms (A. Kapelrud, Scandinavian research in the Psalms after Mowinckel), Qumran (H. Kosmala, The Three Nets of Belial: terminology of Qumran and M.T.), Matthew (H. Kosmala, The conclusion of Matthew), Mark (H. Waetjen, The ending of Mark and the Gospel's shift in eschatology), Josephus (F. F. Bruce, Josephus and Daniel; A. Schalit, An Aramac Source in the Antiquities) and, finally, Targum Isaiah (J. van Zijl, Errata in Sperber's edition of Targum Isaiah). The last page gives a list of errata to Vol. III.

B.J.R.

KRAUS, H. J. (ed. by): *Zur Wissenschaft vom Alten Testament. (Verkündigung und Forschung, Beihefte zu Evangelische Theologie, xi.1)*. 1966. Pp. 100. (Chr. Kaiser Verlag, München. Price: DM. 6).

This issue admirably fulfils its purpose as a guide to some recent German and Scandinavian studies in the field of the Old Testament. It offers a neat exposition by M. Metzger of the collected articles by M. Noth (*Book List* 1961, p. 10), G. von Rad (*Book List* 1960, p. 6), and W. Zimmerli (*Book List* 1964, p. 16), all presented from the standpoint of related themes; a brief survey by H. J. Kraus of recent monographs and other works too numerous to record here but including the second edition of J. Hempel's *Das Ethos des Alten Testaments* (*Book List* 1965, p. 46); a challenging review of the same

scholar's *Geschichten und Geschichte im Alten Testament bis zur persischen Zeit* (*Book List* 1965, p. 34) by K. Schwarzwälder; and an excellent survey by A. S. Kapelrud of Scandinavian work on the Psalter with pride of place inevitably given to that of S. Mowinckel.

A.R.J.

Leeds University Oriental Society, The Annual of: ed. by John Macdonald. Vol. V, 1963-1965, with Index to Vols. I-V. 1966. Pp. 140, Pl. II. (E. J. Brill, Leiden. Price: Fl. 36).

Members will appreciate the tribute paid by F. F. Bruce to the late Professor Alfred Guillaume, President of the Leeds Oriental Society from its inception. The rest of this volume covers a wide range of subjects in its seven papers. F. F. Bruce traces the career of Herod Antipas, while J. C. L. Gibson shows an interest in the same period with an important paper on the growth and dispersion of the Aramaic-speaking Church *From Qumran to Edessa*. J. S. Harris' article on *The Stones of the High Priest's Breastplate* has the advantage of being written by a gemmologist, and has an interesting Appended Note by the Editor on the Samaritan equivalents. J. Macdonald also sets down his *New Thoughts on a Biliteral Origin for the Semitic Verb*, and in complete contrast D. Patterson considers *Epistolary Elements in the Hebrew Novels of the Period of the Enlightenment*. N. H. Snaith gives his new thoughts on *The Advent of Monotheism in Israel*, identifying it with the acceptance of Yahweh as High and Low God together. G. E. Weil closes the contributions with a typical paper entitled, *Fragment d'une Massorah Alphabétique du Targ. Bab. du Pentateuque* with photographs of the Westminster College Ms. A volume well up to standard but forbiddingly expensive.

D.R.Ap-T.

MCKENZIE, J. L.: *Dictionary of the Bible*. 1965. Pp. xviii + 954 + 15 maps. (Geoffrey Chapman, London — Dublin. Price: 100s.).

This one-volume Bible dictionary, over 800,000 words in length, is a remarkable achievement of modern Biblical scholarship by an American Jesuit who has now joined the staff of the Divinity School at the University of Chicago. It is a rather larger dictionary than Harper's (*anglice* Black's) which it resembles in format and appearance, and less detailed and technical than Hastings', and in larger print than these other one-volume dictionaries. The O.T. receives full treatment, a descriptive analysis of each book being included and due attention paid to biblical themes and concepts. The book is attractively produced with over 200 skilfully chosen illustrations. There are no separate bibliographies, but an introductory list of general works. This is a valuable and reliable work of reference which bears throughout the impress of a single mind.

L.A.P.

MILLARD, A. R. (ed. by): *Tyndale Bulletin*, 17. 1966. Pp. 120. (Tyndale Press, London. Price: 25s.).

Five of the seven articles in this issue of the *Tyndale Bulletin* deal with O.T. Subjects. In the first article, D. A. Hubbard traces the links between the Wisdom Literature and Israel's covenant faith.

K. A. Kitchen offers some criticism of the two fascicles which Eissfeldt has contributed to the new CAH I/II, especially the material dealing with the Patriarchs, the Exodus, and the period of the settlement. A number of scholars will agree with the arguments presented here. The other O.T. articles are rather short. In his treatment of Gen. ii. 5, 6, D. Kinder offers some interesting suggestions, but his approach stems from a desire to undermine the belief in the existence of two accounts of the creation. The phrase 'For he is good' is considered by A. R. Millard, and he suggests that the Hebrew term for 'good' can be added to the covenant vocabulary. In dealing with the 'thirtieth year' of Ezek. i. 1, S. G. Taylor sees stylistic affinity between this passage and Gen. viii. 13, and so produces another argument in favour of the traditional view that this is a reference to the age of the prophet. The remaining two articles deal with N.T. subjects, and are worthy of consideration. S. G. Smalley writes on 'New light on the Fourth Gospel', and R. A. Ward on 'The semantics of sacramental language'.

E.R.R.

NAAMANI, I. T., RUDAVSKY, D., EHLE, C. F. (ed. by): *Dōrōn: Hebraic Studies*. 1965. Pp. xiv + 236. (The Round Home Printers, Great Barrington, Mass. Price: \$4.50).

This volume in honour of Professor I. Katsh, Director of the Institute of Hebrew Studies at New York University, contains a dedicatory preface, an introduction, and ten articles. The first four are concerned with the fields of education and methodology, the next five with what are broadly linguistic problems, and the last, a reprint of an article by Professor Katsh, with Hebraic foundations of American democracy. While this last, and the essays on Hebrew studies in American colleges and universities (D. Rudavsky), and on the teaching of Hebrew in Egyptian schools of the Alliance Israélite Universelle (J. Landau) and in secondary schools in Israel (R. Nir), have their interest for students of the O.T., those which will hold chief interest for them are the discussion of the application of the methods and perspectives of Statistical Linguistics to the study of the Hebrew vocabulary (C. T. Fritsch and R. D. Winter); the study of the phrase 'eben gelāl' (Ezra v. 8, vi. 4) and the suggestion that it means simply 'stone' without further specification (R. A. Bowman); the consideration of the location of Kedesh-naphtali in Lower Galilee and the reconstruction of the battle of Deborah (M. Kochavi); the survey of recent literature on the book of Ezekiel (W. A. Irwin); the treatment of consecutive constructions in the sectarian scrolls (S. J. Devries) — they reveal a lesser degree of decay in this respect than does ISA; and the survey of literature dealing with Christian exegesis of the O.T. (J. L. Mihelic). The essays, which are suitably documented, are generally of a high quality, and together they make up a volume of varied interest. A photograph of Professor Katsh is supplied.

D.W.T.

NOTH, M.: *The Laws in the Pentateuch and Other Essays*, trans. by D. R. Ap-Thomas. 1966. Pp. xiv + 289. (Oliver and Boyd, Edinburgh and London. Price: 55s.).

This collection of essays — commended in a preface by N. W. Porteous — needs no introducing to Old Testament scholars, who

already know the original texts. We may simply welcome their appearance and note that the collection includes the long 'Laws in the Pentateuch' (pp. 1-107), and a whole group of short studies, mainly concerned with historical problems, including the important 'God, King, and Nation in the Old Testament' and 'History and Word of God in the Old Testament'. The volume includes a general index and one of Hebrew and Aramaic terms. We are much indebted to the translator.

P.R.A.

RIESENFIELD, H. (ed. by): *Svensk exegetisk årsbok*, XXX (1965). 1966. Pp. 134. (C. W. K. Gleerup, Lund. Price: Sw.Kr. 15).

Of the articles in this issue, only one bears directly on the Old Testament, viz., a discussion (in Swedish) by J. B. Pritchard of the place of archaeology in the study of the Old Testament. Attention is focussed on Palestinian archaeology. After a brief recognition of factors which detract from the authority of archaeological evidence, the author proceeds to consider the contribution of archaeology to an evaluation of the Old Testament traditions about Israel's history and religion, and, in particular, those relating to the 'conquest' under Joshua. The negative results from Jericho, Ai, Eglon, Debir, Lachish, Beth-Shemesh, and Gibeon are noted, and it is emphasized that the evidence at Hazor of occupation before and after the conquest is not accompanied by indications of a break in cultural development. Other articles deal with New Testament themes and there are also reviews of recent literature.

G.W.A.

Studia theologica cura ordinum theologorum Scandinavicornum edita. Vol. 19, Fasc. 1-2 (1965). 1965. Pp. 268 + portrait. (Aarhus University, Aarhus. Price: D.Kr. 45).

This volume is dedicated to the memory of Professor Johannes Munck, formerly editor of the annual, and contains a brief outline of his life and an admirably full bibliography of his writings. Appropriately, the majority of the contributions to the volume are related to New Testament and patristic subjects. The only one which has a direct bearing on the Old Testament is a discussion, by the late Professor Sigmund Mowinckel, of the word '*uššarna*' (Ezra v. 3, 9), arguing, with particular reference to I Esdras vi. 4 and the occurrence of the word in the Elephantine Papyri, that the meaning is 'roof and other equipment'. Some of the essays on New Testament subjects incorporate Old Testament and Rabbinic material; e.g., 'L'apôtre Saint-Jean grand-prêtre' (J. Vikjaer Andersen), 'The Message to the Gentiles' (R. Bring), 'The Demand for a Sign from Heaven' (O. Linton), 'Zum Problem der vaticinia ex eventu' (S. Pedersen), 'Body and Soul in the New Testament' (B. Reicke).

G.W.A.

TALMON, S. (ed. by): *Textus: Annual of the Hebrew University Bible Project*, Vol. V. 1966. Pp. 156. (Magnes Press, Jerusalem and Oxford University Press, London. Price: 43s.).

This volume maintains the standard of the previous volumes and contains articles of great importance. There are twelve articles, of which eleven are in English and one in French, and there are Hebrew

abstracts of all the articles at the end. The most important article is by Y. Yadin, who publishes the text, with facsimiles, of a Psalms fragment which he purchased from an undisclosed American citizen, and which he offers conclusive reasons for believing to have belonged to the Psalms Scroll from Cave 11, published by J. A. Sanders. This fragment contains parts of Pss. 118, 104, 147, 105 — in that order. M. H. Goshen-Gottstein has an article on the problem of the Canon and Text posed by the Psalms Scroll, and argues that it does not provide evidence of a variant Canon, but was a liturgical selection of passages. The same author has another contribution on some photographs published by J. Segall in 1910 and reissued in Plates here, which provide some columns from the lost portion of the Aleppo Codex. S. Iwry writes on the reading *whnms* in IQIs^a (Is. 37: 31), and argues that here and in some other O.T. passages the word means 'survivor', 'captive', 'refugee'. C. Rabin examines the word *nōš'rim* in some O.T. passages and argues that it means 'crowd' or 'community', and finds here the explanation of the use of the word to denote Christians. Other articles are by H. S. Gehman, dealing with the meaning of some Septuagint terms, which literally render Hebrew idioms or which give a Hebrew meaning to a Greek word; J. Shunary, who deals with the avoidance of anthropomorphisms in the Targum of Psalms; S. Talmon, who writes on *Pisqah Be'emša' Pasuq* and *liQPs*^a; S. Esh, who examines variant readings in Rashbam; Y. Ratzabi, who lists variations in a Babylonian-Yemenite MS of the Megilloth; Z. Zinger, who writes on Bible quotations in the Pesikta de Rav Kahana; and B. Keller, who writes in French on a fragment of a treatise on Massoretic exegesis, now in the Cambridge University Library, accompanied by three Plates.

H.H.R.

ARCHAEOLOGY AND EPIGRAPHY

*BARNETT, R. D.: *Illustrations of Old Testament History*. 1966. Pp. 91. (British Museum, London. Price: 10s. 6d.).

A very useful book for schools, delightfully printed with 54 excellent illustrations and a minimum amount of non-technical text in 23 short chapters. The illustrations cover the history from the Babylonian Flood tablets to the ossuary of Nicanor and there is a good bibliography. But as a popular work it should have kept to accurate facts. Did Amenhotep IV 'dream his dreams of religious reform' (12)? Are the Carthaginian child cemeteries called 'Topheth' and were the children sacrificed for fertility or, sometimes, to pay vows? (37). Was Amos the contemporary of Ahab? (42). And did the two cherubim span the approach to the Holy of Holies in Solomon's temple? (44).

J.N.S.

EPSTEIN, C.: *Palestinian Bichrome Ware*. (Documenta et Monumenta Orientis Antiqui, Vol. XII). 1966. Pp. 194 + 20 plates. (E. J. Brill, Leiden. Price: £9 9s. 6d.).

This handsome volume presents a careful analysis of the forms and decorative motive of bichrome pottery most familiar from the excavations of the late Sir Flinders Petrie at Tell el-Ajjul at the mouth of the Wadi Ghazze; hence the name 'Ajjul ware', which gave rise

to the theory that the ware was the production of a school of potters or even an individual artist at Tell el-Ajjul. The author explodes this theory, by citing the wide distribution of the pottery to North Syria and Cyprus and the use of the decor on shapes which were certainly of North Syrian and Cypriot rather than Palestinian form. Affinities with Mitannian decoration in North Mesopotamia are claimed, and it is proposed that the diffusion of the ware southwards through Palestine was related to the expansion of the Hurrians in the same direction in the sixteenth century. This subject is discussed with particular evidence of the settlement of Hurrians and their association with the horse and war-chariot at archaeological stations in Syria and Palestine and in texts in chapter v, which Old Testament students will find most valuable in this excellent publication.

J.G.

KENYON, K. M.: *Amorites and Canaanites*. (The Schweich Lectures of the British Academy, 1963.) 1966. Pp. xvi + 80 (including 40 text-figures) + XXX plates. (Published for the British Academy by the Oxford University Press, London. Price: 30s.).

The title evokes terms familiar to every reader of the Old Testament, promises a presentation of the subject which will fill out or modify the popular impression of Canaanites and Amorites, for which the material remains evaluated by the authoress, texts from Egypt, Mesopotamia, Syria and Palestine, palaces, temples and their furniture, sculpture with or without inscriptions, figurines of gods, amulets etc. are now so abundant. The book, however, is rather for specialists, who will be grateful for the assembly and analysis of material evidence in the critical phases of the history of Syria and Palestine on which the writer has focussed her attention, particularly the period and extent of the settlement of 'Amorite' tribesmen c. 2300-1900, where she presents her well-known evidence from the tombs of the period at Jericho, now related by her to evidence of the same nature from elsewhere in Palestine and Syria, and a detailed discussion of the Hyksos glaciis of Middle Bronze Age II (c. 1750-1600) and its distribution from Ras Shamra to Tell el-Yehudiyeh in the Delta.

J.G.

MAZAR, B., DOTHAN, T., DUNAYEVSKY, I.: *En-gedi Excavations in 1961-1962 ('atīqot V)*. 1966. Pp. 100 and 37 full page plates. (Department of Antiquities and Museums, Israel Exploration Society, Jerusalem. Price: \$5.00).

The book contains a History of the Oasis of En-gedi and its agriculture, an account of the excavations there of Tel Goren (Tell el-Jurn) in 1961-2 and of the remains found in the five strata covering the sixth centuries B.C.E. to the fifth century C.E.; a discussion of the coins by L. T. Rahmani, of the pottery and of the glass aryballos by D. Baraq. There are plans, maps, and many pages of line drawings of pottery.

J.N.S.

MUEHSAM, A.: *Coin & Temple, A Study of the Architectural Representation on Ancient Jewish Coins*. (Leeds University Oriental Society, Near Eastern Researches, 1). Pp. ix + 70, with eleven plates. (Leeds, 1966. Price: £3 15s.).

This is a very learned, well-documented, and excellently illustrated study, principally of the series of Jewish silver coins (*Hill*, Plate XXXII) with a tetrastyle façade on the obverse, usually called 'tetradrachms' and attributed *en bloc* to the time of Bar Kokhba. Dr. Muehsam finds that this obverse type represents the view from the Mount of Olives seen by the priest when sacrificing the *Red Heifer*. The colonnade below is Solomon's porch on the Eastern wall of the Temple Mount. The priest 'gazes in a straight line, at right angles to Solomon's Porch, above the Corinthian (Nicanor) Gate to the Great Gate which he sees in its full extent. In its center he perceives the *entrance* to the Temple itself, and the Holy of Holies is symbolized on the coin by the Ark of the Covenant' (p. 32). This interpretation is maintained with great skill, learning, and determination. It appears convincing. But Dr. Muehsam is left with a problem of dates. She does not feel it essential to her thesis that the Ark should still have been in existence at the time of the first creation of the coin-type, but she will have it that the Temple itself must still have been standing. Dr. Muehsam therefore proceeds with a very detailed examination of dies, die-links, and later use of earlier dies (ingeniously, and not therefore unconvincingly, accounting for overstrikes) — an examination of great value for its exhibition of the evidence. She finds that 'the coins of Year One and Year Two were apparently issued in the initial years' of the First Revolt 'i.e. A.D. 66–68, and the undated coins at a later time by Bar Kokhba' (p. 66). We must await the judgement of the numismatists on this part of her thesis. *Adhuc sub iudice lis est* — as we may hope Dr. Muehsam might perhaps say. But we shall all have much to learn from her book, even though she believes that her dating of these 'tetradrachms' automatically assigns the 'thick shekels' again to the Maccabees, 'which appears conformable to all circumstances' (p. 49, note 31). The Maccabaeen dating of the 'thick shekels' does not seem any longer tenable (*pace* Wirgin; see e.g. A. Reifenberg, *Ancient Jewish Coins*,² 1947, pp. 30, 31; and now Yigael Yadin, *Masada*, London 1966, p. 108). But perhaps Dr. Muehsam's thesis about the 'tetradrachms' does not automatically put the 'thick shekels' back with the Maccabees.

