

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1976

Printed for the Society

The Society for Old Testament Study

BOOK LIST 1976

With this issue the *Book List* changes its appearance but not its general character and arrangement. As in former years I am grateful to those who have contributed reviews, and particularly to Professors L. Alonso Schökel of Rome, M. Bič of Prague, and K. K. Sacon of Tokyo for supplying both information and reviews which it would otherwise have been difficult to obtain. I am also indebted to Mrs Jean Howson, Mrs Brenda Biggs and Mrs Doreen Moore for secretarial assistance, and to my wife for assistance with the proofs and for preparing the index. Mr C. N. Francis of Blackwells and his staff have again kindly supplied bibliographical information.

The past year has seen the death of Sir Godfrey Driver, for many years one of the most distinguished contributors to this *Book List*. His last review, printed on p. 103, exemplifies that untiring critical incisiveness which was one of the many qualities of a scholar whose loss will be felt wherever Old Testament and Semitic studies are pursued.

R. N. WHYBRAY

THE UNIVERSITY
HULL

Contents

	Page
1. General	5
2. Archaeology and Epigraphy	20
3. History and Geography	26
4. Text and Versions	30
5. Exegesis and Modern Translations	33
6. Literary Criticism and Introduction (including History of Interpretation, Canon, and Special Studies)	43
7. Law, Religion and Theology	67
8. The Life and Thought of the Surrounding Peoples	79
9. Apocrypha and Post-Biblical Studies	82
10. Philology and Grammar	102
11. School Textbooks	106
Books received too late for notice	108
Index of Authors	113

ABBREVIATIONS

P.R.A.	= P. R. Ackroyd	N.R.M.deL.	= N.R.M.de Lange
C.A.	= C. Alder	B.L.	= B. Lindars
P.S.A.	= P. S. Alexander	R.J.L.	= R. J. Loewe
L.A.S.	= L. Alonso Schökel	W.McK.	= W. McKane
G.W.A.	= G. W. Anderson	J.W.M.	= J. W. McKay
D.R.Ap-T.	= D. R. Ap-Thomas	J.M.	= J. Mauchline
J.B.	= J. Barr	A.D.H.M.	= A. D. H. Mayes
J.R.B.	= J. R. Bartlett	E.B.M.	= E. B. Mellor
M.B.	= M. Bič	A.R.M.	= A. R. Millard
I.B.	= I. Blythin	R.M.	= R. Murray
P.A.H.deB.	= P. A. H. de Boer	E.W.N.	= E. W. Nicholson
S.P.B.	= S. P. Brock	L.A.P.	= L. A. Poore
F.F.B.	= F. F. Bruce	N.W.P.	= N. W. Porteous
K.J.C.	= K. J. Cathcart	J.R.P.	= J. R. Porter
R.E.C.	= R. E. Clements	S.C.R.	= S. C. Reif
R.J.C.	= R. J. Coggins	M.E.J.R.	= M.E.J. Richardson
R.D.	= R. Davidson	B.J.R.	= B. J. Roberts
G.I.D.	= G. I. Davies	J.R.	= J. Robinson
G.R.D.	= G. R. Driver	J.W.R.	= J. W. Rogerson
J.R.D.	= J. R. Duckworth	E.R.R.	= E. R. Rowlands
J.H.E.	= J. H. Eaton	K.K.S.	= K. K. Sacon
J.A.E.	= J. A. Emerton	H.W.F.S.	= H. W. F. Saggs
G.I.E.	= G. I. Emmerson	J.F.A.S.	= J. F. A. Sawyer
A.G.	= A. Gelston	J.N.S.	= J. N. Schofield
R.P.G.	= R. P. Gordon	J.B.S.	= J. B. Segal
J.G.	= J. Gray	U.E.S.	= U. E. Simon
A.S.H.	= A. S. Herbert	J.G.S.	= J. G. Snaith
C.J.A.H.	= C. J. A. Hickling	J.V.M.S.	= J. V. M. Sturdy
B.S.J.	= B. S. Jackson	E.J.T.	= E. J. Tinsley
D.R.J.	= D. R. Jones	E.U.	= E. Ullendorff
G.H.J.	= G. H. Jones	G.V.	= G. Vermes
K.A.K.	= K. A. Kitchen	M.W.	= M. Wallenstein
M.A.K.	= M. A. Knibb	P.W.-M.	= P. Wernberg-Møller
H.K.	= H. Kosmala	R.N.W.	= R. N. Whybray
W.G.L.	= W. G. Lambert		

N.B. Books marked with an asterisk (*) are considered particularly suitable for inclusion in school libraries.

1. GENERAL

ABRAMSON, S. and MIRSKY, A. (ed.): *Hayyim (Jefim) Schirmann Jubilee Volume* (in Hebrew). 1970. Pp. 430. (Schocken Institute for Jewish Research, Jerusalem. Price: \$10.00)

This Jubilee Volume in honour of the leading scholar of our time in medieval Hebrew poetry consists of twenty-four original pieces written by Professor Schirmann's former students and colleagues. Though most of the articles deal with *piyyuṭim* and poetry some of them have a bearing on the Bible, especially the following: 'Notes on Changes in Accent in Early Hebrew' (J. Blau); 'Internal Parallels in the Book of Isaiah and the Book of Jeremiah' (M. Seidel); 'Rabbinic Exposition in English Biblical Poetry' (A. Mirsky). Less directly related to the Bible are: 'A Letter of Rabbi Judah ha-Levi to Rabbi Moses Ibn Ezra' (S. Abramson); 'Ten Poems of Rabbi Abraham Ibn Ezra' (A. M. Haberman); 'The Poet Rahamim Qal'ai . . . according to Schocken MS 37' (M. Wallenstein); 'New Poems of Rabbi Solomon Ibn Gabirol and Rabbi Isaac Ibn Ghayyat' (J. Marcus); 'A Collection of Hebrew Poems from Provence' (D. Pagis); 'The Poet Rabbi Isaac bar Levi and his Poems' (E. Fleischer); 'The *Qerobah* of Yannai for the Portion *Vayyiṣlah* from the Genizah' (Z. M. Rabinowitz).

M.W.

ACKROYD, P. R. and EVANS, C. F. (ed.): *The Cambridge History of the Bible*. Vol. 1: *From the Beginnings to Jerome*. 1975. Pp. xv, 649, 25 plates. (Cambridge University Press. Price: £3.75; \$9.95)

This paperback reissue is unchanged from the original (see *B.L.* 1971, p. 36; *Bible Bibliog.*, p. 312) except for the inclusion of a list of 22 corrections to the text and of four pages of additional bibliography.

R.J.C.

AMADO LEVY-VALENSI, E., DREYFUS, T., HALPERIN, J., RAPHAEL, F. and SIRAT, R. S. (ed.): *Mélanges André Neher*. 1975. Pp. xxix, 448, 7 plates, portrait. (Librairie d'Amérique et d'Orient Adrien-Maisonneuve, Paris. Price: Fr. 290.00)

It is not clear to the reviewer what special occasion, if any, prompted the offering of this symposium to André Neher by a large and distinguished group of institutions and individuals headed by the President of the State of Israel, though a little research into his chronology suggests that it may have been his sixtieth birthday. The forty-four contributions (39 in French, four in English and one in Hebrew) are preceded by a *tabula gratulatoria*, preface and list of André Neher's publications and followed by an appreciation of his work and influence by A. Hazan. The variety of subjects covered is extremely wide, reflecting the astonishing range of Neher's own work: from Accadian grammar to Goethe, from Job to the Jews of Alsace. The book is divided into five sections: Jewish thought, history of philosophy, Bible, languages and literatures, and history. In the biblical section B. Uffenheimer discusses Gen. 18 f., E. Jacob 'Le prophète Jérémie et la terre d'Israël', R. Martin-Achard the theology of Ezekiel, A. Lacoque altruistic piety as the central theme of the book of Job, V. Nikiprowetzky Philo's attitude towards the literal interpretation of the Law, J. Schwartz the date of 4 Esdras and H. Vidal Sephiha 'Une bible judéo-espagnole

chrétienne'. The linguistic and literary section includes an article by H. B. Rosén on the distinction in meaning between 'ānōkī and 'ānī, and an interesting comparison by Y. Cohen-Yashar of the relationships of modern Greek and modern Hebrew to their classical ancestors. In the historical section P. M. Schuhl summarizes recent work tending to show how Jewish and Greek conceptions of law exercised a previously unsuspected degree of influence on one another, and E. Revel-Neher sees in 'l'iconographie judéo-chrétienne' 'une source de connaissance pour l'histoire du monde juif à l'époque pré-chrétienne et talmudique'. As is to be expected in a volume of this kind, the quality of the contributions varies greatly, and it cannot be said that the strictly O.T. contributions are among the most stimulating.

R.N.W.

ASMUSSEN, J. P., LAESSØE, J. and COLPE, C. (ed.): *Handbuch der Religionsgeschichte*. Band 1. 1971. Pp. xvi, 525, 92 illustrations, 5 maps. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 125.00; by subscription, DM. 98.00)

Handbooks on world religions, even, like this one, of 1639 pages, can never do more than offer a brief sketch of each religion. This work is made up of chapters by specialists and first appeared in Danish. Of this first volume about one third will be of special interest to O.T. scholars. H. L. Jansen has written a sound chapter on ancient Egypt, if not particularly inspiring. J. J. A. van Dijk on Sumer reveals a profound knowledge of texts and is original and stimulating, but not all his views are generally accepted. J. Laessøe on Babylonian religion is briefer and not beyond the level of previous works. For the non-specialist these contributions are acceptable but not outstanding.

W.G.L.

ASMUSSEN, J. P., LAESSØE, J. and COLPE, C. (ed.): *Handbuch der Religionsgeschichte*. Band 2. 1972. Pp. xii, 536, 91 illustrations, 4 maps. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 125.00; by subscription, DM. 98.00)

This is an authorized German translation of the work published in Copenhagen in 1968 (not noticed in *B.L.*, but for an earlier edition, edited by J. Pedersen, see *B.L.* 1949, p. 46 (*Eleven Years*, p. 209)), under the title *Illustreret Religionshistorie*. This volume is devoted to Asian religions and most of the contributions are of direct or indirect interest to the student of the O.T. S. S. Hartmann writes on Hittite religion. J. Pedersen has revised and brought up to date his account of the religion of ancient Canaan, which appeared in the 1948 volume. E. Nielsen contributes a substantial (87 pp.) article on the religion of ancient Israel, relating it closely to the principal types of literature (cf. *B.L.* 1972, p. 58 (*Bible Bibliog.*, p. 402)). B. Salomonsen describes, under the title *Das Spätjudentum*, Judaism during the period 323 B.C.-A.D. 135. R. Edelman discusses Judaism under the headings: belief, worship, calendar, the three pilgrim festivals, and Judaism in daily life. K. Barr writes on early Iranian religion, C. Colpe on Zarathustra and early Zoroastrianism, and M. Boyce on later Zoroastrianism. F. Møller-Kristensen describes the principal Indian religions: Vedic religion, Hinduism, Buddhism, Jainism. E. Haahr expounds Lamaism. This is a most useful and authoritative compendium.

G.W.A.

ASMUSSEN, J. P., LAESSØE, J. and COLPE, C. (ed.): *Handbuch der Religionsgeschichte*. Band 3. 1975. Pp. xi, 550, 78 illustrations, 3 maps. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 125.00; by subscription, DM. 98.00)

This final volume of the *Handbuch* (see the entries above) covers the religions of China, Japan, Greece and Rome, Gnosticism and the mystery religions, the teachings of the Mandaeans, Manichaeism and Islam, and has a final chapter on the religious revivals, reforms, adaptations and syncretisms of modern times. Apart from the usefulness of the whole work as a general survey to any student of *Religionsgeschichte*, specialists of the O.T. and Judaism will find in this volume some useful background and comparative material especially with regard to Minoan and early Greek religion, the spread of the influence of Greek religion and philosophy, the influence of Judaism on Islam and on Mandaean and Manichaean teaching, the religions of pre-Islamic Arabia and modern movements within Judaism.

R.N.W.

BEYERLIN, W. (ed.): *Religionsgeschichtliches Textbuch zum Alten Testament* (Grundrisse zum Alten Testament, Ergänzungsreihe, 1). 1975. Pp. 303, 15 figures, 4 plates. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 28.00; subscription for series, DM. 25.00)

In the work of translation and annotation the editor has had the aid of H. Brunner with 31 texts in Egyptian, H. Schmökel with 36 in Sumerian and Akkadian, C. Kühne with 9 in Hittite, K.-H. Bernhardt with 21 in Ugaritic and E. Lipiński with 25 North-semitic inscriptions of the first millennium B.C. The texts have been chosen specifically for their relationship to O.T. religion and do not duplicate any (except Mesha') from K. Galling's *Textbuch zur Geschichte Israels*. There are general introductions to each section, with bibliographical and orientational remarks to each piece, as also notes to explain allusions and to suggest O.T. parallels. In its field this volume will replace the sadly antiquated *A.O.T.* of H. Gressmann. It falls between *A.N.E.T.* and *D.O.T.T.* in scope, but includes texts not found in either. The editor has rendered a most useful service to the German reading public as well as to the world of scholars. D.R.Ap-T.

BLACK, M. and SMALLEY, W. A. (ed.): *On Language, Culture and Religion: in Honor of Eugene A. Nida*. 1974. Pp. xxvii, 386, photographs. (Mouton, The Hague. Price: Fl. 48.00)

A volume in honour of the well-known expert on translation in general and Bible translation in particular. Of the 24 studies, the most important for O.T. scholarship are by D. Barthélemy (on why the Torah was translated into Greek), P. A. H. de Boer (on the perfect with *waw*, 2 Sam. 6:16) and W. McKane (on the *tiqqânê sôp'rim*). Others include J. A. Sanders on the Psalms Scroll (much of it a response to critics of earlier works of his, and not exactly a suitable essay for the occasion), J. A. Thompson on repetition in Joel, and J. de Waard on a Greek rendering at Amos 1:15; also some of the N.T. articles, e.g. H. C. Kee's on 'shame', have relevance to O.T. studies. There are also studies by important scholars in linguistics and cultural studies. The volume as a whole displays an amazing diversity between one kind of specialism and another, and Dr Nida must have a truly many-sided genius if he can understand it all. It is in fact uneconomic for scholarship that such specialized studies as

McKane's should be published together with K. Aland's on German pietism as preparing the way for the work of the Bible Societies, D. Terence Langendoen's on the relation between *speak* and *talk*, and G. L. Trager's on the problems of getting Americans to use the metric system. J.B.

BLANK, S. H. (ed.): *Hebrew Union College Annual*. Vol. XLV. 1974. Pp. 332 (English), 40 (Hebrew). (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$10.00)

Of the sixteen articles in this volume, the O.T. scholar will find interesting and useful material in: 'Accusations of Adultery: A Study of law and scribal practice in Numbers 5: 11-31' (M. Fishbane), 'Der Vollbürgereid in Deuteronomium, 27, 15-26' (G. Wallis), 'New evidence for reading *ge'im* in place of *goyim* in Pss. 9 and 10' (S. N. Rosenbaum), 'Augmented Verbs in Biblical Hebrew' (I. Yannay), and 'The Snaith Bible: A critical examination of the Hebrew Bible published in 1958 by the British and Foreign Bible Society' (M. B. Cohen and D. B. Freedman) — this last offers some searching comments on the Snaith Bible. Also of interest to a number of scholars will be 'Perspektiven der Erforschung des hellenistischen Judentums' (G. Dellling). Two other articles will interest the Akkadian scholars, viz. 'An old Babylonian legal procedure for appeal: Evidence from the *tuppi lā ragāmin* (R. A. Veenker), and 'In search of principles of prognostication in extispicy' (I. Starr). Other articles, full of information, are, '"Jewish Gnosis" and Gnostic origins: A Survey' (R. Mc L. Wilson), 'The Prague Manuscript of *Mishuat Ha-Middot*' (A. Scheiber), 'Some remarks about the Prague Manuscript of *Mishuat Ha-Middot*' (G. B. Sarfatti), 'Les études de philosophie juive du Moyen Age depuis la synthèse de Julius Guttman' (deuxième article, G. Vajda), 'Maimonides' concept of miracles' (A. J. Reines), 'A Jewish Complaint to Saint Louis' (R. Chazan), and 'Olath Tamid by David Einhorn' (E. L. Friedland).

E.R.R.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theological Dictionary of the Old Testament*. Translated by John T. Willis. Volume I. 'ābh—bādhādh. 1974. Pp. 479. (Eerdmans, Grand Rapids, Michigan. Price: \$18.50)

The appearance of the first volume of the English translation of the *Theologisches Wörterbuch zum Alten Testament* (see *B.L.* 1971, p. 6 (*Bible Bibliog.*, p. 282) and subsequent issues of the *Book List*) is greatly to be welcomed. In spite of the limitations to which Professor Ackroyd rightly drew attention in his review of the first fascicle of the German edition, the *Wörterbuch* when completed will clearly be of major importance for O.T. studies, and all the more so in its English translation for O.T. studies in the English-speaking world, since nothing at all comparable exists in the English language. The English translation when completed will inevitably, no less than the German original, be very expensive. This volume, which concludes with *bādhādh*, does not correspond to the first volume of the German edition (on which see *B.L.* 1974, p. 6), but covers only the first half (the first four fascicles). Now that the work is under way the translator expects to produce a volume covering four fascicles of the original each year, and he and the publishers are to be congratulated on this expression of their intention to make the work available so rapidly. The editors from the beginning intended the work to be a companion to *TWNT* ('Kittel'), and this intention is reinforced by the format of the *Dictionary*, which is basically the same as that of the *Theological Dictionary of the New Testa-*

ment (see *B.L.* 1975, p. 11), also published by Eerdmans. The type, however, is larger: in contrast to the N.T. work, where the publishers were obliged to use smaller type in order to preserve the same pagination as the German original, no such limitation existed here, since the two-column layout of *TWAT* has been replaced by a single layout and the pagination consequently cannot correspond. The result is great clarity and readability. A further improvement is that the notes, which in the German edition were included in the text, have been made into footnotes. This is an unabridged translation, and the bibliography is also given in full. But some concessions have been made to the less learned reader. All Hebrew words are transliterated, and in an unusual form of transliteration which is intended to be easy to grasp (but is it ?); for example, consonantal *waw* is rendered by 'v' and *heth* by 'ch'. English chapter and verse numbering is placed where necessary in brackets after Hebrew (and German) figures. A number of German words have been retained where it seemed to the translator to be desirable, but an English equivalent has been added in brackets. Finally it is a pity that there is no index of English keywords corresponding to the useful German index, and that the index of biblical passages has similarly been omitted.

R.N.W.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band II. Lieferung 3 (Spalte 257–384). 1974. Lieferung 4 (Spalte 385–512). 1975. (Kohlhammer, Stuttgart. Sub. price: DM. 18.00 each)

See *B.L.* 1971, p. 6 (*Bible Bibliog.*, p. 282) for general remarks on this work. The most important articles in fasc. 3 are those on *dām* (B. Kedar-Kopfstein) (begun in fasc. 2), *d'ērōr* (R. North), *derek* (J. Bergman, A. Hal-dar, H. Ringgren, K. Koch) (including other words for 'way, road'), *hebel* (K. Seybold), *hū* (together with 'anī, 'ānōkī) (H.-J. Fabry, H. Ringgren) and *hawwāh* (with *hōwāh*) (S. Erlandsson). The fascicle ends with the first part of the article on *hōy* (including 'ōy) by H.-J. Zobel. There is no article on *dāt*; possibly this will be dealt with elsewhere together with other words for 'law', though there is no cross-reference to indicate this. *da'at* will presumably be discussed under *yāda*'.

Fasc. 4 begins with the remainder of the article on *hōy* and ends with the first part of that on *zābah* (including *zebah*), by J. Bergman, H. Ringgren and B. Lang, which, if one may judge by the very extensive bibliography, will be a substantial one. The two longest complete articles in this fascicle are those on *hālak* (F. J. Helfmeyer) and *har* (including *gib'āh*) (S. Talmon). The article on *hāyāh* is divided between Bergman (on comparable terms elsewhere in the ancient Near East), Ringgren (on the philological and contextual aspects), and K.-H. Bernhardt (on theological usages). It ends with a note on the 'Diskussion Th. Boman/ J. Barr'. Three roots *hll* are distinguished: *hll* I ('shine') and II ('praise') are dealt with by Ringgren and *hll* III ('be foolish, mad') by H. Cazelles. Other important articles include *hōn* (E. Kutsch), *hēkāl* (M. Ottosson), *hārag* (H. F. Fuhs) and *hārāh* (Ottosson).

R.N.W.

BOWMAN, J. and THOMPSON, J. A. (ed.): *Abr-Nahrain XV (1974–1975)*. 1975. Pp. viii, 126. (Brill, Leiden. Price: Fl. 50.00)

Of the ten articles here, three are of specific O.T. interest. J. Bowman writes on 'The Importance of Teshubah' which means renewing the covenant relationship. A. D. Crown argues for seaborne trade in consider-

GENERAL

ing 'Once again 1 Kings 10:26-29'. J. A. Thompson instances Jericho, Megiddo, Ezion-Geber and Jerusalem (the 'Jebusite Wall') as four sites which have shown 'The Importance of Re-assessing Archaeological Interpretations in the Light of New Evidence'. Dealing with Syriac, A. Vööbus contributes notes on some 'New Ms Discoveries for the Gannat Büssāmē'. It is good to see this series continuing, and continuing to cater for Near Eastern studies in general.

D.R.A.P.T.

BROWN, C. (ed.): *The New International Dictionary of New Testament Theology*. Vol. 1: A-F. 1975. Pp. 822. (Paternoster Press, Exeter. Price: £14.00)

The German lexicon on which this is based (*Theologisches Begriffslexikon zum Neuen Testament*, ed. L. Coenen *et al.*) was reviewed in *B.L.* 1968, p. 4; 1969, p. 4; 1970, p. 6; 1972, p. 8 (*Bible Bibliog.*, pp. 58, 130, 196, 352) — covering almost the whole work. This English edition is partly a translation, but also substantially a new work, adding to the number of articles, rearranging them in English alphabetical order, and modifying the homiletic passages. The work remains primarily a tool for preachers and teachers. It has a comprehensive coverage of theological words and themes, examining O.T., classical and 'intertestamental' material — the discussions of related ideas drawing them together into unified or grouped articles — and it is well indexed and provided with full cross-referencing. Its emphasis is on the whole conservative, but its coverage is wide and its bibliographical information judicious and up-to-date. It is to be completed in three volumes. Its abbreviation as NIDNTT is, we may hope, to be avoided.

P.R.A.

CAZELLES, H. and FEUILLET, A. (ed.): *Supplément au Dictionnaire de la Bible*. Commencé par L. Pirot et A. Robert. Vol. ix. Fasc. 49-50A. *Psychanalyse — Pythagorisme*. 1975. Cols. 257-568. (Letouzey & Ané, Paris. Price: Fr. 120.00)

This double fascicle (see *B.L.* 1975, p. 10 on the general character of the work) contains two articles of major importance for the O.T. According to an editorial note 'Psychologie biblique' (cols. 260-336, H. Duesberg) is only an *esquisse* left unfinished by the author, now deceased; but it is a very substantial one and deals not only with the topics usually considered under this heading but also with concepts such as *b'erit*, *hesed*, *dābār*, *gō'el* and *šālôm* and the 'quality of life' of ancient Israelite society. 'Pureté et impureté' (cols. 398-554) is a treatise in its own right, with an introductory section by J. Henninger and sections on Egypt (D. Meeks), Mesopotamia (M.-J. Seux), other Semitic peoples (J. Henninger and H. Cazelles), the O.T. (H. Cazelles) and the N.T. (E. Cothenet). In addition 'Puits' (cols. 381-386, M. du Buit) on the archaeological and sociological aspects of wells, an illustrated archaeological article on 'Puits de Jacob' (cols. 386-398, J. Briend), and a biographical article on the Finnish O.T. scholar A.-F. Puukko (cols. 565-6, A. Lauha) are of particular interest to readers of the *Book List*. The remaining articles, 'Psychanalyse et interprétation biblique' (A. Vergote, continued from fasc. 48), 'Puissances célestes' (M. Cambe, mainly on the Pauline writings), 'Purgatoire' (C. Spicq) and 'Pythagorisme et Bible' (G. Sidoni) all touch upon the O.T. to a greater or lesser degree.

R.N.W.

CHOURAQUI, A.: *The People and the Faith of the Bible*. Translated by W. V. Gugli. 1975. Pp. 211. (University of Massachusetts Press, Amherst. Price: \$12.50)

The title of the French original is *La vie quotidienne des Hébreux au temps de la Bible* (1971, not noted in *B.L.*), in the series including the volumes of G. Contenau on Mesopotamia and P. Montet on Egypt. It is misleading to give so different a title in English, though even the French title is misleading since only the monarchical period is handled. The book is largely written in a pseudo-mystical language, and not infrequently it is both mystifying and misleading. It sketches out scraps of information about daily life, uses biblical information rather simplistically, archaeological information spasmodically; it attempts precise chronology (though in one table Haggai appears at 597 B.C.), and says things about the language which defy belief (e.g. p. 141 'the present does not exist in Hebrew'). The high recommendation of de Vaux's *Ancient Israel* in the bibliography is a reminder to the reader who wants reliable and scholarly information to buy that rather than this muddled work.

P.R.A.

CLIFFORD, R. J. and MACRAE, G. W. (ed.): *The Word in the World. Essays in Honor of F. L. Moriarty, S.J.* 1973. Pp. x, 282, photograph. (Weston College Press, Cambridge, Massachusetts. Price: \$3.50)

Articles of interest to O.T. scholars will be found in the first section of this Jesuit collection which is conveniently divided into three sections, the Biblical, Christian and Modern Worlds. An erudite essay by M. Dahood on 'Some Parallel Word Pairs in Job and Ugaritic' adds distinction to the collection which deals with a variety of topics: correspondences and differences between elements in the Ugaritic Epics and Patriarchal Narratives, an exploration of the fertility motif in the Book of Ruth, covenant morality, Ezekiel's complex personality and the need for a multi-disciplinary approach, and the features of apocalyptic.

I.B.

Congress Volume, Edinburgh, 1974 (Supplements to *Vetus Testamentum*, 28). 1975. Pp. xix, 277, with portrait, 1 chronological table, 1 map. (Brill, Leiden. Price: Fl. 138.00)

The portrait of Professor G. W. Anderson forms a fitting frontispiece to this record of the I.O.S.O.T. congress which was held under his presidency; it is equally fitting that his presidential address, on 'Two Scottish Semitists' (A. B. Davidson and W. R. Smith), should be printed as an introduction. The remaining seventeen contributions appear according to the alphabetic order of their authors' surnames; they include all but one of the papers which were read by invitation. Specific points of O.T. study are treated by R. E. Clements (the purpose of the book of Jonah), G. W. Coats (aetiology and legend in Exod. 17: 8-16) and R. Smend (the biblical and historical Elijah). The O.T. environment is dealt with by J. C. L. Gibson (Ugaritic texts) and R. J. Williams (Egyptology). Historical problems are studied by H.-J. Zobel (Greater Judah in pre-Davidic and early Davidic times), N. K. Gottwald (sociological aspects of pre-monarchic Israel) and A. Malamat (the twilight of Judah). Critical examinations are undertaken by E. Jacob (the formation of the O.T. and the question of the canon), R. Rendtorff ('The Yahwist as theologian?') and J. A. Soggin (ancient Israelite poetry, law-codes, and the J and E sources). More generally, L. Alonso Schökel looks at hermeneutical problems, H. M. I. Gevaryahu

at biblical colophons, M. H. Goshen-Gottstein at 'Christianity, Judaism, and modern Bible study', B. Otzen at O.T. wisdom literature and late-Jewish dualism and M. Tsevat at 'common sense and hypothesis in O.T. study' (a wide-ranging paper which doubts, *inter alia*, if a western critical approach will get the best results out of Bible study). S. Szyszman commemorates the centenary of the death of Abraham Firkowicz (1787-1874). Even a brief catalogue like this may indicate that the volume contains material to interest students of all aspects of the O.T.

F.F.B.

CROWN, A.: *Biblical Studies Today*. 1975. Pp. (2), 165, 2 maps, 1 fig., 3 plates. (Chevalier Press, Kensington, N.S.W. Price: A \$3.95)

According to the preface, this book is 'a primer for the instruction of students beginning Old Testament study on the campus'. It is a collection of revised articles which originally appeared in a magazine. There are 8 chapters dealing with 'Renewal of Interest in the Old Testament'; 'Biblical Archaeology'; 'Contribution of Language and New Sources'; 'Contribution of Geography'; 'Literary Criticism'; 'Form Criticism'; 'Old Testament Theology'; 'The Dead Sea Scrolls and Their Significance'. Dr Crown makes a number of relevant observations. The fact that the book is a collection of essays may explain why there is no apparent development of thought. There are some peculiar titles and names, e.g. *New English Translation*; *Reich Aramaic* etc. Each chapter has a short bibliography.

K.J.C.

Eretz-Israel. *Archaeological, Historical and Geographical Studies*. Vol. xii. *Nelson Glueck Memorial Volume*. 1975. Pp. xii, 125 (English), xii, 211 (Hebrew), 57 plates, 2 maps, and numerous other illustrations and plans. (Israel Exploration Society and Hebrew Union College/Jewish Institute of Religion, Jerusalem. Price: \$25.00)

This work contains three short articles (in both Hebrew and English) about N. Glueck (1900-71), a photograph of him, and ten articles in English and thirty-four in Hebrew (with English summaries). Three are especially related to Glueck's work: E. K. Vogel publishes an account of the findings of his survey of the Negev, and B. Mazar and Z. Meshel discuss Tell el-Kheleifeh, which he excavated. Of the numerous other articles, some are of particular interest to O.T. scholars. Geographical, archaeological, and historical problems are examined by M. A. Cohen (Ahab), M. Dothan (Aphek), A. Malamat (Josiah at Megiddo), A. F. Rainey (the site of Philistine Gath), Y. Tsafrir (the Levitical city of Beth-shemesh), and Y. Yadin (the Megiddo stables), and other O.T. subjects by S. Abramsky (Moses and the Kenites and Midianites), S. Gevirtz (Gen. 49:14-15), Z. Kallai (the boundaries of Canaan and the land of Israel), M. S. Rozenberg (the *Shophetim*), M. Tsevat (the two trees in Eden); and E. Rivkin writes about Ben Sira. There are also articles of a linguistic or epigraphical interest to O.T. scholars by Y. Aharoni (the 'Nehemiah' ostraca from Arad), N. Avigad (hitherto unknown Hebrew names on seals), P. Bar-Adon (an early Hebrew graffito from a cave in Judah), W. Leslau (Amharic analogies for semantic developments in Hebrew), J. Naveh (Thamudic inscriptions from the Negev), and S. Yeivin (the seal of Ma'aseyahu/Yesha'yahu). There is, in addition, a list of corrections to vol xi (see *B.L.* 1974, p. 8).

J.A.E.

FREEDMAN, D. N. with MACDONALD, R. B. and MATTSON, D. L.: *The Published Works of William Foxwell Albright: A Comprehensive Bibliography*. 1975. Pp. xvi, 226, portrait. (A.S.O.R., Cambridge, Massachusetts. Price: \$10.00)

Seven Tributes and Memorial Notices preface what must be the definitive as well as the fourth bibliography of Albright's 1000-plus publications. Although perhaps too all-inclusive for the scholar, the division into categories — 'Books', 'Articles in Scholarly Journals', etc. — will prevent chasing a will-o'-the-wisp; and the elaborate Topical Index of articles (citing length) is tied in to the chronological list and should make it comparatively simple to find any given locus within the almost incredible variety and number of this astounding polymath's contributions to Near-Eastern scholarship. The editor and his assistants are to be warmly thanked for this most serviceable *oblatio pietatis*.

D.R.Ap-T.

*GROS LOUIS, K. R. R. (ed.), with ACKERMAN, J. S., and WARSHAW, T. S.: *Literary Interpretations of Biblical Narratives*. 1974. Pp. 352. (Abingdon Press, Nashville. Price: \$6.95)

The majority of the seventeen essays in this book were first delivered at summer institutes held by the Indiana University Department of Religious Studies. The aim is to offer guidance to secondary school teachers of English to assist them in teaching the Bible as literature. Fourteen of the essays deal with various aspects of O.T. literature, and three are devoted to the N.T. The essays vary in quality, and in some of them there are hints that the contribution of the Biblical literary critics is treated with suspicion. At the same time the essays are worthy of attention, and Biblical scholars may find some helpful material.

E.R.R.

HALLEY, H. H.: *Halley's Bible Handbook. An Abbreviated Bible Commentary. Fiftieth Anniversary Edition*. 1974. Pp. 860, 73 illustrations and 71 maps. (Zondervan, Grand Rapids, Michigan. Price: \$5.95)

This is a very conservative 'commentary'; Moses, except for the account of his death, wrote the Pentateuch, Isaiah wrote the whole of that book, the poetical books come from the time of David and Solomon. Sometimes 'modern scholarship' is grossly travestied.

A.S.H.

HAWTHORNE, G. F. (ed.): *Current Issues in Biblical and Patristic Interpretation*. 1975. Pp. 377, photograph. (Eerdmans, Grand Rapids, Michigan. Price: \$9.95)

This series of essays in honour of Merrill C. Tenney by his former students is divided into three categories: historical, biblical, and patristic and theological. Three articles are of direct interest to O.T. scholars: 'The Extent of the O.T. Canon', by N. L. Geisler, which argues that there is adequate testimony for the exclusion of the Apocrypha from the canon by Jews and apostolic Christianity; 'Were David's Sons really Priests?', by C. E. Amerding, which suggests that there were several 'orders' of priesthood in early Israel: Levite, royal figure and prophetic figure; and 'Love in the Old Testament: Some Lexical Observations', by L. L. Walker, which considers the salient Hebrew terms and (rightly) maintains that God's elective love transcends the covenantal framework in that it derives from the will of God himself. The work has an introduction by F. F. Bruce and a select bibliography of the writings of Professor Tenney.

I.B.

HEERMA VAN VOSS, M. S. H. G., HOUWINK TEN CATE, P. H. J., and VAN UCHELEN, N. A. (ed.): *Travels in the World of the Old Testament. Studies Presented to Professor M. A. Beek on the Occasion of his 65th Birthday*. 1974. Pp. xviii, 285 with photograph. (Van Gorcum, Assen. Price: Fl. 70.00)

This *Festschrift* brings together 29 essays on various aspects of O.T. study, preceded by a short biography and a bibliography (for the years 1935–73) contributed by Mrs. L. W van Reijendam-Beek. The essays — in English, Dutch, French and German — have no more unifying theme than a general bearing on O.T. study. Some are philological: H. A. Brongers writes on the verb *'ālāh* and its derivatives and R. Frankena discusses a new approach to Hebrew in which special attention is paid to the relation between Hebrew and Akkadian. J. Zandee illustrates the help given by Egyptology for the interpretation of several O.T. texts, A. van Selms discusses the name 'Nebuchadnezzar' and J. Klíma writes on the juristic data in the prologues and epilogues of Mesopotamian legal works. Some contributors deal with specific texts: P. A. H. de Boer with 1 Sam. 8:16b, J. Hoftijzer with 2 Sam. 15:24 (*wayyaššiqū*), A. R. Hulst with Ps. 8, T. Jansma with 2 Sam. 9:11b, J. L. Koole with Isa. 45:9 ff., B. J. Oosterhoff with Jer. 9:11 ff. (a detail from wisdom teaching), J. P. M. van der Ploeg with Ps. 74, W. H. Ph. Römer with Deut. 22:5 (attempting to define the transvestism there prohibited by means of Mesopotamian analogies) and A. S. van der Woude with Zech. 4:14 (the two 'sons of oil', Joshua and Zerubbabel, are saviour-figures guaranteeing the future blessing). Post-biblical topics are treated by M. de Jonge (Testament of Levi 2–7) and W. C. van Unnik (Josephus's account of the sin of Baal-peor). F.F.B.

HEIM, R. D.: *Reader's Companion to the Bible*. 1975. Pp. viii, 125. (Fortress Press, Philadelphia. Price: \$3.50)

This seeks to be both informative and devotional. It offers a brief introduction to each book of the Bible, suggestions for selected readings, and a few explanatory comments. The final section lists no less than three hundred areas of human concern together with biblical passages which may be apposite. The brevity and format of the book make it inevitable that it should sit lightly to scholarship; nevertheless it shows some awareness of problems, even though its aim is frankly evangelistic. E.B.M.

HULST, A. R. (ed.): *Vruchten van de uithof. Studies opgedragen aan dr. H.A. Brongers ter gelegenheid van zijn afscheid (16 mei 1974)*. 1974. Pp. 170, portrait. (Theologisch Instituut, Utrecht. Price: Fl. 7.50)

Eleven essays are offered in honour of Dr Brongers, together with a list of his principal publications. J. W. Doeve argues on the basis of 'righteous plant' that the 'Ten-Week Apocalypse' of 1 Enoch stems from the Qumran community; R. Frankena compares 'this shall be for you a sign' with Accadian parallels; A. R. Hulst urges that *šōd* means 'circle' rather than 'council'; A. van der Kooij regards 'Light of Israel' (2 Sam. 21:17) as a royal title used also by the people to describe the king; K. W. H. Kunne sketches the historical background to the declaration on scripture and tradition in the 1839 edition (Moscow) of the Catechism of the Eastern Orthodox Church; C. van Leeuwen defends the view that Amos preached salvation as well as judgement; B. Maarsingh re-examines the 'talion' formula; G. Mussies examines J. Bloch's view that iv Ezra is a Hebrew

original translated into graecizing Latin; G. te Stroete argues that Sir. 44:1-50 exhibits the standpoint of a priestly theocracy; Th. C. Vriezen considers Jewish interpretations of *nsi* in Exod. 3:21; and J. Zandee parallels numerous O.T. phrases and customs from Egyptology. J.W.R.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Vol. 20 (1973-4). 1974. Pp. xiii, 464. Vol. 21 (1974-5). 1975. Pp. xiii, 406. (Patmos Verlag, Düsseldorf. Price: DM. 120.00)

The number of items (3217 in vol. 20, 3035 in vol. 21) is an indication of the comprehensive coverage of this indispensable work of reference. The excellent classification and indexing system remains essentially unchanged.

R.N.W.

JACKSON, J. J. and KESSLER, M. (ed.): *Rhetorical Criticism. Essays in Honor of James Muilenburg* (Pittsburgh Theological Monograph Series, 1). 1974. Pp. xviii, 287. (Pickwick Press, Pittsburgh, Pennsylvania. Price: \$7.95)

This valuable memorial to the late James Muilenburg contains an unusually high proportion of original ideas and positive argumentation, arising in most cases out of the contributors' concern to face up to the question raised repeatedly by Muilenburg himself (as B. W. Anderson recalls in his introduction): 'how much light does the prehistory of the text (i.e. traditional form-criticism) throw upon the final text?' (p. xvii). Of the 15 essays, all by Muilenburg's students, of particular interest are I. Kikawada's structural approach to Genesis 11:1-9, G. Ridout's 'The rape of Tamar', J. K. Kuntz's lucid study of the Wisdom Psalms and W. E. March's clear differentiation of the three functions of Hebrew *laken*. The others are by M. Kessler (Gen. 7), E. J. Hamlin (Exod. 4:1-9), A. S. Rose (Wisdom in 1 Sam. 16), A. D. Rittersprach (the Song of Hannah), J. J. Jackson (Isaiah 28), K. K. Sacon (Isaiah 40:1-11), R. W. Fisher (*mebasser* in 2 Isaiah), F. Holmgren (Isaiah 63:1-6), W. Brueggemann and T. M. Raitt on Jeremiah and N. K. Gottwald on pastoral nomads. The volume ends with Additions to the Bibliography of James Muilenburg's Writings.

J.F.A.S.

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*, Scandinavian Journal of Theology, Vol. 29, no. 1. 1975. Pp. 1-112. (Universitetsforlaget, Oslo. Sub. price per volume: N.Kr. 60.00; \$12.00; DM. 35.00)

Two articles in this issue concern the O.T. M. R. Hauge contributes the first part (pp. 1-30) of a study entitled 'The Struggles of the Blessed in Estrangement'. This odd title conceals an examination of the motifs of Genesis, these being analysed around the idea of the blessing and the concern for obtaining it. It will be more appropriate to comment on this when the second part appears. G. W. Coats contributes an excellent study of 'History and Theology in the Sea Tradition' (pp. 53-62), arguing for recognition of the moral dimension in the material. The article contains some careful criticism of recent attempts at historical reconstruction.

P.R.A.

(In the review of Vol. 28 in *B.L.* 1975, p. 14, the price per volume was erroneously given as the price per part.)

LEVEEN, J.: *The Hebrew Bible in Art* (Schweich Lectures of the British Academy, 1939). New edition 1974. Pp. xx, 142, 41 plates. (Sephher-Hermon Press, New York. Price: \$12.50)

This new edition makes available once more a very useful book for those interested in the symbolism and iconography of both Jewish and Christian art. The opening chapter on historical and archaeological background discusses the attitudes of Rabbinical Judaism to representational art and the development of Jewish symbolism. The second and most important chapter is concerned with the wall-paintings at Dura-Europos and is particularly valuable for its treatment of Jewish narrative art and iconography. Chapters 3 and 4 deal with illuminated manuscripts, bringing out the distinctive contribution of Jewish ornamental art. A valuable feature of Dr Leveen's discussion throughout is the attention he pays to the question of Jewish influences on Christian art and to the classical heritage of both.

E.J.T.

LIGETI, L. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxviii, fasc. 2 (pp. 162–306). 1974. xxix, fasc. 1 (pp. 1–132), fasc. 2 (pp. 133–278), and fasc. 3 (pp. 279–404). 1975. (Akadémiai Kiadó, Budapest. Price: \$32.00 per volume)

This journal contains nothing of special interest to O.T. scholars in 1974, but there are (in addition to book reviews) a discussion by A. H. Mustafa of several Ugaritic passages, and an article by A. Scheiber on a medieval Hebrew-Arabic list of books in 1975.

J.A.E.

OBERMAYER, H., SPEIDEL, K., VOGT, K., ZIELER, G. (ed.): *Kleines Stuttgarter Bibel-Lexikon*. 2nd edition. 1970. Pp. 344. (KBW Verlag, Stuttgart. Price: DM. 6.80)

This marvel of compression will go in the pocket. Besides the brief but useful entries (with cross references) on a comprehensive list of names and biblical subjects, there are 32 plates and a rich assortment of pen maps, diagrams, figures and tables.

D.R.J.

PRITCHARD, J. B. (ed.): *Solomon and Sheba*. 1974. Pp. 160, 15 maps and figures, 63 illustrations. (Phaidon Press, London. Price: £5.75)

The theme of Solomon and the Queen of Sheba is here traced in all its ramifications by a group of specialists for the benefit of a wide reading public. The editor, J. B. Pritchard, contributes a chapter on the age of Solomon followed by one by G. W. van Beek on what is known of the ancient kingdom of Sheba. The development of the legend is then traced in Judaism (L. H. Silberman), Islam (W. Montgomery Watt) and Ethiopic tradition (E. Ullendorff). The final chapter, 'The Queen of Sheba in Christian Tradition' (P. F. Watson), describes both the way in which the theme was used in Christian theology and also its treatment in secular and religious art up to the present time. The book is excellently illustrated, and there are seven pages of bibliography. There can be few readers who will fail to gain both knowledge and pleasure from this admirably produced volume.

R.N.W.

RENDTORFF, R.: *Gesammelte Studien zum Alten Testament* (Theologische Bücherei AT, 57). 1975. Pp. 311. (Kaiser Verlag, Munich. Price: DM. 29.00)

Twenty essays are collected, including three not previously published, covering the period 1954–1973. The topics discussed include revelation and history, the 'history of religions' approach to the O.T., the relation between 'biblical theology' and 'Israelite religion', 'historical-critical' and 'confessional' approaches to the O.T. There are also essays on several aspects of prophecy, the cult, creation and the creation narratives; and the volume is completed by three essays on von Rad. This is an important collection which deals with both narrower technical issues and wider questions of method and approach.

J.W.R.

SCHMID, H. H.: *Altorientalische Welt in der alttestamentlichen Theologie*. 1974. Pp. 166. (Theologischer Verlag, Zurich. Price: S.Fr. 29.80)

That the ancient Oriental world plays an important part in Biblical faith is the central theme of this collection of six essays, some of which have been published before and most of which have been read to seminars or discussion groups. Three essays bear directly upon the theme: the first, which establishes that in O.T. creation-theology ordering and creating are two aspects of the same problem; the second, which examines the relationship between ancient Oriental thought on world order and Israelite faith; and the final essay, which deals with questions of methodology. The other essays, dealing with ancient wisdom and history, Holy War and the background of Amos, are not as closely linked with the central theme. This volume deserves close study by those interested in O.T. theology; it offers fresh insights, presents vigorous discussion and seeks to relate thinking on O.T. problems to the wider theological debate.

G.H.J.

Seisho ni okeru Ko to Kyōdōtai (The Individual and Society in the Bible) (Seisho-Gaku Ronshū, 11). 1975. Pp. 151. (Yamamoto Shoten, Tokyo. Price: ¥ 1,800)

The 1975 issue of the Annual of the Japanese Biblical Institute includes three essays related to the O.T. field. M. Sekine's article 'Characteristics of O.T. thought with special reference to the issue of the individual and society' presents the fruit of many years' reflection on biblical dialectics as the religious (and non-political) dissolution of the conflict of politico-economic interests, which is achieved by great religious individuals. Society thus formed around such an individual tends to be transformed into a social group. A. Moriya investigates the sociological possibility of the existence of a society withdrawn from the city (Mendenhall) and finds its ideal model in the voluntary *dioikismos* of the classical world. A. Tsukimoto attempts a structuralistic and religio-historical interpretation of Gen. 15 and assumes a rite of the purification of land as a phase of the patriarchal religion.

K.K.S.

SEKINE, M. and SATAKE, A. (ed.): *Annual of the Japanese Biblical Institute*. Vol. I. 1975. Pp. 135. (Yamamoto Shoten, Tokyo. Price: \$10.00)

With the launching of an Annual in European languages by the Japanese Biblical Institute (see *B.L.* 1975, p. 20; 1976 above on the volumes

GENERAL

in Japanese) Japanese biblical scholarship may be said to have come of age. This volume contains eight articles of which four are concerned with the O.T. I. M. Kikawada writes on the 'Literary Convention of the Primateval History', drawing attention to formal and material similarities between the Atrahasis epic, Gen. 1-11, Exod. 1-2 and Matt. 1-3, T. Ishida continues the discussion on '“The People of the Land” and the Political Crises in Judah', M. Sekine discusses recent exegetical methodology and the Elisha stories (in German) and T. Muraoka 'The *Nun Energicum* and the Prefix Conjugation in Biblical Hebrew'. It is difficult to see in what way these articles support the claim of the editors that Japanese scholarship looks at the Bible 'from a somewhat different viewpoint from that of Western scholars'; but on the other hand it is precisely as a serious contribution to scholarship as it is understood in the west that the *Annual* is to be welcomed. Subscriptions may be sent to the publishers at Honmuracho 23, Ichigaya, Shinjuku-ku, Tokyo.

R.N.W.

SIVAN, G.: *The Bible and Civilization* (Library of Jewish Knowledge). 1973. Pp. xix, 524 with numerous illustrations. (Keter Publishing House, Jerusalem. Price: \$15.00)

Sivan wrote until recently under his original name, Godfrey Silverman. His expertise in English and modern languages as well as his experience as a contributor to the *Encyclopaedia Judaica* make him the ideal author for this grand survey of the impact of the Bible on Western Man. In Part I he examines the social implications, with a special emphasis on race relations and social legislation. Socialism and pacifism receive two significant paragraphs. Part II deals with language and literature — with everyday speech and with the Biblical themes in English, French, Italian, Spanish, Portuguese, German, Slav and other authors of importance, with a short section on Hebrew writers. Finally Part III offers a survey of painting, sculpture and music. The Epilogue gives open expression to the apologetic and even polemical purpose of this enterprise, viz. the support of freedom. The Bibliography is unashamedly selective. Despite the inevitable cataloguing of names and summary judgments this book has an inspiring quality. It is interesting to observe how the Christian tradition is now regarded as part of the whole, though the Israeli character remains in control of the writing. This is a splendid production at a moderate price.

U.E.S.

Society of Biblical Literature 1974 Seminar Papers. 2 vols. 1974. Pp. iv, 125; iv, 113. (Society of Biblical Literature, Cambridge, Massachusetts. Price: \$2.00 each)

These volumes contain working documents submitted for discussion at the Society's seminars in October, 1974, photographically reproduced (with minor modifications) from the authors' typescripts. The first volume is devoted to the O.T. and related topics. W. J. Urbrock presents a study of Psalm 90 with special reference to the background of the simile of mankind withering like grass. R. E. Murphy offers a form-critical analysis of Eccles 7, while J. L. McKenzie examines the J primeval narrative, especially its aetiological and 'wisdom' elements. Two studies concern the Testament of Job (J. J. Collins and H. C. Kee), while H. B. Huffmon submits the first section of a paper on Prophetic Oracles in the Ancient Near East. D. A. Knight considers the *Sitz im Leben* in relation to Form Criticism, arguing that multiple worlds of meanings can be broken down into a number of

matrices, to which it is the form critic's task to relate the biblical literature. The second volume is devoted to the N.T. and related topics, but three articles will have some interest for readers of this *Book List*: two on aspects of textual criticism (V. A. Dearing and J. T. Clemons), and one on the Apocalypse as Christian Prophecy (M. E. Boring). A.G.

SOGGIN, J. A.: *Old Testament and Oriental Studies* (Biblica et Orientalia, 29). 1975. Pp. xv, 256. (Biblical Institute Press, Rome. Price: Lire 9,000; \$15.00)

In this volume Professor Soggin provides the English reader with thirty-two of his articles, most of them rather brief, from the years 1960–1974, of which twenty-nine had previously appeared only in Italian. The book is divided into five sections: problems of early Israel, the religion of Israel, exegesis of various biblical texts, philology, and short notes on particular textual problems. The titles of English translations of works referred to in the footnotes have been provided where such exist. The volume concludes with indices of subjects, authors, biblical and non-biblical passages and words. It is unfortunate that one of the two translators employed is incapable of distinguishing between literary and colloquial English, though the meaning is usually clear. Some of the short notes are perhaps hardly of a quality to justify their inclusion, and the series of brief notes on supposed cases of the emphatic *lamed* might well have been made into a new, single article. But readers who have no Italian will be grateful to Professor Soggin for enabling them to form a more adequate impression of the range and quality of his work than had previously been possible when only his English and German publications were available to them.

R.N.W.

Studii Biblici Franciscani Liber Annuus XXIV (1974). 1974. Pp. 387, numerous figures and photographs. (Franciscan Printing Press, Jerusalem. Price: \$12.00)

This issue of the Annual published by the Franciscan Studium Biblicum in Jerusalem comprises fourteen articles in four languages (Italian, English, German, Latin) together with a report on the activities of the Studium. Of the articles seven are of direct or indirect interest to readers of the *Book List*. M. Miguens (English) discusses the term *bārā'*, concluding that when used of divine activity it 'always denotes some important and uncommon effect brought about by God' but without any thought of *creatio ex nihilo*. A. O'Hagan (English) sees the figure of the martyr in 4 Macc. as having provided part of the background for the N.T. doctrine of the Atonement. V. Ravanelli (Italian) discusses the use of the O.T. in St Stephen's testimony in Acts 7. S. Loffreda (Italian) describes with numerous illustrations a third Middle Bronze tomb with its contents found in 1974 at Bethany. L. Viganò (Italian) discusses the significance of *mārōm* as a divine epithet in the O.T. and reaches some rather unremarkable conclusions. E. Testa (Italian) investigates the theme of the destruction of the Jerusalem temple in Jewish and Christian apocalypses. D. Cox writes, without much originality, on 'The Poetical Dialogues in the Book of Job' (English). Altogether a volume of varied interest though somewhat uneven in quality.

R.N.W.

2. ARCHAEOLOGY AND EPIGRAPHY

AHARONI, Y. (ed.): *Beer-Sheba I. Excavations at Tel Beer-Sheba, 1969–1971 Seasons*. 1973. Pp. xvi, 135, plates 1–95. (Tel-Aviv University Institute of Archaeology)

The excavator here presents preliminary results of his work. Tell es-Seba', 4 km. east of modern Beer-Sheba, is claimed to be the ancient city. Five strata were defined: V, Solomonic, destroyed by Shishak; IV, a brief re-occupation, perhaps ended by Zerah's attack; III, a rebuilding credited to Jehoshaphat and continuing into II, which ended with Sennacherib's onslaught; I, a poorly attested later use. Roman and Hellenistic forts stood on the site afterwards. Slight traces of earlier use were also found. The first city was surrounded by and partly built upon an earthen rampart with glacis topped by a solid stone wall with salients and insets, which gave place to a casemate wall in Stratum III. A single gateway with two chambers and projecting towers gave entry to an open space whence streets led into the centre of the city, while one ran parallel to the city wall. Pillared houses occupied the space between this street and the wall except to the right of the gate, where three large pillared buildings were found. These are like the 'stables' of Megiddo and a building at Hazor, and are probably storage centres. How the site is to be related to the Iron Age and Roman site at modern Beer-Sheba is not explained. The large quantities of eighth century B.C. pottery are fully illustrated, together with some other small finds and epigraphical material.

A.R.M.

AUFRECHT, W. E. and HURD, J. C.: *A Synoptic Concordance of Aramaic Inscriptions* (International Concordance Library, Vol. 1). 1975. Pp. 158. (Scholars Press and Biblical Research Associates, Missoula, Montana. Price: \$10.00 (sub. \$7.50))

This concordance of the Aramaic section of Donner and Röllig's *Kanaanäische und Aramäische Inschriften* (1969–71) was compiled with the aid of a computer. Words and the citations in which they appear are given in Latin characters. Unfortunately nouns and verbs are not arranged according to their roots but as they occur in the texts with prefixes and suffixes attached, and they are scattered alphabetically under the initial letter. The result is not helpful. Prepositional, interrogative, relative and negative elements are, it is true, detached and listed separately, but the computer is unable to classify them by their significance. A list of 201 examples of the preposition *l* is of little value to the busy student — of still less value are 730 examples of the conjunction *w*. This volume scarcely encourages the wider use of the computer in language studies.

J.B.S.

BARDTKE, H.: *Bibel, Spaten und Geschichte*. 1974. Pp. 375, with 120 illustrations (4 in colour), and 16 drawings, maps and plans. (Koehler & Amelang, Leipzig. Price: M. 22.80)

This handsome volume is a revision of the original edition which was published in 1967 but not noted in the *Book List*. As its title suggests, it is directed at the general reader who is interested in the historical background of the Bible. It provides a sound (if basic) introduction to archaeological method and indicates the results of excavations, chiefly in Palestine, down to about 1970. An extensive treatment is given to biblical manuscripts and

other texts discovered in Palestine and elsewhere in the Near East. The central part of the book is a series of chapters which relate archaeological evidence in a judicious but positive way to most periods of biblical history. For some reason (the author's other publications?) the Exodus period seems to be omitted. The illustrations are well chosen and helpfully annotated in an appendix as well as by means of captions. It is a measure of the rapid progress being made in Palestinian archaeology that this book is already in need of further revision if it is to remain up to date!

G.I.D.

BEN-TOR, A.: *Two Burial Caves of the Proto-Urban Period at Azor; The First Season of Excavations at Tell-Yarmuth, 1971* (Qedem: Monographs of the Institute of Archaeology, Hebrew University of Jerusalem, 1). 1975. Pp. 87, Plates I-XXXII, numerous figs. (Hebrew University of Jerusalem. Price: \$15.00)

These reports are well presented, with clear photographs. At Azor, south-east of Tell Aviv-Yafo, where two caves held mass secondary Proto-Urban burials, the chief points of interest are the cave plan, the fact that the number of burials indicated by limb bones exceeds that indicated by skulls, and evidence that an Egyptian group lived here alongside groups from northern (?) Palestine. Statistics of distribution and quantity of pottery by types and stratification are given. At Tell-Yarmuth, 5 km. south-west of Beth-shemesh, a large Byzantine building was found above stone platforms and house walls from EB III-IV. A small quantity of Kh. Kerak ware is present; the other pottery has parallels at 'Ai and Lachish, though the Yarmuth basins, platters and *pithoi* are distinctively large. MB pottery is absent, LB doubtfully present, and Iron Age sparse. There is no trace of settlement between 586 B.C. and the Byzantine period. There are no sure grounds for identifying the *tell* with any O.T. Yarmuth. The site's main importance is its contribution to our knowledge of EB III-IV pottery.

J.R.B.

BENZINGER, I.: *Hebräische Archäologie* (Angelos-Lehrbücher, I). 3rd. edition (1927). Reprint 1974. Pp. xxiv, 437, 431 text illustrations. (Olms, Hildesheim. Price: DM. 88.00)

This is, of course, a great standard textbook on the institutions of ancient Israel, set against its geographical and cultural context. But much has happened since 1927 — among new discoveries Ras Shamra alone necessitates much revision of what is here written. And can an expensive reprint be justified in view of the availability of R. de Vaux's *Ancient Israel* which covers so much of this ground?

P.R.A.

DEGEN, R., MÜLLER, W. W., and RÖLLIG, W.: *Neue Ephemeris für Semitische Epigraphik, II*. 1974. Pp. 175, plates 14. (Harrassowitz, Wiesbaden. Price: DM. 64.00)

The successor to Lidzbarski's *Ephemeris* (see *B.L.* 1975, p. 24) is here continued. Röllig studies the Phoenician funerary text from Byblos published by Starcky in the Dunand Volume in 1969, re-examines the two amulets from Arslan Tash, producing some new interpretations, and has an essay on carved ivories marked or inscribed in alphabetic script. This is a catalogue of all known examples — 141 — with sketches, including

unpublished pieces from Arslan Tash now in the Badischen Landesmuseum, Karlsruhe. Two of these prove at last that some of the marks are cabinet makers' directions, for they read, 'the lower' and 'the side of the chair' respectively. R. Degen publishes a fragment of an Aramaic papyrus which he assigns to the late seventh century B.C. ('the oldest Aramaic papyrus'), and presents three other small pieces, one belonging to Cowley AP no. 22. His survey paper collects all the smaller inscriptions in Aramaic from Teima, with drawings or photographs for most. Some notes giving new readings for the oldest Syriac inscription, from Birejik, follow. The remainder of the volume is devoted to texts from South Arabia. Degen treats two in Hebrew, the first a list of priestly courses written in the fifth to seventh centuries A.D. presumably for a synagogue in the Sana'a region, the second the Hebrew-Sabaeen bilingual first edited by G. Garbini in 1970, attributed to the end of the fourth century A.D. W. W. Müller has five chapters on various S. Arabian texts. These studies provide exactly the right stimulus for furthering Semitic epigraphy.

A.R.M.

DEVER, W. G., LANCE, H. D., BULLARD, R. G., COLE, D. P. and SEGER, J. D.: *Gezer II. Report of the 1967-70 Seasons in Fields I and II*. Vol. II. 1974. Pp. ix, 137, figs. and lists pp. 82, Pl. LXXV, plans and sections 14 (in pocket). (Hebrew Union College/Nelson Glueck School of Biblical Archaeology, Jerusalem. Price: \$25.00)

Vol. I appeared in 1971 (*B.L.* 1973, p. 14; *Bible Bibliog.*, p. 436). This sequel carries the account of these most important excavations down to the end of the eighth season and in a slightly more finalized form. Some half-dozen other of these technical Reports are envisaged before the comprehensive summing up of the whole project for the general reader as well as the expert. Valuable new evidence from the Israelite period is carefully set out and enables much better use to be made of Macalister's reports of 1912. It is good to know that the next volume is already in the press; this publishing schedule deserves every praise, and will enhance the reputation of all concerned.

D.R.Ap-T.

DION, P.-E.: *La langue de Ya'udi*. 1974. Pp. vii, 509. (Corporation for the Publication of Academic Studies in Religion in Canada. Price: \$5.00)

Although there is little in this dissertation of direct relevance to biblical studies it is a model description of a small corpus of ancient texts within their linguistic matrix. Full references are given to other Aramaic and Canaanite inscriptions (including Ugaritic) and new translations are provided for the Ya'udi texts. Copies are available from SR/CSR Office, Wilfrid Laurier University, Waterloo, Ontario.

M.E.J.R.

GIBSON, J. C. L.: *Textbook of Syrian Semitic Inscriptions*. Vol. 2: *Aramaic Inscriptions* (including Inscriptions in the Dialect of Zenjirli). 1975. Pp. xx, 192, 28 figs. and xii Plates. (Clarendon Press: Oxford University Press. Price: £11.50)

The second volume of this excellent manual of North Semitic inscriptions is published some four years after the appearance of the first (noticed in *B.L.* 1972, p. 16 (*Bible Bibliog.*, p. 360)). Despite the tremendous rise in the cost of production (from £3.00 to £11.50) the Clarendon Press was well advised to heed the request of reviewers to revert to traditional methods of

production for a standard *instrument de travail* of this nature. I like the main title no better than I did four years ago, but the subtitle gives an adequate indication of the contents of the present volume. The Aramaic epigraphic material treated includes representative samples of the written remains preserved in this important *lingua franca* throughout most of the first millennium B.C. Dr Gibson's choice of texts as well as his annotation manifest his profound acquaintance with the various Aramaic dialects as well as his sound judgement in selection, treatment, and general guidance. The epigraphic material at our disposal is now so vast that selections in textbooks of this kind will in future be less useful to the student. The format adopted in the *Neue Ephemeris für semitische Epigraphik* (B.L. 1975, p. 24; 1976, p. 21) is likely to become the standard model. Meanwhile, we have good reason to be grateful to Dr Gibson for his self-sacrificing labours.

E.U.

LIPÍŃSKI, E.: *Studies in Aramaic Inscriptions and Onomastics* (Orientalia Lovaniensia Analecta, 1). 1975. Pp. 240. (Leuven University Press. Price: B.Fr. 750.00)

In this study of various Aramaic inscriptions from the eighth to the second century B.C. the author is concerned with uncertain readings and lacunae, with grammar, personal names, legal background and history. His suggestions for new readings and restorations are often original and will need to be taken into account in future studies. Besides the stelae of Bar-Hadad and Mati-el the author treats the less well known legal deeds written in Aramaic on clay from Assur and Tell Halaf. He claims to find evidence of a Babylonian Aramaic in the 'decree' published by A. Caquot in the Dupont-Sommer *Festschrift*, and gives a fresh interpretation of the inscribed incense burner from Lachish. The Aramaic inscriptions of the Persian and Hellenistic periods often take second place to the papyri, so it is good to have detailed treatments of several here, including the solution of a *crux* in the Sardis Bilingual. The volume emphasizes the spread of Aramaic from the seventh century onwards, and its long survival in Anatolia. The mass of documentation and examples will enhance its value for Aramaists.

A.R.M.

MOORE, C. B. (ed.): *Reconstructing Complex Societies. An Archaeological Colloquium* (Supplements to B.A.S.O.R., 20). 1974. Pp. ix, 169. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$10.00)

The papers presented in this book are revisions of those given at this colloquium which was held in the Massachusetts Institute of Technology in 1972. The discussions which follow each set of papers (main paper, discussions and reply) are based on the taped record of the meetings. The content of the papers is broad both in subject matter and in the geographical distribution of the cultures and economies discussed. Of interest to the O.T. scholar may be the paper on 'The Mesopotamian Social Landscape', and that on 'The Tell: Basic Unit for Reconstructing Complex Societies in the Near East'. However, it must be said that this volume is a collection of papers by archaeologists for archaeologists and although the material therein is interesting and at times thought-provoking for the specialist, the book is not really one for the layman's bookshelf.

J.R.D.

*PAUL, S. M. and DEVER, W. G.: *Biblical Archaeology* (Library of Jewish Knowledge). 1973. Pp. xiii, 290, 105 illustrations. (Keter Publishing House, Jerusalem. Price: \$10.95)

This well produced work has adopted the useful method of treating its material according to category — 'architecture', 'economic life', 'technology and crafts'. In order to make the narrative popular and readable, it frequently stresses the 'biblical' at the expense of the 'archaeology' in the technical sense, making it more a 'biblisches Reallexikon'.

D.R.Ap-T.

PORTEN, B. and GREENFIELD, J. C. (ed.): *Jews of Elephantine and Arameans of Syene (Fifth Century B.C.E.). Fifty Aramaic Texts with English and Hebrew Translations* (Texts and Studies for Students, 41). 1974. Pp. x, 165. (Hebrew University, Jerusalem. Price: \$6.00; Isr. £16.25)

Fifty (says the flyleaf; fifty-one if my arithmetic is correct) texts in Egyptian Aramaic which have already appeared under the names of Cowley, Kraeling and Bresciani-Kamil have been conveniently assembled here. Checks against photographs of the originals have been made and a few new readings offered. There are six sections covering the Mibtāḥiah, Ananiah and Jedaniah archives, miscellaneous legal contracts, name-lists, and 'letters of an Aramean family'. Each section has a brief introduction and the Aramaic is translated into both English and Hebrew. Helpful bibliographical references are provided for each text. The volume is described in the Foreword (*sic!*) as 'a preliminary publication of a complete *Corpus of Aramaic Texts of the Persian Period* which will include introduction, translation, and detailed commentary for each text'. This advance offering is unrepresentative, in that there is no commentary, detailed or otherwise.

R.P.G.

REVIV, H.: *K'tūbōt mitqūpōt ham'luḥah b'eisra'el* (A Commentary on Selected Inscriptions from the Period of the Monarchy in Israel) (M'qōrōt l'tol'dot 'am yisra'el, 1). 1975. Pp. 94, 7 plates, texts in folder. (The Historical Society of Israel: The Zalman Shazar Centre, Jerusalem. Price: \$4.00)

For readers of modern Hebrew this is a helpful presentation of the Mesha, Siloam Tunnel, and Royal Steward Tomb inscriptions, and of ostraca from Mesad Hashavyahu, Arad (nos. 1–4), and Lachish (nos. 2–6). The line by line commentary gives brief elucidation of the texts, citing many comparable O.T. and other ancient usages. An historical discussion concludes each chapter. Among valuable notes Reviv relates *qrhh* of Mesha 3 to Akkadian *kirhu* 'citadel', and argues for *dlt* in Lachish 4.3 as a writing tablet.

A.R.M.

SCHMID, H. H.: *Die Steine und das Wort. Fug und Unfug biblischer Archäologie*. 1975. Pp. 264, many line drawings, sketches and plates, some in colour. (Theologischer Verlag, Zurich. Price: S.Fr. 36.00)

The first chapter indicates the archaeological excesses of F. Delitzsch on the one hand and W. Keller and E. von Däniken on the other. The author then deals with nine well known areas where the evidence of archaeology has been subject to misuse. Eight chapters deal with the O.T. and one with the relationship of the N.T. to Qumran. While obviously not exhaustive or infallible, the book gives excellent guidance on 'What has archaeology done, and not done, for Bible study?'

D.R.Ap-T.

WISEMAN, D. J.: *Chronicles of Chaldaean Kings (626–556 B.C.) in the British Museum*. 1974. Pp. xii, 100, 21 plates. (British Museum Publications, London. Price: £4.25)

This is an unaltered reprint by photolithography of a work reviewed by D. Winton Thomas in this Society's *Book List* 1957, p. 21 (*Decade*, p. 21). The importance of these texts has been widely recognized in subsequent historical research.

H.W.F.S.

WRIGHT, G. E. and FREEDMAN, D. N. (ed.): *The Biblical Archaeologist Reader*. Vol. 1. Reprinted 1975. Pp. xx, 342 including 25 plates and 3 figures.

CAMPBELL, E. F., JR. and FREEDMAN, D. N. (ed.): *The Biblical Archaeologist Reader*. Vol. 2. Reprinted 1975. Pp. xiv, 420 including 39 plates, 7 maps and figures. (American Schools of Oriental Research and Scholars Press, Missoula, Montana. Price: \$7.00 (cloth), \$4.20 (paper) the set)

In 1961, 1964 and 1970 respectively three volumes of the *Biblical Archaeologist Reader* were published by Anchor Books (Doubleday), New York. Volumes 2 and 3 were reviewed in *B.L.* 1966, p. 13 (*Decade*, p. 633) and *B.L.* 1971, p. 16 (*Bible Bibliog.*, p. 292) respectively. Volume 1 was not reviewed in *B.L.* These volumes contain selected articles from the *Biblical Archaeologist* which originally appeared in the years 1938–1959/1940–1963/1946–1969, reprinted with some revisions. Volumes 1 and 2 are here reprinted both in paperback and hardback. For a review of Volume 2 see the earlier note in *B.L.* Volume 1 covers a wide range of subjects including an appraisal of the work of Nelson Glueck (G. E. Wright), evidence concerning the Flood (J. Bright), W. F. Albright on the Cherubim and on 'King Joiachin in Exile', the Babylonian Chronicle (D. N. Freedman), the Elephantine Papyri (E. G. Kraeling), the Temple in the ancient Near East (various authors), the Priestly Tabernacle (F. M. Cross, Jr) and the Radiocarbon Method and its application (D. Collier, O. R. Sellers, G. E. Wright). These articles are all available to those who have access to the *Biblical Archaeologist*, and some are of course outdated; but the fact that these volumes have been reprinted and in a more durable form is proof that they have not outlived their usefulness.

R.N.W.

YADIN, Y.: *Hazor. The Rediscovery of a Great Citadel of the Bible*. 1975. Pp. 280, many illustrations, some in colour, and maps. (Weidenfeld and Nicolson, London. Price: £5.25)

This is a companion volume to Yadin's *Bar-Kokhba* (*B.L.* 1974, p. 17), expounding skilfully the major discoveries and problems of Hazor. Thus the 'enclosure' is a huge lower city, destroyed in the 13th century B.C. by Joshua (Yadin discounts Judg. 4.1 f., 24). Semi-nomadic or undefended settlements existed on the upper city from then until Solomon rebuilt Hazor with gateway and casemate walls like those of Gezer and Megiddo. In Ahab's time came various large buildings, an offset-inset wall, and the water-shaft and tunnel. Little is said of periods prior to MB II, though Yadin found evidence for MB I and EB settlements on the *tell*. The argument and illustrations are clear and direct. This is a book with which to enthuse students; for greater detail one turns to Yadin's Schweich Lectures (1970) (*B.L.* 1974, p. 17).

J.R.B.

YADIN, Y. (ed.): *Jerusalem Revealed. Archaeology in the Holy City 1968-1974*. 1975. Pp. viii, 136, with 4 colour plates, 8 maps, numerous black and white illustrations. (Israel Exploration Society; Shikmona Publications, Jerusalem. Price: \$15.00)

This volume contains adaptations of 32 articles which have appeared in Hebrew in the quarterly *Qadmoniot*; most are devoted to the ancient city, with smaller groups for the medieval and modern periods. A supplement provides a tabulated survey of archaeological work in Jerusalem from 1863. The volume thus brings together reports on various aspects of recent work, much of which has also appeared in other publications. The disadvantage of the method is the considerable degree of overlap between independent articles, and sometimes a lack of clear correlation between work described and the maps and plans. Thus N. Avigad's account of work in the Jewish Quarter (pp. 41-51) refers to nine areas cleared, though I have been unable to discover any precise indication of these on any plan. There is some degree of oversimplification of historical and biblical questions, and occasional rather slighting references to earlier archaeological work.

P.R.A.

3. HISTORY AND GEOGRAPHY

BABA, K.: *Me de miru Seisho no Sekai* (Views of the Biblical World). 1975. Pp. 296. (Business Research, Osaka. Price: ¥ 8,500)

This is a pleasant and readable volume written out of a real love for its subject. Part I comprises an account of biblical geography and history with a chronological table. Part II contains 363 photographs in colour mostly taken by the author himself, classified under seven countries related to the Bible. Two fifths of these are of Israel. Part III consists of notes and comments on the photographs.

K.K.S.

COMPAGNONI, P.: *Sinai. The Exodus Trip*. 1974. Pp. 147. (Franciscan Printing Press, Jerusalem. Price: \$4.50)

This is a translation into English of a book reviewed in *B.L.* 1975, p. 31.

R.N.W.

DAICHES, D.: *The Quest for the Historical Moses. The Robert Waley Cohen Memorial Lecture, 1974*. 1974. Pp. 25. (The Council of Christians and Jews, London. Price: 30p.)

DAICHES, D.: *Moses: Man in the Wilderness*. 1975. Pp. 264, 24 colour plates, 100 illustrations in black and white. (Weidenfeld and Nicolson, London. Price: £6.50)

The first of these works is no more than a summary of the larger book. *Moses: Man in the Wilderness* is a handsome volume, with numerous illustrations of Palestinian sites and representations of Moses in works of art, and is not expensive by today's standards. The author is both a Jew and a professor of English, and it is perhaps these two insights which constitute the particular interest of his studies, as for instance his attempt to convey the spirit of the poem in Exod. 15 by rendering it in 'the old

alliterative Anglo-Saxon heroic style'. After a brief description of the world of the second millennium and the patriarchal traditions, he moves through Exod.-Deut. in order to discover what can be known of Moses as a historical figure. He is convinced that it is possible to discover a real human being behind the traditions and that many of Israel's distinctive beliefs and practices were the result of his creative personality. His presentation is largely indebted to scholars such as Buber, Albright and Bright. From the point of view of the *Alttestamentler* there is little new here and the conclusions are highly debatable, but the non-specialist will find here a stimulating, reliable and attractive account of Moses.

J.R.P.

EDWARDS, I. E. S., GADD, C. J., HAMMOND, N. G. L., and SOLLBERGER, E. (ed.): *The Cambridge Ancient History*. Vol. II, Part 2. *History of the Middle East and the Aegean Region c. 1380-1000 B.C.* 3rd edition, 1975. Pp. xxiv, 1128, with 16 maps, 3 tables and 17 text figures. (Cambridge University Press. Price: £12.50)

The first part of Vol. II was noted in *B.L.* 1974, p. 18; Vol. I in 1971, p. 19 and 1972, p. 19 (*Bible Bibliog.*, pp. 295, 363). Some notes have also been given on the individual fascicles — now in some measure revised. The range of contents is immense, extending to the western Mediterranean. The chapters which deal with the surrounding areas are all of importance for the context of the earlier biblical material. This volume brings chapters by O. Eissfeldt on the Exodus and wilderness periods, and on the settlement and monarchy to Solomon. An important contribution by H. J. Franken assesses cautiously the problems of archaeological evidence and interpretation. One on the Sea Peoples by R. D. Barnett overlaps with one by W. F. Albright on Syria, the Philistines and Phoenicia, with characteristic differences between the caution of the former and the at times overconfidence of the latter. A judicious survey of Ugarit by M. S. Drower, one of Akhenaten by C. Aldred, and one of the Amarna letters and their interpretation by W. F. Albright are closely linked with biblical questions. Assyria and Babylonia for the period are handled in two chapters by J. M. Munn-Rankin and D. J. Wiseman. Useful bibliographies — inevitably still needing further updating — are provided. A volume of plates is promised to illustrate the completed revision of Vols. I and II, now much larger than their predecessors.

P.R.A.

GÖRG, M.: *Untersuchungen zur hieroglyphischen Wiedergabe Palästinischer Ortsnamen* (Bonner Orientalische Studien, NS 29). 1974. Pp. 226, 3 plates. (Selbstverlag des Orientalischen Seminars der Universität Bonn. Price: DM. 49.00)

This work contains 19 short studies of 21 place-names (plus 'Beth-') found in the O.T. and in ancient Egyptian geographical name-lists, etc. (mainly of the Middle and New Kingdoms). The terms studied are: Adoraim, Edrei, Ono, Achsaph, Apheq, Ascalon, Berothai/Beeroth, Beth-Shan, 'Beth-', Gezer, Ha(m)math, Hazor, Tob, Jarmuth, Megiddo, (Maaleh-)Aqrabbim, Rehob, Shime'on/Shimron, and Sharon. In each case, the author notes principal O.T. references, lists and discusses Egyptian occurrences and variant spellings (concentrating on the so-called Egyptian 'syllabic orthography'), and ends with geographical conclusions. This is a rather specialized critique of previous interpretation of the Egyptian writings, offering few gains of much consequence. Hieroglyphs (badly drawn) are used largely without transliteration.

K.A.K.

*HEATON, E. W.: *Solomon's New Men. The Emergence of Ancient Israel as a National State* (Currents in the History of Culture and Ideas). 1974. Pp. 216 including 77 illustrations and 3 maps. (Thames and Hudson, London. Price: £4.50)

As a subscriber to the view that the age of Solomon was one of astonishingly rapid cultural and intellectual achievement, the author seeks to account for this, mainly in terms of the influence of Egyptian education and 'wisdom'. He disclaims originality for himself; and indeed one of the chief merits of his book is that it assembles in an orderly and readable form a mass of information previously hidden away in specialist journals. But there is originality in the handling of this material. Perhaps too little credit is given to non-Egyptian influences, but it is good that an attempt should be made to dispel the common impression that 'Semitic' is the word which will open all doors to an understanding of Israel's culture. One of the most interesting sections is that on the 'Yahwist's History', though this reviewer is not fully convinced by the Egyptian analogues proposed here. This is a useful and attractive survey of an important period in Israel's history, and will be most useful to students and other non-specialists. The illustrations are abundant and well chosen.

R.N.W.

*HERRMANN, S.: *A History of Israel in Old Testament Times*. Translated by John Bowden. 1975. Pp. xiii, 364, 8 maps. (S.C.M. Press, London; Fortress Press, Philadelphia. Price: £6.00; \$15.50)

This translation of Herrmann's *Geschichte Israels in alttestamentlicher Zeit*, reviewed in *B.L.* 1974, p. 19, will be much welcomed by those who have long lamented the lack of a general work in English intermediate between the relative conservatism of J. Bright and the radicalism of M. Noth. The translator's style is governed perhaps too much by the German original, but this does not sufficiently detract from its lucidity to upset the student reader.

J.W.M.

JEPSEN, A. with FREYDANK, H., HERRMANN, S., MORAWE, G. and SCHUNCK, K.-D.: *Von Sinuhe bis Nebukadnezar. Dokumente aus der Umwelt des Alten Testaments*. 1975. Pp. 248, 89 photographs, 6 maps and 12 drawings. (Calwer Verlag, Stuttgart; Kösel Verlag, Munich. Price: DM. 38.00)

A short historical survey of Palestinian sites excavated down to 1967 precedes a brief sketch of the course of Near-Eastern history. Then follows a review of materials now available relating to the history of Palestine, first in the pre-Israelite period and then while Israel lived out her troubled centuries. Translations of over two dozen of the most relevant published texts are included and give the book its sub-title. A short résumé of the material available to elucidate Israel's chronology is then followed by chronological tables, bibliographies, indexes and good photographs. This useful work will give the general reader a good idea of what modern discoveries have done to illuminate O.T. history, especially in the political and socio-economic spheres.

D.R.Ap-T.

MALAMAT, A. (ed.): *ham'lūkāh hayisrā'ēlīt b'erē'shitāh* (*The Rise of the Israelite Monarchy*) (Issues in Jewish History, 2). 1975. Pp. 150, including tables, maps and plans. (The Historical Society of Israel: The Zalman Shazar Centre, Jerusalem. Price: \$4.00)

This volume makes more readily available ten articles by Israeli scholars on aspects of the Israelite monarchy from Saul to Rehoboam. With the exception of the essay by S. Yeivin on the beginnings of the House of David and the chapter on Solomon from E. Auerbach's *Wüste und Gelobtes Land* (which recent archaeological work has rendered out-of-date in some respects), all the articles were first published during the last twenty years. B. Mazar writes on 'Kingship in Israel' and 'The Cities of the Priests and the Levites'; S. Talmon on 'The Ways of the King (1 Samuel 8)'; A. Eilat on differences over kingship between Israel and Judah; A. Biram on the rise and fall of Saul; Z. Kallai on administrative divisions under Rehoboam; and the editor on 'Relations with Egypt and Syria under David and Solomon' (published in English in *Biblical Archaeologist* 21 (1958)) and constitutional aspects of the separation of the kingdoms. It is a most useful collection of studies — unfortunately there is no index.

G.I.D.

MICHAUD, R.: *Les patriarches. Histoire et théologie* (Lire la Bible, 42). 1975. Pp. 176. (Editions du Cerf, Paris. Price: Fr. 27.00)

In a clearly presented account the author first describes briefly the history, religion and thought of the ancient oriental world. In his reconstruction of the history of the patriarchs effective use is made of the researches of Alt, Noth and de Vaux in tracing the growth of the traditions of the patriarchs (the Jacob traditions being taken as primary and as the crystallization point of the others), and in distinguishing an ancestor Jacob from an ancestor Israel. The second part of the book describes the universalizing treatment of the traditions by J, who sees the fulfilment of the promise to the patriarchs in the Davidic kingdom, the nationalism of E, with his concern for covenant obedience especially in the face of Canaanite cults, and P's encouragement to faith in the face of the disaster of the exile.

A.D.H.M.

PIILONEN, J.: *Hippolytus Romanus, Epiphanius Cypriensis and Anastasius Sinaita. A Study of the Diamerismos tēs gēs* (Annales Academiae Scientiarum Fennicae, Series B, no. 181). 1974. Pp. 41. (Academia Scientiarum Fennica, Helsinki. Price: Mkk. 10.00)

The table of nations in Genesis 10 was hellenized and brought up to date by later Bible students. One Greek version of the table, included by Epiphanius of Salamis (4th century A.D.) in his *Ancoratus* (ch. 113), presents a remarkably corrupt list of the Semitic peoples. Piilonen argues that the true text of this list is preserved in the *Florilegium* ascribed to Anastasius of Sinai (c. A.D. 700), and further that Epiphanius' list is an expansion of one originally appearing in the *Chronicon* of Hippolytus (A.D. 234).

F.F.B.

SCHAEFFER, F. A.: *Joshua and the Flow of Biblical History*. 1975. Pp. 192. (Hodder & Stoughton, London. Price: £2.95)

A book of meditations on the events of the life of Joshua, in which the Mosaic authorship of the Pentateuch is accepted (indeed 'the fact that Joshua's generation accepted the Pentateuch as authoritative is more than a mere breath of fresh air in the heavy smog which surrounds present liberal scholarly discussion') and the historicity of every detail related is presupposed.

A.D.H.M.

VOGT, K.: *Wenn ihr in das Land kommt. Kleine Geschichte Israels* (Stuttgarter Kleiner Kommentar, AT 24). 1974. Pp. 98 including tables of weights and measures and 8 maps. (KBW Verlag, Stuttgart. Price: DM. 8.40)

As indicated in the sub-title this is a survey of the history of Israel, extending from Patriarchal times to A.D. 70. It utilizes the results of the latest critical scholarship in the briefest possible compass, and is generally well-informed in up-to-date archaeology, except that the famous stables of Megiddo are still credited to Solomon. Certain vital matters, e.g. questions in the Book of Job, suffer from the limitations the writer has imposed on himself. In such a work, which might well have been wholly objective, certain fresh views of the author are welcome, for instance the view that the activity of Ezekiel was limited to between 597 and 586 B.C.

J.G.

4. TEXT AND VERSIONS

Das Alte Testament hebräisch-deutsch. Biblia Hebraica mit deutscher Übersetzung. 1974. Pp. xxxiv, 1447. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 49.00)

This is a reproduction of the sixteenth edition of *Biblia Hebraica* with Luther's German translation in parallel columns. An appendix contains the synagogue Torah and Haphtora lectionary and a chronological table prepared by A. Jepsen. The need to accommodate the two texts has necessitated an unusually wide page (7 $\frac{3}{4}$ in.). Even so the German text has been reduced to a size which will try the eyes of many readers. In a curiously apologetic preface the editors (H. Gese, H. P. Rüger and P. Stuhlmacher) attempt to defend the decision to reprint the old *BH* rather than to wait for the completion of *BHS*. The idea of printing the Hebrew Bible with a modern vernacular translation will be welcomed by beginners in Hebrew, and a similar edition with an English translation would be very useful; but this particular attempt suffers from disadvantages which could surely have been avoided.

R.N.W.

Biblia Hebraica Stuttgartensia. Editio Funditus Renovata. Ed. K. Elliger and W. Rudolph. Fasc. 15. *Liber Chronicorum*, praeparavit W. Rudolph. 1975. Pp. x, 116. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80)

This further fascicle of *BHS* follows the same pattern as those which have already appeared, and which are noted in *B.L.* 1969, p. 16 (*Bible Bibliog.*, p. 142), where the principles of the new edition are set out; *B.L.*

1970, p. 23; 1972, p. 21; 1973, p. 19 (*Bible Bibliog.*, pp. 213, 365, 441); 1974, p. 23 and 1975, p. 34. Explanations of much of the editorial material may be found in the editor's commentary on *Chronikbücher* in the *Handbuch zum Alten Testament* series.

J.G.S.

CAMILO DOS SANTOS, E.: *An Expanded Hebrew Index for the Hatch-Redpath Concordance to the Septuagint*. No date (1975). Pp. i, 224. (Dugith, Jerusalem. Price: Isr. £50; \$13.00)

The reverse index to Hatch and Redpath has wasted immense amounts of the time of scholars, because it registers only the pages on which Greek words appear, and not the Greek words themselves. This is a well-meaning attempt to remedy this. The left column of each page is a column of the Hatch-Redpath index, photographically copied. From each line of page numbers, lines are drawn across the page, and these are filled with the Greek words in question, written by hand. For the author clearly this has been a work of love. Unfortunately, his Greek hand is rather large and sprawling, where only a very small and neat hand could have done the job. The result is a painful congestion of material, which makes the work appalling to look at and hard to use. The desperateness of this expedient can only add to the urgency for something better to be done.

J.B.

DÍEZ MACHO, A.: *Neophyti I. Targum Palestinense MS de la Biblioteca Vaticana. Tomo IV, Números*. 1974. Pp. 102*, 707. (Consejo Superior de Investigaciones Científicas, Madrid. Price: Pts. 4,000)

The *editio princeps* of Codex Neofiti on Numbers follows the pattern set in the previous volumes (cf. *B.L.* 1971, p. 21 (*Bible Bibliog.*, p. 297); 1974, p. 24): the printed Aramaic text, accompanied by a critical apparatus, faces an annotated Spanish translation. There are also French and English renderings, for which R. Le Déaut and M. McNamara are responsible. In an introduction of 102 pages (in Spanish), Professor Díez Macho brings together sundry considerations on bibliography, recent literature on the Targums, the dating of Neofiti, the various fragmentary Targums, hermeneutics and exegesis, and on the Aramaic of the Targum. At the end of the volume (pp. 645–707), E. B. Levine furnishes (in English) a list of parallels to Pseudo-Jonathan and Neofiti on Numbers. The publication of the final volume on Deuteronomy is eagerly awaited.