H.St.J.H.

*VARDAMAN, J.: *Archaeology and the Living Word*. 1965. Pp. 128. (Broadman Press, Nashville, Tennessee. Price: \$1.50).

This is a popular account of biblical archaeology written in easy, non-technical language. As such, it answers very well the layman who asks, 'What has archaeology discovered?' and even tells him briefly how it was done. After two preliminary chapters, four are given to the Old Testament and five to the New, including two for the Greek Text and the Dead Sea Scrolls. A useful appetizer.

D.R.Ap-T.

VERGER, A.: *Ricerche Giuridiche sui Papri Aramaici di Elefantina*. 1965. Pp. 225. (Centro di Studi Semitici. Istituto di Studi del Vicino Oriente. Università, Roma).

This interesting and well-documented study of the juridical aspects of the Elephantine papyri recalls a work already extant in English, namely, R. Yaron's *Introduction to the Law of the Aramaic Papyri* (Clarendon Press, 1961. Cf. *B.L.* 1962, p. 57). It differs from the earlier monograph in that there is a long chapter (II) on Egypt in the fifth century B.C., which may be said to correspond on a smaller scale to E. G. Kraeling's historical introduction to his edition of the *Brooklyn Museum Aramaic Papyri*. Both Yaron and Verger devote many pages to the subject of marriage and divorce, but in regard to slavery Verger gives nearly forty pages to a topic which Yaron deals with in five. Conversely, Yaron's chapter on the law of property is far more thorough than Verger's. The latter, as was to be expected, does not agree at all points with earlier writers on this difficult and controversial aspect of the papyri, but is careful to quote his opponents fully and fairly where he dissents from their interpretations. An appendix contains a very thorough bibliography, which lists no fewer than three hundred and twenty-four books and articles bearing on the subject. A reader of both these monographs will find himself reasonably well informed on the main issues involved.

J.M.T.B.

HISTORY AND GEOGRAPHY

The Cambridge Ancient History: Revised Edition of Volumes I and II. Cyprus in the Neolithic and Bronze Age Periods: by H. W. Catling. Fasc. 43. Pp. 78. (Price: 8s. 6d.).

Anatolia: c. 1600–1380 B.C.: by O. R. Gurney. Fasc. 44. Pp. 30. (Price: 3s. 6d.).

The Amarna Letters from Palestine. Syria, the Philistines and Phoenicia: by W. F. Albright. Fasc. 51. Pp. 58. (Price: 6s.).

The first of these fascicles deals with Cyprus in its Neolithic and Bronze Age Periods. This is a particularly interesting fascicle. In addition to a full account of the results of recent archaeological work in Cyprus, Dr. Catling has discussed with assured mastery the long-standing problem of the identity of Cyprus with the Alashiya of the Amarna Letters, and has shown how formidable are the objections to the identification now accepted by many scholars. He has also discussed the extent to which archaeology supports the Greek foundation legends concerning Paphos, Tegea, Salamis and other sites.

In the second fascicle Professor Gurney continues his account of the founding and rise of the Hittite Empire which he began in fascicle 11. In this fascicle Professor Gurney unravels the complicated dynastic struggles which characterized the rise of the Hittite power to the point where the genius of Shuppiluliumash I 'raised the kingdom in one generation to a status of equality with the leading nations of the Near Eastern world'.

In the third fascicle the doyen of American archaeologists and Old Testament scholars, Professor Emeritus W. F. Albright, deals with material of great importance to students of the Old Testament. In

the first section he gives a full account of the Amarna Letters from Palestine, in the light of much new material which has been discovered since the first discovery of the Letters in 1887. In the second section he deals with all the intricate problems raised by the movements of population at the end of the 2nd millennium B.C. In the discussion of the Amarna Letters Professor Albright throws much new light on the ancient problem of the Hapiru, and especially on the curious career of Labaya. Readers may be amused to observe that in the valuable bibliographies attached to the three fascicles, Dr. Catling only lists three of his own publications, Professor Gurney only two, while Professor Albright gives us a profusion of 32 items!

S.H.H.

The Cambridge Ancient History: Revised Edition of Volumes I and II. Palestine during the Neolithic and Chalcolithic Periods: by R. de Vaux. Fasc. 47. Pp. 48. (Price: 6s.).

Palestine in the Early Bronze Age: by R. de Vaux. Fasc. 46. Pp. 33. (Price: 6s.).

Egypt: from the inception of the Nineteenth Dynasty to the death of Ramesses III: by R. O. Faulkner. Fasc. 52. Pp. 42. (Price: 6s.).

These three fascicles are all of special interest to students of the Old Testament. Père de Vaux has established his reputation, not only as one of the foremost of modern archaeologists, but also as an authority on the institutions of Israel. In the first of the two fascicles for which he is responsible he has thrown welcome light on the Neolithic and Chalcolithic periods in Palestine. He has placed Miss Kenyon's epoch-making work at Jericho in its perspective in relation to other excavated sites of the same period in Palestine, and has thrown new light on the problem of the discontinuity of habitation in many sites. In the second fascicle he has demonstrated the existence of four phases of the Early Bronze period in Palestine, and has given good grounds for his statement that the 'Canaanites' may be regarded as the founders of the Early Bronze Age.

The third fascicle, by Dr. R. O. Faulkner, deals with a period of Egyptian history which is generally regarded as covering the sojourn of Israel in Egypt and the Exodus, as well as the coming of the Sea-Peoples. But as Professor Eissfeldt has dealt with this part of the history in fascicles 31 and 32 (see *B.L.* 1966, p. 16), Dr. Faulkner has only touched lightly on it in relation to the stele of Merneptah, and has avoided the question whether Ramesses II was the Pharaoh of the oppression. But he has given a lucid account of the long drawn out struggle for the hegemony of Palestine between Egypt and the Hittite power, and much new light on the civilization of Egypt during the Nineteenth Dynasty.

S.H.H.

The Cambridge Ancient History: Revised Edition of Volumes I and II. Palestine in the Middle Bronze Age: by Kathleen M. Kenyon. Fasc. 48. Pp. 43. (Price: 6s.).

The Earliest Populations of Man in Europe, W. Asia and N. Africa: by D. R. Hughes and D. R. Brothwell. Fasc. 50. Pp. 19. (Price: 3s. 6d.).
The Evidence of Language: by W. F. Albright and T. O. Lambdin. Fasc. 54. Pp. 40. (Price: 6s.).

These three fascicles are of great interest and importance. The one which will be of special interest to students of the Old Testament is

Miss Kenyon's masterly summing up of what archaeology has revealed of populations and cultures in Palestine during the Middle Bronze Age. No one can speak with greater authority than Miss Kenyon on the period with which this fascicle deals. In her recently published Schweich lectures, *Amorites and Canaanites* (see p. 12 of this *Book List*), she has dealt more fully with one of the subjects treated in the present fascicle, the advent of the Amorites in Palestine, and the character of early Canaanite culture. An important feature of her discussion of this period is her demonstration, if that is not too strong a word to use, that the new type of rampart defence revealed in her excavation of Jericho, and shown to exist in many other Palestinian sites, is material evidence of the Hyksos period in Palestine, and of the presence of an alien aristocracy, superimposed upon the pre-existing population. She also suggests that the new method of defence was probably the response to a new (or improved) method of attack, the battering ram.

The second of these fascicles is short, but very important. It deals with the earliest populations of man in those widely scattered areas which he inhabited as he emerged from his pithecoïd ancestry. Some of the older theories of the causes of dispersion, such as Ellsworth Huntington's, are firmly dealt with and disposed of. The chapter shows what immense advances and discoveries have been made in this field since the first publication of the *C.A.H.*

The third fascicle deals with the immensely important subject of the relation between language and history. It represents the ripe experience of American scholarship in this field. The discussion opens with the interesting suggestion that the types and degrees of relationships existing among languages of a given family may be studied under four ideal situations, or models. These are, (a) the simple *linear* relationship, (b) the situation of *divergence in isolation*, (c) the *dialect continuum*, causing the formation of linguistic sub-communities, and (d) *interference*, to which a language community can be subjected in a wide variety of ways. The problem of the historical relation between the Sumerian and Semitic languages receives a careful discussion, and it is interesting to note that the authors come down firmly on the side of the superior antiquity of Sumerian in relation to Egyptian. It may come as a surprise to learn that the name Egypt, from the Greek *Aiguptos*, is a corruption of one of the Egyptian names of Memphis, *Hekuptah* (Temple of Ptah), in Ugaritic *ḥkpt*.

S.H.H.

The Cambridge Ancient History: Revised Edition of Volumes I and II. Assyrian Military Power: 1300-1200 B.C.: by J. M. Munn-Rankin. Fasc. 49. Pp. 38. (Price: 6s.).

Assyria: c. 2600-1816 B.C.: by Hildegard Lewy. Fasc. 53. Pp. 50. (Price: 6s.).

Phrygia and the Peoples of Anatolia in the Iron Age: by R. D. Barnett. Fasc. 56. Pp. 32. (Price: 3s. 6d.).

Each of these fascicles bears witness to the immense increase of knowledge about the ancient Near East which has accumulated since the original volumes of this great work appeared in 1924. Looking through the titles of the 60 fascicles which have already appeared or are in the press, one is struck by the enormous increase

of specialization. An area of the field which, in the original volumes, was covered by a single author, is now divided up and dealt with by a number of authors who are each specialists in one particular aspect of that field. Another noticeable change is the increased international character of the contributors; America, France, Germany, Belgium, Canada, and Turkey are represented by distinguished scholars, while many new British names appear on the list. In the original volumes Professor Breasted of Chicago was the only American contributor, and there were no continental contributors.

With regard to the three fascicles named above, it may be said that each is the work of a specialist, and each maintains the same high standard of scholarship shown in the fascicles which have already appeared. The two which deal with Assyria will be of special interest to Old Testament students; they throw new light on the Subartu problem, and on the reasons for the meteoric rise and sudden collapse of the first Assyrian empire. It is surprising to find no mention of Professor Sidney Smith's valuable book *The Early History of Assyria* in the bibliography of Dr. Lewy's fascicle; the more so since Miss Munn-Rankin has included it in her bibliography. It is a book which is far from being out of date. Dr. Barnett's chapter on Phrygia gathers up the results of many years of research into the extraordinary variety of cultures and languages found in that bewildering area.

S.H.H.

CHAMBERLAYNE, J. H.: *Man in Society: the Old Testament Doctrine*. 1966. Pp. 255. (Epworth Press, London. Price: 35s.).

This book contains the Fernley Hartley Lecture 1966, and is mainly devoted to a study of the various social structures that are manifested in the course of Israel's history. It recognizes the tribal, nomadic, agricultural and urban factors and the effects of the institution of the monarchy. Its aim is 'to recognize fully the sociological, cultural and political factors in the life of the people of Israel' in order to find an adequate faith for a democratic order in the twentieth century. The Old Testament material which occupies most of the book is indebted especially to recent anthropological studies, notably those of J. Pedersen and W. Eichrodt. Some of the details of the book need checking: thus we are told that the *horim* are referred to in Jer. 26: 11, 12, 16, 23 and 2 Kgs 23: 6, and *lāmas* appears on p. 59 to be treated as a noun meaning hired workmen. Quotations are said to be from RSV but a number of instances occur which are not. The book will have its value particularly in circles where the wealth of Old Testament material is relatively unknown.

A.S.H.

HARRISON, R. H.: *Healing Herbs of the Bible*. 1966. Pp. 58. (E. J. Brill, Leiden. Price: Fl. 8.00).

Not only healing, but also culinary, poisonous and perfumery herbs are discussed in this reprint from Janus 50, 1961. The rendering of the Hebrew words corresponds closely to those found in Koehler-Baumgartner's Lexicon or in Hastings' Dictionary of the Bible (2nd edition) under RSV renderings. Some notes are added on extra-biblical uses and present-day (mainly oriental) practice.

A.S.H.

- *KAPELRUD, A. S.: *Israel. From the Earliest Times to the Birth of Christ*. Translated by J. M. Moe. 1966. Pp. viii + 152; 2 line maps; 14 ill. on VIII Pl. (Blackwell, Oxford. Price: 15s.).

Professor Kapelrud's previous studies have helped him to write this concise historical sketch with a sure as well as light touch. A few slips need to be corrected: Haran lies on the Bialikh, not up the Tigris (p. 12); Gebal is not in *Asia Minor* (p. 15); and Antiochus IV did not seize the throne in 164 and in 175 (p. 121). The translation reads very smoothly and idiomatically but one or two names occur in slightly unfamiliar form. This paperback may be warmly commended for those who wish to see the shape of the world before concentrating on individual, knotty, trees. Some good photographs, a chronological table and an index add to its value.

D.R.Ap-T.

- *MORIARTY, F.: *Introducing the Old Testament*. 1966. Pp. xiv + 253 + 2 maps. (Burns and Oates, London. Price: 15s.).

This paperback edition of a book first published in 1960 is addressed to the general reader, and is a workmanlike introduction (in the popular not technical sense of the word) to the O.T. history, which is clearly etched in fifteen short biographical studies, ranging from Abraham to Daniel. The narrative embodies the conclusions of modern scholarship, is compact, easy to read and not overloaded with detail. Written primarily for Roman Catholics, it should appeal to a much wider circle of readers.

L.A.P.

- SMITH, G. A.: *The Historical Geography of the Holy Land*. 1966. Pp. 512. (Fontana Library of Theology and Philosophy; Collins, London. Price: 21s.).

Professor Rowley provides a short introduction to this reprint of a famous book. This is a paperback reproduction of the 1931 edition, i.e. the 25th edition which was revised throughout. No changes have been made except that the original coloured maps have been reproduced in black and white — this on the score of expense; and the transliteration of Hebrew and Arabic place-names has been standardized. The latest views can be found in modern atlases and in various well-known books; but this remains as it was in the hope that it will inspire another generation as it inspired some of us fifty-odd years ago.

N.H.S.

TEXT AND VERSIONS

- GINSBURG, C. D.: *Introduction to the Massoretico-Critical Edition of the Hebrew Bible. With a Prolegomenon by Harry M. Orlinsky. The Masoretic Text: a Critical Evaluation*. 1966. Pp. li + 1028 + 2 Tables. (Ktav Publishing House, Inc., New York. Price: \$22.50).

There are, of course, two items to be noted. Firstly, the re-issue of Ginsburg's classic work, first published in 1897, which has been needed for years. Despite changes in interpretation, it provides a

better source of information than any other lengthy work on the Massoretic text. Secondly, Dr. Orlinsky's Prolegomenon is one of the most fascinating treatments of the subject. To say that the author denies the existence of the Massoretic Text and even 'the Massoretic tradition' is simply to headline an article which is full of daring, as well as plausible argument, and useful bibliographical references. The whole publication is well worth the money.

B.J.R.

HANHART, R. (ed. by): *Septuaginta Vetus Testamentum Graecum auctoritate Societatis Litterarum Göttingensis editum*. Vol. VIII, fasc. 3: *Esther*. 1966. Pp. 208. (Vandenhoeck & Ruprecht, Göttingen. Price: paper, DM. 39.00; cloth, 43.00).

This is an important addition to the hand-book material available for the study of the Septuagint. The introduction (pp. 1-130) contains a full discussion of the characteristics of the manuscripts on which the text is based together with a study of the grammatical features. A most valuable part of this introduction is the discussion of the 'L-text' of MSS 19, 93 (108, 319) which, in spite of the normal grouping of these MSS with those that have a 'Lucianic' text, is shown not to be Lucianic but to be an independent version of the Septuagint text. This text has significant variations from LXX and is much shorter; it was probably produced some time before the Hexapla. To avoid confusion the term 'L-text' has been retained in this edition.

In printing the text (pp. 131-208) two forms are given, each with its *apparatus criticus*, that of the LXX at the top of the page and that of the L-text at the foot.

L.H.B.

EXEGESIS AND MODERN TRANSLATIONS

AUGÉ, R., FIGUERAS, A. M. and TRAGAN, P. M.: *La Bíblia, versió dels textos originals i comentari*. XI. *Proverbis, Eclesiastès, Càntic dels Càntics*. 1966. Pp. 409. (Monastery of Montserrat: Price: 250 ptas.).

Here is another volume of the splendidly printed Montserrat commentary, which, as usual, provides concise introductions, the Vulgate text with a Catalan translation, and abundant exegetical matter. As always, there is a good deal of Hebrew type in the various parts of the work, the bibliographies are adequate, and the numerous schools of thought (more particularly on the controversial issues in Ecclesiastes and the Song of Songs) are fully represented. None of the three authors gives much sign of contributing original matter to his study of a book, but it is a great thing to have a fair appraisal of the standard authorities. No list of volumes already published or destined to appear in the future is provided.

J.M.T.B.

BREIT, H. and WESTERMANN, C. (ed. by): *Calwer Predigt-Hilfen*, Vol. 5. *Ausgewählte Alttestamentliche Texte*. 1966. Pp. 392. (Calwer Verlag, Stuttgart. Price: DM. 18.00).