G.V.

GOSHEN-GOTTSTEIN, M. H. (ed.): *The Book of Isaiah*. Parts I–II (The Hebrew University Bible). 1975. Pp. iv, iv (Hebrew), 80. (Magnes Press, The Hebrew University, Jerusalem. Price: \$25.00)

The *Sample Edition* of four chapters of Isaiah (2, 5, 11, 51) was reviewed in *B.L.* 1966, p. 18 (*Decade*, p. 638). The new fascicle, which follows the same principles, contains Isaiah 1:1–22:10. A separate card supplies the reader with a brief guide to the way in which the textual evidence is set out, and a list of the principal sigla. The editor and his colleagues are to be congratulated on the appearance of this fascicle, and it is to be hoped that further fascicles of this important work will be published before long.

J.A.E.

KENYON, F. G. and ADAMS, A. W.: *The Text of the Greek Bible*. Third edition, revised and augmented (Studies in Theology). 1975. Pp. ix, 275. (Duckworth. London. Price: £8.95)

This issue forms the last round of the rather complicated story of editing this renowned handbook by the late Sir Frederick Kenyon, first published in 1936 with a second edition, with minor changes, in 1948. In 1961 (*B.L.* 1963, p. 19; *Decade*, p. 413) a so-called second edition, translated into German, appeared with the text substantially revised by A. W. Adams, but there does not seem to have been a corresponding English edition. The present, third, edition has been extensively enlarged by A. W. Adams, and provides an excellent handbook for students. Bibliographical notes are comprehensive, and the discussion is a remarkably clever fusion of Kenyon and Adams material.

B.J.R.

MAGIL, J.: *The Englishman's Hebrew-English Old Testament, Genesis — 2 Samuel*. 1974. Pp. (5), 882. (Zondervan, Grand Rapids, Michigan. Price: \$19.95)

This appears to be a photographic reprint of a work originally issued in 1899, and its date is reflected in the fact that certain passages (e.g. Leviticus 18:6–23) are left untranslated for reasons of decency! The method followed is that of setting the Hebrew and English in parallel columns phrase by phrase, and thus facilitating the learning process in a way which is not practicable in an interlinear translation. One wonders however whether an individual pupil really needs to follow this method for more than perhaps two biblical books, and a reprint of part of the text might have fulfilled the original intention of making the aid to study available at a 'popular price, . . . within the reach of everybody'.

A.G.

ORLINSKY, H. M. (ed.): *1972 and 1973 Proceedings, International Organization for Masoretic Studies* (Masoretic Studies, 1). 1974. Pp. vi, 171. (International Organization for Masoretic Studies (IOMS) and the Society of Biblical Literature; distributed by Scholars' Press, University of Montana, Missoula. Price: \$7.50 (cloth); \$2.80 (paper; members \$2.00))

This book reproduces from a variety of typescripts papers read at meetings of the IOMS in Los Angeles in 1972 and Chicago in 1974, and gives other information about the Organization. The papers are by M. B. Cohen and D. B. Freedman, A. Dotan, I. O. Lehman, D. Lyons, S. Morag, F. Pérez Castro, E. J. Revell, J. P. Siegel, M. Weinberg, P. Wernberg-Møller, and F. N. Reiner; and there are abstracts of papers by F. Díaz Esteban, S. Z. Leiman, G. E. Weil, M. Dietrich, O. Loretz, and D. B. Weinberg. This collection of essays will be useful to all students of the Hebrew Bible, and indispensable to specialists in Masoretic studies.

J.A.E.

SCHENKER, A.: *Hexaplarische Psalmenbruchstücke. Die hexaplarischen Psalmenfragmente der Handschriften Vaticanus graecus 752 und Canonici-anus graecus 62* (Orbis Biblicus et Orientalis, 8). 1975. Pp. xxvii, 446. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 90.00)

This work is based on a dissertation and a *Habilitationsschrift* prepared under the guidance of J. D. Barthélemy. It contains the Hexa-

plaric text of Ps. 77:30, 36–82:16 from manuscripts in the Vatican and Bodleian Libraries, of the eleventh and twelfth centuries, respectively. The text is preceded by lists of editions of the LXX, authorities for Hexaplaric readings, modern scholarly literature, and abbreviations, and by an introduction which summarizes previous work on the Hexapla and describes the present edition and the manuscripts on which it is based, and discusses questions such as their value for the study of methods of translation used in the younger Greek versions. There is also a substantial commentary (145 pages) on the text. Finally, there are four indexes: Hebrew words translated in the two manuscripts, and their Greek renderings; Greek words, and the Hebrew to which they correspond; biblical references and the relevant Greek and Hebrew words mentioned in the commentary; subjects and names in the commentary.

J.A.E.

STRELCYN, S.: *Catalogue of Ethiopic Manuscripts in the John Rylands University Library of Manchester*. 1974. Pp. xii, 116, including 10 plates. (Manchester University Press. Price: £4.95)

This excellent catalogue contains a description of the forty-two Ethiopic manuscripts in the possession of the John Rylands University Library of Manchester. For readers of the *Book List* the seven biblical manuscripts (including a fine copy of the books of Enoch, Job, Judges and Kings) are likely to be of greatest interest.

M.A.K.

WEVERS, J. W.: *Text History of the Greek Genesis* (Mitteilungen des Septuaginta-Unternehmens (MSU), XI: Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse III, 81). 1974. Pp. 236. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 98.00)

This study is to be read in conjunction with Wevers' edition of the text in the Göttingen series, published in the same year (see *B.L.* 1975, p. 39). Basically, a chapter is devoted to each of the groups of manuscripts or sources; chapter 12 explains some decisions taken in the printing of the critical text, and ch. 14 gives 'a summary statement'. The work begins abruptly with no kind of introduction or explanation, and the style is often one of laconic assertion, punctuated by longish lists of examples. It is interesting to compare the companion volume on I Ezra by Hanhart (see *B.L.* 1976, p. 88).

J.B.

5. EXEGESIS AND MODERN TRANSLATIONS

ALEXANDER, J. A.: *The Psalms Translated and Explained* (Religious Heritage Library). 1975. Pp. 564. (Baker Book House, Grand Rapids, Michigan. Price: \$9.95)

J. A. Alexander (1809–1860), latterly Professor of Biblical and Ecclesiastical History at Princeton Theological Seminary, was an orientalist and biblical scholar of immense erudition. His commentaries on Isaiah and the Psalms, as well as several on N.T. books, had instant success on both sides of the Atlantic. *The Psalms*, which originally appeared as a 3-volume work in 1850, had sold 10,000 copies by 1854. The present publication is a photolith reproduction, with no editorial comment or alteration, of a one volume edition issued in 1873. By modern canons of interpretation there is

much that will be judged conservative, such as the author's treatment of the psalm titles or his handling of the messianic psalms, but this does not detract from the value of his work, for his intention is certainly not to present a sectarian view-point. His purpose is to aim 'exclusively at *explanation*, the discovery and statement of the meaning', and in this pursuit his work far surpasses many of its present-day counterparts. Here is a monumental work of scholarship; it is a pity it has lain forgotten for so long.

J.W.M.

Das Alte Testament (Einheitsübersetzung der Heiligen Schrift). 1974. Pp. 1,810, including 6 maps. (Katholische Bibelanstalt, Stuttgart. Price: DM. 38.00)

The publication of this volume completes a work which has taken 12 years to produce; the N.T. volume appeared in 1972. It has been undertaken in the spirit of the Constitution on Divine Revelation (Vatican Council II), which called for useful and accurate Bible translations from the original texts. The sponsors are the Catholic bishops of Germany, Austria, Switzerland and Luxemburg with the bishop of Liège; hence the term *Einheitsübersetzung*. The translation is designed for church and school; its idiom is contemporary and pleasantly readable without departing unnecessarily from the original wording. It is textually up-to-date: full use has been made, for example, of the evidence of the biblical manuscripts from Qumran. All the books of the Vulgate O.T. canon are included, but there is one deviation from the Vulgate order: 1 and 2 Maccabees are placed (as in the Jerusalem Bible and New American Bible) at the end of the other narrative books (immediately after Esther) and not at the end of the O.T. So far as a reviewer who is not a native German speaker can judge, the translators have succeeded admirably in the task which they undertook.

F.F.B.

BARSOTTI, D.: *Jonas*. Translated by E. de Solms. 1974. Pp. 99. (Editions Téqui, Paris. Price: Fr. 12.00)

This is a French translation of a book published in Italian in 1967 with the title *Meditazione sul libro di Giona*. The author accepts the critical opinion that the book of Jonah is early postexilic, and sees in it a reference to the nonfulfilment of Ezekiel's prophecy of the fall of Tyre. But his main purpose is theological. This is an attractive, though occasionally rather repetitious, meditation for the Christian reader in the form of a discursive commentary. While the author is concerned to point out the lessons of the book for Christians he deals faithfully with its main religious themes and does not allow his homiletic purpose to distort the original meaning.

R.N.W.

BLOCHER, H.: *Songs of the Servant. Isaiah's Good News*. 1975. Pp. 79. (Inter-Varsity Press, London. Price: 80p)

This is a popular exposition written in English by a French conservative Evangelical of the Servant Songs in Deutero-Isaiah and their immediate contexts defined as Isa. 42:1-9; 49:1-13; 50:4-11; 51:16; 52:13-53:12; 61:1-4. It is taken as axiomatic that the christological interpretation must be correct since it was held by Jesus himself and by the N.T. writers. From this standpoint the author has presented an attractive exegesis — for which he claims no originality — of these passages as seen from the perspective of the N.T.

R.N.W.

BOLING, R. G.: *Judges. A New Translation with Introduction and Commentary* (Anchor Bible, 6A). 1975. Pp. xxi, 338, with 10 illustrations, 4 maps, 1 chronological table. (Doubleday, New York. Price: \$8.00)

Although this commentary contains some good material it is generally disappointing for a number of reasons. Firstly, it is very often quite obscure, as for example in the explanation of the relationship of Judg. 4 and Josh. 11, but also in many other places both in the commentary and in the introduction where some sentences are to me impenetrable. Secondly, it is sometimes ambiguous: does the author believe JE to be present in Judges or not? Thirdly, no clear idea is given of the present state of research in the Book of Judges. It may not be the function of the series to provide a summary of recent work, but in spite of this the significant contributions of Richter in particular surely deserve much more than the one or two rather vague allusions which the introduction actually allows him.

A.D.H.M.

CAMPBELL, E. F., JR.: *Ruth. A New Translation with Introduction, Notes and Commentary* (Anchor Bible, 7). 1975. Pp. xx, 189. (Doubleday, New York. Price: \$8.00)

This is a useful addition to the Anchor Bible, and provides many more detailed notes than some of the earlier volumes. The special interest of the writer is in the artistry of the story-teller, and he is influenced by F. I. Andersen in this respect, as by F. M. Cross and D. N. Freedman on questions of text and language. One suggestion is that Boaz and Naomi are made to use obsolescent language as part of their characterization as belonging to the older generation. The commentary is painstaking and thorough, and well informed on matters of archaeological and linguistic concern. In addition to a discussion of the literary questions, the introduction contains useful sections on the date (earlier rather than later in the period 950–700 B.C.), theology, place in the Canon, and textual transmission. The bibliographical references are very full, and this commentary will be essential for future students of Ruth, as well as offering much that can be assimilated by the general reader.

A.G.

DOMMERSHAUSEN, W. and ARENHÖVEL, D.: *Im Schatten des Tempels. Esra-Nehemia; 1/2 Makkabäer* (Stuttgarter Kleiner Kommentar, AT 8). 1974. Pp. 134. (KBW Verlag, Stuttgart. Price: DM. 8.80)

For some general remarks on this series see the note on the commentary by B. Lang in *B.L.* 1975, p. 47. As in the other volumes in the series the authors (Dommershausen on Ezra-Nehemiah, Arenhoevel on 1/2 Maccabees) provide short introductions, setting out the main points of the contemporary critical position, and a commentary based on sizeable paragraphs of the text (not included). The commentary is of the running kind, though containing many notes on points of detail; at times it comes close to expansive paraphrase. The lack of running headlines makes it difficult to find a particular passage quickly. No bibliography is given. The volume will certainly prove useful for the readers to whom it is directed.

P.R.A.

FORRESTER-BROWN, J. S.: *The Two Creation Stories in Genesis*. 1974. Pp. xiii, 289. (Shambala Publications, Berkeley, California. Distributed by Routledge and Kegan Paul, London. Price: \$3.95; £1.95)

This book, first published in 1920, gives a verse-by-verse allegorical interpretation of Gen. 1–3, which draws heavily on the Platonising exegesis of Philo and his followers and on the Kabbala. It is unlikely to be of great interest either to scholars or to the general public.

G.I.D.

*FUERST, W. J.: *The Books of Ruth, Esther, Ecclesiastes, The Song of Songs, Lamentations* (The Cambridge Bible Commentary on the N.E.B.). 1975. Pp. x, 266. (Cambridge University Press. Price: £6.90 (cloth), £2.75 (paper))

This book follows the pattern established by earlier volumes in the series. After a note on 'The Five Scrolls' which explains to the reader why these books have been dealt with in one volume, the five books each receive a separate commentary. Each has an introduction which sets out lucidly the general problems of the interpretation of that particular book, then in the commentary itself the ideas and outlook of each book are expounded. In view of the dearth of commentaries on these books this is a particularly valuable addition to the Cambridge series which can be wholeheartedly commended to the student, teacher and preacher alike.

J.R.

GOUDERS, K.: *Herr, öffne meine Lippen. Aus dem Buch der Psalmen* (Stuttgarter Kleiner Kommentar, AT 22/i). 1974. Pp. 76. (KBW Verlag, Stuttgart. Price: DM. 6.80)

SCHÜNGEL, P.: *Schule des Betens. Die Klage- und Dankpsalmen* (Stuttgarter Kleiner Kommentar, AT 22/ii). 1974. Pp. 76. (KBW Verlag, Stuttgart. Price: DM. 6.80)

In these two little volumes from Catholic circles a simple guide is given to the entire Psalter by way of the main types and themes. The first volume presents all the types except the Individual and Communal Laments and Thanksgivings, which are left to the second volume. The needs of present piety are approached from a scholarly base.

J.H.E.

HAAG, E.: *Das Buch Jeremia. Teil I* (Geistliche Schriftlesung, 5/1). 1973. Pp. 271. (Patmos Verlag, Düsseldorf. Price: DM. 14.40)

This book belongs to a series of O.T. and N.T. commentaries with a particular theological and devotional orientation, and is the first part (chs. 1–24) of a commentary on Jeremiah by the Professor of O.T. at Trier. The exegesis is lucid and scholarly, and this is an admirable book of its kind. It seeks to implement the objectives defined in the preface not by straining after artificial connexions between Jeremiah and the N.T. but by allowing the book to speak for itself in the belief that the O.T. is necessary for Christianity and that our understanding and appropriation of the N.T. is inadequate and impoverished if it is not supplemented and enriched by the O.T.

W.McK.

*HABEL, N. C.: *The Book of Job* (The Cambridge Bible Commentary on the N.E.B.). 1975. Pp. x, 240. (Cambridge University Press. Price: £4.65; \$14.95 (cloth), £2.20; \$5.95 (paper))

Habel's commentary follows the now well-established format of the Cambridge series, and gives a clear and helpful guide to the present position in the study of Job. He is properly critical of some of the interpretations and rearrangements of the N.E.B. It is a pity that he does not more often take up a firm position on critical problems (e.g. on the Elihu speeches); and the style of some of the comments seems a little awkward. Nevertheless this is a very useful commentary.

J.V.M.S.

*HERBERT, A. S.: *Isaiah 40-66* (The Cambridge Bible Commentary on the N.E.B.). 1975. Pp. xii, 204, 2 maps. (Cambridge University Press. Price: £5.50 (cloth), £2.50 (paper))

Professor Herbert maintains the standard of his first volume of Isaiah (*B.L.* 1974, p. 31) and of this useful series of commentaries (*B.L.* 1972, p. 23; *Bible Bibliog.*, p. 367). The reader's attention is carefully drawn to a number of places where the translation is inadequate and to the contacts of the chapters with the Psalter. The religious meaning and value of the book are well brought out.

J.N.S.

KIDNER, D.: *Psalms 73-150. A Commentary on Books III, IV and V of the Psalms* (Tyndale Old Testament Commentaries). 1975. Pp. viii, 259-492. (Inter-Varsity Press, London. Price: £3.10 (cloth); £2.35 (paper))

Both the strengths and the limitations of this volume are what one would have expected from its predecessor, with which the pagination is continuous (see *B.L.* 1974, p. 35). On the one hand there are interesting comparisons of different translations of words and phrases, allusions to analogous themes elsewhere in the Bible, and devotional notes which many will find helpful; on the other hand the answers to all critical problems seem to be laid down beforehand and the positive value of modern psalm-study seems largely to be ignored.

R.J.C.

LANG, G. H.: *The Histories and Prophecies of Daniel*. 4th edition. 1973. Pp. 224. (Kregel Publishers, Grand Rapids, Michigan. Price: \$4.95)

The first edition of this book was published in 1940 by the Paternoster Press. Within the context of his own point of view the writer is a percipient commentator whose related comments on attitudes and practices of modern times are often discerning and challenging. A critical approach to the text of Daniel is foreign to him. The view that Daniel himself is a legendary figure is not examined. In 7:13 'the Son of Man' is used without adequate comment on the translation 'a man', and in 10:14 'at the end of the days' without reference to the alternative rendering 'in days to come'. The mention of the fraudulence of 'those theologians and preachers who . . . spread abroad infidel and pagan philosophies' (p. 108) is not a substitute for reasoned refutation. While clinging to his own exegetical-devotional approach to Scripture, the author is apt to decry the strictly scholarly one. What is needed is a combination of the two.

J.M.

MADL, H.: *Wenn ihr den Bund haltet. Josua — Richter — Rut* (Stuttgarter Kleiner Kommentar, AT 5). 1975. Pp. 60. (KBW Verlag, Stuttgart. Price: DM. 5.80)

The author has devoted the limited space at his disposal almost entirely to the reconstruction of the complex processes which produced the books of Joshua and Judges. Attention is given to both the Deuteronomistic and the earlier stages of composition, and the origin of Judges is treated in particular detail, in dependence on the work of W. Richter. For Joshua the conclusions of Noth are followed. There are occasional comments on the theological point of the narratives, but very little interest is taken in historical questions. Ruth is only briefly treated: it is regarded as a *Novelle* which may derive from the Solomonic period. Within the limitations noted the commentary gives a readable account of some influential theories.

G.I.D.

*MARTIN, J. D.: *The Book of Judges* (The Cambridge Bible Commentary on the N.E.B.). 1975. Pp. x, 234. (Cambridge University Press. Price: £6.00 (cloth); £2.60 (paper))

Dr Martin follows the established pattern of the series in his introduction and commentary, and has included five maps. It is a well written and fairly balanced contribution, in which the place of the book within the deuteronomistic historical work and the sources used in the compilation of the work are clearly described. Limitations of space imposed on the commentator have inevitably entailed a slighter consideration of various problems which might otherwise have merited more detailed treatment; but as a general introduction for those beginning their studies it will prove a most useful volume.

A.D.H.M.

MICHAELI, F.: *Le Livre de l'Exode* (Commentaire de l'Ancien Testament, 2). 1974. Pp. 310. (Delachaux et Niestlé, Neuchâtel)

This commentary, belonging to a French Protestant series, provides a good and clear discussion of the problems of Exodus. Two criticisms may be mentioned. In the first place, there is a certain vagueness in the conclusions: for example, although the author follows Beyerlin and de Vaux in denying the original independence of the traditions of exodus and Sinai, the problem of the kind of context in which both could have been transmitted together is not adequately treated. Secondly, there are some strange omissions from the bibliographies: Hyatt's commentary in the New Century Bible (1971) is not noted, nor is the work of Gerstenberger. The latter omission, in particular, has led to a less than satisfactory discussion of the origin of apodictic law (cf. p. 220). Generally, however, the full and representative bibliographies and discussions, together with the clarity and order of presentation, make this a useful addition to the commentaries on Exodus.

A.D.H.M.

*NICHOLSON, E. W.: *Jeremiah 26–52* (The Cambridge Bible Commentary on the N.E.B.). 1975. Pp. xii, 247. (Cambridge University Press. Price: £4.65, \$14.95 (cloth); £2.20 (paper))

This volume completes Dr Nicholson's excellent commentary on Jeremiah (see *B.L.* 1975, p. 48 on Jeremiah 1–25). The introduction to Jeremiah 1–25 is repeated in this volume. The introduction and commentary on the text are careful, thoughtful, discriminating and marked by religious insight. The commentary is simple and straightforward but avoids over-simplification and is scrupulously clear and accurate.

L.A.P.

NISHIMURA, T.: *Yona-sho Chūkai* (A Commentary on the Book of Jonah). 1975. Pp. 203. (Nippon Kirisutokyōdan Shuppankyoku, Tokyo. Price: ¥ 2,200)

The book of Jonah, regarded as a literary unity, is here translated and commented upon on a verse by verse basis. Relying on his studies of lexical usages as well as other evidence, the author advocates a pre-exilic or exilic date for the book and sees as its main theme God's merciful providence over the universe in the midst of the time of agony of Israel's existence.

K.K.S.

PETER, A.: *Die Bücher Zefanja, Nahum und Habakuk* (Geistliche Schriftlesung, 3). 1972. Pp. 188. (Patmos Verlag, Düsseldorf. Price: DM. 12.80)

Like other volumes in this popular series, this commentary attempts to combine a close examination of the text with a 'spiritual' interpretation which seeks to show its relevance to present-day Christians. In the words of these 7th-6th century prophets, the God of Israel condemns the brutality of the big powers, the despotism of landlords and the abuse of religion. From their words present-day readers can learn about the envy, greed and egoism of nations and also how God punishes through catastrophes in nature and military campaigns. The Christian moves from such harsh words to the hope for peace in the God of the new covenant. A short introduction to each book is followed by a brief exposition of the text section by section.

G.H.J.

Pismo Świete Starego Testamentu / wstęp — przekład z oryginału — komentarz (The Holy Scripture of the Old Testament: Introduction, Translation from the Original, Commentary) under the direction of Professor S. Łach, Catholic University of Lublin. VII, 1: *Księga Hioba* (The Book of Job), by Cz. Jakubiec. 1974. Pp. 272. (Pallottinum, Poznań — Warsaw. Price: Złoty 100)

This new volume of the large Polish commentary series, noted in *B.L.* 1973, p. 26 (*Bible Bibliog.*, p. 448), 1974, p. 37 and 1975, p. 49, deals with the book of Job. The commentary was written by the Catholic scholar Cz. Jakubiec from Warsaw and contains in addition, like the other volumes of the series, suggestive excursions on various important themes, e.g. the principle of retaliation, the posthumous life and eschatology and the supramundane world (pp. 247-59). The attitude of the author is rather conservative, but he gives objective information even about different points of view.

M.B.

PLAUT, W. G.: *The Torah. A Modern Commentary*. I. *Genesis*. 1974. Pp. xxxiv, 585. (Union of American Hebrew Congregations, New York. Price: \$12.50 (cloth), \$7.50 (limp cover))

This beautifully produced volume is the first in a series of new commentaries on the Torah. In the introduction the author comments favourably on the documentary hypothesis, and has added an essay by W. W. Hallo on 'Genesis and Ancient Near Eastern Literature'. The Hebrew text is given in full, and the translation of the Jewish Publication Society is supplied. The text of Genesis is divided into sections, and for each section there are brief notes on the text as well as more general

observations on the main theme of the passages. Appended to each section is a collection of 'gleanings from world literature which have a bearing on the text'. At the end of the book the author has appropriate *haftoroth*, which are described as 'non-traditional', and it is stated that the intention is 'to give congregations a wider range of acquaintance with the Bible and therefore draw on such books as Psalms, Proverbs, and Job which are not represented in the haftoroth cycles of the traditional synagogue'. E.R.R.

Psautier Chrétien. 1973. Pages unnumbered.

La tradition médite le Psautier chrétien. 2 vols., 1973, 1974. Pp. 805, numbered consecutively. (Editions Téqui, Paris)

This product of fine scholarly (mainly monastic) collaboration aims to serve Christian devotional reading. Accordingly the elegant French version skilfully keeps in touch with both MT and (revised) Vulgate. The commentary on each psalm lists N.T. passages which may be meditatively associated with it and then summarizes patristic exegesis of, or meditation on, each verse, including more fully any more considerable 'vue d'ensemble'. The scope includes the great medieval compilers; omissions include Asterius Sophista and the Syriac material presented by G. Diettrich in BZAW 5, 6 (1901–2). For the different purpose of the O.T. exegete or historian of exegesis the work can save much tedious research, but the sketchy reference system requires previous competence in finding editions of patristic literature.

R.M.

*RHYMER, J. (ed.): *The Bible in Order. Jerusalem Bible Version*. 1975. Pp. xxxii, 1917, one chronological table and one chart. (Darton, Longman and Todd, London; Doubleday, New York. Price: £15.00; \$ 29.95)

This edition claims to set 'all the writings which make up the Bible, arranged in their chronological order according to the dates at which they were written, or edited into the form in which we know them; seen against the history of the times, as the Bible provides it'. Thus this Bible begins with Gen. 12–49, and Gen. 1–11 follows the reign of Solomon with, in both instances, the P additions printed in italics. Many Psalms appear in both the early monarchy and post-exilic sections. Three main sections of Isaiah are recognized with a number of subdivisions of 1–39. Deuteronomy is linked with the Josianic period; Leviticus, beginning with 17–26, follows Ezekiel. The re-ordering continues into the N.T. This is a bold venture; perhaps the layman needs to be warned that other re-orderings are as possible and as open to criticism.

A.S.H.

RUSCHE, H.: *Der Prophet Amos* (Geistliche Schriftlesung, 4). 1975. Pp. 148. (Patmos Verlag, Düsseldorf. Price: DM. 14.80)

This is a very attractive exposition of the book of Amos intended for the general reader, written by a Catholic scholar. It is based upon the best recent scholarship, and leans especially upon the major commentary by H. W. Wolff. Each section is given a brief introductory comment, a fresh translation, and a general exposition which aims at seeing the prophet in his distinctive historical, cultural and religious context. Although not an original work, the commentary is concise and well presented, and benefits from being slightly longer than several comparable popular treatments.

R.E.C.

SACON, K. K.: *Konton e no Hikari* (Light in Chaos. The Old Testament Speaks to the World of Today). 1975. Pp. 247. (Yorudan-sha, Tokyo. Price: ¥ 1,300)

40 expositions of selected O.T. passages, 16 of which are taken from Isa. 40–48, exemplify the basic idea that the O.T., which expresses creative thoughts formulated mostly in connection with the major transitional and catastrophic periods in the history of Israel (the eleventh to tenth and eighth to sixth centuries B.C.), offers extremely relevant resources for a message of hope to the ailing world of today.

K.K.S.

Schriften der Bibel literaturgeschichtlich geordnet. Sonderausgabe in einem Band. 1968, 1970. Pp. 351, 337. (Calwer Verlag, Stuttgart; Kösel Verlag, Munich. Price: DM. 18.00)

This is a new paperback reprint within single covers of the two-volume work noted in *B.L.* 1969, p. 26 and *B.L.* 1972, p. 30 (*Bible Bibliog.*, pp. 152, 374).

R.N.W.

SCHÜNGEL-STRAUMANN, H.: *Israel — und die andern? Zefania — Nahum — Habakuk — Obadja — Jona* (Stuttgarter Kleiner Kommentar, AT 15). 1975. Pp. 64. (KBW Verlag, Stuttgart. Price: DM. 5.80)

There is a brief introduction to the historical context of each prophet, followed by an analysis and exposition of the main divisions of the text and an indication of the dominant theological ideas. This is achieved with exemplary clarity, sometimes at the cost of critical dogmatism (e.g. passages are denied to the prophets as though no doubt exists). There are no notes or bibliography, but plainly the work is based on familiarity with the relevant literature.

D.R.J.

Starý zákon / překlad s výkladem: 3. Numeri — Deuteronomium (The Old Testament. Translation with commentary: 3. Numbers — Deuteronomy). 1974. Pp. 344 with 1 map. (Kalich, Prague. Price: Kčs. 33)

Starý zákon / překlad s výkladem: 2. Exodus — Leviticus (The Old Testament. Translation with commentary: 2. Exodus — Leviticus). 1975. Pp. 352 with 1 map. (Kalich, Prague. Price: Kčs. 33)

After a delay of some years (see *B.L.* 1972, p. 31; *Bible Bibliog.*, p. 375) two further volumes of the Czech commentary series, noted already in *B.L.* 1969, p. 27, 1970, p. 36, 1971, p. 32 (*Bible Bibliog.*, pp. 153, 226, 308), appeared. It is a co-operative work on an ecumenical basis done by Protestant, Catholic and Orthodox scholars from six churches. The next volume (No. 9) containing a new translation of the Psalms with commentary is now in the press and will appear probably in 1976.

M.B.

VERHOEF, P. A.: *Maleachi* (Commentaar op het Oude Testament). 1972. Pp. 279. (Kok, Kampen. Price: Fl. 49.00)

The author of this commentary is a professor at the theological seminary of the 'Nederduitse Gereformeerde Kerk' in South Africa, at Stellenbosch. He completed his theological study in 1950 at the Free University of Amsterdam with a thesis on the problem of the unfulfilled

predictions in Isaiah 1–39. This detailed commentary on Malachi is preceded by an Introduction, pp. 9–69. *mal'aki* is taken as a personal name. The prophecies are dated between Nehemiah's first and second governorship. They are in prose and the work of a single author, Malachi himself. The masoretic text is followed, and only in three cases (2:10; 2:16; 3:7) is a different vocalization chosen. Both introduction and commentary contain full discussions of various critical views. For the author, Malachi's starting-point is the covenant of Yhwh with Israel. This is a useful reference volume (it should be noted that French books are usually referred to in English or Dutch translations), but there are not many new ideas. The absence of a list of books and articles is a handicap, especially since (foot)notes are lacking: quotations in the text may be a saving of cost but not an economy in time for the reader. P.A.H.deB.

VOLZ, H. (ed.): *D. Martin Luther. Die gantze Heilige Schrifft*. 3 vols. 1974. Pp. 1*–18*, 1–963; 964–1961; 1962–2516, 19*–397*. (Deutscher Taschenbuch Verlag, Munich. Price: DM. 13.80 each)

This is a reprint in roman of the Wittenberg edition of 1545. The additional pages (asterisked) contain a number of articles on early Bible translation and revisions, Luther's prologues, a subject index, the spelling and orthography of the original and their modern equivalents. A.S.H.

*WATTS, J. D. W.: *The Books of Joel, Obadiah, Jonah, Nahum, Habakkuk and Zephaniah* (The Cambridge Bible Commentary on the N.E.B.). 1975. Pp. x, 190. (Cambridge University Press. Price: £3.90 (cloth), £1.90 (paper))

By relating these prophecies not only to their probable historical background but, where relevant, to their context in Israelite temple worship, the author elucidates both form and content. What might appear narrow and bigoted, e.g. Obadiah, is thus seen in true perspective as a single foreign prophecy, to be understood in the wider context of Israel's worship and faith. A most attractive and readable commentary. G.I.E.

WHYBRAY, R. N.: *Isaiah 40–66* (New Century Bible). 1975. Pp. 301. (Oliphants, London. Price: £6.25)

A full length commentary in the tradition of critical scholarship. The introduction is straightforward, but the comments assume familiarity with recent technical vocabulary and with Hebrew. The standpoint is on the whole free of eccentricities and yet often independent. Chapters 40–55 are the work of Deutero-Isaiah, built up editorially of units which go back to his prophetic activity. Chapters 56–66 exhibit conscious re-interpretation by disciples in the period of disillusionment following the Return from Exile. The 'Servant' of the poems is the prophet himself, ch. 53 has nothing to do with death or resurrection, and, following Snaith, it is argued that no prospect is held out of a universal religion. These positions, often buttressed by conjectural emendation, are held with a confidence that some will feel does not make allowance for different emphases in the thought of a prophet who can present Jerusalem as both the recipient and the herald of the good news. There is no more sensitive area in the O.T. and while scholars will continue to differ over almost every issue, all will be grateful for a work which offers sustained, detailed and judicious discussion of the problems of text and interpretation.

D.R.J.

*WIFALL, W.: *The Court History of Israel. A Commentary on First and Second Kings*. 1975. Pp. 192. (Clayton Publishing House, St Louis. Price: \$6.50)

This commentary, which is based on the RSV, is intended to make the results of biblical scholarship available to 'Everyperson' (*sic*): it could well be suitable for sixth-form use. Though marred by occasional errors of detail, it gives a generally adequate treatment of both historical and theological matters, with cross-references to other parts of the Bible, including the N.T. The contribution of the Deuteronomist is frequently noted, and Wifall would attribute to the Dtr. school the creation (and revision) of a partly artificial chronology for the monarchy period (with no need for 'co-regencies'). Three maps and a chronological chart enhance the value of the volume: it is therefore a pity that the map of ancient Jerusalem is not wholly up-to-date and that it is nowhere explained that (most of) the dates in the chart are dates of accession. The book is attractively reproduced from typescript.

G.I.D.

WILDBERGER, H.: *Jesaja* (Biblischer Kommentar, Altes Testament, x, 8). 1975. Pp. 577-656. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80)

This fascicle (see *B.L.* 1975, p. 53, for the previous one) completes the commentary on 14:28-32, and continues into a discussion of 17:1-11. More than half the fascicle is devoted to chapters 15 and 16, where, it is suggested, several poems lamenting a disaster that has befallen Moab have been brought together and supplemented, and so turned into a prophecy against Moab.

J.A.E.

WOOD, L. J.: *Daniel. A Study Guide*. 1975. Pp. 160. (Zondervan, Grand Rapids, Michigan. Price: \$1.95)

This book is a homiletic commentary meant to guide lay people in their reading of the book of Daniel. It is simply written and sets out the historical background lucidly. It is written from the point of view that the book of Daniel is made up of eye-witness accounts of incidents in the life of Daniel and supernatural, predictive prophecy. Daniel himself was the author of the whole book.

J.R.

6. LITERARY CRITICISM AND INTRODUCTION

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

*ACKROYD, P. R.: *Israel under Babylon and Persia* (New Clarendon Bible, iv). 1970. Pp. xvi, 374 with 30 illustrations, maps and plans. (Clarendon Press; Oxford University Press, London. Price: £1.50)

The reissue of this volume (see *B.L.* 1971, p. 35; *Bible Bibliog.*, p. 311) in paperback form is greatly to be welcomed. The date on the title page remains unchanged; but the fact that the price is the same as that of the original hardback edition would be proof enough, even if no other evidence were available, that five years have elapsed since the original publication.

R.N.W.

*ANDERSON, B. W.: *The Living World of the Old Testament*. Second edition. 1975. Pp. xxi, 586, 17 maps, 69 illustrations, 16 charts and tables. (Longmans, London. Price: £3.50)

This second edition was first published in hard covers and noted in *B.L.* 1968, p. 31 (*Bible Bibliog.*, p. 85). Although this paperback reprint (first available in 1971) is more expensive than the original edition it is still good value for money and may be recommended to students as a lively and readable first introduction to the study of the O.T.

R.N.W.

ARENHOEVEL, D.: *So Wurde Bibel. Ein Sachbuch zum Alten Testament*. 1974. Pp. 158. (KBW Verlag, Stuttgart. Price: DM. 29.00)

In order to introduce the intelligent layman to modern methods of biblical study, many different aids are brought into play: different coloured type, cartoons, tables and a great variety of illustrations. The result might have been gimmicky, but is in fact a remarkably successful achievement, with the real importance of different critical methods and the problems they pose clearly brought out. This brings out vividly to a degree greater than anything known to the present reviewer the point that issues raised by biblical critics are real problems and not simply the product of the study.

R.J.C.

BALTZER, K.: *Die Biographie der Propheten*. 1975. Pp. 224. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 34.00)

This study traces the development of the literary type designated as *Idealbiographie* from its short titular form (2 Sam. 23.1-7), through its use in narrative tradition (as in the Gideon narrative), to its importance in shaping the Jeremianic biography. The call-narrative is the constant element of the *Gattung*, which, although combining in itself a number of variable topics, is to be distinguished from collections of sayings and from historical writing. Dr Baltzer claims that through an examination of this literary type we gain new insights into the beginnings of the prophetic movement, the function of the prophets and their connection with other Israelite institutions, such as the kingship and priesthood. He examines extra-biblical parallels and traces the survival of the genre in post-exilic times, even as far as the biography of Mark in the N.T. The literary analysis and its wider implications will be of interest to all students of O.T. prophecy.

G.H.J.

BARTH, H.: *Israel und das Assyrienreich in den nichtjesajanischen Texten des Protojesajabuches*. 1974. Pp. vii, 421. (Dissertation, University of Hamburg)

In this important doctoral dissertation the text, grammar and vocabulary of the 'Assyrian' passages in Isaiah are examined in detail, with a view to determining their geographical and historical context. The theme of the inquiry is similar to that of Childs, *Isaiah and the Assyrian Crises*, 1967 (*B.L.* 1968, p. 32; *Bible Bibliog.*, p. 86), except that Barth concentrates, not on the genuinely Isaianic 'Assyrian' passages, but on those passages which, in his view, are of post-Isaianic, *pre-exilic* origin. The basic assumption is that, until the fall of Nineveh and especially during the reign of Josiah, the disciples of Isaiah composed new 'Assyrian' oracles on the model of Isaiah's own. Barth's approach is form-critical and traditio-historical, and

he is clearly strongly influenced by Hertzberg's views on the history of the Old Testament texts within the O.T., and by Mowinckel's theories about the preservation and amplification of Isaiah's oracles among his disciples in pre-exilic times, and about the nature and importance of the cultic traditions of the Jerusalem temple. Barth pays tribute to both these scholars and makes out a good case for viewing most of the non-Isaianic 'Assyrian' passages as pre-exilic. They are seen as having grown organically out of the prophet's original sayings, and not as post-exilic scribal additions, although it is not denied that such additions exist.

P.W.-M.

BARTHES, R., BOVON, F., LEENHARDT, F.-J., MARTIN-ACHARD, R. and STAROBINSKI, J.: *Structural Analysis and Biblical Exegesis. Interpretational Essays*. Translated by Alfred M. Johnson, Jr. (Pittsburgh Theological Monograph Series, 3). 1974 (1975). Pp. x, 164. (Pickwick Press, Pittsburgh. Price: \$6.95)

The original French edition of this work was reviewed in *B.L.* 1973, p. 32 (*Bible Bibliog.*, p. 454). To translate into another language a book so full of technical neologisms is a formidable task. By retaining some of the original French terms in brackets after his own translation Mr Johnson has perhaps improved comprehensibility, though readability has suffered. The translation of the text as a whole is rather stiff and not very idiomatic, and there are some curious examples of 'franglais' such as 'indicielle analysis' and 'actantielle analysis' on p. 23. The text is reproduced from typescript on a curious greyish paper which is unattractive. On the other side, however, it must be said that the book has one great advantage which the original entirely lacks, namely an extensive bibliography (pp. 112-64), which for readers anxious to study the subject further may well be in itself a reason for buying the book, even if they already possess the original.

R.N.W.

BECKER, J.: *Wege der Psalmenexegese* (Stuttgarter Bibelstudien, 78). 1975. Pp. 141. (KBW Verlag, Stuttgart. Price: DM. 18.00)

Because there are a number of approaches to the interpretation of the Psalms in current scholarship, each with its overt and hidden assumptions, the inexperienced student may often be bewildered by the commentaries which he consults. Fr Becker has tried to provide a 'companion' to such commentaries. He expounds fairly and criticizes objectively the various approaches from Gunkel onwards. He evaluates form criticism, cultic interpretation, royal interpretation, comparisons with ancient Near Eastern parallels; and he concludes by comparing modern Psalm interpretation with the exegesis of Psalms in the N.T. and in traditional church teaching. This is a successful piece of writing based on a mastery of the relevant literature, and an English translation would be most welcome.

J.W.R.

BEIDELMAN, T. O.: *W. Robertson Smith and the Sociological Study of Religion*. With a Foreword by E. E. Evans-Pritchard. 1974. Pp. xiv, 92 (University of Chicago Press, Chicago and London. Price: \$8.95, £5.05 (cloth); \$1.95, £1.05 (paper))

The Professor of Anthropology at New York University has provided a brief biographical sketch of Robertson Smith together with a short discussion of his method and his theories about sacrifice, religion, magic and society. A bibliography of twenty-three pages includes what is probably now the most complete list of his writings.

J.W.R.

BENNETT, T. M.: *Hosea: Prophet of God's Love*. 1975. Pp. 116. (Baker Book House, Grand Rapids, Michigan. Price: \$1.25)

This paperback (one of a Contemporary Discussion series) is intended as a study guide for Church groups. The life and teachings of Hosea are divided into thirteen units, each with suggested questions for discussion. The exposition is clear and simple, geared to Christian catechetical aims. Critical points are touched upon. There is a bibliography but no index.

C.A.

BERGREN, R. V.: *The Prophets and the Law* (Monographs of the Hebrew Union College, 4). 1974 (1975). Pp xv, 231. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$12.50)

The author adopts Westermann's form-critical terminology for the prophets and notes Alt's distinction, with modifications, between apodictic and casuistic law. The prophets examined are Amos, Micah, Isaiah of Jerusalem and Jeremiah. The prophetic Accusations (*Gerichtsworte*) are based essentially on apodictic law which was generally known to the hearers and are seen as breaches of the covenant. Casuistic law is a development from apodictic law, and transgression does not affect the covenant relationship.

A.S.H.

BITTER, S.: *Die Ehe des Propheten Hosea. Eine auslegungsgeschichtliche Untersuchung* (Göttinger Theologische Arbeiten, 3). 1975. Pp. 251. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 32.00)

Bitter has written a very full account of the different interpretations of the notorious problems of Hosea 1 and 3, from the beginnings down to the end of the eighteenth century, covering the material by periods, and within them by groups of writings. Among the conclusions are that the Reformation had very little effect on the history of interpretation, but that the eighteenth century is much richer and more innovative than is often realized. The work is tough reading, being often little more than a catalogue of commentaries, and will be used largely for reference; it is a pity then that there are still quite a number of gaps in the author's coverage, and that among seventeenth century English writers he does not indicate which are Anglicans and which are Puritans. But his industry can only be admired, and it is very useful to have this material so collected.

J.V.M.S.