This volume is intended to stimulate continuous exposition of sections of the Old Testament, based on the scholarly study of the

text. There are four sections: the Joseph story, by C. Westermann; selected Psalms, by W. Rupprecht; passages from Jeremiah, by H. Breit; and passages from Amos, by W. Warth. To each section there is an introduction, followed by a good bibliography, and each of the passages selected is introduced by grammatical notes on Hebrew words it contains, notes on the structure of the passage, and an exposition. It would seem that in Germany as elsewhere there is need for expository preaching and for serious teaching on the original and the contemporary message of the Bible. It is good that preachers are encouraged to base their exposition on a study of the Hebrew text.

H.H.R.

CALVIN, J. *Commentaires sur l'Ancien Testament*. Tome Premier: *Le Livre de la Genèse*. 1961. Pp. 686. (Labor et Fides, Genève. Price: Sw.Fr. 52.00).

This massive volume is the first of a new French edition of Calvin's Bible Commentaries which is being published as a joint effort of *Labor et Fides* and La Société Calviniste de France. It is not clear how soon other volumes may be expected. To all those, however, who realize the importance of studying the history of biblical exegesis this effort to make more easily accessible the work of the great reformer will be most welcome. If one allows for the obvious fact that Calvin wrote his commentaries before the tremendous modern advances in biblical studies, what strikes one forcibly as one reads his expositions is the sobriety of his judgement, a quality which, after all necessary reservations have been made, ensures his enduring relevance to the concerns of the modern expositor.

N.W.P.

DEISSLER, A.: *Die Psalmen*. 3 Vols.: 1-41; 42-89; 90-150. (Die Welt der Bibel, Kleinkommentare, I-III). 1963-5. Pp. 169; 186; 227. (Patmos Verlag, Düsseldorf. Price: DM. 25.00 each).

The Roman Catholic paperback series, *Die Welt der Bibel*, is now to include a number of *Kleinkommentare* on individual books of the Bible. The first of these to appear, and the only one as yet concerned with the Old Testament, is this three-volume introduction to the Psalms. A brief introduction deals with the problems of the headings of the Psalms, and the history of Psalmody; and then gives an account of the form-critical method of analysing the different *Gattungen* of the Psalms.

The commentary itself consists of a translation of each Psalm, with short text-critical notes, an account of its *Sitz-im-Leben*, and then exegesis, first in Old Testament, then in New Testament terms. Not all will find the typology of this last section entirely convincing, but these three volumes certainly provide a good concise introduction to modern approaches to the Psalter.

R.J.C.

EICHRODT, W.: *Der Prophet Hesekiel: Kap. 19-48, übersetzt und erklärt*. (Das Alte Testament Deutsch 22/2). 1966. Pp. 159-421 + 37*. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 14.80).

The earlier part of this commentary was reviewed in *Book List* 1960, p. 19. The 37 pages appendix provides the Introduction and deals

with the following subjects: the prophet in the history of his time (594–571 B.C.), a brief discussion of some alternative views, the form of the prophet's proclamation, the formation of the book, and the person and message of Ezekiel. The translation is accompanied by textual and exegetical notes. Words, phrases and sentences regarded as later additions are omitted from the text, but included among the footnotes. A re-arrangement of verses occurs in a number of chapters, e.g. 20: 1–14, 17, 15–16, 18–22, 28–29, 23–27, 30–44, with verses 12, 20, 29, 24, and a number of shorter phrases, omitted. The section on Gog is treated as a product of an Ezekiel school and shows the influence of post-exilic prophecy. One hardly needs to say that this is an important contribution to an understanding of this book, and of the prophet-priest whose words are recorded here.

A.S.H.

ELLIGER, K.: *Leviticus*. (Handbuch zum Alten Testament, 4). 1966. Pp. 402. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price: paper, DM. 50; cloth, DM. 54).

There is a Foreword, 19 pages of Introduction, and the rest is Commentary. The pattern of the commentary is: translation, textual note, literary analysis, exegesis, and all this section by section. The learned author assumes different layers of P, and of the Holiness Code (chs. 17–26). The discussions of the sacrifices, their content and meaning, are found at the appropriate places in the commentary, and so also for the rules concerning uncleanness, and the constitution of the priesthood and the temple personnel. A thoroughly competent, comprehensive and efficient piece of work.

N.H.S.

HERBERT, A. S.: *Genesis 12–50: Abraham and his Heirs*. (Torch Bible Paperbacks). 1966. Pp. 160. (S.C.M. Press, London. Price: 8s. 6d.).

Professor Herbert's commentary of 1962 is here reprinted without change (see *Book List* 1963, p. 23).

M.A.K.

The Holy Bible. Revised Standard Version. Containing the Old and New Testaments. Catholic Edition. Prepared by the Catholic Biblical Association of Great Britain. With a Foreword by H.E. John Cardinal Heenan, Archbishop of Westminster. 1966. Pp. xii + 1017 + ii + 259. (Thomas Nelson, London. Price: 25s.).

There is not a great deal of difference between this Catholic edition and the one reviewed in the *Book List* for 1966, p. 25. Professor Rowley's introduction to the Apocrypha is omitted, and there are two sets of notes, one for the Old Testament (pp. 996–1007) and the other for the New Testament (pp. 239–250). The latter section includes a list of changes made for the Catholic edition, most of which are not of much importance. The long ending to St. Mark's Gospel, recently discussed by Professor B. M. Metzger in his *Text of the New Testament*, 1964, pp. 227–28, is inserted into the text after xvi, 8, and the *pericope de adultera* (Jn. vii, 52–viii, 11) is treated similarly. The *Comma Johanneum* (I Jo. v, 7–8) is omitted, as is now usual in recent Catholic editions, from text and notes, though a reference is made to it in the Introduction at p. vii.

J.M.T.B.

JACOB, E., KELLER, C. A., AMSLER, S.: *Osée, Joël, Amos, Abdias, Jonas*. (Commentaire de l'Ancien Testament xi a). 1965. Pp. 296. (Delachaux & Niestlé, Neuchâtel. Price: Sw.Fr. 38.00).

This further volume in this new series of Old Testament commentaries maintains the excellent standard with which it has begun. The presentation consists of a short introduction to each book, a fresh translation of the text with brief textual notes, and an exposition. A basic modern bibliography is given without being exhaustive. E. Jacob comments on Hosea, and accepts that chapters i-iii form a unity in which chapter iii describes a later circumstance of the marriage described in chapter i. Gomer is regarded as a cult-prostitute. C. A. Keller writes on Joel, which he dates c. 630-600 B.C. on the evidence of iv. 1-8, and on Obadiah, where he accepts 1b-15 as deriving from a single prophet c. 587 B.C. He also contributes the commentary on Jonah which he regards as a prophetic tale designed to show that the justification of the prophetic message resides in the faith of his hearers.

S. Amsler comments on Amos, and provides a cautious and balanced exposition in which he refuses to cast Amos in a cult-prophetic mould. He interprets 'Israel' as referring to the ten tribes of the North, regards the doxologies as hymn fragments quoted by Amos, and denies to the prophet's authorship ix, 11ff. This is an admirable volume which combines sound scholarship with clarity, and avoids speculative novelties.

R.E.C.

The Jerusalem Bible (ed. by A. Jones). 1966. Pp. xvi + 1547 + 498. (Darton, Longman & Todd, London. Price: 84s.).

This finely printed and distinguished work has been long in the making, and its conception may be said to date from the issue in 1956 of the one-volume edition of the *Bible de Jérusalem*, of which, as the editor notes in his foreword, this is the English equivalent. It differs from the generality of Bibles in having a large quantity of introductory matter and notes, all of these having been usually taken from the French original. The translation itself is not a version of the French, though the first drafts of some books were based on the French, and then were carefully compared with the Hebrew or Aramaic originals. The majority of the books, however, were, from the start, translations of the original tongues, which were later studied in the light of what might be called the parent work. Throughout the object was to produce 'an entirely faithful version of the ancient texts', and the result is a courageous attempt to render the Bible into contemporary English, and not into 'a kind of hieratic language' judged by some to be specially biblical, or even into the 'timeless English' envisaged by the late Mgr. Knox.

A lengthy review of this version has already appeared from the pen of Fr. Robert Murray, S.J. in the December *Clergy Review*, and with this I am in general agreement. Like Fr. Murray I consider the Psalter quite the poorest section of the work, as being in many passages so far removed from the poetic. The procedures adopted by the editors of the *Revised Psalter* of 1964 might well have been followed here, and the superb rhythm of the Vulgate Latin and of the Prayer Book Version retained. In Ps. 122 an unfortunate omission in verse 6 produces the line: 'Pay for peace in Jerusalem.' It appears that many of the editors were not, in any accepted sense, biblical scholars.

J.M.T.B.

KRAELING, E. G.: *Commentary on the Prophets. Vol. I Isaiah-Ezekiel; Vol. II Daniel-Malachi*. 1966. Pp. 543; 345. (Thomas Nelson and Son, Camden N.J. Price: \$7.50 each volume).

These commentaries, based on the RSV, are intended for the general reader and are designed to give briefly the results of modern study: they include some more technical discussions, and adequate bibliographies for those who wish to go further. Each biblical book is provided with a short introduction and the text is then set out with the notes at the bottom of the page. Within the limits imposed, this is useful and clear.

P.R.A.

LEWIS, J. D. V.: *Llyfr y Salmau*. 1967. Pp. 117. (Ty John Penry, Swansea. Price: 10s. 6d.).

The author has been a member of the Society for almost forty-five years and his study of the Psalter goes back still further. In this volume he gives us the results of his lifetime labours in an entirely new translation of *Psalms i-xli* into 'timeless Welsh', with notes on difficult passages of the text. As is fitting, the depth of scholarship lying behind the translation never obtrudes, though one is conscious of its presence, but still more of the extent to which the translator has entered into the Psalmist's feelings. Scholar and ordinary reader will gain much from this excellent rendering.

D.R.Ap-T.

LINDBLOM, J.: *Boken om Job och hans lidande*. Second edition. 1966. Pp. 248. (Gleerups Förlag, Lund. Price: Sw.Kr. 9.75).

This book first appeared in 1940 and was reviewed by Professor Pedersen in *Book List* 1946, p. 26 (*Eleven Years*, p. 26). It is now reissued as a paper back. In structure and substance it remains the same; but some revision of the text has been carried out (e.g., reference is made to the 'Prayer of Nabonidus') and some references added to more recent literature. In clear and elegant Swedish the author presents a sensitive interpretation of the book of Job in its Israelite setting and in its relations with other literature.

G.W.A.

LOHFINK, N.: *Höre, Israel!* (Die Welt der Bibel, 18). 1965. Pp. 123. (Patmos-Verlag, Düsseldorf. Price: DM. 5.80).

This addition to the paperback series, *Die Welt der Bibel*, is concerned with Deuteronomy. The introductory chapter puts the book as a whole in its context, both in the Pentateuch and as introduction to the Deuteronomic history-work; and then considers the relation of D to the 622 law-book and the exile. The four main chapters of the book then give fuller exposition of four selected sections: Deut. 10, 12-11, 17; 6, 4-25; 8, 1-20; 4, 1-40. Each section has a large number of cross-references to other passages of similar historical or formal background. The whole makes a valuable introduction to recent insights into the place and purpose of the Deuteronomic literature.

R.J.C.

LÜTHI, W.: *L'Ecclésiaste a vécu la vie*. Un commentaire pour la communauté chrétienne. Traduction de Daniel Hatt. 1960. Pp. 131. (Éditions Labor et Fides, Genève. Price: Sw.Fr. 12.70).

Each chapter in turn of Ecclesiastes is printed in full and then receives expository treatment in this series of twelve sermons preached between 1951 and 1952 in the Cathedral at Berne and subsequently published under the title of *Der Prediger Salomo lebt das Leben*. The present translation has been undertaken with great sensitivity in order to convey as much as is possible of the distinctive style and appeal of the author. Considerable skill is apparent in the exposition of salient points of the chapters. Old and New Testaments have been drawn upon to interpret Ecclesiastes as one of robust faith who lived life to the full yet reckoned squarely with its inevitabilities of suffering and woe. His contribution therefore within the progressive development of Biblical thought must be considered as of positive value. There is much to stimulate and inspire in the quality and fine discernment of the preaching here offered, presented as it is with a directness and ruggedness in which humour is not lacking, and backed up by many a choice allusion.

E.T.R.

MAILLOT, A. and LELIÈVRE, A.: *Les Psaumes*. Commentaire—Première partie, Psaumes 1 à 50. 1961. Pp. 314. (Éditions Labor et Fides, Genève. Price: paper, Sw.Fr. 18.50; cloth, Sw.Fr. 22.50).

After a short introduction to the Psalms, the book proceeds to deal with Psalms 1–50. Each Psalm is translated, and where an amended text is followed, it is discussed in a short *apparatus criticus* which follows the translation. The content of the psalm is then analysed and its interpretation examined. Attention is called to the connection between the Psalms and the cult, and a particular emphasis is placed on the psalms as prayers. The authors do mention some of the important commentaries which have been used, but a fuller bibliography would add to the usefulness of this commentary.

E.R.R.

MAUCHLINE, J.: *Isaiah 1–39: Confidence in God*. (Torch Bible Paperbacks). 1966. Pp. 238. (S.C.M. Press, London. Price: 10s. 6d.).

This is an unchanged reprint in paperback form of the commentary published in 1962 (see *Book List* 1963, p. 25).

M.A.K.

NOTH, M.: *Das vierte Buch Mose. Numeri*. (Das Alte Testament Deutsch 7). 1966. Pp. 222. (Vandenhoeck und Ruprecht, Göttingen).

This volume completes the group Exodus to Numbers in this series for which Professor Noth is responsible, and since commentaries on these books are all too rare, it is very useful to have this available. The pattern is as in other volumes of the series: first a brief discussion of the book and its literary structure, together with an assessment of its place in the corpus to which it belongs, leading up to the conquest of the land, the tribes being shown as organized and ready for the settlement. An English translation of this volume, like its predecessors, is planned for the not too distant future.

P.R.A.

DE PURY, R.: *Job ou l'homme révolté*. (Les Cahiers du Renouveau 12). 3e édition. 1958. Pp. 60. (Éditions Labor et Fides, Genève. Price: Sw.Fr. 2.80).

Six short chapters here present a homiletical interpretation of the book of Job, the main sections of which with the exception of the Elihu speeches (Job xxxii-xxxvii) are successively considered. A conclusion entitled *Qui est Job?* draws attention to c.xxix.12ff. as in effect portraying the ministry of Jesus, in connection with which further parallels in the book are noted, and in whom the suffering and vindication of the Servant of God are seen to be fulfilled.

E.T.R.

VON RAD, G.: *Deuteronomy*, trans. by Dorothea Barton. 1966. Pp. 211. (Old Testament Library, S.C.M. Press, London. Price: 35s.).

This is a translation of *Das fünfte Buch Mose: Deuteronomium*, no. 8 in *Das Alte Testament Deutsch*, and published in 1964 (see *Book List* 1965, p. 30). The biblical text followed is that of RSV, except where the author's own translation is retained, as indicated in a note. We have here von Rad's developed thought about Deuteronomy; covenant pattern with its credo and its spoken law. The reader is doubly in debt: to von Rad for his excellent expositions, and to the publisher for giving the English reader access to von Rad's work. There is easier German to read than von Rad's.

N.H.S.

RUDOLPH, W.: *Hosea* (Kommentar zum Alten Testament, Band XIII/1). 1966. Pp. 282. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 42).

This stimulating and interesting commentary, which forms the latest addition to the new *Kommentar zum Alten Testament*, follows the pattern observed in the volumes of this series that have already appeared. The author's translation of the individual units is followed by detailed textual notes and then by a very full exegesis of the text, in the course of which the problems that are involved in the interpretation of the book are discussed at length. The work is prefaced by a quite short introduction and a bibliography, and is rounded off by an equally short summary of Hosea's preaching. A Chronological Table, compiled by Alfred Jepsen, is appended to the work, and this presumably will be added to all future volumes of the series. Rudolph argues that Gomer was not a prostitute, and that Hosea's marriage to her was entirely normal. Hosea's marriage relationship was not a symbol for him of Yahweh's relationship with Israel; rather the point of c.1 lies entirely in the significance of the names given to the children. The false description of Gomer as a prostitute is to be attributed to the work of the redactor of cc.1-3, who mistakenly saw behind the words of Yahweh's reproaches of Israel in 2.4ff. reminiscences of Hosea's reproach of his wife. C.3 is an account of a prophetic symbolic action; there is no question of marriage here, and the woman is not Gomer.

M.A.K.

DE SAUSSURE, J.: *Le Cantique de l'Église*. 1957. Pp. 73. (Éditions Labor et Fides, Genève. Price: Sw.Fr. 3.65).

In this short devotional study of *The Song of Songs* the author arranges his material successively around the three figures of the Shulammitte as representing 'The Distress and Beauty of the Church', of Solomon as representing 'The Tempters of the Church', and of the Beloved as representing 'The Bridegroom of the Church'. An introductory chapter considers literal, allegorical, and 'significant' interpretation. The list of Scripture references in the last three pages is related in turn to this chapter and to the three already mentioned.

E.T.R.

TE STROETE, G.: *Exodus uit de grondtekst vertaald en uitgelegd*. (De Boeken van het Oude Testament, Deel I, Boek II). 1966. Pp. 248. (Romen & Zonen, Roermond en Maaseik. Price: Fl. 15.50).