BOVON, F., and ROUILLER, G. (ed.): *Exegesis. Problèmes de méthode et exercices de lecture (Genèse 22 et Luc 15)* (Bibliothèque Théologique). 1975. Pp. 313. (Delachaux et Niestlé, Neuchâtel. Price: S.Fr. 39.00)

A wide-ranging interdisciplinary study of exegetical and hermeneutical questions, falling into five parts: 1. A first reading of the two texts, intended (see p. 12) to show what normally goes on in daily exegetical work; 2. A look back at the sources of historical-critical method (Baur, Wellhausen, Gunkel); 3. A 'dialogue with the human sciences' — literary criticism, psychoanalysis, sociology of literature, hermeneutics (this last mainly by P. Ricoeur); 4. A glance at patristic exegesis; 5. A second reading of the same texts by the same people. The material is rich and augurs well for future progress. There are useful bibliographies both to some individual sections and to the whole; note not least the 'bio-bibliography' of Gunkel, pp. 95 ff.

J.B.

BRUEGGEMANN, W. and WOLFF, H. W.: *The Vitality of Old Testament Traditions*. 1975. Pp. 155. (John Knox Press, Atlanta. Price: \$4.95)

The title is somewhat misleading since the book is almost entirely devoted to the Pentateuch. It contains three of Wolff's articles from the 1960s, two of which are included in his *Gesammelte Studien*, and two of which have already appeared in English in *Interpretation*. These discuss the kerygma respectively of J, E and D, and Brueggemann adds an article of his own on that of P (which first appeared in *ZAW* in 1972). These four studies form the core of the book. The new material consists of two introductory and one concluding chapters by Brueggemann. The result is a rather disjointed book, but it is certainly convenient to have these studies available in a single volume.

A.G.

BRUNET, G.: *Essai sur l'Isaïe de l'histoire. Etude de quelques textes notamment dans Isa. VII, VIII et XXII*. 1975. Pp. xvi, 335. (A. et J. Picard, Paris. Price: Fr. 101.00)

This study is an attempt to establish more precisely the historical position of Isaiah. The approach is through a very detailed study and exegesis of the Immanuel passage, with consideration of the text of Isa. 7 as a whole (pp. 13–120), and through a comparable one of Shiloah in Isa. 8, into which is incorporated a consideration of the parts of Isa. 22 which deal with the water supply (pp. 121–220). The problems of interpretation are closely examined. The problem of the relationship between the Isaiah of history and the Isaiah of legend is a delicate one and the wider aspects of the 'legend' in the appendix chapters 36–9 and in the Chronicler are also examined. In this discussion, uncertainty about some of the details should not detract from appreciation of the importance of clarifying the realities of the political situation and the need to draw out the relationship between the prophet, as a real historical figure, and the times in which he lived. A provocative and stimulating study.

P.R.A.

CAMPBELL, A. F.: *The Ark Narrative (1 Sam. 4–6; 2 Sam. 6). A Form-critical and Traditio-historical Study* (SBL Dissertation Series, 16). 1975. Pp. viii, 282. (SBL and Scholars' Press, Missoula, Montana. Price: \$4.20; members \$3.00)

In this analysis of the material concerning the ark in the books of Samuel, there is a useful critical survey of previous work (account could not be taken of F. Schicklberger, *Die Ladeerzählung des ersten Samuel-Buches*, 1973. See *B.L.* 1975, p. 70), with a consideration of relevant non-biblical material. A discussion of the theological outlook of the narratives and of their place in the context of a wider range of O.T. material — in particular Ps. 78, Deut. 32 and the work of the Yahwist — leads to a statement of the significance of these narratives for interpreting a major break in the continuity of the community's religious life. Perhaps (rather surprisingly, since an article by H. Timm in *Ev. Th.* 29 (1966), 509–26 is quoted on the relationship of these passages to the Deuteronomistic theology) we might expect here some more explicit reflection of the exilic situation. Campbell gets very near to this himself on pp. 199 and 203, but seems to be sure that the narrative in its present form is early, whereas it would seem more natural to see some greater drawing out of the meaning for the sixth century situation than he allows.

P.R.A.

CARLEY, K. W.: *Ezekiel among the Prophets. A Study of Ezekiel's Place in Prophetic Tradition* (S.B.T. Second Series, 31). 1975. Pp. x, 112. (S.C.M. Press, London. Price: £2.80)

The study of the influence of particular traditions on individual prophets continues to draw the attention of scholars, and Dr Carley's thesis is concerned with establishing the range of such traditions in their impact on Ezekiel. The work falls into two main parts, the first of which deals with the forms and phenomena associated with Israelite prophecy in its manifestations. This particularly concerns its psychological features and, in the case of Ezekiel, the special problems have drawn forth a considerable debate. Carley concentrates on the nature of the prophetic experience itself with its interpretation as a seizure by the hand or spirit of Yahweh. The second section deals with a wider range of religious traditions and examines the impact on Ezekiel's preaching of the work of Hosea and Jeremiah, of the circle of Deuteronomic traditionists and of those groups who produced the Holiness Code. Both the last two sections clearly call for a much more extensive treatment than is offered here, so that what is given is more in the nature of an outline sketch than an exploration of the large number of problems raised. In general the work is sound enough, and an interesting introduction to Ezekiel, although it appears to have stopped short of realizing the full potential implicit in the title. R.E.C.

CAZELLES, H. (ed.): *Introduction à la Bible*. Edition nouvelle. Tome II: *Introduction critique à l'Ancien Testament*. 1973. Pp. xvi, 852, figs 8, maps 9. (Desclée, Paris. Price: B.Fr. 980.00)

This is the second volume of the four which will replace the two-volume work originally edited by A. Robert and A. Feuillet (see *B.L.* 1958, p. 29; *Decade*, p. 105). New editors and a new and enlarged team of contributors have undertaken a more extensive treatment on a somewhat different pattern. Eleven authors have contributed to the present volume, which surveys historical background to the Bible from earliest times to the Roman period (E. Cavaignac, P. Grelot, J. Briend), and then treats of the several sections of the Hebrew Bible (Pentateuch by H. Cazelles, Former Prophets by J. Delorme and J. Briend, Latter Prophets by A. Gelin, L. Monloubou, and Th. Chary, Hagiographa by P. Auvray and H. Luss-eau) and the deuterocanonical books (A. Lefevre and M. Delcor), concluding with a survey (by P. Grelot) of the formation of the O.T., in which the development from the earliest oral traditions to the formation of the entire collection of sacred literature is related to the history and religion of Israel and the early development of Judaism. The excellence of the volume is enhanced by classified bibliographies (both general and specific) and by scriptural and general indexes.

G.W.A.

CLEMENTS, R. E.: *Prophecy and Tradition* (Growing Points in Theology). 1975. Pp. vi, 104. (Blackwell, Oxford. Price: £2.25)

This provides a survey of the present state of the discussion and an insight into the possibilities of further research. The chapters cover main areas: the covenant (updating Clements' earlier *Prophecy and Covenant*, 1965; see *B.L.* 1965, p. 43 (*Decade*, p. 595)); the relation of the prophet's experience to the tradition; the role of the prophet in Israelite tradition, with discussion of the formation of part of the prophetic canon; the foreign

nation oracles; the relationships between wisdom, prophecy and apocalyptic. An excellent and stimulating survey; but there is very little concern with prophecy apart from the main figures, with little or no mention of Joel, Nahum, Habakkuk, Zephaniah, Haggai or Zechariah. It is essentially one prophetic pattern that is examined here; one has the uneasy feeling that if we knew more about other kinds of prophecy — often a field for extravagant speculation — we might see more clearly how this 'main' style has imposed itself and made us read all prophecy in one way. P.R.A.

COGGINS, R. J.: *Samaritans and Jews. The Origins of Samaritanism Reconsidered* (Growing Points in Theology). 1975. Pp. vi, 170. (Blackwell, Oxford. Price: £3.00)

Literary and archaeological discoveries in recent years, together with fresh critical appraisal of sources already extant, have suggested that the time is ripe for a reassessment of Samaritanism, especially in relation to Judaism. Mr Coggins confines himself to the biblical period, and touches nothing that he does not illuminate. He examines both the O.T. and later Jewish literature and Samaritan traditions, and makes due allowance for polemic tendencies on both sides. The evidence of archaeology is also taken into account. Polemic tendencies are held responsible for the picture of a single decisive break between the two communities. There was no sudden dramatic cleavage: on the contrary, 'Samaritanism is part of that larger complex which constitutes the Judaism of the last pre-Christian centuries' (p. 163). We are warned against embracing too readily that over-simplified view of the growth of the threefold Jewish canon on the basis of which hasty conclusions have been drawn about the origin of the Samaritan Bible and the date of the Samaritan 'schism' — a term whose appropriateness in this issue is questioned. This is a most valuable study. F.F.B.

CULLEY, R. C. (ed.): *Semeia. An Experimental Journal for Biblical Criticism*. No. 3. *Classical Hebrew Narrative*. 1975. Pp. vii, 149. (Society of Biblical Literature. Distributed by Scholars Press, University of Montana. Price: sub. \$10.00 for 4 numbers, single issue \$3.00)

Although the subtitle describes *Semeia* as a journal, it is in fact a series of symposia appearing at irregular intervals, each with its own editor and entirely devoted to a single field, and is described by its editorial board as 'devoted to the exploration of new and emergent areas and methods of biblical criticism'. This number fully justifies this claim. Six main articles follow a brief introduction: 'Themes and Variations in Three Groups of OT Narratives' (Culley); 'David and the Gift of the Kingdom (2 Sam 2-4, 9-20, 1 Kgs 1-2)' (D. M. Gunn); 'The Social Setting for Prophetic Miracle Stories' (B. O. Long); 'A Comparison of Narrative Styles in the Hagar Stories' (S. E. McEvenue); '“The Ancestress of Israel in Danger” in Danger' (R. Polzin); 'French Structuralism and OT Narrative Analysis: Roland Barthes' (H. C. White). These are followed by valuable critical comments by D. Ben-Amos, W. M. Clark, G. W. Coats, D. Robertson and G. M. Tucker which underline the unity of theme. There can be no doubt that this volume will achieve its aim of stimulating further thought and work on O.T. narrative. Further volumes will be eagerly awaited.

R.N.W.

DEPPE, K.: *Kohelet in der syrischen Dichtung. Drei Gedichte über das Kohelet-Buch von Afrēm, Jacob von Sarug und Johannes von Mossul* (Göttinger Orientforschungen, 1. Reihe: Syriaca, 6). 1975. Pp. 192. (Otto Harrassowitz, Wiesbaden. Price: DM. 30.00)

Deppe presents the Syriac text, and a translation into German, of poems by Ephraem Syrus and Jacob of Sarug on single verses of Ecclesiastes (1:14 and 1:2 respectively), and of one by John of Mosul on selected verses from the same book. A fair proportion of the 22-page introduction is spent summarizing the contents of the poems. There are indexes of proper names, Greek loan-words, Syriac words and Biblical references. R.P.G.

FOHRER, G.: *Die Propheten des Alten Testaments. Band 3. Die Propheten des Frühen 6. Jahrhunderts.* 1975. Pp. 237. (Gerd Mohn, Gütersloh. Price: DM. 28.00)

The first two volumes in this project were reviewed in *B.L.* 1975, p. 56. The new volume conforms to the aims and methods there described. It includes translation (with explanatory notes) and commentary of Ezekiel, Obadiah and contemporary unknown prophets (Isa. 63.7–64.11; Jer. 30.12–15; Hos. 8.1–3; Amos 8.9–10; Jer. 5.18–19, 20–25; 3.14–18; Hos. 2.1–3; Jer. 12.14–17). Most of the book of Ezekiel is attributed to the prophet himself whose historical personality may therefore be clearly discerned. Four more volumes are to follow in this series. D.R.J.

FÜRST, J.: *Geschichte der biblischen Literatur und des jüdisch-hellenistischen Schrifttums. Historisch und kritisch behandelt.* 2 vols. 1973 (reprint of 1867/1870 edition in slightly reduced format). Pp. xxi, 490; xviii, 645. (Georg Olms, Hildesheim. Price: DM. 118.00)

Julius Fürst is best remembered as a lexicographer and grammarian and as the compiler of a good concordance to the Hebrew Scriptures; but a considerably wider range of expertise is reflected in the complete list of his publications, of which the present work is probably largely unknown, even to those who have a special interest in the history of scholarship. Fürst's aim was to free the biblical literature from the domination of theology and display it as a national literature within the context of history and of ancient popular literature. Thus, the literature is analysed and discussed in relation to the sequence of historical events and periods. The treatment is critical but pre-Grafian. Its scope and proportions are indicated by the fact that the first volume covers the pre-Mosaic and Mosaic periods, whereas the second ranges from 1415 B.C. (regarded as the end of the Mosaic period) to 535 B.C., thus falling short of the full span of time promised in the title. These volumes should prove useful to those who are interested in the development and presuppositions of critical study of the O.T. in the immediately pre-Grafian era. G.W.A.

GROSS, W.: *Bileam* (Studien zum Alten und Neuen Testament, 38). 1974. Pp. 439, including 8 tables. (Kösel Verlag, Munich. Price: DM. 58.00)

In this very detailed investigation of the prose material in Num. 22–24 the literary-critical method is rejected in favour of the critical methods of W. Richter, and this leads to the identification of a series of originally distinct units which do not correspond to the conventional Pentateuchal sources: a tale on the theme of prophetic obedience; an account of the

way in which a Yahweh prophet resists the allurements of the foreign king and instead acts as God's mouthpiece; and the story of the ass, originally an account of a blind seer. Use is made of modern linguistics, and some terms are employed which may be unfamiliar to the O.T. student. The book is not always easy to use owing to its complexity, but the cliché that every student of the material will need to refer to it is more than usually justified. There are two short excursions, very full bibliographies and detailed indices.

R.J.C.

GUNKEL, H.: *Einleitung in die Psalmen. Die Gattungen der religiösen Lyrik Israels*. Zu Ende geführt von Joachim Begrich. Dritte Auflage. 1975. Pp. 8*, 464, photograph. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 76.00)

This reprint of Hermann Gunkel's *Einleitung in die Psalmen*, one of the most original and influential of all scholarly contributions to the study of the O.T. in modern times, will be widely welcomed. The fact that a third printing has proved necessary only nine years after the second (not noted in *B.L.*) is an indication that this work, after more than a generation of lively Psalms research much of which owed its inspiration to Gunkel himself, has stood the test of time and has now acquired the status of a classic. It was originally published by Vandenhoeck & Ruprecht in 1933 as a supplementary volume to Nowack's *Göttinger Handkommentar zum Alten Testament* in which Gunkel's *Die Psalmen* had already appeared; and in the preface to the fourth (1929) edition of that commentary Gunkel referred to his forthcoming *Einleitung* and gave an outline of its contents. The two volumes thus complement one another, and since the commentary itself was reprinted from its fourth edition in 1968, both are now available. A photograph of Gunkel has been added to each.

R.N.W.

GUTZKE, M. G.: *Plain Talk on Exodus*. 1974. Pp. 244. (Zondervan, Grand Rapids, Michigan. Price: \$2.95)

Readers should not be misled by the title, because this book does not offer a scholarly examination of the account of the Exodus. The contents of the book of Exodus are reviewed in an uncritical manner and used by the author to illustrate his definition of the plan of salvation for the Christian believer. The whole approach is evangelical, and serves as a good example of sermons or talks displaying the old kind of typological approach.

E.R.R.

HANSON, P. D.: *The Dawn of Apocalyptic. The Historical and Sociological Roots of Jewish Apocalyptic Eschatology*. 1975. Pp. xii, 426. (Fortress Press, Philadelphia. Price: \$14.95)

This is an important study, tracing the development of thought in various groups within Jewish life from the period of the Exile on, and in particular distinguishing with some sharpness between the 'visionaries' and the 'hierocracy', seeing apocalyptic eschatology as deriving from the former. A further study is promised to take the survey further into the Graeco-Roman period. The visionaries are found among the disciples of Second Isaiah, and attempts are made to trace the precise conditions in which the various passages of Isa. 56-66 appeared, with the conjecture of sharp conflict with the hierocratic party. The latter, the successors of

Ezekiel, are seen in Haggai and Zechariah who curiously use something of the visionary style in the interests of their party, and in the Chronicler. The further development of the visionaries is found in Zech. 9–14. The whole discussion depends on very detailed treatment of the texts of Isa. 56–66 and Zech. 9–14; much less attention is given to other passages, and there is surprisingly no real treatment of either Malachi or Joel. The result is some overweighing at particular points, but stimulating if controversial results are expounded. Clearly a book to be examined in detail. P.R.A.

HARRIS, H.: *The Tübingen School*. 1975. Pp. xiii, 288; 4 plates, 2 maps. (Clarendon Press; Oxford University Press. Price: £9.50)

The Tübingen school of Ferdinand Christian Baur (1792–1860) and his associates was concerned more with N.T. criticism and the history of Christian origins than with O.T. studies, but its impact on biblical scholarship as a whole was such that attention must be drawn to this well-informed and judicious appraisal of its course and significance.

F.F.B.

HOFFMANN, H. W.: *Die Intention der Verkündigung Jesajas* (B.Z.A.W., 136). 1974. Pp. xii, 124. (De Gruyter, Berlin. Price: DM. 60.00)

The aim of this work is to determine by a discussion of general considerations and a detailed examination of specific passages what Isaiah sought to bring about by his prophetic utterances. In Part A the author takes up the relationship between *Jahwewort* and *Prophetenwort* and finds no formal or stylistic differences between them, thus registering a conclusion contrary to that of H. W. Wolff, who maintains that the *Unheilsankündigung* conveys the divine revelation, whereas the *Begründung* expresses the prophet's own reflection. Isaiah's prophetic utterances are thus not to be variously referred to different prophetic functions, but are all related to the prophet's one function as Yahweh's *Botschafter*. In Part B Hoffmann argues from specific condemnatory passages that — except in 22:1–14; 29:9 f., which speak of complete and final doom and represent a decisive change of attitude — the prophet seeks to bring about conversion to and decision for Yahweh. The passages are classified meticulously according to the situations to which they refer; and special attention is given to those in which the prophet gives specific political directions. In Part C Hoffmann examines a series of passages which demonstrate the ways in which Isaiah sought to achieve his aim.

G.W.A.

HOLFELDER, H. H.: *Tentatio et Consolatio. Studien zu Bugenhagens "Interpretatio in Librum Psalmorum"* (Arbeiten zur Kirchengeschichte, 45). 1974. Pp. xi, 233. (De Gruyter, Berlin. Price: DM. 72.00)

This detailed technical study of what was probably the most important work by Luther's friend and confessor will be useful chiefly to specialists in Reformation studies; but it will also be of great value to biblical scholars who are interested in the history of interpretation. The author maintains that the main problem of interpretation which is posed by Bugenhagen's commentary is the relationship between textual and exegetical questions on the one hand and theological tendency on the other. Accordingly, he discusses in the first main part of the book (a) Bugenhagen's treatment of the Vulgate text in relation to the Hebrew, in which is heard the *ipsissima*

vox of the *propheta Hebraeus* who speaks in the Psalms, and Bugenhagen's attitude to the traditional hermeneutic, (b) Bugenhagen's knowledge of Hebrew, and (c) the Hebrew sources which lie behind the commentary. In the second main part he examines the relationship between Bugenhagen's interpretation and Reformation theology.

G.W.A.

HOLMGREN, F.: *With Wings as Eagles. Isaiah 40–55, An Interpretation*. 1973. Pp. xi, 214. (Biblical Scholars Press, New York. Price: \$4.95)

Written for non-specialists, this book accepts the view that Second Isaiah was primarily concerned with the survival of Israel and that any offer of salvation to Gentiles was alien to his mind. Most of the work deals with the relationship of Yahweh to Israel as King, Holy One, Saviour, and Mighty One. The book is interesting and stimulating. There are 126 pages of text and 88 of notes.

J.N.S.

JUGIE, M.: *Histoire du Canon de l'Ancien Testament dans l'Eglise Grecque et l'Eglise Russe* (Subsidia Byzantina Lucis Ope Iterata, 14). 1974. Pp. 140. (Zentralantiquariat der Deutschen Demokratischen Republik, Leipzig. Price: M. 30.00)

The small monograph published by Jugie in 1909 has been photographically reproduced — 'lucis ope iterata' — because of its useful survey of the sources. The O.T. canon of the Greek church is examined here in the light of the decrees of councils and of the teaching of Byzantine canon lawyers from 692 to 1054. This is followed by a parallel scrutiny of the attitudes of the Greek and Russian churches up to the 18th century. It is regrettable that the publishers have not taken the trouble to provide a bibliographical supplement to a sixty-five year old booklet.

G.V.

KAISER, O.: *Introduction to the Old Testament. A Presentation of its Results and Problems*. Translated by John Sturdy. 1975. Pp. xvii, 420. (Blackwell, Oxford; Augsburg Publishing House, Minneapolis. Price: £8.00; \$12.50)

The first, German edition of this work was published in 1969 and reviewed in *B.L.* 1970, p. 49 (*Bible Bibliog.*, p. 239). This excellent translation is basically of the second German edition (1970), but incorporates corrections and additions made for a proposed third German edition. The new material, though not extensive in quantity, is of some importance, especially in the treatment of the prophetic books and particularly on Isaiah 1–39, where reference is made to the author's own views on the critical problems of that book presented in his commentary on chapters 13–39 (*ATD*, 1973; see *B.L.* 1974, pp. 34 f.; *ET* 1974 (*B.L.* 1975, p. 46)). The bibliographies have been brought up to date and are generally fuller; German books which have appeared in English form are referred to by their English titles. The index of biblical passages has been omitted, and there is no index of authors. In view of the high price and the importance of the work it is to be hoped that a paperback edition is being considered.

R.N.W.

KAPELRUD, A. S.: *The Message of the Prophet Zephaniah. Morphology and Ideas*. 1975. Pp. 118. (Universitetsforlaget, Oslo. Price: N.Kr. 42.00)

The author calls this a 'morphological' study, though the term needs more precise clarification. There is a full study of the process of transmission of the oracles and, though not a complete commentary, explanatory notes sufficient to support both the ensuing discussion and the translation given at the end. The oracles were delivered originally at the feast of Ingathering, but there is no evidence that Zephaniah was a cultic prophet. There is no significant formal difference between the divine and prophetic speeches: both are the work of the prophet. A detailed examination of the terminology shows him to be an independent poet. If his ideas are those of previous prophets and psalmists, his originality lies in the appropriateness of his message to the situation. The essence of the Day of the Lord theme is located in the fate-determining role of Yahweh. Arguments for denying 3.14-20 to Zephaniah are refuted. Both destruction (the Day of the Lord) and restitution were expected to take place in the immediate future. Subsequent handling of the collected oracles by redactors projected this hope into the distant future. There is discussion of the meaning of the term 'eschatology' in this connexion.

D.R.J.

KEEL, O.: *Wirkmächtige Siegeszeichen im Alten Testament* (Orbis Biblicus et Orientalis, 5). 1974. Pp. 233, 78 figs. (Universitätsverlag Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 32.00)

The subtitle to this study (reproduced from typescript) is 'Ikono-graphische Studien zu Jos 8, 18-26; Ex 17, 8-13; 2 Kön 13, 14-19 und 1 Kön 22, 11'; it thus examines the biblical material dealing with the sign of Joshua's outstretched scimitar (the meaning of *kîdôn* is fully discussed), the raising of Moses' hands, the shooting and striking of arrows ordered by Elisha, and the horns of Zedekiah. The particular quality of the discussion is provided by the figures, covering more than 40 pages, in which the iconographic material of the ancient near east is drawn upon to illustrate the particular objects and gestures. The result, as in other of the author's studies, is to make specific the relevance of such material in a way that general handbooks can only partially do. The conclusions stress the degree of Egyptian influence which Keel believes may be detected, but the great gain comes from a better understanding of the texts and of the relevance of comparable material.

P.R.A.

KILIAN, R.: *Ich bringe Leben in euch. Propheten sprechen uns an. Biblische Situationen heute*. 1975. Pp. 106. (KBW Verlag, Stuttgart. Price: DM. 12.80)

The author offers a study of selected passages from Hosea, Amos, Jeremiah, Ezekiel and the fourth Servant Song to illustrate how the prophets applied their faith to the situation in which they lived. Then there follows a discussion of the lasting value of that message for modern times. The treatment is brief but often stimulating.

E.R.R.

KRENTZ, E.: *The Historical-Critical Method* (Guides to Biblical Scholarship, Old Testament Series). 1975. Pp. vi, 88. (Fortress Press, Philadelphia. Price: \$2.75)

According to the editor's foreword, this book is to serve as 'an introduction to the other works in the series *Guides to Biblical Scholarship*' (see *B.L.* 1972, p. 49 (*Bible Bibliog.*, p. 393); 1974, pp. 48, 57; 1975, p. 36). The author traces the rise of historical-critical study in some detail and then examines and compares the goals and techniques of both biblical and secular historians, weighing their philosophical presuppositions and measuring their achievements. He concludes with an evaluation of the present state of discussion, highlighting the areas of continuing debate and uncertainty. His repeated themes are the triumph of historical method in all fields of biblical scholarship and the problems raised by its relation to faith. The high scholarly quality of earlier volumes in this series is maintained, but the writer's style is so heavily laden with technical jargon that one wonders whether it will even begin to serve its intended purpose, to be an introduction for 'the college and seminary student and the interested layman'.

J.W.M.

KUHNIGK, W.: *Nordwestsemitische Studien zum Hoseabuch* (Biblica et Orientalia, 27). 1974. Pp. xxiv, 177. (Biblical Institute Press, Rome. Price: Lire 7,200; \$12.00)

This philological commentary conforms to the pattern of previous volumes produced by pupils of Professor Dahood. The author's discussions of many thorny problems in the book of Hosea are ably conducted, and there is much of great interest both to the comparative Hebrew philologist and the biblical exegete, although most of the solutions proposed are too bold to find general acceptance. Often the biblical context is disregarded in the interest of a grammatical feature known from the cognate languages, especially Ugaritic; there is an exaggerated tendency to force new and hitherto unobserved linguistic features on the Hebrew text, and to produce renderings which run counter, not only to what we, perhaps mistakenly, have come to accept, but also to the meaning actually suggested by the biblical context. There is a useful bibliography, and detailed indexes.

P.W.-M.

*KUNTZ, J. K.: *The People of Ancient Israel. An Introduction to Old Testament Literature, History and Thought*. 1974. Pp. xv, 559 with 8 chronological charts, 10 maps and numerous photographs. (Harper and Row, New York. Price: \$7.95; £4.40)

This introduction is designed for undergraduate students and will also be useful for sixth-formers. A historical approach is adopted, the writer following the Albright-Bright school in the main, though he prefers to date Ezra in 398 B.C. Every book of the Hebrew Bible is examined in its supposed historical context. The historical survey is preceded by introductory chapters on the relevance of the O.T., on literary and historical criticism and theological interpretation, and on the geographical context. Notes at the end of each chapter and a substantial bibliography at the end of the book direct to further reading, which is practically confined to works in English. Many of the photographs are excellent.

A.G.

LANG, B.: *Frau Weisheit. Deutung einer biblischen Gestalt* (Patmos-Paperbacks). 1975. Pp. 204. (Patmos Verlag, Düsseldorf. Price: DM. 19.80)

So thoroughly has the figure of Wisdom in Proverbs 1-9 been investigated in recent years that it would be remarkable if the author of this 1975 Tübingen dissertation had discovered a fundamentally new line of approach. His conclusion that Wisdom here is no more than a literary personification is an endorsement of an earlier theory. But this study of Prov. 1:20-33; 8; 9 contains much interesting discussion. Each of these three texts is considered in turn, and each discussion is followed by a brief commentary. This leads to some repetition. Some of the points raised, though interesting in themselves, are peripheral to the main theme, and it is sometimes difficult to follow the thread of the argument. Earlier theories on various points are surveyed, but the selection of one in preference to the others is sometimes made without adequate discussion. Nevertheless this is a real contribution to the subject which should not be ignored. It supplements the author's *Die weisheitliche Lehrrede*, 1972 (B.L. 1975, p. 63) which is a study of Prov. 1-7.

R.N.W.

LONGENECKER, R. N.: *Biblical Exegesis in the Apostolic Period*. 1975. Pp. 246. (Eerdmans, Grand Rapids, Michigan. Price: \$4.95)

An opening chapter on 'Jewish hermeneutics in the first century' A.D. provides useful definitions and illustrations. The author then finds evidence of Jewish exegetical method, mainly of similar types, in the teaching of Jesus (who 'became the direct historical source for much of the early Church's understanding of the O.T.', p. 208), in the earliest preaching of the Church (which Longenecker finds in Acts), and in the evangelists. Paul's exegesis is shown to be distinctively closer to Pharisaic methods. Hebrews is discussed in a useful chapter (links with Qumran are stressed), and the Catholic Epistles receive brief treatment as 'Jewish-Christian tractates'. This book provides useful lists of relevant passages and succinctly presents the judgements of most scholars who have written on the topics considered, though the scale of treatment precludes extensive discussion. There is a valuable bibliography.

C.J.A.H.

LORETZ, O.: *Das Ende der Inspirations-Theologie; Chancen eines Neubeginns*. Band 1. *Untersuchungen zur Entwicklung der traditionellen theologischen Lehre über die Inspiration der Heiligen Schrift* (Stuttgarter Biblische Beiträge). 1974. Pp. 193. (KBW Verlag, Stuttgart. Price: DM. 56.00)

Though it is relevant to O.T. theology, and treats of scholars like Friedrich Delitzsch and M.-J. Lagrange, this work belongs to general theology rather than O.T. studies. Its field of interest lies within Roman Catholic theology and, though it is interested in figures like Galileo and traces a series of representative discussions from Renaissance to modern times, it takes little account of non-Roman Catholic theology. A second volume is to contain documents.

J.B.

LUNDBOM, J. R.: *Jeremiah: a Study in Ancient Hebrew Rhetoric* (S.B.L. Dissertation Series, 18). 1975. Pp. xiv, 195. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$4.20 (members \$3.00))

This study of 'ancient Hebrew rhetoric' concentrates on two devices, *inclusio* and chiasmus. Their operation is discussed in three areas: (a) in

connexion with the compilation of the large sections of the book; (b) to define the limits of a 'poem'; (c) to define a stanza or subordinate artistic cluster within a 'poem'. The writer of this notice wonders whether there will ever be any consensus on how the divisions between units should be effected. Lundbom's examples have to be treated on their individual merits, but some of his work illustrates the truth that if one is determined to find evidences of structure it will be possible to find them. The difficulties are greater in relation to the book of Jeremiah as a whole. Less promising soil for structuralism is difficult to envisage, but Lundbom regards the book as an artistic whole rather than as an aggregation of pieces and a record of redactional growth. Those who are inclined to journey with him should ascertain that they share his critical assumptions: these are that the book of Jeremiah approximates to an architectonic work of literature in the sense that it was largely composed by Baruch, perhaps with the assistance of Jeremiah himself, and that, in broad outline, it had, more or less, reached the form in which we now have it by the beginning of the exile (pp. 5 f.).

W. McK.

MCCURLEY, F. R., JR.: *Proclaiming the Promise. Christian Preaching from the Old Testament*. 1974. Pp. xi, 160. (Fortress Press, Philadelphia. Price: \$4.95)

The author is associate professor of O.T. at an American Lutheran seminary, and his concern is to encourage preaching of the O.T. in Christian worship and to give some practical help to the preacher. After some general chapters on the O.T. in the Christian Church, its relation to the N.T., and the kind of way in which O.T. passages can be made the basis of Christian proclamation, the author presents preparatory studies of nine passages, in which the preliminary exegetical work is sketched out and possible sermon themes are suggested. An appendix contains two sample sermons. Despite the over-elaborate scheme of preparatory study suggested, this book will give practical help and encouragement to the Christian preacher, and demonstrate the relevance of exegetical study to the work of preaching.

A.G.

McHUGH, J.: *The Mother of Jesus in the New Testament*. 1975. Pp. xlviii, 510. (Darton, Longman and Todd, London. Price: £10.00)

In the course of exhaustive and imaginative, if sometimes far-fetched comment on the N.T. material about Mary, the author deals with the following, *inter alia*: attitudes towards the interpretation of Scripture in the Roman Catholic Church, including a brief account of the Vatican II pronouncement; the origin and nature of midrash (pp. 15-23. The author sees 'Christian midrash' as the genre of Lk. 1 and 2); and the phrase 'Daughter of Zion' in Micah, Zephaniah, and other texts (pp. 29-36, 40 ff., and Detached Note 2). He draws extensively on O.T. material to illustrate his essentially typological approach (though the long discussion of the 'brothers' of Jesus is startlingly literalistic). McHugh makes use of wide reading both in patristic and medieval commentaries and in recent research.

C.J.A.H.

MADL, H.: *Literarkritische und Formanalytische Untersuchungen zu 1 Sam. 14*. 1974. Pp. 672. (Rheinische Friedrich-Wilhelms-Universität, Bonn)

This doctoral dissertation, reproduced from typescript, is described as the first stage in a full study of the Saul traditions. It represents a very detailed analysis of a single chapter, without at this stage going into wider issues except to note that the hypothesis of a Deuteronomistic History needs closer examination on the basis of full studies, particularly in the books of Samuel (where indeed Deuteronomic editing or framework is much less evident). The study ends with a synopsis of the Hebrew text, showing that the analysis has demonstrated a basic text (*Grundschicht*), worked over at a second stage (*Überarbeitungsschicht*), and amplified at a third stage (*Ergänzungsschicht*), with vv. 32–35 as an insertion. This analysis is based upon the very detailed discussion of doublets, of stylistic and semantic features, in which the characteristics of each stage are fully elaborated. The whole discussion is supported by tables and footnotes, and there is a substantial bibliography. This is analysis carried to an extreme point. It may be right, but one may wonder whether so limited a passage really contains enough evidence for such precision.

P.R.A.

MESCH, B.: *Studies in Joseph ibn Caspi, Fourteenth-Century Philosopher and Exegete* (Etudes sur le judaïsme médiéval, VIII). 1975. Pp. 116. (Brill, Leiden. Price: Fl. 36.00)

This volume is in two disparate parts. Part I contains an essay on Caspi's literary activity and a translation of *Qevuzath Kesef*, Caspi's own account of his writings (both those completed and those projected). Mesch's starting-point is ms Parma 775 of *Qevuzath Kesef*, which he takes to be a revision, c. 1334/1335, of an earlier form of the work, represented by ms Munich 265 (p. 54). In Part II Caspi's thinking on the relationship between reason and revelation is dealt with by analysing his views about the nature and function of prophecy. Caspi has been unfairly neglected in the history of Bible exegesis. His philosophical approach is typified by his explanation of the variation of divine names in Genesis (see pp. 20–1, 92). This work, which is based on a dissertation prepared under Alexander Altmann's direction, makes a solid contribution to its subject.

P.S.A.

MITTMANN, S.: *Deuteronomium 1¹–6³ literarkritisch und traditions-geschichtlich untersucht* (B.Z.A.W., 139). 1975. Pp. x, 188. (De Gruyter, Berlin. Price: DM. 88.00)

As its title implies, this study seeks to establish the literary structure of Deut. 1:1–6:3, and to trace the historical sequence of its composition. Since a large number of significant points of exegesis and interpretation depend upon this historical sequence and a knowledge of how this material is related to its JE and P narrative counterparts, the enterprise is a very useful, if highly technical, one. Mittmann concludes that we are faced here with a homogeneous *Grundschrift* (Gr.) using the singular form of address, which has been expanded by two narrative strata using the plural form (Pl.¹ and Pl.²). This has subsequently received some additions from a later hand using the singular form, and there are also a few further minor glosses. The conclusions are very clearly set out and cogently argued, and appendices at the end set out the reconstructed narrative of Gr. with a table of passages assigned to the additional strata. The spy account of Deut. 1 and the Horeb account of Deut. 5 are seen to show a familiarity with their

respective parallels in Exod. 1:9–24 and Num. 13 f., but not with the P parallels. The primary basis of Deut. 1–5 can thus be seen to be earlier than the combination of JE with P. The work is detailed and at times intricate in its division of material, but it makes a very credible and convincing contribution to Deuteronomistic studies, and has wider relevance to Pentateuchal research.

R.E.C.

MURRAY, R.: *Symbols of Church and Kingdom. A Study in Early Syriac Tradition*. 1975. Pp. xv, 394. (Cambridge University Press. Price: £8.75; \$25.00)

Father Murray concentrates his attention on Syriac literature up to the early fifth century, which means that a great deal of the discussion concerns Aphrahat and Ephraem. There are two main sections and in the first the material is examined along the lines of major N.T. themes, e.g., the Body of Christ, the Vineyard, the Rock. O.T. antecedents are by no means neglected; indeed the distribution of O.T. and N.T. references is roughly equal. The second section attempts 'to locate the fourth-century Syriac Fathers in relation to earlier Christian, Gnostic and Jewish literature and even, more speculatively, to earlier Mesopotamian traditions'. All this is prefaced by a most useful discussion of the early Syriac-speaking Church and its literature. The conclusions about the dependence of Aphrahat and Ephraem on earlier writers are fairly negative. Aphrahat probably knew the *Didascalia*, but little else. Ephraem's debt to the labours of others is doubtless greater, but could easily be exaggerated. This is an outstanding piece of work by Father Murray and the more so because he presents the Syrian fathers in their total context — theologically, conceptually, historically and geographically.

R.P.G.

NAKAZAWA, K.: *Kunan no Shimobe* (The Suffering Servant. Studies in Isaiah 53). 1975. Pp. 264. (Yamamoto Shoten, Tokyo. Price: ¥ 4,200)

This solid and outstanding book is the third enlarged edition written by the author who has devoted himself to the subject and has revised every ten years since 1954. The book consists of a textual study, a survey of Jewish and Christian interpretations and the presentation of his own view. He takes the messianic interpretation for the Suffering Servant. Three essays reviewing recent scholarly works on the subject and a short English summary of the book are appended.

K.K.S.

OHLE, A.: *Die biblischen Erzählungen von Sintflut und Turmbau in der Katechese*. 1975. Pp. 147. (KBW Verlag, Stuttgart. Price: DM. 18.00)

The main aim of this book is to illustrate how the Flood story and the Tower of Babel story can be used as a basis for the religious instruction of young people. The first part offers a careful source analysis of the stories and discusses their background. Then, with specific examples, it progresses to illustrate the type of lessons which can be derived for the teaching of religious truth which emerges from this type of study.

E.R.R.

PENNACCHINI, B.: *Temi mitici in Ezechiele 28, 1-19* (Collectio Assisensis, 9). 1973. Pp. 151. (Studio Teologico 'Porziuncola', Assisi. Price: Lire 2,400)

The two poems in Ezek. 28:1-19 show, together with Gen. 1-3, the wisdom writers' use of the myth of the punishment of *hubris*: this is the claim made, rather than demonstrated, in the course of assembling biblical and extra-biblical (mainly ancient Semitic) parallels — rather summarily discussed — to the main mythological features of the material. There are no indices.

C.J.A.H.

RICOEUR, P.: *The Conflict of Interpretations. Essays in Hermeneutics* (Northwestern University Studies in Phenomenology and Existential Philosophy). 1974. Pp. xxv, 512. (Northwestern University Press, Evanston. Price: \$17.50)

Twenty-two essays mostly originally published in journals are here translated from the French collection *Le conflit des interprétations*, Paris, 1969. They cover Ricoeur's writings on the structuralism of Lévi-Strauss, his discussions of the hermeneutical implications of Freudian psychoanalysis, his phenomenology which is partly influenced by Heidegger, and his essays on the symbolism of evil, and on religion and faith. The essays on evil, religion and faith will probably be of most direct interest to O.T. scholars, especially the 'Preface to Bultmann' and 'Guilt, Ethics and Religion'; but the whole volume will invite any interpreter to reflect upon his own interpretative activity in the light of questions raised by structuralism, semiotics and phenomenology.

J.W.R.

RICOEUR, P.: *Hermeneutik und Strukturalismus. Der Konflikt der Interpretationen I*. Übersetzt von Johannes Rütche. 1973. Pp. 231. (Kösel Verlag, Munich. Price: DM. 28.00)

Eight essays are selected and translated from the original twenty-two (see immediately above). Discussions of structuralism, semiotics and phenomenology are included, but not those relating to psychoanalysis, which will appear in a further volume.

J.W.R.

ROFÉ, A.: *Introduction to Deuteronomy, Part I* (Hebrew). 1975. Pp. 88. (Akademon Publishing House, Jerusalem. Price: Isr. £10.00)

This first part of a larger work on Deuteronomy examines minutely those parts of the book dealing with centralization of worship, tithes, firstlings, first fruits, festivals, ceremonies at Ebal and Gerizim, and prohibition of idolatry and Canaanite practices. The author separates five strata: (1) material originating in priestly circles in Shechem; (2) material influenced by centralization, characterized by the phrase 'to cause his name to dwell there', and dating from before Josiah's reign; (3) material influenced by centralization, characterized by the phrase 'to put his name there' and dating from Josiah's reign and later; (4) material concerned with priestly matters; (5) material concerned with more secular legal matters. Strata 1-4 indicate a process of continuous accumulation and adaptation of material, while 5 originated in the Judean court, and was incorporated from Josiah's time. The argument is based almost entirely on minute

examination of the biblical text, although rabbinic and modern interpretation of Deuteronomy is noted where appropriate. Whatever one's views of the methods and conclusions, the way in which the reader is forced to ponder the biblical text so closely makes this a rewarding study. J.W.R.

SALTMAN, A.: *Pseudo-Jerome. Quaestiones on the Book of Samuel. Edited with an Introduction* (Studia Post-Biblica, xxvi). 1975. Pp. 173. (Brill, Leiden. Price: Fl. 58.00)

The author of this early ninth-century commentary was a converted Jew employed by Theodulf of Orleans in his biblical scriptorium. First over-estimated as an expert, later concealed under an ascription to Jerome, the author reported 'traditions' which were again taken seriously by L. Ginzberg: more than was proper, judges Saltman, whose 60-page introduction, summarizing his own unpublished work, makes this critical edition valuable to anyone exploring the history of western exegesis in ages not unjustly called dark.

R.M.

SCHMITT, R.: *Exodus und Passah: ihr Zusammenhang im Alten Testament* (Orbis Biblicus et Orientalis, 7). 1975. Pp. 112. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S. Fr. 16.00)

Dr Schmitt examines three main areas of tradition — the pre-deuteronomic, deuteronomic and priestly — in order to re-assess the evidence. In general, although not without some reservations, he leans more towards Noth's thesis, that the Plague and Exodus narrative was developed under the influence of the Passover ritual, than to Fohrer's denial of it. He argues that an early historical connection existed and that the influence of the ritual on the narrative and *vice versa* must be recognised. Although this monograph deals with an area of research that has been well worked over, it has succeeded in clarifying the issues as well as offering a balanced viewpoint in the light of recent debate.

G.H.J.

SCHWEIZER, H.: *Elischa in den Kriegen* (Studien zum Alten und Neuen Testament). 1974. Pp. 452, 3 charts. (Kösel Verlag, Munich. Price: DM. 62.00)

The author limits his study to the three well-defined passages 2 Kings 3; 6:8–23; 6:24–7:20 on the common theme of the prophet in the wars of his people, and the interrelations of those and other passages on the same theme are considered very thoroughly according to the latest development of the critical methods to which the writer has been exposed under Professor Richter. Commentators on Kings will find their conclusions both supported and modified by this meticulous critical work of a kind which the necessary limitations of a commentary do not always permit. The writer is not above suspicion of hypercriticism. We may question, e.g., his conclusion that the literal discrepancy of the two verses 1 Kings 22:6 and 7 indicates two sources, rather than serving to emphasize the independent word of Micaiah. In emphasizing the affinity of language and phraseology in 1 Kings 22 and 2 Kings 3 to conclude that the latter is the original, stylistic considerations would surely suggest that this affinity is not necessarily due to the dependence of one passage on another, but reflects the

stereotyped phraseology relevant to the similar situations. Serious students will use Dr Schweizer's work with interest and profit, but its value would have been greatly enhanced had it been presented more as a book and less in the form in which it was accepted as a doctoral thesis.

J.G.

SEEBASS, H.: *Biblische Hermeneutik* (Urban-Taschenbücher, 199). 1974. Pp. 140. (Kohlhammer, Stuttgart. Price: DM. 8.00)

This work is written by an O.T. specialist and takes the view that the opening up of the O.T. for faith is the fundamental test of any theory of general hermeneutics of the Bible. The survey is confined to German-language studies and treats in succession of E. Hirsch, F. Baumgärtel and F. Hesse, G. von Rad, R. Bultmann, W. Pannenberg, K. Barth and R. Smend. For those with experience in this area this little book has much that is valuable and original to offer.

J.B.

SERINA, A.: *La figura di Melchisedec nel Salmo CX, 4. Il Sacerdozio e il Messianismo Sacerdotale del Re Davide*. 1970. Pp. 171. (Antonio Vento, Trapani. Price: Lire 3,000)

The author defends the view that Psalm 110 is an oracle addressed to David after he had established himself in Jerusalem and before he set out on a military campaign, probably the war against the Ammonites. This interpretation is supported by the parallelisms with 2 Sam. 7-8. The author argues that to the purely historical meaning of the psalm there is added a messianic feeling of expectation which is related to the priestly function of the king, a function which is to be distinguished from the specialized priesthood of the temple personnel. This idea of a priestly messianism continued to develop in the Israelite tradition, as is shown or illustrated by a series of texts from Isaiah, Jeremiah, Ezekiel, Haggai, Zechariah, Malachi, Ecclesiasticus, Chronicles, Daniel, the books of Maccabees, the Testaments of the XII Patriarchs and the Qumran texts. The author's constant references to authoritative studies add to the informative interest of the work.

L.A.S.

VAN SETERS, J.: *Abraham in History and Tradition*. 1975. Pp. xiii, 335. (Yale University Press, New Haven & London. Price: £8.25)

Although following closely on T. L. Thompson's work on the historical Abraham (cf. *B.L.* 1975, p. 76) and reaching similar conclusions, this entirely independent study examines in addition the implications of historical research for studies on the history of tradition. After detailed consideration of non-literary evidence for the dating of the Abraham narrative, it is concluded that the material belongs to the first millennium B.C.; such a late date of composition deprives the narratives of the antiquity usually attributed to them. The second part opens with a critique of the literary-critical method in Pentateuchal studies and proceeds to examine doublets in the Abraham tradition in order to evaluate the sources. Van Seters concludes that the Yahwistic version is exilic and the priestly version post-exilic. The arguments put forward in this book must be given serious consideration; if accepted, they will affect profoundly the study of this period by historical, literary and traditio-historical critics.

G.H.J.

SEYBOLD, K.: *Bilder zum Tempelbau. Die Visionen des Propheten Sacharja* (Stuttgarter Bibelstudien, 70). 1974. Pp. 128. (KBW Verlag, Stuttgart. Price: DM. 16.00)

After an initial chapter on the literary problems of the book as a whole, Seybold examines the visions (counted as seven, chapter 3 being regarded as a sort of appended commentary), on the basis of his own translation as a literary unity in significant order and artistic construction. The structure discloses an architectural quality, founded on the principle of symmetry and the significant use of numbers, with pictorial motifs which may or may not be suggested by neighbouring cultures, but which are used to press beyond the dramatic liturgy of the cult to express the action of the invisible God. Seybold is surely right to seek a special function of the pictorial in relation to the word, and to probe the interpretation of the pictorial motifs in terms of both near eastern symbolism and the Israelite cult tradition. Structural linguistics suggests a way of looking at the cycle, but is not otherwise fruitful; nor is the psychology of dreams. The climax is a discussion of the historical and theological intention of the prophet. An indispensable study which presupposes for Zechariah the serious attention he deserves.

STECK, O. H.: *Der Schöpfungsbericht der Priesterschrift. Studien zur literarkritischen und überlieferungsgeschichtlichen Problematik von Genesis 1, 1-2, 4a* (F.R.L.A.N.T., 115). 1975. Pp. 270. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 56.00)

The long received critical view that the first chapter of Genesis represents the end of a complex process of growth, and that earlier and later forms of the narrative (particularly the so-called 'deed' and 'word' accounts) can be identified by literary and traditio-historical methods, is here subjected to detailed scrutiny. A short review cannot do justice to this difficult and impressive study. It might be thought to be taking a sledgehammer to crack a nut, except that a critical orthodoxy has become entrenched. Steck argues at length that the reasons *against* understanding Genesis 1 as a unified narrative written by P with structural subtlety and artistic skill do not stand, and that there are positive reasons *for* doing so. In particular, the function of the phrase 'and it was so', the reason for its absence from the first and last works of creation and other signs of carefully chosen phraseology are expounded. Steck scrupulously sets limits to the possible inferences from the evidence, especially concerning authorship and date. But no serious work on Genesis 1 will henceforth be fruitful except it take account of this basic research.

D.R.J.

STOLZ, F.: *Das Alte Testament* (Studienbücher: Theologie). 1974. Pp. 144. (Gerd Mohn, Gütersloh. Price: DM. 16.80)

STOLZ, F.: *Interpreting the Old Testament*. Translated by M. Kohl. 1975. Pp. vii, 152. (S.C.M. Press, London. Price: £1.95)

The content and purpose of this book are neatly summarized in the title of the English translation: it is a basic study of methodology, an introduction to and assessment of the presuppositions, methods, aims and conclusions of O.T. scholarship. It is in four parts. Firstly there is a section on literary criticism, with special emphasis on the writings of Wellhausen. The second section, on form criticism, is by far the longest and probably the most useful to student readers. The third deals with the cult and the

problem of determining the relative degrees of external influence and intrinsic uniqueness in Israel's worship, with particular reference to the researches of Mowinckel and Noth. The final section, on religion and theology, concludes with some discussion of the relationship between the Testaments. The main value of this study is that it sets the findings of O.T. research against the background of the continuing development and debate of the past 150 years and indicates some of the presuppositions that have led scholars to advocate their respective views. The book should prove invaluable to students, but it is sad, though perhaps typical of present-day German scholarship, that a work of this kind should dismiss 'ancient oriental archaeology' in less than half a page.

J.W.M.

VEIJOLA, T.: *Die ewige Dynastie. David und die Entstehung seiner Dynastie nach der deuteronomistischen Darstellung* (Annales Academiae Scientiarum Fennicae, Series B, 193). 1975. Pp. 164. (Academia Scientiarum Fennica, Helsinki. Price: Mkk. 35.00)

The purpose of this monograph is to show that the books of Samuel evince a much more substantial 'Deuteronomistic' modification of the older material than is nowadays generally admitted. Whole passages and numerous expansions, even within the 'Succession Narrative', lately so widely believed to be a literary unity, are attributed to one or other of the three Deuteronomistic redactions, DtrG (the main redaction) which represents David as pious and righteous and his dynasty as legitimate and (in spite of 587 B.C.) eternal, DtrP ('prophetic'), critical of David and without hope for the future of his dynasty, and DtrN ('nomistic'), which stresses his obedience to the Law. The author's method is to select passages and phrases which appear to express these interests and to show by 'redaction criticism' that these (a) do not fit their contexts either syntactically or logically and (b) are composed in 'Deuteronomistic' style (it is noteworthy that the latter argument is very feeble in the case of 2 Sam. 9–20). The argument thus depends heavily on a minute dissection of texts which is the most unconvincing aspect of the book.

R.N.W.

VETTER, D.: *Seherspruch und Segensschilderung. Ausdruckabsichten und sprachliche Verwirklichungen in den Bileam-Sprüchen von Numeri 23 und 24* (Calwer Theologische Monographien, 4). 1975. Pp. 151. (Calwer Verlag, Stuttgart. Price: DM. 26.00)

In a sense, this study complements W. Gross's discussion of the prose sections of Num. 22–24 (p. 50 above), since Vetter confines his attention to the poetical sections of these chapters. The book begins with a lengthy and thorough exegesis of the sayings in the light of 'nordwestsemitische Grammatik', from which is deduced a formal category of 'seer saying' in which the description of a blessing for the group plays a prominent part. This leads on to a comparison with the blessing element in the patriarchal traditions and to the conclusion that the transition from a family or clan based society to a tribal organization led to the emergence of the seer, in place of the head of the family, as the mediator of blessing. Finally, the subsequent history of the 'seer saying' is traced in 2 Sam. 23:1–7, in the prophets and in apocalyptic literature and its original *Sitz im Leben* is found in the preparations for a decisive battle in the life of the nomadic Israelite tribes before their settlement in Palestine. The very full notes and

references provide valuable bibliographical information. The chief importance of this book is for the text and exegesis of Num. 23–24; otherwise the author's conclusions, though always interesting, must remain very speculative.

J.R.P

VRIEZEN, T. C. and VAN DER WOUDE, A. S.: *De Literatuur van Oud-Israël*. 1973. Pp. 446. (Servire, Wassenaar, Netherlands)

The first edition of this work, by Professor Vriezen alone, bore the title *Oud-Israëlitische Geschriften* (1948) (*B.L.* 1949, p. 36; *Eleven Years*, p. 199); the title was changed to its present form in the second edition (*B.L.* 1962, p. 40; *Decade*, p. 350). For the present edition (the fourth) Professor Vriezen has enlisted the co-operation of Professor van der Woude. This is a much larger volume than its predecessors. Professor G. W. Anderson's assessment of the second edition remains true: 'There must be few manuals of its kind in which so much information is presented in so short a space and so readable a manner'. But now the information has been both brought up to date and expanded: a new chapter has been added on the history and methods of modern O.T. study, and Professor van der Woude has written a new comprehensive account (74 pages) of apocrypha, pseudepigrapha, the Elephantine and Samaritan papyri and the Dead Sea Scrolls. The notes provide valuable bibliographical references.

F.F.B.

WEIMAR, P.: *Untersuchungen zur priesterschriftlichen Exodusgeschichte* (Forschung zur Bibel, 9). 1973. Pp. 273. (Echter Verlag, Würzburg. Price: DM. 29.00)

Weimar investigates the Priestly narrative in Exod. 1:1–5, 7, 13, 14; 2:23–5; 6:2–13; 7:1–7. Each passage is analysed from a literary-critical and form-critical point of view and the pre-P tradition and the Priestly redaction of it are then discussed in each case. This is a careful and detailed work which will reward close study.

E.W.N.

WEIMAR, P. and ZENGER, E.: *Exodus. Geschichten und Geschichte der Befreiung Israels* (Stuttgarter Bibelstudien, 75). 1975. Pp. 180, 1 map. (KBW Verlag, Stuttgart. Price: DM. 18.00)

This book describes the exodus event as far as that is possible and points to features of later understanding of its significance; however, its most important and original section is its exegesis of the oldest exodus story in which the literary structure is set out in detail. Within Ex. 5–15 is to be found a pre-J exodus story of which J is already a new interpretation. The older story is concerned to show that it is Yahweh alone who acts for Israel. Its background is the latter part of the reign of David. The author was moved by the theological problems raised by the new national self-consciousness of Israel under David and by the bureaucracy to which Israelites now found themselves subject, to present an understanding of the past in order to affirm for the present Israel's freedom in the service of Yahweh. This study is an excellent addition to the series.

A.D.H.M.

*WESTERMANN, C.: *Handbook to the Old Testament*. Translated and edited by R. H. Boyd. 1975. Pp. xvi, 285. (S.P.C.K., London. Price: £2.50)

An unchanged paperback reprint of a useful volume, noted on its appearance in *B.L.* 1968, p. 45; 1970, p. 58 (*Bible Bibliog.*, pp. 99, 248).

P.R.A.

WILLI-PLEIN, I.: *Prophetie am Ende. Untersuchungen zu Sacharja 9–14* (Bonner Biblische Beiträge, 42). 1974. Pp. x, 128. (Peter Hanstein, Cologne. Price: DM. 45.00 (cloth), 41.00 (paper))

Notes on the Hebrew text and literary and form-critical comments provide the way in to much fuller discussion of the individual units and their building up into larger structures, and so to the exposition of the view that Zech. 9–14 form a now closely interwoven unit of material. Comments on questions of dating for the most part show the difficulties of precision, but sufficient is found to place these chapters at the end of the prophetic movement and to see in them (and for this a comparison may be made with P. D. Hanson's *The Dawn of Apocalyptic*, reviewed on p. 51) a middle term between exilic prophecy and apocalyptic as the successor to prophecy. The study brings out the relationship of these chapters to earlier writings, particularly prophetic words. One may feel less than confident that the interpretation of the difficult ch. 11 in relation to the Samaritan schism is right. But there is a general sensitivity to the structure of the material which does more for these problematic chapters than over-confident assignments to dates. An important and useful study.

P.R.A.

WITZENRATH, H. H.: *Das Buch Rut. Eine literaturwissenschaftliche Untersuchung* (Studien zum Alten und Neuen Testament, 40). 1975. Pp. 419, one folding table. (Kösel Verlag, Munich. Price: DM. 56.00)

A literary study of Ruth, done under the guidance of W. Richter, and carried out with extreme thoroughness of methodological consciousness and precision. The analysis runs under its own momentum, as it were, but the footnotes, often extensive, carry on a dialogue with the scholarly literature, which the authoress has taken deeply into account. Hebrew is transcribed by a system worked out by Richter and intended not to present the pronunciation of any particular time but 'to make clear the morphemic structure' (p. 39).

J.B.

ZIMMERMANN, F.: *Biblical Books Translated from the Aramaic*. 1975. Pp. viii, 184. (Ktav, New York. Price: \$12.50)

Zimmermann argues that the Hebrew parts of Daniel, Jonah, Esther, parts of Chronicles, and the Hebrew parts of Ezra-Nehemiah were originally written in Aramaic, that the story of Jonah (of which a new interpretation is offered) was once arranged in a different order, and that Esther is an abbreviation of a longer work (compare the Greek). There are a bibliography, a general index, indexes of biblical references and foreign words, and a list of modern works cited (which merely reproduces the bibliography). This is an interesting book, but it puts forward some questionable hypotheses.

J.A.E.

7. LAW, RELIGION AND THEOLOGY

ALBERTZ, R.: *Weltschöpfung und Menschenschöpfung. Untersucht bei Deuteronesaja, Hiob und in den Psalmen* (Calwer Theologische Monographien, 3). 1974. Pp. 264. (Calwer Verlag, Stuttgart. Price: DM. 38.00)

Beginning from the thesis put forward by C. Westermann in his commentary on Genesis that the two narratives of creation in Gen. 1-2 represent two distinct traditions, that of the creation of man being older than that of world-creation, the author attempts to show that the former tradition had its origin in the personal piety of family cult, individual lament and the oracle of salvation and the latter in public worship, hymns of descriptive praise celebrating the omnipotence of God. From studies in the Psalms and Job he finds support for this thesis. He also finds that Deutero-Isaiah uses and modifies both traditions, applying the tradition of the creation of man to the creation of Israel and subordinating it to the tradition of world-creation. There are 12 pages of bibliography and 25 pages of notes of which the numbering in the text (e.g. pp. 22 f.) needs correction.

J.N.S.

ANDREASEN, N.-E. A.: *The Old Testament Sabbath. A Tradition-Historical Investigation* (S.B.L. Dissertation Series, 7). 1972. Pp. xii, 301. (Society of Biblical Literature, Missoula, Montana. Price: \$4.20, members \$3.00)

Presented as a dissertation at Vanderbilt University in 1971, this study attempts to elucidate traditions on the Sabbath in O.T. literature with reference to textual problems and questions of authorship and literary features of the texts. After a summary of current research on this topic and an examination of the relevant passages, the author considers various aspects of the Sabbath, the etymology of its name and relationship with the seventh day, its character as a day of rest and links with Creation myths and significance as a Covenant sign. Some important issues are left untouched, e.g., the significance of the number seven and of the period of seven days in connection with the Sabbath. One wonders too about the advisability of accepting the Documentary Hypothesis in dating Pentateuchal passages. The bibliography is exceptionally good.

I.B.

AUCLAIR, R.: *Le Jour de Yahvé. La fin des temps?* 1975. Pp. 285. (Téqui, Paris. Price: Fr. 30.00)

The author meditates on the fulfilment of biblical eschatology in our times.

J.H.E.

BERKOUWER, G. C.: *Studies in Dogmatics: Holy Scripture*. 1975. Pp. 377. (Eerdmans, Grand Rapids, Michigan. Price: \$8.95)

Not a work of O.T. scholarship, but a treatise of highly traditional Dutch Calvinist dogmatics, which however takes some account of work by O.T. scholars up to about 1966, when the Dutch original was published.

J.B.

DE BOER, P. A. H.: *Fatherhood and Motherhood in Israelite and Judean Piety*. 1974. Pp. ix, 57. (Brill, Leiden. Price: Fl. 18.00)

The Haskell Lectures given at Oberlin College in 1974 are here reproduced, the subjects being: Family; Father-God; Mother-Goddess; and God as Father and Mother. The last two lectures deal with subjects about which much nonsense has been written, and it is refreshing to have a sensible and balanced treatment. Some credence is given to those views which allow a feminine element in the deity of Israel's popular piety, and suggestions are made as to how this may have survived in spite of the strong emphasis on monotheism and the fatherhood of God in the later O.T. period. Interesting comments are made on possible feminine elements in Gen. 1 and Prov. 8.

R.J.C.

BRIGHT, J.: *The Authority of the Old Testament*. 1975. Pp. 272. (Baker Book House, Grand Rapids, Michigan. Price: \$4.95)

This is a paper-back reprint of the volume published by the Abingdon Press in 1967 (see *B.L.* 1968, p. 47; *Bible Bibliog.*, p. 101).

G.H.J.

CLEMENTS, R. E.: *Yogen to Keiyaku*. Translated by E. Funamizu. 1975. Pp. 250. (Kyōbunkwan, Tokyo. Price: ¥ 1,700)

This is a Japanese translation of the author's *Prophecy and Covenant*, 1965 (*B.L.* 1965, p. 43 (*Decade*, p. 595)).

K.K.S.

COGAN, M.: *Imperialism and Religion: Assyria, Judah and Israel in the Eighth and Seventh Centuries B.C.E.* (SBL Monograph Series, 19). 1974. Pp. xi, 136, 3 figs. (Society of Biblical Literature and Scholars Press, University of Montana. Price: \$5.50; members \$4.50)

It is a pleasure to find one's own researches (see *B.L.* 1974, p. 70) quite independently confirmed, though not in every detail, by as competent a scholar as M. Cogan. His book, a revised edition of his doctoral dissertation, is a careful and detailed study of Neo-Assyrian imperial policy concerning religion. He demonstrates that the Assyrian conqueror treated indigenous gods with considerable respect, believing them to have abandoned their devotees and aided him in his victory. He shows that in annexed provinces, though 'Ashur's weapon' was planted in the provincial centre, the local cults remained unaffected, and that in vassal states there was no kind of religious imposition. The primary implications for biblical interpretation are that the cultic innovations in the reigns of Ahaz and Manasseh cannot have been enforced symbols of vassal status and that the cult purges of Hezekiah and Josiah were not expressions of political rebellion. Whatever Assyrian or other influence there may have been must now be explained in terms of cultural assimilation. This is a valuable monograph, not only for its main thesis, but also for its wealth of documentation.

J.W.M.

COHEN, H. H.: *The Drunkenness of Noah* (Judaic Studies, 4). Pp. xiii, 177. (University of Alabama Press. Price: \$7.95)

The author accepts J. V. Luce's *Lost Atlantis* with its claim that the eruption of Thera (Santorin) underlies the destruction of Crete and the

disasters further east c. 1450 B.C. For Cohen the Aegean is the source of the Flood of Genesis, combined by the narrator with Mesopotamian themes. The narrator did not use composite sources, but — following Cassuto — was 'a man of deep compassion and sensibility, whose obvious concern was to mitigate fear and restore hope in the future'. Noah, drunk and naked, is the hero of the new fertility after the chaos. He does not deserve the opprobrium so often thrown upon him. Canaan's attempt to steal his father's virility, the pagan excesses in sexual orgies and Cain's demonic crime place God's agent, the second Adam, in the light of lawful continuity. Cohen's detailed analysis owes as much to antiquarian research as to modern psychological insights. The pan-sexual emphasis develops Robert Graves' interpretation of myths. The comparative approach casts a very wide net, but a semantic control checks too speculative conjectures. This is a rewarding book on a theme always dear to artists and contemporary writers.

U.E.S.

COPPENS, J.: *Le messianisme et sa relève prophétique. Les anticipations vétérotestamentaires; leur accomplissement en Jésus* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, xxxviii). 1974. Pp. xii, 273. (Duculot, Gembloux. Price: BFr. 700.00)

This work is a sequel to the author's *Messianisme royal* (B.L. 1970, p. 62 (*Bible Bibliog.*, p. 252)). Beginning from a discussion of the kingship of Yahweh, the author takes up the theme of Moses as prophetic mediator and of the new Moses, from which he passes to a consideration of the Servant as prophet of the future, and of his identity and mission. He inclines to a collective interpretation and denies the necessity of a directly messianic and christological interpretation, while admitting a messianic and christological application. The second part deals with the N.T. evidence concerning Jesus as the new Moses, the eschatological prophet, and the Suffering Servant, and the teaching of Jesus concerning the Kingdom of God, all of which are related, by comparison and contrast, to the O.T. evidence. The good wine of our distinguished Honorary Member needs no bush. What the present reviewer said of his early work is equally applicable here. It may be added that in a *Postface* there is a list of the author's studies of the Son of Man in apocalyptic which, taken together, would form an admirable concluding volume of a trilogy.

G.W.A.

DAVIES, G. H.: *The Old Testament as a Whole*. The D. J. James Lecture for 1975 delivered at St David's University College Lampeter. 1975. Pp. 33. (The Catherine and Lady Grace James Foundation. Price: 30p)

In this lecture the author is concerned to point out the distinctive character of the O.T. regarded as a whole. Using the 'fourfold figure of wholeness, of totality, given in the Epistle to the Ephesians (3.18)' (p. 3) he speaks of its breadth ('its international outlook'), its length ('a theistic interpretation of the historical and social life of a nation'), its height (its 'religion of sublimity') and its depth (its exposition of the reality of godlessness).

R.N.W.

GILMER, H. W.: *The If-You Form in Israelite Law* (SBL Dissertation Series, 15). 1975. Pp. viii, 139. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature. Price: \$4.20 (\$3.00 to members))

An 'If-You' sentence comprises a conditional clause using the second person form of address coupled with a demand or a statement of consequences (cf. Exod. 23:4; 22:23, and contrast the more frequent 'If a man . . .' formula in Exod. 21-2). Gilmer is careful to show from a survey of O.T. narrative literature that 'If-You' formulations are fundamental and natural to human speech patterns in general but he proceeds to demonstrate that the freedom and regularity with which they are used in O.T. legal corpora contrasts sharply with their infrequency in extant ancient Near Eastern law codes. Noting also the ease with which wisdom writers employ this form, he suggests that its usage in O.T. law may, like Gerstenberger's 'prohibitions', originate in a family ethos, but that its later development was in court and wisdom circles. In support of this view he points to its recurrent use in Deuteronomy, which, he argues, following Weinfeld, is a product of the court scribes. Acceptance of his final conclusions therefore depends on prior acceptance of debated theories about Deuteronomy and the wisdom literature, but the study itself is significant and merits careful scrutiny by all who are engaged in research in the pertinent fields of biblical scholarship.

J.W.M.

GOUDERS, K. (ed.): *Aspekte der Gottesvorstellung in Israels Frühzeit. Lehrtexte für Religionsunterricht und Erwachsenenbildung (Texte zur Frage nach Gott)*. 1974. Pp. 203. (Peter Hanstein, Cologne and Bonn. Price: DM. 22.00)

This handbook for the religious instruction of adults falls into two parts: the text, taking Israel's early history as a basis, discusses fundamental questions about God; in the second half of the book the text is illustrated through a series of quotations originating from fields as wide apart as Babylonian and Assyrian laws, the works of Luther, Goethe and Freud and modern German poetry. Whilst the approach is too general to interest the O.T. expert, the material in both the text and illustrative section should prove interesting and instructive for laymen and provides a useful source book for discussion groups.

G.H.J.

HALBE, J.: *Das Privilegrecht Jahwes, Ex 34, 10-26. Gestalt und Wesen, Herkunft und Wirken in vorderdeuteronomischer Zeit* (FRLANT, 114). 1975. Pp. 571. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 99.00 (cloth), DM. 92.00 (paper))

The title of this massive volume recalls Horst's classical study of Deut. 12-18 (*B.L.* 1962, p. 47; *Decade*, p. 357), but Halbe is concerned with a text, the so-called 'cultic decalogue', which he sees as the mother of Deuteronomistic theology. From a thorough examination of the verses in question, he concludes that it is pre-deuteronomistic, that it was conceived from the first as *privilegrechtlich* and that its original home was the cult. It is pre-monarchic and was transmitted in Benjamite-Ephraimite circles. A very interesting aspect of this book is the author's attempt to trace the text's subsequent history and influence. On the one hand, it was taken over by the Yahwist and made to serve the needs of his particular outlook; on the other hand, it has had a basic influence on such passages as the Book of the Covenant, Jos. 9 and Judg. 2:1-5, all of which are carefully discussed.

Its influence waned when the establishment of the state made obsolete the values of the older social organization which it enshrined. But with the increasing crisis of the monarchy from the end of the eighth century onwards, it came into its own again when a revival of those values began to be seen as the only hope for the nation; and this situation was the matrix for Deuteronomy. It can safely be said that this work will have to be taken into account by anyone concerned with the 'cultic decalogue' in the future.

J.R.P.

HIRTH, V.: *Gottes Boten im Alten Testament. Die alttestamentliche Mal'ak-Vorstellung unter besonderer Berücksichtigung des Mal'ak-Jahwe-Problems* (Theologische Arbeiten, 32). 1975. Pp. 168. (Evangelische Verlagsanstalt, Berlin. Price: M. 12.20)

The subject of angelic messengers and beings has received little special attention in recent years except within the comprehensive O.T. theologies, so it is good to have a clear, concise and well thought through examination of the subject with extensive bibliography. Hirth's work is probably most important for the false assumptions which it seeks to remove rather than for offering any new and striking interpretation. Nevertheless it covers the subject very well, and seeks to arrive at an overall assessment, even though it fully recognizes that there are too many gaps to make it possible to present an account of a historical development. Starting from the recognition that *mal'ak* means 'messenger', he notes the importance of the function rather than the status of these figures in the O.T., and argues that the whole conception of them is quite distinctive of Israel's faith. In the surrounding polytheistic world there was no difficulty in regarding a variety of heavenly guardians, messengers and servants as in themselves divine beings. This was not so in Israel, and in some cases the *mal'ak* referred to must have been thought of as a human messenger. Hirth contends that, although the notion of a heavenly council was eventually linked with this belief in divine messengers, this was not its point of origin. The study is a worthwhile one, carefully carried out, and containing some perceptive theological comments.

R.E.C.

ILLIES, J. (ed.): *Brudermord. Zum Mythos von Kain und Abel*. 1975. Pp. 188. (Kösel Verlag, Munich. Price: DM. 19.80)

Eleven writers meet in this series *Doppelpunkt* in order to come to terms with sin-conflict-aggression-murder, as evoked by a concentrated study of Gen. 4:1-16. C. Westermann gives a competent and somewhat detached account of the narrative itself. He does not so much as mention the theory of myth-ritual, as propounded years ago by S. H. Hooke. Curiously in the whole symposium, which attacks the nucleus of the story from all possible points of view, nothing is ever said of the framework of fertility rites. The emphasis is essentially on our own problems as mirrored in the narrative, and the ethical impasse of good and evil, locked in a predestined dialectic, confronts the reader throughout. The perspective is as varied as the contributors' special expertise. The medical and scientific approach (W. Huth, Illies) seems more penetrating and successful than that of psychology (C. Meves) and less wordy than Jewish and Christian exposition and/or exhortation (C. Lehrmann, H. Spaemann, H. Thielicke). The brief survey of recent German poetry and prose, in which the classical fratricide is taken a stage further, is useful (F. Kienecker), though it indicates

the poverty which characterises this field. This collection of essays suffers inevitably from repetition ('why did God spurn Cain's offering?') and rhetoric. Nevertheless, one welcomes that questions are asked from this narrative so that ancient sources may fertilise modern enquiries. U.E.S.

JACKSON, B. S.: *Essays in Jewish and Comparative Legal History* (S.J.L.A., 10). 1975. Pp. xiii, 288. (Brill, Leiden. Price: Fl. 84.00)

This is an impressive and thought-provoking collection of essays, dealing in the main with aspects of biblical and post-biblical law. An introductory chapter surveys the sources and considers the methods to be applied to them. The remaining nine chapters (most of which have appeared in print previously) are studies of individual problems and texts, but a concern with method is evident throughout. The author displays a mastery of a wide variety of sources, and a keen critical faculty. The book is not only essential reading for all students of O.T. and rabbinic law; it will also provide food for thought for all O.T. scholars.

N.R.M.deL.

JAROŠ, K.: *Die Stellung des Elohisten zur kanaanäischen Religion* (Orbis Biblicus et Orientalis, 4.) 1974. Pp. 496. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 60.00; DM. 70.00)

This study, a partially revised doctoral dissertation submitted to the University of Freiburg in 1973, deals with the following phenomena in order to determine the attitude of E to Canaanite religion: dreams, the revelation at Sinai, teraphim, mazzebot, holy trees, the bronze serpent, human sacrifice, the golden calf, and the incident at Baal Peor. The general conclusion is that E is characterized by an intense dialogue with Canaanite religion in which some elements of the latter are tolerated and integrated into Yahwism (e.g. divine theophany in the storm carried over from Baal to Yahweh) and others are rejected (e.g. the cult of Baal Peor). This is a detailed and clearly written and presented study, and even if one feels that the author's initial dismissal of the arguments against the existence of an independent E document is too quick, the value of his discussion of the individual passages which he treats remains.

A.D.H.M.

JEREMIAS, J.: *Die Reue Gottes. Aspekte alttestamentlicher Gottesvorstellung* (Biblische Studien, 65). 1975. Pp. 128. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.00)

This is an exceedingly able study of the idea of 'God's repenting' with special reference to the use of the word *niham* in the O.T. It is pointed out that in only two instances (Gen. 6.5 ff./8.21 f. and 1 Sam. 15) is God spoken of as reversing acts meant for good. Elsewhere the word refers to God's self-control (*Selbstbeherrschung*) or rather his overcoming of his threat of judgement. Before the Exile this is represented as unmotivated by human behaviour but later it is linked with man's response. What is at stake is the faith that God is a living God, not an inexorable fate. Of special interest is the comparison of the books of Joel and Jonah. In the latter, Israel in the person of Jonah is left with the question whether God's judgement on the heathen world may not conceivably be reversed. There is a brief but illuminating discussion of the relation between the Testaments. This book is a fine example of how a word should be studied in its contexts and forms a notable contribution to O.T. theology.

N.W.P.

JONES, E.: *God, Man and Community*. 1974. Pp. 102. (John Paul the Preacher's Press, Leeds. Price: 75p)

This is a sequel to the author's *The Greatest Old Testament Words* (1964), reviewed in *B.L.* 1965, p. 46 (*Decade*, p. 598). The homiletical interest is to the fore and therefore an attempt is made to show how these twenty-one brief word studies point forward to a fulfilment in Christian experience. Although occasionally the etymological fallacy obtrudes, much is here lucidly presented in small compass.

R.D.

KELSEY, D. H.: *The Uses of Scripture in Recent Theology*. 1975. Pp. ix, 227. (Fortress Press, Philadelphia. Price: \$11.95)

A subtle and creative analysis of the 'logic' of biblical authority; not a technical O.T. treatise, though it has valuable analysis of work like that of G. E. Wright. Warmly to be recommended for all concerned with the authority of scripture.

J.B.

LEGGETT, D. A.: *The Levirate and Goel Institutions in the Old Testament with Special Attention to the Book of Ruth*. 1974. Pp. ix, 351. (Mack Publishing Company, Cherry Hill, N.J.)

In this thesis the author first surveys the Levirate and Goel institutions in the ancient Near East (chs. 1, 3) and Israel (chs. 2, 4). The former chapters are almost entirely derivative, and do little more than skim the surface; the latter are somewhat better. In Part Two we have a useful guide to the legal issues of the Book of Ruth, with a full account of the secondary literature (though apparently too late to profit from Chayim Cohen's examination of 'almanah' in *The Gaster Festschrift*, 1973). The author's assessments of the competing arguments are often sound, but he rarely introduces anything new. The book could be used as reading for a special subject in an undergraduate course on Biblical institutions.

B.S.J.

MISKOTTE, K. H.: *Der Gott Israels und die Theologie. Ausgewählte Aufsätze. Zum 80. Geburtstag des Verfassers . . . übersetzt und hrsg. von H. Stoevesandt und H.-J. Weber*. 1975. Pp. 216. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 26.00)

This collection of theological essays can best be described as supplementing Miskotte's well-known volume *Wenn die Götter Schweigen*, published in English as *When the Gods are Silent* (see *B.L.* 1964, p. 61 (*Decade*, p. 529); 1968, p. 54 (*Bible Bibliog.*, p. 108)). In spite of its difficult and sometimes obscure style it is important as representing forcefully, if in somewhat idiosyncratic fashion, the Barthian view of the relation between the O.T. and N.T. and is, moreover, a gallant reiteration of the author's plea for the recognition of the Bible, with its uncompromising emphasis on the Name of Israel's God, as an essential bulwark against the paganism and nihilism of much modern and even modern religious thought. Particularly interesting is the chapter on Reformation theology.

N.W.P.

MYERS, J. M.: *Grace and Torah*. 1975. Pp. x, 86. (Fortress Press, Philadelphia. Price: \$2.95)

This volume, which is an expanded form of the Ritz Lectures delivered at Winebrenner Theological Seminary in 1973, takes the unity of biblical revelation as its basic assumption and seeks to show that grace and torah, in that order, are present in O.T. and N.T. alike. The grace-torah pattern is traced in the Exodus and the Sinai covenant, in the early prophets, in Deuteronomy and the later prophets, and in the N.T., especially in Pauline epistles. Professor Myers presents a readable discussion, which is likely to attract the general reader, and each chapter is well-documented.

G.H.J.

PARRINDER, G.: *Upanishads, Gita and Bible. A Comparative Study of Hindu and Christian Scriptures*. 1975. Pp. 136. (Sheldon Press, London. Price: £3.00 (cloth); £1.50 (paper))

First published in 1962, this book was prepared as extra-mural lectures for London and Oxford Universities and attempts to interpret Hindu, Jewish and Christian religions to members of the other faiths. Statements about Creation, Deities, Man, Immortality, the Afterlife, Spiritual Discipline, Mysticism, Suffering and Society from Hindu and Biblical texts are compared. The brevity of the treatment results in dogmatism but the book is a useful introduction at a time when the comparative study of religions is both popular and necessary.

J.N.S.

Prophetische Predigt. Reich Gottes in dieser Welt? Jesaja 1–12. 13 Predigten in der Stiftskirche Tübingen. Hrsg. von der Evang. Studentengemeinde Tübingen. 1974. Pp. 125. (J. F. Steinkopf, Stuttgart. Price: DM. 9.80)

These 13 sermons on passages from Isa. 1–12 were preached to student congregations in Tübingen by professors and chaplains and are a valuable endeavour to relate the texts to modern life.

J.H.E.

VON RAD, G.: *Old Testament Theology*. 1975. Vol. 1, pp. xi, 483; vol. 2, pp. xiii, 470. (S.C.M. Press, London. Price: £4.00 each)

VON RAD, G.: *Wisdom in Israel*. 1975. (S.C.M. Press, London. Price: £3.50)

The reissue of these volumes in the S.C.M. paperback Study Edition series is indeed welcome. For reviews, see respectively *B.L.* 1966, p. 52 (*Decade*, p. 672) and *B.L.* 1973, p. 41 (*Bible Bibliog.*, p. 463).

J.W.M.

RENDTORFF, R.: *Israel und sein Land. Theologische Überlegungen zu einem politischen Problem* (Theologische Existenz Heute, 188). 1975. Pp. 53. (Kaiser Verlag, Munich. Price: DM. 7.80)

This pamphlet contains a thoughtful discussion of the Israel-Arab question. The author argues that Christian theology has failed to deal adequately with the problem of Zionism and Israel's claim to the Land, not as a natural possession but as God's gift. Christians have tended to ignore Judaism's self-understanding according to which the Talmud is the sequel to the O.T. and have assumed too readily that the only legitimate sequel

is the N.T. One detects the view of Krister Stendahl here. Rendtorff insists that Christian theology must abandon abstract thinking and face up to the concrete fact of the Jewish people, recognizing that religion is an integrating factor in Jewish social life, while for the Jew the Land is even more important than the Torah, since complete obedience to the Law is possible only in the Land. Jerusalem too is the centre for the Jews both of religion and of culture. It is fully recognized that both Muslim and Christian have a legitimate interest in the city. No solution to the Palestine problem is offered but the plea is made that both sides in the debate should receive fair consideration.

N.W.P.

RENDTORFF, R.: *Kyūyaku-Seisho no Ningen-zō*. Translated by Y. Ohno. 1975. Pp. 222. (Nippon Kirisutokyōdan Shuppankyoku, Tokyo. Price: ¥ 1,600)

This is a Japanese translation of the author's *Väter, Könige, Propheten: Gestalten des Alten Testaments*, 1967 (*B.L.* 1968, p. 54 (*Bible Bibliog.*, p. 108)).

K.K.S.

REUMANN, J.: *Creation and New Creation. The Past, Present and Future of God's Creative Activity*. 1973. Pp. 128. (Augsburg Publishing House, Minneapolis. Price: \$3.95)

This study of a theme of current theological interest comes down firmly on an anthropological and existential interpretation of the Biblical creation material and on its subordination to the redemption theme. O.T. material, especially Gen. 2-3, Psalms and Second Isaiah, is competently handled with a firm awareness of critical issues. It is perhaps surprising that so little is made of the Wisdom tradition apart from the Psalms. Much of the book will be of general interest to N.T. scholars and to theologians, but it is good to see the general theological discussion broadly, if somewhat selectively, based in the O.T.

R.D.

ROELLENBLECK, E.: *Magna Mater im Alten Testament. Eine psychoanalytische Untersuchung*. 1974. Pp. 190. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 34.00)

This book is an unchanged 'reprographic' copy of the first edition of 1949 (see the review by A. R. Johnson in *B.L.* 1950, p. 66 (*Eleven Years*, p. 283)). There is no reason to revise his judgement that this psychoanalytical enterprise yields entertaining and unconvincing results. Even at the time of its original publication the book suffered from the author's immunity and isolation from international scholarship. The war prevented access to Freud's later books. But undeterred, Roellenbleck, who has remained quite unknown, traced the Great Mother in Israel's concept of God. Why this 'riot of subjectivity', noted by Johnson, has now been reprinted must remain a mystery. Is it the publishers' tribute to International Woman's Year? One wonders.

U.E.S.

ROSENBERG, A. (ed.): *Der babylonische Turm. Aufbruch ins Masslose* (Reihe Doppelpunkt). 1975. Pp. 156. (Kösel Verlag, Munich. Price: DM. 19.80)

In this symposium an introductory survey (A. Rosenberg) is followed by an analysis of Gen. 11:1-9 which gives the layman an impression of the

work of literary, form and redaction criticism (J. Schreiner). A glimpse of oriental parallels (W. Röllig) and an essay on cities, from the polis to Manhattan, from cultic centres to industrial deserts of cement, from utopia to ecological disaster (W. Müller), leads up to W. Huth's examination of the psychological aspects of Babel: this tower, projected and tragic in its consequences, is *our* tower. H. Flügel examines the problems of religious language and pleads for the entelechy of dialogue, as opposed to the tyranny of autocratic Babel. H. J. Baden looks at the problem of conceptualisation in the Christian proclamation and the need to destroy verbal armour to release the spirit. The mechanization of communications revives the symbol of total confusion. J. Illies also acknowledges as a zoologist the recapitulation of Babel in our environmental progress, which is catastrophic until fragmentation yields to transcendent forces of unification. Chomsky, Haeckel, Jung, Schelling *et al.* take part in the argument for the final *Ut unum sint*. R. Affeman concludes with a psychotherapeutic advocacy: can Prometheus learn moderation? Can there be a sublimation of the demonic? Jordan, as a former professor of physics, warns against social and universal suicide and appeals for the reasonable use of technology in favour of basic conservation. This encounter fulfils the task of informing the world of what some contemporary theists think. It only lacks a survey of Babel in fiction.

U.E.S.

ROUTLEY, E.: *Exploring the Psalms*. 1975. Pp. 172. (Westminster Press, Philadelphia. Price: \$3.25)

This is primarily a devotional study for the layman, to introduce him to some of the main themes of the psalms and to show him their influence on Christian thought and worship. The author has made good use of recent scholarship in the pursuit of these aims.

J.W.M.

SCHLISSKE, W.: *Gottessöhne und Gottessohn im Alten Testament. Phasen der Entmythisierung im Alten Testament* (B.W.A.N.T., 97). 1973. Pp. 204. (Kohlhammer, Stuttgart. Price: DM. 49.00)

The aim of this published version of the author's dissertation (Heidelberg, 1970) is to trace how the O.T. rejected the mythical outlook of the ancient Near East, while retaining from it forms of expression that assisted the articulation of Israel's faith in Yahweh. 'Myth' is understood (after writers such as Malinowski and van der Leeuw) as a world view which provides belief and motivation for the whole of life, and the enquiry is restricted to O.T. passages which speak of, or are held to imply allusions to, heavenly sons of god, the king as son of god, divine marriage and divine fatherhood. There are extensive treatments of Gen. 6:1-4, Psalms 29, 82, 89, 110, Hosea 2-3 and Jer. 3, as well as briefer discussions of other texts. Although one might well have reservations about some of the overall and detailed arguments, the discussions of the biblical passages are well documented and form a useful addition to scholarly literature.

J.W.R.

SCHMID, H. H.: *Šalôm. "Frieden" im Alten Orient und im Alten Testament* (Stuttgarter Bibel-Studien, 51). 1971. Pp. 123. (KBW Verlag, Stuttgart. Price: DM. 12.80)

Schmid's interest in the biblical concept of peace and its relevance to modern problems has already been shown in his book *Frieden ohne*

Illusionen reviewed in *B.L.* 1972, p. 60 (*Bible Bibliog.*, p. 404). This is a quite separate work, although it covers much of the same ground in greater detail, and with fuller bibliographical references. The first chapter deals with concepts of peace in ancient Egypt and Mesopotamia, examining a number of passages which refer to peace in cultic and historical texts. The second chapter is most directly concerned with the O.T., and looks at eight different contexts in which the word *šalôm* is used. These are spread over a wide area of cultic, wisdom and prophetic passages and look at peace in both particular and general situations. The final chapter is concerned with the relevance of this biblical material to problems of peace in the modern world. There are some quite interesting suggestions here, but overall there is no one specific thesis that is set forward. The study is far from being an exhaustive treatment of the biblical material but it establishes a good basis for discussion and is very clearly set out.