Like the other contributions to this excellent series, the volume on Exodus contains an introduction, a new translation into Dutch, exegetical commentary and an appendix indicating emendations adopted in the text. In the present volume this appendix is brief; there are some twenty-seven minor emendations, most of which follow the apparatus of BHK³. The introduction and commentary take full account of recent work on Exodus; accordingly, while the work is not itself an original contribution to scholarship (and indeed is not designed as such), it is a most useful handbook for the student. The introduction includes a careful examination of von Rad's thesis that the Hexateuch is in essence an elaboration of the cultic credo of Deut. xxvi and that the Sinai tradition was independent of the Exodus-Settlement tradition until the Yahwist brought them together; various arguments are adduced to show that there was from the first a closer connexion between the two traditions than von Rad allows, one of these arguments being based on the dominant part played by Moses in both traditions. Another section of the introduction presents a helpful summary of the place of the Exodus pattern in later Israelite and Christian tradition.

F.F.B.

TYCIAK, J.: *Prophetische Profile*. (Die Welt der Bibel, 19). 1965. Pp. 112. (Patmos-Verlag, Düsseldorf. Price: DM. 5.80).

Eleven of the twelve minor prophets are here presented (the exception being Haggai), each under a title aimed to bring out a dominant theme; thus Joel is the prophet of the spirit; Nahum of the triumph of God. An unexpected feature is the prominence given to Obadiah, who is treated in the first and one of the longest chapters, as Apocalyptic and Prophet. Any introductory treatment of this kind is bound to be selective, but this kind of approach is more satisfactory for the very short books than for a prophet like Hosea.

R.J.C.

VELLAS, B. M.: *Daniel. Eisagōgē — Metaphrasis ek tou Ebraïkou kai Aramaïkou — Keimenon Theodotiōnos — Ermēneia*. (Ermēneia Palaia Diathekes 7). 1966. Pp. 182. (Athens).

In a brief introduction Professor Vellas discusses (1) the traditions about Daniel, (2) the structure and composition of the book, (3)

date of composition and authorship, (4) text and versions, (5) the teaching and character of the book. The several sections of the commentary proper contain (1) a translation of the Hebrew and Aramaic text, (2) the version of Theodotion, (3) exegesis. There is a useful, up-to-date bibliography; and account is taken throughout of the many-sided debate about the problems raised by the book. Vellas maintains that neither the difference in character between the two parts of Daniel nor the bilingual character of the book provide adequate arguments against its unity. He holds that the material in i-vi is pre-Maccabean, and may well go back to the Persian and Babylonian periods; and while he admits that there is a change of emphasis and a sharper sense of crisis in vii-xii, he does not admit the need to bring the date of this material down to the time of the Antiochian persecution (citing Josephus, Ant. xi. 337 in support of his view), though he admits the presence in it of late additions, notably xi. The reviewer is not convinced that Professor Vellas has presented a coherent and cogent case against those from whom he differs; but the commentary is to be welcomed because of its freshness and independence, and not least because of its irenic spirit. G.W.A.

VISCHER, W.: *Le Prophète Habacuc*. Traduction française d'Albert Cavin. 1959. Pp. 61. (Éditions Labor et Fides, Genève. Price: Sw. Fr. 3.80).

A brief postscript informs the reader that this interpretation of Habakkuk was delivered in 1957 to pastors and elders of the Reformed Church of Yugoslavia. After a discussion of the significance of the prophet's name his message is expounded uncritically on the basis of all three chapters of the book. E.T.R.

VISCHER, W.: *Valeur de l'Ancien Testament*. Commentaire des livres de Job, Esther, l'Ecclésiaste, le second Esaïe, précédés d'une introduction. 1965. Pp. 189. (Éditions Labor et Fides, Genève).

This is a finely produced and attractive paper-back with on its cover a good reproduction of a photograph of Michelangelo's Isaiah from the Sistine Chapel. The introductory essay is entitled 'La Signification de l'Ancien Testament pour la Vie Chrétienne', and provides a christological interpretation of the Old Testament which is pursued further in the sections on the four books studied. The commentary is, as might be expected in a book of this size, far from complete, but many passages from the books are used to support the argument. There is no index and no formal bibliography.

It may well be noted that, except as regards the assembling of the matter in a single volume, this is by no means a new work. The introduction was in the first place a conference given to what is styled a 'Congrès calviniste' in Edinburgh in 1938; the section on Job is a revised edition of some addresses given in Germany in 1931 and 1932; Esther was the subject of a conference in Germany in 1933 and 1934; Ecclesiastes was read in Italian to a Waldensian congress in Rome in 1953; and Isaiah supplied the matter for a course delivered to the Theologische Arbeitsgemeinschaft of Bethel, near Bielefeld, in 1929. All the component parts have already been in print in one of three languages (English, Italian or German). Ecclesiastes was written in French by the author himself; the remaining parts are the work of translators. J.M.T.B.

WEISER, A.: *Das Buch Jeremia*. (Das Alte Testament Deutsch, 20/21). 5th ed. 1966. Pp. xlv + 452. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 18.00).

The fifth edition of this valuable commentary (see *Book List* 1953, p. 41; 1955, p. 40) has been brought up to date with account taken of recent work, and its use facilitated by the addition of a subject index.

P.R.A.

WEISER, A.: *Die Psalmen*. (Das Alte Testament Deutsch, 14/15). 7th revised ed. 1966. Pp. 612. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 22.50).

The first edition of this valuable commentary appeared in 1950 (see *B.L.* 1951, p. 44, *Eleven Years*, p. 339). It has since gone through several editions (see *B.L.* 1956, p. 34, *Eleven Years*, p. 741) and an English translation appeared in 1962 made from the 5th edition (see *B.L.* 1963, p. 31). This latest edition has again been revised, and the useful additions have been made of indexes of biblical references and subjects.

P.R.A.

WESTERMANN, C.: *Das Buch Jesaja: Kap. 40–66, übersetzt und erklärt*. (Das Alte Testament Deutsch, 19). 1966. Pp. 342. (Vandenhoeck & Ruprecht, Göttingen. Price: paper, DM. 14.00; cloth, DM. 17.00).

In this book chs. 40–55 and 56–66 are treated separately by Westermann. He considers the whole of chs. 40–55 in its essentials to come from Deutero-Isaiah, the shorter pieces in chs. 40–45 being preserved in oral tradition, larger passages in written documents. Of the four Servant passages, he attributes the first three to Deutero-Isaiah.

Westermann regards Trito-Isaiah as a disciple of Deutero-Isaiah, who had at least a share in the preservation and editing of the records of the teachings of his master and in bringing them in due course to Judah. He exercised his ministry in Judah c. 530 B.C., trying to revive the faith of a small group of disappointed Jewish repatriates from Babylon. To each of the sections, 40–55 and 56–66, later additions were made, mostly to the latter.

The introduction to each section gives a discerning statement of the message of the prophet, pin-pointing his distinctive emphases, his debt to pre-exilic prophets, and the relevance of his message for the time in which he functioned. In addition, the literary affinities in the rest of the Old Testament of various passages in chs. 40–66 are discussed. In this commentary philological notes are given succinctly, and the contribution of each passage to the message of the prophet is carefully expounded. It can be said without hesitation that this volume constitutes an excellent addition to the series of commentaries in which it now takes its place.

J.M.

WILDBERGER, H.: *Jesaja*. (Biblicher Kommentar, Altes Testament, X, Lieferung 2). 1966. Pp. 81–160. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen-Vluyn. Price: 12s. 6d. approx.).

The second fascicle (for the first see the *Book List* 1966, p. 30) of this very detailed commentary on Isaiah deals with the text from ii. 1 to iv. 6. It may be noted that ii. 6–22 is thought to be, not a single poem with a recurring refrain, but a collection of fragments, and that the clapping of hands in ii. 6 is explained as a rite to ward off demonic powers. The high standard that Professor Wildberger set himself in the first fascicle is here successfully maintained.

J.A.E.

ZENKER, S.: *Prophetengebetbuch*. 1965. Pp. 212. (Kösel-Verlag, München. Price: DM. 7.80).

This little book is aimed at helping Roman Catholics in intelligent Bible reading. It consists of extracts mainly from the latter prophets, divided thematically into three main sections and seven sub-sections. In the last part, on the prophetic expectation of a new covenant, a number of New Testament extracts are set out as fulfilments of the prophetic promise. There are appended a small number of explanatory notes and a brief expository epilogue.

R.J.C.

LITERARY CRITICISM AND INTRODUCTION

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

BARTH, C. F.: *Introduction to the Psalms*, trans. by R. A. Wilson. 1966. Pp. 87. (Blackwell, Oxford. Price: 12s. 6d.).

This volume is translated from *Einführung in die Psalmen*, published in 1961 by Neukirchener Verlag. (See *Book List* 1962, p. 36). It is for the general reader rather than for the specialist, but is useful for the student as a good and trustworthy account of the modern attitude to the Psalms. The emphasis is on Gunkel's classification, and the 'enthronement' theories are treated as less important for the New Year Feast than the idea of the Covenant.

N.H.S.

EISSFELDT, O. (ed. by): *Franz Delitzsch und Wolf Graf Baudissin. Dokumente über die Anfänge ihrer Freundschaft aus dem Erlanger Wintersemester 1866/67*. (Sitzungsberichte der Sächsischen Akademie der Wissenschaften zu Leipzig. Phil.-hist. Klasse. Band 112, Heft 2). 1966. Pp. 28 + 21 Plates. (Akademie-Verlag, Berlin. Price: MDN. 4.80).

The editor of this monograph published in *Das Evangelische Deutschland* 7 (1930), pp. 444-6 = *Kl. Schr.* 1 (1962), pp. 234-8 a short note on the relationship between these two great scholars, with reference to the exercise book here reproduced and described. This reveals the teacher and pupil at work, engaged in Hebrew compositions which are in part a correspondence. A supplementary document shows Delitzsch planning the further studies of the younger man whom he wished to see develop into a scholar. We are given an interesting sidelight on methods of teaching Hebrew and on the scholarship of the nineteenth century, more leisurely days than ours.

P.R.A.

EISSFELDT, O.: *Die Komposition der Sinai-Erzählung Exodus 19-34*. (Sitzungsberichte der Sächsischen Akademie der Wissenschaften zu Leipzig, Phil.-hist. Klasse. Band 113, Heft 1). Pp. 31. 1966. (Akademie-Verlag, Berlin. Price: MDN. 2.30).

This monograph offers a renewed analysis of the material of this section of the Pentateuchal narrative. After the distinguishing of later additions, the four narrative strands P, E, J and L are set out — the whole text being given except for P — and the relationship to the Deuteronomic tradition is discussed. Attention is drawn to an examination of the problems of the decalogues by Goethe — an

interesting comment on his qualities as a polymath and a contrast with the specialization of our own times. Professor Eissfeldt in his eightieth year offers yet another careful and detailed contribution to this most involved realm of Old Testament literary criticism.

P.R.A.

HAMMERSHAIMB, E.: *Some Aspects of Old Testament Prophecy from Isaiah to Malachi*. (Teologiske Skrifter; Série de Théologie, 4). 1966. Pp. 116. (Rosenkilde og Bagger, Copenhagen. D.Kr. 30).

This book contains five articles, four of which have been already published; 'The Immanuel Sign' in *Studia Theologica* (1949), pp. 124-142; 'Some Leading Ideas in the Book of Micah' in *Studia Theologica* (1961), pp. 11-34; 'Ezekiel's View of the Monarchy' in the Festschrift for Johannes Pedersen (*Studia Orientalia Johanni Pedersen dicata*, Copenhagen 1953), pp. 130-140; and 'On the Ethics of the Prophets' in S.V.T. VII (Oxford Congress, 1959); the fifth article, 'The Change in Prophecy during the Exile' has not appeared in print before.

This hitherto unprinted article begins with a survey of the pre-exilic prophets, in order that contrasts between them and later prophets may be indicated. According to Hammershaimb, these pre-exilic prophets addressed a society which represented a development of the tribe and its leaders, and they often prophesied national punishment for religious unfaithfulness and social vices. They were not in close association with the cult, but in varying degrees were bearers of tradition.

After the exile the situation in Judah was very different from what it had been before. Emphasis was now on the rebuilding of the temple, and that was advocated by prophet not less than by priest. Those parts of Zechariah 1-8 which make demands for social righteousness and justice in the same way as the pre-exilic prophets, Hammershaimb regards as intrusive pieces of moralizing. The doctrine of the remnant now gave occasion for a new interpretation. Prophets were addressing a situation in which sacral kingship vanished and national independence neither existed nor was hoped for. The individual thus came to a position of greater prominence, and a dogmatic view of history developed.

It is very helpful to have these five articles of Hammershaimb's brought within this one volume.

J.M.

HAURET, C.: *Initiation à l'Écriture Sainte*. 1966. Pp. 218 + 3 maps. (Beauchesne, Paris. Price: Fr. 9.90).

This is a short but brilliantly written and masterly introduction to the literature of the Bible addressed to educated Frenchmen by the Dean of the Faculty of Catholic Theology of the University of Strasbourg. The author traces the growth of the books of the Bible as a process of the *aggiornamento* of a living tradition, and deftly sketches the character of the Biblical salvation history, the emphasis throughout being on the writings of the O.T. The text is followed by a chronological table and a table of synchronisms.

L.A.P.

HERMANN, R.: *Gotteswort und Menschenwort in der Bibel*. (Eine Untersuchung zu theologischen Grundfragen der Hermeneutik). 1956. Pp. 70. (Evangelische Verlagsanstalt, Berlin. Price: MDN. 2.00).

Biblical interpretation must always reckon with the fact that the Bible is God's Word mediated through the lips and pens of men and it is neither possible nor right to distinguish the boundaries. The Bible is that which constantly brings to mind the Word of God. Exegesis requires the self-commitment of the interpreter and must be controlled by an understanding of God who has given himself personally in history until his self-offering in Christ.

A.S.H.

KAPELRUD, A. S.: *Profetene i det gamle Israel og Juda*. 1966. Pp. 138. (Universitetsforlaget, Oslo. Price: N.Kr. 19.80).

In a number of earlier publications Professor Kapelrud has demonstrated his skill in popular presentation. This is yet another successful venture in the same style, an exposition of Old Testament prophecy written to meet the needs of the student and the general reader. After brief discussions of seers and *nebi'im*, and of the 9th century prophets, the canonical prophets are dealt with in chronological sequence. A concluding chapter is devoted to the book of Daniel. The emphasis is on the religious teaching of the prophets; but space is found for descriptions of the successive historical situations. At some points (e.g. the section on Joel) the author presents hypotheses for which he has argued in his more technical works; but he gives fair notice of what he is doing. This is an excellent introduction in which the reader may hear 'the sound of running history'.

G.W.A.

KAPELRUD, A. S.: *Forelesninger over Exodus 19-20*. *Høstsemestret* 1963. 1966. Pp. 102 (mimeographed typescript). (Universitetsforlaget, Oslo. Price: N.Kr. 12.00).

As the title indicates, this publication contains lectures on Exod. xix, xx, delivered (presumably at the University of Oslo) during the autumn of 1963. The material is not arranged in the form of separate lectures, but consists simply of introduction and commentary. In the introduction the author discusses the place of Exodus in the Pentateuch and of these chapters in Exodus, surveys general critical questions, and gives a discerning account of modern contributions to the study of the form and *Sitz im Leben* of the laws. Like Beyerlin, he does not accept the theory of an original sharp distinction between the Exodus and Sinai traditions, and, following both Beyerlin and Mowinckel, regards Kadesh as the *locus* of the covenant. The bulk of the book consists of a running commentary on the text, mainly exegetical in character, in which more detailed consideration is given to the problems raised by these chapters, and particularly to the form and content of the Decalogue. The entire study is lucid, readable, fair in the presentation of the views of other scholars, and discerning and balanced in judgement.

G.W.A.

KAYATZ, C.: *Studien zu Proverbien 1-9. Eine form- und motivgeschichtliche Untersuchung unter Einbeziehung ägyptischen Vergleichsmaterials.* (Wissenschaftliche Monographien zum alten und neuen Testament, 22). 1966. Pp. 147. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: paper, DM. 18.80; cloth, DM. 21.80).

This study, which had its origin in a dissertation submitted to the Evangelisch-Theologischen Fakultät at Heidelberg, consists of a careful comparison of Proverbs 1-9 with similar Egyptian material. After a survey of the relevant Egyptian writings the authoress gives an analysis of the form-types and of the themes in her Hebrew and Egyptian sources, and her general conclusion is that there is evidence for a connection between the two literatures, with the Egyptian supplying both forms and motifs for the Hebrew. Perhaps most interesting is the discussion of the origin of the Hebrew Wisdom in its various aspects in the Egyptian Maat. Unfortunately, Dr. Kayatz does not seem to have had access to R. N. Whybray's *Wisdom in Proverbs* (1965), which must be read along with the book under review.

W.D.McH.

LAGRANGE, M.-J.: *La Méthode Historique: La critique biblique et l'Église.* (Foi Vivante 31). 1966. Pp. 191. (Les Éditions du Cerf, Paris).

This book was originally published in 1903, and at that time could hardly do other than arouse controversy. The passage of time, and in particular the decree of Vatican II on Revelation has demonstrated the worth of the insights expressed in these pages. The chapter headings will indicate the course of the discussion. I. Critical Exegesis and the Church's Dogma. II. The Evolution of Dogma, especially in the Old Testament. III. The Concept of Revelation according to the biblical facts. IV. The Historical Method, even in matters of knowledge. V. The historical character of the civil legislation of the Hebrews. VI. The primitive history. An introduction has been provided by R. de Vaux, which briefly states the present position of Old Testament scholarship, and relates it to various official statements of the Church.

A.S.H.