R.E.C.

SCHMIDT, W. H.: *Alttestamentlicher Glaube in seiner Geschichte* (Neukirchener Studienbücher, 6). 1975. Pp. 278. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 24.00)

This volume is a second, enlarged, edition of the volume entitled *Alttestamentlicher Glaube und seine Umwelt*, reviewed in *B.L.* 1969, p. 51 (*Bible Bibliog.*, p. 177). A number of new sections have been introduced to cover such subjects as sanctuary legends, festivals, Zion and the concept of covenant, and the valuable bibliographical references have been brought up to date. The volume is basically intended as a student text book on the religion of Israel, especially in its relevance to theology. In consequence a lot of attention is paid to ideas of God and there are ample references to specific O.T. texts. It is a useful work, concentrating on points of special interest, and containing good summaries of points in contemporary debate.

R.E.C.

SIMON, U. E.: *Story and Faith in the Biblical Narrative*. 1975. Pp. x, 126. (S.P.C.K., London. Price: £3.95 (cloth); £1.95 (paper))

This is a very welcome attempt to handle some of the biblical material sensitively as literature. Aware of critical complexity, Professor Simon yet challenges us to look at the function of biblical narratives as one of the most important forms of faith for the believing community. Beginning with the Near Eastern background the discussion moves through the biblical narrative material, both O.T. and N.T., into the function of the modern novel in writers such as Kafka. Inevitably the discussion is brief, but tantalisingly and creatively brief since it invites the reader to pursue for himself many suggestive insights.

R.D.

SPRIGGS, D. G.: *Two Old Testament Theologies. A Comparative Evaluation of the Contributions of Eichrodt and von Rad to our Understanding of the Nature of Old Testament Theology* (S.B.T., Second Series, 30). 1974. Pp. xii, 127. (S.C.M. Press, London. Price: £3.00)

In this book, based on a doctoral dissertation, the author evaluates and compares what he regards as the two outstanding O.T. theologies. Not surprisingly the discussion of Eichrodt's work centres on the concept of the covenant, and that of von Rad on that of *Heilsgeschichte*. The author sets

himself to point out the features of strength and weakness in the work of each writer and brings out well the contrast of method between them. Many of his comments are critical and thought-provoking, though in places he gives the impression of being himself somewhat confused. On the whole von Rad gets the rougher handling and then surprisingly is preferred to Eichrodt apparently on the ground that his work has aroused more controversy and is more in the centre of modern debate. Here and there the book is marred by infelicities of style which should have been eliminated by more careful editing.

N.W.P.

VORLÄNDER, H.: *Mein Gott. Die Vorstellungen vom persönlichen Gott im Alten Orient und im Alten Testament* (A.O.A.T., 23). 1975. Pp. xv, 364. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 118.00)

This study is written around the modern phrase 'the personal god', an idea derived from Mesopotamia where it was usual, it seems, for each person to worship one deity from whom protection was expected. The author finds here a key to a new interpretation of the O.T. The 'god of the fathers' was such, and also the baals and ashtarts. Yahweh was David's personal god. Many of the Psalms are concerned with the personal god's saving the speaker from demonic attack. The case is persuasively argued, with many stimulating insights, but the Assyriological basis is weak: the author has often twisted passages to fit the modern phrase. The cuneiform evidence needs thorough study. On the O.T. side there is nothing new in saying that Yahweh was David's personal god, but if this implies that other Israelites worshipped other personal gods in a polytheistic fashion the case is not proven. The interpretation of the Psalms depends too much on verbal parallels from Mesopotamian sources, and even so has to assume substantial Hebrew rewriting overlaying the originals, which of course conformed to the author's views.

W.G.L.

DE VRIES, S. J.: *Yesterday, Today and Tomorrow. Time and History in the Old Testament*. 1975; 1976. Pp. 389. (Eerdmans, Grand Rapids, Michigan; S.P.C.K., London. Price: \$10.95; £6.50)

This substantial volume, the 'first systematic study of the Hebrew language of time . . . for more than a century', is based on an analysis of the expressions *bayyôm hahû'* (past), *hayyôm* (present) and *bayyôm hahû'* (future), and consists for the most part of the exegesis of some 200 passages in which these terms and related expressions occur. An introductory chapter argues that 'the Day', the Hebrews' basic unit of time, provides the key to an understanding of the Hebraic concept of time, and a final chapter contains the author's conclusions on the 'Texture and Quality of Time in Old Testament Tradition'. The exegesis is predominantly atomistic, in spite of a plea for 'canonical hermeneutics' in S. Terrien's stimulating Foreword, and there is a marked lack of sympathy throughout for priestly, gnostic and apocalyptic traditions. There are some questionable generalizations (e.g. 'the Hebrews had no way of speaking about the abstract "past", "present" and "future"'), and the glossary, designed to make the book usable by the layman, contains some idiosyncratic definitions such as those of 'charismatic', 'existential', *lectio deficiilor* (sic) and 'Syriac'. One wonders too how it was possible to write a book entitled *Yesterday, Today and Tomorrow* without mentioning the Hebrew word *'etmôl*.

J.F.A.S.

WAARDENBURG, J.: *Classical Approaches to the Study of Religion* (Religion and Reason, 3). Vol. 1. *Introduction and Anthology*. Vol. 11. *Bibliography*. 1973. Pp. xiv, 742; viii, 332. (Mouton, The Hague. Price: Fl. 98.00 the set)

The aim of volume 1 is to enable the reader to trace the emergence of the study of religion as an autonomous discipline, and to appreciate the differing approaches to that study over the past hundred years. This is achieved by an anthology of extracts from forty-one writers, including Wellhausen, Robertson Smith and Friedrich Delitzsch among orientalist, Spencer, Tyler, Lang, Frazer and Marett among British writers, and Lévy-Bruhl, van der Leeuw, Otto and Malinowski among others who will be familiar to O.T. scholars. Volume 11 contains a bibliography of the works of one hundred and sixty-eight scholars in this field. The whole work is a valuable source-book and bibliographical aid, and will be indispensable to those who wish to place the study of the O.T. in the context of the study of religion.

J.W.R.

WAGNER, V.: *Rechtssätze in gebundener Sprache und Rechtssatzreihen im israelitischen Recht. Ein Beitrag zur Gattungsforschung* (B.Z.A.W., 127). 1972. Pp. viii, 72. (De Gruyter, Berlin. Price: DM. 34.00)

In this short study, Wagner analyses four types of legal statement which appear in series of laws: *ius talionis*, *môt-yûmat*, *'arûr*, *lo'-t'galleh*. On this he bases a criticism of A. Alt's distinction between apodictic and casuistic laws, and characterizes the originally non-religious nature of the material discussed. What is clearly of greatest interest in such a discussion is the examination of the way in which — assuming that we may thus describe the origin of such laws — the O.T. offers a rehandling of secular legal precepts in a theological context.

P.R.A.

WESTERMANN, C. (ed.): *Kyûyaku-Seisho Kaishaku-Gaku no Shomondai*. Translated by M. Tokita. 1975. Pp. 300. (Nippon Kirisutokyôdan Shuppankyoku, Tokyo. Price: ¥ 2,700)

This is an abridged Japanese version of *Probleme alttestamentlicher Hermeneutik* (see B.L. 1961, p. 53 (*Decade*, p. 291) on the original German edition, and B.L. 1965, p. 54 (*Decade*, p. 606) on the expanded English edition) in which the essays of von Rad, Westermann, M. Noth, Zimmerli, Baumgärtel, H. W. Wolff, Vriezen and Eichrodt are translated.

K.K.S.

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ASSMANN, J.: *Ägyptische Hymnen und Gebete* (Bibliothek der Alten Welt: der Alte Orient). 1975. Pp. viii, 654. (Artemis Verlag, Zurich and Munich. Price: S.Fr. 78.00)

This solid work presents in translation 242 Egyptian hymns, large and small, mainly from the Middle and New Kingdoms onward. Translations are reliable and up-to-date. Nos. 1–112 are solar hymns; Nos. 113–42, 143–6 honour as universal creator Amun and other deities respectively; Nos. 147–200 reflect 'personal piety'; Nos. 201–25 praise sundry gods;

Nos. 226–41 are hymns to kings, ending with the classic Hymn to the Nile (242); there follows an ‘Anhang’ of brief notes on the texts. Of greater consequence is the long and pioneering Introduction (pp. 3–94), on classification of Egyptian hymnology by literary form and actual function (use in temples, tombs, popular religion, literary works), and deployment of themes, particularly in sun-hymns; the style and terminology are needlessly pretentious and obscure. All told, this volume offers a valuable collection of comparative material for O.T. study.

K.A.K.

BARR, J.: *Philo of Byblos and his ‘Phoenician History’*. (Reprinted from the *Bulletin of the John Rylands University Library of Manchester*, 57/1, 1974, pp. 17–68. Price: 95p)

Since the discovery of Ras Shamra it is Eissfeldt who has done most to compare the traditions of Philo of Byblos about Phoenician religion with what is now known from primary sources. In this essay Barr contrasts the general readiness of many Semitic scholars to accept Philonic material as substantially accurate with the more cautious attitudes of classical scholars. He has summarized Philo’s material under three headings — cosmogony, technogony and theogony — and outlines the literary-critical problems facing any student of Philo. There are helpful diagrams and a select bibliography. This should stimulate much more detailed discussion of the ways in which early oriental traditions were garbled when transmitted through the Graeco-Roman world.

M.E.J.R.

FISHER, L. R. (ed.): *Ras Shamra Parallels. The Texts from Ugarit and the Hebrew Bible. Vol. II* (Analecta Orientalia, 50). 1975. Pp. xiii, 508. (Biblical Institute Press, Rome. Price: Lire 19,500; \$32.50)

Beginning with a *post scriptum* to the long catalogue of parallel word pairs (M. Dahood) which dominated the first volume of this large series (see *B.L.* 1973, p. 52 (*Bible Bibliog.*, p. 474)), this second volume analyses many other biblical words and phrases which seem to echo Ugaritic. The longest chapter (VIII, M. Astour) discusses toponyms, and there are shorter but equally important discussions of terms to describe professional persons (II, T. Yamashita) and family, civil and military relationships (III, A. F. Rainey). A major part of the work is concerned with literary genres and the editor re-presents his descriptions of the love song, the ritual, the cult calendar and the epic narrative (V). Akkadian treaties and letters are discussed as genres (VI, by F. B. Knutson, who also discusses the same texts from a lexical viewpoint in IV and X), and the important wisdom literature from Ugarit is discussed both with regard to its structure (VII, D. F. Smith) and its vocabulary (IX, by J. Khanjian). As in the earlier volume indices and abbreviations occupy a large proportion of the work (pp. 403–508).

M.E.J.R.

GRAYSON, A. K. and REDFORD, D. B. (ed.): *Papyrus and Tablet*. 1973. Pp. xii, 178, 1 map, 1 chart. (Prentice-Hall, Englewood Cliffs, New Jersey; Prentice-Hall International, Hemel Hempstead, Herts. Price: \$6.95 (cloth), \$2.45 (paper); £1.35)

Shared equally between Egypt and Mesopotamia, this pleasant little volume presents a modest cross-section of life in these two ancient civilizations as seen through representative texts and extracts in translation

served by brief introductions. The two civilizations are assigned six chapters each, in which the translations are grouped by general themes: the state (Egypt), idea of history (Mesopotamia), imperialism (both), revolution (both), autobiography, narrative and humour (Egypt), political propaganda, rare female supremacy, and sexual attitudes (Mesopotamia). Brief glossaries of terms and names, short bibliographies and sources of texts and an index complete the book. This work is avowedly merely an outline savouring (cf. p. vii) to tempt readers to venture further afield into the wealth of ancient Near Eastern writings. The translations given are fluent, generally reliable, just occasionally a little 'slick'.

K.A.K.

*GURNEY, O. R.: *The Hittites*. 1975. Pp. xvi, 32 plates, 19 text figures. (Allen Lane, London. Price: £4.25)

This is virtually a reprint of the original paperback (Penguin) edition, published in 1952 (see *B.L.* 1953, p. 19; *Eleven Years*, p. 472). I note the omission of one paragraph, much improvement in the plates, now printed on art paper, and an updated bibliography. As a survey of this important area, it retains its usefulness, but its price has increased from 3s. 6d.

P.R.A.

HERM, G.: *The Phoenicians. The Purple Empire of the Ancient World*. Translated by Caroline Hillier. 1975. Pp. 288, including 5 line-drawings and 20 plates. (Gollancz, London. Price: £5.00)

This is a lively translation of an original which has been reputedly a best-seller in Germany. It is in the main a popular presentation of the subject, in which the O.T. scholar will notice a marked superficiality, and occasionally naïve inaccuracy, at those points where the theme becomes involved with the history of Israel (Chapters vii–ix). In the plate facing page 193 Egyptian hieroglyphic is described as Linear B! The book improves with the account of Phoenician expansion to the west, and the author cites his classical sources with particular effect, particularly in connexion with the siege of Tyre and the history of Carthage, but a very serious defect of the work is the failure to analyse the rich documentation of Ras Shamra for a reconstruction of the basic culture of the Phoenician homeland and to reassess the work of Philo of Byblos and Porphyrios in Eusebius in the light of this evidence.

J.G.

KATZENSTEIN, H. J.: *The History of Tyre. From the Beginning of the Second Millennium B.C.E. until the Fall of the Neo-Babylonian Empire in 538 B.C.E.* 1973. Pp. xxiii, 373, 1 plate, 2 maps. (The Schocken Institute for Jewish Research of the Jewish Theological Seminary of America, Jerusalem. Price: \$20.00)

Katzenstein spent 'many, many years' researching for this splendid volume on Tyre and it is a pleasure to welcome its appearance. The author's thoroughness and range of interest are such that his work will figure prominently in future studies of the Levant in general, and not least of the great powers' involvement in the area. In the chapter entitled 'Tyre in the El-Amarna Age' Katzenstein gives his own arrangement of the Abimilki letters and here, as throughout, interpretation is fresh and independent. Biblical interests are well-served, notably in the chapters on

Hiram I and on 'Ethbaal, king of the Sidonians'. In the latter the political unity of Tyre and Sidon for a time, with its O.T. textual ramifications, is considered most usefully. The same chapter reproduces the NEB of Ezek. 27 with discussion in footnotes.

R.P.G.

ZAEHNER, R. C.: *The Teachings of the Magi. A Compendium of Zoroastrian Beliefs*. 1975. Pp. 156. (Sheldon Press, London. Price: £3.50 (cloth); £1.35 (paper))

In the course of twelve chapters this useful little book outlines the main tenets of Zoroastrianism. Each chapter contains a short introduction, followed by select texts in translation on a given topic. The texts are all derived from the so-called Pahlavi books, and thus the Zoroastrianism represented is the orthodoxy of the late Sassanian period. The book was first published in 1956, and in the present edition the select bibliography has been brought up to date.

S.P.B.

9. APOCRYPHA AND POST-BIBLICAL STUDIES

APPEL, G.: *A Philosophy of Mizvot. The Religious-Ethical Concepts of Judaism, Their Roots in Biblical Law and the Oral Tradition*. 1975. Pp. xi, 288. (Ktav, New York. Price: \$12.50 (cloth), \$4.95 (paper))

The title should have avowed that this is a study of the *Sepher ha-hinnukh* ('Paideia'), a late 13th century work (still popular amongst traditionally minded Jewish religious youth), generally attributed to Aaron of Barcelona and strongly influenced by Maimonides' rationalism and by Nahmanides' quasi-mysticism. The Jewish philosopher must (unlike Paul) essay a rationale for institutional Judaism, but when he has taken note of both social ethics and the education of the individual's God-consciousness, his search for a sanction for the whole complex that may be at least partially accessible to the human mind (as God's ultimate will cannot be assumed to be) generally tempts him to resort to a mysticism wearing a philosophical mask. Appel is aware of this. The sources, parallels and influence of the *Sepher ha-hinnukh* are well explored. The challenge and indispensability of attempting 'meta-halakhic' thinking are appreciated even if the final chapter (entitled 'the continuing quest') is little more than orthodox Jewish apologetic.

R.J.L.

BANKS, R.: *Jesus and the Law in the Synoptic Tradition* (S.N.T.S. Monograph Series, 28). 1975. Pp. x, 310. (Cambridge University Press. Price: £8.75)

The first part (72 pp.) of this study surveys, first, the ranges of meaning of *torah* in the O.T. and subsequent literature down to the Talmud; then the tendencies towards both legalism and a more 'flexible' interpretation; and finally views of the Law as eternal or as due to be superseded. The wide variety of understandings is valuably brought out in a well-documented discussion which is a useful contribution to study of the theology both of the O.T. and of Judaism.

C.J.A.H.

BARRETT, C. K.: *The Gospel of John and Judaism. The Franz Delitzsch Lectures, University of Münster, 1967*. Translated by D. M. Smith. 1975. Pp. ix, 101. (S.P.C.K., London; Fortress Press, Philadelphia. Price: £3.50 (cloth), £1.95 (paper); \$10.95)

In these lectures, first published in German in 1970, the author first surveys the factors which have led to the present recognition of the importance of Jewish elements in the Fourth Gospel. He insists, however, that, being written in Greek (no Aramaic original), it is a Hellenistic work. It reflects currents of thought which characterize Judaism in the period of R. Johanan b. Zakkai, when Christianity was not yet finally estranged from the synagogue and there was both attraction and repulsion between them. Gnostic elements belong to both Christianity and Judaism at this period. In John's hands they are part of a larger theological dialectic, in which various antitheses are held in tension, not for the sake of any polemical purpose, but as an expression of theological truth. The author's treatment of these matters is masterly. He is less persuasive when he claims that one factor to be reckoned with is the decline of apocalyptic at this time.

B.L.

BARTH, C.: *Diesseits und Jenseits im Glauben des späten Israel* (Stuttgarter Bibel-Studien, 72). 1974. Pp. 120. (KBW Verlag, Stuttgart. Price: DM. 14.80)

The starting-point of this study is the contrast between the other-worldly expectations of Jewish writings of the Christian era and of the N.T. and the this-worldly hopes of the O.T. Four literary corpora, of ascending order of antiquity, are examined with a view to tracing a possible development: Syriac Baruch and 4 Esdras; various other Jewish apocalypses from the inter-testamental period; the Qumran scrolls; and the visions in Daniel. Among the most important points raised by an interesting study are the need for careful distinction between different types of 'other-worldly' hopes, and the problem, often discussed, but still not solved, how such hopes arose within Judaism.

R.J.C.

BEN-DAVID, A.: *Talmudische Ökonomie. Die Wirtschaft des jüdischen Palästina zur Zeit der Mischna und des Talmud*. Band 1. 1974. Pp. xxv, 454. (Olms, Hildesheim. Price: DM. 84.00)

This comprehensive and detailed study of the Palestinian economy is based mainly on the rabbinic literature, but takes due account also of Greek literary sources and numismatic and epigraphic evidence. There is a wealth of maps, photographs and analytical tables, and a useful short bibliography of the rabbinic writings. There are also far too many misprints.

N.R.M.deL.

BLAU, L.: *Das Altjüdische Zauberwesen*. 1974 (reprint of 1898 edition). Pp. viii, 167. (Akademische Druck- u. Verlagsanstalt, Graz. Price: Sch. 160.00)

This study appeared first in the Annual Report of the Landes-Rabbinerschule in Budapest 1897-1898; the present reprint makes this rare study again available to modern scholarship. Blau, who is a pupil of Wilhelm Bacher, divides his material into three chapters. He deals with the habitat and the expansion of witchcraft among the Jews in biblical and

talmudic times and its origins, aims and workings (benevolent and malicious witchcraft), and lastly its means (formulas, amulets, the proper name of God, the evil eye, and other means). The whole is introduced by a chapter on superstition and witchcraft in general with a few pages on the talmudic belief in demons. A somewhat more substantial treatment of demons and exorcisms will be found in the *Jewish Encyclopaedia* (iv, pp. 514–20, s.v. Demonology) by Kaufmann Kohler.

H.K.

BOKSER, B. M.: *Samuel's Commentary on the Mishnah. Its Nature, Forms and Content. Part One. Mishnayot in the Order of Zera'im* (S.J.L.A., 15). 1975. Pp. xvi, 257. (Brill, Leiden. Price: Fl. 80.00)

This study, one of many Brown University dissertations in the series, adopts the literary-critical methods of such masters as J. N. Epstein and S. Lieberman, and the less controversial aspects of J. Neusner's approach, to analyse the fifty-one traditions relating to 'what may be broadly called agricultural laws' recorded in the two Talmudim in the name of Samuel. Having thoroughly examined and extensively annotated the various aspects of the individual traditions, Bokser utilizes the testimony of these traditions as a whole to make a strong case for the existence of a systematic treatment of the Mishnah by the first generation Babylonian Amora. Diagrams and tables are employed to explain the intricate and technical source-material and to present the statistical evidence, but the general clarity is impaired by loose and inelegant syntax. The next volume will apparently deal with *B'rākhôth* (here omitted) and *Sēder Mō'ēd*. S.C.R.

BONSIRVEN, J.: *La Bible Apocryphe. En Marge de l'Ancien Testament* (Textes pour l'Histoire Sacrée). 1975 (1953). Pp. viii, 336. (Cerf-Fayard, Paris. Price: Fr. 32.00)

This reprint of *La Bible Apocryphe* differs from the 1953 original (for which see *B.L.* 1954, p. 87; *Eleven Years*, p. 624) only by the addition of a short *Avertissement*. The publishers acknowledge the need for new French translations of the writings in this collection, and the brief remarks which preface each text are now also largely out of date. The reissue of this volume can only be regarded as of very limited value.

M.A.K.

BOWMAN, J.: *The Samaritan Problem. Studies in the Relationships of Samaritanism, Judaism, and Early Christianity*. Translated by Alfred M. Johnson, Jr. (Pittsburgh Theological Monograph Series, 4). 1975. Pp. xx, 169. (Pickwick Press, Pittsburgh. Price: \$5.95)

This is a translation, accurate though at times rather stilted, of Bowman's Delitzsch Lectures, delivered in 1959 and first published in 1967 (*B.L.* 1969, p. 60; *Bible Bibliog.*, p. 186), and now inevitably somewhat dated.

R.J.C.

COLLINS, J. J.: *The Sibylline Oracles of Egyptian Judaism* (SBL Dissertation Series, 13). 1974. Pp. xiii, 238. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$4.20 (members \$3.20))

This Harvard dissertation is concerned with Books III and V of the Sibylline Oracles, setting them against the background of political oracles in the Hellenistic world, and attempting to trace the development of the

Jewish community in Egypt from which they probably originated. Collins finds clues in Bk. III which lead him to suggest that the community of Leontopolis was responsible for that collection, and then goes on to show how the Oracles reflect an increasing estrangement between the Jews of the diaspora and their gentile neighbours. The thesis is well argued, with valuable comments on previous treatments of the material. It is unfortunate that it was not possible to include either text or translation of the relevant material, and also that a number of minor errors of reference have not been corrected.

R.J.C.

CORRE, A. (ed.): *Understanding the Talmud*. 1975. Pp. xii, 468. (Ktav, New York. Price: \$12.50 (cloth), \$5.95 (paper))

Professor Corre has collected in this Talmudic 'reader' thirty-five essays of varying length and importance described by him as 'some of the best English language contributions . . . which have appeared over the last eighty years'. Among the chosen authors figure I. Abrahams, L. Ginzberg, A. Büchler, G. F. Moore, D. Daube, S. Schechter and J. Neusner. In addition to general introductory articles, the volume contains papers on the background of the Talmud, religious movements, law and religious ideas.

G.V.

CULLMANN, O.: *Der johanneische Kreis. Sein Platz im Spätjudentum, in der Jüngerschaft Jesu und im Urchristentum*. 1975. Pp. xii, 111. (Mohr, Tübingen. Price: DM. 14.80)

The author's views about primitive Christianity, already well ventilated in numerous articles, are here drawn together to explain the position of the Johannine church and the origins of the Fourth Gospel. John's circle is a Christianized group of Jews, who have affinities with such heterodox groups as the Samaritans, Qumran, the Mandeans, the Baptist movement, Jewish syncretism, and Gnostic Ebionitism, but is not to be identified with any one of them. Hebrews and Revelation emanate from the same circle. A line is drawn back to the historical Jesus through the commanding influence of the unknown Beloved Disciple, who stands behind the Johannine literature. Jesus's criticism of orthodox Judaism found ready acceptance in the heterodox groups. Thus the enigmatic ambivalence of the Fourth Gospel is, perhaps a shade too tidily, explained.

B.L.

DANIEL, S. (ed.): *De Specialibus Legibus I et II. Introduction, Traduction et Notes* (Les Œuvres de Philon d'Alexandrie, 24). 1975. Pp. lxxviii, 395. (Editions du Cerf, Paris. Price: Fr. 185.00)

Books I and II of the Special Laws consist of the exposition of the laws that can be grouped under the headings of the first five commandments. Professor Daniel's useful volume follows the regular pattern of this standard series, now almost complete, and contains an introduction, an analysis of the contents of the two books, the Greek text and French translation (on facing pages) and numerous exegetical notes.

M.A.K.

FISHBANE, M. A. and FLOHR, P. R. (ed.): *Texts and Responses. Studies Presented to Nahum N. Glatzer on the Occasion of his Seventieth Birthday by his Students*. 1975. Pp. xiv, 325, photograph. (Brill, Leiden. Price: Fl. 64.00)

This collection of essays is an unusually edifying specimen of its *genre*. The material is varied and interesting, and the tributes of Glatzer's pupils

portray their teacher in sympathetic and appealing colours. The twenty contributions range in subject-matter from the Bible through the medieval Jewish literature to contemporary topics. Readers of this *Book List* may be particularly interested in the following: 'The Sacred Center: The Symbolic Structure of the Bible' (M. A. Fishbane), 'The Use of Archaeology in Understanding Rabbinic Materials' (E. M. Meyers), 'Two Views of the Patriarchs: Noahides and pre-Sinai Israelites' (J. P. Schultz), 'Josiah and Jeremiah: Their Relationship according to Aggadic Sources' (A. A. Wieder), 'A Change in the Iconography of the Song of Songs in 12th and 13th Century Latin Bibles' (Judith Glatzer Wechsler). There is a bibliography of Glatzer's writings, running to 266 items.

N.R.M.deL.

FREY, J.-B. (ed.): *Corpus Inscriptionum Iudaicarum / Corpus of Jewish Inscriptions. Jewish Inscriptions from the Third Century B.C. to the Seventh Century A.D.* Volume 1: *Europe*. Prolegomenon by Baruch Lifshitz. 1975. Pp. 1-107, vii-CXLIV, 1-678, numerous plates and illustrations. (Ktav, New York. Price: \$45.00)

This reprint of the 1936 edition (which was published in French by the Pontifical Institute of Christian Archaeology) has appeared as a volume in the Library of Biblical Studies, edited by H. M. Orlinsky. It is provided with both Latin and English title-pages; the English title-page retains the French preposition *par* before the editor's name. There is no need at this time of day to review a volume which has proved its worth over the years, but attention must be drawn to the valuable prolegomenon (in English) of 87 pages, in which B. Lifshitz provides addenda and corrigenda to the original edition and brings the bibliography up to date. 'The reader interested in the study of Jewish history and antiquities will find in this reissue all the epigraphic material made available by hundreds of years of assiduous research'.

F.F.B.

GOOBLATT, D. M.: *Rabbinic Instruction in Sasanian Babylonia* (S.J.L.A., 9). 1975. Pp. xvi, 322. (Brill, Leiden. Price: Fl. 96.00)

Sasanian Babylonia, that is the period when Babylonia was under Persian dominion (third to seventh centuries A.D.), coincides with the time of the Amoraim and the formation of the Talmud Babli. The present study — the author introduces himself as a student of J. Neusner who himself has written a History of the Jews in Babylonia in five volumes — is concerned with the Rabbinic institutions, their organization and their teaching, and the history of the larger centres of learning in Nehardea, Sura and Pumbedita. A considerable number of terms used in the Babylonian Gemara are examined and explained, making this study all the more valuable as the nature of the Babylonian Talmud does not easily lend itself to historical enquiry. The book has a bibliography, an index of sources and one of names, but unfortunately no index of subjects, which would have been helpful.

H.K.

GOULDER, M. D.: *Midrash and Lexion in Matthew*. 1974. Pp. xvi, 528. (S.P.C.K., London. Price: £8.50)

The Oxford Speaker's Lectures in Biblical Studies 1969-71 are here presented. The whole book is relevant to N.T. studies; much of the argument of Part I (pp. 3-224) is relevant to the study of the Chronicler's work.

It contributes illuminating insights into particular points of midrashic activity in the *Chronicle*. Its thesis of a liturgical structure for the *Chronicle*, running parallel to Genesis-Joshua, will not necessarily convince, but it offers both an explanation of why Ezra-Nehemiah stands first in the canon (paralleling Joshua and the first half of Genesis) and insight into the *Chronicle*'s rehandling of earlier biblical material. The detail repays close study in relation to the method of the *Chronicle*.

P.R.A.

GUTMANN, J. (ed.): *The Synagogue: Studies in Origins, Archaeology and Architecture* (Library of Biblical Studies). 1975. Pp. xxxi, 359, photographs and plans. (Ktav, New York. Price: \$25.00)

The book contains nineteen articles by various scholars published in recent years. It is divided into three parts. Part I deals with the historical origins of the synagogue, Part II with archaeological questions including the sacred directions in synagogue and church, Part III with the synagogue architecture in the various periods from the twelfth century to the present day. There is an introduction by the editor with a short bibliography on synagogue art and architecture. The articles in Parts II and III are accompanied by plans and illustrations, but owing to the photographic reprint the reproductions are technically rather mediocre.

H.K.

HALPERIN, J. and LEVITTE, G. (ed.): *Le shabbat dans la conscience juive*. 1975. Pp. x, 162. (Congrès Juif Mondial and Presses Universitaires de France, Paris)

This volume comprises the (presumably tape-recorded) proceedings *in extenso* of the fourteenth *Colloque* (1973) of 'intellectuels juifs de langue française' with an appended anthology (54 pages) of source-material, rabbinic, medieval and contemporary. The contents have no direct bearing on O.T. scholarship; but the very circumstance that participants of a high intellectual calibre (many of whom would not claim to be religiously sensitive, and might profess a secularist outlook) could participate in a debate which acknowledges that the sabbath is a dimension of Judaism has something to tell the *Alttestamentler* who would fain understand, diachronically, the idiosyncratic complex by which land, peoplehood, faith and institutions are for Israel inextricably interdependent.

R.J.L.

HAMMERSHAIMB, E.: *Das Martyrium Jesajas*. MEISNER, N.: *Aristeas-brief* (Jüdische Schriften aus hellenistisch-römischer Zeit, II/1). 1973. Pp. 88. (Gerd Mohn, Gütersloh. Price: DM. 22.00)

DIETZFELBINGER, C.: *Pseudo-Philo: Antiquitates Biblicae* (J.S.H.R.Z., II/2). 1975. Pp. 89-272. (Gerd Mohn, Gütersloh. Price: DM. 58.00; sub. DM. 52.00)

GUNNEWEG, A. H. J.: *Das Buch Baruch. Der Brief Jeremias*. JANSSEN, E.: *Testament Abrahams*. WALTER, N.: *Fragmente jüdisch-hellenistischer Exegeten: Aristobulos, Demetrios, Aristeas* (J.S.H.R.Z., III/2). 1975. Pp. 165-300. (Gerd Mohn, Gütersloh. Price: DM. 38.00; sub. DM. 34.00)

The form and scope of this series were described in *B.L.* 1975, pp. 94 f. (see also *B.L.* 1974, p. 82). In fasc. II/1 Hammershaimb's treatment of the Martyrdom of Isaiah covers 1:1-3:12 + 5:1-14 of the Ascension, while Meisner emphasises the political and religious undertones of the Letter of

Aristeas and seeks to relate its composition closely to the situation of the Jews in Alexandria at the time when it was written (in his view between 127 and 118 B.C.). Dietzfelbinger (fasc. II/2) is likewise concerned to stress the relevance of Pseudo-Philo's Biblical Antiquities to the circumstances of their composition (the years following A.D. 70). Fasc. III/2 contains a miscellany. Janssen usefully presents the long and the short recensions of the Testament of Abraham in parallel columns and refers to an interesting modern counterpart to this ancient discussion of the problem of death. Gunneweg and Walter deal very clearly and helpfully with the apocryphal Book of Baruch, the Letter of Jeremiah and the fragments of Jewish-Hellenistic writings which can be classed as 'exegetical literature'.

M.A.K.

HANHART, R.: *Text und Textgeschichte des 1. Esrabuches* (Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-hist. Klasse, III/92). 1974. Pp. 133. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 56.00)

This monograph is the promised companion to Hanhart's edition of 1 Esdras (*B.L.* 1975, p. 39 f.), and indicates, with extensive justification, the principles upon which the reconstruction of the original text is based. The independence of 1 Esdras with respect to 2 Esdras is upheld; the characteristics and interrelationships of the various text-forms and recensions are described; and the decisions reached in many individual cases are defended, in subsections defined by grammatical categories. This will be an invaluable aid for the study of the text of 1 Esdras and of the LXX in general. The final section contains many observations on the translation technique of the book, although the author is rightly cautious in his use of this in establishing the text, as it appears that the translation is not entirely consistent in its choice of Greek equivalents for Hebrew and Aramaic words.

G.I.D.

HANSON, A. T.: *Studies in Paul's Technique and Theology*. 1974. Pp. xiv, 329. (S.P.C.K., London. Price: £6.50)

Paul's use of the O.T. is first illustrated in six studies. Num. 25:1-5 underlies Col. 2:14 f.; Pss 69 and 89 document, for Paul, 'the reproach and vindication of the Messiah' in Romans, while Ps 32 enabled him, with some of the rabbis, to view Abraham as forgiven after conversion; his use of Gen. 21:10, also, is comparable with rabbinic (rather than Philonic) exegetical method. A complex O.T. background is shown for Rom. 11:16, and much of Rom. 12-13 is alleged to draw on tradition parallel to that of Aboth but mediated through Jesus (*sic*, p. 134). The closing chapters first describe Paul's interpretative method and its results more generally, and then discuss 'the relation between the Testaments'; a critique of predecessors in this field concludes with an appreciative discussion of Barr. Hanson ends — more convincingly than in much of the detail offered earlier — by affirming the theocentric basis of the authority of the O.T. for us, as for Paul. There is an extensive bibliography.

C.J.A.H.

Hebrew and Judaic Manuscripts in Amsterdam Public Collections. II. Catalogue of Ets Haim/Livraria Montezinos Sephardic Community of Amsterdam. Compiled by L. Fuks and R. G. Fuks-Mansfeld. 1975. Pp. xii, 291. Frontispiece, 11 illustrations. (Brill, Leiden. Price: Fl. 96.00)

This volume, written in almost good English and handsomely printed and illustrated, covers an important and fascinating collection, but contains little to interest the O.T. scholar. On Vol. I see *B.L.* 1975, p. 99.

N.R.M.deL.

HENGEL, M.: *Der Sohn Gottes. Die Entstehung der Christologie und die jüdisch-hellenistische Religionsgeschichte.* 1975. Pp. 144. (Mohr, Tübingen. Price: DM. 19.80)

The main lines of a high christology were reached in scarcely twenty years from the crucifixion, as witness the pre-Pauline formulae in Rom. 1:3 f. and Phil. 2:5-11. Attempts to explain this in terms of 'acute Hellenization' are shown to lack adequate foundation. The proper setting of early Christian thought is to be found in intertestamental Judaism, in which messianic expectations, wisdom speculations, and biblical interpretations occur in a bewildering variety of combinations. The first Christians inevitably made use of these ideas, in order to express their conviction of the finality of the message of Jesus. The author's conclusions are well grounded on exhaustive study of the relevant material, so that this book, short as it is, forms a valuable exposition of the *status quaestionis*, and is highly recommended. It also constitutes a devastating attack on the assumptions of the *religionsgeschichtliche Schule*, too long dominant in German scholarship.

B.L.

HUONDER, V.: *Israel Sohn Gottes. Zur Deutung eines alttestamentlichen Themas in der jüdischen Exegese des Mittelalters* (Orbis Biblicus et Orientalis, 6). 1975. Pp. 231. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 34.00)

Huonder's doctoral dissertation, supervised by J. D. Barthélemy, accepted by the Theology Faculty at Freiburg University, and here reproduced from the typescript, traces the historical development of Jewish interpretation of the Biblical concept of Israel as God's son/s in order to highlight the shift in emphasis dictated by medieval Jewish-Christian polemics. Having offered an introductory survey of the relevant Biblical scholarship amounting to a précis of W. Schliske's recent work (see p. 76 above), he goes on to make a rather oversimplified examination of the Targumic renderings and midrashic exegesis of some twenty Biblical verses, before presenting the Hebrew comments of the medieval Jewish exegetes, with his own translations and summaries. In spite of some errors and inaccuracies and a heavy reliance on secondary, sometimes outdated sources, the book will be found useful for the attention it gives to these commentators. The overriding impression, however, is that a much more concise treatment could have been equally effective.

S.C.R.

Der Jerusalemer Talmud in deutscher Übersetzung. Band I. *Berakhoth.* Übersetzt von Charles Horowitz. 1975. Pp. viii, 260. Herausgegeben vom Institutum Judaicum der Universität Tübingen. (Mohr, Tübingen. Price: DM. 72.00)

This volume offers a new straightforward translation of the first tractate of the so-called Yerushalmi based on the Gilead edition (New

York, 1949); but fortunately the responsible editors (F. Hüttenmeister and P. Schäfer, neither of whom is mentioned on the title page) have retained the pagination of the Krotoschin edition (1866) which has been in common use for the last hundred years and made newly available by a photographic reprint added to the latest Babli edition (Jerusalem, 1948-52). They have also noted the variant readings of that edition in the footnotes. As the original Hebrew and Aramaic text is of extreme brevity in its wording so that the meaning sometimes becomes cryptic, the missing links have been supplied in brackets by the translator. Nevertheless the user of the translation would be well advised to have the original text beside it. It is to be regretted that the recent and most substantial Commentary by L. Ginzberg in four quarto volumes (New York, 1941-61, vols 1-3 reprinted in 1971, see *B.L.* 1972, p. 68; *Bible Bibliog.*, p. 412) has not been consulted. H.K.

JONGELING, B.: *Een Aramees Boek Job uit de bibliotheek van Qumrân* (Exegetica, Nieuwe reeks, 3). 1974. Pp. 154. (Bolland, Amsterdam. Price: fl. 13.90)

This is essentially a piece of *haute vulgarisation*, the audience aimed at presumably being serious students of the Bible and scholars without a specialist interest in Targum or Qumran studies. There is a balanced and well-documented introduction of 34 pages, and this is followed by a translation and running commentary, following the manuscript column by column. The translation of the Aramaic is conveniently given in parallel with that of the Hebrew.

S.P.B.

KRAFT, R. A. (ed.): *The Testament of Job according to the SV Text* (Texts and Translations, 5; Pseudepigrapha Series, 4). 1974. Pp. iii, 87. (Society of Biblical Literature and Scholars Press, University of Montana. Price: \$2.80; members \$2.00)

The Society of Biblical Literature is continuing its very praiseworthy custom of making available in paperback form texts and translations of work akin to biblical literature, in three series (Pseudepigrapha, Greco-Roman Religion, and Early Christian Literature). The present volume sets out on facing pages a Greek text (eclectic, but based on the S and V MSS) and an English translation. There are introductory notes dealing mainly with textual problems and footnotes throughout indicating the main textual variants and translation problems. Scholars specializing in the field will still need the fuller critical editions, but this will be invaluable for students or those working in related areas.

R.J.C.

Kyūyaku Gaiten I (The Old Testament Apocrypha, 1) (The Apocrypha and Pseudepigrapha of the Bible, Vol. 1). 1975. Pp. 419, 7 maps, 2 charts and a chronological table. (Kyōbunkwan, Tokyo. Price: ¥ 3,000)

Kyūyaku Giten I (The Old Testament Pseudepigrapha, 1) (The Apocrypha and Pseudepigrapha of the Bible, Vol. 3). 1975. Pp. 389. (Kyōbunkwan, Tokyo. Price: ¥ 3,000)

Kyūyaku Giten II (The Old Testament Pseudepigrapha, 11) (The Apocrypha and Pseudepigrapha of the Bible, Vol. 4). 1975. Pp. 389. (Kyōbunkwan, Tokyo. Price: ¥ 3,000)

The Japanese Biblical Institute plans to publish a seven-volume Japanese translation of the apocryphal and pseudepigraphical books from

the original text with an introduction and textual and exegetical notes by the translators. The first volume includes I Esdras (translated by T. Muraoka from the text edited by Hanhart), I and II Maccabees (K. Toki from Kappler and Hanhart), Tobit and Judith (K. Toki from Rahlfs). Volume 3 includes the Letter of Aristeas (translated by K. K. Sacon from the text edited by Pelletier), IV Maccabees (K. Toki from Rahlfs), the Sibylline Oracles (Y. Shibata from Geffcken) and the Slavonic Enoch (T. Moriyasu from Vaillant), and also Pirke Aboth (K. Ishikawa from the Vilna edition). Volume 4 includes the Book of Jubilees and the Ethiopic Enoch, both translated by T. Muraoka from the text edited by Dillmann. K.K.S.

LEVEY, S. H.: *The Messiah: An Aramaic Interpretation. The Messianic Exegesis of the Targum* (Monographs of the Hebrew Union College, II). 1974. Pp. xxi, 180. (Hebrew Union College Press, Cincinnati; distributed by Ktav, New York. Price: \$12.50)

Since translation of the relevant Hebrew and Aramaic passages accounts for a considerable proportion of the book it will be of particular use to the student and non-specialist. The observations on the Messianic content of the Targum which are appended to the translations range from the jejune to the acute. Levey's point about the reticence of the Targum to Ezekiel on the subject of the Messiah is worthy of special note. It is an odd fact that Neophyti I is listed among the sources used and yet never figures in the discussion. Its relation to the Fragmentary Targum is most obscurely expressed on p. 1. The claim that such a study of the Targums has not been done before betrays a remarkable ignorance of the work of Paul Humbert on Messianism in the Targum to the Prophets, not to mention the wider-ranging studies of Dalman and Brierre-Narbonne. And there is no mention of Le Déaut's *La Nuit Pascale* in the discussion of Exod. 12. A reference such as Zech. 12:10 (especially the Reuchlinianus variant) cannot be omitted from a study of this sort with impunity. R.P.G.

LEVINE, L. I.: *Caesarea under Roman Rule* (S.J.L.A., 7). 1975. Pp. xvi, 297, 2 maps. (Brill, Leiden. Price: Fl. 80.00)

LEVINE, L. I.: *Roman Caesarea. An Archaeological-Topographical Study* (Qedem, Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 2). 1975. Pp. vii, 56, 6 plans and figures, 8 plates. (The Institute of Archaeology, The Hebrew University, Jerusalem. Price: \$12.00)

Caesarea was founded by King Herod in the years 22–10 B.C. in the place of Strato's Tower which he renamed, demonstrating his loyalty to Rome and safeguarding his dominion. It soon became one of the most important cities and harbours of the coast of the Eastern Mediterranean. The first book tells the story of this international city during the following four centuries and describes its various communities and groups: Roman, Hellenistic, Jewish with special reference to the 'Rabbis of Caesarea', Samaritan, and Christian (Origen, Pamphilus, Eusebius). The work is very well documented (it has 100 pages of notes and 56 of bibliography and indices).

The second volume is an archaeological and topographical study of the city and intended to supplement the historical work. It is based on the results of the recent excavations undertaken by Israeli, American and

Italian expeditions. It describes the general plan of the city, the port, the pagan, Jewish and Christian buildings, the aqueducts and the necropolis, and is indeed a most welcome complement to the main work. The book has also a bibliography of eight pages with additional references to further historical works.

H.K.

MAGNE, J.: *Sacrifice et Sacerdoce* (Origines Chrétiennes, 2). 1975. Pp. 219. (Privately printed, Paris. Price: Fr. 60.00)

Magne traces a development in Christian usage from the reception by the local ministry of contributions to the common purse to the bishop's role in offering the eucharistic sacrifice. In the course of this, he quotes in translation, with brief comments, the evidence about the sharing of goods among the Essenes and the Therapeutae and at Qumran (chapter 6), and later (chapter 10) traces — à propos of the *munera pueri tui iusti Abel* of the Canon of the Roman Mass — the history of the exegesis of Gen. 4:1–16 from the LXX, Philo and Josephus and the Targums, down to the Gnostics, the Fathers, and, most fascinating of all, the Zohar. This chapter, which indicates some interesting links, deserves to stand in its own right as a contribution to the history of interpretation.

C.J.A.H.

MAIMONIDES, M.: *The Guide of the Perplexed*. Translated and with an Introduction and Notes by Shlomo Pines. Introductory Essay by Leo Strauss. 1974. Vol. 1. Pp. cxxxiv, 1–231. Vol. 2. Pp. 233–658. (University of Chicago Press, Chicago and London. Price: \$ 7.25, \$8.00; £3.65, £4.00)

This is a sturdy paperback reprint at a reasonable price of the work published in 1963 and enthusiastically reviewed by Professor David Daube in *B.L.* 1965, p. 64 (*Decade*, p. 616).

R.N.W.

MERRILL, E. H.: *Qumran and Predestination. A Theological Study of the Thanksgiving Hymns* (Studies on the Texts of the Desert of Judah, viii). 1975. Pp. xii, 71. (Brill, Leiden. Price: Fl. 30.00)

This study hardly justifies its author's claim that the Qumran writings and especially 1QH contain 'a distillation of some of the most serious and profound thought' on predestination and freewill 'in all religious literature' (p. x). It gives an exegesis of 1QH cols i 7–31, iii 19–25 and xv 12–22 and then surveys Qumran teaching on creation, revelation, salvation, human responsibility, ethics and eschatology, in so far as these topics have a bearing on the doctrine of predestination. The analysis throughout is superficial and too often expressed in borrowed words. Its lack of penetration is due quite simply to the fact that the author 'assiduously resisted' the temptation 'to explore the relationship of 1QH to the Old and New Testament; apocrypha, pseudepigraphical, and other intertestamental literature; the rabbinics (*sic!*) etc.' (p. 2).

P.S.A.

MOMIGLIANO, A.: *Alien Wisdom. The Limits of Hellenization*. 1975. Pp. 174. (Cambridge University Press. Price: £4.50)

Momigliano argues that in the Hellenistic period the Greeks 'discovered', effectively for the first time, the alien wisdom of the Celts, the Romans, the Jews and the Iranians. He explores the contacts between these

four peoples and the Greeks and documents the varied Greek reactions to their cultures. For biblical scholars the important chapters are 'The Hellenistic Discovery of Judaism' and 'Greeks, Jews and Romans from Antiochus III to Pompey': these have a direct bearing on the study of the late Biblical books, the apocrypha, the early pseudepigrapha and the LXX. 'Iranians and Greeks' is also noteworthy. Its appraisal of what was known in the west about Iranian wisdom provides a valuable perspective on the question of Iranian influences on intertestamental Judaism. A masterly treatment of its theme, this book bristles with stimulating observations. It is an excellent companion to Stern's *Greek and Latin Authors on Jews and Judaism*, I (1974) (see p. 99 below), and supplies the breadth of vision lacking in Gager's *Moses in Greco-Roman Paganism* (1972). P.S.A.

MURPHY, R. E. (ed.): *Patrick W. Skehan Festschrift* (offprinted from *CBQ* xxxvi:4 (October 1974)). 1974. Pp. viii, 451–558. (Catholic Biblical Association of America, Washington, D.C. Price: \$4.00)

The October 1974 issue of the *Catholic Biblical Quarterly* was published as a *Festschrift* in honour of Patrick W. Skehan. It includes an article by Skehan himself in which an attempt is made to reconstruct the original text of Sir. 30:12 ('Sirach 30:12 and Related Texts', pp. 535–42). Three articles are concerned with Qumran studies. A. Fitzgerald ('*MTNDBYMin IQS*', pp. 495–502) examines the O.T. background of the use of *mtndbym* in IQS and suggests the possibility of a specific dependence on 1 Chron. 29:1–22. J. A. Fitzmyer ('Some Observations on the Targum of Job from Qumran Cave 11', pp. 503–24) makes some valuable comments on 11Q^gJob and discusses its relation to the Targum of Job published by P. de Lagarde. D. N. Freedman ('Variant Readings in the Leviticus Scroll from Qumran Cave 11', pp. 525–34) analyses the relationship between 11Q^gLev (still unpublished) and the Massoretic, Samaritan and Septuagint forms of the text of Leviticus. In addition F. M. Cross comments on some Phoenician and Ammonite inscriptions ('Leaves from an Epigraphist's Notebook', pp. 486–94), while D. Barthélemy argues in favour of the view that Symmachus was a disciple of R. Meir, in fact the Šūmkhōs mentioned in the Talmud ('Qui est Symmaque?', pp. 451–65). The two remaining articles deal with N.T. problems. M.A.K.

MUSZYŃSKI, H.: *Fundament, Bild und Metapher in den Handschriften aus Qumran. Studie zur Vorgeschichte des ntl. Begriffs Themelios* (Analecta Biblica, 61). 1975. Pp. xxiv, 266. (Biblical Institute Press, Rome. Price: Lire 9,500; \$15.80)

Words for 'foundation' almost always have a literal meaning in the O.T., but in the N.T. *themelios* is used predominantly in a metaphorical or figurative sense to refer both to persons (the apostles, or even Jesus himself) and to the teaching given by Paul and others. The thesis of this book is that the development from the O.T. to the N.T. usage is illustrated in the Dead Sea Scrolls where words for 'found' and 'foundation' occur no less than fifty one times. This book thus consists of a detailed analysis of the occurrences of *wš*, *ysd*, *mwsd*, *yswd* and *swd* in the Qumran literature. The analysis is preceded by an attempt to establish the text of a number of relevant passages in the Scrolls and by a discussion of the meanings of *yswd* and *swd*. Usage at Qumran is found to be similar to that of the N.T.; words for 'foundation' are employed largely in a figurative way to refer both to the community (or individuals within it) and to the teaching on which the community is based. M.A.K.

NEUSNER, J.: *Early Rabbinic Judaism. Historical Studies in Religion, Literature and Art* (S.J.L.A., 13). 1975. Pp. xiii, 226. (Brill, Leiden. Price: Fl. 76.00)

Professor Neusner has assembled in the present volume eleven papers, originally published in periodicals between 1963 and 1973, dealing with Jewish religion, literature and art. The author again and again advances views which deserve serious consideration, especially when at the end of a 20th century analysis he arrives at traditional ideas: e.g. 'The Oral Torah returns us to the conceptual world prevailing long before (the 2nd and 3rd century rabbis), restoring what was reformed by Leviticus' (p. 32). Of particular interest is the essay on the four types of reaction to the Temple manifest in the doctrines of the apocalyptic writers, the Dead Sea Scrolls, the N.T. and the Pharisees. Further useful papers criticize the commonly held opinion that Pharisaic teaching was handed down orally, and argues in favour of a written transmission. Neusner's studies of Dura Europos and of *Jewish Symbols* by E. R. Goodenough are also warmly recommended.

G.V.

NEUSNER, J.: *First Century Judaism in Crisis. Yoḥanan ben Zakkai and the Renaissance of Torah*. 1975. Pp. 203. (Abingdon Press, Nashville. Price: \$4.50)

Jacob Neusner has been something of a pioneer in the application of the methods and findings of the form-critic and the sociologist to the study of Talmudic literature. Using Weber's analysis of the role of charisma and routine in religion he attempts here to illuminate the life and thought of Yoḥanan b. Zakkai, the architect of the reconstruction of Judaism after A.D. 70. This essay distils the essence of a number of Neusner's earlier studies, particularly *A Life of Yohanan b. Zakkai*, 2nd edition 1970 (see *B.L.* 1964, p. 77 (*Decade*, p. 545) on the first edition) and *Development of a Legend*, 1970 (*B.L.* 1971, p. 63 (*Bible Bibliog.*, p. 339)). It is aimed at undergraduates and lacks all but the basic primary documentation. (It also lacks, unfortunately, an index.) Though intended primarily as an introduction, it should prove highly suggestive to those already acquainted with the subject. Noteworthy are (a) the central place which Neusner assigns to mysticism in the religious experience of Yoḥanan, and (b) the analogies he draws between the Pharisees and the philosophical schools of the Graeco-Roman world.

P.S.A.

NEUSNER, J.: *A History of the Mishnaic Law of Purities* (S.J.L.A., 6. Parts iv, v, vi). 3 vols. 1974, 1975, 1975. Pp. xiv, 350; xv, 282; xvi, 286. (Brill, Leiden. Price: Fl. 98.00; Fl. 82.00; Fl. 96.00)

The author continues his commentary (planned, I believe, to consist of twenty-two parts) on *Seder Tohoroth* of Mishnah and Tosefta. (For Parts i-iii, cf. *B.L.* 1975, p. 105.) Part iv offers a full exegesis, and Part v a literary and historical analysis of the tractate *Ohaloth*. Part vi deals with the Mishnah-Tosefta presentation of the tractate *Nega'im*, described by Neusner as 'a form- and literary-critic's delight'. The series promises to develop into the most detailed study of rabbinic laws of cleanness and uncleanness, one rigorously pursued according to the methods of modern historical scholarship.

G.V.

NEUSNER, J.: *Invitation to the Talmud. A Teaching Book*. 1973. Pp. xxii, 263. (Harper & Row, New York. Price: \$7.95)

Written by an enthusiast with a view to evoking a similar interest among young Jewish readers, Neusner's invitation 'to try to get into the Talmud' may also serve as a first introduction to Mishnah, Tosefta and Talmud for non-Jewish students of the Old and the New Testaments. The author identifies himself as 'a historian, a positivist, and seeker after facts about religious and social history', and recognizes in his discovery of the Talmud at the age of twenty-two 'something of a religious experience'. Yet respect for this venerable corpus of tradition did not prevent him from applying to its study the highest standards of historico-critical scholarship. 'I chose to convert the Talmud . . . rather than to be converted to its discipline. But perhaps it is a real Talmudic option, a way through, nowadays, to iron discipline, and not simply to mumbling learnedness' (pp. 26 f.).

G.V.

NEUSNER, J. (ed.): *Christianity, Judaism and Other Greco-Roman Cults. Studies for Morton Smith at Sixty* (S.J.L.A., 12). 1975. Part 1 (N.T.). Pp. xi, 330. Part 2 (Early Christianity). Pp. vii, 227. Part 3 (Judaism before A.D. 70). Pp. vii, 248. Part 4 (Judaism after A.D. 70; other Greco-Roman cults; bibliography of Morton Smith's publications). Pp. vii, 241. (Brill, Leiden. Price: Fl. 84.00; 72.00; 78.00; 64.00)

In the third volume of this rich, if recondite, collection, Y. Muffs traces conventional formulae used in legal contexts from Babylonian to talmudic sources, and B. A. Levine discusses some philological and other suggestions about the Elephantine legal texts. A. I. Baumgarten considers the myths underlying Gen. 9:20-9 in the light of rabbinic exegeses of this passage. E. J. Bickerman gives a brief account of 'the Jewish historian Demetrios', and in two studies of the *Antiquities* J. A. Goldstein shows that Onias IV is the source of Josephus' puzzling passage on the Tobiads, while H. R. Moehring demonstrates that he quotes *senatus consulta* which are certainly spurious. G. Vermes draws attention to a targumic parallel to the reference to Sarel in IQM 9:12-15; R. N. Frye argues briefly for Qumran's indebtedness to Iranian theology; and R. A. Kraft discusses first the conservation of Jewish texts by early Christianity and then, briefly, the place of Philo, Paul and Josephus in the Judaism of their time. R. J. Zwi Werblowsky insists (now) that proselyte baptism was originally thought of as removing impurity; J. Lightstone shows that the Tannaitic sources are unreliable for research on Pharisees and Sadducees; and L. H. Feldman surveys recent studies of Masada and lists the problems which remain.

Readers of the *Book List* may also be interested in J. A. Sanders' tracing of the midrashic use of Isa. 61:1-3 in the Targums and at Qumran as the background to Jesus' quotation of the passage at Luke 4:16-30, and W. A. Meeks' survey of recent writing on the Jewish background of the Fourth Gospel (in part 1), and in S. R. Isenberg's review of Pharisaic and Sadducean concepts of authority as the background to the millenarianism of Qumran and of Jesus, and S. E. Johnson's data about early Judaism in Asia Minor as revealed in recent excavations in Part 2. Part 4 includes some detailed studies in Jewish legal and other traditions, among them the editor's own contribution on Mishnah Ohalot 2:1 and L. I. Levine's account of R. Abbahu of Caesarea.

C.J.A.H.

NOVAK, D.: *Law and Theology in Judaism*. Foreword by Louis Finkelstein. 1974. Pp. xvi, 176. (Ktav, New York. Price: \$10.00)

This is mainly a discussion of various modern halakhic problems, but it begins with a study of the complex question of Halakhah and Aggadah, the two arteries of Jewish tradition. The author looks at these and their relationship from a modern angle, but replaces the two words by two modern concepts which he regards as synonymous with them: Law and Theology. Halakhah is the rule of conduct demanded by God, that is, binding law; Aggadah is literally anything that transcends the Law, e.g. individual happenings and decisions, theological and other speculations, private opinions and ethical reflexions. In its comments on moral thought it does not always conform with Halakhah. Though usually commendable, Aggadah is not legally binding. It has a much wider context than just theology but is an important contribution to, and sometimes adjustment of, Jewish thought and life. Theology is also found in the Halakhah; but (this is not made clear until the last paragraph of the book) it is not always the same as that derived from the Aggadah. On belief in God the author contrasts two views on the nature of faith: those of Maimonides and Nachmanides. He is left grappling with the question which had seemed so clear at the beginning.

H.K.

PENAR, T.: *Northwest Semitic Philology and the Hebrew Fragments of Ben Sira* (Biblica et Orientalia, 28). 1975. Pp. xvi, 113. (Biblical Institute Press, Rome. Price: Lire 4,500; \$7.50)

In this work it is held that comparison with Ugaritic is relevant to the Hebrew of Ben Sira. The author, a research assistant of Professor Dahood, would not, of course, argue for a direct connexion between Ugaritic literature and Ben Sira, but would justify his approach by pointing out that Ben Sira was deeply influenced by the O.T. and that the author was familiar with a late form of a Canaanite dialect which, after all, was still spoken in his day. To find echoes in Ben Sira of biblical phraseology is one thing; to suggest that the author had knowledge of Ugaritic grammar and read the Hebrew text of the Bible as Dahood and his pupils do is quite another. Penar makes many interesting observations showing how Ugaritic language and style, evidenced in the O.T., survived in Ecclesiastes, but it is surely precarious to suggest that Ben Sira himself was aware of the Canaanite origin of the biblical material he quoted, and even more so to suppose that he appreciated the finer points of Ugaritic and Phoenician grammar. The work, like other monographs in the series, contains much of interest but also, alas, many bizarre suggestions.

P.W.-M.

PRATO, G. L.: *Il problema della teodicea in Ben Sira* (Analecta Biblica, 65). 1975. Pp. xxxiv, 455. (Biblical Institute Press, Rome. Price: Lire 17,000; \$28.35)

Prato reconstructs the Hebrew text of Sirach 33(36):7-15, 39:16-35, 42:15-43:33, 15:11-18:14, 40:1-17, and 41:1-13, and offers in each case a translation, textual notes (made under the guidance of C. Kearns) which draw on all the available evidence including the Syriac, a full structural and stylistic analysis, detailed comparisons with thematically similar material in the O.T. and in intertestamental literature including Qumran, and cautious conclusions which (sometimes a little marginally) relate the material to Ben Sirach's theodicy. The latter is characterized by appeal to the beginnings (mainly the creation, but also the exodus), by a principle of

duality — expounded particularly in a chapter devoted to 4:20–6:17 and 9:17–11:28 — and above all by the firmly empirical starting-point of his thought. One of several excursuses (pp. 181–4) deals with the Qumran calendar, and appendices are devoted to the following words or roots: *hlq*, *spq*, *šdqh*, *šrd*, *rwh*, *šnh*, *'lm*.

C.J.A.H.

RICKENBACHER, O.: *Weisheits Perikopen bei Ben Sira* (Orbis Biblicus et Orientalis, 1). 1973. Pp. x, 214, 15*. (University of Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 35.00)

This book consists of a very detailed examination of the passages in Sirach which have wisdom or the wise man as their theme (1:1–27; 4:11–19; 6:18–37; 14:20–15:10; 19:20–24; 20:27–31; 21:12–28; 24:1–34; 37:16–26; 38:24–39:11, 12–14; 51:13–30). It is intended not as a conventional commentary on these passages (although in many ways it does serve that purpose), but rather as a series of preliminary studies on the basis of which a comprehensive treatment of the theology of Sirach might be written. New German translations of each of the passages are followed by very full text-critical notes, comments on questions of form and structure and discussions of important words and themes. Word studies in fact form a very large part of the book and serve to extend the inquiry beyond the confines of the wisdom passages. The author (who has also collaborated with D. Barthélemy in the production of a *Konkordanz zum Hebräischen Sirach* (see *B.L.* 1974, p. 82)) does not profess to come to any very novel conclusions; the value of this book lies rather in its very thorough treatment of many details of Sirach's vocabulary and theology.

M.A.K.

SALDARINI, A. J. (ed.): *The Fathers according to Rabbi Nathan (Abot de Rabbi Nathan), Version B* (S.J.L.A., 11). 1975. Pp. xiii, 333. (Brill, Leiden. Price: Fl. 68.00)

This volume, based on a Yale doctoral dissertation, represents the first full translation and treatment of the alternative Hebrew version published by S. Schechter in 1887. It also includes a brief but helpful introduction which describes the author's research methods, summarizes the tractate's general character and, following and complementing the work of J. Goldin, the author's teacher, and L. Finkelstein, comments on the literary history of versions A and B and their relationship with their Mishnaic counterpart. As with any such edition, one may take occasional issue with the author on the rendering of a minor phrase, but the translation is generally reliable, albeit with a pronounced tendency to be idiomatic rather than literal. The extensive commentary pursues literary and textual matters raised in the introduction but concentrates mainly on clarifying the plain meaning of the text and elucidating the concepts underlying it, particularly for those less familiar with this kind of literature.

S.C.R.

SCHÄFER, P.: *Rivalität zwischen Engeln und Menschen. Untersuchungen zur rabbinischen Engelvorstellung* (Studia Judaica, VIII). 1975. Pp. xiv, 280. (De Gruyter, Berlin. Price: DM. 78.00)

Following earlier work on the *rûaḥ ha-qōdeš* (see *JSS* xviii, pp. 156–62), this promising scholar has given further demonstration of his industry and ability, and of contemporary German enthusiasm for Jewish studies, with a well-constructed inaugural thesis presented in Frankfurt. He first

surveys the status and function of angels *vis-à-vis* God, man and nature in post-Exilic literature, and examines the extent to which these ideas recur and others are introduced in the Targumic, Talmudic and Midrashic sources. Having isolated the concept of rivalry between angels and men as the dominant theme of these sources, he then presents his translation, literary analysis and interpretation of 74 thematic texts, and concludes that concepts of angelic power have become subordinated to the more anthropocentric notion of Israel's special role. Urbach's brilliant *The Sages — Their Concepts and Beliefs* already covers much of the ground, but Schäfer offers further systematization and a new dimension.

S.C.R.

SCHMITHALS, W.: *The Apocalyptic Movement. Introduction and Interpretation*. Translated by J. E. Stecly. 1975. Pp. 255. (Abingdon Press, Nashville. Price: \$8.95)

This is a very readable translation of the author's *Die Apokalyptik: Einführung und Deutung*, 1973 (B.L. 1974, p. 90).

C.J.A.H.

SCHOLEM, G. G.: *Le Messianisme juif. Essais sur la spiritualité du judaïsme* (Collection 'Diaspora'). Translated by B. Dupuy. 1974. Pp. 504. (Calmann-Lévy, Paris. Price: Fr. 60.00)

This is a translation of *The Messianic Idea in Judaism and Other Essays on Jewish Spirituality* (Schocken Books, New York, and Allen and Unwin, London, 1971), with the addition of a preface, useful biographical notes, and a bibliography of Scholem's writings. The original edition was not noted in the *Book List*. The book contains seventeen essays originally published in German, Hebrew or English between 1931 and 1970. Several touch on aspects of German Jewish scholarship, including an appreciation of the Buber-Rosenzweig translation of the Bible, and there is a notable *jeu d'esprit*, the comparison between a computer, nicknamed 'the Golem of Rehovot', and the legendary Golem of Prague. Most, however, are concerned with more central features of Jewish religious thought, with special reference to the mystical strands, the scientific study of which Scholem has pioneered. Messianism, from the Bible to the present day, is examined in great detail, and close attention is paid to the dynamic tension between revelation and tradition. This collection of essays is a monument to one of the most remarkable Jewish minds.

N.R.M.deL.

SCHUBERT, K.: *Jésus à la lumière du Judaïsme du premier siècle*. Translated by A. Liefoghe (Collection Lectio Divina, 84). 1974. Pp. 190. (Editions du Cerf, Paris. Price: Fr. 29.00)

This translation of the author's *Jesus im Lichte der Religionsgeschichte des Judentums*, 1973, adduces rabbinic and to a lesser extent inter-testamental material, much of it unfamiliar, to throw light on the narratives of the birth, trial (or interrogation, in the author's view) and resurrection of Jesus, and on 'Jesus and the Jewish religious parties of his time'. The latter is the title of chapter 2, much the longest and most valuable, and an important contribution to the literature on this subject. Though written as lectures for non-specialists, and making few major original proposals, Schubert's book includes much that is illuminating and will, perhaps, be new to many readers. Sparing footnotes allude to relevant research by the author himself and others (some of it published in Hebrew) and offer useful bibliographical information for those working in this field.

C.J.A.H.

SEVENSTER, J. N.: *The Roots of Pagan Anti-Semitism in the Ancient World* (Suppl. to *Novum Testamentum*, 41). 1975. Pp. 235. (Brill, Leiden. Price: Fl. 85.00)

The period covered in this study is essentially the Graeco-Roman world. The author devotes much of his attention to Alexandria, for which we have ampler documentation on this subject than for any other city of the ancient world, but he considers the evidence for other places where it is available. No racial theory seems to have been developed to the detriment of Jews in antiquity. The wealth and social status of certain Jewish individuals aroused envy, but this was not a potent factor, because most of the diaspora Jews were relatively poor. In Alexandria as in other Greek cities there was a feeling that, if the resident Jews were to enjoy civic privileges, they should take part in those civic ceremonies in which the citizen body declared and realized its solidarity. Behind this aloofness lay Jewish *amixia*: 'in this seldom disowned strangeness . . . lies the profoundest cause for the anti-Semitism of the ancient world' (p. 144). Professor Sevenster's study is based on a wide and accurate acquaintance with the relevant literature and other source-material; it includes a number of related topics, such as the ascription of ass-worship to the Jews and the extent and effect of proselytism in the Graeco-Roman world. F.F.B.

SOKOLOFF, M.: *The Targum to Job from Qumran Cave XI* (Bar-Ilan Studies in Near Eastern Languages and Culture). 1974. Pp. xv, 244. (Ahva Press, Jerusalem)

This new edition of the Job targum from Qumran forms a useful and important supplement to the *editio princeps* by van der Ploeg and van der Woude (see *B.L.* 1973, p. 56 (*Bible Bibliog.*, p. 478)). Sokoloff argues tentatively for a late second century B.C. date of composition for the work, and provides various surveys, analyses, observations, and indexes to substantiate his findings. The text published by him is not very different from the text of the *editio princeps*. His translation and annotations (the latter being almost exclusively confined to linguistic observations of a formal kind) contain little to help the reader understand the text — or what is left of it. This is a pity, in view of the fact that we know that, on the whole, the targum follows the Hebrew text pretty closely. A fuller, more helpful and, in some instances, more correct translation (along the lines of the *editio princeps*) could have been given; in this way it would have been possible for the reader to see more clearly than is now the case the likely function of a word, or expression, within a — plausibly reconstructed — context.

P.W.-M.

STERN, S. (ed.): *Greek and Latin Authors on Jews and Judaism*. Volume One. *From Herodotus to Plutarch*. 1974. Pp. xviii, 576. (Israel Academy of Sciences and Humanities, Jerusalem. Price: \$25.00)

In this extremely useful volume the editor has brought together, in original text and English translation, 272 extracts from over 90 classical writers from the fifth century B.C. to the end of the first century A.D. containing references to Jews, Judaism or Judaea, together with introductions to the various writers cited and notes on the extracts. Th. Reinach published a work of this kind as long ago as 1895, but its defects were increasingly recognized and a new edition was begun by Hans (Johanan) Lewy (1901–45), a pupil of Ed. Norden. Because of his early death the

work was unfinished, but his notes and other materials were put at Dr Stern's disposal. Many of the extracts are scanty and unimportant, but several are more substantial and constitute valuable sources for the study of Judaism. Those who wish to pursue their significance further will be grateful for the ample bibliographical information provided. The work will be completed with a second volume, beginning with Tacitus and going on to late antiquity.

F.F.B.

SURBURG, R. F.: *Introduction to the Intertestamental Period*. 1975. Pp. 197. (Concordia Publishing House, St Louis. Price: \$8.95)

The period referred to in the title is longer than might be expected, since the conservative view is here taken that Malachi is chronologically the last O.T. book. In practice the book's scope falls within the more usual understanding of 'intertestamental', and, though conservative views are given full weight, other opinions are also set out. The book has three parts: an outline history of the period, a sketch of its religious background, and brief introductions to its literature (Qumran scrolls, Apocrypha, Pseudepigrapha, Philo, Josephus). The format is thus a familiar one, but a clear style and full bibliography would give the work some value as a textbook. Unfortunately this value is much diminished by the many minor slips which have not been corrected and by the lack of systematic editing.

R.J.C.

THEISOHN, J.: *Der auserwählte Richter. Untersuchungen zum traditions-geschichtlichen Ort der Menschensohngestalt des Äthiopischen Henoch* (Studien zur Umwelt des Neuen Testaments, 12). 1975. Pp. xiv, 308. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 42.00)

This is the most detailed attempt to deal with the problems of the Parables of Enoch since Sjöberg's *Der Menschensohn im Äthiopischen Henochbuch*. The author argues that the Parables interpret Dan. 7:9 f., 13 f. by identifying the 'One like a Man' with the 'Chosen One', a figure whose essential characteristic is that of the eschatological judge. The background to this figure is to be found within the royal traditions of the O.T., and Theisohn argues in particular for a connexion with Isa. 11:1 ff. and Ps. 110. However, he believes that the influence of the Servant Songs (more precisely Isa. 49:1 ff.) and Wisdom traditions (more precisely Prov. 8:23 ff.) can also be discerned in the picture of the Son of Man/ Chosen One. In the last chapter he argues that we must reckon only with a limited influence of the Parables on the Synoptic Gospels; Matt. 19:28; 25:31; 13:40-43, however, show the influence of the Parables on the author of Matthew. The details of the argument are not always entirely convincing, but despite this, and despite some mistakes, the author's insistence that the Son of Man traditions in Enoch are rooted firmly in the O.T. is important and welcome.

M.A.K.

VERMES, G.: *Post-Biblical Jewish Studies* (S.J.L.A., 8). 1975. Pp. xi, 246. (Brill, Leiden. Price: Fl. 64.00)

The thirteen studies here revised have, with the exception of 'Ancient Rome in Post-Biblical Jewish Literature', appeared in journals and collections between 1960 and 1974. They are assembled in three sections:

I. Qumran — 'Ancient Judaism in the Light of the Dead Sea Scrolls'; 'The Etymology of "Essenes"'; 'Essenes and Therapeutae'; 'The Qumran Interpretation of Scripture in its Historical Setting'; 'Sectarian Matrimonial Halakhah in the Damascus Rule'; II. Bible Exegesis — 'Bible and Midrash: Early Old Testament Exegesis'; 'The Targumic Versions of Genesis 4:3-16'; 'Haggadah in the Onkelos Targum'; '"He is the Bread" — Targum Neofiti Exodus 16:15'; 'The Use of BAR NASH/BAR NASHA in Jewish Aramaic'; III. Rabbinic History — 'The Decalogue and the Minim'; 'Hanina ben Dosa'; 'Ancient Rome in Post-Biblical Jewish Literature'. The importance of Vermes' work, the relevance of these studies to his other books, and the inclusion of a source index well justify republication.

B.S.J.

WACHOLDER, B. Z.: *Eupolemus. A Study of Judaeo-Greek Literature* (Monographs of the Hebrew Union College, 3). 1974. Pp. xi, 332. (Ktav, New York, for the Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$15.00)

Eupolemus, a Jewish writer in Greek, composed a history of the Jews from the time of Moses to 158 B.C. It was excerpted by Alexander Polyhistor, and fragments of it have survived in quotations drawn from Alexander's compilation by Clement of Alexandria and especially Eusebius of Caesarea. Dr Wacholder is disposed (perhaps rightly) to identify this Eupolemus with the man of that name who took part in Judas Macabaeus's embassy to Rome in 161 B.C. He makes this study the basis for a survey of Jewish historical writing in Greek from Demetrius (late 3rd c. B.C.) to Justus of Tiberias (late 1st c. A.D.). He pays special attention to attempts to construct a world chronology by fusing the O.T. dates with those of the Greeks and other Gentile nations. Apologetic and polemic motives were involved in these, in particular the desire to establish the superior antiquity of the writer's nation. The author argues that Eupolemus continued the historiographic tradition established in Hebrew by the Chronicler, and also that Judaeans as well as Alexandrian authors were employed in the translation of the Greek Bible: 'Eupolemus must be viewed as an example of this Palestinian Septuagint tradition' (p. 279).

F.F.B.

WEWERS, G. A.: *Geheimnis und Geheimhaltung im rabbinischen Judentum* (Religionsgeschichtliche Versuche und Vorarbeiten, xxxv). 1975. Pp. xiv, 394. (De Gruyter, Berlin. Price: DM. 68.00)

This Göttingen dissertation, reproduced from typescript, has its origins in the author's dissatisfaction with J. Maier's methodological concepts and general conclusions, and in his desire to carry the discussion of the esoteric in Rabbinic Judaism beyond what he regards as the limited areas of *merkābāh* and *ma'asēh b'erēšith* delineated by Scholem's phenomenological approach. Developing ideas outlined in *Kairos* xiv (1972), pp. 1-21, he attempts to present a more comprehensive study by offering 100 translated and annotated Talmudic-Midrashic texts and subjecting them to analysis. Stressing the functional as well as the speculative aspect, he discusses liturgical, pedagogical and social elements as well as the more 'classical' mystical trends, and arrives at a broader interpretation of the place of the esoteric in the Rabbinic notion of *Torah*. The emphasis on text rather than theory is welcome but there are weaknesses in the subjective choice of passages and in their textual and exegetical treatment. S.C.R.

WINTER, P.: *On the Trial of Jesus*. Second edition revised and edited by T. A. Burkill and G. Vermes (*Studia Judaica*, 1). 1974. Pp. xxiii, 225. (De Gruyter, Berlin. Price: DM. 48.00)

No greater tribute could be paid to the memory of Paul Winter than the present, lavish edition of his classic, first published in 1961 (*B.L.* 1962, p. 80; *Decade*, p. 390). The new edition incorporates a selection of the supplementary notes Winter himself assembled with a view to a revised edition, as well as editorial addenda referring to more recent literature. Other new features are a Bibliography and Index (names, subjects, modern authors); a biographical note on the author; and select lists of his publications and of reviews of the first edition. The publisher has now generously placed the annotations as footnotes on the relevant pages. The revised edition enhances the continuing usefulness of the stimulating original.

B.S.J.

ZEITLIN, S.: *Studies in the Early History of Judaism. Selected with an Introduction by the Author*. Vol. 3. *Judaism and Christianity*. 1975. Pp. lxi, 483. (Ktav, New York. Price: \$25.00)

For the first two volumes of Professor Zeitlin's collected studies see *B.L.* 1974, p. 93 and 1975, p. 112. This third volume is divided into two parts: (1) Jews and Judaism through the ages, containing articles dealing mainly with the question: are the Jews a nation, a people or a religion?; (2) the rise of Christianity, in which the main concern is the Christian crucifixion story which the author terms 'a libellous accusation against the Jews' ('the Jewish religious Sanhedrin had nothing to do with the trial of Jesus', p. 288). He also discusses some further N.T. subjects such as the Last Supper and the Sermon on the Mount over which he joins issue with other scholars (Charles Torrey, Gerald Friedlander). So far the author has not considered the important religious movement of the Essenes (apart from a short note on p. 256) on whose literary remains from the desert he had published some odd views, and we are not told that a fourth volume is to follow in this series.

H.K.

10. PHILOLOGY AND GRAMMAR

ANDERSEN, F. I.: *The Sentence in Biblical Hebrew* (Janua Linguarum, Series Practica, 231). 1974. Pp. 209. (Mouton, The Hague. Price: Fl. 40.00)

The author, whose earlier work on *The Hebrew Verbless Clause in the Pentateuch* was reviewed in *B.L.* 1971, p. 66; *Bible Bibliog.*, p. 342, devotes his new book (reproduced from clear typescript) to a study of the Hebrew sentence in general with the help of modern linguistic methods. He occasionally indulges in polemic against the Documentary Hypothesis of the Pentateuch (e.g. the unconvincing interpretation of Exod. 6:2-3 on p. 102). There is an index of biblical references. This new approach to old grammatical questions is greatly to be welcomed.

J.A.E.

BYNON, J. and T. (ed.): *Hamito-Semitic. Proceedings of a Colloquium held by the historical section of the Linguistics Association (Great Britain) at the School of Oriental and African Studies, University of London, on the 18th, 19th and 20th of March, 1970* (Janua Linguarum, Series Practica, 200). 1975. Pp. 518. (Mouton, The Hague. Price: Fl. 180.00)

This expensive volume of more than 30 papers is the outcome of an international colloquium whose purpose was to examine the extent of the relationship of the Semitic, Ancient Egyptian, Lybico-Berber, Cushitic and Chadic, i.e. the Hamito-Semitic group of languages, and to see how far the proto-language, as well as the ecological and cultural background of the speakers of that language, could be reconstructed. The publication of this volume is an indication of the increasing interest in the Cushitic and Chadic languages among some Semitists, and it marks a significant departure, methodologically speaking, from the traditional influence of Indo-European studies upon comparative Semitic philology. All papers were circulated beforehand, and the time available was devoted to discussion at plenary sessions; extracts (at times rather brief and disappointing) of these discussions are printed after each paper. The volume contains much of the greatest interest to philologists who may or may not be experts in the modern, non-literary African languages which are here drawn in for comparison with Semitic languages. The introductory paper was read by Marcel Cohen; a small number of members of S.O.T.S. attended the conference, and three of them contributed papers: J. F. A. Sawyer on 'A historical description of the Hebrew root YŠ', C. Rabin on 'Lexicostatistics and the internal divisions of Semitic', and B. S. Isserlin on 'Some aspects of the present state of Hamito-Semitic studies'.

P.W.-M.

CAQUOT, A. and COHEN, D. (ed.): *Actes du premier congrès international de linguistique sémitique et chamito-sémitique, Paris 16-19 juillet 1969* (Janua Linguarum, Series Practica, 159). 1974. Pp. 416. (Mouton, The Hague. Price: Fl. 120.00)

This considerable volume contains the text of the papers read at the above-mentioned congress, beginning with an *ouverture* by Marcel Cohen and ending with an *allocution de clôture* by A. Dupont-Sommer on the congress's purposes and achievement. The languages in which points of philological and linguistic interest occur are discussed in five groups: (I) Chamito-Semitic (pp. 21-76); (II) Berber (pp. 87-147); (III) Cushitic (pp. 151-69); (IV) Semitic (pp. 173-353); (V) *Etudes connexes* (pp. 357-411). No one is likely to claim to have an equal interest in all the dialects and languages here discussed; and the present reviewer is driven to confess that this is the plight in which he finds himself although he is helped by the fact that everything is transliterated on the same system and impeccably printed, and he gladly admits that he has found a number of interesting points of contact in articles which come within his own range of study, e.g. in those of M. Delcor and R. S. Sirat, and that he has picked up points (which he cannot check or prove). In fact, the various contributors make many interesting points, but the fact that no index is provided of words and meanings and their interconnexions in the various languages in which they may be found turns the work into a wilderness where no group of words can surely be brought together and none can be traced to their source with any certainty.

G.R.D.

FRONZAROLI, P.: *Studies on Semitic Lexicography* (Quaderni di Semitistica, 2). 1973. Pp. vii, 232. (Istituto di Linguistica e di Lingue Orientali, Università di Firenze, Florence. Price: Lire 8,000)

The papers in this book (in English, French, or German), which were read at a colloquium in Florence in March 1972, give an account of recent work on Semitic lexicography, and consider some of the problems involved. There are discussions of the lexicography of Accadian (J. Bottéro), Ugaritic (J. C. de Moor), Hebrew (J. Barr), Aramaic (H. Donner), Arabic (F. Rundgren), and South Arabian and Ethiopic (based on material collected by A. Avanzini and P. Marrassini), of the problems of a Semitic etymological dictionary (P. Fronzaroli), and of comparative lexicography (D. Cohen). The book has a table of abbreviations, and indexes of words and authors. This is a valuable guide to an important subject. J.A.E.

GOSHEN-GOTTSTEIN, M. H. (ed.): *Comparative Semitic Linguistics. A Students' Reader*. 1974. Pp. (12), 181. (Department of Ancient Semitic Languages, Institute of Languages and Literatures. Hebrew University of Jerusalem. Internal Publication)

This rather poorly produced, but nevertheless useful volume contains photo-copies of general articles on the Semitic languages and Semitic studies by well-known scholars. The articles are in English, French and German and span the years 1896-1971. P.W.-M.

Hebrew-English Lexicon of the Bible. 1975. Pp. vi, 287. (Schocken Books, New York. Price: \$2.95)

This is the English version of Winer's *Lexicon Manuale* in the S. Bagster edition of 1832 reprinted in paper covers for the benefit of students. Its usefulness is, of course, limited by the fact that it presents the learning of 150 years ago coupled with the renderings of 'the Authorized English Version, without any indulgent speculations'. Archaic grammatical symbols, such as Ch. for Chaldee or pret. for preterite (neither explained in the list of abbreviations), will only help to confuse those for whose use this reprinting is intended. But it remains a handy pocket dictionary and it scores over others of its size in that it contains a fair amount of encyclopaedic information together with references to biblical sources and examples. J.W.M.

JOHNS, A. F.: *A Short Grammar of Biblical Aramaic* (Andrews University Monographs, 1). Revised edition. 1972. Pp. xii, 108. (Andrews University Press, Berrien Springs, Michigan. Price: \$6.75)

This short volume is intended for the 'typical theological seminary student' who wishes to acquire only the essential elements of Biblical Aramaic and does not know German. The preface, dated 1962, in the first edition makes no mention of F. Rosenthal, *A Grammar of Biblical Aramaic*, which had appeared in the previous year. Johns' work, as might be expected, adopts a simpler approach than that of Rosenthal, and gives exercises and vocabulary at the end of chapters as well as paradigms and Glossary at the end of the book. At times it is somewhat verbose, especially in the analysis of the conjugations, and its statements on general Semitics are not always clear. But it may be warmly recommended to the student who does not require the specialist treatment of Rosenthal. It contains neither alphabetical index nor bibliography. J.B.S.

KNUTSSON, B.: *Studies in the Text and Language of Three Syriac-Arabic Versions of the Book of Judicum with Special Reference to the Middle Arabic Elements*. 1974. Pp. lvi, 332, 26 plates. (Brill, Leiden. Price: Fl. 80.00)

After an introduction (pp. 1–11), and a chapter on the manuscripts studied (pp. 12–38), there follow a detailed linguistic analysis (pp. 39–213), a text section with samples of the various Arabic versions, with detailed critical apparatuses (pp. 214–313), and indexes (pp. 315–32). The main concern of the author is a linguistic description of a comparatively small part of the virtually unsurveyable and largely unexplored domain of Christian Arabic literature, i.e. the medieval Arabic Bible versions. This is an essentially linguistic study — the fruit of 15 years of labour, of the greatest interest to Arabists, Semitists and Hebraists, comparable to, and to some extent indebted to, the work of Joshua Blau in the same and related fields. The publication of a subsequent volume is planned which will contain a full, text-critical account of all the variants found in the manuscripts examined by the author, with a full discussion of their character and origin; that part of the work should prove of great interest, particularly to students of the Peshitta. One important result of Dr Knutsson's detailed researches is the discovery that there are three different Arabic versions based on the Peshitta — not, as Graf thought, just one. Dr Knutsson's pleasant, personal style of writing is delightfully free of linguistic jargon.

P.W.-M.

MCDANIEL, F. L.: *A Reader's Hebrew English Lexicon of the Old Testament*. 1975. Pp. 125. (Author's private publication. Price: \$4.95)

Only Hebrew words that occur less than ten times are included here, and they are listed alphabetically by chapter, with the aim of providing the Hebrew student with a ready reference of rarer words. But this will not suffice for the students who already know those words that occur more than ten times. They will not be content with one-word definitions like these, but need to know where else the rarer words occur and something of their etymology. Nor will they need to be told the meanings of words like *zōqen*, *ziqnāh* or *z'qūnīm* which are technically rare but which are readily understandable because of the frequent occurrence of other forms of the same root. Unfortunately there are many careless misprints in the Hebrew and the English. Orders may be sent to the author, 529 Blanning Drive, Dallas, Texas, or Dallas Theological Seminary.

M.E.J.R.