LESCOW, T.: *Micah 6, 6-8. Studien zu Sprache, Form und Auslegung.* (Arbeiten zur Theologie, Reihe I, Heft 25). 1966. Pp. 72. (Calwer Verlag, Stuttgart. Price: DM. 7.80).

In this detailed study of Micah vi. 6-8 Lescow pays particular attention to the form of this prophecy, and denies that it is directly derived from the cultic entrance liturgies. He regards Mic. vi. 1-5 as a broken fragment of a lawsuit oracle, and sees in vv. 6-8 a prophetic transformation of the old cultic institution of inquiring of God through the sacred oracle. The cultic form, however, has been completely detached from its original setting, and now makes use of non-cultic language to affirm the prophetic demand for righteousness over against the assurances of the cult. No consideration is given to questions of date and authorship, but a concluding chapter examines Luther's translation of the verses.

R.E.C.

MICHAELI, F.: *39 livres en un seul*. 1962. Pp. 182. (Éditions Labor et Fides, Genève. Price: Sw.Fr. 7.50).

This is a simple, straightforward introduction to the books of the Old Testament. The author has decided to deal with the books in the order in which they occur in the Greek Bible (but omitting the books of the Apocrypha). Their content is analysed, and usually there is a brief statement and discussion of the critical problem which is peculiar to each book. It also discusses the message of the books, and whenever possible relates this to the modern situation. The book ends with a short chapter on the Apocrypha. The bibliography which is given in the Introduction and at the end of each chapter is limited, and is confined to French authors.

E.R.R.

MOWINCKEL, S.: *Studien zu dem Buche Ezra-Nehemia, III: Die Ezra-geschichte und das Gesetz Moses*. (Skriver utgitt av Det Norske Videnskaps-Akademi i Oslo. II. Hist.-Filos. Klasse. Ny Serie, No. 7). 1965. Pp. 186. (Oslo University Press. Price: 19s. approx.).

The first two parts of this important study were reviewed in the *Book List* 1965, pp. 37f. It is impossible here to do more than indicate some of the positions Mowinckel adopts in this third part, after close examination in the light of the arguments advanced by many other scholars. He rejects the view that Neh. 8 originally followed Ezr. 8 in favour of the view that it followed Ezr. 10. He rejects the view that the Chronicler was the author of the Ezra story — and consequently Albright's view that Ezra was the Chronicler. He carefully analyses the Ezra story and considers its literary characteristics and rejects the fiasco hypothesis of Ezra's mission. The alternation between the first person singular and the third person he holds to be original and offers some other examples of this. He argues that the Chronicler supplemented but did not rewrite his sources. He rejects the view that Ezra was the author of the Ezra story or that it was an official report of his mission, but holds that it was written by a younger contemporary. On the question of the date of Ezra, he maintains that his work fell after Nehemiah's, but rejects the view that places it late in the reign of Artaxerxes I in favour of the view that it lay in the reign of Artaxerxes II. He believes that the author of the Ezra story knew the account of the work of Nehemiah. He accepts the substantial genuineness of the Rescript in Ezr. 7, and holds that Ezra's law-book included Deuteronomy, the Holiness Code and the Priestly Code. For the study of all of these questions Mowinckel's work will long be indispensable.

H.H.R.

RABINOWITZ, I.: *Towards a Valid Theory of Biblical Hebrew Literature*. (Reprinted from *The Classical Tradition: Literary and Historical Studies in Honor of Harry Caplan*). 1966. Pp. 315–328. (Cornell University Press, Ithaca, New York).

The main purpose of this article is to show that 'the editors, writers and readers of Ancient Israel held a broader concept than modern readers of the properties and potentialities of words'. The author's views are not entirely original and he himself quotes a number of

recent authorities in the field of O.T. scholarship, foremost amongst them J. Lindblom, who have contributed to this branch of study. Yet there are a number of relevant observations, systematically classified, which throw new light on the meaning of *dabhar* in biblical Hebrew. It is shown to be effective not only as a means of communication, but of action and of the power to determine reality now and at a given time in the future. Sometimes words are conceived as quasi-concrete objects which can be eaten and do harm or good, as for instance in *Jeremiah* xv, 16; xxiii, 15; or *Ezekiel* ii, 8; iii, 3. A prophet can even slay by the word of his mouth (*Hosea* vi, 5). The wide range of the meanings of *dabhar* is not restricted to the writings of the prophets, but can also be found in the Pentateuch, the historical books of the O.T., in Wisdom, Apocryphal, Targumic and N.T. literature. To express it differently, man shares with God the ability to create or destroy by the Word. On a number of occasions prophetic *debharim* are addressed to people, often in the second person, who could obviously neither hear nor read them. Ezekiel, for instance, is in Babylonia when asked to address himself to Pharaoh, then far away in Egypt (xxix, 1-3). In such cases a personal communication transcends into a message whose addressee is the world. The article, though brief, is definitely thought-provoking and will help many a reader to understand the O.T. on its own terms.

S.S.

RICHTER, W.: *Recht und Ethos. Versuch einer Ortung des weisheitlichen Mahnspruches*. (Studien zum Alten und Neuen Testament XV). 1966. Pp. 217. (Kösel Verlag, München. Price: DM. 38.00).

A thoroughgoing and most welcome examination of the sapiential Admonitory Proverb is undertaken in this *Habilitationsschrift*. Proverbs xxii, 17-xxiv, 22 and *The Instruction of Amen-em-ope* are first of all in this connection compared from the standpoint of literary and form criticism. The investigation is then in the second chapter continued through the O.T. so as to take in the remaining sections of Proverbs, other Wisdom writing, the Narratives, the Psalms, the Prophets, and the Law collections. In the third and fourth chapters detailed consideration is given to the relation of the Admonitory Proverb to the Apodictic Law and to the Prohibition. This includes analyses of the uses of the negatives 'al with the jussive (*Der Vetitiv*) and lō' with the imperfect (*Der Prohibitiv*), and in this respect a further examination of the relevant literature. A final chapter is devoted in its concluding part to the light which the Admonitory Proverb thus studied sheds upon the contribution of the Wisdom School as a formative influence in the life and thought of ancient Israel. It is however with the basic ethical tendency of this type of proverb rather than with its actual form that the writer of this monograph is most concerned. He maintains that the School selected and adapted Wisdom material consonant with its practical needs in the training of the young for public service, developing an *Ethos* of its own. This may have been a contributory factor in the composition of the Book of the Covenant, Deuteronomy, and the Code of Holiness, and its impress is seen in the consciousness within the O.T. of a distinction between Law and *Ethos*.

E.T.R.

RIETZSCHEL, C.: *Das Problem der Urrolle. Ein Beitrag zur Redaktionsgeschichte des Jeremiabuches*. 1966. Pp. 142. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 12.80).

Rietzschel offers a new thesis regarding the composition of the book of Jeremiah. He accepts the basic principles of classification of the literary material on the grounds of form and style as developed by Duhm, Mowinkel and Rudolph, but denies that these can provide a sufficient indication of the way in which the book was composed. In particular he denies that we can assume that poetic and prose material was handed on separately, although he regards the Deuteronomistic prose material as undoubtedly of later origin. Following E. Janssen he links this material with the homiletical speeches in the Deuteronomistic Historical Work.

Rietzschel then offers a new theory regarding the primary collections from which the present book has been compiled. He distinguishes four main blocks of tradition: (1) chs. i-xxiv; (2) chs. xxvi-xxxv; (3) chs. xxxvi-xliv; (4) chs. xxv, xlv-l. The suggestion is then made that Baruch's roll is to be found in chs. i-vi (not i-xvi as is wrongly stated on the dust-jacket), and that some of this material is to be dated not long before 605 B.C. This is an interesting and valuable thesis which rightly deserves a place alongside earlier attempts to solve the problems of the composition of the book of Jeremiah.

R.E.C.

SABOURIN, L.: *Un Classement Littéraire des Psaumes*. 1964. Pp. 38. (Desclée de Brouwer, Bruges. Price: Fr.B. 35.00 or N.F. 3.50).

This slight study, reprinted from *Sciences Ecclésiastiques* 16 (1964), pp. 23-58, is devoted to a form-critical classification of the psalms. The author does not profess to add anything new on this subject, but rather to provide a semi-popular survey for the use of French-speaking students.

M.A.K.

SCHMIDT, W. H.: *Königtum Gottes in Ugarit und Israel: Zur Herkunft der Königsprädikation Jahwes*. (B.Z.A.W. 80). 2nd ed. 1966. Pp. 106. (Verlag Alfred Töpelmann, Berlin. Price: DM. 28.00).

The first edition of this book was reviewed in *Book List* 1962, p. 55, and it is a measure of its success and usefulness that a second edition has been called for. The author has been able to revise the material taking account of new material and subsequent discussion. But it is odd that A. R. Johnson's *Sacral Kingship* does not appear in the bibliography.

P.R.A.

SEEBASS, H.: *Der Erzvater Israel und die Einführung der Jahweverehrung in Kanaan*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 98). 1966. Pp. x + 112. (Verlag Alfred Töpelmann, Berlin. Price: DM. 30.00).

This study is divided into two parts. In the first Seebass examines the patriarchal traditions which concern Shechem and Bethel, and concludes that the particular ancestor of the Shechem tradition was

Israel. Jacob belonged more directly to Bethel, but the two traditions were united so that the two patriarchs became identified with each other, and the cult of Bethel was legitimized by the El-Elohe-Israel of Shechem. Seebass then re-examines the evidence for the nature of the patriarchal religion, and concludes that this originally took the form of the worship of anonymous deities known as 'the God of My Father', who were subsequently identified with the El deities of Shechem, Bethel and Beersheba. The second part deals with the introduction of Yahweh worship in Israel, and is centred upon the tradition of Shechem. Yahweh was originally the God of Sinai, and was associated with Moses, the Exodus, and the conclusion of a covenant there. Seebass argues that Joshua xxiv derives from the event in which the older El-Elohe-Israel of Shechem was replaced by Yahweh who thus became the God of Israel.

There is much that is interesting in this work, and not a little that is provocative, although the evidence for a southern tradition of Yahwism at Hebron under the Calebites is too hastily dismissed, and too much confidence is placed in the minutiae of literary criticism. The tendency is to build up a cumulative series of hypotheses. However it well repays careful study.

R.E.C.

SELLIN, E. and FOHRER, G.: *Einleitung in das Alte Testament*. 10th edition. 1965. Pp. 576. (Quelle & Meyer, Heidelberg. Price: DM. 36.00).

The first predecessor of this book was written by Sellin and published in 1910. The tenth edition, by Professor Fohrer, is more than a revision of the ninth (which was prepared by Professor Rost): it is considerably longer and is virtually a new work. It is characterized by massive learning and by extensive bibliographical references (though it is not as full as Eissfeldt's *Einleitung*), and yet it is never a mere catalogue of different opinions but presents the author's own point of view, which not infrequently disagrees with current fashions in scholarship. This substantial work is a most valuable addition to the number of introductions to the Old Testament. There are indexes of references to the Bible and other ancient texts and of subjects, but not of modern authors' names.

J.A.E.

THIELE, E. R.: *The Mysterious Numbers of the Hebrew Kings*. A Reconstruction of the Chronology of the Kingdoms of Israel and Judah. 2nd ed. 1966. Pp. xxiv + 232. (The Paternoster Press, Devon. Price: 30s.).

The first edition of this book was published in 1951 (see *Book List* 1952, p. 45; *Eleven Years*, p. 416): in this new edition the author indicates that no major change has been made in his approach, though new evidence enables precise fixing of some dates earlier uncertain. The argument has been elaborated especially in chapters 6 and 9.

P.R.A.

DE VAUX, R.: *Jerusalem and the Prophets*. The Goldenson Lecture, 1965. 1966. Pp. 26. (The Hebrew Union College Press, Cincinnati. Price: 60 cents).

This lecture surveys the place of Jerusalem in the religious tradition, tracing the attitude of the prophets to it as a holy place. It makes

illuminating comments, of necessity briefly, on many points of interest — the relation to Shiloh, the ark, the tradition of inviolability especially in relation to Isaiah. There is a wealth of material, characteristically skilfully handled by Père de Vaux, in this valuable short study.

P.R.A.

VOGT, H. C. M.: *Studie zur Nachexilischen Gemeinde in Esra-Nehemia*. 1966. Pp. xix + 162. (Dietrich-Coelde-Verlag, Werl. Price: DM. 32).

In this interesting book the author examines the books of Ezra and Nehemiah for their picture of the post-exilic community. First of all he surveys some of the literature which deals with this subject, and then discusses the sources, and the questions of authorship and date. The thesis of the book is presented in three main chapters, and the method adopted is to conduct a lexical-historical examination of the various terms which refer to the returned community. Terms like captivity, remnant, Israel, Judah, people, nations, people of the land *etc.* are examined in their context in Ezra-Nehemiah. The three chapters deal with (a) the community as a whole, (b) groups within the community, and (c) the enemies of the community. Scholars who are interested in the post-exilic period, while they may not fully agree with all the suggestions made, yet will welcome this approach, and will find in it a great deal of useful material for their study.

E.R.R.

WATTS, J. D. W.: *Studying the Book of Amos*. 1966. Pp. 93. (Broadman Press, Nashville, Tennessee. Price: \$1.50).

This book was planned as a study guide for the general reader. A brief introduction outlines the historical background of 8th century Israel, and the social and political situation in which Amos exercised his ministry. The major part of the book is devoted to the visions of Amos (including 9.1–6). These experiences, it is claimed, occasioned turning-points in the prophet's ministry. Each communicated new insights, and may have been quoted by the prophet to authenticate the message which he subsequently gave. Correlatively, the author quotes certain passages within chs. 1–6 as associated with each of the visions. Whether this correlation was made in his teaching by Amos himself or not, cannot be determined; but its use in this book will help the general reader to understand the teaching of the prophet more coherently. The book as a whole is written in a way to serve its professed purpose admirably.

J.M.

WEISER, A.: *Einleitung in das Alte Testament*. 6th ed., revised. 1966. Pp. 440. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 22.00).

The revision since the issue of the fifth edition (see *Book List* 1964, p. 53) consists of slight modifications of the text here and there and the bringing of the bibliographies up to date by the inclusion of work which has recently appeared. Altogether the volume is extended by nineteen pages. Its wide usefulness is proved by the call for so many successive editions.

H.H.R.

*WOOD, J.: *Job and the Human Situation*. 1966. Pp. 158. (Geoffrey Bles, London. Price: 15s.).

Mature study and reflection have gone into the writing of this book. Its author, feeling that the book of Job has for too long remained almost entirely the preserve of the classroom, here seeks in good contemporary idiom to make it come alive to the ordinary man. In the arrangement of his chapters he follows the normal divisions of the book of Job, and often with fine insight shows that the questions raised are questions of vital concern in the human situation. The Elihu speeches (Job xxxii-xxxvii) are treated as of greater significance than is generally held, and c. xxviii is dealt with separately in one of two appendices, the second of which comprises an extended note on c. xix. 25-27 where it is argued that the *gō'ēl* envisaged may well be human. For the kind of reader intended, however, the rendering, apparently without explanation, of Satan for *hassāṭān* is open to misunderstanding.

E.T.R.

LAW, RELIGION AND THEOLOGY

BARTH, K.: *Hiob*. Edited by H. Gollwitzer. (Biblische Studien 49). 1966. Pp. 114. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 6.20).

In gratitude to Karl Barth on the occasion of his eightieth birthday the editor of this volume has brought together from the *Kirchliche Dogmatik* IV. 3, but under his own headings, three excerpts (pp. 444-448, 459-470, and 486-499) and an appendix (pp. 522-531) which deal with Barth's examination of the book of Job in relation to the doctrine of reconciliation. An introduction outlines the structure of Barth's exposition and there are short introductory notes also to the second and third sections as well as to the appendix.

E.T.R.

EICHRODT, W.: *Theology of the Old Testament*. Vol. II, trans. by J. A. Baker. 1967. Pp. 573. (S.C.M. Press, London. Price: £2 15s.).

The publication of the second volume of the English translation of Eichrodt's important *Theology of the Old Testament*, providing, as it does, for those who do not read German the opportunity to compare at last Eichrodt's complete presentation of the Old Testament material with the very different, and equally important, presentation of von Rad, is a very welcome event indeed. The translation of the second volume, which contains parts 2 and 3 of the work, 'God and the World' and 'God and Man', has been made from the fifth German edition of 1964 (cf. the review of the fourth edition in *Book List* 1962, p. 44) and is of the same high standard as that of the first volume (see *Book List* 1962, pp. 43 f).

M.A.K.

ELLISON, H. L.: *Men Spoke From God. Studies in the Hebrew Prophets*. 1966. Pp. 160. (Paternoster Press, Exeter. Price: 5s.).

This is a paperback edition of a work first published in 1952 (see *Book List* 1952, p. 53; *Eleven Years*, p. 424); it represents a careful revision 'in which as many necessary changes as were consistent with

the publisher's needs have been made'. It might have been advisable to replace the page of bibliography near the end by a completely new one. The work remains a helpful introduction to the prophets for the non-specialist Bible student; its standpoint is conservative, but not rigidly so (e.g. Zech. ix-xi, xii-xiv and Malachi are recognized to be distinct and anonymous collections appended to the *Nebi'im*). For good measure the author gives us chapters on Daniel and Lamentations.

F.F.B.

GERSTENBERGER, E.: *Wesen und Herkunft des 'Apodiktischen Rechts'*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, 20). 1965. Pp. VIII + 162. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: paper, DM. 15.80; cloth, DM. 18.80).