RYDER, S. A.: *The D-Stem in Western Semitic* (Janua Linguarum, Series Practica, 131). 1974. Pp. 173. (Mouton, The Hague. Price: Fl. 54.00)

This monograph contains a survey of the history of the problem of the D-Stem (i.e. the 'intensive' stem) (pp. 11–20), chapters on the morphology and semantic domain of the stem (pp. 21–35, 36–53) and, with detailed tables and surveys, on the treatment of the Pentateuchal pi'el forms in the translations by Hebrew scholars into Arabic and Aramaic dialects (pp. 54–93), on the pi'el in biblical Hebrew (pp. 94–141), and on the use of the 'second' form in qur'anic Arabic (pp. 142–63). A final, short chapter on the origin and function of the D-stem concludes the body of the book (pp. 164–7). The main thesis of the work is that the D-stem is not derivable from any other stem but is an elementary verbal form, of factitive significance and related to a noun (p. 92). The gemination originated as a device for

extending a triconsonantal root to quadriconsonantal proportions. Like E. Jenni in an earlier monograph (*B.L.* 1969, p. 65; *Bible Bibliog.*, p. 191) Ryder questions the validity of the traditional view of the 'intensive' stem and, basically, these two scholars propose the same theory (viz. the essentially factitive function of the D-stem), and they both depend on the work of Assyriologists for their views. Whereas, however, Jenni's work is a detailed study of the Hebrew pi'el forms, Ryder's approach is that of a Semitic philologist and a linguist. He rejects the theory of the essentially triliteral nature of the Semitic verb, and shows that there is no consistent opposition in meaning between the 'simple' and the 'intensive' stems.

P.W.-M.

SCHNEIDER, W.: *Grammatik des biblischen Hebräisch. Völlig neue Bearbeitung der "Hebräischen Grammatik für den akademischen Unterricht" von Oskar Grether. Ein Lehrbuch.* 1974. Pp. xiv, 299. (Claudius Verlag, Munich. Price: DM. 28.00)

This excellent systematic description of Biblical Hebrew is perhaps more a reference book or teacher's handbook than a 'Lehrbuch', in spite of its subtitle. It is in three parts: (I) Schrift — Laut — Wort; (II) Formenlehre; (III) Syntax; and each of these, especially Part III, contains some valuable new theory. Schneider's analysis of the Hebrew tense system, for example, in terms of hearer-involvement is very interesting, and in his 'macrosyntactic' final section he also breaks some new ground. Discussion always begins from actual Biblical Hebrew examples. There are many useful footnotes, cross-references and five indices, including an index of Biblical references. The large format and clear typescript make this grammar book easy to use, as well as relatively low-priced, although this inevitably makes it look like a poor cousin of Gesenius-Kautzsch, Bauer-Leander and Beer-Meyer, which it certainly is not.

J.F.A.S.

11. ADDITIONAL NOTES ON SCHOOL TEXTBOOKS ETC.

*JARVIS, F. W.: *Prophets, Poets, Priests and Kings. The Old Testament Story.* 1974. Pp. x, 292, 2 maps. (Seabury Press, New York. Price: \$4.95)

The author is by his own admission not a scholar but a clergyman and teacher, increasingly alarmed by current indifference to and ignorance of the O.T. He has tried in his own words to 'present in a single volume the most significant Old Testament passages along with simple commentary'; the selection therefore is his own and one must accept that no two people would make precisely the same choice. He attempts to deal with questions such as historicity and sources and is aware of a multiplicity of opinions on many points, though since this is a book for beginners he usually opts for only one (frequently on the conservative side). As it stands this would hardly be suitable for a class book in the United Kingdom but its enthusiasm and readability could make it a very acceptable addition to a school library.

E.B.M.

*STACEY, D.: *Fire in My Bones. Prophets and Prophecy, Then and Now* (Man and Religion Series). 1975. Pp. 127. (Religious Education Press, Oxford. Price: 85p)

David Stacey looks at the whole question of prophecy in the ancient world and in the O.T. in particular, then asks pertinently whether such a gift has any place today. He distinguishes between sorcery, divination and prophecy 'proper' (though possibly he over-stresses the predictive element of this last), and gives some account of the great canonical and non-canonical prophets and of their lives and teachings. There are suggestions for projects and exercises, which may need some caution in selection, particularly where they deal with fortune-telling and astrology. The book reads well and is a refreshing change from the conventional textbook. But the last section may cause some reservations by its possibly too easy equation between the ancient prophets with their 'hear the word of Yahweh' and the present-day pundits.

E.B.M.

*STACEY, J.: *The Common People of the Old Testament* (Man and Religion Series). 1975. Pp. 128. (Religious Education Press, Oxford. Price: 85p)

To write a background book to the O.T. in 128 pages is manifestly impossible; the author has chosen to begin at 1,000 B.C. or thereabouts and done his best within this self-appointed limit. However, since he quite rightly uses quotations from the text in support of his material it is difficult at times to know whether we are with the Patriarchs, the Judges, the Kings or even the Wisdom literature. As in *Fire in My Bones* (see above) the illustrations are not particularly attractive, and it is disconcerting to see a cover picture, presumably of Jerusalem, incorporating what looks suspiciously like the Dome of the Rock. Yet the book attempts to supply a very obvious gap in school literature, and to some extent succeeds, although the style is more suitable for younger secondary children rather than, as the publishers claim, for 'students in the upper forms'.

E.B.M.

BOOKS RECEIVED

Books received too Late for Notice

- ADAM, G., KAISER, O. and KÜMMEL, W. G.: *Einführung in die exegetischen Methoden*. 5. Auflage. 1975. (Kaiser Verlag, Munich.)
- ASSMANN, J.: *Zeit und Ewigkeit im alten Ägypten*. 1975. (Carl Winter Universitäts-Verlag, Heidelberg.)
- BARSOTTI, D.: *Tobie*. 1969. (Téqui, Paris.)
- BARTEL, R., ACKERMAN, J. S. and WARSHAW, T. S. (ed.): *Biblical Images in Literature*. 1975. (Abingdon Press, Nashville.)
- BERG, W.: *Die sogenannten Hymnenfragmente im Amosbuch*. 1974. (H. Lang, Berne; P. Lang, Frankfurt.)
- Biblia Hebraica Stuttgartensia*, fasc. 12: *Iob et Proverbia*, praep. G. Gerleman et J. Fichtner. 1974. (Württembergische Bibelanstalt, Stuttgart.)
- BIERBRIER, M. L.: *The Late New Kingdom in Egypt (c. 1300-664 B.C.)*. 1975. (Aris and Phillips, Warminster.)
- BLACKER, C. and LOEWE, M. (ed.): *Ancient Cosmologies*. 1975. (Allen and Unwin, London.)
- BLANCH, S.: *For All Mankind. A Book about the Old Testament and about Us*. 1976. (Bible Reading Fellowship, London.)
- BOBZIN, H.: *Die 'Tempora' im Hiobdialog*. 1974. (Diss. Phillips-Universität, Marburg/Lahn.)
- BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*, Band II, Liefg. 5/6. 1975. (Kohlhammer, Stuttgart.)
- BRENZ, J.: *Der Prediger Salomo. Faksimile-Neudruck der ersten Ausgabe Hagenau 1528*. 1970. (Friedrich Frommann Verlag, Stuttgart.)
- BUBER, M.: *Das Buch der Preisungen verdeutscht*. 1975. (Verlag Lambert Schneider, Heidelberg.)
- CANCIK, H.: *Grundzüge der Hethitischen und Alttestamentlichen Geschichtsschreibung*. 1976. (Harrassowitz, Wiesbaden.)
- CROSS, F. M., JR. and FREEDMAN, D. N.: *Studies in Ancient Yahwistic Poetry* (SBL Dissertation Series, 21). 1975. (Scholars Press; Society of Biblical Literature, Missoula, Montana.)
- FABRY, H.-J.: *Die Wurzel Šub in der Qumran-Literatur*. 1975. (Peter Hanstein, Cologne and Bonn.)
- FITZMYER, J. A.: *The Dead Sea Scrolls. Major Publications and Tools for Study*. 1975. (S.B.L. and Scholars Press, Missoula, Montana.)
- FLOSS, J. P.: *Jahwe dienen — Göttern dienen*. 1975. (Peter Hanstein, Cologne and Bonn.)
- FOHRER, G.: *Die Propheten des Alten Testaments*, Band 4. *Die Propheten um die Mitte des 6. Jahrhunderts*. 1975. (Gerd Mohn, Gütersloh.)
- FRANK, H. T.: *Discovering the Biblical World*. 1975. (Hodder and Stoughton, London.)
- GARSCHA, J.: *Studien zum Ezechielbuch. Eine redaktionskritische Untersuchung von Ez 1-39*. 1974. (H. Lang, Berne and P. Lang, Frankfurt.)
- GINSBURG, C. D.: *The Massorah Compiled from Manuscripts Alphabetically and Lexically Arranged. With an Analytical Table . . . by Aron Dotan* (Library of Biblical Studies). 4 vols. 1975. (Ktav, New York.)

- GIUDIERI, R. (ed.): *Divination et rationalité*. 1974. (Editions du Seuil, Paris.)
- GOEDICKE, H.: *The Report of Wenamun*. 1975. (Johns Hopkins University, Baltimore.)
- GOODING, D. W.: *Relics of Ancient Exegesis. A Study of the Miscellanies in 3 Reigns 2* (S.O.T.S. Monograph Series, 4). 1976. (Cambridge University Press.)
- GUNDRY, R. H.: *Sōma in Biblical Theology* (S.N.T.S. Monograph Series, 29.) 1975. (Cambridge University Press.)
- ISBELL, C. D.: *Corpus of the Aramaic Incantation Bowls* (SBL Dissertation Series, 17). 1975. (Society of Biblical Literature; Scholars Press, Missoula, Montana.)
- JENNI, E. and WESTERMANN, C. (ed.): *Theologisches Handwörterbuch zum Alten Testament*, Band 2. 1976. (Kaiser Verlag, Munich; Theologischer Verlag, Zurich.)
- JONES, A. H.: *Bronze Age Civilization. The Philistines and the Danites*. Foreword by Cyrus H. Gordon. 1975. (Public Affairs Press, Washington, D.C.)
- JONES, E.: *Discoveries and Documents. An Introduction to the Archaeology of the Old Testament*. 1974. (Epworth Press, London.)
- DE JONGE, M. (ed.): *Studies on the Testaments of the Twelve Patriarchs*. 1975. (Brill, Leiden.)
- JONGELING, B., LABUSCHAGNE, C. J. and VAN DER WOUDE, A. S.: *Aramaic Texts from Qumran with Translations and Annotations*. Vol. 1 (Semitic Study Series, NS 4). 1976. (Brill, Leiden.)
- KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*, Scandinavian Journal of Theology, vol. 29, no. 2. 1975. (Universitetsforlaget, Oslo.)
- KOCH, R.: *Il Peccato nel Vecchio Testamento*. 2nd edn. 1974. (Edizioni Paoline, Rome.)
- LAPP, P. W.: *The Tale of the Tell. Archaeological Studies*. Edited by Nancy L. Lapp. 1975. (Pickwick Press, Pittsburgh.)
- MESHORER, Y.: *Nabataean Coins* (Qedem, 3). 1975. (Institute of Archaeology, Hebrew University of Jerusalem.)
- MIHALY, E.: *A Song to Creation. A Dialogue with a Text*. 1975. (Hebrew Union College Press, Cincinnati.)
- MUÑOZ LEON, D.: *Dios-Palabra. Memrá en los Targumim del Pentateuco*. 1974. (Institución San Jerónimo, Granada.)
- NEUSNER, J.: *A History of the Mishnaic Law of Purities*. Part VIII. *Negaim. Literary and Historical Problems* (S.J.L.A., vol. 6). 1975. (Brill, Leiden.)
- NICKELSBURG, G. W. E., JR. (ed.): *Studies on the Testament of Joseph* (Septuagint and Cognate Studies, 5). 1975. (Scholars Press, Missoula, Montana for the Society of Biblical Literature.)
- OLMO LETE, G. DEL: *La Vocación del Líder en el antiguo Israel*. 1973. (Universidad Pontificia, Salamanca.)
- OLSTHOORN, M. K.: *The Jewish Background and the Synoptic Setting of Mt. 6, 25-33 and Lk. 12, 22-31*. 1975. (Franciscan Printing Press, Jerusalem.)

- PARKE-TAYLOR, G. H.: *Yahweh: The Divine Name in the Bible*. 1975. (Wilfrid Laurier University Press, Waterloo, Ontario.)
- PATTE, D.: *Early Jewish Hermeneutic in Palestine* (SBL Dissertation Series, 22). 1975. (Society of Biblical Literature; Scholars Press, Missoula, Montana.)
- PAUL, A.: *Ecrits de Qumran et sectes juives aux premiers siècles de l' Islam*. 1969. (Letouzey et Ané, Paris, for the Centre National de la Recherche Scientifique.)
- Psautier Chrétien avec bref commentaire spirituel. 1975. (Téqui, Paris.)
- RENGSTORF, K. H. (ed.): *A Complete Concordance to Flavius Josephus*. Vol. II, E-K. 1975. (Brill, Leiden.)
- RUDOLPH, W.: *Micha — Nahum — Habakuk — Zephania* (Kommentar zum Alten Testament, XIII 3). 1975. (Gerd Mohn, Gütersloh.)
- RYKEN, L.: *The Literature of the Bible*. 1974. (Zondervan, Grand Rapids, Michigan.)
- SAWYER, J. F. A.: *A Modern Introduction to Biblical Hebrew*. 1976. (Oriel Press, Stocksfield and London.)
- SCHIFFMAN, L. H.: *The Halakhah at Qumran* (S.J.L.A., 16). 1975. (Brill, Leiden.)
- SEGERT, S.: *Altaramäische Grammatik*. 1975. (VEB Verlag, Leipzig.)
- SIEGEL, J. P.: *The Severus Scroll and IQIs^a* (SBL Masoretic Studies, 2). 1975. (Scholars Press, Missoula, Montana for the Society of Biblical Literature and the International Organization for Masoretic Studies.)
- SLACK, K.: *New Light on Old Songs. Studies in the Psalms in the Light of the New Translations*. 1975. (S.C.M. Press, London.)
- SMITH, R. W.: *The Art of Rhetoric in Alexandria*. 1974. (M. Nijhoff, The Hague.)
- IN DER SMITTEN, W. T.: *Gottesherrschaft und Gemeinde. Beobachtungen an Frühformen eines jüdischen Nationalismus in der Spätzeit des Alten Testaments*. 1974. (H. Lang, Berne; P. Lang, Frankfurt.)
- VON STIETENCRON, H. (ed.): *Der Name Gottes*. 1975. (Patmos Verlag, Düsseldorf.)
- STONE, M. E. (ed.): *The Armenian Version of the Testament of Joseph* (Texts and Translations, 6; Pseudepigrapha Series, 5). 1975. (Scholars Press, Missoula, Montana; Society of Biblical Literature.)
- TESTA, E.: *Dall'Egitto a Canaan. Le chiamate di Dio alla Libertà*. 1975. (Studio Teologico 'Porziuncola', Assisi.)
- TOV, E. (ed.): *The Book of Baruch, also called I Baruch (Greek and Hebrew)* (Texts and Translations, 8; Pseudepigrapha Series, 6). 1975. (Scholars Press, Missoula, Montana; Society of Biblical Literature.)
- Traduction Ocuménique de la Bible. Ancien Testament*. 1975. (Editions du Cerf, Paris.)
- VENETZ, H.-J.: *Die Quinta des Psalteriums. Ein Beitrag zur Septuaginta- und Hexaplaforschung* (Collection Massorah, I, 2). 1974. (Gerstenberg, Hildesheim.)
- VOSBERG, L.: *Studien zum Reden vom Schöpfer in den Psalmen*. 1975. (Kaiser Verlag, Munich.)
- WATKINS, T. (ed.): *Radiocarbon: Calibration and Prehistory*. 1975. (Edinburgh University Press.)

BOOKS RECEIVED

WESTERMANN, C.: *Genesis 12-50*. 1975. (Wissenschaftliche Buchgesellschaft, Darmstadt.)

WESTERMANN, C.: *Mille ans et un jour. L'histoire d'Israël, miroir de notre temps* (Lire la Bible, 41). 1975. (Editions du Cerf, Paris.)

WIESEL, E.: *Célébration biblique. Portraits et légendes*. 1975. (Editions du Seuil, Paris.)

Index of Authors

(N.B. Names occurring more than once in the same review are listed on their first occurrence only)

	PAGE		PAGE
ABRAHAMS, I.	85	BAR-ADON, P.	12
ABRAMSKY, S.	12	BARDTKE, H.	20
ABRAMSON, S.	5	BARNETT, R. D.	27
<i>Abr-Nahrain</i>	9	BARR, J.	80, 104
ACKERMAN, J. S.	13, 108	BARR, K.	6
ACKROYD, P. R.	5, 43	BARRETT, C. K.	83
<i>Acta Orientalia</i>	16	BARSOITI, D.	34, 108
ADAM, G.	108	BARTEL, R.	108
ADAMS, A. W.	32	BARTH, C.	83
AFFEMAN, R.	76	BARTH, H.	44
AHARONI, Y.	12, 20	BARTHÉLEMY, D.	7, 93
ALAND, K.	8	BARTHE, R.	45
ALBERTZ, R.	67	BAUMGARTEN, A. I.	95
ALBRIGHT, W. F.	13, 25, 27	BECKER, J.	45
ALDRED, C.	27	VAN BEEK, G. W.	16
ALEXANDER, J. A.	33	BEEK, M. A.	14
ALONSO SCHÖKEL, L.	11	BEGRICH, J.	51
<i>Das Alte Testament</i>		BEIDELMAN, T. O.	45
(Einheitsübersetzung der		BEN-AMOS, D.	49
Heiligen Schrift)	34	BEN-DAVID, A.	83
<i>Das Alte Testament</i>		BENNETT, T. M.	46
hebräisch-deutsch	30	BEN-TOR, A.	21
AMADO LÉVY-VALENSI, E.	5	BENZINGER, I.	21
AMERDING, C. E.	13	BERG, W.	108
ANDERSEN, F. I.	102	BERGMAN, J.	9
ANDERSON, B. W.	15, 44	BERGREN, R. V.	46
ANDERSON, G. W.	11	BERKOUWER, G. C.	67
ANDREASEN, N.-E. A.	67	BERNHARDT, K.-H.	7, 9
<i>Annual of the Japanese</i>		BEYERLIN, W.	7
Biblical Institute	17	<i>B.H.S.</i>	30, 108
APPEL, G.	82	<i>La Bible Apocryphe</i>	84
ARENHOEVEL, D.	35, 44	<i>The Bible in Order</i>	40
ASMUSSEN, J. P.	6, 7	<i>The Biblical Archaeologist</i>	
ASSMANN, J.	79, 108	Reader	25
ASTOUR, M.	80	BICKERMAN, E. J.	95
AUCLAIR, R.	67	BIERBRIER, M. L.	108
AUERBACH, E.	29	BIRAM, A.	29
AUFRECHT, W. E.	20	BITTER, S.	46
AUVRAY, P.	48	BLACK, M.	7
AVANZINI, A.	104	BLACKER, C.	108
AVIGAD, N.	12, 26	BLANCH, S.	108
		BLANK, S. H.	8
		BLAU, J.	5
BABA, K.	26	BLAU, L.	83
BADEN, H. J.	76	BLOCHER, H.	34
BALTZER, K.	44	BOBZIN, H.	108
BANKS, R.	82	DE BOER, P. A. H.	7, 14, 68

	PAGE		PAGE
BOKSER, B. M.	84	COHEN, M. B.	8, 32
BOLING, R. G.	35	COHEN-YASHAR, Y.	6
BONSIRVEN, J.	84	COLE, D. P.	22
BORING, M. E.	19	COLLIER, D.	25
BOTTÉRO, J.	104	COLLINS, J. J.	18, 84
BOTTERWECK, G. J.	8, 9, 108	COLPE, C.	6, 7
BOVON, F.	45, 46	COMPAGNONI, P.	26
BOWMAN, J.	9, 84	<i>Congress Volume,</i>	
BOYCE, M.	6	<i>Edinburgh, 1974</i>	11
BRENZ, J.	108	COPPENS, J.	69
BRIEND, J.	10, 48	CORRE, A.	85
BRIGHT, J.	25, 68	COTHENET, E.	10
BRONGERS, H. A.	14	COX, D.	19
BROWN, C.	10	CROSS, F. M., Jr.	25, 93, 108
BRUCE, F. F.	13	CROWN, A. D.	9, 12
BRUEGGEMANN, W.	15, 47	CULLEY, R. C.	49
BRUNET, G.	47	CULLMANN, O.	85
BRUNNER, H.	7		
BUBER, M.	108	DAHOOD, M. J.	11, 80
BÜCHLER, A.	85	DAICHES, D.	26
DU BUIT, M.	10	DANIEL, S.	85
BULLARD, R. G.	22	DAUBE, D.	85
BURKILL, T. A.	102	DAVIES, G. H.	69
BYNON, J.	103	DEARING, V. A.	19
BYNON, T.	103	LE DÉAUT, R.	31
		DEGEN, R.	21, 22
CAMBE, M.	10	DELCOR, M.	48, 103
<i>The Cambridge Ancient</i>		DELLING, G.	8
<i>History</i>	27	DELORME, J.	48
<i>The Cambridge History of</i>		DEPPE, K.	50
<i>the Bible</i>	5	DEVER, W. G.	22, 24
CAMILO DOS SANTOS, E.	31	DÍAZ ÉSTEBAN, F.	32
CAMPBELL, A. F.	47	DIETRICH, M.	32
CAMPBELL, E. F., Jr.	25, 35	DIETZFELBINGER, C.	87, 88
CANCIK, H.	108	DÍEZ MACHO, A.	31
CAQUOT, A.	103	VAN DIJK, J. J. A.	6
CARLEY, K. W.	48	DION, P.-E.	22
CAVAIGNAC, E.	48	DOEVE, J. W.	14
CAZELLES, H.	9, 10, 48	DOMMERSHAUSEN, W.	35
CHARY, T.	48	DONNER, H.	104
CHAZAN, R.	8	DOTAN, A.	32, 108
CHOURAQUI, A.	11	DOTHAN, M.	12
CLARK, W. M.	49	DREYFUS, T.	5
CLEMENTS, R. E.	11, 48, 68	DROWER, M. S.	27
CLEMONS, J. T.	19	DUESBERG, H.	10
CLIFFORD, R. J.	11	DUPONT-SOMMER, A.	103
COATS, G. W.	11, 15, 49		
COENEN, L.	10	EDELMANN, R.	6
COGAN, M.	68	EDWARDS, I. E. S.	27
COGGINS, R. J.	49	EILAT, A.	29
COHEN, D.	103, 104	EISSFELDT, O.	27
COHEN, H. H.	68	ELLIGER, K.	30
COHEN, M.	103	<i>Eretz-Israel</i>	12
COHEN, M. A.	12		

INDEX

115

	PAGE		PAGE
ERLANDSSON, S.	9	GOEDICKE, H.	109
EVANS, C. F.	5	GOLDSTEIN, J. A.	95
EVANS-PRITCHARD, E. E.	45	GOODBLATT, D. M.	86
		GOODING, D. W.	109
		GORDON, C. H.	109
FABRY, H.-J.	9, 108	GÖRG, M.	27
FELDMAN, L. H.	95	GOSHEN-GOTTSTEIN, M. H.	12, 31, 104
FEUILLET, A.	10, 48	GOTTWALD, N. K.	11, 15
FICHTNER, J.	108	GOUDERS, K.	36, 70
FINKELSTEIN, L.	96	GOULDER, M. D.	86
FISHBANE, M. A.	8, 85, 86	GRAYSON, A. K.	80
FISHER, L. R.	80	GREENFIELD, J. C.	24
FISHER, R. W.	15	GRELOT, P.	48
FITZGERALD, A.	93	GREYER, O.	106
FITZMYER, J. A.	93, 108	GROS LOUIS, K. R. R.	13
FLEISCHER, E.	5	GROSS, W.	50
FLOHR, P. R.	85	GUNDRY, R. H.	109
FLOSS, J. P.	108	GUNKEL, H.	51
FLÜGEL, H.	76	GUNN, D. M.	49
FOHRER, G.	50, 108	GUNNEWEG, A. H. J.	87, 88
FORRESTER-BROWN, J. S.	36	GURNEY, O. R.	81
FRANK, H. T.	108	GUTMANN, J.	87
FRANKEN, H. J.	27	GUTZKE, M. G.	51
FRANKENA, R.	14		
FREEDMAN, D. B.	8, 32		
FREEDMAN, D. N.	13, 25, 93, 108		
FREY, J.-B.	86	HAAG, E.	36
FREYDANK, H.	28	HAARH, E.	6
FRIEDLAND, E. L.	8	HABEL, N. C.	37
FRONZAROLI, P.	104	HABERMAN, A. M.	5
FRYE, R. N.	95	HALBE, J.	70
FUERST, W. J.	36	HALDAR, A.	9
FUHS, H. F.	9	HALLEY, H. H.	13
FUKS, L.	89	HALLO, W. W.	39
FUKS-MANSFELD, R. G.	89	HALPÉRIN, J.	5, 87
FÜRST, J.	50	HAMLIN, E. J.	15
		HAMMERSHAIMB, E.	87
GADD, C. J.	27	HAMMOND, N. G. L.	27
<i>Die gantze Heilige Schrift</i>	42	<i>Handbuch der Religions-</i>	
GARSCHA, J.	108	<i>geschichte</i>	6, 7
GEISLER, N. L.	13	HANHART, R.	88
GELIN, A.	48	HANSON, A. T.	88
GERLEMAN, G.	108	HANSON, P. D.	51
GESE, H.	30	HARRIS, H.	52
GEVARYAHU, H. M. I.	11	HARTMANN, S. S.	6
GEVIRTZ, S.	12	HAUGE, M. R.	15
GIBSON, J. C. L.	11, 22, 23	HAWTHORNE, G. F.	13
GILMER, H. W.	70	HAZAN, A.	5
GINSBURG, C. D.	108	HEATON, E. W.	28
GINZBERG, L.	85	<i>Hebrew and Judaic</i>	
GIUDIERI, R.	109	<i>Manuscripts in Amsterdam</i>	
GLATZER, N. N.	85	<i>Public Collections</i>	89
GLATZER WECHSLER, J.	86	<i>Hebrew-English Lexicon of</i>	
GLUECK, N.	12	<i>the Bible</i>	104
		<i>Hebrew Union College Annual</i>	8

	PAGE		PAGE
<i>The Hebrew University Bible</i>	31	KAISER, O.	53, 108
HEERMA VAN VOSS, M. S. H. G.	14	KALLAI, Z.	12, 29
HEIM, R. D.	14	KAPELRUD, A. S.	15, 54, 109
HELFMEYER, F. J.	9	KATZENSTEIN, H. J.	81
HENGEL, M.	89	KEARNS, C.	96
HENNINGER, J.	10	KEDAR-KOPFSTEIN, B.	9
HERBERT, A. S.	37	KEE, H. C.	7, 18
HERM, G.	81	KEEL, O.	54
HERRMANN, S.	28	KELSEY, D. H.	73
HIRTH, V.	71	KENYON, F. G.	32
HOFFMANN, H. W.	52	KESSLER, M.	15
HOFTIJZER, J.	14	KHANJIAN, J.	80
HOLFELDER, H. H.	52	KIDNER, D.	37
HOLMGREN, F.	15, 53	KIENECKER, F.	71
HOROWITZ, C.	89	KIKAWADA, I. M.	15, 18
HOUWINK TEN CATE, P. H. J.	14	KILIAN, R.	54
HUFFMON, H. B.	18	KLÍMA, J.	14
HULST, A. R.	14	KNIGHT, D. A.	18
HUONDER, V.	89	KNUTSON, F. B.	80
HURD, J. C.	20	KNUTSSON, B.	105
HUTH, W.	71, 76	KOCH, K.	9
HÜTTENMEISTER, F.	90	KOCH, R.	109
		VAN DER KOOIJ, A.	14
ILLIES, J.	71, 76	KOOLE, J. L.	14
ISBELL, C. D.	109	KRAELING, E. G.	25
ISENBERG, S. R.	95	KRAFT, R. A.	90, 95
ISHIDA, T.	18	KRENTZ, E.	55
ISHIKAWA, K.	91	KÜHNE, C.	7
ISSERLIN, B. S.	103	KUHNIGK, W.	55
<i>I. Z. B. G.</i>	15	KÜMMEL, W. G.	108
		KUNNE, K. W. H.	14
JACKSON, B. S.	72	KUNTZ, J. K.	15, 55
JACKSON, J. J.	15	KUTSCH, E.	9
JACOB, E.	5, 11	<i>Kyūyaku Gaiten</i>	90
JAKUBIEC, C.	39	<i>Kyūyaku Giten</i>	90
JANSEN, H. L.	6	LABUSCHAGNE, C. J.	109
JANSMA, T.	14	ŁACH, S.	39
JANSSEN, E.	87, 88	LACOQUE, A.	5
JAROŠ, K.	72	LAESSØE, J.	6, 7
JARVIS, F. W.	106	LANCE, H. D.	22
JENNI, E.	109	LANG, B.	9, 56
JEPSEN, A.	28, 30	LANG, G. H.	37
JEREMIAS, J.	72	LANGENDOEN, D. T.	8
<i>Der Jerusalemer Talmud in</i>		LAPP, N. L.	109
<i>deutscher Übersetzung</i>	89	LAPP, P. W.	109
JERVELL, J.	15, 109	LAUHA, A.	10
JOHNS, A. F.	104	LEENHARDT, F.-J.	45
JOHNSON, S. E.	95	VAN LEEUWEN, C.	14
JONES, A. H.	109	LEFEVRE, A.	48
JONES, E.	73, 109	LEGGETT, D. A.	73
DE JONGE, M.	14, 109	LEHMAN, I. O.	32
JONGELING, B.	90, 109	LEHRMANN, C.	71
JUGIE, M.	53	LEIMAN, S. Z.	32

INDEX

117

	PAGE		PAGE
LES LAU, W.	12	MICHAUD, R.	29
LEVEEN, J.	16	MIGUENS, M.	19
LEVEY, S. H.	91	MIHALY, E.	109
LEVINE, B. A.	95	MIRSKY, A.	5
LEVINE, E. B.	31	MISKOTTE, K. H.	73
LEVINE, L. I.	91, 95	MITTMANN, S.	58
LÉVITTE, G.	87	MOEHRING, H. R.	95
LEWY, H. (J.)	99	MØLLER-KRISTENSEN, F.	6
LIFSHITZ, B.	86	MOMIGLIANO, A.	92
LIGETI, L.	16	MON LOUBOU, L.	48
LIGHTSTONE, J.	95	DE MOOR, J. C.	104
LIPÍNSKI, E.	7, 23	MOORE, C. B.	23
LOEWE, M.	108	MOORE, G. F.	85
LOFFREDA, S.	19	MORAG, S.	32
LONG, B. O.	49	MORAWÉ, G.	28
LONGENECKER, R. N.	56	MORIARTY, F. L.	11
LORETZ, O.	32, 56	MORIYA, A.	17
LUNDBOM, J. R.	56	MORIYASU, T.	91
LUSSEAU, H.	48	MUFFS, Y.	95
LUTHER, M.	42	MUILENBURG, J.	15
LYONS, D.	32	MÜLLER, W.	76
		MÜLLER, W. W.	21, 22
		MUNN-RANKIN, J. M.	27
McCurley, F. R., Jr.	57	MUÑOZ LEON, D.	109
McDaniel, F. L.	105	MURAOKA, T.	18, 91
MacDONALD, R. B.	13	MURPHY, R. E.	18, 93
McEVENUE, S. E.	49	MURRAY, R.	59
McHUGH, J.	57	MUSSIES, G.	14
McKANE, W.	7, 8	MUSTAFA, A. H.	16
McKENZIE, J. L.	18	MUSZYŃSKI, H.	93
McNAMARA, M.	31	MYERS, J. M.	74
MacRAE, G. W.	11		
MAARSINGH, B.	14	NAKAZAWA, K.	59
MADL, H.	38, 58	NAVEH, J.	12
MAGIL, J.	32	NEHER, A.	5
MAGNE, J.	92	NEUSNER, J.	85, 94, 95, 109
MAIMONIDES, M.	92	<i>The New International</i>	
MALAMAT, A.	11, 12, 29	<i>Dictionary of New Testament</i>	
MARCH, W. E.	15	<i>Theology</i>	10
MARCUS, J.	5	NICHOLSON, E. W.	38
MARRASSINI, P.	104	NICKELSBURG, G. W. E., Jr.	109
MARTIN, J. D.	38	NIDA, E. A.	7
MARTIN-ACHARD, R.	5, 45	NIELSEN, E.	6
MATTSON, D. L.	13	NIKIPROWETZKY, V.	5
MAZAR, B.	12, 29	NISHIMURA, T.	39
MEEKS, D.	10	NORTH, R.	9
MEEKS, W. A.	95	NOVAK, D.	96
MEISNER, N.	87		
MERRILL, E. H.	92	OBERMAYER, H.	16
MESCH, B.	58	O'HAGAN, A.	19
MESHEL, Z.	12	OHLE, A.	59
MESHORER, Y.	109	OLMO LETE, G. DEL	109
MEVES, C.	71	OLSTHOORN, M. K.	109
MEYERS, E. M.	86		
MICHAÉLI, F.	38		

	PAGE		PAGE
OOSTERHOFF, B. J.	14	RINGGREN, H.	8, 9, 108
ORLINSKY, H. M.	32	RITTERSPRACH, A. D.	15
OTTOSSON, M.	9	RIVKIN, E.	12
OTZEN, B.	12	ROBERT, A.	10, 48
		ROBERTSON, D.	49
		ROELLENBLECK, E.	75
PAGIS, D.	5	ROFÉ, A.	60
PARKE-TAYLOR, G. H.	110	RÖLLIG, W.	21, 76
PARRINDER, G.	74	RÖMER, W. H. P.	14
PATTE, D.	110	ROSE, A. S.	15
PAUL, A.	110	ROSÉN, H. B.	6
PAUL, S. M.	24	ROSENBAUM, S. N.	8
PEDERSEN, J.	6	ROSENBERG, A.	75
PENAR, T.	96	ROUILLER, G.	46
PENNACCHINI, B.	60	ROUTLEY, E.	76
PÉREZ CASTRO, F.	32	ROZENBERG, M. S.	12
PETER, A.	39	RUDOLPH, W.	30, 110
PHILONEN, J.	29	RÜGER, H. P.	30
PINES, S.	92	RUNDGREN, F.	104
PIROT, L.	10	RUSCHE, H.	40
<i>Pismo Święte Starego</i>		RYDER, S. A.	105
<i>Testamentu</i>	39	RYKEN, L.	110
PLAUT, W. G.	39		
VAN DER PLOEG, J. P. M.	14	SACON, K. K.	15, 41, 91
POLZIN, R.	49	SALDARINI, A. J.	97
PORTEN, B.	24	SALOMONSEN, B.	6
PRATO, G. L.	96	SALTMAN, A.	61
PRITCHARD, J. B.	16	SANDERS, J. A.	7, 95
<i>Prophetische Predigt</i>	74	SARFATTI, G. B.	8
<i>Psautier Chrétien</i>	40	SATAKE, A.	17
<i>Psautier Chrétien avec bref</i>		SAWYER, J. F. A.	103, 110
<i>commentaire spirituel</i>	110	<i>S.B.L. 1974 Seminar Papers</i>	18
		SCHAEFFER, F. A.	30
RABIN, C.	103	SCHÄFER, P.	90, 97
RABINOWITZ, Z. M.	5	SCHECHTER, S.	85
VON RAD, G.	74	SCHreiber, A.	8, 16
RAINEY, A. F.	12, 80	SCHENKER, A.	32
RAITT, T. M.	15	SCHIFFMAN, L. H.	110
RAPHAEL, F.	5	SCHIRMANN, H. (J.)	5
RAVANELLI, V.	19	SCHLISSKE, W.	76
REDFORD, D. B.	80	SCHMID, H. H.	17, 24, 76
REIJENDAM-BEEK, L. W.	14	SCHMIDT, W. H.	77
REINER, F. N.	32	SCHMITHALS, W.	98
REINES, A. J.	8	SCHMITT, R.	61
RENDTORFF, R.	11, 17, 74, 75	SCHMÖKEL, H.	7
RENGSTORF, K. H.	110	SCHNEIDER, W.	106
REUMANN, J.	75	SCHOLEM, G. G.	98
REVELL, E. J.	32	SCHREINER, J.	76
REVEL-NEHER, E.	6	<i>Schriften der Bibel literatur-</i>	
REVIV, H.	24	<i>geschichtlich geordnet</i>	41
RHYMER, J.	40	SCHUBERT, K.	98
RICKENBACHER, O.	97	SCHUHL, P. M.	6
RICOEUR, P.	46, 60	SCHULTZ, J. P.	86
RIDOUT, G.	15	SCHUNCK, K.-D.	28

INDEX

119

PAGE	PAGE
SCHÜNGEL, P. 36	TE STROETE, G. 15
SCHÜNGEL-STRAUMANN, H. 41	<i>Studia Theologica</i> 15, 109
SCHWARTZ, J. 5	<i>Studii Biblici Franciscani</i>
SCHWEIZER, H. 61	<i>Liber Annuus</i> 19
SEEBASS, H. 62	STUHLMACHER, P. 30
SEGER, J. D. 22	<i>Supplément au Dictionnaire de</i>
SEGERT, S. 110	<i>la Bible</i> 10
SEIDEL, M. 5	<i>Supplements to Vetus Testa-</i>
<i>Seisho ni okeru Ko to Kyōdōtai</i> 17	<i>mentum</i> 11
SEKINE, M. 17, 18	SURBURG, R. F. 100
SELLERS, O. R. 25	SZYSZMAN, S. 12
VAN SELMS, A. 14	
<i>Semeia</i> 49	
SEPHIHA, H. V. 5	TALMON, S. 9, 29
SERINA, A. 62	TENNEY, M. C. 13
VAN SETERS, J. 62	TERRIEN, S. 78
SEUX, M.-J. 10	TESTA, E. 19, 110
SEVENSTER, J. N. 99	<i>T.H.A.T.</i> 109
SEYBOLD, K. 9, 63	THEISOHN, J. 100
SHIBATA, Y. 91	<i>Theological Dictionary of the</i>
SIDONI, G. 10	<i>Old Testament</i> 8
SIEGEL, J. P. 32, 110	THIELICKE, H. 71
SILBERMAN, L. H. 16	THOMPSON, J. A. 7, 9, 10
SILVERMAN, G. 18	TOKI, K. 91
SIMON, U. E. 77	TOV, E. 110
SIRAT, R. S. 5, 103	<i>La tradition médite le</i>
SIVAN, G. 18	<i>Psautier Chrétien</i> 40
SKEHAN, P. W. 93	<i>Traduction Oecuménique de</i>
SLACK, K. 110	<i>la Bible</i> 110
SMALLEY, W. A. 7	TRAGER, G. L. 8
SMEND, R. 11	TSAFRIR, Y. 12
SMITH, D. F. 80	TSEVAT, M. 12
SMITH, M. 95	TSUKIMOTO, A. 17
SMITH, R. W. 110	TUCKER, G. M. 49
IN DER SMITTEN, W. T. 110	<i>T.W.A.T.</i> 8, 9, 108
SOGGIN, J. A. 11, 19	
SOKOLOFF, M. 99	
SOLLBERGER, E. 27	VAN UCHELEN, N. A. 14
SPAEMANN, H. 71	UFFENHEIMER, B. 5
SPEIDEL, K. 16	ULLENDORFF, E. 16
SPICQ, C. 10	VAN UNNIK, W. C. 14
SPRIGGS, D. G. 77	URBROCK, W. J. 18
STACEY, D. 107	
STACEY, J. 107	
STAROBINSKI, J. 45	
STARR, I. 8	VAJDA, G. 8
<i>Starý zákon</i> 41	VEENKER, R. A. 8
STECK, O. H. 63	VELJOLA, T. 64
STERN, S. 99	VENETZ, H.-J. 110
VON STIETENCRON, H. 110	VERGOTE, A. 10
STOEVESANDT, H. 73	VERHOEF, P. A. 41
STOLZ, F. 63	VERMES, G. 95, 100, 102
STONE, M. E. 110	VETTER, D. 64
STRAUSS, L. 92	VIGANÒ, L. 19
STRELCYN, S. 33	VOGEL, E. K. 12

	PAGE		PAGE
VOGT, K.	16, 30	WHITE, H. C.	49
VOLZ, H.	42	WHYBRAY, R. N.	42
VÖÖBUS, A.	10	WIEDER, A. A.	86
VORLÄNDER, H.	78	WIESEL, E.	111
VOSBERG, L.	110	WIFALL, W.	43
DE VRIES, S. J.	78	WILDBERGER, H.	43
VRIEZEN, T. C.	15, 65	WILLIAMS, R. J.	11
		WILLI-PLEIN, I.	66
		WILSON, R. McL.	8
		WINTER, P.	102
DE WAARD, J.	7	WISEMAN, D. J.	25, 27
WAARDENBURG, J.	79	WITZENRATH, H. H.	66
WACHOLDER, B. Z.	101	WOLFF, H. W.	47
WAGNER, V.	79	WOOD, L. J.	43
WALKER, L. L.	13	VAN DER WOUDE, A. S.	14, 65, 109
WALLENSTEIN, M.	5	WRIGHT, G. E.	25
WALLIS, G.	8		
WALTER, N.	87, 88		
WARSHAW, T. S.	13, 108		
WATKINS, T.	110		
WATSON, P. F.	16	YADIN, Y.	12, 25, 26
WATT, W. M.	16	YAMASHITA, T.	80
WATTS, J. D. W.	42	YANNAY, I.	8
WEBER, H.-J.	73	YEIVIN, S.	12, 29
WEIL, G. E.	32		
WEIMAR, P.	65		
WEINBERG, D. B.	32		
WEINBERG, M.	32	ZAEHNER, R. C.	82
WERBLOWSKY, R. J. Z.	95	ZANDEE, J.	14, 15
WERNBERG-MÖLLER, P.	32	ZEITLIN, S.	102
WESTERMANN, C.	66, 71, 79, 109, 111	ZENGER, E.	65
WEVERS, J. W.	33	ZIELER, G.	16
WEWERS, G. A.	101	ZIMMERMANN, F.	66
		ZOBEL, H.-J.	9, 11

The Society for Old Testament Study is a British Society for Old Testament scholars. Candidates for membership must be nominated by two members of the Society. Non-British scholars are admitted to associate membership. Details of subscriptions and further particulars from:

**The Reverend Dr J. W. Rogerson
Department of Theology
The University, Durham
England**

Encyclopedia of Archaeological Investigations in the Holy Land

Volume I: Abu Ghosh to Dothan

Volume II: Eboda to Jerusalem

This is the first of four volumes describing the archaeological excavations undertaken in Palestine over the past hundred years. It is a translation of a book originally published in Hebrew in 1969, but has been revised to take account of more recent work. The arrangement is alphabetical by site, and for each location an account is given of the geographical setting, a summary of the progress of the excavation, a description of the objects found, and an assessment of their historical and biblical significance. The two hundred contributors are drawn from all over the world and several have directed the digs they here describe. The remaining volumes will be published over the next two years.

Illustrated £8.75 each

Oxford University Press

One copy of the Book List is supplied free to all members of the Society. Additional copies may be obtained on application to Dr A. D. H. Mayes, Trinity College, Dublin 2, Ireland, price £2.75 or \$6.00 post free.

Copies are available also for non-members of the Society at the same price.

Copies of the issues from 1968 to 1975 inclusive are available, and a limited number of some earlier Book Lists; these may be obtained from Dr A. D. H. Mayes.

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

**The Reverend Dr R. N. Whybray
Department of Theology
University of Hull
Cottingham Road
Hull HU6 7RX, England**