In this book the author maintains that the characteristics of the Old Testament apodictic laws, as set out by Alt, are not found consistently and comprehensively in these laws. In addition, many of the apodictic laws of participial or relative clause type are related to others of the casuistic type. Again, he finds that the authoritative quality attributed to apodictic laws is not peculiar to them, but is found expressed also in the apodosis of casuistic laws. These and other observations provide the starting point of this study. It deals not only with the form of apodictic laws but with the questions of their source and their authority. The former question gives occasion for a search for similar types in Near Eastern legal codes; the latter is considered in the relation to the covenant and the cult in Israel. The matter of the connection between the apodictic laws and the warnings and admonitions of O.T. wisdom literature is also raised. The book finishes with some relevant and interesting comments on the theological extension of the work of the Old Testament exegete, substantially on the basis that covenant which expresses itself in demand also implies and offers aid. This is a book which deserves close attention.

J.M.

GRELOT, P.: *Bible et Théologie* (Le Mystère Chrétien: Théologie Dogmatique). 1965. Pp. xvi + 207. (Desclée, Tournai. Price: B.Fr. 120).

The author explains in an *avertissement* that this is in the nature of an abridgement of two earlier works, one of these being entitled *Sens chrétien de l'Ancien Testament* (1962), and the other *La Bible, Parole de Dieu* (1965, noticed in the *Book List* 1966, p. 36). The first part of the present work has as title 'L'Ancien Alliance' (pp. 1-70 and is a treatise *De priore Testamento* of the sort that, centuries ago, figured as part of the course of dogmatic theology. In its present form it is not only shorter than the 1962 volume; it is also intended to be more elementary in treatment with a reduced bibliography that normally mentions only works in Latin and French. The author tells us that he has with some repugnance presented the matter in the form of theses (of which there are five in all for this Old Testament section). The work is not intended as controversial, and the theses do no more than clarify and condense the information given. The titles of the theses are the place of the Old Testament in the scheme of salvation; the presence of Christ in the Old Testament; laws and

institutions; the history of God's people; and the prophetic announcement of the New Testament.

Like all Grelot's works this is clear and methodical, and as in the earlier books, is a vast improvement on the manuals published in the first decades of this century.

J.M.T.B.

HAAG, H.: *Biblische Schöpfungslehre und kirchliche Erbsündenlehre*. (Stuttgarter Bibel-Studien, 10). 1966. Pp. 76. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 4.80).

This lucid volume is divided into three parts. The first part (pp. 13-40) discusses the dogmatic and catechetical teaching of the Roman Church concerning original sin. The second part (41-59) expounds the break-in of sin and its universal spread among men in Gen. I-XI according to P and J, and is concerned to emphasize that biblical and ecclesiastical thought stress these features of sin rather than the historicity of the details of the Eden stories. The exegesis is not always convincing. The third part deals with the Pauline parallel between Adam and Christ (Rom. 5: 12-21), and the consequences of these two parts for certain Councils of the Church.

G.H.D.

HESSE, F.: *Das Alte Testament als Buch der Kirche*. 1966. Pp. 158. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 12.80).

The theme of this important little book is the problem of the validity of the Old Testament in the Christian Church. In actual Church practice the Old Testament tends to be misused or even neglected in spite of the fact that it is right in the centre of theological discussion. In this discussion two approaches can be distinguished, the *heilsgeschichtlich* and the existential. Both seem to have their validity and the problem is how they are to be combined. In spite of their differences this is a concern of both von Rad and Baumgärtel. Von Rad lays the emphasis on the on-going movement of a history which is always open towards the future and is marked by successive reinterpretations of tradition based on new acts of God. Baumgärtel, like Bultmann, though he lays more stress than the latter does on the *Heilsgeschichte*, is impressed by what is for him the radical break between the Old Testament and the New Testament. The key word for him is promise. The basic promise involved in Israel's Election was understood by Israel in limited ways which do not concern us. In Christ it was confirmed and re-interpreted and we are pointed forward to the final consummation. Hesse, while paying tribute to von Rad's achievement, inclines to Baumgärtel's view. He criticizes von Rad for what he regards as his neglect of actual history, in, with and under which he sees God's action. The Old Testament is relevant to the Christian positively as witnessing to God's enduring promise and negatively as warning him in the light of the Gospel of the ways in which the promise has been and still can be misinterpreted.

N.W.P.

VAN IMSCHOOT, P.: *Theology of the Old Testament*. Vol. I. *God*. (Translated from the French by Sullivan and Buck). 1965. Pp. xvi + 300. (Desclée Company, New York, Tournai, Paris, Rome. Price: 40s. 6d.).

The appearance of an English translation of Volume I of this important Roman Catholic Theology of the Old Testament may be heartily welcomed. The book was reviewed at some length in the *Book List* for 1955, pp. 50-51. One may express regret that the learned author has not used the occasion of this translation to take some account of the extended debate which has been in progress during these past years regarding the true nature of biblical theology.

N.W.P.

KRAUS, H.-J.: *Worship in Israel: A Cultic History of the Old Testament*. 1966. Pp. xii + 246. (Blackwell, Oxford. Price: 37s. 6d.).

This is a translation of the author's *Gottesdienst in Israel* (*Book List* 1963, pp. 51 f.), by G. Buswell. Footnotes have been expanded to include publications since 1962 and especially to English translations of German contributions. A translation was obviously necessary. Perhaps the most valuable part of this study is that concerned with Cultic Calendars and Regulations. That concerned with the central sanctuaries of Israel and their cultic traditions and the cultic traditions of Jerusalem is stimulating but will be read with caution. It is unfortunate that the book contains a number of misprints especially of words in Hebrew, but also of some biblical references.

A.S.H.

LABUSCHAGNE, C. J.: *The Incomparability of Yahweh in the Old Testament*. (Pretoria Oriental Series V). 1966. Pp. xii + 164. (E. J. Brill, Leiden. Price: 26 guilders).

This interesting study, based on a doctoral thesis, deals with a subject which appears not to have been treated in a separate work before. It begins with a careful survey of the expressions by which incomparability may be expressed in Hebrew — both religious and secular; and adduces detailed evidence for the important comparable statements in Assyro-Babylonian religion, and the smaller amount of evidence from Egypt. No evidence is found in the Ras Shamra texts. This last point is viewed cautiously as evidence against too easily accepting that Israel adopted such expressions of incomparability from elsewhere. The book continues with an analysis of important Old Testament passages — much here is of great interest, though not always convincing — concentrating on the Exodus and Creation themes in relation to statements about God. Consequences are drawn concerning the origins of the ideas and the relevance of these points especially for Israel's understanding of the knowledge of God, of what is meant by monotheism, and of Israel's own special position. If at times too much stress seems to be laid on Israel's originality as a protest against borrowing, there is much value in the interpretation of the Old Testament from itself. This is a useful and stimulating contribution to Old Testament theology.

P.R.A.

RINGGREN, H.: *Israelite Religion*. Trans. by David Green. 1966. Pp. xvi + 392. (S.P.C.K., London. Price: 42s.).

The German original from which this book is translated was published in 1963 and reviewed then (see *B.L.* 1964, p. 64). The author has corrected some errors which were pointed out to him and has added somewhat to the text and notes. Its strength is evident, in an orderly and informed discussion of the earlier period and particularly that of the monarchy. Its weakness remains, namely that it covers the whole exilic and post-exilic period in fifty pages. But it is rightly a history of the religion and not a theology, and such a synthesis is particularly welcome in English. The translation reads smoothly; the present reviewer has not attempted to check its accuracy.

P.R.A.

SCHELKLE, K. H.: *Wort und Schrift: Beiträge zur Auslegung und Auslegungsgeschichte des Neuen Testaments*. 1966. Pp. 322. (Patmos-Verlag, Düsseldorf. Price: DM. 34.00).

This is a Roman Catholic work on the hermeneutics and history of hermeneutics of the New Testament. The book is of some relevance to the special interests of Old Testament scholars in that account is taken of the method of handling the Old Testament by the various New Testament writers. Attention may in particular be drawn to the section entitled 'Hermeneutische Regeln im Neuen Testament', pp. 31-44, which traces the development of exegetical methods within the New Testament itself.

N.W.P.

SCHOFIELD, J. N.: *Introducing Old Testament Theology*. (S.C.M. Cheap Edition). 1966. Pp. 126. (S.C.M. Press, London. Price: 6s. 6d.).

This is a paperback re-issue of Mr. Schofield's useful survey which was first published in 1964 (see *Book List* 1965, pp. 52f.).

M.A.K.

SCHREINER, J.: *Die Zehn Gebote im Leben des Gottesvolkes*. 1966. Pp. 122. (Kösel-Verlag, München. Price: DM. 15.80).

Professor Schreiner of Munster treats of the concept of the Decalogue, its relation to preaching and in the context of the ethical teaching of the O.T. He emphasizes the close 'Zusammengehörigkeitsverhältnis' (p. 28) of Covenant and Decalogue as expressing the divine 'Ausschliesslichkeitsanspruch', and discusses the meaning, role, educational and election values of law in the O.T. Other chapters expound commandments 5-10 and the first and great commandment. A useful and often stimulating survey of the originality of the Decalogue.

G.H.D.

WANKE, G.: *Die Zionstheologie der Korachiten in ihrem traditionsgeschichtlichen Zusammenhang*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 97). 1966. Pp. VIII + 120 (Verlag Alfred Töpelmann, Berlin. Price: DM. 28.00).

Wanke examines Pss. xlii/xliii, xlvi, xlviii, lxxxiv, lxxxvii and finds in them a Zion theology which he assigns to the Korahites, who

belonged to the post-exilic era. These were not merely collectors of psalms, but the authors of many that are now ascribed to them, and particularly of these Zion psalms. Thus this Zion-theology is a late construction, built up from a variety of themes and motifs at a time when Jewish life was centred upon Jerusalem. Much of the study consists of an attempt to show that older features contained in these psalms show evidence of a late adaptation to the post-exilic situation, and a dependence on the eschatological (post-exilic) prophets. Wanke rejects the theory of a distinctive pre-exilic cult tradition in Jerusalem, influenced from the earlier El-'Elyon cult, and regards the Zion-theology as a pastiche of different motifs, rather than the product of a single local tradition. The arguments used to affirm late dates for material that most recent commentators have regarded as early are tortuous and strained, and very little at all is left as evidence for the worship of Jerusalem before the exile.

R.E.C.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLES

KITCHEN, K. A.: *Alter Orient und Altes Testament: Probleme und ihre Lösungen. Aufklärung und Erläuterung*. 1965. Pp. 117. (R. Brockhaus Verlag, Wuppertal. Price: DM. 7.20).

KITCHEN, K. A.: *Ancient Orient and Old Testament*. 1966. Pp. 191. (The Tyndale Press, London. Price: 18s. 6d.).

This work had its origin in two lectures which the author delivered in 1962 during the International Student Conference held under the auspices of the Vereinigte Bibelgruppen von Schweiz at Casa Moscia. His aim is to show how research into the world of the ancient Near East can contribute to the solution of problems raised by O.T. research. The topics he has selected relate to some of the major problems in O.T. study, and if his treatment of them tends to be sketchy, due allowance must be made for the limited time at his disposal. He has, with commendable clarity, provided some useful guide lines for students, with plentiful illustrative material, frequently from Egyptian sources. Valuable supplementation is supplied by the voluminous notes, which reveal the author's acquaintance with a wide range of literature. Though he leans to a conservative standpoint, he is very far from advocating a return to pre-critical days. There is an index of biblical passages, as well as a chronological table and two maps. The translation from English into German was made by Frau Ilse Fuhr. The book in English is a revised version of the original English text.

D.W.T.

LAMBERT, W. G., PARKER, S. B.: *Enuma Eliš, the Babylonian Epic of Creation, The Cuneiform Text*. 1966. Pp. 47. (Clarendon Press, Oxford. Price: 12s. 6d.).

Mr. Lambert here establishes a composite and up-to-date text from all available sources. He thus provides a useful aid for all who teach or learn Akkadian since some of the original texts from which he draws are not otherwise readily available. We must, however, await the promised critical edition of all Babylonian creation myths for the

transliterations and translations, as for the variants, commentaries and sources, which will enable the reader to relate this text to his other Semitic studies. Mr. Parker's manuscript of the text is usually clear if not elegant. It is intended for the beginner who may be acquainted only with the Neo-Assyrian sign forms into which the texts of all periods have been transposed.

D.J.W.

MALLOWAN, M. E. L.: *Nimrud and its Remains*. 1966. Vol. I, pp. 1-358; Vol. II, pp. 359-680. Pl. in colour IX; line and half-tone, 594. Maps, plans and sections: in text, 19; separately bound, 8. (Collins, London. Price: £16 16s.).

This work records the 1949-1963 'centenary' excavations at Old Testament Calah, first excavated by Sir Henry Layard. His mode of presentation is consciously followed (*mutatis mutandis*!) in this sumptuously produced publication; and this will add greatly to the number who will read it with pleasure and profit. The un-romantic archaeologist on the search for a specific unadorned fact may complain at the time he must spend in locating his requirements — not always helped by a rather meagre index — but he will have to do it, at least until such time as the more specialized monographs mentioned in the Preface shall have appeared. This is, and will remain, *the* book on Nimrud, a pleasure to handle and a delight to read. Will 'someone' please soon produce a condensed version, keeping a reasonable number of the beautiful plates, at a price nearer to the pocket of those who can only look in envy at a borrowed copy of this one!

D.R.Ap-T.

MORGENSTERN, J.: *Rites of Birth, Marriage, Death and Kindred Occasions among the Semites*. 1966. Pp. 320. (Hebrew Union College Press, Cincinnati and Quadrangle Books, Chicago. Price: \$8.95).

Professor Morgenstern has presented material from the publications of the foremost field observers in the Arab East and in old Jewish communities there which he has assembled and studied with intention of publication for over forty-five years. He adds his own contribution from his critical studies in the Old Testament, notably the Pentateuch, and the result is a valuable synthesis of evidence. The main thesis is that the prophylactic rites associated with the transitional periods such as birth, marriage and death were imposed by apprehension of the influence of dead ancestors, apprehended as especially active at such a time. The author relates the active belief in such influences to an early stage in communal life, when *beena*-marriage was prevalent. With the development of *ba'al*-marriage and larger communities the religions familiar in the literary period developed, the rites associated with transitional periods surviving as vestiges of a more primitive animism. The thesis is well sustained in notes and appendices, the latter being particularly valuable from a writer of the acknowledged authority of Professor Morgenstern, and a full bibliography will stimulate further study.

J.G.

THE DEAD SEA SCROLLS

BLACK, M.: *The Dead Sea Scrolls and Christian Doctrine*. (The Ethel M. Wood Lecture. 1966). 1966. Pp. 24. (University of London, The Athlone Press. Price: 5s.).

This lecture offers useful comments on three main themes: sacerdotal messianism, the doctrine of the atonement, eschatology; an appendix treats briefly of salvation. Though the relationship of Christian and Qumran thought is the main concern, there is much of interest for the better understanding of the Scrolls.

P.R.A.

FITZMYER, J. A.: *The Genesis Apocryphon of Qumran Cave I*. (Biblica et Orientalia, No. 18). 1966. Pp. xvi + 232. (Pontifical Biblical Institute, Rome. Price: Lire 3000 or \$5.00).

The Scroll now known as the Genesis Apocryphon — previously thought to be the lost Book of Lamech — was published in part by Avigad and Yadin in 1956 (see *B.L.* 1957, pp. 63f.). It has proved particularly difficult to unroll and to decipher, and many columns have still not been published. Of the columns published there have been several studies, especially of the language. Now we are given the first edition with complete commentary. The excellent introduction deals with all the major questions raised by the Scroll — its name, its literary *genre*, its palaeography, the date of the manuscript and of the composition of the work, its language, its text, and its relation to the Targums. There is a good bibliography, an edition of the text in printed Hebrew with English translation on opposite pages, followed by a full and careful commentary. Father Fitzmyer doubts the appropriateness of the title now given to the work, and dates the Qumran copy between 50 B.C. and A.D. 70, and thinks it may be the author's autograph or a very early copy. There are valuable appendices on related literature, on Qumran Aramaic, and a glossary. This edition is indispensable for all further study, and will be particularly valuable when the Job Targum becomes available.

H.H.R.

HAAG, H.: *Die Handschriftenfunde in der Wüste Juda*. (Stuttgarter Bibelstudien, 6). 1965. Pp. 73. (Verlag Katholisches Bibelwerk, Stuttgart. Price: DM. 5.80).

The booklet outlines the story of the Qumran discoveries and the main contributions and problems to which they have given rise. It first appeared in 1958, but some account is taken of publications and discussions since that time. The text of the book is clear and, in general, provides an adequate survey of the usual topics; the annotations contain useful aids to further reading. But there are instances of serious over-simplification and omission in both text and notes.

B.J.R.

LEANNEY, A. R. C.: *The Rule of Qumran and its Meaning. Introduction, translation and commentary*. 1966. Pp. 310. (S.C.M. Press, London. Price: 50s.).

The fact that this distinguished addition to literature on Qumran appears as a volume in the publishers' New Testament Library is probably a token of tacit recognition that, apart from the biblical

texts, the Qumran documents are more relevant to New Testament than to Old Testament studies. To show this relevance, indeed, is one of the author's stated aims; others are to show how the *Rule* fits into its historical setting, to demonstrate how far back into the past we must press in order to discover the ultimate sources of Qumran thinking, to bring out the characteristics of that thinking as it is revealed in the *Rule*, and 'to contribute towards the ultimate healing of the tragic breach between Judaism and Christianity'. It is to be hoped that he will be as successful in this last aim as he manifestly is in all the others.

The first chapter, 'Man and the Universe', deals mainly with astronomy and the calendar—not congenial subjects to non-mathematically-minded biblical scholars, but essential for appreciating the Qumran outlook. The history and teaching of the community are then set forth. The author, like E. F. Sutcliffe, takes the twelve men and three priests in IQS viii.1 to be the original nucleus of the community. He envisages an original 'founder' of the community twenty years before the Teacher of Righteousness appeared; a more natural inference from CD i. 8–12 is that the godly remnant which wandered aimlessly for twenty years before the Teacher was raised up had no leader until he appeared. The promise in IQS iv. 20 ff. that God will make manifest (or purify) *kol ma'ase geber* is interpreted in reference to mankind as a whole and not messianically; it is curious that J. A. T. Robinson's study of this passage receives no mention. The Qumran community is envisaged as a special form of an order or movement which existed in various branches in the towns and villages of Palestine; Josephus' description of the Essene rules of admission refers to this order as a whole whereas in IQS vi. 13–23 we have the entrance rules of the sect which derived from it.

F.F.B.

RABIN, C. and YADIN, Y. (ed. by): *Aspects of the Dead Sea Scrolls*. (Scripta Hierosolymitana, IV). 2nd ed. 1966. Pp. x + 282. (Magnes Press. Oxford University Press, London. Price: £2 3s.).

This collection of studies, originally published in 1958 (see *B.L.* 1959, p. 39), has now been re-issued after being out of print for some time.

M.A.K.

ROTH, C.: *The Dead Sea Scrolls: A New Historical Approach*. 1965. Pp. xx + 99. (W. W. Norton, New York. Price: \$1.25).

This is a paperback edition of the book, issued unchanged (see *B.L.* 1966, p. 60; cf. also *B.L.* 1959, p. 40 for the review of the original book).

P.R.A.

APOCRYPHA AND POST-BIBLICAL JUDAISM

AL-ḌĀHRĪ, ZACHARĪĀ: *Sefer Hammusar*, ed. by Y. Ratzaby. 1965. Pp. 500. (Published by The Ben-Zvi Institute, Jerusalem, Israel. Price: \$11.00).

This book, also known by the name of *Sepher Hamahbereth*, is the most important of *belles-lettres* ever produced by the Jews in the

Yemen. Its author, who lived in the sixteenth century, tells in the *meqana* fashion about his travels in the Middle East and beyond. The Biblical scholar will find interest in the author's language, made up as it is throughout of fragments of Biblical passages. These, arranged in their respective rhyming groups, are skilfully strung together to form the material with which to clothe the narrative. The editor, a Yemenite scholar, has done his work well, and both he and The Ben-Zvi Institute are to be congratulated on this fine publication.

M.W.

DUBARLE, A. M.: *Judith: Formes et Sens des Diverses Traditions*. Tome I: Études. Tome II: Textes. (Analecta Biblica, 24). 1966. Pp. 192 and 204. (Institut Biblique Pontifical, Rome. Price: £3; \$5.00).

A Hebrew MS of Judith in the Bodleian Library, said to belong to the 12th century, and here edited for the first time, is made the opportunity for a reappraisal of the text of the book. Vol. I contains a description of the extant texts, Hebrew, Greek and Latin and of witnesses to the story in ancient Jewish (Midrashic) and Christian tradition. In face of this wealth of tradition the author claims that there is a kernel of truth in the story, namely that a woman, at some time in the Persian period, saved the people of a town (Bethulia or Jerusalem?) in time of siege. This minimal fact was embroidered in the book with details reminiscent of stories in the Old Testament with which the author of *Judith* was thoroughly familiar. The Greek translator is shown to have had a predilection for Septuagintal phrases and may not therefore represent the Semitic original faithfully.

Vol. II contains a critical edition of the Bodleian MS together with two other forms of a Hebrew text: the texts are printed in columns with the text of the Vulgate for comparison. Dubarle regards the Hebrew text as an original form and not a translation. This volume also contains the text of the ancient witnesses to the story with a French translation.

L.H.B.

FALK, Z. W.: *Jewish Matrimonial Law in the Middle Ages*. (Scripta Judaica VI). 1966. Pp. xvi + 154. (Oxford University Press. Price: 40s.).

The book under review falls into five main sections: Monogamy, Matrimony, The Matrimonial Match, Divorce and a very short chapter on the Status of Woman. Apart from the Hebrew Bible, the Elephantine Papyri, the Zadokite Documents, Philo, the New Testament and Josephus, the sources collected comprise post-biblical Hebrew or Aramaic writings such as Mishnah, Gemara, the Codes, Responsa and Customaries, as well as Egyptian, Graeco-Roman and Franco-German secular legal literature. They also include a competent and cautious assessment of the influence of Islamic and Canon Law on the various eastern and western centres of the Jewish Diaspora. In addition, there is an almost complete list of works relevant to and used for the analysis of the differences and affinities which evolved between the different civilizations.

Alttestamentler will mainly be interested in the author's observations on biblical law: it clearly pre-supposes polygamy. Tendencies

towards monogamy, however, are said to appear in the writings of some of the prophets of the Babylonian captivity and in the Book of Proverbs. The reviewer would point out that they all stand in a context which objects to adultery with foreign or idolatrous women rather than to polygamy. It is rightly stressed that marriage arrangements between the parties concerned depended on contract and not on law. This is illustrated by *Genesis XXXI, 50* and by the Aramaic *Kethubbah* from Elephantine, dating from the time of Nehemiah (Kraeling, No. 7), but it seems far-fetched to connect the text of the latter with that of a Genizah fragment of the 12th Century. A clear objection to polygamy is to be found for the first time in the Zadokite documents, but it took more than a millennium before such an attitude, though supported by different reasons, gained a foothold in normative Judaism. The book is well written and will for a long time be indispensable for scholars in this field of study.

S.S.

GLATZER, N. N.: *Anfänge des Judentums. Eine Einführung.* 1966. Pp. 104. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 16.80).

After a very brief sketch of the historical background of the period from the Exile to the fifth Christian century, and an equally brief sketch of Hellenistic Judaism, the author devotes the central, and largest, section of this short work to a discussion of six important themes in Rabbinic Judaism (God; Man; Torah; Synagogue and Prayer; Attitude to Prophecy; Messianic Beliefs). There follows an account of the Qumran and the Ebionite communities, while in the last part of the work the significance of four representative figures (Hillel; Josephus; Johanan ben Zakkai; Johanan of Tiberias) is examined. There is a short bibliography and a name- and subject-index. The work is intended merely as an introduction, and as such this quite lively account should prove useful.

M.A.K.

HARTMAN, L.: *Prophecy Interpreted: The Formation of some Jewish Apocalyptic Texts and of the Eschatological Discourse Mark 13 par.* (Coniectanea Biblica, N.T. Series I). 1966. Pp. 299. (Gleerup, Lund. Price: Sw.Kr. 40).

As the sub-title indicates this study is devoted mainly to the inter-testamental literature and certain New Testament passages, in the light of their Old Testament background. In the first part the author notes some elements of the raw material of Jewish Apocalyptic texts, material which is far from evenly distributed among the texts examined, and then outlines two patterns of thought, in one of which the Messiah does not figure and in the other of which he does, and examines passages in which an earthquake motif figures and one in which the assault of the heathen figures, and then considers the composition of four specific passages. The author defends this atomistic approach, partly on the ground that it is common to find that the apocalyptic works are composite. Turning to the New Testament, he examines the eschatological discourse in the Gospels and in Paul's Epistles to the Thessalonians and traces the history from a midrash on passages from Daniel, into which sayings of Jesus were woven, to which Paul had access at a stage earlier than that represented in Mark.

H.H.R.

LISOWSKY, G.: *Ukšim* (Stiele). (Die Mischna, Text, Übersetzung u. . . Erklärung . . . herausgegeben von K. H. Rengstorff u. L. Rost, VI. Seder: *Toharot*. 12. Traktat: *Ukšim*). 1967. Pp. vi + 62. (Alfred Töpelmann, Berlin. Price: DM. 21.00).

The venerable, yet regenerated Giessen Mishnah is now creaking its way towards its terminus, though the appearance of the ultimate tractate leaves a lot of stations to be visited. Readers shaky on 'stalks [, potential uncleanness of]', may take comfort in that R. Simeon b. Gamaliel was also weak on the tractate (T.B. *Horayoth* 13b). Even if its subject-matter may be less significant for the rabbinic law of evidence through its (apparent) link with R. Yohanan b. Zakkai (*Sanhedrin* 5, 2) and with *Susannah* 54 and 58, than is sometimes claimed, it is important in its own right — not least botanically. The translator takes full advantage here in his notes of the work of I. Löw and of Dalman, and in a brief introduction he explains both the main institutions handled and the categories which it presupposes (referring, without repetition, to what he has put into his editions of tractates *Ṭebul Yom* and *Yadayim*), and also the relationship of this Mishnah to its parallel *Tosefta*. The editor has missed — or chosen to pass over — a connection between Islam and the edificatory epilogue in which R. Joshua b. Levi promised the righteous 310 [future] 'worlds', 310 being the numerical value of *yesh* in *Prov.* 8, 20: in the Arab world these '*olamoth*' were to be transformed into '*alamoth*'.
R.L.

LOEWE, R.: *The Position of Women in Judaism*. 1966. Pp. 63. (S.P.C.K. in conjunction with the Hillel Foundation, London. Price: 12s. 6d.).

In this informative sketch, the material for which is derived mainly from the Bible, Mishnah, Talmud and Maimonides, the attitude of traditional Judaism is presented. With certain mitigations, the subordination of women is plain, but in her role as home-maker she finds fulfilment. In relation to the current debate on the ordination of women, it is suggested that for those Churches which set a positive value on the family, marriage might be an essential precondition. The author frankly acknowledges that this orthodox Jewish attitude is in conflict with contemporary Western life and with certain aspects of Israeli life.
A.S.H.

LOEWE, R. (ed. by): *Studies in Rationalism, Judaism and Universalism, in memory of Leon Roth*. 1966. Pp. xiv + 358. (Routledge & Kegan Paul, London. Price: 50s.).

The volume contains 15 essays, a brief memoir and a bibliography. The essays are intended to echo Roth's main interests and bear the following titles: Moses Mendelssohn on Leibniz and Spinoza (Alt-mann), Israel and the *Oikoumenē* (Bergman), Paul a Hellenistic Schoolmaster? (Daube), 'Knowest Thou . . .?' Notes on the Book of Job (Glatzer), The Doctrine of the 'Divine Spark' in Man in Jewish Sources (Jacobs), Potentialities and Limitations of Universalism in the *Halakhah* (Loewe), Jew, Christian and Muslim in the Secular Age (Maybaum), Rabbinic Adumbrations of Non-violence: Israel and Canaan (Neher), Rationalism in Hobbes' Political Philosophy

(Raphael), Torah and *Nomos* in Medieval Jewish Philosophy (Rosen-thal), Ethics and Education (Rotenstreich), Herbert Samuel's Moral Philosophy (Schmidt), Thought Categories in the Hebrew Bible (Ullendorff), The Idea of Humanity in Judaism (Wilhelm), Maimonides on Modes and Universals (Wolfson). Those by Glatzer and Ullendorff are of more interest to O.T. scholars.

L.H.B.

MEYER, R.: *Tradition und Neuschöpfung im Antiken Judentum, dargestellt an der Geschichte des Pharisäismus*.

WEISS, H.-F.: *Der Pharisäismus im Lichte der Überlieferung des Neuen Testaments*. 1965. Pp. 132. (Akademie-Verlag, Berlin. Price: MDN. 8.30).

These are complementary studies. The first, that of R. Meyer, makes a fresh appraisal of the nature and development of Pharisaism, with special reference to the texts from Qumran and Murabba'at, and shows that Pharisaism did not really come into its own, nor, indeed, was it clearly defined, until after the fall of Jerusalem. The second shows how the anti-Pharisaism of the Gospels reflects the mood of the early church and the tension between Christians, Jewish Christians and Jews. In the nature of the case, if Meyer is right, there was only an incipient Pharisaism at the time of Jesus.

L.H.B.

SCOBIE, C. H. H.: *John the Baptist*. (1964). This ed. 1966. Pp. 224. (S.C.M. Press, Ltd., London. Price: paperback, 12s. 6d.; cloth, 22s. 6d.).

The author describes this book as a 'new quest of the historical John'. It is a quest which can now be conducted, not only in the light of modern critical evaluations of the Gospel material, but against the rich background of our increasing knowledge of contemporary Judaism and in particular the Qumran scrolls.

Dr. Scobie makes full and competent use of the new discoveries and finds behind the Gospel reports an even more remarkable figure than the Gospels themselves seem to allow. The group around John, practising a 'baptism of repentance for the remission of sins', took its origins out of the widespread 'non-conformist' Baptist movement of the period although John himself did not belong to any single sectarian group. The movement initiated by John was not entirely swallowed up in Christianity, for the Baptist retained a certain following even after his death.

This is a thoroughly competent piece of scholarship by the Professor of New Testament at Presbyterian College, Montreal, Canada.

M.BI.

YADIN, Y.: *Masada: Herod's Fortress and the Zealots' Last Stand*. 1966. Pp. 272. (Weidenfeld and Nicolson, London. Price: 63s.).

This fascinating and superbly illustrated preliminary account of the brilliant excavation of Masada directed by Professor Yadin is of considerable importance to Biblical students. It describes the remarkable complex of buildings which were found within the fortress and the confirmation of many of the details of the description given

by Josephus, which had been doubted by many scholars. The material finds were often as surprising as they were welcome, and of particular importance were the finds of Scrolls which must have lain where they were found since A.D. 73, and which therefore must be earlier than this. These comprised fragments of Biblical texts of Psalms, Leviticus and Ezekiel, and of Ecclesiasticus and Jubilees, together with a fragment of one of the texts of the Qumran sectaries, hitherto known only from the Qumran finds. Dr. Yadin describes the difficulties of the operation and gives credit to the various members of his team for their individual share, with touches of humour, and movingly tells of the evidence of the tragic sacrifice of the heroic defenders.

H.H.R.

PHILOLOGY AND GRAMMAR

ALBRIGHT, W. F.: *The Proto-Sinaitic Inscriptions and their Decipherment*. (Harvard Theological Series XXII). 1966. Pp. iv + 45 with 10 figures on 8 plates. (Harvard University Press. Oxford University Press, London. Price: 16s.).

After a brief sketch of previous attempts to decipher these fragmentary texts (pp. 1-9) and an even briefer sketch of their historical background and the inferences that may be drawn from them (pp. 10-15), Prof. Albright transliterates and translates the texts, using photographic reproductions of drawings made from Fr. Butin's squeezes and two direct photographs of texts. This interpretation starts from Cowley's *l-b'lt* 'for Baalat', which is still the only inscription of which the interpretation remains undisputed; for those of Prof. Albright, however ingenious, yield in many if not in most cases but dubious sense: why, for example, should a hero who has saved the donor from two lionesses be asked to give an oracle and be bidden to swear to offer a cow to an unnamed deity? And what does 'O Serpent Lady, (his) two lords, bring a sacrifice' mean? The language, described as 'vulgar Canaanite' in 1948 but as 'good Canaanite' in 1949, has now become 'a kind of Canaanite *koinē* (*lingua vulgaris*)', as it is called on p. 37; what it really may have been no one knows! However this may be, the little book is a useful *corpus* of these obscure inscriptions (what a pity the learned author has not heard of the admirable copies given by Sir Alan Gardiner to the Ashmolean Museum!) and will be of use to future decipherers; but not much can be expected in the few, chiefly damaged, inscriptions as yet available for study.

G.R.D.

LEVENSTON, E. A., SIVAN, R.: *The Megiddo Modern Dictionary. Hebrew-English; English-Hebrew*. 1965; 1966. Pp. xiv + 711; xvi + 1267. (Megiddo Publishing Co. Ltd., Tel-Aviv. Price: £7).

This twin-dictionary embodies some essential features lacking in the crop of dictionaries which has appeared in Palestine and later in Israel in the last few decades. The more pronounced amongst them are to be found (a) in the *choice* of vocabulary; (b) in orthography. As to (a), one can observe both a distinct elimination of dead wood, accumulated in the course of time, which kept on appearing in pre-

vious dictionaries and a distinct addition of *very fresh* coinages drawn from literary and non-literary sources. As to (b), words are given in *full plena* as laid down by the Hebrew Language Academy (— a *plena* which generally prevails in unpointed texts in Israel), pointing them at the same time in the manner the Masoretes pointed similar *full plena* in the Bible (see, e.g. II Ch. viii. 18; Ex. xxv. 31; Ez. xx. 18). Both dictionaries are well produced and Hebrew scholars will greatly benefit by consulting them.

M.W.

MACUCH, R.: *Handbook of Classical and Modern Mandaic*. 1965. Pp. lxxviii + 649. (Walter de Gruyter, Berlin. Price: £18 6s.).

Professor Macuch's *Handbook* is an exhaustive study of the Mandaic dialect both as enshrined in the almost exclusively religious literature of the Mandaeans and as spoken in the dwindling communities that still use it. He deals at length with the script and pronunciation (pp. 1–26), phonetics (pp. 29–148), morphology (pp. 151–380) and syntax (pp. 383–463); he also includes a bibliography (pp. 467–477), appendices containing a classical text transliterated, with notes on the pronunciation, and translated, and samples of the vernacular speech with an English–Mandaic vocabulary (which, so far as the reviewer knows, is a unique contribution to the subject), as well as additions to the Mandaic Dictionary published in 1963 by Lady Drower and himself (pp. 478–546) and complete indices (pp. 549–649). This new work does not entirely replace Nöldeke's *Mandäische Grammatik* (1875), if only because that uses the Hebrew script whereas this is entirely in transliteration (except for a sample of the script); but it has two great advantages, that the author has been able to use many literary texts not available to Nöldeke and that he includes the modern language, which he has studied at first hand. A reviewer hardly knows which is most praiseworthy: his industry, his massive learning yet lucid arrangement of a vast collection of matter, or the general accuracy of the work (in spite of a small sprinkling of misprints which are scarcely avoidable in such a work and a few solecisms in his English idiom); the book is and will long remain indispensable to Mandaic (and indeed to all Semitic) students.

G.R.D.

SPERBER, A.: *A Historical Grammar of Biblical Hebrew. A Presentation of problems with suggestions to their solution*. 1966. Pp. xiv + 705. (E. J. Brill, Leiden. Price: 175 guilders).

This *indigesta moles* of miscellaneous information, arguments and conclusions, contains eight monographs published since 1934, inflated with additional matter. Much that is collected here is hardly apposite to 'grammar' in the strict sense and much is over-argued, while the inflation has increased the obscurity, so that the reader has the greatest difficulty in following the arguments and discovering what bearing, if any, they have on the conclusions which they are supposed to prove. Further, not a little of the proof consists in denunciation of other scholars (including the reviewer, whose explanation of the Hebrew verbal system as here 'potted' is hopelessly garbled). The main conclusions seem to be the following: (1) Biblical

Hebrew is the result of the 'confluence' of two ancient Hebrew dialects, Israelitish and Judaeen; (2) the Samaritan Pentateuch is not a heretic version but an alternative recension of the Pentateuch; (3) Origen did not use a Hebrew Bible; (4) his *Hexapla* was based on two sources representing two Hebrew Bibles; (5) there was no uniform pronunciation of Hebrew in his time; (6) LXX A and B go back to different sources, A representing the Massoretic Pentateuch, the parallel passages of the historical books in *Chronicles* and the *qêrê*-readings of the M.T., and B representing the Samaritan Pentateuch, the parallel passages in Samuel and Kings and the *kêtib*-readings; (7) the Massoretic notes are not a 'unity'; (8) the Tiberian vocalization is composite, reflecting two distinct dialects with different Hebrew pronunciations. Some of these points have long been recognized; others, however suggestive, require strict proof such as the arguments here accumulated hardly provide. The author's arguments are often obscured by the fact that he seems to be thinking in one language and writing in another and by the German-American jargon which he uses, as for example in 'the *daghesh forte* to substitute is based for such a consonant'. Indeed, errors of every sort abound, e.g. 'sybillants', 'genetive', 'particle' for preposition and 'preposition' for conjunction, the description of *daghesh forte* and *lene* as 'composite vowels', 'cheatful', 'noisome' for 'noisy', the solecistic *sub alia exemplaria* (accus. for abl. case), 'Gindzburg' for Ginsberg (Editor of the Hebrew Bible), and so on. Many statements will startle the reader, e.g. that 'both perfect and imperfect are interchangeably used to indicate present, past or future'; if this were so, intelligible negotiations between man and man would be impossible! The writer has failed to observe that the forms are sometimes distinguished by vocalization (for example *yâqûm* 'he will arise' but *-yâqom* 'he arose') and commonly by the accent, although the Massoretes obscured or lost many of the distinguishing marks. Equally strange is the observation that the accent was the cause of cantillation, not cantillation the cause of the accent. Nor is the Greek evidence properly used, for example in the use of ε for final guttural sounds and in the failure to see that consecutive *wa*- (with *a*) is recognized only twice in Greek transliterations. Briefly, the work is marred by failure to recognize the unscientific nature of Greek and Latin transliterations of Hebrew words, to establish what 'Hebrew' (whether the language of David or of Zerubbabel, of Origen's and Jerome's advisors or of the Massoretes) means, to distinguish the spoken from the written language, and to take the corresponding forms in the cognate languages into consideration; this neglect of comparative philology is fatal to the author's entire work. None the less, the compilation of information is useful, even though it must be used with caution.

G.R.D.

WAGNER, M.: *Die lexikalischen und grammatikalischen Aramaismen im alttestamentlichen Hebräisch*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 96). 1966. Pp. x + 176. (Verlag Alfred Töpelmann, Berlin. Price: DM. 46.00).

The introductory part of this monograph sketches the history of the Aramaic and Hebrew languages, summarizes previous scholarly studies of Aramaisms in Biblical Hebrew, and describes the methods used by Dr. Wagner himself. The central part lists and comments on first the lexical and then the grammatical Aramaisms in the Old

Testament. Dr. Wagner concludes his study by an evaluation of his findings. Finally, there are lists of abbreviations with an extensive (though not complete) bibliography. This collection of material and discussion of its significance is a valuable contribution to the study of a difficult subject.

J.A.E.

WILENSKY, M.: *Sēfer hā-Riqmāh of R. Jonah ibn Janāḥ in the Hebrew translation of R. Judah ibn Tibbūn* prepared for publication by David Tene in consultation with Zvi Ben-Ḥayyim. 1964. Vol. I. Pp. 12 + 1-398 with portrait; Vol. II. Pp. 12 + 399-735 with four plates. (Dvir Publishing Co., Tel-Aviv on behalf of the Academy to the Hebrew Language, The Hebrew University, Jerusalem. Price: £10 approx.).

The late Dr. A. Neubauer's edition of ibn Janāḥ's 'Book of Roots' (that is, his Hebrew-Arabic lexicon of the language of the Old Testament), published in 1875 at Oxford, has long been a valued companion to the Hebrew philologist; and the publication of the same Jewish scholar's Arabic *Sēfer hā-Riqmāh* in the Hebrew translation of ibn Tibbūn (c. A.D. 1120-1190) is a welcome event, even though the translator's Hebrew (as he himself admits) is not perfect; for ibn Janāḥ, following the two eminent Jewish grammarians Menahem ben Saruq and Dunash ben Labrat, completed the process of laying firm scientific foundations for the study of Hebrew grammar. The present edition, carefully prepared for the press by the two editors, contains in Vol. I the complete Hebrew text with brief notes on the text itself and, where necessary, on its interpretation, biblical references and so on, as well as a photograph of Wilensky, and in Vol. II introductory matter and additional notes from Wilensky's *Nachlass*, a list of technical terms with their meanings, additions and corrections and indices, together with four photographs of sheets of the MSS. The work seems to be very well done and indeed leaves little that can be said in elucidation of the text unsaid, and the printing is singularly free from misprints (for example a *nūn* upside down on p. 6, 1.22), although much of it is very small, with the consequent result that the lines, especially of the notes, are unduly long; as the whole work, text and notes, is in Hebrew fount, reading is apt to be tiring, at any rate to readers well advanced in years.

G.R.D.

Books received too Late for Notice

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Index of Authors

	PAGE		PAGE
AHARONI, Y.	55	C.A.H.	14 ff.
AL-DĀHRĪ, Z.	46	CALVIN, J.	20
ALBRIGHT, W. F.	3, 14, 15, 51	CATLING, H. W.	14
ALT, A.	3	CAPLAN, H.	33
ALTMANN, A.	3, 49	CAVIN, A.	27
AMSLER, S.	22	CAZELLES, H.	4
ANDERSEN, J. V.	10	CHAMBERLAYNE, J. H.	17
ANDREW, M. E.	56	COHEN, M. A.	6
<i>Annual of the Leeds Univer-</i>		COHEN, S.	6
<i>sity Oriental Society</i>	8	CRONBACH, A.	6
<i>Annual of the Swedish Theo-</i>		CROSS, F. M.	3
<i>logical Institute</i>	7		
AP-THOMAS, D. R.	9	DAUBE, D.	49
ASTOUR, M. C.	4	DEISSLER, A.	20
AUGÉ, R.	19	DELITZSCH, F.	29
AVI-YONAH, M.	55	DELLING, G.	6, 55
		DEVRIES, S. J.	9
BAKER, J. A.	38	DOTHAN, T.	12
BALZ	6	DUBARLE, A. M.	47
BARAQ, D.	12	DUNAYEVSKY, I.	12
BARNETT, R. D.	11, 16	DUS, J.	4
BARTH, C. F.	4, 29		
BARTH, K.	38	EICHRODT, W.	20, 38
BARTON, D.	25	EISSFELDT, O.	4, 5, 29
BAUDISSIN, W. G.	29	EHLE, C. F.	9
BAUERNFEIND, O.	6	ELLIGER, K.	5, 21
BEEK, M. A.	4	ELLISON, H. L.	38
BEN-HAYYĪM, Z.	54	EMERTON, J. A.	4
BEN-MEIR, A.	55	EMMANUEL, I. S.	6
BERGMAN, S. H.	49	EPSTEIN, C.	11
<i>Bible, The Holy (Catholic</i>		EPSTEIN, E. L.	6
<i>R.S.V.)</i>	21	ESH, S.	11
<i>Bible, The Jerusalem</i>	22	EYBERS, I. H.	5
BIČ, M.	4		
BLACK, M.	45	FALK, Z. W.	47
BLINKINSOPP, J.	4	FAULKNER, R. O.	15
DE BOER, P. A. H.	4	FENSHAM, F. C.	5
BOUSSET, W.	55	FIGUERAS, A. M.	19
BOWMAN, J.	55	FITZMYER, J. A.	45
BOWMAN, R. A.	9	FOHRER, G.	36, 55
BRANDON, S. G. F.	55	DE FRAINE, J.	4
BRATSIOTIS, N. P.	4	FREEDMAN, D. N.	7
BREIT, H.	19, 20	FREEHOF, S. B.	6
BREKELMANS, C.	4	FRIEDRICH, G.	6
BRILLING, B.	6	FRITSCH, C. T.	9
BRING, R.	10	FROST, S. B.	7
BROTHWELL, D. R.	15	FUHR, I.	43
BROWN, C.	55		
BRUCE, F. F.	7, 8		
BUCK, F.	41		
BUSWELL, G.	41		

	PAGE		PAGE
GALLING, K.	4	KAPELRUD, A. S.	4, 7, 8, 18, 31
GEHMAN, H. S.	11	KATSH, I.	9
GERSTENBERGER, E.	39	KAYATZ, C.	32
GIBSON, J. C. L.	8	KELLER, B.	11
GINSBURG, C. D.	18	KELLER, C. A.	22
GLATZER, N. N.	4, 48, 49	KELSO, J.	56
GLÜCK, J. J.	5	KENYON, K. M.	12, 15
GOLDIN, J.	4	KINDER, D.	9
GOLLWITZER, H.	38	KITCHEN, K. A.	9, 43
GONZÁLEZ, A.	55	KOCHAVI, M.	9
GOODENOUGH, E. R.	4	KÖSTER, H.	6
GOPPELT, L.	6	KOSMALA, H.	7
GORDON, C. H.	3	KRAELING, E. G.	23
GOSHEN-GOTTSTEIN, M. H.	11	KRAUS, H.-J.	7, 41
GRAY, J.	4		
GREEN, D.	42		
GRELOT, P.	39	LABUSCHAGNE, C. J.	5, 41
GRESSMAN, H.	55	LAGRANCE, M.-J.	32
GURNEY, O. R.	14	LAMBDIN, T. O.	15
GUTHRIE, H. H.	55	LAMBERT, W. G.	43
		LANDAU, J.	9
HAAG, H.	40, 45	LEANEY, A. R. C.	45
HABEL, N. C.	55	<i>Leeds University Oriental</i>	
HAMMERSHAIMB, E.	30	<i>Society, The Annual of</i>	8
HANHART, R.	19	LELIÈVRE, A.	24
HARAN, M.	6, 7	LESCOW, T.	32
HARRIS, J. S.	8	LEVANSTON, E. A.	51
HARRISON, R. H.	17	LEWIS, J. D. V.	23
HARTMAN, L.	48	LEWY, H.	16
HATT, D.	24	LIEBREICH, L. J.	55
HAURET, C.	30	LINDBLOM, J.	7, 23
HEENAN, J.	21	LINTON, O.	10
HERBERT, A. S.	21	LISOWSKY, G.	49
HERMANN, R.	31	LOEWE, R. J.	4, 49
HERRMAN, S.	56	LOHFINK, N.	23
HESSE, F.	40	LÜTHI, W.	24
HILLMAN, R.	56		
<i>Holy Bible, The</i> (Catholic			
R.S.V.)	21	MAAS, F.	5
HUBBARD, D. A.	8	MACDONALD, J.	8
<i>H.U.C.A.</i>	6, 55	MCKENZIE, J. L.	8
HUGHES, D. R.	15	MACUCH, R.	52
HYATT, J. P.	7	MAILLOT, A.	24
		MALAMAT, A.	4
VAN IMSCHOOT, P.	41	MALLOWAN, M. E. L.	44
IRWIN, W. A.	9	MAUCHLINE, J.	24
IWRY, S.	11	MAURER, C.	6
		MAYBAUM, I.	49
JACOB, E.	22	MAZAR, B.	12
JACOBS, L.	49	VAN DER MERWE, B. J.	5
JEPSEN, A.	25	METZGER, M.	7
<i>Jerusalem Bible, The</i>	22	MEYER, R.	4, 50
JONES, A.	22	MICHAELI, F.	33
		MIHELIC, J. L.	9
		MILLARD, A. R.	8, 9

	PAGE		PAGE
MOE, J. M.	18	ROTENSTREICH, N.	50
MORGENSTERN, J.	6, 44	ROTH, C.	46
MORIARTY, F.	18	ROTH, L.	49
MOWINCKEL, S.	10, 33	ROWLEY, H. H.	18
MUEHSAM, A.	13	RUDAVSKY, D.	9
MUILENBURG, J.	7	RUDOLPH, W.	25
MUNCK, J.	10	RUPPRECHT, W.	20
MUNN-RANKIN, J. M.	16		
MUNTINGH, L. M.	5	SABOURIN, L.	35
		DE SAUSSURE, J.	26
NAAMANI, I. T.	9	SCHALIT, A.	7
NAPIER, B. D.	4	SCHEIBER, A.	6
NEHER, A.	49	SCHELKLE, K. H.	42
NEIMAN, D.	4	SCHNEIDER, J.	6
NICHOLSON, E. W.	56	SCHMID, H. H.	56
NIR, R.	9	SCHMIDT, H. D.	50
NOTH, M.	9, 24, 56	SCHMIDT, W. H.	35
		SCHOFIELD, J. N.	42
ORLINSKY, H. M.	6, 18	SCHREINER, J.	42
<i>Die Ou Testamentiese</i>		SCHWARWÄLLER, K.	8
<i>Werkgemenskap in</i>		SCHUNCK, K.-D.	4
<i>Suid-Africa</i>	4	SCOBIE, C. H. H.	50
		SEEBASS, H.	35
PARKER, S. B.	43	SELLIN, E.	36
PATTERSON, D.	8	SELLHEIM, R.	5
PEDERSEN, S.	10	VAN SELMS, A.	5
PELSER, H. S.	5	<i>Septuaginta</i>	19
<i>Peshitta</i>	56	SHUNARY, J.	11
PORTEOUS, N. W.	9	SIVAN, R.	51
PRITCHARD, J. B.	7, 10	SKROBUCHA, H.	56
DE PURY, R.	25	SMALLEY, S. G.	9
		SMITH, G. A.	18
RABIN, C.	11, 46	SNAITH, N. H.	8
RABINOWITZ, I.	33	SOGGIN, J. A.	4
RAHMANI, L. T.	12	SPERBER, A.	52
VON RAD, G.	25	STAMM, J. J.	56
RAPHAEL, D. D.	50	TE STROETE, G.	26
RATZABI, Y.	11, 46	<i>Studia theologica</i>	10
REICKE, B.	10, 56	SULLIVAN, K.	41
REIDER, J.	56	<i>Svensk exegetisk årsbok</i>	10
REINES, A. J.	6	<i>Swedish Theological Institute,</i>	
RENGSTORF, K. H.	6, 49	<i>The Annual of</i>	7
RICHTER, W.	34	SZÖRÉNYI, A.	4
RIESENFELD, H.	6, 10		
RIETZSCHEL, C.	35	TALMON, S.	3, 10, 11
RINGGREN, H.	42	TAYLOR, S. G.	9
R. JONAH IBN JANĀH	54	TENE, D.	54
R. JUDAH IBN TIBBŪN	54	TERRIEN, S.	4
ROSENBERG, R. A.	6	<i>Textus</i>	10
ROSENTHAL, E. I. J.	50	THIELE, E. R.	36
ROST, L.	49, 56	TRAGAN, P. M.	19
		TSEVAT, M.	6
		TYCIAK, J.	26

	PAGE		PAGE
ULLENDORFF, E.	50	WEIL, G. E.	8
VAN UNNIK, W. C.	56	WEISER, A.	28, 37
		WEISS, H.-F.	50
VARDAMAN, J.	13	WESTERMANN, C.	19, 20, 28, 56
DE VAUX, R.	7, 15, 32, 36	WILDBERGER, H.	28
VELLAS, B. M.	26	WILENSKY, M.	54
VERGER, A.	14	WILHELM, K.	50
<i>Vetus Testamentum</i>		WILSON, R. A.	3, 29
(Supplements to)	4	WINTER, R. D.	9
VISCHER, W.	27	WOLFSON, H. A.	50
VOGT, H. C. M.	37	WOOD, J.	38
VRIEZEN, T. C.	56	VAN DER WOUDE, A. S.	56
WAETJEN, H.	7	YADIN, Y.	11, 46, 50
WAGNER, M.	53		
WANKE, G.	42	ZENKER, S.	29
WARD, R. A.	9	VAN ZIJL, J.	7
WARTH, W.	20	ZIMMERMAN, F.	4
WATTS, J. D. W.	37	ZINGER, Z.	11

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